



ICOMOS CIAV

International Committee
on Vernacular Architecture

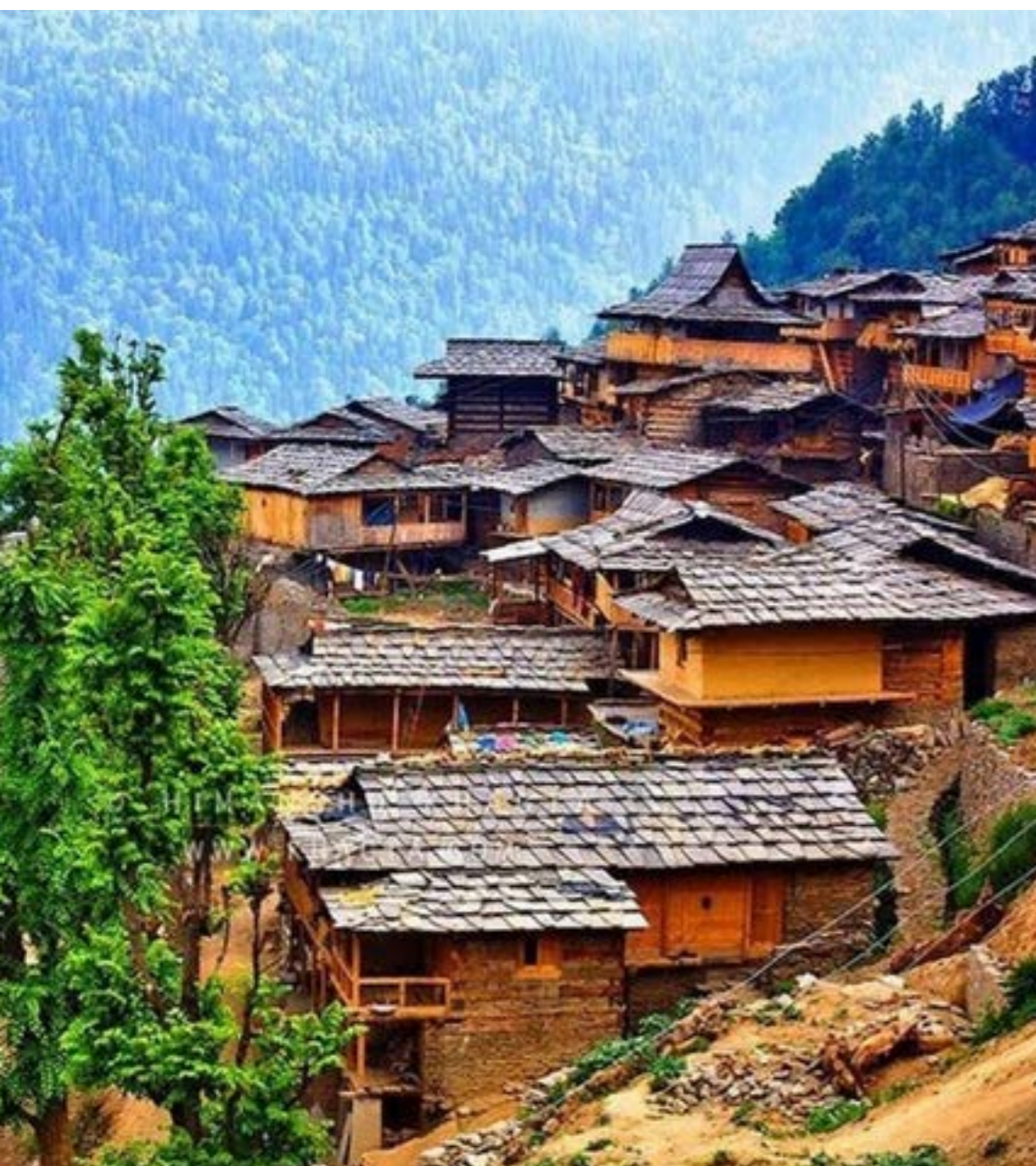
International Council on
Monuments and Sites

CIAV NEWSLETTER

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INDEX



The Vernacular Village In Himachal ©Himanshu Khagta Photography, CEPT



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EDITORIAL

Hossam Mahdy 2

SHAO Yong 4

NEWS

International Day for Monuments and Sites 6

EPWG's Activities on 2021 IDMS 10

3DPAST Project Is Officially Available Online 12

Announcement of Extended 44th session of the World Heritage Committee 14

World Heritage Education for the Future: Global Innovative Case Studies Invitation 16

Announcement of 2021 Joint Conference on Earthen and wood vernacular heritage and climate change 18

Invitation for International VERNADOC 2021:Gates 20

Recommended Books / Publications 22

RESEARCH

The Dynamics of Dai Cultural Landscape and Vernacular Architecture in Asia 24

Rawiwan Oranratmanee

Open-Ended Reconstruction: A New Approach to the Conservation of Wooden Architectural Heritages in East Asia 30

HAN Pilwon

Re-Discovering Malaysian Vernacular Architecture : Form, Tradition & Sustainability 36

Ar.A. Najib Ariffin & Ar. Mohd Zulhemlee bin An

Relevant Interventions in Architecture between Theory and Practice 42
Borut Juvanec

PEOPLE

New Member Introduction 48

Miguel Reimão Costa, from Portugal

EDITORIAL

Hossam Mahdy

President of CIAV

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Dear colleagues and friends,

Warm greetings from the CIAV Bureau and myself.

We are facing new challenges during these difficult times, yet new opportunities are emerging. Waves of the pandemic throughout different countries have been heart-breaking but the heroic efforts by health professionals and essential workers have manifested the best of people. We have been united around the globe, more than ever before, in the face of the pandemic. This spirit seems to extend to our common responsibility in confronting other common dangers, such as climate change, and toward achieving common goals, such as the United Nations Sustainable Development Goals.

For more than one year we have not been able to meet in person. The lucky ones who have managed to meet were unable to shake hands or hug an old friend. Fortunately, we were able to meet online at the comfort of our homes and at little to no cost. I sincerely invite all members of CIAV to capture the opportunity to join our meetings, activities, and workgroups. This is a call to every member of CIAV to get involved and to actively participate in these discussions and events.

The benefits of our adaptation to meeting and working remotely are not yet fully explored. Many colleagues who were previously unable to attend CIAV meetings and conferences - either due to financial reasons, work commitments, or entry visa restrictions - will now be able to attend all meetings and activities. More importantly, we can now work toward a more balanced regional representation in CIAV membership. The Africa region, for example, is underrepresented in CIAV despite its amazing wealth of vernacular built heritage. Today, thanks to the "new normal", we have a great opportunity to address this

imbalance, which the new CIAV Bureau is committed to pursue.

I am particularly proud that the forthcoming CIAV scientific conference will be held jointly with three other international scientific committees (ISCs). Collaboration with other ICOMOS ISCs and working groups is very much needed, particularly for crosscutting topics. This conference will address the pressing issue of climate change. Credit for the idea and initial negotiations with the other ISCs to make this happen is due to Gisle Jakhelln, previous CIAV President, and the previous Bureau. Marwa Dabaieh, the current CIAV Vice President, is the dynamo who is transforming the idea into reality with the generous support of ICOMOS Sweden. I do hope that circumstances will permit us to meet face to face, even if the proceedings will be transmitted live online.

I look forward to meeting you all this August in Lund, in person or online. Until then, stay safe, healthy, and engaged with CIAV activities.

Yours,
Hossam Mahdy
CIAV President

EDITORIAL

Hossam Mahdy

Presidente CIAV

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Estimados amigos y colegas,

Envió un cordial saludo desde la Oficina de la CIAV.

Enfrentamos nuevos desafíos durante estos tiempos difíciles, pero están surgiendo nuevas oportunidades. Las olas de la pandemia en diferentes países han sido desgarradoras, pero los heroicos esfuerzos de los profesionales y los trabajadores de la salud, han mostrado lo mejor de las personas. Estamos unidos en todo el mundo, más que nunca, ante la pandemia, y este espíritu parece extenderse a responsabilidades comunes, al enfrentar otros peligros, como el cambio climático, y alcanzar metas y objetivos comunes, como los Objetivos de Desarrollo Sostenible de las Naciones Unidas.

Durante más de un año no nos hemos podido reunir en persona. Los afortunados que lograron reunirse no pudieron estrechar la mano ni abrazar a un viejo amigo. Afortunadamente, pudimos reunirnos en línea en la comodidad de nuestros hogares y por poco o ningún costo. Invito sinceramente a todos los miembros de CIAV a aprovechar la oportunidad de unirse a nuestras reuniones, actividades y grupos de trabajo. Este es un llamado a todos los miembros de la CIAV para que se involucren y participen activamente en estas discusiones y eventos.

Los beneficios de nuestra adaptación para reunirnos y trabajar de forma remota aún no se han explorado completamente. Muchos colegas que anteriormente no podían asistir a las reuniones y conferencias de la CIAV, ya sea por motivos económicos, compromisos laborales o restricciones de visado, ahora podrán asistir a todas las reuniones y actividades. Más importante aún, ahora podemos trabajar hacia una representación regional más equilibrada en la membresía de la CIAV. La región de África, por

ejemplo, está subrepresentada en CIAV a pesar de su increíble riqueza de patrimonio construido vernáculo. Hoy, gracias a la "nueva normalidad", tenemos una gran oportunidad para abordar este desequilibrio, que la nueva Oficina de la CIAV se ha comprometido a perseguir.

Estoy particularmente orgulloso de que la próxima conferencia científica de la CIAV se celebre junto con otros tres comités científicos internacionales (ISC). La colaboración con otros ISC y grupos de trabajo del ICOMOS es muy necesaria, especialmente para temas transversales. Esta conferencia abordará el problema urgente del cambio climático. El crédito por la idea y las negociaciones iniciales con los otros ISC para que esto suceda se debe a Gisle Jakhelln, anterior presidente de CIAV, y anterior Bureau. Marwa Dabaieh, la actual vicepresidenta de la CIAV, es la dinamo que está transformando la idea en realidad con el generoso apoyo de ICOMOS Suecia.

Espero que las circunstancias nos permitan encontrarnos cara a cara, incluso si los procedimientos se transmitirán en vivo en línea.

Espero conocerlos a todos este agosto en Lund, en persona o en línea. Hasta entonces, manténgase seguro, saludable y comprometido con las actividades de CIAV.

Saludos cordiales
Hossam Mahdy
Presidente CIAV

EDITORIAL

SHAO Yong

Vice President of CIAV
Editor-in-chief of CIAV Newsletter
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Dear CIAV Members, colleagues and friends,

First of all, I would like to say greetings to our members through the first issue of our CIAV Newsletter for 2021. It is a great pleasure to have gained your trust to continue our Newsletter, which was established by former Vice-President, Mrs. Valeria Prieto, in 2006.

Since its first release 15 years ago, our Newsletter has become an important electronic publication representing CIAV to the general public. It has not only shared news in the field of vernacular architecture but has also provided a platform for communication among our members all over the world.

In 2021, the new Bureau discussed and decided on a revision of the original Newsletter. The main goal and hope is that the newsletter is more readable and will encourage more members to participate and share their news, ideas, suggestions, academic activities, or professional projects. Additionally, the Newsletter can also play an important role for our emerging professionals (EPs) to share their work and ideas.

Based on the Bureau's goals, the revised Newsletter will be divided into three main parts: 'NEWS', 'RESEARCH', and 'PEOPLE'.

The 'NEWS' section will contain news, headlines, and announcements for seminars, conferences, exhibitions, activities and all kinds of upcoming events. Recommendations of any recently-read and useful book or publication are also welcome to be shared in this part of the Newsletter.

For the 'RESEARCH' section, in addition to professional and original academic research, we would like to invite our members to contribute good-quality and academic images of the vernacular architecture in your region or working

field.

Within the 'PEOPLE' section, we will meet our new CIAV members and receive greetings and letters from old friends. Please do not be shy in sending us your latest thoughts.

To make the Newsletter more diverse and encourage a global perspective, we have established an Editorial Committee to guide the work. Thus far the honorary editors include Gisle Jakhelln, Valeria Prieto and Maria Inés Subercaseaux and committee members include Hossam Mahdy, Marwa Dabaieh, Ivan Enev, Erin Guerra. I look forward to having more members join us.

Lastly, I extend a call for every one of you to share your views, concerns, and recent work with the Editorial Board without hesitation. Please send contributions to uhc_ciav@163.com at any time. Our Newsletter will always be among the vernacular tools for our committee to stay in touch.

Yours,

Shao Yong
Vice President of ICOMOS-CIAV
Editor-in-chief of CIAV Newsletter

EDITORIAL

SHAO Yong

Vicepresidente de CIAV
Jefe de edición del boletín informativo del CIAV
nyshao163@163.com



Estimados miembros, colegas y amigos de la CIAV:

En primer lugar, me gustaría saludar a nuestros miembros a través del primer número de nuestro Boletín de la CIAV para 2021. Es un gran placer haber ganado su confianza para continuar con nuestro Boletín, que fue establecido por la ex-vicepresidente, la Sra. Valeria Prieto, en 2006.

Desde su primer lanzamiento hace 15 años, nuestro boletín informativo se ha convertido en una importante publicación electrónica que representa a CIAV para el público en general. No solo ha compartido noticias en el campo de la arquitectura vernácula, sino que también ha proporcionado una plataforma para la comunicación entre nuestros miembros en todo el mundo.

En 2021, la nueva Oficina debatió y decidió una revisión del boletín original. El objetivo principal es que el boletín sea más accesible y anime a más miembros a participar y compartir sus noticias, ideas, sugerencias, actividades académicas o proyectos profesionales. Además, el boletín informativo también puede jugar un papel importante para que nuestros profesionales emergentes (EP) compartan su trabajo e ideas.

Basados en nuestros objetivos y metas, el boletín revisado se dividirá en tres partes principales: "NOTICIAS", "INVESTIGACIÓN" y "PERSONAS".

La sección "NOTICIAS" contendrá noticias, titulares y anuncios de seminarios, conferencias, exposiciones, actividades y todo tipo de próximos eventos. Las reseñas y recomendaciones de cualquier libro o publicación científica recientemente leída, son bienvenidas para ser compartidas en esta parte del Boletín.

Para la sección "INVESTIGACIÓN", además de la investigación académica profesional y original,

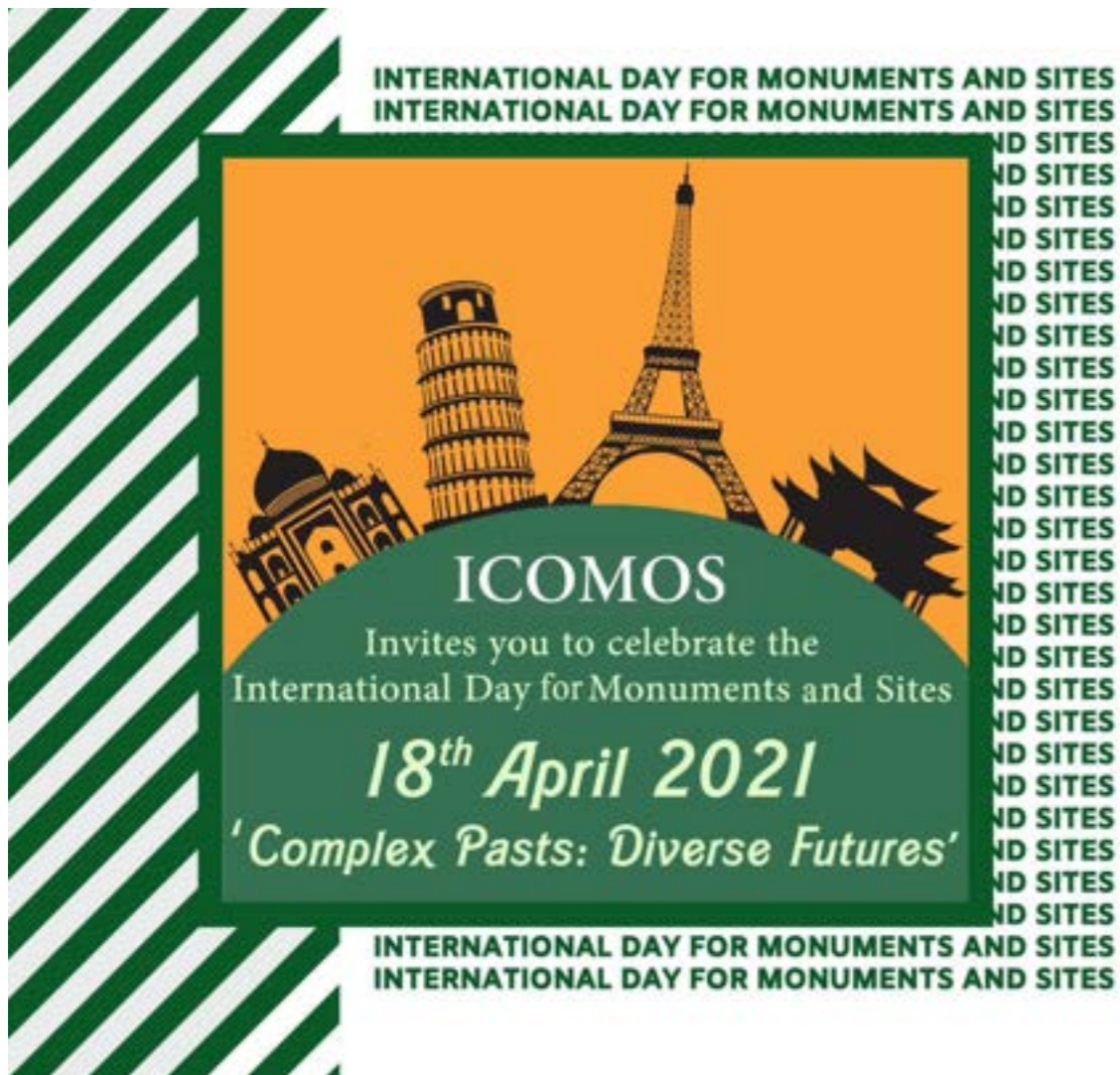
nos gustaría invitar a nuestros miembros a contribuir con imágenes académicas y de buena calidad de la arquitectura vernácula en su región o campo de trabajo.

Dentro de la sección "PERSONAS", conoceremos a nuestros nuevos miembros de la CIAV y recibiremos saludos y cartas de viejos amigos. No dude en enviarnos sus últimos pensamientos.

Para hacer que el Boletín sea más diverso y fomentar una perspectiva global, hemos establecido un Comité Editorial para guiar el trabajo. Hasta ahora, los miembros de la junta incluyen a Hossam Mahdy, Marwa Dabaieh, Ivan Enev, Gisle Jakhelln, Valeria Prieto, Maria Inés Subercaseaux, Erin Guerra, y esperamos tener a más miembros que se unan a nosotros.

Por último, extendiendo un llamado para que cada uno de ustedes comparta sus puntos de vista, inquietudes y trabajo reciente con el Comité Editorial sin dudarle. Envíe sus contribuciones a uhc_ciav@163.com en cualquier momento. Nuestro boletín siempre estará como un instrumento vernáculo para que nuestro comité se mantenga en contacto.

Saludos cordiales
Shao Yong
Vicepresidente de ICOMOS-CIAV
Jefe de edición del boletín informativo del CIAV



International Day for Monuments and Sites

Time: 18th April, 2021

Theme: Complex Pasts: Diverse Futures

The International Day for Monuments and Sites (IDMS) was celebrated on 18 April 2021 with the theme of "Complex Pasts; Diverse Futures". Acknowledging global calls for greater inclusion and recognition of diversity, ICOMOS invited participants to reflect on, reinterpret, and re-examine existing narratives.

More than 50 countries and regions held various forms of activities as a positive response, including events, workshops, competitions and webinars.

Particularly, participation on social networks played an even bigger role than in previous years. With the world almost entirely under lockdown, few gatherings, guided tours or trips were allowed. But that did not stop heritage experts and enthusiasts from all over the planet to celebrate our monuments and sites through the organisation of online events: conferences, challenges, virtual meetings and many other innovative initiatives.

Following is a selection of 2021 IDMS events.

Armenia - Tales from Armenia about Heritage

ICOMOS Armenia actively participated in the 2021 edition of the IDMS by producing seven videos. These videos are presented as cartoons in English and sign language, telling the story of the country, its monuments and its various events. Aimed at young people, the videos can also help adults think about the value of cultural goods and monuments.

Bosnia and Herzegovina - Public Lecture and Curated Walk

On the occasion of the #IDMS2021, ICOMOS Bosnia and Herzegovina organised two events, one on 19 April, 2021 entitled 'Architectural maps of Austro-Hungarian period in Bosnia and Herzegovina: Sarajevo map', and the other on 20 April, 2021, entitled '1891-2021: 130th anniversary of major Austro-Hungarian military constructions in Banja Luka'.



Bosnia and Herzegovina - Curated walk: Architecture in my quarter - a walk through modern movement in Sarajevo, 1918-1940 © Boris Trapara



Egypt - "Abu Simbel 50" & "AH-CI" Celebration © Hamdy El Setouhy

Chile - Valparaíso at the crossroads

The National Committee of Chile organised a webinar on 18 April 2021, on the issue of governance of the Valparaíso World Heritage site. This event was a reaction to the agreement recently signed between the city's municipality (current manager of the site) and the Ministry of Culture and Heritage, to redefine the figure of the site manager.

China - "Perception, Conservation and Inclusion"

During the month of April, and particularly on the International Day for Monuments and Sites on 18 April, 2021, ICOMOS China and its partners gathered ideas, efforts and forces to propose 46 events on the theme of 'Complex Pasts, Diverse Futures', with a focus on perception, conservation and inclusion of people in heritage. For example, the festivities began with a thematic programme for disabled children to appreciate historic paintings in the Forbidden City. Some of the events are ongoing until this summer, to perpetuate the idea that heritage is a valuable matter to share. During the hard times of Covid-19, ICOMOS China believes that cultural heritage should yield more influences on the recovery of people's health and minds. The aim is to unite the global community in support of heritage conservation, with ICOMOS China playing a significant role in this process.

CIPA - ICOMOS International Scientific Committee on Heritage Documentation

On the occasion of the International Day for Monuments and Sites of 2021, the International Scientific Committee of CIPA prepared a short video presenting the history of the IDMS and the CIPA ISC, highlighting its aims, proceedings, challenges and actions.

Egypt - "Abu Simbel 50" & "AH-CI" Celebration

Egypt celebrated the #IDMS2021 by starting on 8 April in Cairo until 10 April in Alexandria.

The Cairo event was organised by AS 50 campaign and AH-CI | Egypt with the Cultural Development Fund, under the Auspices of Dr Ines Abdeldayem, Minister of Culture. The title of the event was "Okasha.. The man who gave the impossible a chance", as Tharwat Okasha was the first Egyptian Minister of Culture and played an important role in preserving heritage. The event included a number of integrated activities.



Eastern Mediterranean University - IDMS 2021 event
© Sebnem Hoskara

Eastern Mediterranean University - "Looking at our Home / City from Outside: Disturbances in the Walled City of Famagusta"

Eastern Mediterranean University (EMU) Urban Research and Development Center (EMU-URDC) and Famagusta Walled City Association (MASDER) organised a historic environment awareness event series including a photographic documentation-exhibition and roundtable discussion with the theme of "Looking at our Home/City from Outside: Eyesore Scenes in Famagusta Walled City" on the occasion of the #IDMS2021.

The exhibition opening and talk took place on 17 April 2021, organised by EMU-URDC and MASDER. The event emphasized the values of living in a historic city like Famagusta and sought to raise awareness of the importance of preserving such values. The event also aimed to make Famagusta Walled City a more sustainable historical city and community within the scope of the UN's SDG11 "Sustainable Cities and Communities". Therefore, identifying, bringing forward and discussing the problems encountered in the city was part of the event.

European Heritage Youth Ambassadors - Online Quiz

Joining the ICOMOS celebrations for the International Day of Monuments and Sites on the 18 April 2021, the European Heritage Youth Ambassadors curated an online quiz about World Heritage sites addressing this year's special theme "Complex Pasts: Diverse Futures". The 17 questions were representative of our ambassadors and the places they live, have previously resided, or have a strong affinity for. Seven EU countries were featured along with three non-European heritage sites, while a number of questions were related to transboundary and serial heritage sites, covering

a vast geographical percentage. Questions were broadly related to a number of themes including cultural landscapes, monuments, local communities, language, architecture and raising awareness of our rich and diverse cultural heritage.

The online quiz opened for public participation on 18 April and was accessible through Facebook and Twitter for one week as well as Instagram for 24 hours. Overall, more than 130 people took the quiz, enriched their knowledge and engaged with the World Heritage sites in an interactive way, participating in the celebrations for the International Day of Monuments and Sites through the eyes of youth in the field of heritage.

India - Reconnecting With Your Culture

The National Committee of India collaborated with Reconnecting With Your Culture, the UNESCO Chair University and Heritage, ICOMOS PRERICO, Asian Cultural Landscape Association, IFLA and the World Culture Project for a webinar about "Culture as an Idea and a Reality: From Cultivation of the Soul to Contemporary Cosmology". Held on 18 April 2021.

Italy

The National Committee of Italy gathered the efforts from its different Scientific Committees to produce an online marathon about specific themes, actions and subjects around the notion of heritage.

Mexico - Tonalá Pottery

ICOMOS Mexico shared a short video about Tonalá pottery, a pre-Hispanic tradition in danger of extinction in Jalisco, Mexico.



Mexico - Screenshot of the video © Maria Zepeda, President of ICOMOS Mexico



Morocco - "Rabat: a Rich Past and a Promising Future" Poster
© Khalid El Harrouni, Ph.D.

Morocco - "Rabat: a Rich Past and a Promising Future"

The Foundation for the Safeguarding of the Cultural Heritage of Rabat (Foundation presided over by Her Royal Highness Princess Lalla Hasnaa) and ICOMOS Morocco with the support of the Wilaya of Rabat organised a webinar on "Rabat: a Rich Past and a Promising Future" to celebrate the International Day for Monuments and Sites

Philippines

ICOMOS Philippines organised a webinar, which brought in a lot of thought-provoking discussions among attendees and panellists, as well as a lively membership exchange of their National Committee members, even post-event. As local safety restrictions are still in place due to the pandemic, the event was held entirely online via Zoom.

SDG WG - Brainstorming and Sharing Session

The ICOMOS Sustainable Development Goals Working Group held a Brainstorming and Sharing Session the day before the International Day for Monuments and Sites. Moderated by Focal Point Gabriel Caballero, this online meeting engaged discussions about Inclusivity, Gender equality and Indigenous people.

Spain - Escuela de Estudios Árabes (EEA)

On the occasion of the International Day for Monuments and Sites, the School of Arab Studies of Granada, Spain, prepared a specific programme around La Casa del Chapiz, heritage of the CSIC (Consejo Superior de Investigaciones Científicas). From 13 April to 18 April 2021, six videos were produced around the representation of Spanish heritage.

Sustainable Conservation Trust - Launch with the Street Art (Spray & Save) event

On 18 April 2021, the Street Art (Spray & Save) event launched the activities of a newly found Sustainable Conservation Trust dedicated to community-based adaptive reuse of military heritage. Four local artists painted during the day at the open space of a successful adaptive reuse project Hotwalls in the old town of Portsmouth, United-Kingdom.

Venezuela

To thank ICOMOS for the invitation to celebrate the IDMS, the National committee of Venezuela published a thematic article on their blog on Sunday 18 April 2021. In addition, the editors of the Venezuelan architecture magazine "Entre Rayas" offered to publish the next issue in physical format.

Working Voluntary Club "CVT Club UNESCO" - World Heritage Education Campaign in Schools

On 23 April 2021, the Working Voluntary Club "CVT Club UNESCO" from Kinshasa, Democratic Republic of Congo, gathered with students as part of a heritage education campaign. The aim of the project is to train a group of young volunteers to aid in saving our local heritage, which is considered endangered due to the situation in the Democratic Republic of Congo over the last 20 years.



Working Voluntary Club "CVT Club UNESCO" © CVT Club UNESCO

EMERGING PROFESSIONALS WORKING GROUP
INVITES YOU TO OUR

Global café

"Complex Pasts: Diverse Futures"

EPWG's Activities on 2021 IDMS

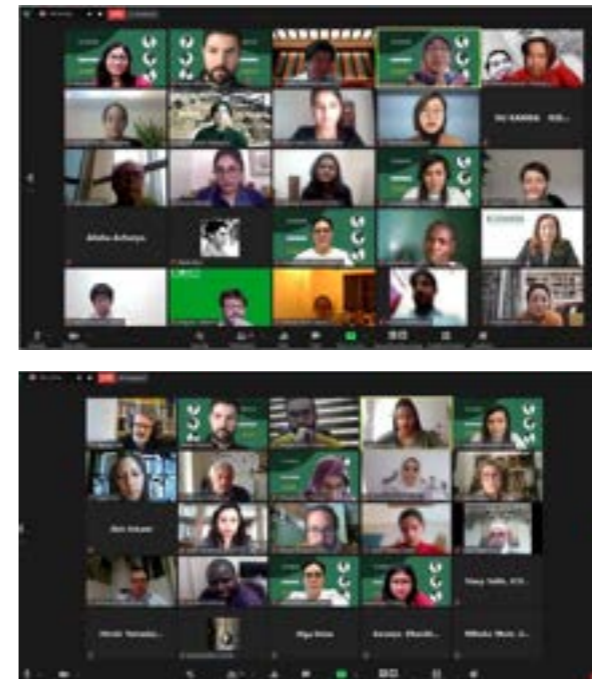
Suheyyla Koc & Erin Guerra

Global Café

On 18 April 2021, the ICOMOS Emerging Professionals Working Group (EPWG) organized a "Global Café", an event to join the worldwide celebrations of this day by taking the audience on a "Journeys to Inclusive Narratives". The global event consisted of three sessions, to reach participants all over the world; the Asia Pacific, and Russia session, Africa, Arab States, and Europe session, and lastly Americas' session. EPWG organized the event in 2 weeks full of intensive preparation. There were 33 speakers, 4 keynote speakers, and 6 moderators, all very

passionate and motivated. Each presentation lasted 5 minutes and the whole event took around 360 minutes in total. In terms of audience, nearly 160 people attended the ZOOM sessions (all 3 sessions combined) and the Global Café has almost hit 10,000 views on Facebook so far.

The presentation and discussion topics were wide-ranging and focused on different aspects such as heritage and gender, indigenous heritage, local narratives, living heritage, climate change, sustainability, intangible heritage, decolonization, vernacular heritage,



Screen captures of the virtual meeting & poster. © the EPWG Communication team

digitalization, mixed cultures, and most importantly community participation. The experiences, stories, cultural heritage sites and practices told by the speakers provide to reflect the complex stories of the past and opportunities for a common shared future via the evolution of values, communications, connections, and collaboration. Hundreds of people from different backgrounds, complex histories discussed local and universal issues in a respectful, open, and inclusive dialogue. This mindset is a step towards a more diverse and inclusive future. On behalf of my team, I want to thank all those who made this event possible and made it such a great success.

Intergenerational Conversation on Society and Heritage: Perspectives from Africa and the U.S.

EPWG representatives Zoe Leung (U.S.) and Olufemi Adetunji (Africa) organized an international and intergenerational webinar event with heritage and preservation professionals from Africa and the U.S. The event was held on April 14th, 2021 and served as a dialogue between the two regions.

Introductions were made by Douglas Comer, US/ICOMOS National Committee President, followed by opening remarks from Alpha Diop, ICOMOS Vice President for Africa. Participants included:

- (Moderator) Natalia Sanchez, Outdoor Recreation Planner, U.S. National Park Service

- Franck Privat Gonne, Master's Candidate, Senghor University in Alexandria, Egypt
- Claudia Guerra, Cultural Historian, Office of Historic Preservation, City of San Antonio
- Olabisi Olumide, Housing Studies Researcher,..... Department of Architecture, University of Lagos, Nigeria
- Yeneneh Girma Terefe, Fellow, Museum Conservation Institute, Smithsonian Institution

All speakers delivered brief introductions and backgrounds, after which the event assumed a more casual and conversational format. Many topics were discussed including the role of heritage in tackling societal challenges; the delegation of decision-making in heritage; the methods in which communities can confront, engage, and interpret heritage sites associated with trauma; and the intersection of tourism and heritage. The participants each provided insight to these topics as they relate to their own professional and personal experiences.

Commonalities between all responses emphasized the importance of community engagement, awareness of diversity within countries and cultures, respect and appreciation of this diversity, and modernizing the heritage and preservation field. The conversation concluded with considerations on defining success for the future of heritage.

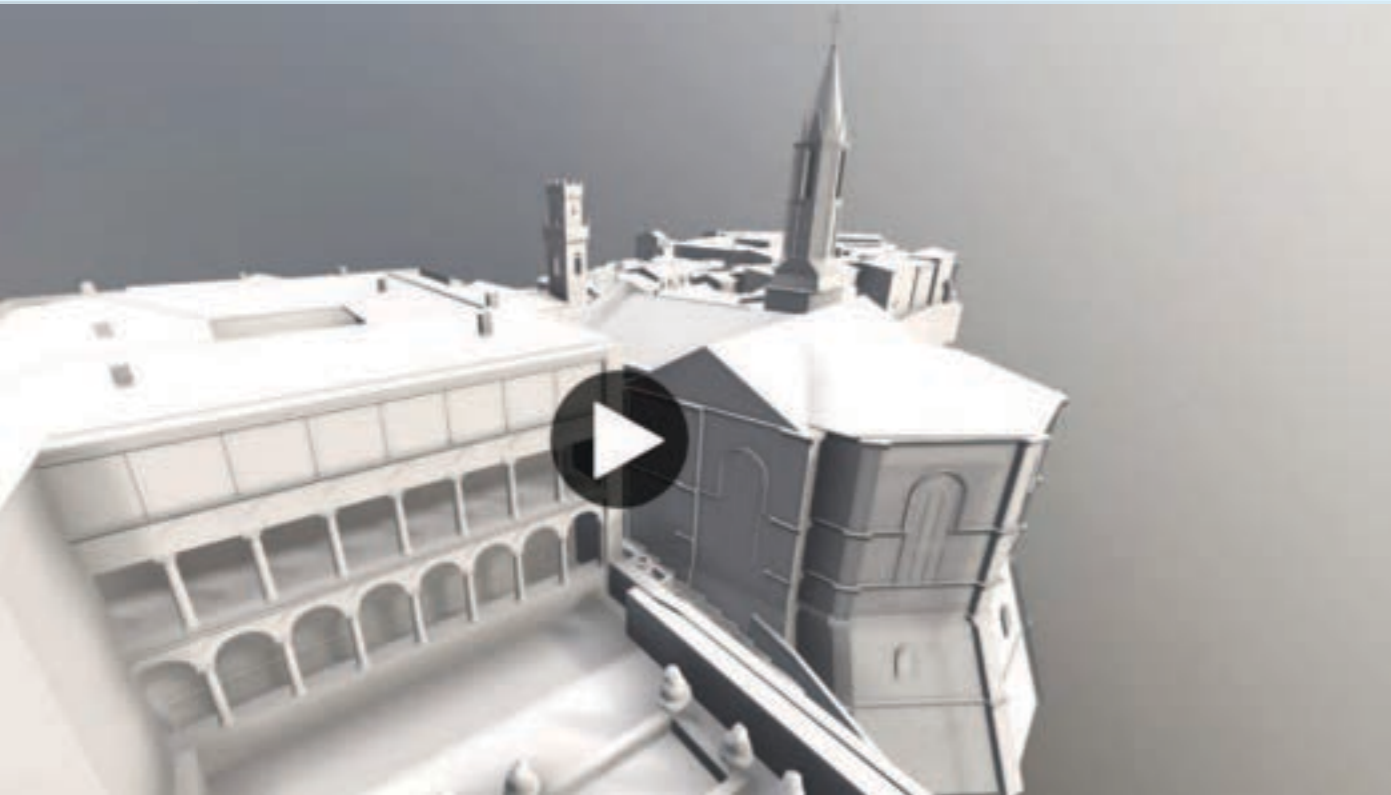
A recording of the webinar can be accessed on the website and YouTube channel of US/ICOMOS, along with information and recordings of other recently-held webinars. <https://usicomos.org/past-webinars/>



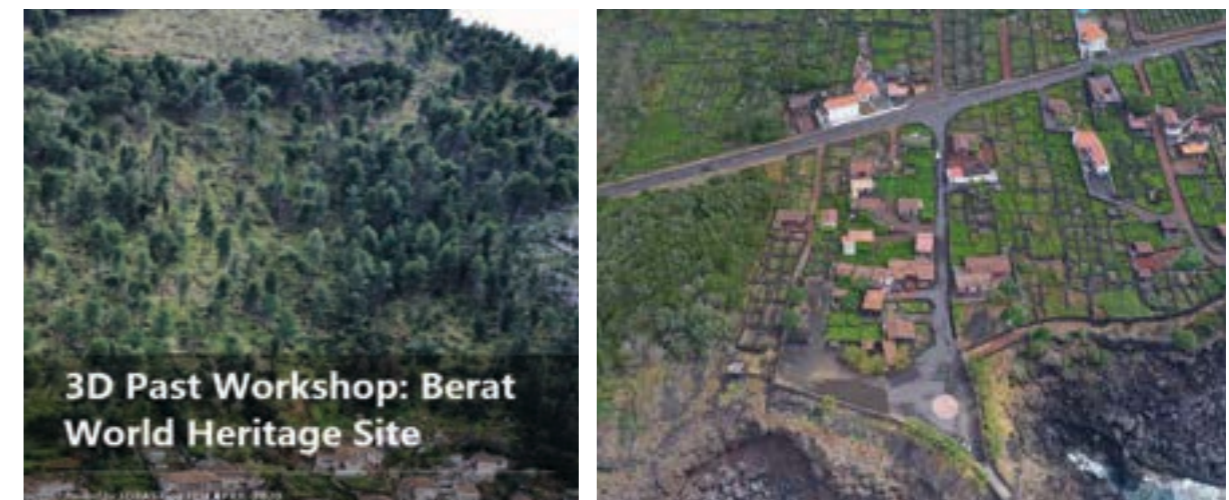
poster of Intergenerational Conversation on Society and Heritage: Perspectives from Africa and the U.S. © the EPWG Communication team

3DPAST Project Is Officially Available Online

- Living and virtual visiting European World Heritage



The 3DPast Project. Source: <https://www.esg.pt/3dpast/>



3D Past Workshop. Source: <https://www.esg.pt/3dpast/> Aerial Photo of Pico, Portugal. Source: <https://esg.pt/3dpast/platform/>

The project **3DPAST - Living and virtual visiting European World Heritage** was just concluded. It was coordinated by Escola Superior Gallaecia (esGALLAECIA), as project leader, University of Florence (UNIFI) and University Politecnica de València (UPV), as partners. It was developed in the framework of CREATIVE EUROPE Programme, with co-funding from the European Union (2016-2020).

3DPAST project received international support from: ICOMOS International, ICOMOS-CIAV, ICOMOS-ISCEAH, ICOMOS-CIPA, & UNESCO-Chair of Earthen Architecture, Building Cultures and Sustainable Development.

The main idea for the project was to research and value vernacular heritage in World Heritage sites. The key-aim was to enhance this outstanding heritage, through architectural and historical research in a digital and multimedia way, crossing it with a creative component, to reach new audiences.

The project outputs include: 3DPAST Book "From Vernacular to World Heritage" , 3DPAST Booklet: "Guidelines and strategies for maintenance of vernacular architecture in World Heritage sites" , 3DPAST App: Already available at App Store and Google Play Store, with examples of augmented reality, 3DPAST Videos: Introducing the outputs of the project, 3DPAST Digital Drawings: Digital art form the creative component of the project, 3DPAST International Conference HERITAGE 2020: Papers, proceedings and videos of the international conference and 3DPAST PLATFORM: You can also visit the project's platform with deeper research on the selected World Heritage sites, crossed with 3D Models and virtual reality.

All the output is available at following website:

<https://www.esg.pt/3dpast/>



3DPAST App available at App store. Source: <https://esg.pt/3dpast/3dpast-app>



Announcement of Extended 44th session of the World Heritage Committee

Time: 16-31 July, 2021 Place: Fuzhou, China / Online

The extended 44th session of the World Heritage Committee is organized by UNESCO in cooperation with the Host Country, the People's Republic of China.

The session will be presided over from Fuzhou by His Excellency Mr Tian Xuejun, Vice Minister of Education and Chairperson of the National Commission of the People's Republic of China for UNESCO, Chairperson of the extended 44th session of World Heritage Committee.

The opening ceremony will be held in Fuzhou at Fuzhou Strait Culture and Art Center. The closing ceremony will be held at Fuzhou Strait International Conference & Exhibition Center.

Online Meeting

The extended 44th session of the World Heritage Committee will be held online from 16 to 31

July 2021, with a break on 20 July 2021. The daily plenary sessions of the Committee will take place from 11:30 a.m. to 3:30 p.m. (Paris time); please note that Paris is two hours ahead of Greenwich Mean Time (GMT+2).

All participants as well as the general public can follow the daily working sessions. There are no limits in the number of people who can follow the livestream of any kind required.

Online Registration

All those wishing to attend the extended 44th session of the Committee, whether as a delegate of a Delegation member of the Committee or as an Observer, are strongly advised to register no later than 1 July 2021 in the following website:

<https://whc.unesco.org/en/sessions/44com/registration/>



44th Session of the
World Heritage Committee
FUZHOU, CHINA 2021
第44届世界遗产大会

Emblem of 44th Session of the World Heritage Committee

Fuzhou, a city in East China across the strait from Taiwan, is famous for its sea views, mountains and historical sites. As the capital and one of the largest cities in Fujian Province, Fuzhou is also known as the "city of banyans", because of the numerous Banyan trees planted there.

Fuzhou has a history of more than 2200 years which formed a lot of heritage sites: the Hualin Temple, the oldest wooden temple south of the lower reaches of the Yangtze River, which was built 1,000 years ago; the 1,200 year-old Wushi Mountain Cliffside Stone Carvings inscribed by the well-known calligraphist Li Yangbing; the relics of the Neolithic Age primitive society in Tanshi Village of Minhou County. Among them the most famous are SanFangQiXiang historic district which has been listed in the tentative list of world heritage sites.

SanFangQiXiang as a relatively independent area in the city has maintained its traditional urban fabric of lanes and alleys shaped in the Jin (3rd-4th century AD) and the Tang Dynasties (7th-10th century AD). With Nanhou Street as the main north-south axis of this area, the Three Lanes of Yijin Lane, Wenru Lane and Guanglu Lane are situated in the west, while the Seven Alleys of Yangqiao Alley (Road), Langguan Alley, Ta Alley, Huang Alley, Anmin Alley, Gong Alley and Jipi Alley (Road) are in the east, which constitute the structure of the main streets in the shape

of a fishbone. The names of these lanes and alleys have been rarely changed since the Jin and the Tang Dynasties. The archaeological sites in this area have revealed the stratigraphically corresponding relationships between the current street pattern and the respective street structures in the Tang and subsequent dynasties (7th-20th century AD), which are evidences for the thousand years' history of this area and evolution process of the Lifang System (an urban planning system for residential area), making the SanFangQiXiang the most integrated ancient urban residential area existing in China.

Due to the unique geographic location and its special setting, the SanFangQiXiang of Fuzhou City has always been the residential area for the literati, officialdom and the wealthy gentry. There are more than 200 historical buildings of the Ming (14th-17th century AD) and the Qing Dynasties (17th-20th century AD) well preserved in this area. Most of them are traditional houses with courtyards or private gardens, while the others include community facilities for education, religion, commerce and patriarchal clan management. It exhibits the authentic life style of the traditional Chinese literati and officialdom class and their profound culture.



Hualin Temple. © Guo Hui



SanFangQiXiang Historic District. Source: photo.rednet.cn

World Heritage Education for the Future

Global Innovative Case Studies on World Heritage Education

GLOBAL CALL FOR CASE STUDIES

Side Event on

“World Heritage Education for the Future”
at the 44th Session of World Heritage Committee

Global Innovative Case Studies on World Heritage Education

Background

The 44th Session of the World Heritage Committee will be held in Fuzhou (China) on 16 July 2021. A side event themed World Heritage Education for the Future - Cultural Inheritance, Lifelong Learning and Sustainable Development is scheduled on the same day before the opening ceremony of the committee session.

The event is organized by the World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspices of UNESCO (WHITRAP) with the support of the World Heritage Centre and the National Commission of the People's Republic of China for UNESCO. In order to strengthen its role as an international exchange platform for heritage education, the organizer is announcing a global call for Innovative Case Studies on World Heritage Education. The aim is to select outstanding cases

which exemplify innovative approaches to world heritage education on a global scale, to share and present these good practices to the widest international audiences and to lead and promote the future development of world heritage education.

Organizing partners

Directed by: National Commission of the People's Republic of China for UNESCO

Organized by: World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspices of UNESCO (WHITRAP)

Supported by:

World Heritage Center (WHC)

International Research and Training Center for Rural Education (INRULED)

International Centre on Space Technologies for Natural and Cultural Heritage (HIST)

International Center for UNESCO ASPnet (ICUA)

Application Requirements

- The case studies must be education activities organized by or for World Heritage sites or to address topics of specific heritage values.

- The case-study proposal may be one that has been completed (in the last 5 years) or on-going with achieved tangible results.

- There is no limit to the target audience or groups the education program developed for.

- Proposed case-studies should be innovative and exemplary in concepts, contents or forms. During the several years' VERNADOC work around the world, we have already got several fine gate-measuring, which we separated to be an excellent base for the next publication.

Selection Criteria

We are looking for proposals showcased in the following terms:

- Innovation: innovation and explorations made in the concept and approach to heritage education

- Technological Application: utilizing creative or advanced technology to protect and promote heritage values

- Collaboration: high-level multilateral cooperation mechanism and innovative model to promote heritage education

- Sustainability: socially, economically and culturally sustainable and contributing to the sustainable development of heritage sites

- Exemplary Significance*: establishing a good role model in terms of the overall or specific approach worthy to be promoted internationally

*The proposed case-study must meet the “Exemplary significance” plus at least one other criteria.

Entry Awards (Selected Case)

- Receive a certificate issued by WHITRAP

- Exhibit and present the case study at the side event of the 44th Session of World Heritage Committee

- Publicize and present the case study in organizer's website

- Publish the case studies on relevant international journals

- Be recommended as a participant to international activities (conference or training, etc.)

Steps of Process

Phase One: Call for Cases

Application deadline: **14 JUNE**

Phase Two: Case Selection and Review

Preliminary evaluation by international expert panel: 15-21 JUNE Final review: 22-24 JUNE

Announcement of selected cases: **24 JUNE**

Phase Three: Case Release

Preparation for presentation: **25 JUNE - 6 JULY**

Presentation at the side event: **16 JULY**

Application Dossier

- Entry Form

Download: <http://www.whitr-ap.org/index.php?mod=news&classid=1461&newsid=3238&t=show>

- Other materials (see item 3.1-3.4 of the entry form for detailed requirements)

- Rights and Liabilities (see item 3.4 of the entry form for detailed requirements)

- Please submit your application dossier via the following email: 44whc@whitr.com.

Email title: **WHECase Submission: country+city+case name**

Backup Email: creativeheritage@163.com

Contacts

For further enquiries, please contact:

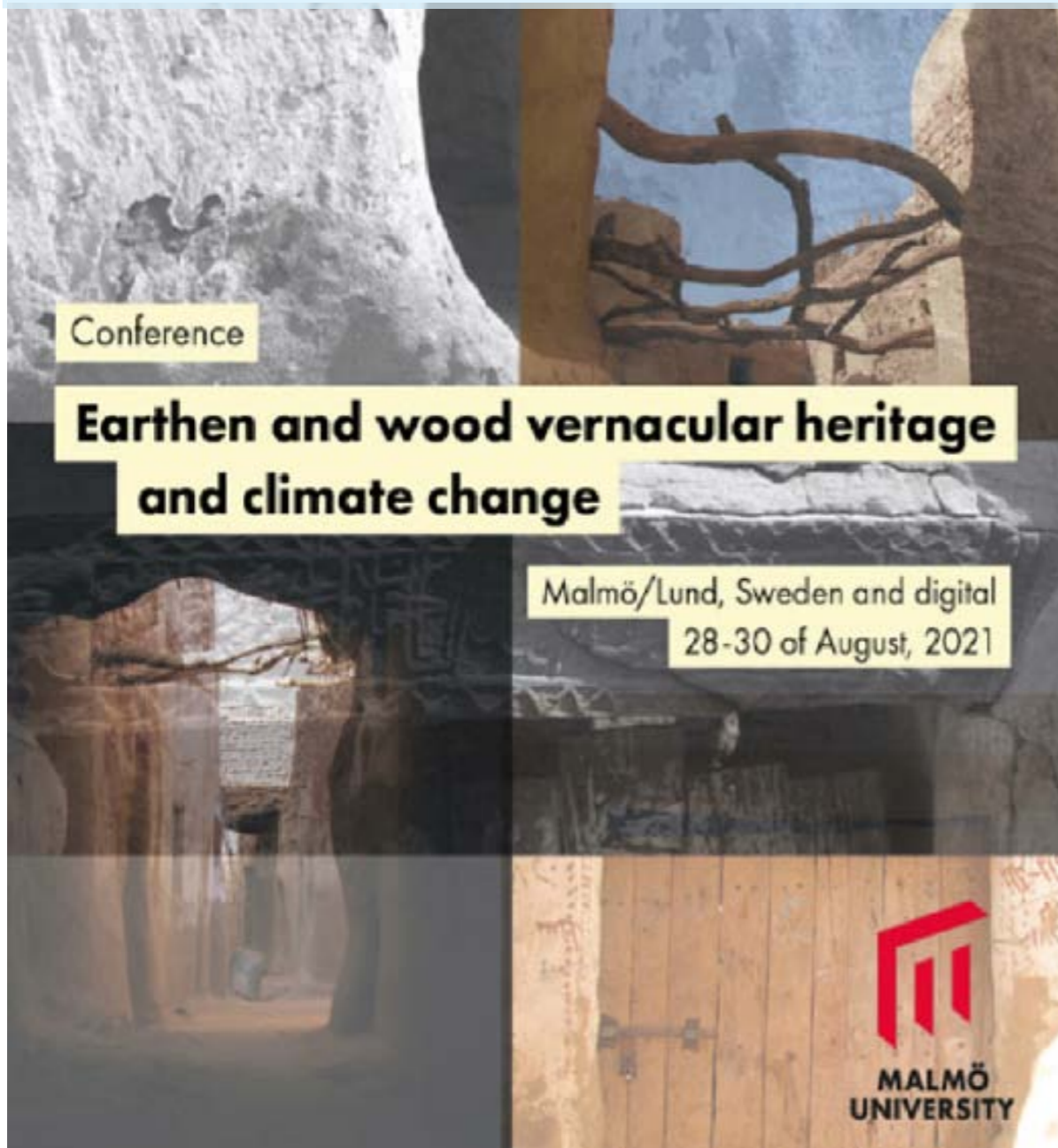
WHITRAP Working Group

Tel: +86-21-65987687



2021 Joint Conference on Earthen and wood vernacular heritage and climate change

Time: 28-30 August, 2021 Place: Malmö/Lund



Contact info

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More Info <https://www.delegia.com/app/netattm/attendee/page/100292>



ICOMOS international scientific committees on Vernacular Architecture, Earthen Architectural Heritage, Wood Architecture Heritage and Energy, Sustainability and Climate change are jointly organizing the international conference on 'Earthen and wood vernacular heritage and climate change' under the patronage of ICOMOS Sweden. The conference welcome practitioners, scholars, educators and students in the fields of vernacular architecture, wooden and earthen buildings, culture heritage, building conservation and restoration, energy and sustainability, and climate change to submit their proposal and join the conference activities. Full papers will be double blind reviewed and published with ISBN number in the conference proceedings. The conference will be both physical and digital. The conference might be shifted totally online due to the uncertainty of the pandemic situation. More will be posted regarding this matter when we come closer to the conference date.

Conference themes

- Vulnerability of vernacular buildings to climate change
- Effects of energy regulations on vernacular heritage buildings
- Natural materials and building conservation (techniques and methods)
- Education in sustainable development for vernacular heritage buildings

- Vernacular built heritage in post COVID-19 world.

Organizers

- ICOMOS Sweden
- ICOMOS International Scientific committee on Vernacular Architecture
- ICOMOS International Scientific committee on Earthen Architectural Heritage
- ICOMOS International Scientific committee on Wood Architecture Heritage
- ICOMOS International Scientific committee on Energy, Sustainability and Climate change

Host

Malmö University and Kulturen Museum

The registration for the conference is now open. For the on-site registration please go to the direct link below:

https://www.delegia.com/app/attendee/new_registration.asp?PROJECTID=17063*LINENO=1*LINEID=92504*LINEPAGENO=1&EDIT=off&CLEAR=yes

Deadline for early bird registration will be **30th of June.**

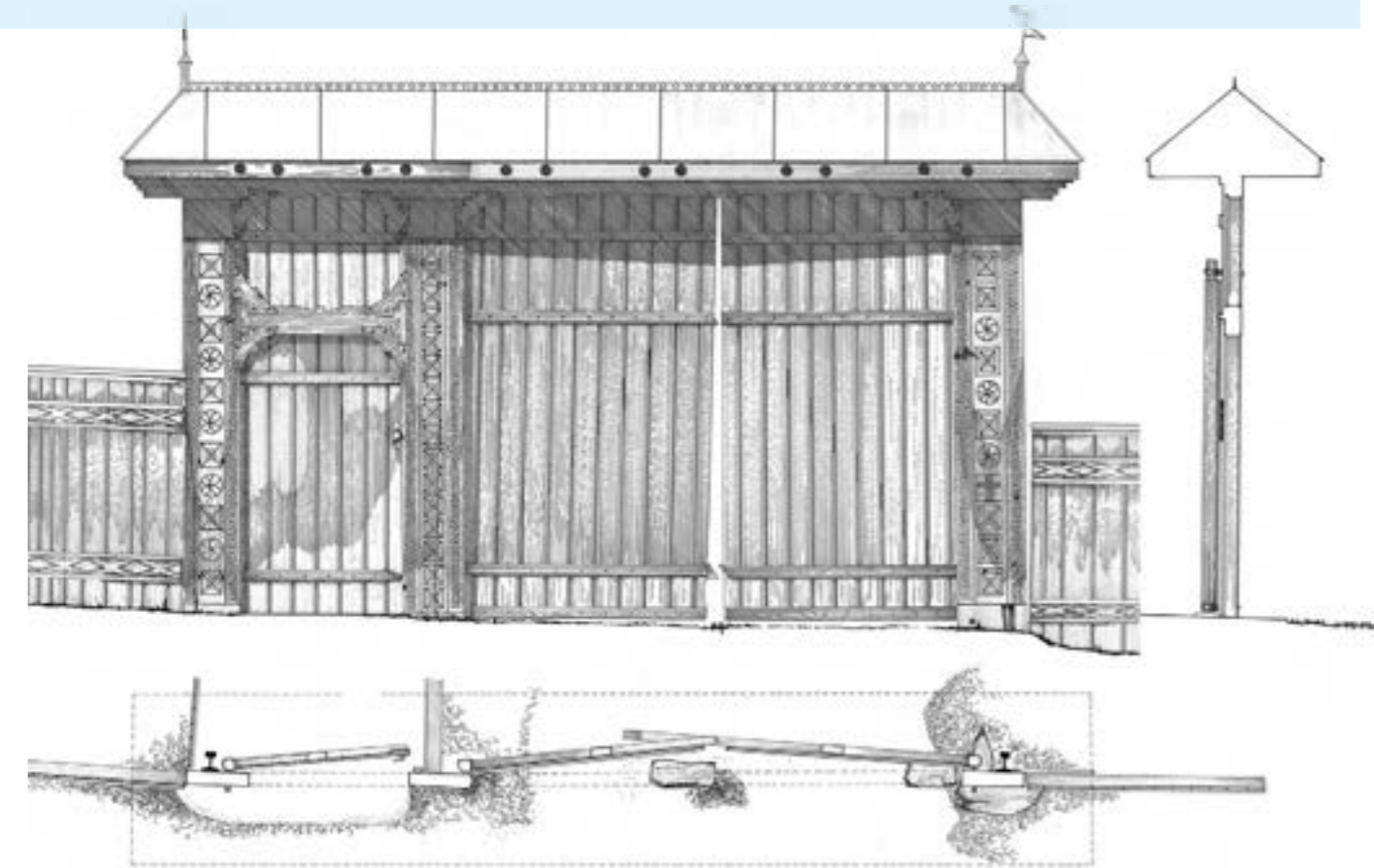


Malmö City in Sweden. Source: www.auxillesdumonde.com

International VERNADOC 2021 Gates

Invitation for the Vernadoc Professionals

Markku Mattila



Porta Casei Zernic, Petrova village, Romania / Laura Zaharia, Maramure VERNADOC 2014

The publication of "Corona VERNADOC 2020 - doors and windows" has collected the materials from 16 countries and measured by 136 architects and students from 20 countries.

Because of the continuing problems of all field co-operations, the international VERNADOC net-work is organizing for the VD-professionals the "International VERNADOC 2021 Gates" -project, which can be realized in each own neighbourhood. This is to keep our international contacts, to upkeep good mood, to train our skills and to collect valuable data about world's different vernacular architecture traditions.

This year's theme will be GATES. It is a good topic for many reasons: First, a gate is not too big for one person. Second, there are different kinds of gates in every culture. Third, gates fulfill the idea of doors and windows. During the several years of VERNADOC work around the world, we have developed several measurements of gates, which we separated to be an excellent base for the next publication.

TARGET:

- by using the VD-method to measure-document vernacular building tradition independently in each own environment

OBJECTS TO RESEARCH:

- gates, gateways from outside to open inside space

DRAWINGS:

- faces, horizontal and vertical sections
- profile and fitting details
- in suitable scales (but remember the scale lines)

TIME:

- until 31.03.2022, you can send your material after 01.01.2022

MATERIAL INCLUDED:

- the measuring drawings
- a short explanation (max 200 words), including:
 - / name of gate
 - / name of measuring-drawer
 - / date of measuring
 - / if known: age of object, the tradition, used materials and so on, interesting things to describe the object
- material can also be collected from earlier VD-

projects

MATERIAL WILL BE SENT:

- in digital format: scanned in original scale, 500 dpi, grayscale, JPG
- drawings can also be scanned and sent picture by picture
- ready material can be send after 01.01.2022
- to markku.mattila@aalto.fi
- the author keeps the originals by itself

RESULTS WILL BE PUBLISHED:

- as a printed A4 booklet
- in an international VERNADOC serie
- in English

EXTRA: - for the most creditable participants will be given special VD-material

Remember also that this is not any competition but international VERNADOC-activity following its motto: "Nameless architects documenting nameless architecture"!



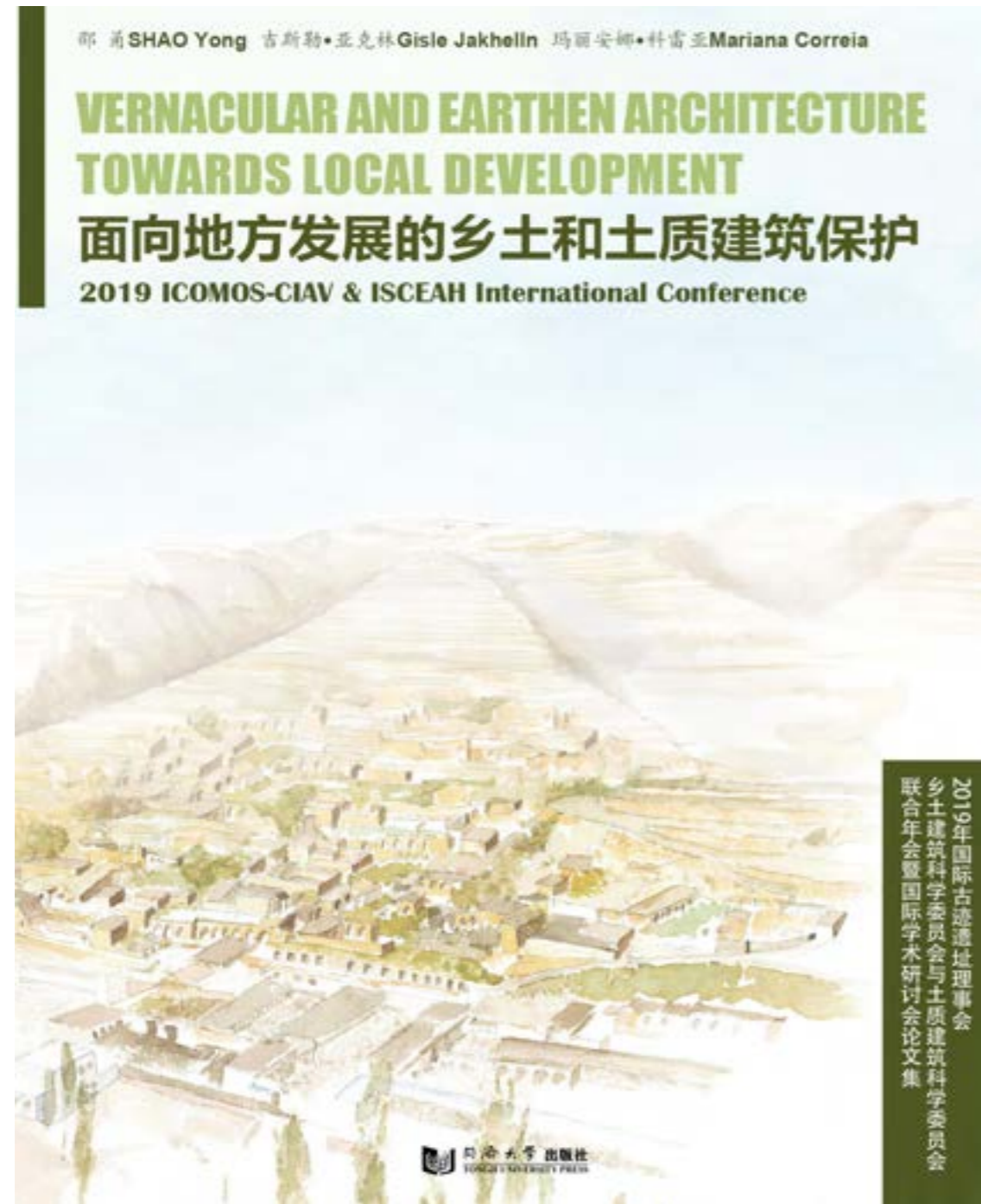
Gates in Transylvania, Romania Source: <https://www.esg.pt/3dpast>



Gates in Anhui, China Source: <https://veer.com>

Recommended Book/Publication

Proceedings of 2019 ICOMOS CIAV&ISCEAH International Conference



Language: English.

Editors: Y. Shao, G. Jakhelln, M. Correia

Contact:

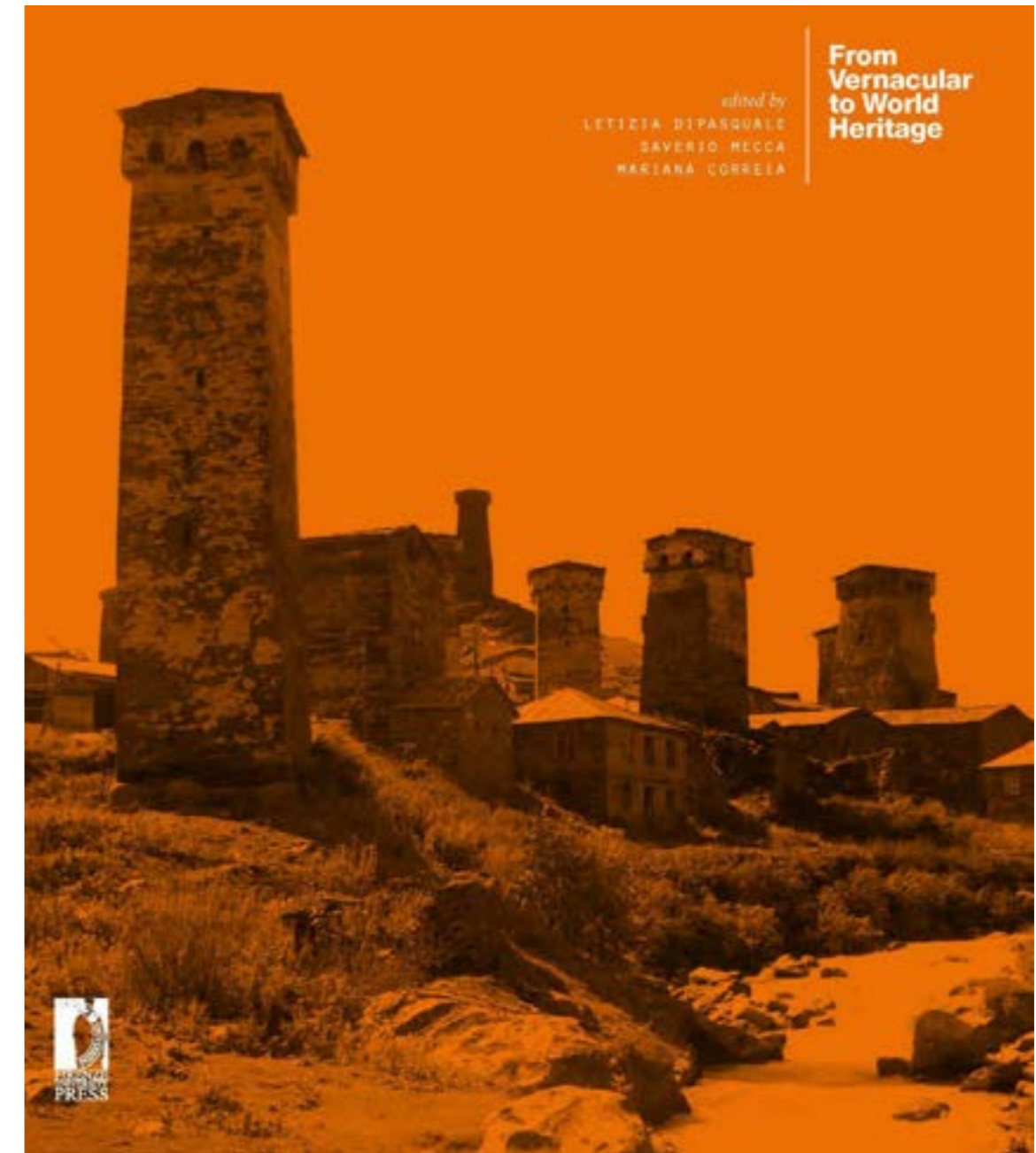
There is no E-version, if you want to purchase, please contact:

uhc_ciav@163.com

The ICOMOS CIAV & ISCEAH 2019 International Conference on "Vernacular & Earthen Architecture towards Local Development" was held in Pingyao, China. The proceedings mainly focus on how to promote the sustainable development of local economy and society through the conservation of vernacular architecture.

Recommended Book/Publication

From Vernacular to World Heritage



Language: English.

Editors: L. Dipasquale, S. Mecca,
M. Correia

Authors: 3DPAST researchers

Download PDF:

<https://esg.pt/3dpast/publications>

This publication brings together the results of the project 3DPAST. The research highlighted the exceptional character and quality of living in vernacular dwellings found in World Heritage sites. New digital realities grant the possibility to visit and to appreciate those places, to non-travelling audiences, who lack the opportunity to experience this unique heritage in situ.



The Dynamics of Dai Cultural Landscape and Vernacular Architecture in Asia

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Her research subjects and previous publications include Southeast Asian houses, timber architecture, landscape, and architecture of the Dai ethnic groups in Asia. She is an expert member and voting member for CIAV (Thailand).

1. Introduction

1.1 Problems and significance

Cultural landscapes and vernacular architecture share some commonalities as the tacit knowledge rooted in the daily lives of ordinary peoples around the world. The interrelationship between cultural landscape and vernacular architecture from diverse societies can provide lessons to be learned for both the conservation of traditional characteristics and applied design knowledge for contemporary societies which are evolving along the global and local dynamics of change. This paper explores the characteristics of Dai cultural landscape and vernacular architecture in Asia so as to provide a comparative worldview of peasantry landscape in the cross cultural context. The reviews of the existing research work identify the predominant characteristics of the Dai cultural landscape based on the wet-rice culture that is deep-rooted in Asian societies (Waterson 1990). As the Dai live in the vast area in Southeast Asia, India and China, the production of Dai landscape and architecture is strongly influenced by these local cultures. The study of the landscape and architecture of the Dai can contribute significantly to the knowledge about Dai ethnic identity and their dynamic response due to social contact and cultural assimilation.

2. Reviewed Concepts of Dai Landscape and Architecture

2.1 The Dai ethnic group

The Dai are indigenous ethnic group who settle in the lowland river basin in northeastern India, Myanmar, Thailand, Laos, Vietnam and southern China. They consist of an approximate number 120 million population, most of which speak their indigenous language that are in the Tai-Kadai language family.

As lowland dwellers the Dai sustain their lives on rice farming using the traditional method of wet-rice cultivation that are long rooted in Asia. In terms of social system, the Dai bears some assimilated beliefs of Animism and Buddhism. In terms of kinship, the Dai lives in an extended family structure, with patrilineal lineage and patrilocal residence (Dodd, 1997; Sai Aung Tun, 2009).

2.2 Some rules and concepts of Dai landscape and architecture

The reviews about cultural landscape and architecture of the Dai (Milne, 1970; Panin, 1996) pinpoints some predominant rules and concepts including: (Figure 1)

- Lowland, water-based peasantry landscape of rice farmers
- Settlement system consisting of urban town center called meng or muang (literally means town) and a collective rural village settlement called baan (literally means village)
- A village comprises of a defined inhabited area for house clusters and some social buildings, including a Buddhist temple and a spirit house, agricultural fields and forest
- Stilt house type made of wood called hern (literally means house) built for an extended family living together under one roof



Fig.1 Dai cultural landscape taken from Shan State in Myanmar © The author



Fig.2 A map of research sites © The author

3. Field Study

3.1 The sites and methods

The Dai population distribute across the large geography as shown in Figure 2. This paper draws together the findings from three consecutive researches conducted by the author from the year 2014 to 2019. The research sites are in three areas including:

- Assam Region in northeastern India (Site A),
- Shan State in Myanmar (Site B) and,
- Dehong Prefecture in southern China (Site C).

These three sites are considered as the western Dai geography, known as the Greater Dai, Tai Yai or Shan.

The researches were based on architectural surveys and qualitative enquiries. In each site, the research conducted the surveys in three scopes including a preliminary survey of township settlement, a detailed survey of village settlement and an in-depth survey of houses. Mapping techniques were used to collect data on township and villages while architectural surveys and measurements were made with house samples. Analysis of data comprises of three levels including:

- 1) An overview of lowland peasantry settlement,
- 2) Spatial characteristics of villages

3) Architectural characteristics of houses.

The detailed findings of three researches have been published in a conference proceeding and two journals including - Site A in India (Oranratmanee and Saicharoen, 2017), Site B in Shan State (Oranratmanee, 2018) and Site C in Dehong (Oranratmanee, forthcoming 2019-2020). The results in this paper bring the key results from these publication and synthesize them through comparison.

4. Identical Characteristics of Dai Cultural Landscape and Architecture

4.1 Background of the case studies

According to the Dai Chronicle, the Dai who live in Assam Region of India, Shan State of Myanmar and Dehong Prefecture of China originated from the same homeland in southern China. During the long past, they settled as a small ethnic group who dispersed along the river valleys. During the 12th to 13th century, the Dai principality rose in power and established their feudal state in the continuing area from Dehong to Shan State, known then as Meng Mao, or in full name, Meng Mok Kao Mao Long, literally means the city of white mist and large river named Mao (same river as Salween in Myanmar). As Dai State got larger, a small group of Dai began migrating further to India and settled another feudal state there, known then as Ahom Kingdom. In the 15th century, the Meng Mao was defeated by Chinese Dynasty and due to political dynamics over several centuries Meng Mao has been divided, one became Dehong Prefecture of China and the other became Shan State of Myanmar. Similarly, the Ahom kingdom became a part of Assam Region of India. From then until now the Dai have assimilated to local cultures and thereby their characteristics have become the localized patterns.

4.2 Lowland peasantry settlements

4.2.1 Pattern of settlement

The Dai in Assam, Shan and Dehong live in a similar lowland, river valley geography. In India, they settle in upper Bramabutra River Valley in today's area of upper Assam and Arunachal Pradesh. Their ancient Ahom kingdom was in today's Sibsagar City. The Dai in Shan State settle in the river valleys in the highland Shan Plateau. On the other hand, the Dai in Dehong live in the river valleys in between mountain ranges (see Figure 3).

As seen in the Figure, the lowland areas are



Fig.3 Settlement area of Dai in Assam, Shan and Dehong. © The author

in between mountain ranges, thereby two distinguished forms of lowland and highland settlements are generally found in this area. The Dai settlements in lowland river valleys vary, depending on the sizes and geographic boundaries of the valleys. According to the surveys, large valleys, including those in Assam and lower Shan State, can accommodate more than one million population who live densely in a city and more disperse in rural village areas. Comparatively, small river valleys in longitudinal shape located between the mountain ranges are found in Dai settlements in upper Shan State and Dehong. The limit of spatial configuration of lowland valleys allow the smaller sizes of linear settlements, accommodating between 10,000 to 100,000 populations.

4.2.2 Settlement pattern

Most Dai settlement patterns found from three sites are usually of linear settlement pattern (see an example of settlement in Mengla or Yingjiang in Dehong in Figure 4). To settle in longitudinal spatial configuration of river valley, the Dai live along the sides of river valley, name their town as same as the river, and set their rules in relation to the river flow direction. Due to animistic belief, the settlement, or meng, is considered as animated body which consists of three parts including a head, a body or midpoint, and a foot or endpoint. A head is positioned in the upstream while endpoint is in the downstream



Fig.4 Example of Dai's linear settlement pattern from Dehong, China © The author

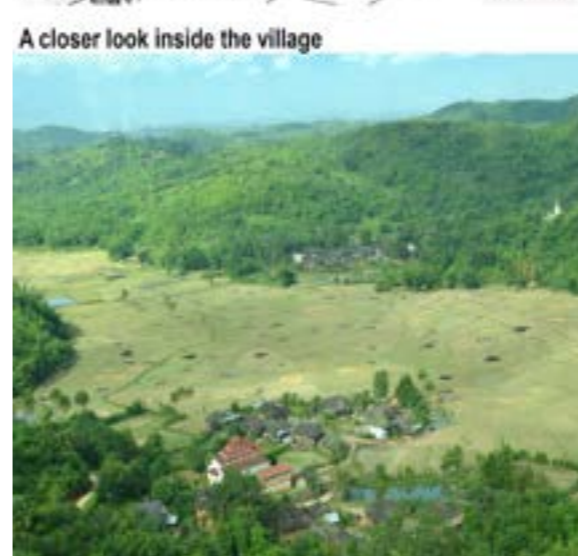
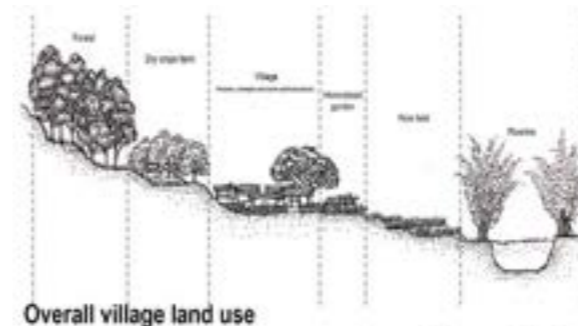


Fig.5 Aerial view of village © The author

direction. We can usually find some spiritual, social and economic nodes, including ancestral a worship place, a main Buddhist temple, a market and a plaza.

The Dai system of land use in lowland peasantry settlement divided largely into two areas including urban and rural. Urban area is found in the center, usually at the midpoint of the river valley while rural area is found outside. While urban area functions as the center of township governance, the rural area is the core of dwelling units and economic production of peasant society. Most rural areas comprise three land uses including the rice fields, village hamlets, and natural forests, which are found along the foothill of the mountainous areas where the highland hill tribe peoples live.

4.3 Characteristics of villages

4.3.1 The meaning of village

As is common to peasantry society, the Dai live a sedentary settlement with a strong tie to their village. A village, or baan, can mean a central place where daily life activities and social life of villagers take place, and also the whole range of cultural landscape of peasants including the village, rice fields, gardens, rivers and mountains. Like the settlement, village is considered as a living body with three signified parts, head body and foot/end (see Figure 5).

From the surveys in the villages from three sites (including 15 villages in Assam, 25 villages in Shan and 13 villages in Dehong), it was found that, the villages of the Dai appear in similar number of houses and population with three ranges in sizes: 1) small size (less than 100 houses/500 people), medium size (100-200 houses/500-800 people) and large size (200-400 houses/800-1500 people). The underlying factor of these sizes is the availability of land. To ensure the adequate land and water resource sharing, the Dai tend to limit the size of houses and their population in accordance to the land available. Another factor is related to state policies for rural land use. In Assam and Shan State where rural lands are not controlled by the States, each household tend to have one to four acres, while in Dehong where rural land is allocated by the state on per head basis, each household tend to have lesser land, approximately 1-3 acres.

4.4 Architectural characteristics

Although the characteristics of settlement and village tend to share some commonalities of



Fig.6 Localized styles of architecture of the Dai in three sites © The author



Fig.7 Traditional Dai house © The author

peasantry landscape, those of architectures appear to have some localized patterns due to influences from local cultures including Indian in Assam, Burmese in Shan and Chinese in Dehong, especially on the religious and public buildings. Except the Dai People in Assam who have respected Hinduism, the rest of Dai people in Assam (those who migrated to Assam after the Ahom), Shan and Dehong are Buddhists. The Buddhist temples which are in every village tend to have similar architectural characteristics in planning and raised-floor structure but different in building forms, structure, construction,

materials and decoration, as shown in Figure 6.

Houses of the Dai are generally built on piles, with steep roof. The orientation of a house respond to the river flow and spatial configuration of river valley. The front veranda always faces south while the bedroom faces north. Inside the spaces are divided in three parts – outside, middle and inside. Buddha shrine, if any, and ancestral spirit post are located in the east side. The rules as exhibited in Figure 7.

From surveys of Dai houses in three sites (45 houses in Assam, 111 houses in Shan and 40 houses in Dehong), there are some commonalities and differences among them. The common characteristics are the directional references to geography, spiritual beliefs and spatial relation inside the houses. In most houses being surveyed, the rules of orientation, three-room composition and movement in spaces are quite similar. Variations appear in building forms, fabrics and material technology. In Assam, houses can be largely divided into two types including 1) the earthen, ground house of Ahom who were the first who migrated to Assam and over time assimilated into Indian cultures and 2) the wooden, stilt house of the latter migration group (Figure 8, first row). In Shan, most houses tend to remain Dai traditional characteristics to the larger extent than those in Assam and Dehong but with spatial change from a single roof form to double and triple roof forms (Figure 8, second row). In Dehong, houses appear in two patterns, similar to Assam. Traditional house form, similar to those found in Shan, are found in the southern part of Dehong which borders



Fig.8 The variation of house forms in three sites © The author

Shan State while the emerging forms due to Chinese courtyard house influences are found in the northern Dehong (Figure 8, third row).

5. Conclusion

The findings have exhibited the traditional characteristics and the dynamics of changes of cultural landscape and houses of the Dai in three geographies including India, Myanmar and China. The Dai not only represent lowland, peasantry dwellers that are found throughout most south, south east and east Asia, but also exhibit how indigenous ethnic minority chose to maintain their own tradition meanwhile embrace some local cultures as part of their cultural heritage.

Throughout the paper, the relationship to geographic and ecological system is clearly evident, being the common norms of ethnic group. The traditional rules and everyday life practices exhibit the strong relationship between human habitat, social systems, and natural environment. These relationship are interpreted into built forms of settlements, villages and houses with embedded values and meanings. However, the history of Dai exhibits that the Dai tend to migrate vastly across the upper mainland Southeast Asia, they undeniably must confront the dominant Indian and Chinese cultures. As a smaller group, the Dai assimilated into both cultures both by forces through state politics and voluntary through intermarriages and personal choices.

The production of Dai cultural landscape and architecture in Asia exhibit several key concepts noted in architectural and social studies including dualistic identity, hybrid and eclectic architecture due to cultural assimilation. It also demonstrates the merging of different built forms of ground house and stilt house, shared use of building

technologies between earthen and wooden materials. What makes these exchanges possible is perhaps the similar lowland geographies and the long-term cultural exchange between the Dai, Indian and Chinese themselves. This paper thereby contributes not only to the study of the Dai ethnic group but also to other studies seeking to understand the dynamics of cross-cultural study about landscape and architecture.

Acknowledgements

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1. Conflicts in the Conservation Practice between Universal Principles and Local Needs

Universal Principles for Reconstruction

In The Venice Charter that has guided the activities around cultural heritage management, the term of 'reconstruction' appears just once; "All reconstruction work should however be ruled out "a priori". Only anastylosis, that is to say, the reassembling of existing but dismembered parts can be permitted." The Charter was drafted in 1964 by 23 persons, and none of them was Asian. Mr. Hiroshi Daifuku from UNESCO was a Japanese American who was born in Honolulu, Hawaii, 1920. Presumably the features of the East Asian architectural heritage were not duly considered in drafting the Charter.

The Burra Charter (2013) defines reconstruction as returning a place to a known earlier state and distinguishes it from restoration by the introduction of new material. This implies that the reconstruction stated in The Venice Charter falls under the definition of restoration in The Burra Charter.

The universal guidelines for legitimate reconstruction are clarified in the Paragraph 86 of Operational Guidelines for the Implementation of the World Heritage Convention; "In relation to authenticity, the reconstruction of archaeological

remains or historic buildings or districts is justifiable only in exceptional circumstances. Reconstruction is acceptable only on the basis of complete and detailed documentation and to no extent on conjecture."

Considering the general situation that old East Asian wooden architectures were demolished not to leave such "complete and detailed documentation", it seems to be almost impossible to conform with these universal principles and guidelines in re-constructing East Asian wooden architectures.

Conservation Practice and the Conflicts between Universal Principles and Local Needs

The national and international principles and guidelines for heritage conservation do not always agree with each other, especially in terms of reconstruction. When it comes to a World Heritage Site, however, the universal international ones quoted above are usually being applied. Complying with those universal ones, many archaeological sites in East Asia that lack "complete and detailed documentation" of demolished wooden architectures remain empty, often as lawns, at most with base stones, protecting underground relics. This situation is exemplified by Hwangnyongsa Temple Site in Gyeongju City, South Korea, a component of the World Heritage Gyeongju Historic Areas, which has no reconstructed structures in spite of long-time research for the reconstruction. (Figure 1)

The local communities and governments that generally have needs to leverage cultural heritages to make socio-economic benefits, regarding them as a critical factor to boost tourism, tend to be unsatisfied with this kind of heritage conservation. It is because they think such heritage sites without any historic buildings have limitation in attracting tourists since they are hard to be understood and appreciated by visitors. They doubt whether such conservation practices leaving huge vacant spaces without functions in the life of local communities can be sustainable.

In this way in East Asia, community concerns are not reflected in the measures of heritage conservation. This often leads to disputes between experts and local communities/governments. Especially in the controversy over the reconstruction of cultural heritage buildings, the characteristic of the East Asian wooden architecture is not yet duly considered. In this situation, the community participation that is recently emphasized worldwide in the practice of heritage conservation is discouraged.

These kinds of conflicts, between universal principles and guidelines and local needs, and the consequential alienation of local communities in the discourse and practice of heritage conservation lead us to the issue of cultural and heritage diversity.



Figure 1. Current state of Hwangnyongsa Temple Site. © The author

2. The Diversity of Culture and Heritage

The Discussion of Diversity in the Nara Document on Authenticity (1994)

The Nara Document on Authenticity is a document to which most of the discourses on cultural and heritage diversity refer. It affirms that “the diversity of cultures and heritage in our world is an irreplaceable source of spiritual and intellectual richness for all humankind.” According to it, “all judgements about values attributed to cultural properties as well as the credibility of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgements of values and authenticity within fixed criteria. On the contrary, the respect due to all cultures requires that heritage properties must be considered and judged within the cultural contexts to which they belong.”

The Nara Document implies that the characteristics of cultural heritage and the values associated with them in every geo-cultural region should be respected. In line with The Nara Document, the best practice by the people of the region for sustaining the heritages that their ancestors generated, which is part of culture, should be considered important in developing appropriate methods of heritage conservation to the region. The critical issue in this argument will be how such regionally valid conservation methods, not undermining the universal value and authenticity of the heritage regionally produced, can be formulated.

The Discussion of Diversity in Nara+20: On Heritage Practices, Cultural Values, and the Concept of Authenticity (2014)

Nara+20 was adopted by the participants at the meeting on the 20th anniversary of The Nara Document on Authenticity, held at Nara, Japan, from 22-24 October 2014. It identifies five key inter-related issues; diversity of heritage processes, implications of the evolution of cultural values, involvement of multiple stakeholders, conflicting claims and interpretations, and role of cultural heritage in sustainable development. This paper explores these issues of Nara+20 further with special reference to the wooden architectural heritage in the East Asian context. It is deemed that the regionally valid and universally approvable methods of reconstruction can be formulated by being based on the characteristics of heritage as well as the understanding of the universal philosophies of heritage conservation. Such methods are

expected to contribute to building consensus among different interest groups, as well as to conserving the values and authenticity of heritage.

3. The Characteristics of the Wooden Architectural Heritage in East Asia

Based on the related researches by author, it can be asserted that the characteristics addressed below are distinctive in the East Asian wooden architectural heritage and they are part of its cultural values.

Vulnerability and Sustainability

While the traditional East Asian architecture structured by a wooden frame has merits – it is basically environmentally friendly and strong against earthquake, and can be constructed relatively easily and fast, it has critical shortcomings – it is vulnerable to fire, humidity, insects, etc. Because of this vulnerability, East Asia has not such old buildings as in Europe. In East Asia, the age of a wooden building does not mean that of whole members. The wooden members are usually not so old as the design or composition of the building that they compose. The building, its design and composition, can have been sustainable only through continual replacement of its members. Interestingly here, the notion of sustainability is closely linked with change.

Architecture as Process

In the tradition of East Asia, the architecture has been conceptualised in terms of time as well as space. The traditional wooden architecture in East Asia grows and declines. Also the wooden frame building is a kind of prefabricated structure, modified continuously being adapted to changing needs. Traditionally the East Asian architecture has been an ongoing open-ended process, far from completeness or self-containment.

The architecture has its own module and pattern of growth, and they vary with region; the basic unit of growth in the Japanese architecture is a ken or a space defined by four columns, that in Korean architecture is a pair of a building (chae) and a yard (madang), and that in the Chinese architecture is a yuan, a yard and a set of buildings enclosing it.

Thus the architecture may change over time like an organism. As The Nara Document recognised, in the wooden architectural heritage in East Asia,

the heritage and its context evolve through time. Accordingly, the values attributed to this kind of heritage may not be fixed but dynamic. This feature of heritage as an ever-changing organism brings out a question on the authenticity as well as the universal value; Can they accommodate the evolution of heritage?

Architecture of Mobility

The building has not been regarded as permanent nor fixed on one site in East Asia. In Korea, some houses were rebuilt nearby after dwelling of several generations. The main buildings of Dongchundang Family Head's House in Daejeon city, a state-designated cultural heritage of Korea, for example, returned to their original places from nearby sites where they were located for a period of time. (Figure 2) In Japan, shrines switch their places periodically, which is called shikinensengu. Isejingu, a representative shrine, has repeated its new construction of the same building at a nearby site every twenty years. The latest construction was in 2013.

This kind of mobility of architecture leads us to understand that the relation of a building and its site might not be physically fixed in East Asia, and to consider the pattern/steps of growth or change in the heritage conservation practice.

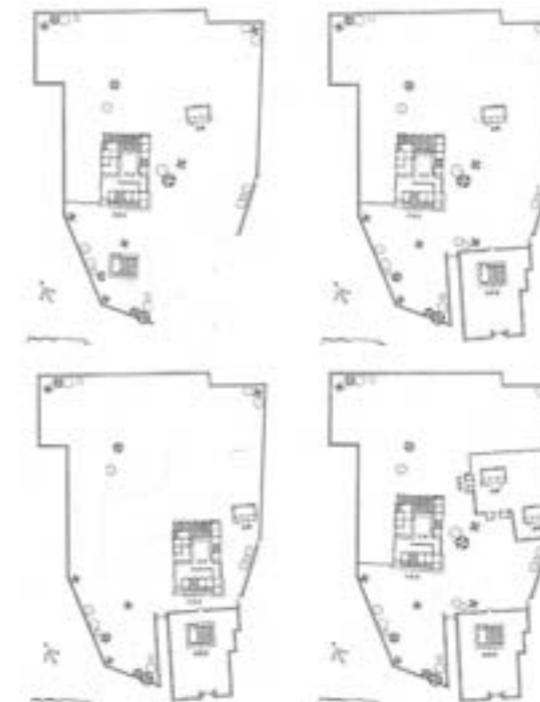


Figure 2. Historical change of site in Dongchundang Family Head's House
Cir. 1617, cir. 1649, cir. 1744, since 1835, clockwise from top left
(Courtesy of Daejeon city) . © The author

4. Open-Ended Reconstruction as a New Approach to Heritage Conservation

Considering that the reconstruction of wooden architectural heritages is at the center of controversy over the practice of heritage conservation in East Asia, it can be said that an alternative way of reconstruction as a new approach to heritage conservation is critically needed. Based on the examination on the characteristics of the traditional East Asian wooden architecture, ‘the open-ended reconstruction’ is suggested here as a new approach to heritage conservation that can integrate different recognitions and needs of diverse interest groups on heritage and its conservation. As an alternative way of reconstruction, it is defined as returning a heritage to an earlier ‘stage’ of its development using adjustable and reversible methods.

A Stepwise Reconstruction Following Again the Steps of Development of Heritage

As can be seen in the recent reconstruction project of the Imhaejeon compound, situated within Wolseong Belt, one of the five components comprising the World Heritage Gyeongju Historic Areas (Figure 3, 4), reconstructions in East Asia are often planned and promoted stage by stage. However, the order of stages, which is usually proposed considering preparedness of reliable documentation and/or technology required, feasible construction process, and/or fund supply, is controversial.

In case of Imhaejeon reconstruction project, it was proposed to reconstruct firstly the main building (Building A) considering that the documentation of it has been prepared for a long time based on archaeological excavations and literature researches and it is the most symbolic building in the site. However, besides for not yet having detailed complete evidences about its upper structures and appearance, this reconstruction plan is criticized in that the reconstruction of the main building alone can distort the landscape of the site, which is an important attribute conveying the Outstanding Universal Value of the heritage.

A good way to avoid this criticism and conserve the OUV and authenticity of the heritage is deemed to reconstruct the lost buildings stepwise following the steps of the development of the heritage. In this way, the landscape of a site will not be distorted or undermined seriously whatever stage the reconstruction may return the site to.

Reconstruction Adopting Adjustable and Reversible Methods

As stated in Nara+20, the recognition of the evolution of cultural heritage has created challenges for heritage management and has raised questions on the validity of current universal conservation principles and guidelines. In this context, it may be asserted that such principles and guidelines need to be reviewed with the widened recognition on the values and authenticity of heritage from understanding of the cultural characteristics of the wooden architectural heritage in East Asia. And it is deemed that, if appropriate, they need to be extended to be inclusive enough to accommodate diversities.

However, this does not mean any give-up of the values and authenticity of heritage. Acknowledging that there are difficulties in obtaining "complete and detailed documentation" on the wooden architectural heritage in East Asia and it should be continuously corrected and complemented through relevant archaeological and documentary researches for a long period of time, a reconstruction may be justifiable when it is based on reliable materials enough to return the landscape of the heritage, not all the parts or members of every building, to an earlier stage without any distortion. Here the reconstruction does not always mean the overall re-building of a whole heritage building. If appropriate, it can be reconstructed partly, for instance only the structural frame including roofs can be reconstructed and the rest parts of the building may wait to be reconstructed until complete documents for it are prepared. And as the relevant researches go further, the previous reconstruction may be corrected based on more detailed and exact evidences.

To do this kind of open-ended reconstruction, the methods of construction including structural system and building technics should be adjustable and reversible for enhancing the authenticity without negative impacts on the state of heritage conservation.

5. Conclusion

On one hand acknowledging the importance of sustaining the values and authenticity of heritage in the conservation practice including reconstruction, and on the other hand, recognising the gaps, conflicts and troubles among interest groups over understanding and interpretation of heritage and its conservation, the open-ended reconstruction is suggested in

this paper as an alternative way of reconstruction in the site that has lost wooden buildings. The open-ended reconstruction is a new approach to heritage conservation that is defined as returning a heritage to an earlier 'stage' of its development using adjustable and reversible methods. This new methodology of conservation is proposed based on the understanding of cultural and heritage diversity and the features of the traditional East Asian wooden architecture.



Figure 3. Proposed steps of reconstruction, Imhaejeon compound in Gyeongju Historic Areas (Courtesy of Taechang Architects) . © The author



Figure 4. Imhaejeon compound, before and after reconstruction of the main building (Courtesy of Silla Cultural Heritage Research Institute) . © The author

This new approach to heritage conservation is expected to contribute to integrating different recognitions and needs of diverse interest groups on heritage and its conservation and encouraging local communities to participate in heritage conservation.

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* The idea and theme of this paper was presented in Korean with the title of Revisiting the Values of the Wooden Architectural Heritage in East Asia and Its Conservation in the Conference commemorating the 20th anniversary of ICOMOS Korea in Seoul, South Korea, in April 2019. And it was developed to this form of a research paper to be presented in the Conference of ICOMOS CIAV-ISCEAH 2019 in Pingyao, China, in September 2019. That is revised for this paper.



Figure 5. Beopjusa Temple. Source: <http://whc.unesco.org/>



Re-Discovering Malaysian Vernacular Architecture : Form, Tradition & Sustainability

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CIAV MALAYSIA

CIAV MALAYSIA is an extension of CIAV, an international platform for the dialogue and cooperation between professionals, experts, academics and students of vernacular heritage through CIAV annual meetings and scientific conferences.

Malaysia : Introduction

Malaysia is a country located in the heart of Southeast Asia, between the Asian mainland and the thousands of islands that are collectively known as the Malay Archipelago. The name Malay Archipelago conforms to the concept of the Malay race as observed by German physician Johann Friedrich Blumenbach (1752-1850) for the co-related natives now known as Austronesians, who are the predominant population of this area between mainland Indochina and Australia and between the Indian and Pacific oceans, also called locally as Nusantara. The Austronesian Malay peoples, who originated from within the region but with much admixture, were great seafarers and had freely moved and settled all across these islands around the Malay Archipelago and all the way to Polynesian Pacific islands, long before the introduction of modern political boundaries during the colonial period.

The Malay Archipelago's modern political boundaries were decided between the British, Dutch and Spanish colonials that resulted in the divisions into different countries within the region. For Malaysia and Indonesia, the Anglo-

Dutch Treaty of 1824 separated then Malaya and the Dutch East Indies (now Indonesia) by the British and the Dutch. There was also the Anglo-Siamese Treaty of 1909 between the British and the Kingdom of Siam to demarcate the boundaries between then Malaya and the what is now Thailand.

The countries of the maritime Malay Archipelago now are – in alphabetical order - Brunei, Indonesia, Malaysia, the Philippines and Singapore. Even though the Malay Archipelago has been divided into different countries, the majority of the native peoples living in these different countries share many historic cultural traits such as their languages, food, clothing, arts and crafts, and architecture. Malaysia's Malays are mostly Muslims, and their lifestyle is greatly influenced by Islamic teachings.

Geographically Malaysia is located just north of the Equator, at 2.5 degrees latitude and 112.5 degrees longitude. The distance between Malaysia and the line of the Equator is approximately 278 km. Due to the proximity to the equatorial line, the weather in Malaysia is classified as equatorial rather than tropical. However, both the equatorial and tropical climates are hot and humid throughout the year.

Indeed, the climate of Malaysia is generally hot and humid all year round, with an average daily temperature of 27 degree Celsius with the average annual relative humidity between 74% to 86%. Malaysia receives a lot of rain and the average rainfall is at least 250 centimeters throughout the year. There are two annual monsoon seasons in Malaysia, the southwest monsoon from May until September and the northeast monsoon from November until March. During the two monsoon seasons Malaysia will experience very heavy rainfall, and flooding usually occurs especially in the East Coast states of Peninsular Malaysia. For example, a particularly bad flood experienced in Malaysia was from 15th December 2014 to 3rd January 2015, whereby 200,000 people were affected and 21 people were killed. Other than the annual floods during the monsoon seasons, flash floods can happen anywhere even in the capital city Kuala Lumpur during heavy rainfalls.

Malaysia has a multiracial, multicultural population. According to the Department of Statistics Malaysia (DOSM) the population of Malaysia in 2020 is 32.7 million. The multiracial citizenry is made up of Malays and other indigenous groups known as Bumiputra, who

make up the majority (69.6% of the population), Chinese (22.6%) and Indians (6.8%) with the remainder of other ethnicities. The majority of the Chinese and Indian population are the descendants of those who migrated to Malaya (the name before the formation of Malaysia in 1963) largely during colonial times from the 18th until the early 20th centuries.

Malaysia gained independence from the British in two parts, on 31st August 1957 for Malaya the western side, followed by the formation of Malaysia with the eastern side on 16th September 1963. Ever since independence, Malaysia adopted parliamentary democracy under constitutional monarchy, with a Prime Minister as Head of Government. Malaysia has maintained its long history of monarchs or Sultans that have been ruling the various hitherto sovereign Malay sultanate states. Some of these sultanates or kingdoms have roots up to 2000 years old, such as Kedah. The existing hereditary monarchs of nine states take turns to become the Agong or King and Head of State of Malaysia for five-year periods.



Figure 1. Malay's modern political boundaries. © The author

Malaysian Vernacular Architecture: A Dying Heritage, A Renewed Discovery

Sustainability can take many, widely different forms. Going out of the box, let us take a touristic approach as a way to understanding sustainability:

"Où sont les maisons traditionnelles malaisiennes?.." The beautiful timber ones on stilts with flowery carvings? We want to see those-authentic ones." So many visitors to Malaysia have asked Nadge Ariffin that question ever since he started tour guiding especially for heritage and architectural tours.

It is such a pity that for example Rumah Pok Ali (Pak Ali's House), a handsome carved timber house in Gombak, near Kuala Lumpur and lived in by Pak Ali's family for generations, accidentally burned down years ago. It had welcomed over a million visitors through the years who were happy to get a look at its authentic traditional Malay architecture. Without the old house as a lynchpin and with the Jalan Gombak area then redeveloped with modern buildings, tourists have no reason to go there anymore. It didn't sustain. Tourism died.

Nowadays one would be hard-pressed to find traditional houses in original forms in urban areas in Malaysia anymore. The few authentic houses that remain are seen only in the kampung or village areas. Many have been modified with modern extensions while so many utilize

corrugated zinc roofs -making them unfairly look like poor squatter houses instead.

This is really a pity as the true traditional houses of Malaysia were actually intelligent buildings and part of a wider environment friendly way of life. Before the arrival of foreign or modern influences, the local peoples of Peninsular Malaysia and their related Bumiputra tribes of Sabah and Sarawak had already highly evolved their traditional dwellings with forms that excellently suited their lifestyles.

Whereas in Peninsular Malaysia single extendable family houses were the norm, many of their Borneo cousins built Rumah Panjang or communal 'long-houses' hosting a string of families, each in its own 'apartment' with large or long common multi-purpose verandahs linking the front, called 'ruar'.

Materials from the Surroundings, and No Need for Any Nailings

Using replenishable natural materials i.e. various timber on bamboo, the local folk fashioned their structures in such a way that it did not need a single nail. Instead, the Malays used pre-cut holes, grooves and dowels to fit and hold the timber prefabricated building elements into one another (tonggam, posak & selak system), effectively making it a 'prefabricated building. In Sarawak and Sabah rattan ropes were more commonly used as a way to fasten bamboo pieces together. Indeed, all the above were precursors to the

concept of IBS, or Industrialized Building Systems that are regaining popularity today.

Although nails had been invented, and in some houses used minimally for non-structural pieces (for example on supplementary elements), there were benefits of structural flexibility that the rigidity of nailing defeated.

Without nails, a timber house could be dismantled piece by piece and packed to a new location as and when the owner needed to move. For example, this was done for the beautifully restored Rumah Penghulu Abu Semon, which was transported from Kedah to Kuala Lumpur by Badan Warisan Malaysia, the Malaysian Heritage Foundation.

In fact, for short distances, the nail-free flexibility and relatively lightweight timber even allowed a traditional-style house on stilts to be lifted on many shoulders through gotong-royong (community cooperation) and carried to another spot. This elasticity also allowed the house to sway in tremors.

For maintenance, sometimes it would be necessary to replace damaged components of a house. Since nails were not used to put together the elements, they can be more easily taken out and replaced with new pieces.

Traditional timber houses also incorporate design principals still relevant to contemporary architecture such as safety, privacy, shading, and

ventilation -qualities easily seen in the house's basic features as in the following sections.

Living in the Air Above, Respect for the Earth Below

A main characteristic of a typical kampung house includes the obvious fact that it is always raised on stilts (or columns or piles). There are five or six advantages for this: to avoid wild animals, to be above floods, to deter thieves and intruders, for added ventilation qualities, and as a storage as well as working area below the house. But most of all, this respects nature.

The fact that the house is elevated on platforms, called "panggung" style, is indeed very environment-conscious. For instance, in one stroke, contact with wild animals, from tigers and snakes to centipedes and scorpions is greatly lessened. Yet plants such as herbs and vegetables can still grow to a good extent beneath the house. Thus, conflict with nature is minimized.

One can make a point that the inhabitants basically live on the air, with only the tips of their house-the stilts -touching the Earth. This shows great respect for the Bumi by disturbing or occupying the land as little as possible.

It is a philosophy.



Figure 2. Malaysian Vernacular Architecture. Source : Internet

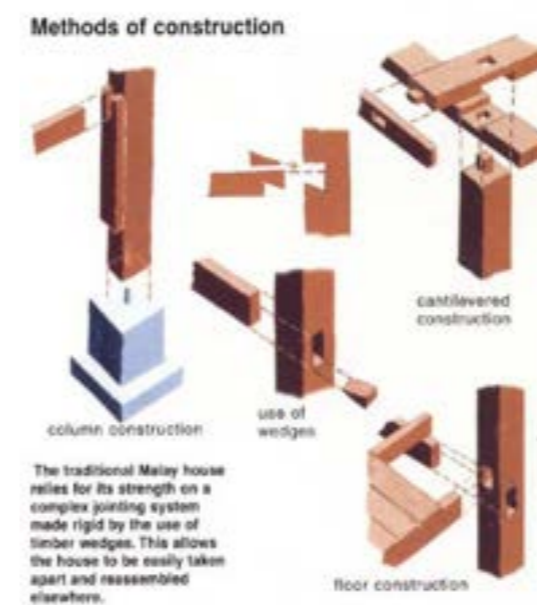


Figure 3. Malay house construction on without nails
Source: Chen, Voon Fee. The Encyclopedia of Malaysia: Architecture. Singapore: Archipelago, 1998. Print.



Unwelcoming the Heat, Celebrating the Roof

Much of modern architectural designs and materials today simply do not use traditions of cooling, thus making heat traps that require air-conditioning and in turn contribute to global warming.

For ventilation and dissipation of heat, the elevation of the traditional house in the wind's path and also its many windows, holed carvings and slatted panels around the walls plus the high ceiling atap nipoh thatch or thin senggara clay tile roofs all contribute to cooling effects. However, the presently popular use of exposed zinc sheets, because of its ease of installation and cheap supply unfortunately increases heat and is noisy during rain.

All traditional roofs are always pitched to quickly drain off rainwater. Roofs thus become main features and come in two broad categories: 'bumbung Panjang' long roof type with open gable ends or the 'bumbung limo' or 'limas' multi-ridge variations. Both types cover almost every conceivable roof design, with some forms peculiar to certain areas or communities, such as the elegant distinctive upward curves of the Negeri Sembilan-style Minangkabau house.

Indeed, each state, regional or co-ethnic group has its own style of house or preferred details. For example, in Melaka the staircase is decoratively moulded and colorfully tiled. Traditional house roofs also always have wide overhangs; important for sun-shading and protection from heavy downpours in tropical climes.

In many cases they have beautifully carved timber eaves called popan cantik/lawo or cucur atap to decorate the 'visual connection' between roof and sky, especially when seen from the inside while more functionally it helps to reduce glare when looking from the inside out.

Some roofs hold attic bedrooms called lenteng or loteng, effectively making the already raised structure a three-storey edifice. In fact, there have been olden Malay palaces up to five or six storeys high built entirely in nail-free timber, as in Negeri Sembilan's Seri Menanti Palace; the tallest in the world (photo at the frontispiece of this paper/article).

Alas, such great edifices of organic materials do not last in exposed conditions without care, and this heritage would diminish as no new authentic traditional houses are constructed. This would be a great loss indeed.



Figure 4. Bumbung limas (pyramid roof). Source : Internet

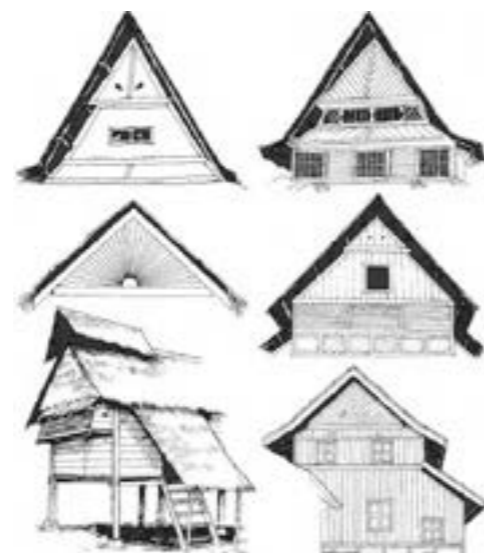


Figure 5. Gabled and Double-Gabled Roof Structure Source: Chen, Voon Fee. The Encyclopedia of Malaysia: Architecture. Singapore: Archipelago, 1998. Print.

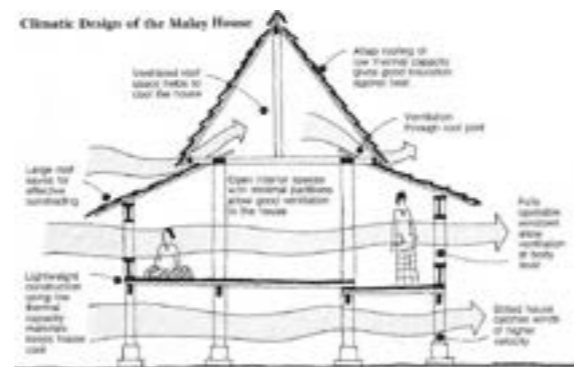


Figure 6. Climatic Design Elements of a Malay Vernacular House. Source: Chen, Voon Fee. The Encyclopedia of Malaysia: Architecture. Singapore: Archipelago, 1998. Print.

Space, Form, Function and Proportion——a United Whole

A traditional Malay timber house is almost always in at least two parts: the Main House called Rumah ibu in honour of the mother (ibu) and the simpler Rumah Dapur or Kitchen Annex - this way if the kitchen catches fire only that part would be damaged, saving the main 'mother house'.

Proportion was also very important to give the house a human scale. Indeed, the Rumah ibu was also named such because the spacings between stilts typically follow the arms-spread width of the wife and mother in the family of the house when being built. Importantly, the lady of the house is acknowledged with its name in her honor.

There is also at least one raised verandah (called serombi, or selasar in the Malay Peninsular East Coast) attached to the house for working or relaxation or where non-intimate visitors would be entertained. This preserves the privacy of the Rumah Ibu's interior, where private chores can be done during the day, and the whole floor areas inside turned into sleeping quarters with tikar or mattresses laid out at night.

Note how the traditional house's areas are multi-functional and thus space saving; unlike modern Western-style dwellings where every function is designated a room or at least space that is wasted when unused.

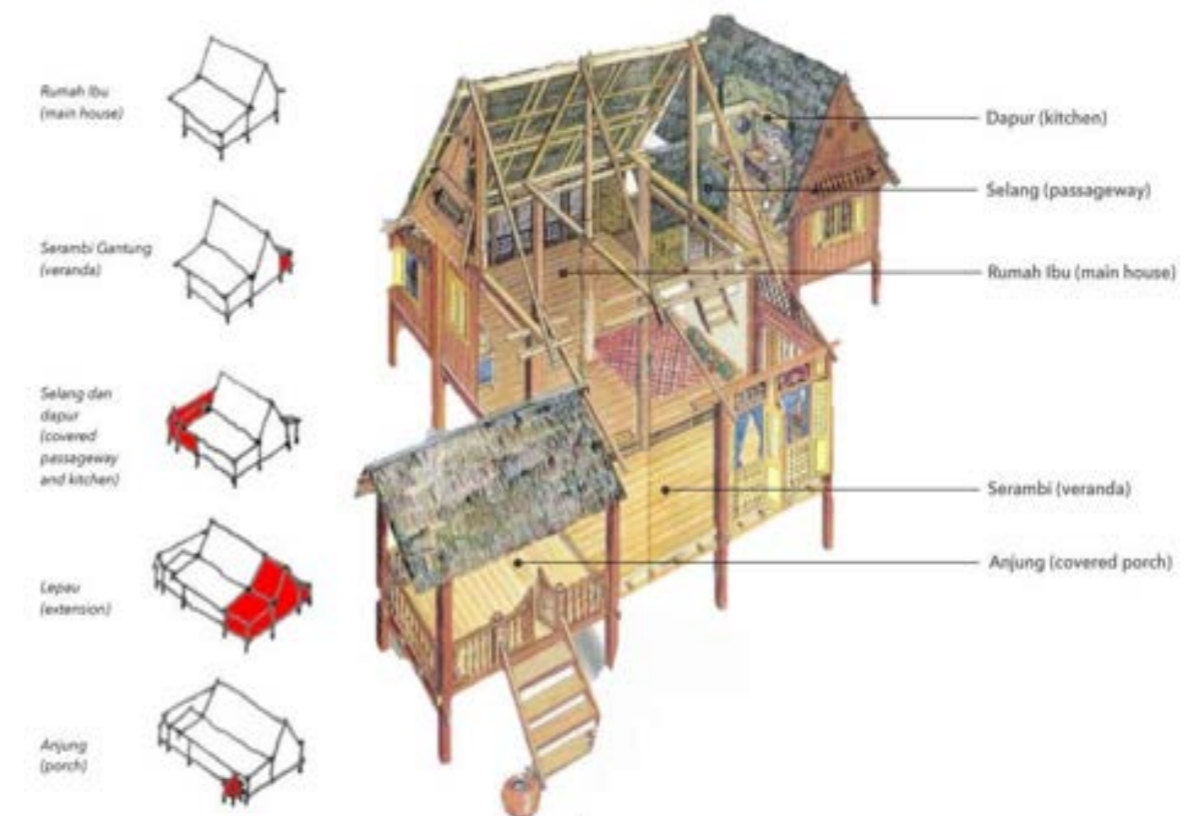


Figure 7. Modular in concept, the traditional Malay house can be extended as response to growing family or for signs of prosperity. Source: Chen, Voon Fee. The Encyclopedia of Malaysia: Architecture. Singapore: Archipelago, 1998. Print.



Relevant Interventions in Architecture between Theory and Practice

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The main field of work is researching vernacular architecture in wood, clay and stone. Speciality is drystone, with the documentation from Iceland to Yemen, from Canaries to Palestine. Numbers of scientific articles and some ten books are published.

Like other things in the world, architecture today is living. Both modern and classical architecture have authors: architects. Vernacular architecture is the product of unschooled masters, who received their knowledge from their forefathers, as heritage. The builders are not known (Oliver 2003: 9).

Taking care of tradition is not old fashioned, it is the highest level of culture. Brain and knowledge are needed for this.

Needs

The need for care is a matter of civilization: but where and when is it needed?

The original state, the restored condition and the situation over time must be determined but this is hard to achieve, despite all our good intentions, brain, professionalism, science and computer-assisted tools.

The main question is the stage of restoration. Some objects do not need any help, others need professional work to identify the help they need. The choice of material is very important and crucial for the life, the functioning of the architecture.

Some materials need more care than others: typical examples are stone and clay, as natural materials (Egenter 1992: 161)

Stone tombs in Sinai desert

The tombs, called 'nawamis', originating in the 4th millennium BC, stand around Mount Sinai in several tomb 'villages'. Each unit contains twenty to thirty nawamis.

The nawamis are more or less circular, with a small entrance and a corbelled construction. The roof is flat, the walls are almost vertical and a pinnacle or top stone stands in the middle of the roof. Professor Lassure from CERAV in Paris explained to me his idea of nawamis as granaries: six millennia ago, the deserts were fertile countries. He is perhaps right, but some of the entrances to the objects are so small that they are not usable as granaries.

However, nawamis are not the oldest corbelled tomb in the world: Tara Steimer reports similar tombs on the border between the Yemen and Saudi Arabia, from the sixth millennium BC.

It is interesting but the dry stone walling constructions in Sinai and in the south of the Arabian peninsula have existed for eight thousand years: untouched and intact.

Use of stone in Malta

The Republic of Malta consists of three islands between Sicily and Tunisia, between Europe and



Fig.1 Six Thousand years old nawamis, Sinai; technical drawing. © The author



Fig.2 Stone as a balcony surround. At first sight, it could be decoration but in fact it is destruction. The left baluster is untouched but the right one has been ruined by rain. Is it the wrong choice of material, or merely the wrong side of the facade? Perhaps both. © The author

Africa. All three islands are more or less stony, but the stone is not hard. It is usable for architecture and has been so used for thousands of years (Juvanec 2000: 431). The oldest construction that has been found is Hal Saflieni, an underground temple carved into the stone, some ten meters deep. It has carved corbelling: so the corbelling is only represented – the original must be much older. The underground temple, called the 'Hypogeum', is between four and five thousand years old. Outside, some temples can be found from the third millennium BC. Hagar Qim and Mnajdra are perfect constructions in corbelling, but with huge stones, each weighing several tons.

Stone shelters in corbelling, wonderful repetitions of the construction principle, can be found today in vernacular architecture (Juvanec 2006 b). Nowadays, stone is cut into blocks with electric saws. The soft blocks (soft for stone, of course) are composed into walls. Soft stone is hard enough for use without an outer plaster. The construction can be visible and the proportion principle can be seen.

Some details need maintenance, some do not.

There is no rule, the right decision is a matter of skill.

Analyses

The first stage of scientific work is professional judgement of the value and worth of architectural complexes: in their conception, in their social position at the time, in their political significance, in use, in technical state, in details.

Analyses of details are crucial for understanding, as well as for technical decisions. Some details of decoration are decorative but they are not decoration. They are crucial to the construction.

Case study: drainage of water and use of systems of proportion are different elements in architecture. The former is a matter of design and the latter is pure theory but confirmed in practice. Simple builders knew how to build vernacular architecture (Juvanec 2009: 14).

Theoretical thinking can be very abstract but all aspects of vernacular architecture have their reasons. Systems of proportion seem to be complicated and needless, but they are not. If a system is used for simplification and avoiding mistakes in construction, this system is a good system.



Fig.3 Water leaks downwards: and the lowest surface is more or less always moist; the next step is rotting. However, if we reduce this surface, the problem is as far as possible solved and the life of the detail is prolonged. © The author

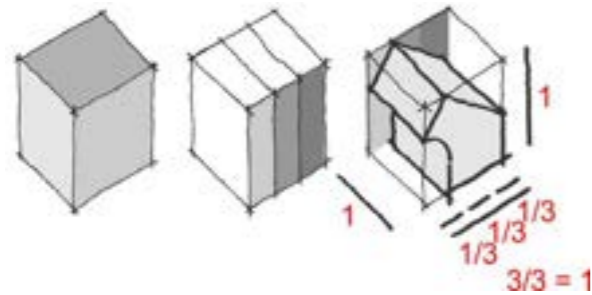


Fig.4 A Slovene beehive hut is contained in a cube. It has the same length, height and width. It is composed in a cube but each third serves a different purpose. The first third is open but roofed: it is an open space for the bees, with a board that helps the air to rise (with its lifting power) and the rounded ceiling of the projecting roof has a similar effect. The middle part is filled with the hives: this is the home of the bees. The third part is the place for the beekeeper. Why thirds exactly? The composition, made from four posts, two lying in the upper part of the roof, is thus efficient and the most economic, simple and stable. © The author

Details in wood

Details in wood, in particular, seem to be decorative. They are not. Vernacular architecture is pure construction, and the origin of decoration can be found in the construction, in the use of materials and their performance, in natural circumstances and in function: decoration is only the result of all these. All these details are decorative, but with a technical origin.

A cube and its thirds: the beehive hut

The most visible and simplest system is cutting a cube into two halves or three thirds. Three thirds represent one whole, and each part is of equal importance. This system of proportion, in splitting the whole object, merely simplifies the work.

Changes

Some changes in compositions are the result of development in space – over time and in step with culture. The ground plan of vernacular objects has changed, depending on the details used (manger, fire and hearth).

Some design is eternal, some changes aspects.

What do they change?

Fire, fireplace and hearth: black kitchen to the modern house

Fire is a very important thing, especially in the development of primeval man. A hearth can be just on the floor, in an enclosure, enclosed within a stove, with or without a chimney.

Fire and a fireplace changed the system of the house ground plan (Juvanec 2011: 30). So there are houses with an open hearth, those with a stove, there is the black kitchen and the 'clean' living room.

Development between a single cell house and a complex ground plan with different rooms came with fire and man's use of it (Juvanec 2011: 39).

Actions

There are several actions, systems and tasks concerning old architecture.

Maintenance is the first task: current and periodical and both are crucial for compositions.

Restoration can be partial or total and both technique and the importance of the objects in man's social life.

Restoration means prolongation of the active life of the architecture: in techniques and in its contents.

Simulation is the only way by which and when the action of the object is disabled.

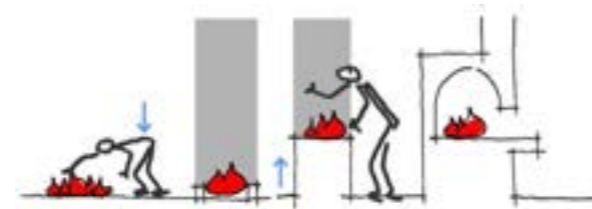


Fig.5 Fireplace on the ground, a more human solution, an enclosed fireplace: the stove. © The author



Fig.6 The rain normally comes from one side only: the other side is dry. Water collected on the terrace, pours evenly down all four sides, thus sealing the small cracks. This idea is perfect and it can be named as self-maintenance. © The author

The entry of new ideas into old compositions is a difficult to achieve result of an architect's work but crucial for its existence.

New near the old is just a technical category but we have to achieve new with old architecture, whereby the new solution is a qualitative category, which can raise the cultural value of the old architecture tomorrow. This is the highest level of professional work.

Actions are needed in time: bad architecture needs maintenance all the time - from the very beginning. Good architecture has no problems for thousands of years (in terms of material as well as conception or use).

Descriptions of selected case studies with success:

Shibam, Yemen earthen city

Small earthen houses need to be sealed with clay every year. This is women's work and they do it by hand. The walls are as high as the women's reach.

All the buildings in the Yemeni 'Manhattan', a city in earth, are from four to eleven storeys high. This is earthen built and this type of building needs current maintenance, at least twice a year. It is impossible to do this on such high buildings, though, without expensive scaffolding.

Adobe and pise walls are not intrinsically very strong constructions: they are best built sloping inwards (Zupancic 2008: 20): at least the walls downstairs are thicker than those at the top. The top floor is a terrace ('mafradge'), and water can be stored there and poured through holes on the outside, down the walls.

Regular maintenance is familiar here as



Fig.7 The walls normally carry the roof construction, together with the roofing material. Original roofing material was straw: it needs very light construction. When fired clay tiles arrived, because of less maintenance and greater safety, the construction had to be stronger, bigger and heavier. Problems with earthen walls began. An outer, wooden construction from the foundation to the top seems to be reasonable. © The author

'whitewashing the walls for the spring festival'. This means doing it every year. It is a sort of constraint, but functional and necessary. In the Yemen, rain is pretty rare but it happens at least twice a year. Enough for the required purpose.

Two hundred year-old reconstructions of earthen houses in Slovenia

Earthen architecture has to be maintained currently but unexpected problems can occur in the foundations of a house and at the corners of the walls; the roof can be too heavy over time. Some reconstructed houses have a new outer bearing construction for the roof: posts and the gable in wooden planks. It seems to be an improper or rough restoration. This may be true but these restorations are two hundred and more years old.

Care for our heritage is not unknown in our history.

Changes in concept (Velika planina Slovenia)

The cattle pens on Velika planina, at a height of 1500 metres in the Kamnik Alps, represent the oldest system of built architecture. Their oval ground plan is constructed of a central square (for the cowherd) and two circles, together composing the outer shape of the pen. Cows lived around the cowherd's room, within the building, under the roof, safe and controlled.

The cowherd's cell has an open fireplace without chimney and without windows.

In WW2, the Nazis burned down the whole

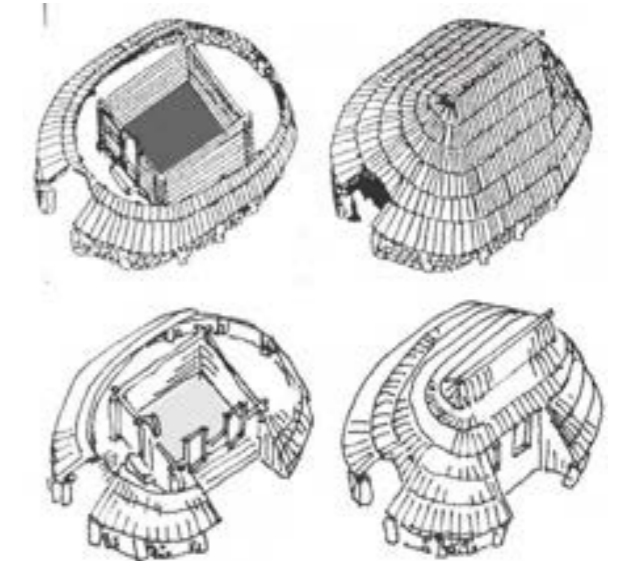


Fig.8 Ground plan of the original cattle pen and changed into a holiday home by the architect Vlasto Kopac, around 1950. © The author

village but, after the war, people rebuilt them. Times have changed, though: when each cowherd had only four to six cows, this work became too expensive, so they changed the system: each cowherd manages two to three pens, with up to 18 cows. So they needed only a few of the houses, the others were free for the market.

With the changed times, people from the cities wanted to live in the fresh air, in the countryside. They had higher demands: toilets, water, electricity, fire safety and light. In the fifties, the architect Vlasto Kopac had the idea of cutting the roof on one side and putting a chimney in the house. So the houses became ready for use as holiday homes. It is a very pleasant and authentic resort today and people live freely together with the cowherds and cows.

Old and new

It is very important to be familiar with old solutions, both understanding and valuing them are crucial, and using elements from yesterday in architecture today: in idea, in details, in function. The new with the old, in accordance and in harmony, is the top goal of contemporary planning and conservation achievements in architecture. New is better than old, or why should we be familiar with old culture?

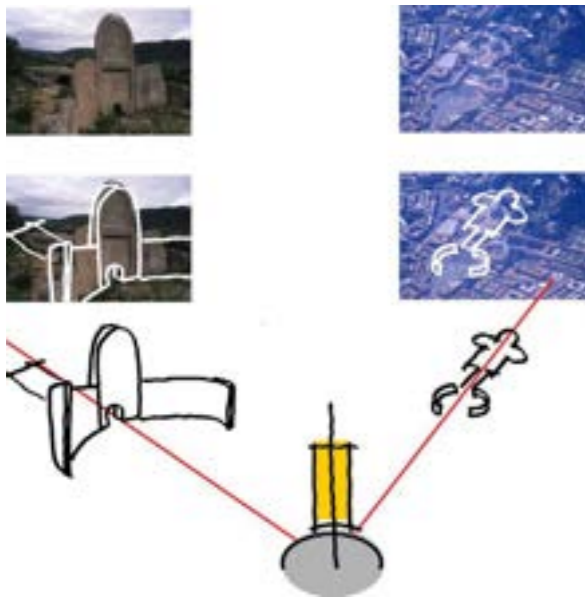


Fig.9 Domus de janas consists of the holy of the holies inside and a public area outside, enclosed by a stone fence. St. Peter's Basilica uses the same idea: the church itself is most important and outside is the square for the wider public. The idea is the same but Rome is bigger than Sardinia, and so is its architecture. © The author

Repetition or logical solution: domus de janas in Sardinia and Michelangelo's St. Peter Square, Rome

The Nuraghi culture lived in Sardinia from 1700 to 400 BC (Zupancic 2003: 5), and one of the most important monuments is 'domus de janas' or 'the giant's tomb'. The monument consists of an inner and outer part. The inner cell served as the tomb but outside can be found an open area, semi-enclosed. Ceremonies were held here (Zupancic 2008: 29).

When Michelangelo built St. Peter's Basilica in Rome, Bernini completed his work with St. Peter's Square, in front of the church. The idea is the same, though, as the three thousand year older composition in Sardinia.

This is copying, because I cannot imagine that Bernini did not know the Nuraghi culture, not far from Rome.

Old in new or new in old architecture? Bucharest

After the Russian Revolution, the First World War, the Second World War and the changes in the nineties, several buildings were destroyed and disappeared.

Nowadays, we want to know our history and we want to see our architecture.

New architecture is bigger and built with other materials than the previous one, but the idea, shape or details can be the same. Our relation to our past is not a matter of technique but of culture.

The extreme: The economy is very important for survival, culture is important for life. Good architecture is just a reflection of culture.



Fig.10 Bucharest after Ceausescu's fall: new buildings rise over the smaller, which remain from past times: the old Opera house in front of the new hotel. © The author

Conclusions

The new architecture, today and tomorrow, could be improved by a drop of old culture, developed over thousands of years: not in construction and details, but in sense, in shape and in its culture, with the only goal: to make better architecture in a better world (Juvanec 2009: 16).

There is no 'best' solution: all can be used but only one can be successful.

With all the modern knowledge and skills, technique and technology - use of the brain is still needed; yesterday, today and it will be needed tomorrow.

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New Member Introduction

Miguel Reimão Costa, from Portugal



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Education Background

PhD and degree in architecture from the Faculty of Architecture of the University of Porto (2009, 1995)

Architecture student at the schools of architecture of Naples (1993) and Seville (1998/2000)

Professional experience in different architectural studios in Porto (1993), Macao, Southern China (1994), New York (1996) and Faro, Southern Portugal, (1997/2000).

Experience

Icomos Portugal

Assistant Professor at the University of Algarve (UALg)

Researcher at Centre for Studies in Archaeology, Arts and Heritage Sciences (CEAACP)

Member of the board of Mértola Archaeological Camp (CAM)

Projects

Heritage and local development: A programme for the villages of the Algarve's hinterland (1999/2004)

This project began with an invitation to set up and coordinate an architectural studio for the rehabilitation of small settlements in low density areas of the Algarve (Gtaa_Sotavento). The work included the action plans and diverse projects for the rehabilitation of traditional buildings and urban and rural spaces. The team was composed of young enthusiasts of vernacular architecture and landscape, interested in joint project development and research with local residents and masons. We were lucky to be able to involve some of these masons in the construction work. As the program drew to a close, the research and publishing on traditional building techniques became increasingly important.



The programme for the villages of the Algarve's hinterland © Miguel Reimão Costa

Traditional architecture and settlements in the mountains of Southern Portugal (2005/2008)

Throughout my professional career, research gradually gained greater importance and architectural design became a more occasional occupation. The present study on architecture in mountain areas included the PhD thesis content but extended further. Mountain regions interested me because they enable the interpretation of the built heritage across various scales: from the landscape, to the hamlet and the house. In addition, they also provide the opportunity to frame the vernacular architecture in the knowledge and memory of local communities that, in many cases, still maintain ancient habits. In fact, many of the findings of this project did result from the testimony of local inhabitants.



Traditional architecture and settlements in the mountains of Southern Portugal © Miguel Reimão Costa



Mértola. Architecture in the town and its territory © Miguel Reimão Costa

Mértola. Architecture in the town and its territory (2009/2015)

The research of Mértola's vernacular architecture, through a project funded on a regional scale, focused on the particular conditions of an urban settlement with a greater hierarchy in relation to those previously studied. However, this above all enabled the integration of research into domestic architecture within the scope of archaeology and history, in a diachronic and transdisciplinary approach, recognising the themes of change from the Islamic medieval period to the 20th century. Drawing all the houses in the old town and preparing the documentary "A room in the house" contributed to the Mértola project, which is based on the researching and safeguarding of heritage both as a resource for local development, and as a tribute to Professor Cláudio Torres and Mértola Archaeological Camp.



Vernacular architecture and landscape in the mountain regions of Morocco © Miguel Reimão Costa

Vernacular architecture and landscape in the mountain regions of Morocco (2014/...)

Starting during sabbatical leave, we sought to apply the methodology of previous research to the mountain regions of Morocco, inscribing the characterization of vernacular architecture in the study of the various landscape sub-units. This project combined two fundamental stages of fieldwork: the first, which we call prospection, when we travelled through the different territories and surveyed the various typologies of domestic architecture, recognizing the diversity in the organization of the settlements and the landscape; and the second, associated with the selection of several case studies, in which the survey was extended from domestic architecture to the diverse areas of production.



Drawings of Vernacular architecture and landscape in the Western Mediterranean © Miguel Reimão Costa

Vernacular architecture and landscape in the Western Mediterranean (2016/...)

The various studies described above have led to a line of research on vernacular architecture and traditional landscape in the Western Mediterranean, with several ongoing partnerships, research, mobility and PhD projects, focused on different study areas in Portugal, Spain, Morocco, Algeria and Tunisia. Great importance is here given to fieldwork and a transdisciplinary approach to characterising and interpreting traditional ways of inhabiting, producing and building. This also seeks to reintroduce a proposal dimension within the context of the profound transformation in the models of occupation of these territories over the last half century.



Vernacular Buildings in Mountainous Region, Morocco © Miguel Reimão Costa