SISTER CITY AS A PRESERVATION STRATEGY

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Submitted in partial fulfillment of the requirement for the degree
Master of Science in Historic Preservation

Graduate School of Architecture, Planning and Preservation
Columbia University

May 2012
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Abstract

This thesis examines how sister-city networks, particularly between the United States and Japan, can be used as a strategic tool to raise local heritage awareness and create a platform to promote historic preservation in both communities. By analyzing three case studies of U.S.-Japan sister cities: Seattle, WA – Kobe; Buffalo, NY – Kanazawa; and Elberton, GA – Mure; the thesis identifies that sister cities tend to share similar historical, cultural, or geographic characteristics, and argues that contacts with such overseas counterparts could stimulate cities to rediscover the value of local heritage, reconsider their preservation policies, and foster development of mutual cooperation and methodologies in heritage conservation and management. Following the analysis and comparison of preservation policies and practices in the two countries, the thesis presents major findings and recommendations, as well as a practical model that sister cities could pursue for an improvement on the use of their partnerships. The concluding chapter proposes how citizens in the U.S. and Japanese cities can benefit by learning from their oversea “sisters” in regards to a different set of preservation philosophies, and speaks about the significance of sister-city and other inter-city cooperation in the field of historic preservation in a wider context.
Preface

Born in Japan, and raised in Australia, I remember seeing disrespectful tourists stepping into sites sacred to Aboriginal people and feeling disappointed to learn that the majority of those tourists were from the country where I was born. With my undergraduate degree in anthropology and tourism marketing, I chose to work in tourism development to get a better perspective on the relationship between heritage management and tourism. During my four and a half years from 2006 through 2010 with JTB (former Japan Travel Bureau), I engaged in promoting Japan as a tourist destination to European tour operators. One of my first projects was the coordination of the sister-city delegation’s trip from Pamplona, Spain to Yamaguchi, Japan. What astonished me was the two small cities’ citizens’ profound knowledge and understandings of the culture, history, and heritage of their overseas sister cities. Over the course of my career, I have also witnessed hundreds of American students traveling to Japan through the People to People Ambassador Program. My interests in heritage, tourism, and more recently in the intercultural exchanges, have developed into one simple question: “Can sister city networks be useful in the field of historic preservation?” Unfortunately though, there has been surprisingly little academic research in the field of sister-city relationships. Especially in the context of historic preservation, this subject has almost never received scholarly attention. This convinced me that I should establish a foundation for future research in this specific topic, as a culmination of my two-year journey in Columbia’s Historic Preservation master’s degree program.
Acknowledgements

First and foremost, I would like to thank my advisor, Pamela S. Jerome, for your guidance, patience, and encouragement throughout the process. Without your strong support when I shared my nascent research ideas with you last summer, I might have given up pursuing this topic. Jyoti Hosagrahar, your thoughtful insight brought clarity and helped me understand the core of my arguments. I am deeply grateful for your lectures, class discussions, and our conversations throughout the year. Anthony M. Tung, thank you for applying your sharp eyes to my thesis and finding time to provide invaluable comments and critiques towards refining the paper. Your views have greatly helped me to shape ideas and to limit oversights.

I would also like to thank the people of the three pairs of the U.S. – Japan sister cities analyzed in this thesis. In particular I would like to thank: Seattle-Kobe Sister City Association; Buffalo-Kanazawa Sister City Committee; Preservation Buffalo Niagara; Elberton-Mure Sister City Committee; and Mure Elberton Friendship Committee.

I am indebted to Dorothy Miner Memorial Travel Fellowship Fund for the financial support for this research. Much gratitude also goes to Columbia University Graduate School of Architecture, Planning and Preservation for awarding me the fellowship for this research.

To all my friends and family, a sincere thank you for your support, patience, and belief in me throughout my graduate school experience.

And finally, to my classmates in the Historic Preservation Program, I certainly would not have made it this far without the understanding, encouragement, laughs and lasting friendships that you have provided.
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Chapter 1. Introduction

1.1 Introduction

In the era of rapid globalization, many historic cities are increasingly challenged by their responsibilities to preserve their cultural heritage, as well as keeping the living traditions flourishing under changing circumstances. To increase their capacities and the efficiency of public actions, many cities search for outside partners for institutionalized cooperation and joint actions. A platform for cities and regions from all over the world to exchange experiences and know-how to assist them in applying more and better-targeted cooperation is highly needed. Although sister-city programs – a cultural and diplomatic relationship between cities – are viewed curiously in various countries, not many cities have utilized this cooperation platform as an established development vehicle with thematic and professional focuses on heritage conservation. This thesis attempts to tap into this understudied area, and examine how sister-city partnerships, particularly between the United States and Japan, can raise local heritage awareness and provide a platform to promote historic preservation in both communities. Building upon the similar historical, cultural, or geographical matrices that led to the formation of the sister-city partnerships, sister-city programs could provide the path to rediscover the value of local historical and cultural heritage, and to foster development of mutual cooperation and methodologies in heritage conservation and management.

Using three case studies of sister cities between the U.S. and Japan, this thesis endeavors to identify in what ways we can take advantage of sister-city partnerships as a preservation tool, and offer a model that could be used in various cities. The final goal is to present this proposal as a linkage between heritage-conservation professionals and sister-city organizations to initiate a dialogue between the two fields.
1.2 Objectives

This thesis pursues the following objectives:

- Define the concept of “sister cities” and provide an overview of its historical development
- Provide a brief profile on the U.S. – Japan sister cities and investigate their role in encouraging historic-preservation activities
- Assess their ongoing partnership efforts and identify opportunities in relation to the development of mutual cooperation and methodologies in heritage conservation and management
- Suggest the findings and recommendations for a possible improvement on the use of sister-city partnerships in the field of historic preservation
- Propose a practical model applicable to cities both within and outside the U.S. – Japan framework

1.3 Research Methodology

Field visits to the case-study sites were carried out in the four-month period from October 2011 through January 2012. This involved on-site documentation, access to local government archives and relevant primary resources, supplemented with additional information gathered through secondary sources including literatures, journals, brochures, and websites. In order to gain a better perspective on this theme, the study also included numerous discussions on current preservation issues with national and local organizations, including:

- City of Seattle, Office of Economic Development (Seattle, WA)
- Seattle-Kobe Sister City Association (Seattle, WA)
- Historic Seattle (Seattle, WA)
- Historic Panama Hotel (Seattle, WA)
- City of Kobe, Office of the Mayor, International Department (Kobe, Japan)
- City of Kobe, Planning and Coordination Bureau, Design City Promotion Office (Kobe, Japan)
- City of Buffalo, Mayor’s Liaison to Sister Cities (Buffalo, NY)
• Buffalo-Kanazawa Sister City Committee (Buffalo, NY)
• Preservation Buffalo Niagara (Buffalo, NY)
• City of Kanazawa, Cultural Affairs and International Communication Section (Kanazawa, Japan)
• City of Takamatsu, Community Planning Department, International Cultural Advancement Section (Takamatsu, Japan)
• Mure Elberton Friendship Committee (Mure, Japan)
• Nakamura Setsurou Sekizai Granite Quarry (Mure, Japan)
• The Stone Museum (Mure, Japan)
• The Isamu Noguchi Garden Museum Japan (Mure, Japan)
• George Nakashima Memorial Gallery (Mure, Japan)
• Elberton-Mure Sister City Committee (Elberton, GA)
• The Japanese Association for Machi-Nami (Japanese streetscape) Conservation and Regeneration (Tokyo, Japan)
• Nara National Research Institute for Cultural Properties (Nara, Japan)
• Consulate of the United States, Fukuoka, Public Affairs Section (Fukuoka, Japan)
• Sister Cities International (Washington, DC)

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1 On January 10, 2006, the City of Takamatsu absorbed the towns of Aji and Mure, both from Kita District, the towns of Kagawa and Konan, both from Kagawa District, and the town of Kokubunji, from Ayauta District. However, the sister-city relationship between Elberton, GA and Mure, Japan remains active and the two cities are celebrating the thirtieth anniversary of their partnership in 2012.
1.4 The Chosen Case Studies

For the purpose of analysis, the 178 official U.S.-Japan sister cities have been divided into three categories based on their population, and notable case studies from each category have been selected.²

- Case Study 1. Large Cities (population above 500,000)
  Seattle, WA – Kobe, Japan

  The City of Seattle currently has a total of 21 sister cities, and as being the first such partnership for both cities, the Seattle – Kobe sister-city relationship which was established in 1957, remains one of the strongest and most active.³ In addition to this sister-city partnership, the Port of Seattle and the Port of Kobe have been official sister ports since 1967.⁴ Despite the race-based immigration restrictions by the U.S. government in the early 20th century, Seattle’s Japanese immigrant laborers’ community continued to grow throughout the late 19th and early 20th centuries, and many historic structures contribute to preserve the architectural integrity of Seattle’s cityscape until today. The two cities’ successful architectural and cultural exchanges during the 1962 World’s Fair held in Seattle, as well as their continuous efforts in promoting friendship between the U.S. and Japan through art and architecture, provide fertile ground for developing joint preservation programs, and demonstrate a high potential to encourage community involvement in these activities. Since 2008, Kobe has been a member of UNESCO Creative Cities Network and a designated City of Design.⁵

⁵ City of Kobe, City of Design Kobe 2010-2011 (Kobe: Design City Promotion Office, Planning and Coordination Bureau, 2011).
Case Study 2. Mid-sized Cities (population 100,000 - 500,000)

Buffalo, NY – Kanazawa, Japan

The sister-city partnership between Buffalo, New York and Kanazawa, Japan is also one of the most long-standing and active partnerships between the U.S. and Japan, which began in 1962 as the first partnership to both cities. Both cities are mid-sized cities with rich cultural and natural heritage that experienced severe industrial downturns, starting back a couple of decades. Kanazawa is today the best-preserved 16th-century castle town in Japan, and has leveraged this cultural heritage to rebuild its prosperity, and made itself an international center of art and culture, as evidenced in Kanazawa’s designation as a City of Crafts and Folk Arts by UNESCO in 2009. The two cities’ continuous efforts in knowledge sharing and academic, as well as technical exchanges for heritage conservation and community revitalization, provide great examples of municipalities pioneering in programs raising heritage awareness and conservation activities within the sister-city framework.

Case Study 3. Small Cities (population below 100,000)

Elberton, GA – Mure, Japan

The Elberton, Georgia and Mure, Japan’s sister-city partnership is a more recent example, established in 1983. Mure, located in the north coast of Shikoku Island facing the Seto Inland Sea, is known for its granite quarries and earthenware crafts tradition, preserving its rich cultural and natural heritage until present day. Elberton’s post-Civil War history has largely revolved around the granite industry, following the opening of the first commercial quarry and manufacturing plant in 1889, and the city boasts its name as the “Granite Capital of the World.” Based on the two cities’ common geographical characteristics and industries, the sister-city relationship focuses on building the foundation

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for tourism and economic development, and cross-cultural awareness. This case study provides a good example of how sister-city partnerships, especially between small-sized cities, could benefit both communities greatly from sharing ideas about how to protect and preserve places that matter to the local community, even when they become no longer important to the national economy.

Chapter 2 will examine the concept of “sister cities” and provide an overview of its historical development. Chapter 3 attempts to provide a brief profile on the U.S. – Japan sister-cities networks, and investigate their role in encouraging historic preservation activities. The three case study sites (six cities) will be profiled in Chapter 4, and their cultural significance will be briefly stated. By assessing their ongoing partnership efforts, the following chapter endeavors to identify opportunities in relation to the development of mutual cooperation and methodologies in heritage conservation and management. The following section suggests the findings and recommendations for a possible improvement on the use of sister-city partnerships in the field of historic preservation, as well as a practical model applicable to cities both within and outside the U.S. – Japan framework.

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Chapter 2. History and Development of Sister Cities Program

2.1 Early Years: The Origins of Town Twinning
2.2 1950s – 1960s: The American Sister City Movement
2.3 1970s – 1980s: Entering New Territories
2.4 End of the Cold War Period and the 1990s
2.5 Sister-City Networks in the 21st Century

2.1 Early Years: The Origins of Town Twinning

The earliest form of friendships and cross-cultural partnerships between distant communities is said to be the one between the German city of Paderborn and the French city of Le Mans established in 836.\(^{10}\) Although a small number of urban local government administrators had created such international relationships for a long time throughout history, the “town twinning” practice which was invented and organized in Western Europe in the post-World War II era is considered to be the first activity to involve municipal institutions in wide-ranging and long-term international actions, and as such, it has been seen as “the first step taken by municipalities to define their interests on the international stage.”\(^{11}\) In the period immediately following World War II, various models of “town twinning” were proposed by different organizations. The two notable models were those associated with the Council of European Municipalities (CEM) and the United Towns Organization (UTO). The CEM was established in 1951 by La Federation, a French group pursuing European unification by promoting direct links between European municipalities. The CEM promoted town twinning as a device for bonding, which sometimes involved rituals and religious services with members of the Congress for Peace and Christian Civilisation. The UTO was also established in 1951, and it advocated town-twinning partnerships to “span the emerging geopolitical and geoeconomic fault lines of the post-war period.”\(^{12}\) In contrast to the CEM, which used town twinning as a device for bonding between people sharing similar characteristics, the UTO encouraged town twinning as a

\(^{10}\) Steven Charles, The Origins of Town Twinning (Inverness: The City of Inverness Town Twinning Committee, 2008), 1.

\(^{11}\) Antoine Vion, “Europe from the Bottom Up: Town Twinning in France during the Cold War,” Contemporary European History 11, no. 4 (November 1, 2002): 623-640.

“mechanism for bridging between different groups of people.” Nick Clarke, a professor of human geography at the University of Southampton, explains in his recent article on town twinning that these two models, “the CEM bonding model” and “the UTO bridging model,” became the two major paradigms in the subsequent history of town twinning. From the early 1960s, however, the UTO model gradually lost support, because the UTO members in the Soviet Union and the French Communist Party started using town twinning as a means of promoting Communism, and eventually, the CEM model became dominant in Britain and many of the European countries.

Wilbur Zelinsky, an American cultural geographer who studied the rapidly growing “sister-city phenomenon” in a geographic and historical perspective in his article in 1991, notes that “town twinning,” or “sister cities” as they tend to be called in North America, was first invented as an organized phenomenon in Western Europe after World War II, from where it spread to the United States and other “advanced countries,” and then to the former “Eastern Bloc” nations and most of the “Third World” countries during the 1980s. As mentioned by Zelinsky and Clarke, the “town twinning” practices in the early years were useful tools to bring European citizens into a closer understanding of each other and to encourage cross-border projects of mutual benefit. For example, in 1959, Coventry, United Kingdom twinned with Dresden, Germany as an act of peace and reconciliation, as both cities had been heavily bombed during the war. The concept of “town twinning,” however, developed with a European perspective, and it remains as an instrument for promoting peace and stability only within the European region.

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13 Ibid., 117.
14 Ibid.
15 Ibid., 118.
2.2 1950s – 1960s: The American Sister City Movement

On the other hand, the American “sister city” movement, as it now exists, has followed a rather different course from that experienced by the European town twinning. The sister-city movement emerged from the destruction and despair in the post-World War II era, which led President Dwight D. Eisenhower to convene a White House Summit on Citizen Diplomacy to establish the People-to-People initiative between American and foreign cities in 1956. At the White House Conference, after President Eisenhower announced his program, the appointed delegates drafted action plans, and 42 People-to-People committees were organized. President Eisenhower declared at the White House Conference on Citizen Diplomacy on September 11, 1956 that:

If we are going to take advantage of the assumption that all people want peace, then the problem is for people to get together and to leap governments – if necessary to evade governments – to work out not one method but thousands of methods by which people can gradually learn a little bit more of each other.

… I am talking about the exchange of professors and students and executives, the providing of technical assistance, and of the ordinary traveler abroad. I am talking about doctors helping in the conquering of disease, of our free labor unions showing other peoples how they work, what they earn, how they achieve their pay and the real take-home pay that they get.18

Following the conference, all American embassies and consulates general were informed of the sister-city program, and the U.S. Information Service posts in the free world were urged to offer suggestions of likely cities and towns abroad and to provide demographic and cultural information to assist the U.S. cities and towns choosing oversea partners.19

Although Zelinsky argues that “there can be little doubt that the project was, in effect, a product of the Administration’s overall Cold War strategy, albeit one of its less malevolent components,” a number of the early sister-city partnerships prove to have successfully pursued its original altruistic objectives, such as the ones between the U.S. and Japan, and U.S. and Germany.\(^{20}\) In 1951, Arlington, TX made the first move of a large-scale humanitarian-aid project for Konigshofen, Germany that kindled a relationship stretching across the decades.\(^ {21}\) 1956, the birth year of the organized American sister-cites program, was also the year when Japan became a member of the United Nations. Saint Paul, MN, and Nagasaki, Japan, the first ever sister-city partnership between an American city and an Asian city, was established on December 7, 1955, on the anniversary of the attack on Pearl Harbor that initiated the hostilities between the two countries.\(^ {22}\) In the years immediately after the war, Japan needed significant help rebuilding its communities and economy. Considering the years of Japanese-Americans incarcerated in camps, and the anti-Japanese fervor during wartime in the U.S., the sister-city embracement between the American and Japanese cities in the post-war period was remarkable. In an attempt to repair relations with Japan, Seattle, WA and Tokyo restarted a longstanding trading relationship between the two countries. Due to their initiative, other city officials revived trading agreements, and Seattle eventually partnered with Kobe, Japan in 1957 (see also Chapter 4, Section 1). Many early sister-city relationships formed out of such post-war aid programs, and the programs during the 1950s and 1960s focused on basic urban problems, such as water and sanitation, health, housing, transportation and education.\(^ {23}\)

Internationally, the program tremendously grew throughout the 1950s and 1960s. According to the data gathered by Sister Cities International, a 1960 questionnaire found that 75% of the sister-city programs felt the program “improved their community locally and economically.”\(^ {24}\) In 1962, the Japan Municipal League for International Friendship was organized to further promote cultural and economic exchanges through sister-city

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\(^ {22}\) Ibid., 4-10.


affiliations, and by the end of the 1960s, more than 80 Japanese cities affiliated with overseas cities in 12 countries, including 61 U.S. municipalities.25

Figure 1. A boxcar filled with clothing and food shipped from Arlington, TX to Königshofen, Germany in 1952. In 1954, Königshofen named its city park “Arlington Park” as an expression of gratitude and honor to the Texas community. (Source: Sister Cities International, 2006)

Figure 2. On September 11, 1956, President Dwight D. Eisenhower announced the creation of People-to-People program. (Source: Sister Cities International, 2006)

2.3 1970s – 1980s: Entering New Territories

In the 1970s, the Town Affiliation Association (later renamed as Sister Cities International) launched the School Affiliation Program, which is now commonly known as student-exchange programs between sister cities. One of the earliest programs included the exchange between Oakland, CA and Fukuoka, Japan, in which students spent a school year learning artwork and conducting workshops on Japanese culture.26 Another early affiliation between Riverside, CA and Sendai, Japan was featured in the 1970 publication, *International Educational and Cultural Exchange*, as a successful model of a joint effort building community through education.27 Riverside’s Japanese scholarship project raised annual funds to assist young Japanese women to study in their own Tohoku University in Sendai, and by 1970, the city had awarded over 100 scholarships with the cooperation of its Chamber of Commerce, local women’s club, and the Sendai affiliation committee.28 The sister-cities relationship often reciprocated in kind for previous activities. For example, in 1972, Seattle experienced a prolonged period of unemployment and needed supplies. Remembering the aid it received after World War II, Kobe, Japan sent several thousand tons of rice that winter to its sister city.29

Another notable achievement in the 1970s is the sister-city partnerships between the U.S. and the Soviet Union. Despite Cold War tensions, U.S. cities had already developed sister-city relationships with the Soviet Union in the 1970s. In 1973, representatives of the U.S.S.R. Twin Town Association and the Soviet Societies for Friendship and Cultural Relations with Foreign Countries met with the U.S. Town Affiliation Association representatives to discuss guidelines for developing a sister-city program between the two countries.30 The partnership between Seattle, WA and Tashkent, Uzbekistan (former U.S.S.R.), the first U.S. – Soviet sister-city affiliation, was established in the same year, and marked the dawn of the new era in sister-city programs.31

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28 Ibid.
In the late 1970s and 1980s, a new focus developed on the extension of partnerships to less affluent regions of the world, offering technical assistance, and the sister-city movement began to reexamine its objectives and methods. In addition to the original sister-city transactions primarily within the “First World” as Zelinsky notes, this movement facilitated the involvement of “Third World” countries, dealing with issues such as public safety, agriculture, healthcare, city planning, and vocational and special education. The Technical Assistance Program (TAP) was established in 1977 to exchange technical expertise between communities in the U.S. and affiliated communities in developing countries, and the United States Agency for International Development (USAID) provided seed grant money for this project. The early examples include: the Municipal Water System Development project of Scottsdale, AZ – Alamos, Mexico; the Farmers Credit Cooperative project of Wilmington, DE – San Juan Sactegequez, Guatemala; and the Vocational Training project of Denver, CO – Nairobi, Kenya.

By 1988, the U.S. had in total of 1,859 sister cities in 96 countries, with a striking feature that all of the six leading countries; Japan (231 cities), Mexico (162 cities), Federal Republic of Germany (113 cities), United Kingdom (102 cities), Nicaragua (91 cities), and China (88 cities), being former war antagonists at one time or another. This clearly indicates that the American sister-cities movement grew largely out of the motives in seeking post-war reconciliation.

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**Figure 3.** In 1976, more than 300 citizens from Kanazawa, Japan visited its sister city, Buffalo, NY (Source: Sister Cities International, 2006)

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34 Ibid., 15-16.
2.4 End of the Cold War Period and the 1990s

In September 1991, an unprecedented gathering of over 200 Soviet officials and citizens arrived for the U.S. – U.S.S.R. Sister Cities Conference. Held in Cincinnati, OH, organizers noted that it was the largest-ever meeting of Soviet citizens in the U.S. With the U.S.S.R.’s unsettled political and economic situation, delegates discussed various topics, including the development of local governments, education, and environment. The conference brought together 240 U.S. delegates with 210 counterparts from 65 communities and 11 republics within the Soviet Union to encourage international understanding and communication among ordinary citizens.¹³⁵

One of the notable projects developed between the U.S. – U.S.S.R. sister cities during this time period is the “Choral Synagogue of Kharkiv Restoration Project” of Cincinnati, OH and Kharkiv, Ukraine, in which the Cincinnati – Kharkiv Sister City Partnership cooperated in the restoration of the Choral Synagogue and its return to the Jewish community in Kharkiv. According to the information provided by the Cincinnati – Kharkiv Sister City Partnership, a delegation of six Kharkiv architects traveled to its sister city, Cincinnati, to discuss possibilities of architectural cooperation and city planning in 1990. In the following year, two Cincinnati architects and one builder traveled to Kharkiv to explore the creation of a Friendship Park and the restoration of the Kharkiv Choral Synagogue. The joint project was successfully completed, and this unprecedented program received the Sister Cities International and Reader’s Digest’s Special Achievement Award for Cultural Awareness in 1991.¹³⁶ In the same year, Cincinnati architects began a two-month study of American housing sponsored by the Cincinnati-Kharkiv Housing Initiative, and the plans were formalized for a design studio involving the University of Cincinnati, Miami University, and Kharkiv University faculty and students.¹³⁷ These projects provide significant examples of technical cooperation between sister cities in the early 1990s, not only promoting cultural awareness despite the political barriers, but also assisting the community with the recovery of regional identity through architecture and

¹³⁵ Ibid., 145.
¹³⁷ Ibid.
The U.S. – U.S.S.R. Sister Cities Conference followed the failed August coup against President Mikhail Gorbachev, and preceded the independence of the Soviet Republics at the end of 1991. Soon after independence, many sister cities developed business agreements with their partners. For example, Vermont’s Ben and Jerry’s Ice Cream Company opened a factory in Karelia, Russia, which served 3,000 Russians a day and offered the same profit-sharing framework to its Russian employees as found in the American company.

Another pioneering program from this time period is the Russian and American newspaper partnerships within the sister-city framework. Over the course of two years, the news agencies exchanged management, and created U.S.-based onsite training. Sister Cities International asserts that through this exchange, Russian newspapers learned about “sustained independent management” and in turn, the U.S. news agencies “gained insight into the operation of independent Russian print media.”

In the 1990s, the U.S. – Japan sister cities also introduced various programs to foster volunteerism and environmental stewardship. In 1995, Santa Clara, CA sent a delegation of six middle-school students to the United Nations Environmental Program Global Youth Forum in Shimane, Japan. Themed _Plea for the Preservation of a Green Earth_, the students gave presentations on Santa Clara’s environmental projects, and learned about the Japanese approach to environmental issues from their sister-city delegates.

2.5 Sister-City Networks in the 21st Century

Building upon the success of the early years, sister-city networks in the 21st century moved further forward, and have sought out new linkages and partnerships to strengthen the efforts to respond to rapid globalization. On September 11, 2001, the world reeled in horror after the terrorist attacks hit New York City and Washington, DC, which took nearly 3,000 lives. Ironically, it was exactly 45 years after President Eisenhower announced his vision of citizen diplomacy and the creation of People-to-People program in his speech on

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September 11, 1956. The sister cities around the world expressed condolences, and the government of Tokyo donated $5 million to the City of New York and another $5 million to New York State, while the Tokyo Metropolitan Assembly members donated an additional $50,000 to New York City. Another sister city, Jerusalem, sent 100 pounds of chocolate for rescue workers, as well as a trauma-intervention team to assist in recovery. In London, the city held a special service at St. Thomas, attended by Prime Minister Tony Blair, for the 300 British citizens who were still missing after the attacks on the World Trade Center. In response to the tragedy, a five-year initiative, named “Sister City United for International Peace and Friendship,” was launched, and not only did New York City strengthen the bond with its sister cities, but many other sister-city members around the world rededicated themselves to their sister-cities relationships. The tragedy and sorrow also prompted a need for greater understanding. In May 2003, Scottsbluff and Gering, NE, established the first official sister-city partnership with Bamiyan, Afghanistan, and since then, the two regions continue to exchange political officials and medical professionals to establish mutual understanding and friendship.

The recent Great East Japan Earthquake and Tsunami on March 11, 2011, also brought numerous U.S. – Japan sister cities together. Responding to the destruction and lives lost in their Japanese sister cities, more than 100 residents of Riverside, CA gathered for an emergency meeting to discuss how to get aid to their sister-city Sendai, which was one of the heavily destroyed cities on the coast near the epicenter of the earthquake. The New York Times article published a week after the earthquake, reports that the funds raised through such efforts were sent directly to their sister cities instead of to international aid organizations “to ensure that the money would be spent locally.” Mary Neilson, a sister-city program coordinator for Hot Springs, AR, commented in the New York Times interview that “if it weren’t for our sister city program, I’m not sure people here would care as much and as deeply about what is happening in Japan.”

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41 Ibid.
42 Ibid., 186-189.
43 Ibid., 209.
45 Ibid.
In recent years, Sister Cities International developed new partnerships with the U.S. Department of State, World Bank Institute, UN Habitat, and many other international and national municipal organizations to further advance the use of sister-city frameworks for international cooperation. The Millennium Development Goals City-to-City Challenge Pilot Program was developed in conjunction with the World Bank Institute, and the program drew upon three sister-cities partnerships in addressing the United Nations Millennium Development Goals (MDGs) as adopted at the United Nations Millennium Summit in September 2000. The three pairs of communities included: Louisville, KY – Tamale, Ghana; Chicago, IL – Casablanca, Morocco; and Boulder, CO – Dushanbe, Tajikistan. In 2004, Louisville, KY and Tamale, Ghana participated in a video-conference with Casablanca, Morocco and Chicago, IL to share knowledge on developing a five-year plan on environmental sustainability. Sister Cities Network for Sustainable Development states in its final report that the pilot program has helped all of the participating communities build the capacity of local governments, as well as new community networks and partnerships focused on the MDGs and city-to-city cooperation. The report also notes that the pilot “expanded the scope of sister-city projects in all pilot communities,” and initiated “a new thinking process about how communities can work together.”

Today, the sister-city network connects more than 2,000 communities in 136 countries around the world, sharing cooperation on technical assistantships, economic and community development, and cultural and educational exchanges. Since the 1990s, the introduction of internet and email offered a new medium for communication, and became the most cost-effective method to create personal communication between distant cities. Many sister cities communicate with members around the world through websites, electronic publications, and more recently, with social-networking tools to support their

47 Sister Cities International, Peace through People: 50 Years of Global Citizenship, 213.
sister-city programs. According to the study by the Japan Council of Local Authorities for International Relations and the U.S. State Department in 2010, the U.S. and Japan have
more sister-city relationships with each other than with any other country. However, this
is not something that happened only in recent years. Although there is no data proving the
continuous leadership of sister cities throughout the program’s development, history shows
that as early as in 1962, 61 out of the 80 sister cities in Japan were with the U.S. (see
Section 2.2), and the data from 1988 also confirms that the U.S. had the largest number of
sister cities with Japan; 231 cities out of a total of 1,859 partnerships at that time (see
Section 2.3). While approaches and attitudes have changed over time, the value of local
citizens reaching out to each other remains the same, as seen in the 1955 efforts instigated
by St. Paul, MN and Nagasaki, Japan preceding the White House Conference in 1956, and
by the fact that the partnerships between the U.S. and Japan always played a leading role in
the sister-city movement. The programs during the Cold War period demonstrated that
individual citizens could reach out and discover true friendships despite the international
climate and political barriers. And the recent examples of post-disaster aid within the
sister-city network confirm that grassroots tradition envisioned by its founder still remains
strong.

Building on this historical narrative, which spans over the course of nearly 60 years,
the following chapter will focus on the relationship between the sister-cities program and
historic preservation. In this chapter, the Choral Synagogue of the Kharkiv Restoration
Project in the 1990s provided an example of technical cooperation that promoted cultural
awareness, as well as assisted the community with the recovery of regional identity through
heritage conservation. Chapter 3 will specifically focus on the U.S. – Japan sister-cites
network, and will investigate more cases where sister-city partnerships can be used as a
device for developing mutual cooperation, and methodologies in heritage conservation and
management.

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51 East-West Center, “Japan Matters for America, Sister City Relationships,” accessed October 20, 2011,
http://www.japanmattersforamerica.org/chapters/sister-city-relationships/.
Chapter 3. Sister Cities and Historic Preservation

3.1 Conceptualizing Sister Cities and Historic Preservation

3.2 The U.S. – Japan Sister Cities

3.3 Motivation Factors

3.4 Other Inter-City Networks

3.1 Conceptualizing Sister Cities and Historic Preservation

In much of the existing literature, sister cities (or town twinning) are conceptualized as a “movement.” However, in a more recent study, Clarke argues that it can be better understood and conceptualized as a “device,” “repertoire,” and a “model” that could be tailored and used by all different kinds of municipalities in various contexts with diverse aims:

Town twinning is better conceptualised in three ways: as a device (for producing topological proximity between topographically distant localities); a repertoire (of formal agreements, trade delegations, joint projects, exchange visits etc. but that also forms one device in the higher-order repertoires of peace activists, council officers, business leaders, civil servants etc.); and a model (in that town twinning as a device or repertoire has proved itself to be highly mobile and has been taken up and used by numerous different interest groups, in numerous different contexts, with numerous different ends in mind). There are now multiple models of town twinning in existence to be copied, combined, and elaborated.

The mobility of town twinning practices described in this statement certainly reflects the changing perception of “cities,” and the increasing attention on the inter-city relations within the context of rapid globalization. Cities in Globalization, a compilation of essays on four key themes – “world city networks,” “inter-city relations in networks and systems,”


53 Clark, “Globalising care? Town twinning in Britain since 1945,” 117.
“politics in inter-city relations,” and “rethinking cities in globalization” – showcases current debates that draw on contemporary social, urban, and critical theory to explore different aspects of cities.\textsuperscript{54} In the prologue, Taylor points out that “cities as social entities,” the way they feature in social change, have been largely neglected in the field of social science, and calls for an alternative process-based way of studying city relations in a globalizing world that improves upon the traditional national urban systems research.\textsuperscript{55} The editor makes clear that their argument intends to “treat cities as processes,” and exemplify the globalization processes that constitute a global social space that flows through cities.\textsuperscript{56} In contrary to the widespread notion associated with the terms “world cities” (Friedmann, 1986) or “global cities” (Sassen, 1991), the editor captures the pervasiveness of the processes of globalization, and concludes that “all cities today can be characterized to some degree as both ‘world’ and ‘global’ in nature.”\textsuperscript{57}

This process-based approach to cities and the increasing focus on inter-city relations, are both discussed in a number of recent publications on historic preservation too. In \textit{Managing Historic Cities}, Ron van Oers, coordinator of UNESCO World Heritage Cities Programme, asserts that “cities are more than buildings and places where people simply survive;” they are “cradles of social and economic activity, where the very diversity of interactions creates new initiatives, new ideas and new energy.”\textsuperscript{58} In UNESCO’s \textit{Proposals Concerning the Desirability of a Standard-Setting Instrument on Historic Urban Landscapes}, UNESCO emphasizes the importance of conservation in urban areas, and claims that “cities” are increasingly becoming “subject to development pressures and challenges” that were not present at the time of adoption of the last UNESCO

\textsuperscript{55} Ibid., 1-11.
\textsuperscript{56} Ibid., 13.
\textsuperscript{57} Ibid.
recommendation on historic areas in 1976.\textsuperscript{59} In this report, UNESCO proposes four major tools for conservation, management, and planning of historic urban areas:

- Civic engagement tools
- Knowledge and planning tools
- Regulatory systems
- Financial tools\textsuperscript{60}

Building upon the concept that all cities today can be characterized as being “global” in nature, and that those “cradles of social and economic activity” as Van Oers referred to them, are threatened with development pressures and challenges, the numerous different models of inter-city networks that sister cities provide would certainly make pertinent tools to tackle the issues cities are facing.

Sister-city partnerships could be useful particularly as “civic engagement tools,” the first of the four tools recommended here.\textsuperscript{61} Sister-city programs are significant in that they enable communities of any size to develop formal international affiliations, and bring the citizens of both communities to become “directly involved in international relations.”\textsuperscript{62} By developing cooperative programs with their oversea counterparts on a direct, personal basis, even the smallest sized cities that hardly ever receive attention in the global economy can be identified as members of the vast inter-city network.

Another notable merit sister-cities programs offer is the opportunity to strengthen private-public partnerships. The importance of private-public partnership is emphasized in \textit{Linking Universal and Local Values: Managing a Sustainable Future for World Heritage} too. In “Linking Universal and Local Values for the Sustainable Management of World Heritage Sites,” Edroma asserts that all stakeholders should be involved in each stage of the community conservation initiatives. Since the “communities do not usually have the


\textsuperscript{60} Ibid., Annex - 6.

\textsuperscript{61} Ibid.


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authority, capacity or legitimacy to manage World Heritage properties” as well as other protected sites on their own, private-public partnerships become crucial.\textsuperscript{63} In order to create a sense of ownership and responsibility to manage the shared resource, all stakeholders including the local community must be incorporated into the management approach with the government agency.\textsuperscript{64}

3.2 The U.S. – Japan Sister Cities

As of 2012, there are 178 official U.S.-Japan sister cities recognized by Sister Cities International.\textsuperscript{65} Sister-city programs involve all kinds of exchanges and projects carried out in a community, in the field of education, arts, economic and business development, environment, healthcare, public safety, technical training, youth exchange, and more. Sister Cities International claims that such programs are uniquely significant in that they inherently involve “the three main sectors of a vibrant, productive community: local government; business; and private voluntary sectors.”\textsuperscript{66}

According to the data gathered from the Japan Council of Local Authorities for International Relations, in 2008, 569 programs were carried out within the U.S. - Japan sister-cities network, engaging in various activities including (see Figure 5):

- Educational: 304
- Governmental: 72
- Cultural: 67
- Sports: 18
- Business and Trade: 11
- Medical: 5
- Other Programs: 92

\textsuperscript{64} Ibid., 37-38.
Figure 4. Map of the U.S. – Japan Sister Cities (Source: East-West Center, 2010)
Figure 5. The U.S. – Japan Sister City Programs in 2008

(Source: Japan Council of Local Authorities for International Relations, 2008. Data extracted by author)

As this data shows, more than half of the programs are related to educational exchanges, including students- and teachers-exchange programs, home-stay programs, school trips, language courses, and joint speech contests. Governmental exchanges include Mayoral-delegation visits, and anniversary events. Sister cities also engage in all different kinds of cultural exchanges, such as cultural festivals, museum exhibitions, joint concerts, and cross-cultural workshops. Sport programs include hosting athletes and coaches to local teams, friendship baseball matches, and joint international-marathon events. Business and trade programs facilitate business-exchange meetings, invitation of trade missions, and co-organization of local product exhibitions. In the field of medicine, sister cities exchange doctors and researchers, and cooperate in technical assistance and joint studies. One of the notable programs in the medical field include the one between Honolulu, HI and Hiroshima, Japan; a training program hosting doctors and nurses from Hawaii to Hiroshima University Research Institute for Radiation Biology and Medicine and other local hospitals to study diagnosis of radiation disorders, and medical examination of

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*In Japanese, the list of activities between the U.S. – Japan sister-cities extracted by author.*
radiation exposure. The training and dispatch of radiation-disorders specialists between Hiroshima and Hawaii have been organized annually since 2006.  

The projects in the field of historic preservation and heritage conservation were found in the “other activities” in the list created by the Japan Council of Local Authorities for International Relations. In fact, among the 569 sister-city programs carried out in 2008, only two were directly related to this field. These were: Buffalo, NY – Kanazawa, Japan’s joint conservation project of the Japanese Garden and the stone lantern in Olmsted Delaware Park, Buffalo; and Saginaw, MI – Tokushima, Japan’s technical cooperation and knowledge sharing on the maintenance and management of Japanese gardens and tea houses in Michigan. However, it is important to note that these two examples are not the only cases that tie in with the field of historic preservation. Many municipalities do engage in various educational, cultural, and governmental programs to raise heritage awareness, facilitate preservation-knowledge exchanges, and promote technical cooperation within the sister-city framework. The projects carried out between Buffalo, NY and Kanazawa, Japan will be detailed in Chapter 4, Section 2.

3.3 Motivation Factors

What motivates cities to get involved in such sister-city partnerships, and what is the merit of doing so? There are various factors that motivate cities to seek oversea partners, and studies show that sister-city partnerships tend to occur between settlements with historical connections they wish to maintain, or with shared contemporary concerns of economic, cultural, recreational, or ideological issues. As explained in the previous chapter, the choice of country and specific community within the sister-city program is not a random process. Factors such as the cities’ historical connections, shared concerns, and similar or identical place names, all play meaningful roles. Historian G. Joseph Hummel, who served with the Office of War Information during World War II, and then with the New

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69 Council of Local Authorities for International Relations, Sister Cities Summary List of Municipal Activities.
York Times, noted in his 1970 article, “The Sister City and Citizen Diplomacy,” that an effective sister-city affiliation “depends on careful study of the cultural profile, geographical and commercial nature, and social characteristics of hundreds of cities in the United States and abroad to insure the optimum matching of community interests essential for program continuity.”

He further claimed that “when educators, professional athletes, stamp collectors, and gardeners meet, they communicate readily in the vernacular of their specialties;” thus sister-city partnerships reach “deep into public attitudes of communities.”

Nakamura, who studied the role of Japanese local governments in international environmental cooperation, reports that as of 2010, of 47 prefectures and some 800 cities in Japan, 43 prefectures and 23 cities have engaged in at least some form of international environmental cooperation, such as the acceptance of trainees, dispatch of experts, joint studies, and hosting of inter-city network programs for sustainable city management.

Since international cooperation is usually not considered as part the local governments’ mandate, it is not easy to justify their engagement in such activities, especially with their strict fiscal constraints. Nevertheless, Nakamura’s study demonstrates that a surprising number of Japanese local governments show their interests in such involvement.

In this study, Nakamura identified four major factors that motivate local governments to get involved in international environmental cooperation:

1) Desire to make a contribution based on local experience and local human capital experienced in environmental management
2) Promotion of international environmental businesses
3) Response to trans-boundary pollution issues
4) Conservation of natural assets

73 Ibid.
75 Ibid., 219-221.
76 Ibid., 229.
Although Nakamura’s research is focused on environmental issues, this study clearly demonstrates the degree of local municipalities’ international orientation, and provides a useful insight into how local governments can play a role in various cooperative efforts at national, as well as at international levels.  

In the field of historic preservation, these motivation factors could be interpreted as:

1) Desire to make a contribution based on local experience and local human capital experienced in heritage conservation and management
2) Promotion of international heritage tourism and other related businesses
3) Response to trans-boundary issues in heritage protection
4) Conservation of cultural and natural assets

The first factor can be considered to motivate international cooperation especially between cities that have similar experiences of heritage destruction or deterioration, and of extensive efforts to overcome these. For example, Kyoto Prefecture has been hosting a wood conservation-training program for its sister city Yogyakarta, Indonesia since 1999. Kyoto and Yogyakarta have been sister cities since 1985, and the two cities have also cooperated in restoring the Yogyakarta Royal Palace (Kraton) located near the UNESCO World Heritage Site of Borobudur. While the stone structures dating back to the 8th and 9th centuries have been successfully “restored under the auspices of UNESCO using European methods,” the Indonesian authorities reached out to its sister city Kyoto for aid in conserving the wooden Royal Palace. The Yogyakarta officials explain that it was “a natural choice,” as Kyoto is renowned for its history and expertise in conserving historic wooden buildings. The officials also point out that “the preservation of wooden structures is an area that has few experts,” and the conservation approach taken in Kyoto, “adhering as closely as possible to a building’s original specifications,” resonated with Indonesia’s preservation philosophy.

The second factor, “promotion of international heritage tourism and other related

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77 Ibid., 220-221.
79 Ibid.
businesses,” could be applicable to any pair of cities that seek “direct benefits from international cooperation.” According to Sister Cities International’s annual membership survey, among the approximately 2,000 international partnerships in 136 countries, more than one-third of the sister-city organizations received funding from local government to help their sister-city programs, and 70% of the membership surveyed estimated that their sister-city programs helped generate tourism and trade for economic development in their community. Santa Fe, NM, has seven sister cities: Bukhara, Uzbekistan; Parral, Mexico; Santa Fe, Spain; Sorrento, Italy; Holguin, Cuba; Zhang Jia Jie, Hunan province, China; and Tsuyama, Japan. The city considers that sister-city partnerships are a useful tool for promoting heritage tourism, and endeavors to establish the guidelines and procedures for a mutually beneficial relationship. This “mutually beneficial relationship” is extremely important, since sister-city exchanges do require “some financial costs in hosting delegations from those cities.”

Tom Maguire, senior planner for culture and heritage tourism for the Santa Fe city government, noted in a local journal that the City of Albuquerque has also been successful in using anniversary events and spaces at the airport for promoting tourism to and from its sister cities.

The third factor, “response to trans-boundary conservation issues in heritage protection,” would motivate cities to host international symposia and conferences in collaboration with other relevant organizations to tackle issues that cannot be solved solely by one local government. The Sister Cities Disaster Preparedness Initiative, developed in 2010 by Peace Winds America (PWA), a non-governmental organization based in Seattle, in conjunction with the Seattle Office of Emergency Management (SOME), provides a good example. In September 2010, the two organizations inaugurated the Japan – U.S. Sister Cities Natural Disaster Preparedness and Response Exchange, and brought together nearly 100 disaster-management professionals from the public, private, as well as

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82 “Linking Santa Fe’s Sisters; Reconstituted Committee to Examine Connections to Cities,” Albuquerque Journal (Feb 29, 2008).
83 Ibid.
non-governmental organizations in Japan and the U.S. The three-day conference held in Seattle particularly focused on the sister cities of Seattle, WA – Kobe, San Francisco, CA – Osaka, and Honolulu, HI – Hiroshima, and conducted 17 sessions that explored a variety of topics critical to natural-disaster planning and response. Topics included: Earthquakes, Flooding, Pandemic Diseases, Governmental Coordination, Military Involvement, Public Messaging, and Private-Public Partnerships.\(^8^4\) In these sessions, participants analyzed case studies, shared best practices, and explored “innovative methods to improve disaster preparedness and response on both sides of the Pacific.”\(^8^5\) In May 2011, following the Great East Japan Earthquake, 20 Japanese disaster-management professionals visited Seattle as part of this Sister Cities Natural Disaster Preparedness Program.\(^8^6\) The cooperative efforts between the sister cities of Seattle – Kobe will be examined in detail in the following chapter (see Chapter 4, Section 1).

The fourth factor, “conservation of cultural and natural assets,” would be based on the local governments’ recognition of the responsibilities in protecting their cultural and natural heritage of Outstanding Universal Value.\(^8^7\) The recent sister-city relationship established between the municipalities governing Japan’s Itsukushima Shrine and France’s Mont-Saint-Michel in 2009 is a good example. Mont-Saint-Michel, a rocky tidal island in Normandy, northwestern France, and the Japanese shrine on the island of Miyajima, officially called Itsukushima, are both UNESCO World Heritage Sites.\(^8^8\) The French island is famous for its scenic monastery, and Itsukushima is renowned for its Shinto Shrine built in the sea, each attracting more than three million visitors annually.\(^8^9\) At the Tourism and Friendship City agreement ceremony in Miyajima Island on May 16, 2009, Mont-Saint-Michel Mayor Eric Vannier emphasized the common features of the two

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\(^8^5\) Ibid., 4-13.

\(^8^6\) Seattle-Kobe Sister City Association, *Celebrating 53 Years of a Vibrant Sister City Relationship,* vol. 14, issue 1 (Seattle: Seattle-Kobe Sister City Association, April 2011), 2.


\(^8^8\) “France’s Mont-Saint-Michel Seeks Sister-City Ties with Miyajima,” *Jiji Press English News Service [Tokyo]* (October 27, 2008).

heritage sites, and celebrated the two islands’ more than 1,000 years of history as holy places.\textsuperscript{90} Katsuhiro Shinno, mayor of the City of Hatsukaichi, also noted the importance of their alliance, not only to strengthen the connections between the two cities through cultural exchange, but also to facilitate heritage tourism and responsible management in each other’s region by holding events based on common themes.\textsuperscript{91}

Figure 6. A poster designed by the French Government Tourism Bureau in 2008. The two World Heritage Sites on the sea, Itsukushima Shrine’s Otorii Gate and France’s Mont Saint-Michel, are having a conversation: “Did you go?” “Yes, I did!” (Source: Hatsukaichi City Department of Environment and Industries, 2012)

In addition to these four factors, Nakamura’s study points out the importance of the cities’ “international orientation” and “enabling factors” – in other words, the local governments’ willingness and ability to conduct international cooperation in terms of budget and administrative capacity.\textsuperscript{92} Higher levels of capability do not necessarily motivate local governments to invest in such activities, yet they provide more recourse to enable such cooperation. The very act of cities seeking international partners and getting involved in sister-city programs is a good indicator of such factors.

\textsuperscript{90} Ibid.
3.4 Other Inter-City Networks

In response to the growing interest in inter-city networks and the need for exchanging experiences and knowledge with other cities and regions with similar interests, many inter-city programs have been launched in the past decade. The UNESCO Creative Cities Network was launched in October 2004 following the decision taken by the 170th Executive Board. It was originally born out of UNESCO’s Global Alliance for Cultural Diversity, an initiative created in 2002 to develop “partnerships between private, public and civil society actors in order to strengthen cultural industries in developing countries and promote the diversity of cultural expressions.”93 The Creative Cities Network aims at developing international cooperation among cities and encouraging them to drive joint-development partnerships in line with UNESCO’s global priorities of “culture and development” and “sustainable development.”94 Once a city is appointed to the network, it can share experiences and create new opportunities with other network cities on this global platform. Given the fact that “more than half of the world population lives in cities,” UNESCO recognizes that cities are “increasingly playing a vital role in harnessing creativity for economic and social development,” and states four major reasons for focusing on inter-city networks:

- Cities harbor the entire range of cultural actors throughout the creative industry chain, from the creative act to production and distribution.
- As breeding grounds for creative clusters, cities have great potential to harness creativity, and connecting cities can mobilize this potential for global impact.
- Cities have a strong effect on the establishment of public/private partnership that helps unlock the creative entrepreneurial potential and plays an important role in the new economy.

• Cities are small enough to affect local cultural industries but also large enough to serve as gateways to international markets.\(^95\)

As of 2012, the Creative Cities Network is divided into seven different themes; Literature, Film, Music, Crafts and Folk Art, Design, Media Arts, and Gastronomy. Below are the cities currently appointed to this network:

• City of Literature: Edinburgh (UK), Melbourne (Australia), Iowa City (USA), Dublin (Ireland), Reykjavik (Iceland)
• City of Film: Bradford (UK), Sydney (Australia)
• City of Music: Seville (Spain), Bologna (Italy), Glasgow (UK), Ghent (Belgium)
• City of Crafts and Folk Art: Aswan (Egypt), Santa Fe (USA), Kanazawa (Japan), Incheon (Korea)
• City of Design: Buenos Aires (Argentina), Montreal (Canada), Berlin (Germany), Shanghai (China), Kobe (Japan), Nagoya (Japan), Shenzhen (China), Seoul (Korea), Saint-Etienne (France), Graz (Austria)
• City of Media Arts: Lyon (France)
• City of Gastronomy: Chengdu (China), Östersund (Sweden), Popayan (Colombia)\(^96\)


The concept of this inter-city network would certainly contribute to “city’s social fabric, cultural diversity and enhance the quality of life,” as well as strengthen “a sense of community and help […] define a shared identity,” as this initiative aims. However, the cities appointed to this network are still heavily dominated by European cities and other cities in developed countries, and this Creative Cities Network still does not seem to be effectively utilized to its fullest extent. Another initiative, the United Nations Global Compact Cities Programme is more focused on urban issues concerned with human rights, labor, environment, and anti-corruption, and provides support and guidance for urban governance and management to the participating cities.

The Heritage as Opportunity (HerO) Network is a three-year exchange and learning program that took place from 2008 to 2011, involving nine historic cities in Europe: Regensburg (Lead Partner, Germany), Graz (Austria), Naples (Italy), Vilnius (Lithuania), Sighisoara (Romania), Liverpool (United Kingdom), Lublin (Poland), Poitiers (France), and Valletta (Malta). The HerO Network aimed at “developing integrated and innovative

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97 Ibid.
management strategies for historic urban landscapes,” with the main objective of “facilitating the right balance between the preservation of built cultural heritage and the sustainable, future-proof socio-economic development of historic towns in order to strengthen their attractiveness and competitiveness.” 99 As the name “Heritage as Opportunity” indicates, the program put emphasis on managing conflicting usage interests and capitalizing the potential of cultural heritage assets for economic, social and cultural activities. In cooperation with Heritage Europe, founded in 1999 by the Council of Europe, the HerO participants successfully exchanged experiences with other historic cities in Europe to develop strategies for their old town areas. 100

![Figure 8. The HerO Network](Source: Urbact II Network HerO, 2008)

Another notable example of an inter-city network developed for international exchange including cooperation in the field of historic preservation is the City-to-City Cooperation, a locally-rooted network between Indian and French cities organized by the UNESCO office in New Delhi. The City-to-City Cooperation is a comprehensive framework aimed at implementing a variety of policy considerations, “ranging from governance, infrastructure development and rural–urban integration, to cultural heritage 99 Mathias Ripp, ed., Heritage as Opportunity: ‘The Road to Success’ Integrated Management of Historic Towns (Regensburg: Rotaplan, 2011), 5. 100 Ibid., 3-5.
and tourism management.”

Bandarin and Van Oers point out that developing the legal and policy framework for urban conservation in cooperation with “homologues in other countries, such as France,” could be highly beneficial for Indian city administrators, especially because currently, India does not have a legal and institutional framework to facilitate urban conservation. In 2008, the Indian Heritage Cities Network (IHCN) initiated a study tour to France for mayors and administrators of its Indian member cities, including Ahmedabad, Bharatpur, Burhanpur, Indore, Jaipur, Jabalpur, Jodhpur, Gwalior, Leh, Maheswar, Pondicherry, Udaipur, Ujjain, and Srinagar. The event was jointly organized by UNESCO and the French Historic Cities Association (ANVPAH) with the support of the British development agency, Department for International Development (DFID), as well as the Government of France and a number of French local authorities. The group of Indian officials traveled to five cities in France, and met with elected representatives, administrators, urban planners, as well as local technical experts to create city-to-city partnerships and bilateral cooperation. Through this study tour, the participating cities focused on “heritage as a driving force for the economic and social improvement of a city.”

While the Indian representatives shared information about the emerging challenges of Indian urbanization with their French counterparts, the French participants shared their experiences and examples of integrating the benefits of heritage-based development into urban-planning policies. In 2010, a second study tour was organized following the success in 2008, and the discussions centered around the themes of challenges in fostering sustainable heritage-based development of historic urban landscapes, local governance, sustainable urban transport, financing heritage conservation, heritage-friendly master plans, and regional planning. The established cooperation pertains to the central-union level, the state-region level, and the city-to-city level, and

102 Ibid.
104 Ibid.
various cooperative initiatives have been realized including: study tours, research cooperation on urban heritage planning and conservation, and heritage-based tourism development.\textsuperscript{106}

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{figure9.png}
\caption{The study tours in 2008 and 2010 provided occasions to foster and enhance city-to-city partnerships between Indian and French historic cities in the field of heritage-based urban development. (Source: UNESCO New Delhi, 2010)}
\end{figure}

Although the UNESCO Creative Cities Network has not yet produced solid results, it demonstrates potential opportunities of such worldwide networks to enhance cities’ social fabric, cultural diversity, shared identity, and community involvement. The success of the Heritage as Opportunity (HerO) Network in Europe provides a great example of utilizing inter-city networks to share experiences and know-how among themselves, and analyze various challenges to propose solutions, as well as develop integrated cultural-heritage management plans for their own cities, capitalizing the potential of heritage assets for economic, social and cultural activities. The city-to-city cooperation between Indian and French cities further strengthens the idea that inter-city networks can create an interactive platform for historic cities, not only in Europe, but also worldwide, to cooperate and develop strategies to safeguard their cultural heritage. This example is particularly

important as a successful cooperation between Asian cities and Western cities, in contrast to the cooperation between like-minded partners, as in the HerO Network. Such inter-city cooperation would facilitate the understanding of the diversity of cultures and different set of values, and provides more opportunities to develop creative solutions to an effective and sustainable link between a society and its heritage.
Chapter 4. Case Studies

4.1 Large Cities (Population above 500,000)
   : Seattle, WA – Kobe, Japan

4.2 Mid-Sized Cities (Population 100,000 - 500,000)
   : Buffalo, NY – Kanazawa, Japan

4.3 Small Cities (Population below 100,000)
   : Elberton, GA – Mure, Japan

4.1 Case Study: Seattle, WA – Kobe, Japan

Basic Information

- Sister-city agreement: October 1957, also official sister ports since May 1967
- Population: City of Seattle (608,660), City of Kobe (1,544,200)\(^{107}\)
- Keywords: International ports, immigrants, disaster resilience, care at a distance
- Other sister cities: City of Seattle (Bergen, Norway; Tashkent, Uzbekistan; Beersheba, Israel; Mazatlan, Mexico; Nantes, France; Christchurch, New Zealand; Mombasa, Kenya; Chongqing, China; Limbe, Cameroon; Galway, Ireland; Reykjavik, Iceland; Daejeon, South Korea; Cebu City, Philippines; Pecs, Hungary; Perugia, Italy; Kuching,

Malaysia; Surabaya, Indonesia; Gdynia, Poland; Sihanoukville, Cambodia; Haiphong, Vietnam)
City of Kobe (Marseille, France; Rio de Janeiro, Tianjin, China; Brazil; Riga, Latvia; Brisbane, Australia; Barcelona, Spain; Incheon, South Korea)

The Seattle-Kobe sister-city partnership was established in 1957, following the trade relationship restarted between Seattle and Tokyo in an attempt to repair U.S.-Japan relations in the early 1950s. As of 2012, Seattle has a total of 21 sister cities, and Kobe is affiliated with eight sister cities. As the first such partnership for both cities, the Seattle-Kobe relationship remains one of the strongest and most active.

Seattle, WA

Seattle is historically known for its Japanese-American settlement, as evidenced by the abundance of Japanese architecture, culture, and the Japantown community, which grew with the immigration of Japanese laborers in the late 19th and early 20th century. Among Seattle’s earliest residents were the Chinese immigrants who provided cheap labor in the sawmill industry. While the Chinese populations suffered discrimination through quotas, deportations and the “exclusion acts,” Japanese immigrants were able to live relatively freely, and were able to establish profitable companies, despite some early difficulties. Notwithstanding the new race-based immigration restriction in the 1920s that prohibited Japanese residents from becoming citizens or owning farms, Seattle’s Japanese community continued to grow, as immigrants and second-generation families settled in the city’s racially-segregated area to create their own social and economic district. An estimated 8,500 people lived in a roughly 15-block area in the city at its peak in the early 1930s.

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110 Vanessa Ho, “A Drive to Recapture the Spirit of Historic Japantown; Reviving a Neighborhood of the Past; We had so Many Memories of Having our Childhood Centered Around Here,” Seattle Post - Intelligencer (Feb 28, 2005).
Many Japantowns throughout the U.S. disappeared when Executive Order 9066 was issued during World War II, which imprisoned 114,000 people of Japanese ancestry in remote camps. Many people never returned to their old homes, and even those who came back often had no savings or property. The vacant homes and businesses left in Seattle were taken over for use as major public-housing projects and parking lots. In the 1960s, highway construction and urban renewal also erased the cultural and architectural remnants of the area. Yet, many buildings still stand, including the Nippon Kan Theater, built in 1909 as a social space for Japanese entertainment and community meetings, and the Panama Hotel, which was a home to a number of new arrivals and low-income Japanese laborers. These buildings tell the story of a unique time in Seattle’s development, and depict “how Asian traditions were combined with Western architecture.”

When Seattle’s International District was nominated to National Register of Historic Places in 1980, the focus was being put on the district’s Chinatown, and Japantown was largely overlooked. Although a few of the key remaining buildings were included in the district nomination due to the efforts made by local preservationists in the 1970s and 1980s, most of the neighborhood’s Japantown was left out. The Historic District nomination claimed that the area’s large expanses of “nonhistoric open space” had too significantly altered Japantown’s layout for much of it to be listed in the Seattle Chinatown National Register Historic District.

More than twenty years later, Historic Seattle, a non-profit preservation organization, and a number of local developers, business owners and academics have started working together to restore the sense of place of Seattle’s Japantown, by reviving the area and reconnecting it with its rich past. Gail Dubrow, Director of the Preservation Planning and Design Program at the University of Washington, claimed in a local magazine Preservation Seattle, that the remaining historic buildings make Seattle’s Japantown “the most intact Japanese American district in the United States.”

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111 National Park Service, “International District (Seattle Chinatown Historic District).”
112 Ibid.
114 Ibid.
Japanese American Citizens League and capital campaign manager for the Wing Luke Asian Museum, also maintained in 2005 that Seattle’s Japantown is “part of the broader fabric and texture of this community, part of Seattle’s history and part of the American history.”

Figure 11. (Left) Japanese immigrants in Japantown in the early 20th century (Source: Historic Seattle)
Figure 12. (Right) Nippon Kan Theater (Photo by author)

Figure 13. (Left) Panama Hotel in the 1920s (Source: Panama Hotel)
Figure 14. (Right) Panama Hotel is still operating today (Photo by author)

115 Ho, “A Drive to Recapture the Spirit of Historic Japantown; Reviving a Neighborhood of the Past; We had so Many Memories of having our Childhood Centered Around here.”
Kobe, Japan

Kobe is one of the distinguished port cities in Japan. Located on the southern side of the main island of Honshu, Kobe is the fifth largest city in Japan, and is the capital city of Hyogo Prefecture. The earliest written records of the region come from the *Nihon Shoki (The Chronicles of Japan)*, the second oldest book of classical Japanese history completed in 720, which described the founding of the Ikuta Shrine by Empress Jingu in 201. The history of Kobe is closely tied to the development of the Ikuta Shrine, and the city’s name derives from *Kanbe*, an archaic name for those who supported the Shrine.\textsuperscript{116} Since ancient times, the Port of Kobe has had interaction with ports of the Chinese continent and Korean peninsula. During the Heian era (794-1192), the Port was developed as a base for international trade. Particularly during the Edo era (1603-1868), under the policy of national isolation, the Port of Kobe played a significant role as a key center of domestic transportation. Following Japan’s opening to the world by Commodore Matthew Perry of the U.S. Navy in 1868, the Port actively expanded and improved its facilities, evolving itself into one of the leading ports of the world.\textsuperscript{117} As of 2010, the Port of Kobe is on major international sea routes to over 500 ports in over 130 countries and regions, including North America, Europe, Australia, China and other countries in Asia.\textsuperscript{118}

As a result of its long history as an international port city, Kobe is known for the abundance of foreign influences on its architecture. Kobe’s Chinatown, Nankin-machi (Nanjing town), originated in 1868 following the opening of the Kobe Port to foreigners including Chinese immigrants. During the Meiji era (1868-1912), a number of Western-style residences for foreign settlers, called *Ijinkan*, were built in Kobe’s Kitano area. Many of them still stand, including: the Weathercock House (Nationally Designated Important Cultural Property, 1978); the Moegi House, former residence of American Consul General Hunter Sharp (Nationally Designated Important Cultural Property, 1980); and the Rhine House (Designated City of Kobe Traditional Building, 1980). In 1980, Kitano area was designated as Important Preservation Districts for Groups of Traditional

\textsuperscript{118} Ibid., 2-3.
Buildings by Japan’s Agency for Cultural Affairs. Another notable example is the Kobe Muslim Mosque, which was built in 1935 as the first mosque in Japan.

Nevertheless, it is important to note that very little of the physical fabric of the original buildings survive, due to multiple disasters that occurred in the region. During World War II, Kobe was one of the main targets of 331 American B-29 firebombing attacks in 1945, which burned down more than half of Kobe’s urban area into ashes. 50 years later, on January 17, 1995, the tragic Great Hanshin-Awaji Earthquake again destroyed more than 60% of the buildings in this area. Although most of Kobe’s buildings were constructed to tolerate lateral motion, the 1995 earthquake, centered almost directly beneath the city, produced an initial vertical shock followed by a combination of vertical and lateral motion that many buildings were unprepared to withstand. In addition to the over 6,400 people who lost their lives and the homes of 300,000 that were devastated, the city suffered massive infrastructure damage and the citizens were left deprived of basic amenities. Yet, with the city’s perpetual efforts and the citizens’ active participation, Kobe completed full-scale reconstruction of all port facilities in just two years. Now, Kobe claims to be better equipped to face such natural disasters.

The city’s historical symbol, the Ikuta Shrine, has also come through numerous disasters, including the Genpei War of 1184, the heavy flooding in 1938, the World War II fire bombings in 1945, and the 1995 earthquake. Each time, the Shrine has been restored to its former state, leading people to venerate it as the “god of resurrection.” In 1995, the restoration of the Shrine started just five days after the earthquake, following the superior priest of the Shrine’s request to “restore the buildings as soon as possible to encourage citizens of Kobe.” The restoration project used progressive technology to give the buildings sufficient seismic-resistant capability, such as the new columns for the

121 Kobe City Archives, Bombing of Kobe in World War II (Kobe: Kobe City Archives, 2004).
123 City of Kobe, Port & Urban Projects Bureau, Port of Kobe 2010-2011, 19.
124 Ikuta Shrine, “History of the Ikuta Shrine (Japanese).”
Hall of Worship made of CFT (concrete-filled steel tube).\textsuperscript{126}

The history of Kobe, therefore, well describes that the city’s significance lies not only in its historical status as an international port city and the abundance of foreign influences on its architecture, but also, or perhaps more, in its history of overcoming disasters and the citizens’ spirit and faith in their own city’s perseverance and resilience. In 2008, Kobe’s open-minded culture of actively introducing foreign cultures as a gateway port of Japan since the 1860s, as well as its citizens’ active participation in rebuilding the city after the 1995 earthquake, resulted in the designation of UNESCO’s City of Design, a member of the Creative Cities Network (see Chapter 3, Section 4) in 2008.\textsuperscript{127}

\textsuperscript{126} Ibid., 3.

\textsuperscript{127} City of Kobe, \textit{City of Design Kobe 2010-2011} (Kobe: Design City Promotion Office, Planning and Coordination Bureau, 2011).
Figure 15. (Left) The Port of Kobe in the late 19th century (Source: NYPL Digital Library)

Figure 16. (Right) The Weathercock House, built ca. 1909 (Photo by author)

Figure 17. (Left) Kobe Chinatown originated in 1868 (Photo by author)

Figure 18. (Right) Kobe after the Great Hanshin-Awaji Earthquake in 1995 (Source: City of Kobe)

Figure 19. (Left) The Ikuta Shrine, collapsed Hall of Worship after the 1995 earthquake (Source: T. Hisatoku)

Figure 20. (Right) The Ikuta Shrine after restoration (Photo by author)
Seattle – Kobe Sister-City Partnership

The long-standing exchange between Seattle and Kobe corresponds well to the two cities’ common historical background as port cities that served as gateways for many foreigners who arrived into the two countries, and their high international orientation to extend care across distance. In 1972, when Seattle was experiencing the “longest and deepest recession since the Great Depression,” Kobe sent several thousand tons of rice to its sister city, remembering the aid it received after World War II. Seattle’s architecture, evidencing the post-war friendship with Japan, centers around the exchange with its sister city Kobe, most noticeably at the Kobe Terrace Park in International District, which has Japanese pine and cherry trees and a stone lantern. Some of the main architects for the 1962 Seattle World’s Fair were also Japanese and Japanese-Americans, including George Tsutakawa, Kazuyuki Matsushita, Hideki Shimizu, Minoru Yamasaki, and Paul Horiuchi, who promoted friendship between the two countries through art and architecture. Kobe Bell at the Seattle Center is a bell housed in a 15ft-high cypress Japanese temple pagoda set on a concrete slab, which was a gift from the City of Kobe to the City of Seattle in honor of the 1962 World’s Fair. Since 1996, an annual memorial event for the Great Hanshin-Awaji Earthquake in the Kobe region has been held at the Kobe Bell in Seattle, and in 2002, in cooperation with the City of Kobe, the temple was rededicated with a Shinto purification ceremony after the structure was repaired.

Roger B. Williams, the former President of AIA Seattle in the late 1980s, played a leading role in planning the AIA Northwest & Pacific Region Conference in 1994, attended by architects both from the U.S. and Japan. This led him to serve on the AIA mission to its sister city Kobe following the Great Hanshin-Awaji Earthquake in 1995. Based on his experience serving in Japan as an architect in the U.S. Army, Roger exported U.S. construction technology and materials, with Northwest wood-frame housing design,

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assisting Japanese architects to embrace and reinvigorate traditional and new wood framing together in the creation of new architecture and communities after the destructive earthquake.131 In 2007, celebrating the 50th sister-city and 40th sister-port anniversaries, the Seattle Art Museum showcased the exhibition, Japan Envisions the West: 16th-19th Century Japanese Art from the Kobe City Museum. The exhibition incorporated 142 cultural treasures including the 16th-19th century “namban,” or “western-influenced” art works from the Kobe City Museum, many of which have never traveled outside of Japan before. Demonstrating not only how Japanese and Westerners comprehended and appreciated each other’s cultures, the exhibition also raised important contemporary questions about how people in Eastern and Western countries understand art and cultural heritage differently from their own perspectives.132

The most recent example is the Sister Cities Disaster Preparedness Initiative, developed in 2010 (see Chapter 3, Section 2). The Japan – U.S. Sister Cities Natural Disaster Preparedness and Response Exchange in September 2010 brought together nearly 100 disaster-management professionals from the two countries to Seattle. Using case studies from the sister cities of Seattle, WA – Kobe, San Francisco, CA – Osaka, and Honolulu, HI – Hiroshima, participants shared best practices, and explored various topics critical to natural-disaster planning and response on both sides of the Pacific.133 In May 2011, following the Great East Japan Earthquake, 20 Japanese disaster-management professionals visited Seattle as part of this program.134

132 Seattle-Kobe Sister City Association, Celebrating 50 Years of a Vibrant Sister City Relationship, vol. 11, issue 2 (December 2007), 2.
Figure 21. (Left) A gift from the City of Kobe, the stone lantern in Kobe Terrace Park, Seattle (Photo by author)

Figure 22. (Right) Cherry blossom trees in Kobe Terrace Park, Seattle (Photo by author)

Figure 23. (Left) Kobe Bell in Seattle received structural repair and Shinto purification in cooperation with the City of Kobe in 2002 (Source: Seattle-Kobe Sister City Association)

Figure 24. (Right) A Native American Totem Pole presented from the City of Seattle to the City of Kobe in 1961. The Totem Pole stands next to the Kobe City Hall (Photo by author)
4.2 Case Study: Buffalo, NY – Kanazawa, Japan

Basic Information

• Sister-city agreement: December 18, 1962
• Population: City of Buffalo (261,310), City of Kanazawa (462,361)\(^{135}\)
• Keywords: Cultural and natural heritage, craftsmanship, industrial downturn, knowledge sharing for community revitalization
• Other sister cities: City of Buffalo (Bani, Dominican Republic; Cape Coast, Ghana; Dortmund, Germany; Drohobych, Ukraine; Horlivka, Ukraine; Kiryat Gat, Israel; Lille, France; Muhanga District, Rwanda; Rzeszow, Poland; Siena, Italy; St. Ann, Jamaica; Torremaggiore, Italy; Tver, Russian Federation), City of Kanazawa (Irkutsk, Russia; Porto Alegre, Brazil; Ghent, Belgium; Nancy, France; Suzhou, China; Jeonju, South Korea)\(^{136}\)

The sister-city partnership between Buffalo, NY and Kanazawa, Japan is also one of the most long-standing and active partnerships between the U.S. and Japan. The affiliation was established in 1962 as the first sister city to both cities.

Buffalo, NY

Located in western New York on the eastern shores of Lake Erie and at the head of the Niagara River across from Fort Erie, Ontario, Buffalo has long been known as the “Queen City of the Lakes.”\(^{137}\) The opening of the Erie Canal in 1825 supported the growth of iron industries and mills, and by 1900, Buffalo became the eighth largest city in the U.S. The second half of the 20\(^{th}\) century, however, saw an unfortunate destiny for the city that once was a major railroad hub as well as the largest grain-milling center in the


country. The opening of the St. Lawrence Seaway in 1959 provided a direct inland water route between the Great Lakes and the Atlantic Ocean, completely bypassing Buffalo, and with the start of Amtrak in the 1970s, Buffalo Central Terminal was abandoned, and trains were rerouted to nearby Buffalo-Depew Station and Exchange Street Station. By 1999, Buffalo has lost more than one-third of its peak population. Responding to the industrial downturn, the city has been making strenuous efforts in the past decade to create jobs and revitalize the economic and cultural life in its community. In fact, the city preserves some of the greatest American architecture of the 19th and 20th centuries, including Louis Sullivan’s Guaranty Building, H.H. Richardson’s Buffalo State Hospital, and Frank Lloyd Wright’s Darwin Martin House Complex. Buffalo now owes its reputation as a cultural and academic city to the existence of these architectural treasures, as well as the world-class Albright Knox Art Gallery, Burchfield Penney Art Center at Buffalo State College, the Buffalo Philharmonic, and the State University of New York at Buffalo.  

Figure 25. (Left) Louis Sullivan’s Guaranty Building built in 1895 (Photo by author)
Figure 26. (Right) Frank Lloyd Wright’s Darwin Martin House Complex built in 1907 (reconstruction). Three of the original five buildings were demolished, and extensive reconstruction and restoration efforts began in 1997, and are ongoing today (Photo by author)

Figure 27. (Left) Buffalo City Hall, a 32-story Art Deco building completed in 1931 (Photo by author)
Figure 28. (Right) Buffalo Central Terminal, abandoned since the 1970s (Photo by author)
Kanazawa, Japan

The City of Kanazawa is the largest city in the Hokuriku region, located northwest of Tokyo, surrounded by the Japan Alps, Hakusan National Park, and Noto Peninsula National Park. Kanazawa is a castle town that was ruled over by the Maeda family for three centuries after the first lord Toshiie Maeda entered Kanazawa Castle in 1583. For over 420 years, since its construction as a castle town, Kanazawa has flourished peacefully, avoiding both natural disasters and war-time destruction. Over this period of time, the city has developed notable craftworks based on its unique Samurai culture and lifestyle. One characteristic of Kanazawa’s artisan spirit is that it encourages continuous innovations not only in traditional crafts but also in new industries, which enabled its high level of craftsmanship to continue to flourish up until today. Preserving the heavy concentration of artisan workshops in the midst of the present-day cityscape, craftwork continues to be favored as part of the daily lives of Kanazawa’s citizens. The value of Kanazawa’s cultural heritage was highly recognized by the Americans even during wartime. The three historic cities, Kanazawa, Kyoto, and Nara, evaded the American strategic firebombing that burned and destroyed many of the major cities, including Tokyo, Osaka, and Kobe, during World War II. Largely because of this, Kanazawa is today the best-preserved 16th-century castle town in Japan, along with the city’s distinctive culture and lifestyle.

In contrast to its policy of valuing architectural and cultural traditions, the city has recently begun to promote urban regeneration. Like many other mid-sized Japanese cities, Kanazawa has been hit by recession, with many businesses and facilities moving out from the city in the early 2000s. Nevertheless, Kanazawa claims that the city “has given a lot of thought to what a city should be, and has worked hard to honor their history, promote scholarship, and enrich their local culture.” Critical to this success was the city government’s extensive support of the arts and its vigorous marketing efforts, as seen in the

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141 City of Kanazawa, Kanazawa Creative City Promotion Committee, UNESCO Creative Cities Network (Kanazawa: City of Kanazawa, 2011), 24-25.
142 Japan Local Government Center, “Sister Cities: Kanazawa and Buffalo,” JLG Newsletter, issue 44 (Fall 2002), 3.
opening of the 21st Century Museum of Contemporary Art designed by SANAA in 2004. The arts of Kanazawa, ranging from fine textiles to metal work to regional cuisine, were passed down from generation to generation by the warrior Samurai class in this region. The historic buildings that gave birth to Kanazawa’s craftsmanship and its traditional lifestyle stand tranquilly and blend in with the modern streetscape in the city, enhancing the city’s significance as an ancient castle town. Besides, the new institutions, such as the Kanazawa College of Art and the 21st Century Museum of Contemporary Art, are “at the forefront of Japanese design and also evidence of this city’s active role in Japan’s modern culture and design.” Kanazawa has successfully leveraged its tangible and intangible cultural heritage to rebuild its prosperity, and made itself an international center of art and culture, as evidenced in Kanazawa’s designation as a City of Crafts and Folk Arts by UNESCO in 2009.

Figure 29. The 21st Century Museum of Contemporary Art, Kanazawa. The circular design pays careful attention to the museum’s openness and brightness from the courtyards with skylights. (Source: The 21st Century Museum of Contemporary Art, Kanazawa)

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Higashi Chaya District is one of the three National Important Preservation Districts for Groups of Traditional Buildings in Kanazawa, and preserves rows of traditional Geisha houses built in the early 19th century (Photo by author)

Historic streetscape in Kanazawa (Photo by author)

Kanazawa Castle. Founded in 1583, the castle has been destroyed numerous times by fire, and majority of the buildings burned down in the 1881 fire. The photo shows the Ishikawa-mon Gate rebuilt in 1788. (Photo by author)

Kanazawa Station, the City Gate built in 2006, was selected as one of the “10 most fascinating railway stations” in 2010.146 (Photo by author)

Local craftsman making handcrafted dolls (Photo by author)

Kanazawa’s gold leaf master (Photo by author)

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Buffalo – Kanazawa Sister-City Partnership

As seen in the two cities’ histories, Buffalo and Kanazawa are both mid-sized cities with abundant cultural and natural heritage, striving to overcome industrial downturns and revitalize their communities while preserving their rich history. In the early 1960s, when Buffalo’s economy was at its peak, a group of citizens in local artistic and academic circles developed an interest in establishing a cultural-exchange program with Japan, when such exchanges were still almost unheard of. Around the same time, in 1961, Mayor Doi of the City of Kanazawa attended the U.S.-Japan Mayors Convention in Portland, OR, and sought a candidate to become their sister city. In the following year, the sister-city relationship between Buffalo and Kanazawa was officially established.  

The first tangible exchange took place in 1963, when drawings, water-tempera paintings, and prints created by Buffalo schoolchildren were shipped for exhibition in the U.S. Information Agency’s American Cultural Center and Children’s Center in Kanazawa. In 1975, a formal pact was made between Kanazawa University and the State University of Buffalo to facilitate student and faculty exchanges. Since then, the two cities have engaged in hundreds of students and faculty academic exchanges, high school student exchanges through area Rotary Clubs, as well as exchanges between visual and performing artists, local businesses, and political leaders, strengthening the cultural and academic ties between the two unique communities.

Among the Buffalo-Kanazawa Sister City Committee’s numerous significant accomplishments is the creation of Buffalo’s Japanese Garden in 1974, donated by the City of Kanazawa. Located on six acres along Olmsted Delaware Park’s Mirror Lake, the original design contained over 1,000 plantings, nearly 20 globe-type lights, and three small islands connected to the mainland by bridges. The project also included an educational exchange that allowed Buffalo’s professional gardeners to visit Japan and learn from master

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147 Buffalo-Kanazawa Sister City Committee, *History of the Sister City Relationship* (Buffalo: Buffalo-Kanazawa Sister City Committee, 2010).
149 Ibid., 18.
gardeners on the proper care of Japanese gardens. However, through the 1980s and early 1990s, the Garden received no maintenance, causing the bridges to rot and the islands to erode. In 1994, an ad hoc Friends of the Japanese Garden group was established, and the newly-elected Buffalo’s Mayor Masiello submitted a grant proposal to the City of Kanazawa to fund the redesign and construction of the Garden landscape. After many years of neglect, Buffalo’s landscape architects worked together with Japanese garden designers, and the Garden was restored in a partnership of both cities. Following the restoration efforts spearheaded by the Sister City Committee, in 2004, the Buffalo Olmsted Parks Conservancy took over the maintenance and management of the Buffalo Olmsted Parks. Since 2000, Kanazawa has been periodically dispatching Japanese garden professionals to Buffalo to provide technical assistance for the conservation and maintenance of the Garden and the stone lantern. In 2008, Akihide Uemura, former President of the Ishikawa Prefecture Landscape Association; Hideaki Nakae, Managing Director of the Association; and Makoto Ura, Kanazawa City Gardener; traveled to Buffalo to provide technical assistance, and gave lectures on the history, symbolism, elements and their meanings in Japanese gardens at the Buffalo & Erie County Historical Society. In April 2012, Japan donated twenty cherry blossom trees in honor of the Buffalo-Kanazawa Sister Cities 50th Anniversary celebration.

More recently, Buffalo is taking lessons from Kanazawa to develop the city’s cultural heritage as a key to cultural tourism and community revitalization. In 2006, the Albright Knox Art Gallery and the 21st Century Museum of Contemporary Art signed a formal agreement to build a long-term partnership for curator exchange, loan of collections, and joint exhibitions. Todd Mitchell, former vice president of the Preservation Coalition of Erie County, sees that Kanazawa has been extremely successful in leveraging “its unique

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154 Buffalo-Kanazawa Sister City Committee, “Buffalo’s First Sister City Marks 50 Years in this Year of the Dragon,” Buffalo-Kanazawa Sister City Committee 50th Anniversary (March 13, 2012).
and rich heritage to brand itself a city of culture and history.”\textsuperscript{156} By introducing the Kanazawa city government’s efforts in providing grants to restore vernacular houses, and running schools to train workers in traditional preservation crafts to maintain its historic cityscapes, Mitchell argues that “Kanazawa understands that architectural preservation is vital to its future.” Mitchell maintains that Buffalo can “learn a couple lessons” from its sister city’s experience and follow a similar strategy.\textsuperscript{157} In another article, Mitchell points out that Buffalo had thrown away their historic buildings “much too lightly,” and urges that “architectural preservation has got to be a central strategy in our effort to build a bright future for Buffalo.”\textsuperscript{158}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figures.png}
\caption{(Left) Kanazawa craftsman demonstrates pottery-making methods to Buffalo Mayor Makowsky (Source: The Rotarian, 1975)\newline
(Right) Kanazawa Mayor Ota explains Japanese calligraphy to Mayor Makowsky (Source: The Rotarian, 1975)}
\end{figure}

\textsuperscript{156} Todd Mitchell, “Let’s Strive to be Like our Sister City in Japan,” Buffalo News (Oct 11, 2009).
\textsuperscript{157} Ibid.
\textsuperscript{158} Todd Mitchell, “We Need to Embrace our Incredible History,” Buffalo News (Oct 16, 2011).

Figure 40. Kanazawa Mayor Yamade celebrating the “Common Ground World Project in Kanazawa,” produced by Neil Tetkowski, a ceramic artist from Buffalo, on the 40th anniversary of the sister-city affiliation in 2002. The art project was a collaborative work sponsored by the United Nations Division of Sustainable Development, which included people and materials from 188 countries. (Source: Japan Local Government Center)

Figure 39. The conservation team of the Japanese Garden in Delaware Park in 2008. The team included two Japanese Garden professionals from Ishikawa Prefecture Landscape Association, one Kanazawa City Gardener, and Buffalo’s local conservation crews. (Source: City of Kanazawa, *International Friendship Newsletter*, vol. 35)

Figure 38. Buffalo’s Japanese Garden and the stone lantern (Source: Buffalo Olmsted Parks Conservancy)
4.3 Case Study: Elberton, GA – Mure, Japan

Basic Information

- Sister-city agreement: Nov 21, 1983
- Population: City of Elberton (4,653), Mure-cho (18,306) \(^{159}\)
- Keywords: Granite quarries, international education, community involvement, young generation
- Other sister cities: None

The Elberton-Mure Sister City Program is a more recent partnership, which began in 1983, after two masons from Mure visited Elberton to explore the possibility of establishing a sister-city relationship. Both towns’ City Councils soon agreed to establish the partnership, and since then, the two cities have been the only sister city to each other for nearly 30 years.

Elberton, GA

Founded in 1790, Elbert County’s history dates back to Colonial Georgia and the American Revolution. The City of Elberton was founded in 1803, and until 1889, the area’s economy was largely dependent on agriculture. In 1889, the first commercial quarry and manufacturing plant opened in Elberton, and with railroads providing passenger and freight service to the area, the city began to grow quickly. Elberton’s post-Civil War history has largely revolved around the granite industry, and the city has been known as “the Granite Capital of the World,” annually producing more granite products than any other city in the world. \(^{160}\) Elberton’s heritage as “the Granite Capital of the World” can be seen in many areas of the community, from memorials recognizing Revolutionary War

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\(^{160}\) On January 10, 2006, the City of Takamatsu absorbed the towns of Aji and Mure, both from Kita District, the towns of Kagawa and Konan, both from Kagawa District, and the town of Kokubunji, from Ayauta District. As of October 2010, City of Takamatsu has a total population of 427,613.

heroes and founders to granite signs, granite homes, granite banks, a granite Civic Center, and the Granite Bowl stadium which was built in 1954 with local granite companies’ donations of granite pieces for seating areas.\footnote{City of Elberton, “What to See,” accessed Jan 10, 2012, \url{http://www.cityofelberton.net/Welcome-%20Center/whattosee.htm}.}

\textbf{Mure, Japan}

Mure, Japan, located on the north coast facing the Seto Inland Sea, is known for its granite quarries and earthenware craftsmanship tradition. For nearly 1,000 years, local stonecutters have hewn out the huge intricately shaped blocks for the walls of Japan’s feudal castles. The town is also famous for its association with the Genpei War, which took place 800 years ago. Mure preserves its rich cultural and natural heritage until today, providing quality materials including Aji Stone, famous for its high quality and scarcity, valued as “the most expensive granites in the world.”\footnote{City of Takamatsu, “Aji-cho,” accessed Dec 28, 2011, \url{http://www.city.takamatsu.kagawa.jp/english/sightseeing/east/}.} The town has long been the center of Aji Stones production, and the Stone Museum, which opened in 1995, showcases the history and traditional techniques used by local masons, as well as scenes of stone cutting, carrying and processing from the early-to-late-20\textsuperscript{th} century.\footnote{Takamatsu City Stone Museum, \textit{Mure Stone Culture Park} (Takamatsu: Takamatsu City Stone Museum, 2011).} In addition, with the region’s warm climate afforded by the Seto Inland Sea, quality materials, and the tradition of artistic craftsmanship, Mure is known as home to two of the best-known Japanese-American artists: sculptor Isamu Noguchi, and furniture designer George Nakashima.\footnote{Gempei-Art Village Promotion Committee Office, \textit{Art Village Aji Mure Yashima} (Kagawa: Gempei-Art Village Promotion Committee Office, 2011).} When Genichiro Inokuma, a Japanese painter based in New York, invited Noguchi to explore the ancient quarries and workshops of Mure in the late 1960s, Noguchi instantly recognized the potential of the place for his own work. Noguchi was captured not only by “the local rock, chiefly granite, strong and appealing in its colors and texture,” but also by the “corps of highly trained Japanese craftsmen who responded enthusiastically to Noguchi.”\footnote{Peter Grilli, “Eastern Roots, Western Ties: A Collaboration in Japan,” \textit{New York Times} (Aug 17, 1997).} Soon after this trip, Noguchi established his studio in Mure. The Mure
studio served as one of the main workshops, and in 1999, it was opened to the public as the Isamu Noguchi Garden Museum.\textsuperscript{166} George Nakashima had worked with the local studio, Sakura Seisakusho since 1964, and the George Nakashima Memorial Gallery was established in 2008 to commemorate the 60\textsuperscript{th} anniversary of Sakura Seisakusho’s founding in Mure.\textsuperscript{167} In 2006, the City of Takamatsu absorbed the towns of Aji and Mure, both from Kita District, the towns of Kagawa and Konan, both from Kagawa District, and the town of Kokubunji, from Ayauta District. However, the sister-city relationship between Elberton and Mure remains active.

Elberton – Mure Sister-City Partnership

Based on the two cities’ common geographical characteristics and their granite industries, the Elberton-Mure sister-city program focuses on building the foundation for economic development, cross-cultural awareness, and cultural tourism.\textsuperscript{168} In the 1980s, the Elberton-Mure Sister City Committee initiated several projects to promote relations between the two granite-production centers and to expand trade potentials between the U.S. and Japan. The annual, month-long student-exchange program began in 1985, and since then, the program continues to provide younger generations with opportunities to visit the granite quarries, stone-manufacturing plants, and vernacular architecture in both cities to learn about their historic roots and materials depicting the rich heritage of their granite industries.\textsuperscript{169}

One of the advantages small-sized cities have is the close ties between the city government and the local community. The City of Elberton is known for its commitment in providing younger generations with opportunities for cultural education. In 2003, a local trade journal introduced various programs the city offers to students, including apprenticeships with local businesses, internships at the city government, recruitment of

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\textsuperscript{166} Kenji Hall, “Garden Museum in Japan Honors Isamu Noguchi,” \textit{Chicago Tribune} (Mar 20, 2005).
\textsuperscript{167} Gempei-Art Village Promotion Committee Office, \textit{Art Village Aji Mure Yashima}.

Yuko Tokioka, Secretary-General, Mure Elberton Friendship Committee. Conversation with author. Mure, Japan, Dec 27, 2011.
volunteers for restoration of local historic sites, and the annual cultural exchange with its sister city in Japan. The article praised these initiatives taken in Elberton, noting that “few communities have put so much into providing for their future leaders.”

Likewise, Mure’s commitment to its sister-city program, international education, and local industry development, seems extremely strong given the town’s size and relative capacity. While many of the sister-city relationships cease when a city or town is merged with another city, Mure immediately established the Mure Elberton Friendship Committee after the town’s merger with Takamatsu City in 2006. The City of Takamatsu has its own sister cities; St. Petersburg, FL, and Tours, France; and the Elberton – Mure program has now been taken over by the Friendship Committee. The City of Elberton funds its sister-city program by 25% from local government, 50% from the community through fundraising, and 25% from the participants in each annual exchange. On the other hand, Mure faced a drastic decrease in their program budget due to the merger, and is now forced to operate the program without sister-city funding from the city government. Nevertheless, the continuous fundraising efforts made by the Friendship Committee, as well as the high community involvement, enabled the exchange program to remain active, and Elberton and Mure continue to be the only sister-city partner to each other. In October 2012, the two cities are celebrating the 30th anniversary of their partnership.

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Figure 41, 42. Photos taken by students from Mure during their visit to granite quarries in Elberton (Source: Mure Elberton Friendship Committee)

Figure 43, 44. Mure students at the Elberton Granite Association. Students discover that Elberton’s quarrying methods are quite different from that in their own city. (Source: Mure Elberton Friendship Committee)

Figure 45. Elberton students visit Japanese temples with their “sisters” in Mure
Figure 46. Elberton students erect a granite monument commemorating their visit to Mure (Source: Mure Elberton Friendship Committee)
Chapter 5. Case Analysis and Proposal for a Practical Model

5.1 Framework

5.2 Case Analysis and Recommendations

5.3 Comparing Preservation Policies and Practices in the U.S. and Japan

5.4 Case Summary

5.5 A Proposal for a Practical Model

5.1 Framework

Based on a review of existing literature on heritage conservation, city planning, and historic-urban-landscape management, the ongoing international cooperative efforts within the sister cities profiled in the previous chapter have been analyzed using a SWOT analysis. A SWOT analysis is a widely used strategic-planning method to evaluate the Strengths, Weaknesses, Opportunities, and Threats involved in businesses and projects in various fields including urban planning, tourism development, and heritage management.172 This method is recommended as one of the key instruments to integrate the environment in urban-planning strategies in Liveable Cities: The Benefits of Urban Environmental Planning, and was used in the City Development Strategies (CDS) promoted by the Cities Alliance.173 Furthermore, a SWOT analysis was effectively used in the Baseline Studies for the HerO project (see Chapter 3, Section 4) to analyze the current situation of the field of actions during the planning phase.174

The framework outlined below aims to identify opportunities in relation to the promotion of using sister-city partnerships in the field of historic preservation. The analysis focuses specifically on the development of mutual cooperation and methodologies in heritage conservation and management within the case-study cities. In addition, the analysis centers on the principle of managing the relationships between heritage

conservation and economic development, with reference to the City Alliance’s instructions.\textsuperscript{175}

\begin{table}[ht]
\centering
\begin{tabular}{|p{0.9\textwidth}|}
\hline
\textbf{SWOT Analysis Framework} \\
\hline
\textbf{Internal factors (Strengths, Weaknesses) include:} \\
\hline
- The present strategy of the city administration or one of its departments \\
- Policy consensus within the sister-city committee and other relevant organizations \\
- The ability and capacity of the city administration to develop and implement programs \\
- The level of autonomous funding and the extent of local discretion to take action \\
\hline
\textbf{External factors (Opportunities, Threats) include:} \\
\hline
- Available resources that are not taken care of by the existing programs \\
- Resource constraints \\
- Forces such as the political balance of power at the municipal level \\
- Factors outside the control of the city administration \\
- Public support or opposition \\
\hline
\end{tabular}
\caption{SWOT Analysis Framework}
\end{table}

5.2 Case Analysis and Recommendations

\begin{itemize}
\item Case Analysis 1. Seattle, WA – Kobe, Japan
\end{itemize}

\textbf{Strengths}
\begin{itemize}
\item Strong and active relationship as sister cities and sister ports
\item Both cities’ high international orientation deriving from their history serving as international ports, and their motivations to extend care across distance
\item Seattle-Kobe Sister City Association’s strong tie with the local governments, including City of Seattle’s Office of Economic Development and the U.S. branch office for the City of Kobe in Seattle\textsuperscript{176}
\end{itemize}

\textsuperscript{175} Cities Alliance, \textit{Liveable Cities: The Benefits of Urban Environmental Planning}, 28.
\textsuperscript{176} As of 2012, Karin Zaugg Black, Communication Director of the City of Seattle serves as the President of Seattle-Kobe Sister City Association. Karin Zaugg Black, conversation with author, Seattle, WA, Jan 12, 2012.
• Seattle’s active local academic and preservation organizations, such as Historic Seattle, the Wing Luke Asian Museum, the Preservation Planning and Design Program at the University of Washington
• Kobe’s open-minded culture of introducing foreign cultures, and its citizens’ active participation in building a disaster-resistant city

Weaknesses
• Lack of connection between the Seattle-Kobe Sister City Association and local preservation advocates
• Lack of communication between the City of Kobe’s International Department and local preservation specialists such as the Architectural History Laboratory at Kobe University\(^\text{177}\)
• Lack of communication between the Seattle-Kobe Sister City Association and the Design City Promotion Office of the City of Kobe, which is in charge of the exchanges with the UNESCO Creative Cities Network

Opportunities
• Seattle’s rich history of Japanese architecture, culture, and the recent preservation movement of the city’s Japantown
• Abundant foreign architecture in Kobe, including the late 19\(^{\text{th}}\)-to-early-20\(^{\text{th}}\)-century Western-style residences for foreign settlers (\textit{Ijinkan}) in Kitano area
• A strong tie established between the Seattle Art Museum and the Kobe City Museum after the joint exhibition in 2007
• Success of the Japan – U.S. Sister Cities Natural Disaster Preparedness and Response Exchange since 2010

\(^{177}\) \text{City of Kobe, Office of the Mayor, International Department.}
\text{Yoshie Hirayama, International Department, Office of the Mayor, City of Kobe. Conversation with author. Kobe, Japan, Dec 26, 2011.}
Threats

- Sister-city program’s reluctance to focus on negative memories associated with Japanese-American history during World War II
- Differences in the two cities’ approach to architectural preservation
  - Seattle: Emphasis on preserving the original fabric
  - Kobe: Emphasis on restoration and renovation, incorporating new technologies to improve buildings’ seismic-resistance capability

➤ Current Situation

The analysis indicates that both cities are highly motivated for international cooperation, and are willing to invest in program development in terms of budget and administrative capability. The rich heritage resources, especially of Japantown in Seattle and Ijinkan residences in Kobe, provide a fertile ground for joint preservation projects and technical cooperation. Due to the lack of connection between local preservation organizations, city governments, and the sister-city committee, at the moment, preservation and international cooperation activities are operated in two separate realms.

➤ Actions Needed

Although the two cities’ difference in architectural-preservation methods could be considered a threat, it can also be an opportunity to enhance mutual understandings and appreciation of their traditional heritage practices, as well as their shared history as port cities that shaped their multicultural built environment, and the various ways local communities have responded to foreign influences in the past. The choices of conservation interventions in Kobe, including the rebuilding tradition of the Ikuta Shrine, clearly represent “progressive authenticity,” the concept recognizing the layered authenticity wherein changes to structures are the physical manifestations of their history, evoking successive adaptations of historic places over time.\footnote{Pamela Jerome, “An Introduction to Authenticity in Preservation,” \textit{APT Bulletin} 39, no. 2-3, 2008: 3-7, 4.} The emphasis on the preservation of the original construction methods rather than the original material has been an important part of heritage practice not only in Japan, but also in many other parts of the
world. However, this concept rarely received attention internationally, until the Nara Conference on Authenticity in 1994.\textsuperscript{179} This conference significantly broadened the definition of cultural heritage, incorporating a wide range of tangible and intangible expressions in contrast to the traditional perceptions and criteria for authenticity defined in the 1964 Venice Charter.\textsuperscript{180} However, this notion is still not widely understood and accepted among local heritage practitioners, and further discussion for its support is needed.

Building on the success of the Japan – U.S. Sister Cities Natural Disaster Preparedness and Response Exchange, Seattle and Kobe seem to be good candidates to initiate joint programs, such as an international symposium on heritage management, bringing together heritage-management professionals, city planners, site managers, conservators, and historians from both cities to analyze case studies, share best practices, and explore opportunities for further cooperation. Similar to the success of the Sister Cities Disaster Preparedness Initiative being widely publicized in newsletters and websites by Sister Cities International, the success of such a symposium should be featured not only in local newsletters, but also in national and international newspapers, journals, and websites to promote the model for other cities seeking partnerships in heritage conservation.

\textsuperscript{180} Jerome, “An Introduction to Authenticity in Preservation.”
Case 2. Buffalo, NY – Kanazawa, Japan

Strengths

• One of the few sister cities that have already launched programs with specific historic-preservation objectives, including the joint conservation project of the Japanese Garden in Buffalo’s Olmsted Delaware Park
• The Buffalo-Kanazawa Sister City Committee’s commitment to program development, and its strong ties with the city government, area Rotary Clubs, preservation organizations, and the local community
• City of Kanazawa’s policy of valuing architectural and cultural traditions, and the city government’s extensive support of historic preservation
• City of Kanazawa’s international orientation and willingness to share experience and know-how to leverage its tangible and intangible cultural heritage for community revitalization
• Buffalo’s recent efforts to overcome economic downturn and revitalize its community, while preserving its cultural and natural heritage

Weaknesses

• Low publicity of their successful sister-city programs, introduced only in local publications, Buffalo News and City of Kanazawa’s International Friendship Newsletter (Japanese only)

Opportunities

• Buffalo’s rich architectural treasures
• Strong ties established between the two cities’ academic institutions and museums
• Buffalo’s willingness to take lessons from Kanazawa to develop its cultural heritage as a key to cultural tourism and community revitalization
• Success of the “Common Ground World Project in Kanazawa” produced by a Buffalo artist and sponsored by the United Nations Division of Sustainable Development

Threats

• Lack of funding to rehabilitate abandoned historic structures in Buffalo
• Local businesses and younger generations moving out from Buffalo
Current Situation

Buffalo and Kanazawa are one of the very few cities that endeavor to use their sister-city connection to manage the relationships between economic development and heritage conservation, and have already launched cooperative projects. The strong connection between the city governments, the sister-city committee, preservation organizations, and the local community is quite remarkable. However, their successful cooperation is only publicized in local newspapers and sister-city newsletters, hence is largely unknown both nationally and internationally. In addition, although there is a local movement in Buffalo to take lessons from Kanazawa to develop its cultural heritage as a key to cultural tourism and community revitalization, no practical actions have been taken.

Actions Needed

To realize the cooperation in city planning and community revitalization in Buffalo, it is recommended that the two cities set up an exchange program or study trips for city government officials to share knowledge and exchange ideas on urban-heritage management. Inviting student internships would also be effective in raising conservation awareness among the younger generation. As the most cost-effective solution, launching an interactive website or video conferencing is also suggested. In terms of city branding and marketing, the two cities need to fully utilize their existing international network, including the connection with Sister Cities International, United Nations Division of Sustainable Development, and Kanazawa’s UNESCO Creative Cities Network. National and international publication of their successful programs will not only enhance the visibility of the two cities in the field of international cooperation, but also provide a pioneering example of the U.S.-Japan sister-cities’ cooperation in heritage management. The improvement of the two cities’ image, with their dedication to heritage conservation, would also stimulate other cities to consider incorporating preservation issues into their planning agenda.
Case 3. Elberton, GA – Mure, Japan

Strengths

• Common geographical characteristics, histories, and interests related to granite industries
• Elberton is “the Granite Capital of the World”
• Mure produces “the most expensive granites in the world”
• Annual student-exchange programs planned and operated by local community volunteers
• Both cities’ strong sense of community and neighborliness
• Close ties between the city government and the local community
• City of Elberton’s commitment in providing younger generations with opportunities for cultural education
• The Mure Elberton Friendship Committee’s dedication to its sister-city program, international education, and local industry development

Weaknesses

• Mure district’s loss of municipal authority in city planning and heritage conservation, caused by the merger with the City of Takamatsu in 2006

Opportunities

• The sister-city program’s strong focus on enhancing cross-cultural awareness and cooperation in economic development and tourism promotion
• Clear theme revolving around the granite industry
• Gempei-Art Village Promotion Committee Office’s recent efforts to promote Mure as a tourist destination
• The only sister-city partner to each other

Threats

• Decrease of fully-operational granite quarries and skilled local workers
• Museumization of Mure’s local living traditions
• The Mure Elberton Friendship Committee’s financial constraints and struggles to operate the long-standing annual exchange with minimal grants from the City of Takamatsu
• Continuity of the program, given the cities’ size and relative capacity
• Fates of abandoned quarries

➤ Current Situation

The Elberton-Mure sister-city program is significant foremost because it has a clear common theme. Secondly, the two cities’ commitment to program development and international education is outstanding, given the cities’ size and relative capacities. In addition, both cities’ strong sense of community and neighborliness seem to be the key to their success. Responding to the decrease in operational granite quarries and skilled local workers, Mure has been making efforts in the past decade to turn itself into an “art village” for cultural tourism. While this contributes to the districts’ economic development, there is also a risk that their local living traditions will be museumized to the extent that they lose authenticity. It is imperative that Elberton and Mure cooperate in setting long-term objectives to plan a sustainable future for their communities, abandoned quarries, as well as their natural environment.

➤ Actions Needed

At the moment, the majority of the local volunteers planning and operating the program are those who participated in the exchange program in the past. Every effort should be made to continue the annual exchange program that provides invaluable opportunities for the younger generations to visit the granite quarries, stone-manufacturing plants, and vernacular architecture in both cities to learn about their historic roots and materials depicting the heritage of their granite industries. To foster local communities’ interest in historic preservation and sustainable development, the City of Elberton could consider inviting Mure’s students to their cultural-education programs, including internships at the city government, and the recruitment of volunteers for restoration of local historic sites. In turn, Mure could invite apprentices from Elberton to their local quarries,
as well as trainees to their world-renowned Isamu Noguchi Garden Museum and the George Nakashima Memorial Gallery. In addition, the International Cultural Advancement Section of the City of Takamatsu should investigate the tangible and intangible heritage preserved in Mure district, and consider allocating their sister-city program budget not only to its own St. Petersburg – Takamatsu sister-city program, but also to the Elberton – Mure program. This will benefit not only the Mure Elberton Friendship Committee, but also the City of Takamatsu, in the long-term perspective, to preserve Mure district’s cultural and natural heritage, living traditions, and the sense of community that is already disappearing in the central business district of Takamatsu.

5.3 Comparing Preservation Policies and Practices in the U.S. and Japan

For the purpose of further analysis, this section attempts to gain insight into the preservation efforts of the six municipalities examined in the previous section by looking at quantitative data. To begin with, it is important to understand the landmark-designation processes and historic-preservation policies in the U.S. and Japan.

Statutory Definitions

In the U.S., the National Historic Preservation Act of 1966 (NHPA) established the framework that focused local, state, and national efforts on preserving the historic fabric of the nation. In response to the destruction of older buildings and neighborhoods in the immediate post-World War II years, the NHPA created the National Register of Historic Places, the list of National Historic Landmarks, as well as the Advisory Council on Historic Preservation, and signaled the country’s commitment to preserving its heritage.\(^{181}\)

Authorized by the NHPA, the National Park Service of the U.S. Department of the Interior coordinates and supports public and private efforts to identify, evaluate, and protect historic and archeological resources. The National Register nomination process usually starts with the State Historic Preservation Office (SHPO).\(^{182}\)

Local preservation ordinances in the


U.S. date to 1931, when Charleston, SC became the first American city to establish a local historic district. Today, there are over 2,300 communities with local preservation ordinances in place to protect communities’ heritage.  

In Japan, under the provisions of the 1950 National Law for the Protection of Cultural Properties, the national government designates and selects the most important cultural properties, implements diverse measures for the preservation and utilization of tangible and intangible cultural properties, as well as imposes restrictions on alterations, repairs, and export activities. The designation, selection, and registration of cultural properties are carried out by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) on the basis of reports submitted by the Council for Cultural Affairs. The Agency for Cultural Affairs (ACA), established in 1968, is charged with the promotion of culture and the preservation and utilization of cultural properties. The Cultural Properties Protection Department of the ACA encompasses divisions for traditional culture, monuments and sites, fine and applied arts, and architecture. Figure 50 illustrates how the different types of cultural properties are classified in Japan. Local ordinances for the preservation of important cultural properties are issued by the local governments in accordance with the National Law, and they serve as the administrative organization for the management, restoration, public display, and other activities of cultural properties designated by the national government.

Nationally- and Locally-Designated Properties in the Case Study Cities: U.S.

**Seattle, WA**

- **National** Historic Landmarks: 7 (Total 24 in Washington State)'186

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185 Ibid.
• **National** Register of Historic Places: 177 (Total 280 in King County)\(^{187}\)
• **Local** Historic Districts: 8 (Ballard Avenue, Columbia City, Fort Lawton, Harvard-Belmont, International District, Pike Place Market, Pioneer Square, and Sand Point Naval Air Station)\(^{188}\)
• **Local** Individual Landmarks: Over 450 historic structures, sites, objects, and vessels\(^{189}\)

**Buffalo, NY**
• **National** Historic Landmarks: 9 (Total 299 in New York State)\(^{190}\)
• **National** Register of Historic Places: 206 (Total 330 in Erie County)\(^{191}\)
• **Local** Historic Districts: 10 (Allentown, Delaware, Joseph Ellicott, Genesee Gateway, Linwood, West Village, Theatre, Hamlin Park, 500 Block, and Cobblestone)\(^{192}\)
• **Local** Individual Landmarks: 112 \(^{193}\)

**Elberton, GA**
• **National** Historic Landmarks: None (Total 48 in Georgia State)\(^{194}\)
• **National** Register of Historic Places: 12 (Total 15 in Elbert County)\(^{195}\)
• **Local** Historic Districts: 2 (Elberton Residential, Elberton Commercial)\(^{196}\)

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\(^{187}\) This includes the total number of Individually Listed Buildings and National Register Historic Districts. National Register of Historic Places, “Washington – King County,” accessed Apr 17, 2012, [http://www.nationalregisterofhistoricplaces.com/wa/King/state.html](http://www.nationalregisterofhistoricplaces.com/wa/King/state.html).


\(^{191}\) Currently, all of Buffalo’s locally-designated historic districts are either listed on the National Register of Historic Places, listed as Certified Local Historic District, or are in the process of receiving this certification. National Register of Historic Places, “New York – Erie County,” accessed Apr 17, 2012, [http://www.nationalregisterofhistoricplaces.com/NY/Erie/state.html](http://www.nationalregisterofhistoricplaces.com/NY/Erie/state.html).

\(^{192}\) City of Buffalo, *Important Information for Property Owners of Historic Buildings & Sites in Buffalo*, 3.


Elberton Residential Historic District consists of 182 properties, and Elberton Commercial Historic District consists of 57 properties.
Figure 47. Locally Designated Historic Districts in Seattle, WA
(Source: City of Seattle, 2011)
Figure 47. (Cont.) Locally Designated Historic Districts in Seattle, WA
(Source: City of Seattle, 2011)
Figure 48. Locally Designated Historic Districts in Buffalo, NY
(Source: City of Buffalo, 2012)
Figure 49. Locally Designated Historic Districts in Elberton, GA  
(Source: City of Elberton, 2011)
Nationally- and Locally-Designated Properties in the Case Study Cities: Japan

Kobe, Japan

- **National** Treasures / Important Cultural Properties (国宝・重要文化財): 37 (*1)
- **National** Historic Sites, Places of Scenic Beauty, Natural Monuments (史跡・名勝・天然記念物): 8
- **National** Registered Tangible Cultural Properties (登録有形文化財): 74 (*2)
- **National** Registered Tangible Folk Cultural Properties (登録有形民俗文化財): 1
- **National** Registered Intangible Folk Cultural Properties (登録無形民俗文化財): 6 (in Hyogo Prefecture)
- **National** Important Preservation Districts for Groups of Traditional Buildings (重要伝統的建造物群保存地区): 1 (Total 88 in Japan)
- **National** Important Cultural Landscape (重要文化的景観): None (Total 24 in Japan)\(^{197}\)
- **Local** Preservation Districts for Groups of Traditional Buildings (伝統的建造物群保存地区): 1 (Kitano-cho Yamamoto-dori)
- **Local** Designated Traditional Buildings (伝統的建築物): 40 (33 Western, 7 Japanese architecture)\(^{198}\)

Kanazawa, Japan

- **National** Treasures / Important Cultural Properties (国宝・重要文化財): 27 (*1)
- **National** Historic Sites, Places of Scenic Beauty, Natural Monuments (史跡・名勝・天然記念物): 10
- **National** Registered Tangible Cultural Properties (登録有形文化財): 93 (*2)
- **National** Registered Tangible Folk Cultural Properties (登録有形民俗文化財): 1
- **National** Registered Intangible Folk Cultural Properties (登録無形民俗文化財): 7 (in Ishikawa Prefecture)
- **National** Important Preservation Districts for Groups of Traditional Buildings (重要伝統的建造物群保存地区): 3 (Total 88 in Japan)
- **National** Important Cultural Landscape (重要文化的景観): 1 (Total 24 in Japan)


- **Local Preservation Districts for Groups of Traditional Buildings** (伝統的建造物群保存地区): 4 (Utatsu-sanroku, Kazue-machi, Higashiyama-higashi, and Teramachi-dai)
- **Local Designated Traditional Environment Preservation District** (伝統環境保存区域): 68
- **Local Designated Traditional Environment Harmony District** (伝統環境調和区域): 13
- **Local Designated Creation of Modern Urban Landscape District** (近代的都市景観創出区域): 13

**Takamatsu (Including Mure District), Japan**

- **National Treasures / Important Cultural Properties** (国宝・重要文化財): 12 (0 in Mure) (**1**)
- **National Historic Sites, Places of Scenic Beauty, Natural Monuments** (史跡・名勝・天然記念物): 7 (0 in Mure)
- **National Registered Tangible Cultural Properties** (登録有形文化財): 84 (29 in Mure) (**2**)
- **National Registered Tangible Folk Cultural Properties** (登録有形民俗文化財): 5 (1 in Mure)
- **National Registered Intangible Folk Cultural Properties** (登録無形民俗文化財): 2 (in Kagawa Prefecture)
- **National Important Preservation Districts for Groups of Traditional Buildings** (重要伝統的建造物群保存地区): None (Total 88 in Japan)
- **National Important Cultural Landscape** (重要文化的景観): None (Total 24 in Japan) (**3**)
- **Local Preservation Districts for Groups of Traditional Buildings** (伝統的建造物群保存地区): None
- **Local Designated Cultural Properties** (文化財): 47 (10 in Mure) (**3**)

**Notes:**

- (**) This includes the total number of “Buildings and Other Structures.”
  *Works of Fine and Applied Crafts (paintings, sculptures, crafts, calligraphic works, classical books, ancient documents, archaeological artifacts, and historic resources)” are excluded.

- (**2**) This includes the total number of “Buildings and Other Structures.”

- (**3**) Locally-designated “Works of Fine and Applied Crafts (paintings, sculptures, crafts, calligraphic works, classical books, ancient documents, archaeological artifacts, and historic resources)” are excluded.

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Figure 50. Schematic Diagram of Nationally Designated Cultural Properties in Japan
(Source: Japan Agency for Cultural Affairs, 2011)
<table>
<thead>
<tr>
<th>Designation</th>
<th>Number of Cultural Properties</th>
<th>Number of Holders and Groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Important Cultural Properties (National Treasures)</td>
<td>12,761</td>
<td>(1,082)</td>
</tr>
<tr>
<td>Buildings and other structures</td>
<td>2,374</td>
<td>(216)</td>
</tr>
<tr>
<td>Works of Fine Arts and Crafts</td>
<td>10,387</td>
<td>(866)</td>
</tr>
<tr>
<td>Important Intangible Cultural Property</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Performing Arts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Individuals recognition</td>
<td>39</td>
<td>(56 people)</td>
</tr>
<tr>
<td>Collective recognition</td>
<td>12</td>
<td>(12 groups)</td>
</tr>
<tr>
<td>Craft Techniques</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Individuals recognition</td>
<td>43</td>
<td>(59 people)</td>
</tr>
<tr>
<td>Group recognition</td>
<td>14</td>
<td>(14 groups)</td>
</tr>
<tr>
<td>Important Tangible Folk Cultural Properties</td>
<td>211</td>
<td></td>
</tr>
<tr>
<td>Important Intangible Folk Cultural Properties</td>
<td>272</td>
<td></td>
</tr>
<tr>
<td>Historic Sites, Places of Scenic Beauty, Natural Monuments (Special Historic Sites, Places of Scenic Beauty, and Natural Monuments)</td>
<td>2,921</td>
<td>(162)</td>
</tr>
<tr>
<td>Historic Sites</td>
<td>1,655</td>
<td>(60)</td>
</tr>
<tr>
<td>Places of Scenic Beauty</td>
<td>322</td>
<td>(30)</td>
</tr>
<tr>
<td>Natural Monuments</td>
<td>944</td>
<td>(72)</td>
</tr>
<tr>
<td>Selection</td>
<td></td>
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</tr>
<tr>
<td>Important Cultural Landscapes</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Important Preservation Districts for Groups of Traditional Buildings</td>
<td>88</td>
<td></td>
</tr>
<tr>
<td>Registration</td>
<td></td>
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</tr>
<tr>
<td>Registered Tangible Cultural Properties (buildings)</td>
<td>8,331</td>
<td></td>
</tr>
<tr>
<td>Registered Tangible Cultural Properties (works of fine arts and crafts)</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Registered Tangible Folk Cultural Properties</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Registered Monuments</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>Objects of conservation that are not Cultural Properties</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Selected Conservation Techniques</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Holders</td>
<td>45</td>
<td>(51 people)</td>
</tr>
<tr>
<td>Preservation Groups</td>
<td>29</td>
<td>(31 groups)</td>
</tr>
</tbody>
</table>

*1 The number of Important Cultural Properties includes National Treasures.
*2 The actual number of people who received recognition as holder is 58 after deleting the number of double recognition.
*3 The number of Historic Sites, Places of Scenic Beauty, Natural Monuments includes Special Historic sites, Places of Scenic Beauty, and Natural Monuments.
*4 The actual number of recognized groups is 29 after deleting the number of double approvals.

**Figure 51.** Number of Cultural Properties Designated by the National Government
(Source: Japan Agency for Cultural Affairs, 2011)
Comparison and Analysis

One of the most significant differences between the two countries’ preservation policies and practices is that in the U.S., the strongest protection is typically found in preservation ordinances enacted by the local governments. Although people may assume that when a property is listed on the National Register of Historic Places it must be automatically protected by the federal government, this is not the case; the Register only protects the property from being demolished using federal funds. Instead, when it comes to historic preservation, the legal power to protect historic places lies chiefly with local governments.\(^{202}\) This observation applies to all three U.S. cities examined in the case study, most noticeably when we look at the number of locally-designated historic districts. All three cities have locally-designated landmarks and historic districts not listed on the National Register. In fact, it is no exaggeration to say that preservation practices in the U.S. originated at the local level, as evidenced by Charleston’s first historic district established more than thirty years before the enactment of the NHPA.

Seattle’s historic-preservation efforts began in the 1960s in response to the city’s urban-renewal plans that would have destroyed some of the city’s beloved historic areas, including Pioneer Square and Pike Place Market (see Figure 47). In 1970, the Seattle City Council secured Pioneer Square’s survival with the City’s first historic district, and in 1972, approved the initiative for the Pike Place Market historic district. In the following year, the Seattle City Council adopted a Landmarks Preservation Ordinance to safeguard properties of historic and architectural significance in the city.\(^{203}\)

The City of Buffalo adopted a historic-preservation code in the late 1970s, and the code created a volunteer commission called the Buffalo Preservation Board. The Preservation Board has the responsibility to identify, document and designate historically-significant properties and districts within the city, as well as to review proposed alterations to building exteriors, new constructions, and demolitions that may impact


designated-historic properties, to ensure the preservation of the community’s distinct, historic architectural character (see Figure 48).  

Elberton’s local preservation program is administered by the Elberton Historic Preservation Commission, established in 1985. The Commission focuses on encouraging quality development in the city’s historic districts through preservation, and consults with property owners and issues a Certificate of Appropriateness prior to making any alterations to the exterior of both residential and commercial properties (see Figure 49).

In contrast, historic preservation in Japan has long been promoted by the national government as one of its cultural programs. Since the establishment of the ACA in 1968, Japanese citizens have assumed that the national government has the responsibility to develop culture and protect cultural properties “even while some of the programs and funds were channeled through local government.” Margaret Jane Wyszomirski, director of the Ohio State University’s Graduate Program in Arts Policy & Administration, argues that this assumption constituted an “unambiguous recognition of the legitimacy of public policy action” concerning the cultural affairs in Japan.

Although the national government still has a significant influence on policy formulation by the local governments in Japan, many prefectural and municipal governments have nevertheless gradually recognized the necessity of establishing local preservation ordinances and guidelines. This was largely due to the fact that there were no protection schemes for the historic buildings and townscapes that were not significant enough to be designated nationally, nor concentrated as those in the Preservation Districts for Groups of Traditional Buildings (see Figure 50). The City of Kanazawa challenged this national program by establishing the Traditional Environment Preservation Ordinance

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204 City of Buffalo, Important Information for Property Owners of Historic Buildings & Sites in Buffalo (Buffalo: The Mayor’s Office of Strategic Planning, 2011), 2.
208 Ibid.
209 As of April 2011, there are 88 National Important Preservation Districts for Groups of Traditional Buildings, and 24 National Important Cultural Landscape designated by Japan Agency for Cultural Affairs.
in 1968 to focus its urban policy on historic preservation, particularly on its townscape preservation.\footnote{City of Kanazawa, “Traditional Environment Preservation Ordinance: Prologue” (Japanese), accessed Apr 18, 2012, \url{http://www4.city.kanazawa.lg.jp/data/open/cnt/3/15212/1/02-k-jyosyo.pdf}.} This was the first attempt by a local government in Japan to have such ordinance, and since then, Kanazawa has been recognized as the pioneer in incorporating historic preservation into its city-planning policy.\footnote{Williams and Stimson, \textit{International Urban Planning Settings: Lessons of Success}, 315.} When the ACA was created in 1968, only seven prefectures had agencies responsible for the arts and culture. Today, all 47 of the prefectural governments have sections or departments responsible for the administration of cultural affairs.\footnote{Wyszomirski, “Comparing Cultural Policies in the United States and Japan: Preliminary Observations,” 274-275.} However, in order to effectively incorporate preservation activities into the city-planning process, not only the prefectural governments but also more local governments at the city level need to establish their own preservation policies suitable for the local context. Especially in the case of the City of Takamatsu, where Mure district is located, the discrepancy in the number of nationally- and locally-designated cultural properties clearly shows the lack of the municipal government’s proactive actions in the field of historic preservation. On the other hand, the City of Elberton has been highly committed to the establishment of design guidelines for local businesses and homeowners to preserve, restore, and rehabilitate significant structures within the town limits. In order to safeguard the cultural resources in Mure not currently designated nationally, the Elberton-Mure Sister Cities could cooperate to share ideas about how to protect places that matter to the local community, even if they are not significant enough for national designations.
5.4 Case Summary

From the analysis of the case studies, it is evident that sister-city programs can be useful as a preservation strategy based on the following points:

- Sister-city programs enable communities of any size to develop formal overseas affiliations, and involve their citizens directly in international cooperation.
- Sister-city framework offers an efficiency of resources, since it is a readily available network, and saves additional efforts to search for and set up new international partnerships.
- Many sister cities share similar historical, cultural, or geographic characteristics, and contacts with such overseas counterparts could provide the path to rediscover their own cities’ historical and cultural heritage, as well as reconsider their preservation policies.
- Sister cities often share similar contemporary concerns of economic and cultural issues, thus sharing knowledge and exchanging ideas could help them develop mutual cooperation and creative methodologies in city planning and heritage management.
- Sister-cities network strengthens private-public partnerships, as it inherently involves both the local government and private voluntary sectors.
- These private-public partnerships encourage the involvement of a diverse cross-section of stakeholders, including the local community, which enhances their sense of ownership and responsibility to manage the shared resource.
- As such, sister-city framework ensures an effective preservation practice as the local heritage values are expressed by the local community.
- The “outside eyes” from the overseas partners can also provide creative tips to manage conflicting needs of the different stakeholders, and raise their appreciation and awareness on diverse cultural-heritage values, and their contribution to producing achievable management plans.
- Sister cities can also cooperate in providing technical assistance in a field that has few experts available locally, such as wood conservation and conservation of Japanese garden landscapes.
As a locally-rooted approach similar to the city-to-city cooperation spearheaded by the UNESCO office in New Delhi (see Chapter 3, Section 4), sister-city framework offers “a cost-efficient and high-quality alternative to many existing programs that are constrained by heavy bureaucracy and far-removed centres of decision-making.” This approach could be especially beneficial for Japanese municipalities that are heavily dependent upon and influenced by the national government policy. Furthermore, as evidenced by the success of the HerO Network (see also Chapter 3, Section 4), sister-city programs with a specific purpose on heritage conservation and management can facilitate “the right balance between the preservation of built cultural heritage and the sustainable, future-proof socio-economic development” of the cities, strengthening their attractiveness and competitiveness.

5.5 A Proposal for a Practical Model

Although the case studies were carefully chosen from three different population categories, as well as from diverse regions in the two countries, all sister cities have different histories, cultures, with various contemporary concerns, thus the case-analysis findings and recommendations cannot be generalized. Nevertheless, below is a possible model that sister cities (within, but no limited to, the U.S.-Japan network) could pursue for an improvement on the use of sister-city partnerships in the field of historic preservation.

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Motivation and Enabling Factors
- Desire to make a contribution based on local experiences in heritage conservation and management
- Promotion of international heritage tourism and other related businesses
- Response to trans-boundary issues in heritage protection
- Conservation of cultural and natural assets
- The local governments’ willingness and ability to conduct international cooperation in terms of budget and administrative capacity

Constituencies
- The city government
- The city council
- Sister-city committee
- Local preservation organizations
- Tourism promotion organizations
- Heritage site managers
- Local conservators
- Local craftsmen
- Local museums
- Local universities, libraries, and other educational institutions
- Academic experts
- Local businesses
- Community boards and block associations

Possible Fields of Program Development
- Joint conservation and restoration projects (for example, of gardens, monuments, religious buildings, vernacular houses, abandoned factories and railway stations)
- Dispatch of conservation experts for technical assistance and knowledge sharing
- Hosting inter-city symposia on heritage management, bringing together heritage-conservation professionals, city planners, site managers, conservators, and historians from both cities to analyze case studies, share best practices, and explore opportunities for further cooperation
- Alternatively, set up long-distance video conferences
- Set up an online network of heritage practitioners in both cities, where members can post inquiries which other members may respond to
- Joint studies between local universities and other academic institutions
- Local museums’ curator-exchange programs and joint exhibitions
- Acceptance of trainees and study trips for city government officials and site managers to share knowledge and exchange ideas on heritage management
- Exchange of student interns and trainees in the city government, heritage sites, and local preservation organizations to raise heritage awareness among younger generations
- Recruitment of volunteers for restoration of local historic sites
- Cooperation in planning and promoting heritage tourism to their sister cities
Funding

Due to the nature of sister-city partnerships, operated by volunteer-based organizations in many cases, securing political and financial support to their programs is also a critical issue. In fact, most of the ongoing training and international-cooperation efforts in Japan and the U.S. are funded by external organizations, including:

National Agencies and Corporations
- Japan International Cooperation Agency (JICA)
- Ministry of Foreign Affairs of Japan
- U.S. Agency for International Development (USAID)
- U.S. State Department, Bureau of Educational and Cultural Affairs (BECA)
- U.S. National Park Service (NPS)
- American Express
- World Net, Voice of America’s TV Broadcast System

International Agencies
- United Nations Centre for Regional Development (UNCRD)
- United Nations Development Programme (UNDP)
- United Nations Division of Sustainable Development (DSD)
- United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP)
- United Nations Educational, Scientific and Cultural Organization (UNESCO)
- United Nations Environment Programme (UNEP)
- United Nations Human Settlements Programme (UN-HABITAT)
- United Nations University Institute of Advanced Studies (UNU-IAS)
- US/ICOMOS
- World Bank
- World Monuments Fund
- Asian Network of Major Cities 21 (ANMC21)
- The Pacific Asia Tourism Association (PATA) 215

In addition to these government and global funds from international agencies, Bandarin and Van Oers recommend that financial tools “should be deployed to promote private investment at the local level” to build capacity and support income-generating development rooted in tradition.\(^{216}\) In the case of sister-city programs, incorporation of all relevant stakeholders from an early stage of the program development, as well as the use of local media such as newspapers, magazines, radio and TV stations, websites, and social media networks for fundraising, would be the key to maximize the political and financial support within the community.

Chapter 6. Conclusion

6.1 Sister City as a Preservation Strategy

6.2 Concluding Comments

6.1 Sister City as a Preservation Strategy

How Can There Be More Impact on the Ground?

Unfortunately, it is true that many sister cities start out with great enthusiasm and active exchanges, only to gradually lose the vitality until the sister-city affiliation fades into an empty shell. Sister-city partnerships devoid of a specific purpose or theme can easily fall into this trap, with only anniversary events remaining on the program agenda at its best. To further promote local communities’ engagement in sister-cities cooperation specifically in the field of preservation, it is advisable that the local governments first consider integrating historic preservation into city planning, and encourage community participation in these activities. This seems to be a rather obvious point, yet there are countless numbers of municipalities both in the U.S. and Japan that could greatly benefit from such approach but have not tried, simply because of the lack of strategic thinking about the links between city planning, historic preservation, and international cooperation.

In addition, as explained in the previous chapter, there is still a widespread notion in Japan that the national government has the responsibility to develop policies for cultural property protection, thus historic preservation activities should be promoted primarily by the national government. However, as seen in the City of Kanazawa’s case, local governments are achieving greater autonomy and are increasingly developing their own preservation policies and initiatives. Sister-city programs in historic preservation will nurture public administrators, city planners, heritage managers, and the local community members’ desire to learn directly from their oversea counterparts through exchanges.

Another useful implication for creating more impact on the ground is to recognize the importance of volunteerism. As history shows, the sister-cities program born out of President Eisenhower’s belief about the need for fostering mutual understanding among citizens at a grassroots level, and the management and operation of these exchanges are still performed mainly by citizen volunteers. Volunteerism is a firmly-rooted national trait for
Americans, and this characteristic can be frequently found in the field of historic preservation too. The members of the Buffalo Preservation Board, for example, designate historic properties and districts and review proposals not because the federal government requires so, nor because they are paid, but because they care about the place. Something that seems obvious for one community can be an eye-opening experience for another community. While many Japanese municipalities have put emphasis on making international contributions by providing technical cooperation from their own experiences, they still have a lot to learn from the spirit of American volunteerism.

The City of Kanazawa has successfully leveraged its cultural heritage to rebuild its prosperity by establishing the Traditional Environment Preservation Ordinance (see Chapter 5, Section 4). By setting up its own guidelines, Kanazawa gained great flexibility to balance its development and preservation in the local context. However, many Japanese municipalities still serve as a mere administrative body overseeing the nationally-designated properties. In this system, there is no legal protection for the historic buildings and townscapes that are not significant enough to be designated nationally, nor concentrated as those in the Preservation Districts for Groups of Traditional Buildings. In recent years, many non-profit organizations, such as the Japanese Association for Machi-Nami (Japanese streetscape) Conservation and Regeneration have started to address these issues; however, more initiatives, especially the ones encouraging community participation, are needed.

On the other hand, the analysis of the U.S. preservation policies have revealed a significant lack of effective legal protection for intangible cultural heritage both at the federal and local levels, as well as the need to consider culture-based conservation values as expressed in the Nara Document on Authenticity. The American regional version of this, as encouraged by the World Heritage Committee, is known as the San Antonio Declaration, and was developed specifically for the Americas. The American identity recognized by its citizens today is much more diverse and multicultural than it was at the time of adoption of the National Historic Preservation Act in 1966. Although the 1992 Amendment to the NHPA included recognition of intangible heritage associated with a place through listing of

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traditional cultural properties (TCP) in the National Register, this tool is still largely underutilized. The National Register of Historic Places, National Historic Landmarks Program, and other federal preservation systems, as well as state and local policies recognize a wide range of historic resources. However, the current system leaves much to be desired to ensure the protection of currently underrepresented historic resources, including intangible heritage, cultural landscapes, and vernacular architecture. In fact, local governments can play a significant role in addressing these issues, since local heritage values are, in most cases, best expressed by the local community. As explained in previous chapters, Japan has a long tradition of place-based recognition of intangible heritage. Citizens in the U.S. and Japanese cities will greatly benefit by learning from their oversea “sisters” in regards to a different set of preservation philosophies.

The Larger Significance Beyond the U.S.-Japan Framework

In our globalizing world, both national and international expectations to the local governments’ role in international exchange and cooperation are steadily increasing. This thesis focused on the exchanges between the U.S. and Japan, in other words, a North-North cooperation; however, the analysis obtained from the case studies provides useful implications for sister-cities cooperation, not only with other developed countries, but also with emerging and developing countries, which is in fact, the main focus of international cooperation by the U.S. and Japanese governments, as well as the Sister Cities Network for Sustainable Development, established by Sister Cities International in conjunction with UN Habitat and the World Bank Institute (see Chapter 2, Section 5). A number of grassroots technical cooperation projects initiated by the local governments have made meaningful contributions to local communities in developing countries.

The Choral Synagogue of Kharkiv Restoration Project of the Cincinnati, OH – Kharkiv, Ukraine (former U.S.S.R) Sister City Partnership (see Chapter 2, Section 4), the restoration project of the Yogyakarta Royal Palace of the Yogyakarta, Indonesia – Kyoto, Japan Sister City Partnership (see Chapter 3, Section 3), and the city-to-city cooperation

between Indian cities and French cities (see Chapter 3, Section 4), undoubtedly suggest the benefits of sister-city and other inter-city cooperation in the field of historic preservation in a wider context.

6.2 Concluding Comments

This paper has attempted to explore the role of sister-city networks in heritage conservation and management, and examined how sister-city partnerships, particularly between the U.S. and Japan, can raise local heritage awareness and provide a platform to promote historic preservation in both communities.

In Chapter 1, the research objectives, methodology, and a brief profile of the three case studies were provided. Chapter 2 examined the concept of sister cities, and how it developed over the history. The narrative was divided into five phases, based on the historical events that influenced the formation of the sister-city network as it now exists. The European town-twinning practice after World War II spread to the United States, as well as other countries in the early 1950s, and in 1956, the American sister-city program was officially established following President Eisenhower’s announcement at the White House Summit on Citizen Diplomacy. Many of the early sister cities formed out of post-war aid programs, and in the 1970s and 1980s, a new focus developed in the field of education, as well as in overcoming the tensions of the Cold War through communication among ordinary citizens. In the 1990s, the introduction of the internet created a new medium for personal communication between distant cities, and more recently, since the early 2000s, sister cities began to reexamine their objectives and methods to further advance the use of sister-city frameworks for international cooperation. The historical narrative also proved that the U.S. and Japan have always played a leading role in the sister-city movement.

Chapter 3 demonstrated the links between sister-city networks, historic preservation, and the increasing attention on inter-city relations within the context of rapid globalization. The chapter then focused on the current state of the U.S.-Japan sister-city programs, and investigated the motivation factors. Examples of other inter-city networks, including the UNESCO Creative Cities Network, HerO Network in Europe, and the city-to-city
cooperation between Indian and French cities, clearly demonstrated the opportunities of such networks to enhance cities’ social fabric, cultural diversity, shared identity, and community involvement.

In Chapter 4, the three pairs of sister cities chosen as case studies were profiled, and their cultural significance, as well as the ongoing partnership efforts were explained. Chapter 5 attempted to identify opportunities in relation to the development of mutual cooperation in heritage conservation and management using the SWOT method. Following the analysis and comparison of preservation policies and practices in the two countries, the paper presented major findings and recommendations, as well as a model that cities within, but not limited to, the U.S.-Japan framework could pursue for an improvement on the use of sister-city partnerships in the field of historic preservation.

Given the scarcity of past studies on the relationship between heritage conservation and sister cities, and the limited number of ongoing sister-city programs with specific historic-preservation objectives, on one hand, it seems difficult to propose heritage conservation as one of the main themes on the sister-cities agenda. On the other hand, studies have shown that cross-cultural awareness and economic and business development have been one of the main objectives of the U.S.–Japan sister-city programs (see Chapter 3, Section 2). Furthermore, the examples shown in Chapter 3 and the three case studies in Chapter 4 clearly indicate that there have nevertheless been a number of events and arrangements between various sister cities that have involved aspects of heritage conservation and management. Conservation of the local cultural and natural heritage does not automatically enhance the quality of modern life, sustainable environment, and the needs of contemporary economies. However, the rapidly changing conditions of cities in the era of globalization are posing an unprecedented challenge to the management of cities’ historic, cultural, and social fabric. The imbalance between a healthy economic development and the preservation of the historic urban fabric often results in either economic stagnancy or the loss of cultural-heritage values, and with it, the loss of

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Thus, it is imperative that city administrations, practitioners, and local communities understand the interdependency of conservation and development, and increase their capacities and the efficiency of public actions to raise together these overlapping issues. Most importantly, such awareness and motivation should be harnessed at the local, national, regional and international levels. Many existing sister-city programs and joint actions hint to an integrated, sustainable development of historic urban areas, and the practices and processes that future generations cannot afford to lose.

My research did not intend to establish immediate solutions, but rather to initiate a dialogue between heritage-conservation professionals and sister-city organizations, to create an avenue for information exchange, analysis, debate, and future cooperation. I believe that some of the examples I have presented in this paper represent the ways in which we can take advantage of sister-city partnerships as a preservation tool. While there are some successful examples of inter-city networks used in the field of historic preservation, studies show that in order to fulfill its potential, such approaches “must be fully adopted by the international community as a mainstream modality for international co-operation.”

In this respect, sister-city network has an extremely promising potential, as it connects more than 2,000 communities in 136 countries around the world, an incomparably vast network readily available. Of course, all historic-preservation projects should be well-targeted with clear themes, and sister cities cannot always be the best choice to produce their intended outcome. However, blindly duplicating such inter-city structures will only weaken existing partnerships. Therefore, it is important to bring more attention to the sister-city framework as one of the major options in this field, and cities should be encouraged to engage more in this endeavor.

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