

An Empowering Model for the Sustainable Restoration and Revival of Iran's Historical Fabrics*

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ABSTRACT

The growing decay of Iran's historical fabrics and the technical and executive incapability by official institutions (the government and municipalities) of restoring and reviving them led the present study to develop a sustainable restoration and revival model of historical fabrics via direct public participation in restoring and reviving these historic sites. The most important variable influencing citizen participation in social contexts is social capital which is always associated with the three variables of social participation, trust, and cohesion. These three variables have always directly influenced each other and helped to strengthen social capital, with the proposed model of the study following this principle. Methodologically, the study was qualitative and had a descriptive-analytical design, as it also had an applied goal. Here in this study, the data from the related literature were analyzed deductively, i.e., moving from the whole to the parts, as social capital variables and the relevant components were extracted, categorized, and weighted. Later, the inductive method, i.e., moving from the parts to the whole, was used to develop the proposed model to strengthen these components based on the local culture of Iran's historic neighborhoods. It was found that the variables of social participation and trust could be strengthened by establishing unofficial sustainable systems in Iran's traditional society; in contrast, the variable of social cohesion could be strengthened by the complete knowledge of the subject, education, the exchange of information, and developing shared values, as well as creating equal opportunities and alleviating common challenges and shortcomings in historic neighborhoods. The proposed model, also called an empowerment model, would, on the one hand, delegate power to the public and local trustees (unofficial institutions) to engage in decision- and policy-making, executing, assessing, and controlling plans, while, on the other hand, help official institutions resolve problems and shortcomings to eventually provide a development model of sustainable restoration and revival for Iran's historic neighborhoods.

Keywords: Sustainable Restoration and Revival of Historical Fabrics, Empowerment, Social Participation, Social Cohesion, Social Trust.

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1. INTRODUCTION

Governments' increasing investments in cities, funded by oil revenues, have led to fast urban population growth (Salehi Amiri and Mohammad 2011). However, the mismatch between old fabrics and modern technologies has led to the exogenous development and emptiness of cities, consequently causing the settlement of migrants, poverty, deprivation, and social ills (Andalib, Massoud, and Yousefi-Azar 2013). So far, widespread executive measures have been taken to restore and revive historical fabrics across Iran; however, the unsustainable situation of these fabrics indicates that these measures were not generally successful, mainly because [urban] projects have tended to focus on physical measures rather than social dimensions. Restoring and reviving historical fabrics require neighborhood residents to directly participate in making decisions and policies, designing, executing, monitoring, and assessing processes. If completed, these processes will help restore and revive historical fabrics.

The core objective of this study was to rely on the residents' social capital of neighborhoods (public real participation) to help restore and revive historical fabrics. This will also help meet the real needs and desires of the residents in historic neighborhoods and bring them citizenship services. The questions raised are: "How would the real participation of the residents in historic neighborhoods be realized?", "What would be the variables affecting the real participation of the residents in historic neighborhoods?" and "What would be the tools and techniques that strengthen the variables influencing the real participation of the residents in historic neighborhoods?" As a variable, participation has always been directly influenced by the two variables of trust and cohesion, which are influenced by continuous social communication, shared interests, and common challenges, as well as equality and justice. The components of these variables, if strengthened, would lead residents to real participation in historic neighborhoods across Iran.

2. LITERATURE REVIEW

In the 1990s, regeneration processes were mainly characterized by the functional revitalization of historical sites and participation by local communities (Pourahmad, Habibi, and Keshavarz 2010).

Developing plans for collaborative intervention in urban decay fabrics requires considering social, infrastructure, physical, and neighborhood land use dimensions (Zainalzadeh and Jahed Gadami 2016). People-led interventions tend to focus on popular planning rather than popular design (Habibi and Maqsoodi 2008). In spontaneous participation, people, by themselves, innovate plans and control project resources despite technical and financial assistance provided by other bodies; these projects could be fully implemented if the government and other non-government bodies throw their support (Moradi, Zarabadi, and Majdi 2019). Cultural and social capital are the main preconditions to renovating decay fabrics, as the significance of the indicators of social commitment, sense of social cohesion, and co-assistance, as well as trust could influence residents' participation in different projects, as in the project of renovating the fabric around the Razavi Harem (Amir Ahmadi, Navabakhsh, and Zanjani 2016).

Meanwhile, the most important strategies in urban expansion plans include the physical and social dimensions of neighborhoods, promoting the indicators of trust, citizenship participation, neighboring bonds, and social networks. Decreased local interactions and unofficial communications between residents due to the migration of original residents, as well as the overshadowing trading functions across Tehran's historical fabrics, have led to a slumping social capital level among the current residents of these fabrics (Yazdan Panah Shahabadi and Sajjadzadeh 2017). Social Engineering theory focuses on the social dimensions of renovating decay fabrics and public participation from the beginning to the completion of renovating projects, which could result in implementing projects, removing barriers, resident satisfaction, building trust, and continuous communication between people and urban management (Adibzadeh, Asgari Tafarshi, and Hosseini 2010).

3. THEORETICAL FOUNDATIONS

Currently, sustainable development tends to rely on social capital rather than economic, physical, and human capital. However, the traditional management approach advocates the development of economic, physical, and manpower capital (Niazi and Shirazi 2010).

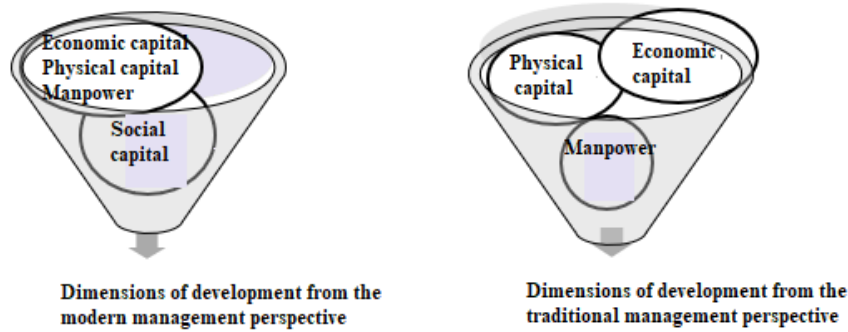


Fig. 1. Dimensions of Development based on Traditional and Modern Management Perspectives

3.1. Social Capital

Investigating social capital in the U.S., Putnam (2000) argued is one of the reasons why people’s social and economic positions differ. The studies undertaken in Denmark also suggest social capital as the factor affecting cooperation and collaboration (Sevendsen 2000), demonstrating that it includes the variables of participation by the local community, trust, social cohesion, social networks, reciprocal relations, and information channels (Kirtsotakis et al. 2011). The cultural and economic development

will be incomplete without social capital. Promoting trust from an individual level to a social level is seen as valuable capital and results in people’s voluntary participation and membership in NGOs and other bodies. Inglehart (quoting from Rose 1999) also considers social capital to be the same as trust. Putnam maintains that social capital helps to increase social organizational efficiency (Fukuyama 1995). Social capital, meanwhile, involves the three components of social participation, social trust, and social cohesion, interactively working to strengthen each other.

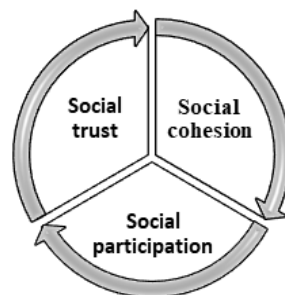


Fig. 2. Components Underlying Social Capital

3.2. Social Participation

Participation refers to people’s engagement in making decisions and policies and is a key component of urban revitalization (Khaniki 1998). Generally, participation is synonymous with cooperation, collaboration, self-assistance, and other assistance. However, it

is specifically meant as a voluntary and purposeful act performed by people in a special situation to meet their shared goals and interests (Andalib 2009). Participation refers to public voluntary cooperation to make and receive decisions that would directly affect their lives. Arnstein defines public participation as citizenship authority (Arnstein 1969).

Table 1. Extraction and Classification of Public Participation Components

Researcher	Criteria Affecting Participation		
	Education and Awareness	Voluntary Cooperation and Intervention	Power and Competence
Arnstein, 1969		Voluntary Public Cooperation	Citizenship Authority
Department of Planning, Oakland University, 1996			Delegating Power to Citizens

Researcher	Criteria Affecting Participation		
	Education and Awareness	Voluntary Cooperation and Intervention	Power and Competence
Huntington, 1991; Inglehart, 2000 & Putnam, 2000	Voluntarily	Actively	Unofficial
Sanof, 2000	(Transparent and Comprehensible)	Public Cooperation	Focus on People's Needs
Priscoli, 2003		Mutual Relationship	
Collinsworth & Qui, 2003	Process		Public Authority Exercise
Kavan, 2005	Process	Public Intervention	
Creighton, 2005	Process of Educating people and Raising public Awareness	Public Intervention	Public Power and Authority/ Focus on Public Needs, Concerns, and Values
Rau & Frewer, 2005	Exchange of Information	Involving the Public (Planning, Decision-Making, and Policy-Making by Relevant Organizations)	
Khaniki, 1998	Public Awareness	Public Cooperation	
Huizen, 2002		Public Intervention	
Skeffington Huizen Commission, 2002	Process	The Public's Active Roles	
Andalib, 2008	Specific Goals	Shared Interests	
Adibzadh, 2010	Awareness-Raising	Involving the Public	Empowering

3.3. Types of Participation

- Imposed Participation: It invites participation through the elite or designated figures and using social-subjective techniques or cultural mechanisms without considering the real needs and expectations of the participating people;
- Instrumental Participation: It emphasizes people's similar behaviors and follows a model based on social and cultural solidarity; and
- Developmental Participation: It is a social, integrated, comprehensive, correlated, multi-dimensional, and multi-cultural process (Papli Yazdi and Ebrahimi 2006).

3.4. Forms of Social Participation (Voluntary Forms)

Official (institutional) participation involves membership in organizations, associations, clubs,

etc. through activities planned at a certain time and place, whereas unofficial participation involves the following two:

A. Arbitrary participation in group activities on irregular occasions (cooperation with charities to assist deprived and needy people)

B. Sustainable participation involves a systematic and relatively permanent involvement (taking part in street rallies, attending the Friday Prayer and mourning and festivity ceremonies)

Unofficial participation has a long history and overshadowed official and institutional participation; this kind of participation is also seen in Iranian society where it is manifested in religious ceremonies and on special occasions, constructing mosques and Hosseinyes, weddings, festivities, mourning events, etc., despite the developments of the past a hundred years (Nowrozi and Bakhtiari 2009).

Table 2. Summary of Levels and Stages of Public Participation

	Ladder of Citizen Participation (Arnstein 1969)	Partnership Package (Hampton 1977)	Burns' Perspective	Two-level Spectrum (Deshler & Sock 1985)	Round of Participation (Simson 1998)	Popular Participation Chain (Smith 2003)	Four-Level Spectrum (Priscoli 2003)	Circle of Participation (Creighton 2005)	Five-Level Spectrum (IAP2 2006)	Social Engineering (Adibzadh 2010)
Deprived of Participation	Deception			Subjugation						
Partial Participation	Treatment									
	Awareness-Raising	Dissemination of Information	Awareness-Raising		Awareness-Raising	Exchange of Information	Knowledge about Decisions	Awareness-Raising	Awareness-Raising	Awareness-Raising
	Counseling Giving Comfort	Receiving Feedback	Perception	Assistance	Counseling	Counseling	Listening to Views before Decisions	Listening to People	Advice	Identification and Cooperation with Locally Active Groups

	Ladder of Citizen Participation (Arnstein 1969)	Partnership Package (Hampton 1977)	Burns' Perspective	Two-level Spectrum (Deshler & Sock 1985)	Round of Participation (Simson 1998)	Popular Participation Chain (Smith 2003)	Four-Level Spectrum (Priscoli 2003)	Circle of Participation (Creighton 2005)	Five-Level Spectrum (IAP2 2006)	Social Engineering (Adibzadh 2010)
Real Participation	Partnership		Policy-Making	Cooperation	Participation	Commitment/ Dialogue	Influencing Decisions	Involving People	Involving People	Involving People
	Delegated Power	Interaction between People and Planners	Execution			Collaborative Decisions	Decisions and Agreement with Decisions	Public Agreement	Cooperation with People	Cooperation with People
	Citizenship Authority			Citizenship Supervision	Empowerment	Collaborative Power			Empowerment	Empowerment

3.5. Social Cohesion

Social participation and social cohesion are mutually interactive, as mutual interactions with others are one of the preconditions to participation (Chalabi 1993).

Scholarly findings have demonstrated that cohesion is the result of agreement over goals, values, and attitudes, as the unity of social values and norms could lay the ground for public participation in society.

Table 3. Extraction and Categorization of Social Cohesion Components

Researcher	Shared Goals and Interests		
	Shared Values	Common Challenges (Shortcomings)	Equal Opportunities
Almond Colin Peters Dictionary of Sociology, 2009	Agreement of Thoughts, Feelings, and Conducts		
Durkheim, 1893	Shared Sentiments, Beliefs, and Values among People, in Society		
Cairns & Forrest, 2000	Shared Values, Ethics, and Behaviors		
Jeannot, 2000	Shared Sentiments		
Jenson, 1998; Spinelli et al., 2005			Widespread Social Use of an Inclusive Space for all Men and Women, Old and Young, Disabled and Non-Disabled Every Time
Chan et al., 2006	A Set of Attitudes, including Trust, Sense of Belonging, and Tendency to Participation and Assistance	Set of Norms	
Collins, 1985; Durian & Ferraro, 1999; Rose et al., 2010	Sense of belonging and Loyalty to Shared Ritual and Institutional Behaviors		
Rose et al. 2010; Dicks 2011; Bertelsmann & Stephen, 2012			Fair Distribution of Social Goods and Fair Behavior among People
Canadian Social Cohesion Network	Continuous Process of Development and Expansion of Shared Values	Continuous Process of Development and Expansion of Common Challenges	Continuous Process of Development and Expansion of Equal Opportunities
Birot, 2002	Shared Social, Ideological, and Economic Values		
Cozer, 2004			Individualism and Structural Inequalities

Researcher	Shared goals and Interests		
	Shared Values	Common Challenges (Shortcomings)	Equal Opportunities
Baghi-Nasrabadi, 2005	Increasing Individual and Collective Awareness, Voluntary Participation, Public Trust, Mobilization of Interest, and Honest Services to the Public		
Ravanbakhsh, 2006	Affective Relations		
Rastegar-Khaled et al. 2014			Respondent's Perception of their Deprivation compared to Others
Yar-Mohammad Touski, 2005	Sense of Social belonging and Urban Social Trust, Internalization of Participation Values	Protecting Private Space Security, Together with Expanding Public Urban Spaces and Organizing Urban Neighborhoods	Observing Citizenship Rights
Atabaki, 2016			Diversity of Social Identity and Welcoming Migration
Khosravi et al., 2016		Residents' Sense of Security	
Abdullahzadeh-Fard, 2016	Cooperation and Assistance, Collective Conscience, Social Contracts, Social Commitment, Social Participation, Sense of Social Responsibility and Social Trust		Capacity to Accept Differences
Models for Renovation, 2015	Ethnic and Religious Values/ National and Religious Beliefs	Second-Degree Citizens	Gaining Social Position and Citizenship Rights

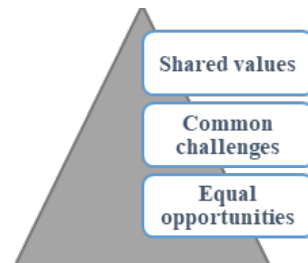


Fig. 3. Social Cohesion Components

3.6. Social Trust

Trust helps to establish and preserve unity in social systems while linking citizens with the institutions and organizations that represent them (Alwani and Danai Fard 2001). Many scholars, including Misztal, Offe Claus, Putnam, Inglehart, Coleman, Francis

Fukuyama, Anthony Giddens, and Sztompka, have in recent decades investigated the subject of trust and its requirements, arguing that this subject involves the components of historical and cultural background, continuous communication and group life, and the stability and instability of social systems.

Table 4. Extraction and Categorization of Social Trust Components

Researchers	Components of Trust in the Social System		
	Cultural and Historical Background	Continuous Communication and Group Life	Social Stability and Instability
Ruther, 1980	Historical Process (History-Dependent Process)		Relying on Discourse and Commitments
Valerie, 1999		Relations	Commitment

Researchers	Components of Trust in the Social System		
	Cultural and Historical Background	Continuous Communication and Group Life	Social Stability and Instability
Lion, 2002			Strong Belief in Others' Honesty and Capacity
Misztal, 1996		Communication Underlies Trust	Trust in Others
Sztompka, 2005	Resulting from Historical and Shared Experiences; Shared Subjective, Cultural, and Structural Models	Good Understanding	Order
Offe Claus, 2010		Cognitive Hypothesis in Interaction with Others	No Selfishness and Opportunism
Lume, 1979			Future Prediction
Inglehart, 1994			Future Prediction
Coleman, 1998, 2007			Future Prediction Risk-Taking
Putnam, 1995		Trust as Resulting from Group Life	
Mousavi, 2002	People's Moods and Spirit, as well as Sub-Cultures throughout History		
Onston, 2001		Social Networks and Relations	
Amirkafi, 2001		Cooperation and Participation	
Giddens, 2001		Racial and Group Kinship Relations	

For scholars, there are two general approaches to trust:

1. Micro-level approach: Trust, as the approach suggests, is an individual character or attribute and is influenced by individual characteristics such as education, social class, income, age, gender, sense of success, sense of satisfaction, etc.

2. Macro-level approach: This approach considers the effects of people's personalities as insignificant and hence considers people's trust in others as influenced by their evaluation of the reliability of the environment around them. High social stability and public adherence to social norms and rules are said to underlie social trust among people in society (Abdol Maleki 2008). The more people consider society as stable, and normal, and the more they regard institutions' behavior as transparent and truthful, the more they will have trust (Abdol Maleki 2008).

By considering the above two approaches, researchers have classified it into three types interpersonal trust, generalized trust, and institutional trust.

1. Interpersonal trust (trust in insiders): Sztompka views interpersonal trust as trust in people who are certainly known to us and have face-to-face contact

with us such as friends, neighbors, and colleagues (Razavi Al-Hashem, Kazemi, and Razavi 2010). According to Onston, this type of trust is a familial trust that involves the spouse, parents, friends, and neighbors (Onston 2001).

2. Generalized trust (trust in insiders and outsiders): Generalized trust is more widespread and goes beyond the family and neighborhood sphere; here, we establish connections with general institutions and groups that are not insiders. Generalized trust in complicated and modern societies are precondition to the cooperation and participation of millions of citizens (Amirkafi 2001), who come from various racial groups far beyond kinship relations (Giddens 2001).

3. Institutional trust (trust in abstract systems): Institutional trust is trust in institutions and organizations, such as schools, the army, universities, courts, police forces, economic firms, municipalities, etc. Trust of this kind has a varying extent in different societies and is subjected to changes over time (Sztompka 2006). Giddens, meanwhile, maintains this type of trust is in abstract systems specific to modern societies (Giddens 2001).

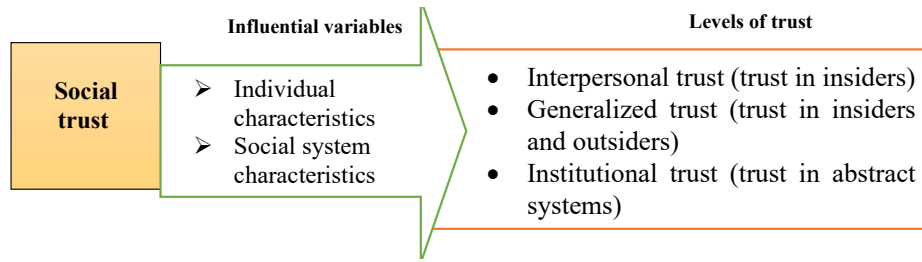


Fig. 4. Levels of Social Trust and Relevant Factors Affecting it

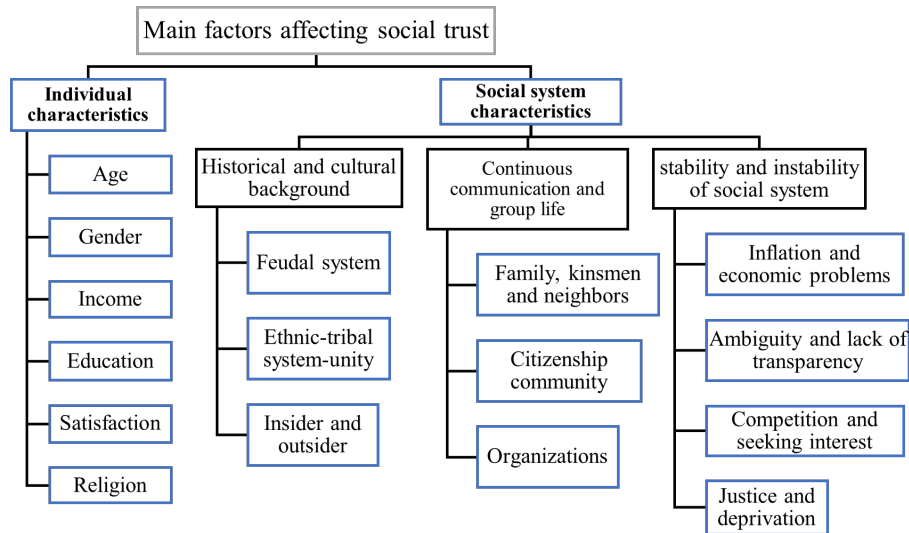


Fig. 5. Social Trust Components

Historical and cultural studies of Iranian communities indicate that Iranians have seriously participated in private and unofficial areas, whereas they have taken part in official areas to a lesser extent. The employment of empirical models devised for advanced societies in Iran has revealed the failure of the practical projects implemented by urban planners, as they have contradicted Iranian culture and the social-cultural requirements of Iranian society (Pirouz 1992). Due to some historical, social, and psychological reasons, the structure of authority in Iran has represented a vertical and authoritative structure, i.e., from top to bottom, between rulers and the public (Bashiriyah 1999), forming an entrenched two-class social structure (serfdom relationship) based on the continuity and consolidation of the two elements of force and accepting force throughout Iranian history. Meanwhile, this structure is unfortunately surviving even despite the establishment of a three-class social structure, which involves the rise of the middle class

(Rafipour1998). It is historically known that Iranians have always shown mistrust and skepticism toward governments, rulers, and strangers. In general, the main factors for public mistrust in strangers, rulers, and governments that have led to the formation of an insider and outsider culture throughout Iranian history include climatic and geographical, historical, social, intellectual, cultural, and personality barriers, sprawling communities across Iran, the rise of tribal and nomadic systems, the formation of ethnic and tribal systems, conflicts and wars, internal and civil fight, migration, caravans, and bandits, among others. As stated, sustainable unofficial systems across different Iranian communities, including pre-state political systems (patriarchal systems), Pahlavani (heroic) systems, manliness and chivalry, etc., were established to tackle differences among different ethnicities, as the government assisted-feudal systems were used to mediate the differences between people.

Table 5. Sustainable Unofficial Systems across the Traditional Iranian Society

Sustainable Unofficial Systems Across the Traditional Iranian Society					
Familial System	Ethnic-Tribal System	Neighborhood System/ Trusted [People]	Pre-state Political Systems (Patriarchal Systems), Pahlavani (Heroic) Systems, Manliness and Chivalry	Leadership Systems	Mentor-Apprentice System

4. METHOD

This study fell under qualitative research with a descriptive-analytical design and it had an applied goal.

In the descriptive section, research data were obtained, on the one hand, from scholarly views of domestic and foreign-based experts, as well as consultation with professors, while, on the other hand, from the executive experiences of authors and their presence in historical fabrics and direct encounter with the target community.

The philosophical paradigm of this study was founded on an interpretive epistemology. This study used the deductive technique, i.e., moving from the whole to the parts, and the meta-combination technique involving relevant studies to extract, categorize, and weigh the variables of social capital and the components affecting it. Then, the inductive technique, i.e., moving from the parts to the whole,

was used to develop the proposed theoretical model, which could improve the components based on the local culture of Iran’s historic neighborhoods.

5. DATA ANALYSIS

The review of the study’s theoretical foundations and the viewpoints of domestic and foreign-based scholars led to the extraction and weighting of the components affecting the variables of social capital. Accordingly, as suggested by 16 domestic and foreign experts, the components of the public’s voluntary cooperation and intervention in neighborhood matters, educating and raising the awareness of people about laws and citizenship tasks, and public authority and empowerment in decision- and policy-making for neighborhood matters were respectively the three main critical variables influencing the variable of citizens’ social participation.

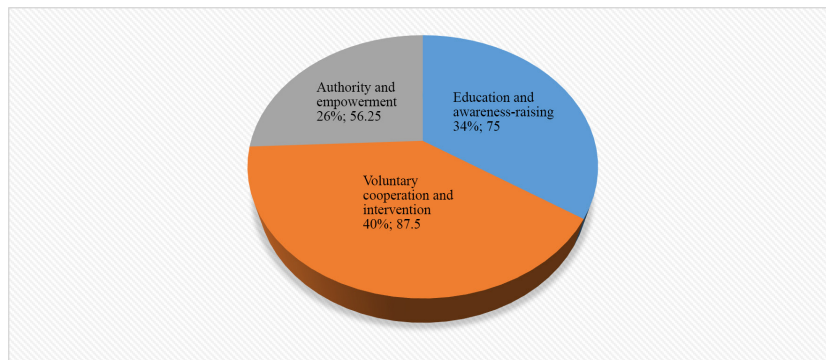


Fig. 6. Weighting the Criteria Affecting Social Participation

As suggested by 23 domestic and foreign experts, the components of shared ethnic, national, religious, and political values, equal opportunities and justice among citizens, and common challenges in terms

of shortcomings and deprivation facing residents in historic neighborhoods were respectively the three components influencing the variable of social cohesion among citizens.

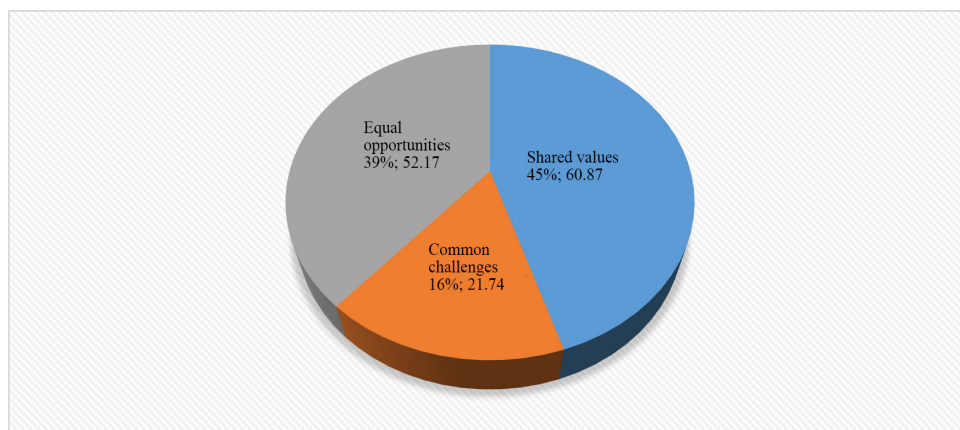


Fig. 7. Weighting of Criteria Affecting Social Cohesion

As suggested by 14 domestic and foreign experts, the components of stability and instability in society and economic and political differences, continuous communication among residents and their social

interaction, as well as historical background and the political-social culture of the residents in historic neighborhoods were respectively the three variables influencing the variable of citizens’ social trust.

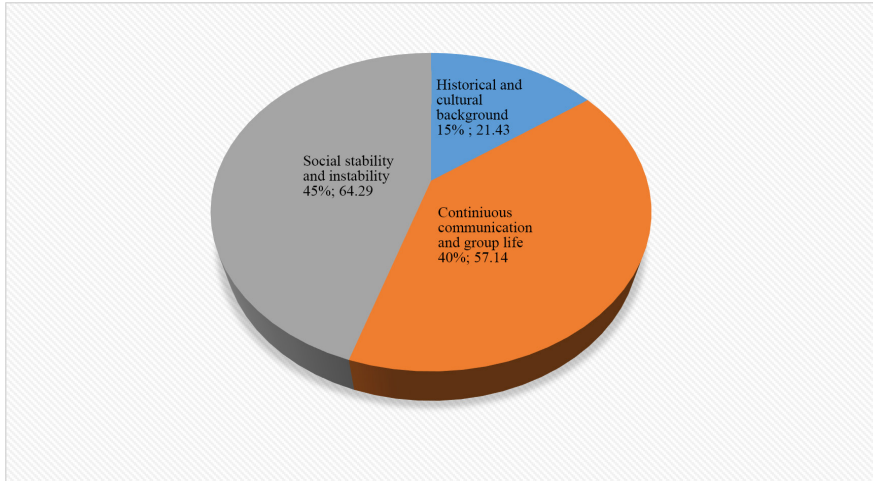


Fig. 8. Weighting of Criteria Affecting Social Trust

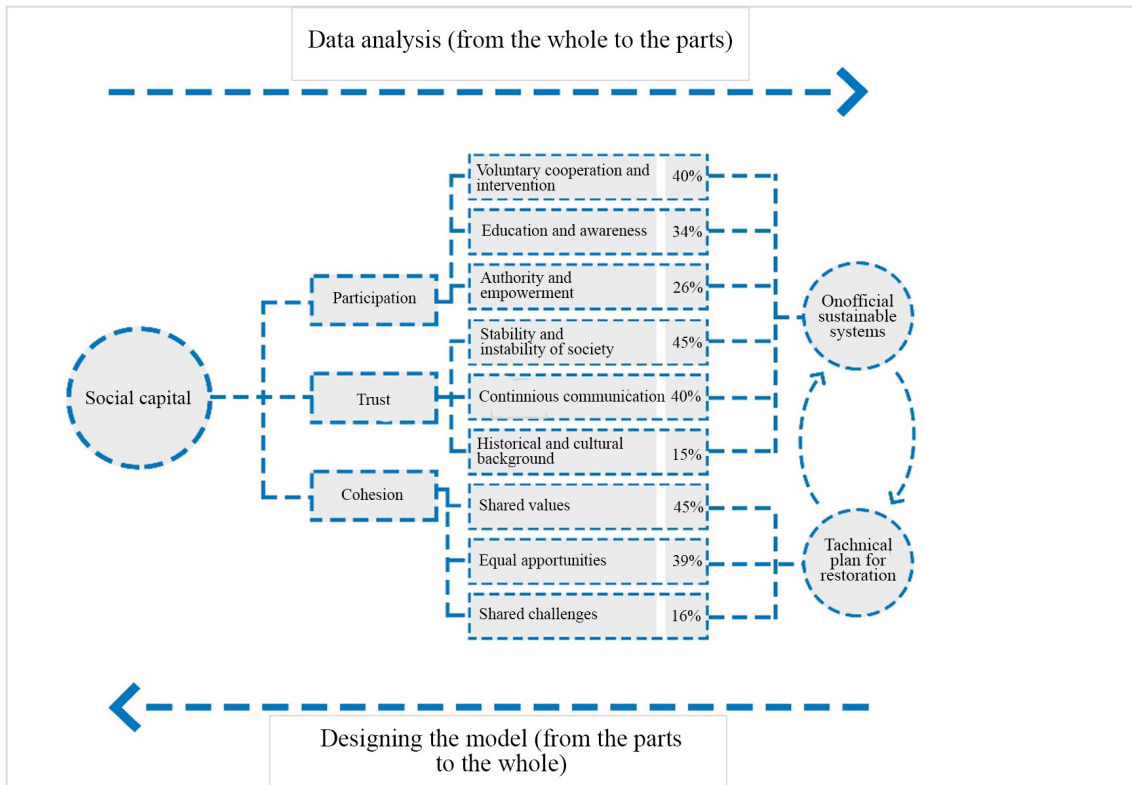


Fig. 9. Data Analysis and Model of Social Capital

6. FINDINGS

The sustainable restoration and revival of Iran’s historical fabrics depends on the sustainable development of the social capital of historic neighborhoods. Since social capital is directly influenced by the three variables of social participation, social cohesion, and social trust, the

proposed conceptual model of restoring and reviving historical fabrics was formed based on strengthening these three variables.

This model involves the two variables of social participation and trust, strengthened by unofficial sustainable systems in traditional Iranian communities (pre-state political systems (patriarchal systems) and board of directors)), and the components of the

variable of social cohesion strengthened by decision- and policy-making based on the actual needs and desires of the residents in historic neighborhoods, as well as monitoring, assessment, and control of how these decisions are implemented. This model was based on the people’s actual voluntary

participation in restoring and reviving historic neighborhoods by empowering them and delegating power from official institutions (governments) to unofficial institutions (the public). This model was called the conceptual model of empowerment.

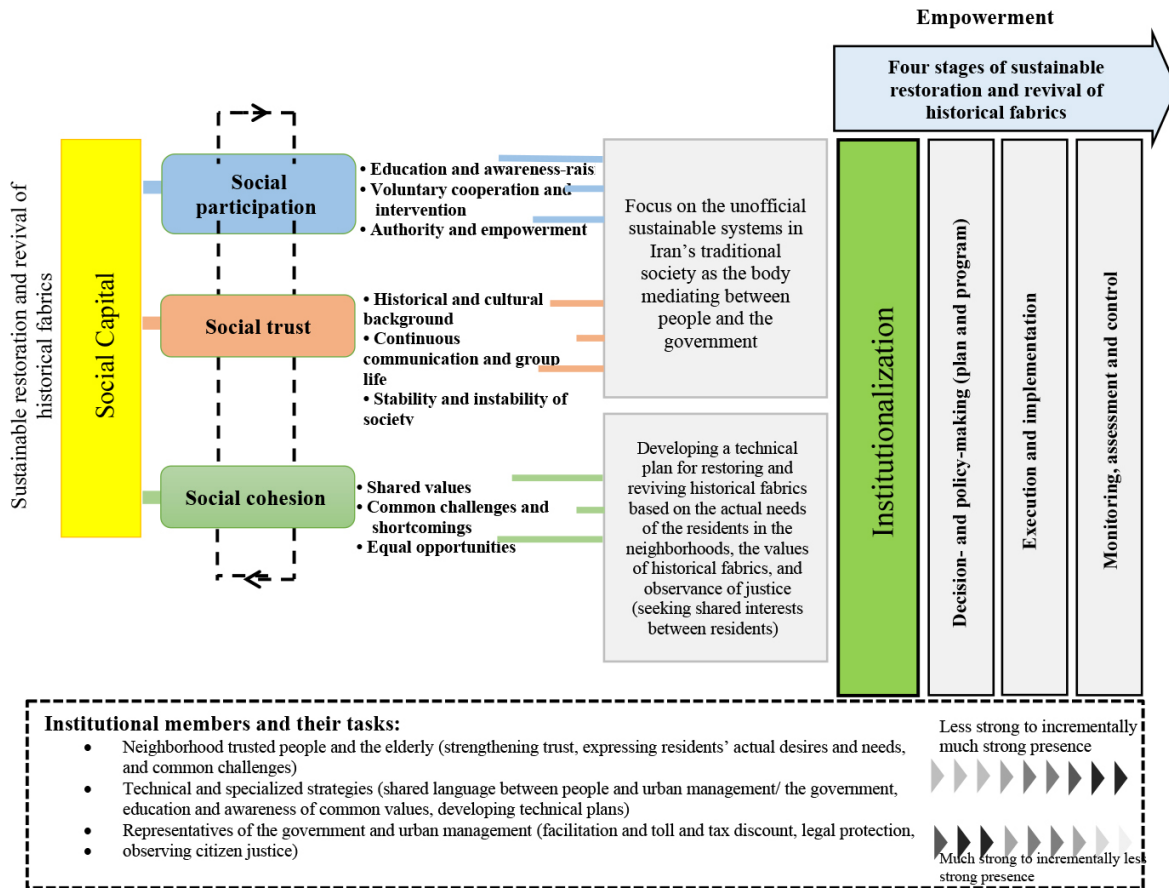


Fig. 10. Conceptual Model of Empowerment used to Restore and Revive Historical Fabrics

The model presented fully conformed to the local management system of Iranian culture. Meanwhile, due to mistrust in official institutions and management instability in Iranian communities, it was critical to establish non-government institutions as empowering bodies that would help realize the social participation model by empowering citizens,

and as mediating bodies between the government and people for the latter’s participation in social and political sciences (urban governance). This popular institution would thus help social cohesion and emphasize commonalities and the observance of justice concerning the restoration and revival of historical fabrics.

7. CONCLUSION

The revival of historical fabrics is mainly aimed at generating a social life and developing sustainable social capital in different neighborhoods, which consequently helps the public to revive, preserve, and maintain historical fabrics. Thus, strengthening local management based on the empowering model requires describing and categorizing the relevant stages of implementation.

Mediating institutions between people and the government: Here in the relevant model, social trust is strengthened by underlying reasons (social culture and interactions in Iranian communities) via establishing a mediating institution (a kind of unofficial sustainable system in traditional Iranian society) between official bodies (the government) and people. This institution, referred to as the local development institution, is, on the one hand, composed of trusted people (the elderly and influential local people) and technical and specialized leaders (local and national elites, professors, and experts working in the restoration of historical fabrics) as decision-makers, and is, on the other hand, composed of official institution representatives that serve as facilitators.

The model involves the components of continuous

presence in the neighborhood and communication with people, while it makes the members comprising the institution (to strengthen the sense of trust) accessible to the public.

Plan for restoring and reviving historical fabrics: The conceptual model of empowerment was mainly characterized by developing a plan for the restoration and revival of historical fabrics in the target neighborhood and establishing a local development institution to meet this goal. This plan should aim to strengthen social cohesion and trust and take into consideration shared values, common challenges, and equal opportunities for all. This plan should reflect a complete picture of social, service, economic, and physical dimensions, as well as an exchange of information (education and awareness raising and receiving feedback). It should serve as a roadmap and a technical and engineering map to meet goals and strategies within the local development institution in decision and policy-making processes. This plan should also serve as a criterion of action for future neighborhood measures, and the local development institution will be entrusted with monitoring, controlling, assessing, and implementing it.

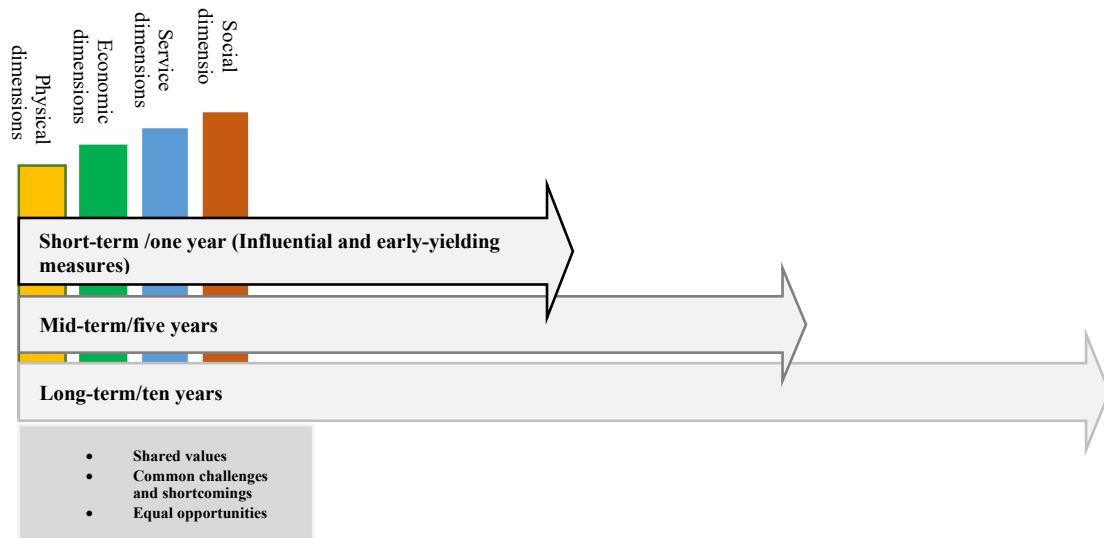


Fig. 11. General Framework of the Plan for the Sustainable Restoration and Revival of Historical Fabrics (Decision and Policy-Making Processes)

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CONFLICT OF INTEREST

The authors have no conflicts of interest to declare.

MORAL APPROVAL

The authors commit to observe all the ethical principles of the publication of the scientific work based on the ethical principles of COPE. In case of any violation of the ethical principles, even after the publication of the article, they give the journal the right to delete the article and follow up on the matter.

PARTICIPATION PERCENTAGE

The authors state that they have directly participated in the stages of conducting research and writing the article.

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