



ICOMOS CIAV

International Committee
on Vernacular Architecture

International Council on
Monuments and Sites

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Village of Kuskoy near Turkey's Black Sea coast, Turkey © Peter Kenyon/NPR

Cover photo: Zengchong village, China, ©Sanjiejie



ICOMOS-CIAV
International Committee
of Vernacular Architecture
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Monuments and Sites

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EDITORIAL

Hossam Mahdy

President of CIAV

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Dear colleagues and friends,

Warm greetings from CIAV Bureau and from myself.

On Monday 6th February 2023, slightly after 4.00 am, Turkish time and while everyone was still asleep a 7.8 magnitude earthquake struck south Turkey and north-west Syria causing the worst catastrophe in living memory in this region. The toll of those who died has been rising since then in a heart-breaking speed as more bodies are being pulled from the rubble. At the time of writing this text, Reuters announced that the death toll reached more than 46,000 and more than 345,000 apartments in Turkey alone are known to have been destroyed. The numbers are expected to rise as many are still missing. The damage and losses in Syria are horribly increased by the road blocks and all the complications of the civil war. Moreover, the international sanctions against Syria have prevented international relief and aid teams from reaching the devastated areas.

My thoughts and prayers are with the Turkish and Syrian people during these very difficult times. I sincerely hope that our Turkish and Syrian colleagues and all their families are safe. I am sure I will be representing all CIAV members in expressing condolences for those who lost their loved ones and wishes of recovery for the injured and those who were traumatized and those who lost their homes.

This devastating earthquake highlights the importance of disaster preparedness and risk management as well as first aid and post-disaster recovery within our responsibility as conservation specialists. At the moment, we are so totally concerned about human lives, safety and well-being. However, we cannot forget our duty as specialists in the conservation of built vernacular heritage. I know that this is the domain of

ICOMOS-ICORP, but given the scale of the disaster and the specificity of vernacular buildings, CIAV is ready to help in any way possible.

I find it difficult to write about anything else, but a brief update on the work of CIAV Bureau: The initiative for planning for a conference in Africa in 2024 with seven other ICOMOS ISCs and WGs is going on well. At the moment, it seems that the host country is going to be Kenya. Another initiative that is progressing well is the collaboration with ICOMOS-ICICH under the leadership of Gisle Jakhelln with the aim of producing a manual or a toolkit on the documentation of the tangible and intangible attributes of built vernacular heritage. Finally, organized by Marwa Dabaieh and Ivan Enev, a series of webinars will be organized by CIAV this year under focusing on climate change and the built vernacular heritage as well as other relevant topics. Please do attend and contribute to these events.

Yours,

Hossam Mahdy

CIAV President

EDITORIAL

Hossam Mahdy

Presidente CIAV

hossammahdy1960@yahoo.co.uk



Estimados colegas y amigos,

Saludos afectuosos del Buró CIAV y de mí mismo.

El lunes 6 de febrero de 2023, poco después de las 4:00 a. m., hora turca, y mientras todos aún dormían, un terremoto de magnitud 7,8 golpeó el sur de Turquía y el noroeste de Siria provocando la peor catástrofe que se recuerda en esta región. El número de muertos ha aumentado desde entonces a una velocidad desgarradora a medida que se extraen más cuerpos de los escombros. Al momento de escribir este texto, Reuters anunció que el número de muertos superó los 46.000 y se sabe que más de 345.000 apartamentos solo en Turquía han sido destruidos. Se espera que los números aumenten ya que muchos siguen desaparecidos. Los daños y las pérdidas en Siria aumentan horriblemente con los bloqueos de carreteras y todas las complicaciones de la guerra civil. Además, las sanciones internacionales contra Siria han impedido que los equipos de socorro y ayuda internacionales lleguen a las zonas devastadas.

Mis pensamientos y oraciones están con el pueblo turco y sirio durante estos tiempos tan difíciles. Espero sinceramente que nuestros colegas turcos y sirios y todas sus familias estén a salvo. Estoy seguro de que estaré representando a todos los miembros de la CIAV al expresar condolencias por aquellos que perdieron a sus seres queridos y deseos de recuperación por los heridos y los que quedaron traumatizados y los que perdieron sus hogares.

Este devastador terremoto destaca la importancia de la preparación para desastres y la gestión de riesgos, así como los primeros auxilios y la recuperación posterior al desastre dentro de nuestra responsabilidad como especialistas en conservación. En este momento, estamos tan totalmente preocupados por la vida humana,

la seguridad y el bienestar. Sin embargo, no podemos olvidar nuestro deber como especialistas en la conservación del patrimonio vernáculo edificado. Sé que este es el dominio de ICOMOS-ICORP, pero dada la escala del desastre y la especificidad de los edificios vernáculos, CIAV está listo para ayudar en cualquier forma posible.

Me resulta difícil escribir sobre cualquier otra cosa, pero una breve actualización sobre el trabajo de la Oficina de CIAV: La iniciativa para planificar una conferencia en África en 2024 con otros siete ISC y WG de ICOMOS está funcionando bien. De momento, parece que el país anfitrión va a ser Kenia. Otra iniciativa que está progresando bien es la colaboración con ICOMOS-ICICH bajo el liderazgo de Gisle Jakhelln con el objetivo de producir un manual o un conjunto de herramientas sobre la documentación de los atributos tangibles e intangibles del patrimonio vernáculo construido. Finalmente, organizado por Marwa Dabaieh e Ivan Enev, el CIAV organizará una serie de seminarios web este año centrados en el cambio climático y el patrimonio vernáculo construido, así como otros temas relevantes. Por favor asista y contribuya a estos eventos.

Saludos cordiales

Hossam Mahdy

Presidente CIAV



The future of World Heritage in challenging times enhancing resilience and sustainability

Time: 17th-18th November, 2022

Place: Delphi (Greece)

On the occasion of the 50th anniversary of the UNESCO World Heritage Convention, the Hellenic Ministry of Culture and Sports and the Permanent Delegation of Greece to UNESCO in cooperation with the UNESCO World Heritage Centre organized an international Conference in Delphi (Greece) on 17-18 November 2022, entitled: The Next 50 - The future of World Heritage in challenging times enhancing resilience and sustainability.

The Delphi Conference took place on 17 - 18 November 2022. These dates are in tribute to the adoption of the Convention in November 1972, thereby allowing the Conference to mark the 50th anniversary of World Heritage.

Alongside representatives of UNESCO and the States Parties serving on the World Heritage

Committee, the experts took stock of the Convention's achievement and examine the challenges it faces in the 21st century.



The Next 50 - Delphi, Greece ©UNESCO
Author: Christelle ALIX

The event was opened on Thursday 17 November at 11am by Audrey Azoulay, Director-General of UNESCO, and Kyriakos Mitsotakis, Prime Minister of Greece.

The Director-General of UNESCO announced a three-pronged action plan to make World Heritage more representative, accessible and sustainable over the coming decades.

Round-table discussions were held on Thursday 17 afternoon and Friday 18 November on themes such as the priority to be given to Africa, the resilience of World Heritage in the face of climate change, sustainable tourism and digitization.

The challenges to the future of World Heritage

The announcements were made on the occasion of the 50th anniversary of World Heritage aim to address three challenges:

- Representativeness

Fifty years after its creation, the World Heritage Convention has been ratified by 194 States Parties, giving it a truly universal scope. It has paved the way for the inscription of 1,154 sites in more than 167 countries, recognizing a great diversity of cultural and natural heritage.

Nevertheless, significant geographical disparities persist in the World Heritage List. While some countries have more than 50 inscribed properties, others have none, as is the case of 12 African States Parties to the Convention. The whole of Africa only accounts for 9% of World Heritage sites.

Representativeness also requires greater inclusion of local and indigenous populations,



The Next 50 - Delphi, Greece ©UNESCO
Author: Christelle ALIX



The Next 50 - Delphi, Greece. Director-General, Audrey Azoulay. ©UNESCO
Author: Christelle ALIX

who should be able to participate fully in the process from the nomination of sites for inscription to their management. They should also be able to reap the benefits of inscription.

- Accessibility

The inscription of sites on the World Heritage List recognizes their outstanding universal value to be shared by all of humanity. The Convention's main purpose is to ensure that such properties are preserved and transmitted to future generations.

While sharing and transmission are the two pillars of World Heritage, much remains to be done to ensure that sites are truly accessible to everyone, and in particular to the youngest. To help meet this challenge in the years to come, the international community disposes of new tools made available by digital technologies.

- Sustainability

Today, there are 52 World Heritage sites "in danger". Almost half of them are located on the African continent. They require the deployment of urgent safeguarding measures.

Faced with multiple human pressures including urban development, exploitation of resources, pollution, and overtourism, as well the resurgence of conflicts, all World Heritage sites need better protection.

Climate change has become the number one threat to natural World Heritage sites. It is already having negative impacts on 34% of them, and on 70% of marine sites. By 2100, half of all World Heritage glaciers and all World Heritage coral reefs could disappear.



The World Heritage Convention celebrates its 50th anniversary

As the main international organisation dedicated to the conservation of cultural heritage, ICOMOS was designated from the outset as an advisory organisation to the World Heritage Committee. In this dual capacity, we have been putting the experience, skills and commitment of our Committees and members around the world – both at the national and international levels – at the service of the World Heritage Convention for 50 years.

With over 1150 sites inscribed to date in more than 160 countries, representing the greatest natural and cultural treasures of humanity, the success of the World Heritage List goes far beyond the initial ambition of its founders. Beyond the sites inscribed, the Convention has proven to be an extraordinarily powerful tool to serve the cause of heritage and strengthen its protection.

ICOMOS is engaged with global reflections to develop strategies on how World Heritage can respond to global challenges and build more resilient and sustainable human development.

ICOMOS encouraged its Committees and Working Groups to celebrate the 50th anniversary. Here's the list of the events organised

by ICOMOS National and International Scientific Committees and Working Groups in honour of this important milestone.



"World Heritage at 50: A Symposium on the Past, Present and Future of the World Heritage Convention in the United States and Around the World"
20-21 October 2022 | International Symposium
Online
by US ICOMOS

Heritage Thursdays
Jueves de patrimonio
Les Jeudis du patrimoine

Becoming World Heritage 50 years on:
the role of rights and communities

THURSDAY 30 JUNE 2022 | 12:00-13:45 CET

CHAIR: **Peter Bille Larsen**
Senior lecturer, University of Geneva, Switzerland

KEYNOTE: **Chrissy Grant**
Chair Wet Tropics Management Authority Board of Directors, Australia
Chair International Indigenous Peoples Forum on World Heritage (IIPFWH)

Connie Norgate
Department of Conservation
Tongariro National Park, New Zealand

Susan Kaitumetua
University of Botswana
Okavango Delta, Botswana

Susan Foyad
Coordinator Central Victorian Goldfields
World Heritage Bid, Australia

Joined by ICOMOS, IUCN & ICCROM representatives in roundtable discussion

Register to join us on ZOOM @ icomos.org
FACEBOOK LIVE: <https://facebook.com/OurCommonDignity>

ICOMOS | [ICOMOS](#) | [@OurCommonDignity](#) | [#HeritageThursdays](#) | [#ICOMOS](#)

Becoming World Heritage 50 years on: the role of rights and communities
30 June 2022 | Webinar
Online
by ICOMOS OCD-RBA Working Group



"What's News?" Special Edition
Monthly Newsletter
Online
by ICOMOS Emerging Professional Working Group for the Africa Region

DIÁLOGOS
ICOMOS Chile
50 años de la Convención UNESCO
Sobre la protección del patrimonio mundial, cultural y natural

*La gestión de los Sitios Patrimonio Mundial.
Experiencias, aprendizaje y desafíos a 50 años de la Convención.*
Martes 31 de mayo 2022
11:00 – 13:00 hrs.

INVITADAS:
CAROLINA CASTELLANOS
Licenciada en restauración de bienes muebles y estudios de posgrado en arqueología y antropología. Consultora Getty Conservation Institute, ICCROM, ICOMOS y UNESCO. Involucrada en iniciativas relacionadas con desarrollo sostenible, cambio climático, diseño de sistemas de gestión y creación de capacidades. Profesora Asociada en el Posgrado en Preservación Histórica en Columbia University.

MÓNICA BAHAMONDEZ
Ingeniero química, y Magister en Valoración y Gestión del Patrimonio Artístico. Ha dedicado parte importante de su carrera profesional a la conservación del Patrimonio Cultural. Fue directora del CNCR, y Subdirectora Nacional de Gestión Patrimonial del SNPC/ MINCAP. Ahí tuvo a su cargo el Centro Nacional de Sitios del Patrimonio Mundial, donde pudo conocer en profundidad cada uno de los sitios en Chile.

MODERA:
MARCELA HURTADO
Presidenta ICOMOS Chile – Profesora UTFSM

Inscripciones: <https://bit.ly/Patrimoniolcomos>

Auspicia: Universidad Técnica Federico Santa María

Patrocina: Parque Cultural de Valparaíso

DIÁLOGO: La gestión de los Sitios Patrimonio Mundial. Experiencias, aprendizaje y desafíos a 50 años de la Convención
31 May 2022 | Webinar
Online
by ICOMOS Chile



50 years of the UNESCO World Heritage Convention. Achievements and Challenges in Europe
9-10 June 2022 | International conference
Kraków, Poland & Online
by ICOMOS Poland & the International Cultural Centre



SERIES REPORT: Activities Successfully Held for 50th anniversary of the World Heritage Convention and the 40th anniversary of China's National Famous Historical and Cultural Cities Protection System

The year 2022 marks both the 50th anniversary of the World Heritage Convention and the 40th anniversary of China's National Famous Historical and Cultural Cities Protection System. The year is also the 70th anniversary of the College of Architecture and Urban Planning (CAUP) of Tongji University and the Tongji Planning Centennial, the 100th year since the university launched its first planning course. To join the worldwide celebration for the World Heritage Convention's 50th anniversary focusing on "The next 50: World Heritage as a source of resilience, humanity and innovation", CAUP of Tongji University and World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITRAP Shanghai) have planned and organized a series of academic and public activities over 10 months from June 2022 to March 2023.

Launched on June 11th on China's "Cultural and Natural Heritage Day, six World Heritage Dialogues were held from 11 June to 2 November. They each focused on a different theme: "World Heritage and Quality of Life", "Rural Heritage", "Digital Tools for heritage",

"Climate Change and Resilience", "Large Scale Properties" and "Filling the Gap between Culture and Nature". The Dialogues are knowledge sharing roundtable discussions focusing on the conservation and management experiences of World Heritage, the strength and relevance of the World Heritage Convention, and the balance between conservation and development approaches through experiences and examples from the Asia and Pacific region.

On November 15th and 16th, CAUP of Tongji University, WHITRAP Shanghai, the Academic Committee for Conservation Planning of Famous Historical and Cultural City – Urban Planning Society of China, and ICOMOS China, successfully held an online international conference on "World Heritage and Urban-Rural Sustainable Development: Resilience and Innovation based on Humanity", commemorating the 50th Anniversary of the World Heritage Convention, the 40th Anniversary of China's National Famous Historical and Cultural Cities Protection System.

On the opening ceremony, Professor Lou Yongqi, the Vice President of Tongji University,



Group photo of experts at the opening ceremony

Mr. Ernesto Renato Ottone Ramirez, Assistant Director-General of UNESCO for Culture, Mr. Yang Baojun, Chief Economist of the Ministry of Housing and Urban-Rural Development of the People's Republic of China and President of the Urban Planning Society of China, Ms. Teresa Patricio, President of ICOMOS, Mr. Zhang Bing, Director-General of Territorial and Spatial Planning Bureau, Ministry of Natural Resources of the People's Republic of China, Mr. Song Xinchao, President of ICOMOS China, and Professor Li Xiangning, Dean and Professor of the College of Architecture and Urban Planning, Tongji University, delivered speeches to congratulate the successful convening of the conference and exhibition, and also expressed their wishes for further cooperation on the protection of world heritage and sustainable urban and rural development.

After the opening ceremony, 53 experts and scholars from UNESCO, ICOMOS, ICCROM and other international institutions shared their views on the topic "World Heritage and Urban-Rural Sustainable Development". These participants, from a wide range of countries including China, Sri Lanka, India, South Korea, Australia, the United States, the United Kingdom, France, Sweden, Italy, Spain, Israel, Kenya etc., discussed and shared from multiple perspectives their experience and practical achievements in exploring the integration of World Heritage and Urban-Rural Sustainable Development, contributing to the promotion of the "Policy Document for the Integration of a Sustainable Development Perspective into the Process of the World Heritage Convention" and the World Heritage City Programme initiated by UNESCO, and the implementation of the "Opinion on Strengthening the Protection and Inheritance of Historic and Cultural Heritage in the Course of Urban-Rural Development" issued by Chinese government.

The International Conference addressed four key topics: traditional knowledge systems at world heritage supporting quality of life of local communities, education empowering the future

- heritage education innovator forum, climate change and urban-rural heritage resilience, new vision/new technology for heritage protection. The participating experts have reached the following consensus:

PART.1

Traditional Knowledge Systems are reflected in the indicators of the quality of life connecting to the four dimensions of sustainable development. Communities have played a key role in traditional knowledge systems of the World Heritage site, therefore their values should be recognized, respected and understood, which will contribute to sustainable urban and rural development through heritage conservation and management. The traditional knowledge systems are dynamic, continuously optimized and have endured the testing of time. They link to every aspects of community life, such as enhancing community resilience, improving quality of life, and realizing the positive interaction with urban and rural sustainable development.

PART.2

Building an international platform on World Heritage education that links cultural heritage with other high-end innovation resources is a core strategy for the transformation and upgrading of heritage conservation and utilization. The current global trend of heritage education features both diversity and regional imbalance. We are obliged to a collective effort to facilitate cross-border cooperation and balanced development. This is the best way to promote innovative development mode for heritage sites. Heritage education provides an opportunity on a global scale. World Heritage education is experiencing significant reform and innovation. New forces are constantly emerging in the development of cultural tourism and cultural products, and by primary and secondary education institutions and local governance as well to promote a new wave of innovation and reform. We believe that the fWorld Heritage



Group photo of experts at session 1



Group photo of experts at session 2

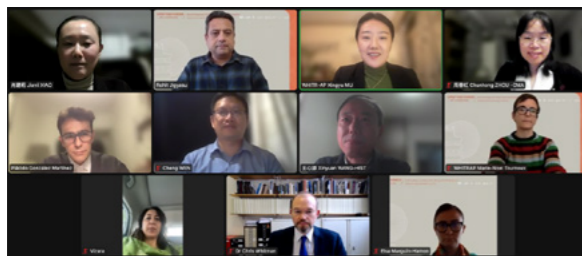
education is heading toward a brighter future.

PART.3

The topic on “climate change, World Heritage conservation and urban and rural heritage” involves diverse issues. Be it natural or built heritage, we have to admit that climate change brings with it environmental and social changes, thus the awareness of dynamic observation is increasingly important and will directly affect the adaptive management of heritage sites and historic cities. Action is important. In the face of climate change, we should put into practical actions based on adequate research. In addition, adaptation is an option for action in response to climate change; and the fight against climate change to strengthen the resilience of buildings and cities requires the participation of all. The conservation of archaeological sites and historic cities provides an effective tool and a source of innovation for climate change response. The traces and models signifying how people coexisted with their natural environment in history that have been found in ancient sites and historic cities, provide ideas for strengthening the resilience of modern cities.

PART.4

Digital technology has provided important support for the promotion of the World Heritage Convention and the development of the World Heritage system, enabling the sharing and dissemination of heritage information



Group photo of experts at session 3



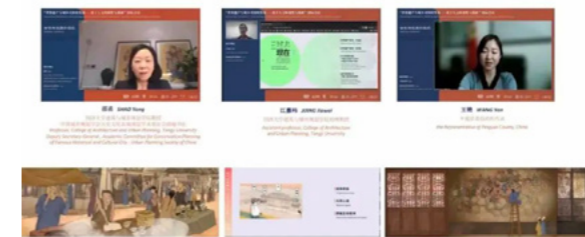
Group photo of experts at session 4

and the innovation of the way heritage knowledge is produced. As the application of technology deepens, exploring and studying digital heritage has become a new topic and a responsibility of the times for the World Heritage. Digital technology provides us with important support for monitoring, documenting, interpreting and presenting World Heritage. RS and big data technology is an important scientific tool for World Heritage monitoring and conservation, providing strong support for achieving sustainable development goals. Digital interpretation technologies can bring history and people closer and revitalize World Heritage sites for contemporary revival. Mixed reality and gaming technologies can create new heritage experiences and overlay different cultural perspectives. Research proves that there is a strong link between heritage and health, and enhances human well-being. We should enable interaction/cooperation between different sectors and actors, from people to communities and nations, to international cooperation. Technologies allows us to develop new methods of interpretation and the sharing of knowledge. Develop new meanings of heritage through digital technology, and expand the types of heritage protection and utilization.

On the closing ceremony held on the evening of November 16th, Mr. Jing Feng, Chief of Culture Unit, UNESCO Bangkok Office, read out “The Asia and Pacific Shanghai Initiative for Urban-Rural Heritage——Road map for World Heritage and Urban-Rural Sustainable Development: Resilience and Innovation based on Humanity (draft) ” developed based on the key findings of the conference and are developed in view of supporting the “5Cs” Strategic Objectives for World Heritage (Credibility, Conservation, Capacity Building, Communication, Communities) for the implementation of the World Heritage Convention as defined in the Budapest Declaration in 2002 and updated in 2007. The



Group photo of experts at session 2



Online exhibition Opening Ceremony

initiative is also echoing the “Fuzhou Declaration” adopted in 2021 at the 44th session of the World Heritage Committee, aiming to advocate heritage as a solution as an approach to address current threats and achieving reaching the Sustainable Development Goals.

The steps include:

- 1.Promote the culture-nature linkage and urban-rural connection to foster sustainable development and virtuous governance;
- 2.Organize integrated planning, research training and awareness raising activities through traditional and creative approaches;
- 3.Encourage further cooperation and dialogue with the Asia Pacific urban rural territories and heritage sites through networking and regional forums;
- 4.Furthermore, engage mayors, policy-makers and communities in the Asia and the Pacific region and around the world in building more inclusive, safe, resilient and sustainable cities;
- 5.Develop, document, innovative solutions to tackle resilience challenges faced by heritage cities, historical towns and rural settings;
- 6.Further develop competence frameworks by knowledge sharing and best practices.

The international conference also witnessed the opening of the public exhibition “World Heritage Cities: Past, Present, Future” (online), which was co-curated by the same organizers. The two sections of “World Heritage Cities: Values” and “World Heritage Cities: Conservation” showcased the innovative and cooperative mechanisms that have been built by World Heritage Convention over the past 50 years, including the outstanding universal value and diversity of World Heritage cities, and the most recent cases of UNESCO-led HUL and World Heritage Cities programmes. The two parts followed featuring “Oriental City Beauty” and “Imagination of Heritage” aim to present the profound culture and unique oriental charm of China's historical cities, as well as the “Original Paintings of Pingyao Children's Picture Books” cocreated by professional institutions, public welfare teams and a group of young artists. The exhibition will be open until 31 March 2023 (online entrance: <https://www.heritage-cities-exhibition.com>). During the exhibition, a series of interactive activities will be organized, allowing the public to enter into the realm of world heritage city and historical and cultural city, which embodies the essence of human civilization in time and space, be it from the past, the present, in the future, or for the future, and develop more creative and diversified approaches to protecting, interpreting, displaying, and utilizing these legacies of humankind.



Online international conference on “World Heritage and Urban-Rural Sustainable Development: Resilience and Innovation based on Humanity”

Time: 15th-16th November, 2022
Place: Online

The year 2022 marks both the 50th anniversary of the World Heritage Convention and the 40th anniversary of China’s National Famous Historical and Cultural Cities Protection System. The year is also the 70th anniversary of the College of Architecture and Urban Planning (CAUP) of Tongji University at Shanghai and the Tongji Planning Centennial, the 100th year since the university launched its first planning course. To join the worldwide celebration for the World Heritage Convention’s 50th anniversary focusing on “The next 50: World Heritage as a source of resilience, humanity and innovation”, on November 15th and 16th, CAUP of Tongji University, World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITRAP Shanghai) the Academic Committee for Conservation Planning of Famous Historical and Cultural City – Urban Planning Society of China, and ICOMOS China, successfully held an online international conference on “World Heritage and Urban-Rural Sustainable Development: Resilience and Innovation based on Humanity”, commemorating the 50th Anniversary of the World Heritage Convention, the 40th Anniversary of China’s National Famous Historical and Cultural Cities Protection System.

The conference is divided into four main parts:

opening ceremony, keynote speeches, four thematic sub-forums and closing ceremony. In the keynote speeches session of the international conference, Yang Baojun, Chief Economist of the Ministry of Housing and Urban-Rural Development of the People’s Republic of China and President of the Urban Planning Society of China, Jing Feng, Chief of the Culture Unit, UNESCO Bangkok Office, Zhang Bing, Director-General of Territorial and Spatial Planning Bureau, Ministry of Natural Resources of the People’s Republic of China, Alain Marinos, Former Inspector of Architecture and Heritage, Ministry of Culture and Communication of France and State Architect and Urban Planner of France,



Forty Years of Conservation of Famous cities in China-- Retrospect and Prospect
YANG Baojun



UNESCO’s Action in Safeguarding Urban Heritage and Promoting Urban Regeneration
JING Feng



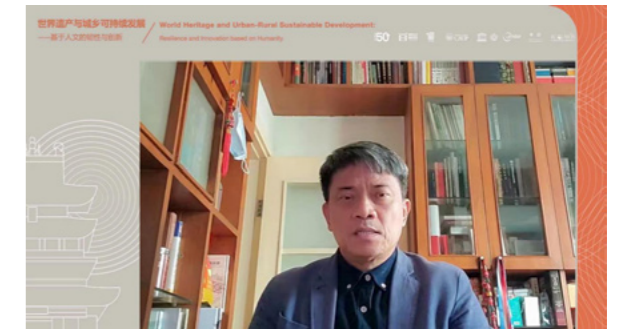
A New Approach to Strengthening the Conservation and Management of the World Heritage Sites: The Practice of China’s Territorial Spatial Planning Reform
ZHANG Bing

Chang Qing, academician of Chinese Academy of Sciences and a professor of the College of Architecture and Urban Planning, Tongji University, Professor Michael Turner, the UNESCO Chairholder in Urban Design and Conservation Studies and a professor of Bezalel Academy of Arts and Design, Jerusalem, delivered keynote speeches.

The keynote speeches session was webcast on a number of online platforms, including CAUP.NET Channel, WUPENiCity Channel, CAUP of Tongji University Channel, Guihuayun Channel and Bilibili Website both in Chinese and English, with a total of over 13,000 viewers.



Exploration of Cooperative Management System of Transregional Cultural Landscape Heritage: a Case Study of Loire Valley (France)
Alain Marinos



Coexistence of the Old and the New: Exploration of the Regeneration Design of the Haikou Qilou Historic District
CHANG Qing

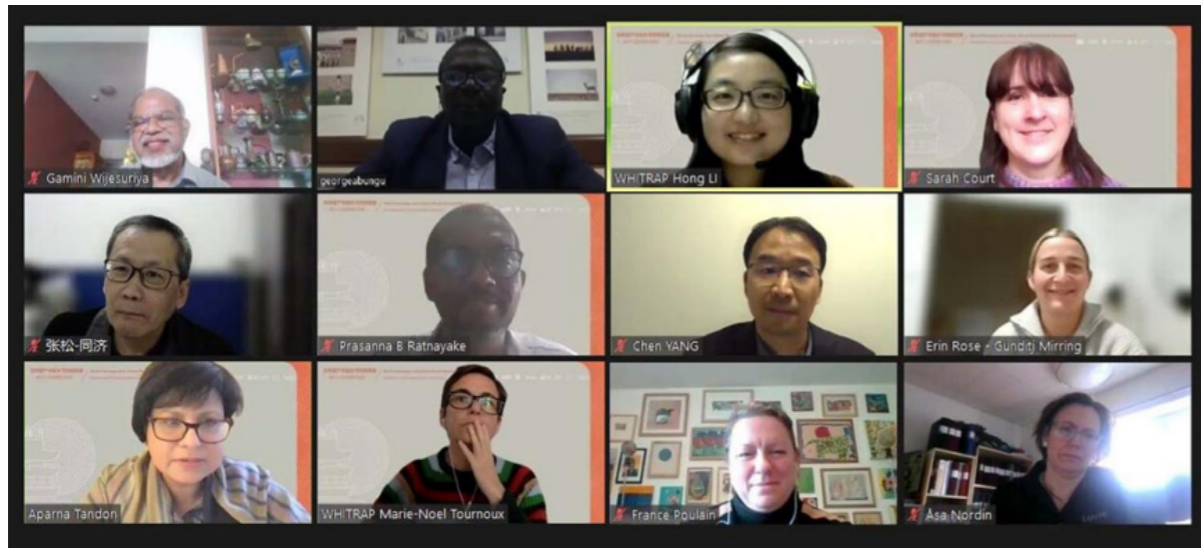


World Heritage beyond the City
Michael Turner

At the end of the conference, Professor Shao Yong made a summary of the presentations. She pointed out that the keynote session aimed to provide a glimpse of the challenges facing the current metropolis from not only the perspectives of the historic urban landscape but also from the temporal and spatial dimensions. To deal with various relationships mentioned in the keynote session, especially the relationship between urban and rural areas, culture and nature, tangible and intangible, people and nature, heritage and people, etc., is particularly important in the exploration of the sustainable development path of the current metropolis. This keynote session provided a new direction for HUL for the next decade.



Summary of the Presentations
SHAO Yong



Highlights of Topic 1 : Traditional knowledge systems at world heritage supporting quality of life of local communities

Traditional Knowledge Systems are reflected in the indicators of the quality of life connecting to the four dimensions of sustainable development. Communities have played a key role in traditional knowledge systems of the World Heritage site, therefore their values should be recognized, respected and understood, which will contribute to sustainable urban and rural development through heritage conservation and management. The traditional knowledge systems are dynamic, continuously optimized and have endured the testing of time. They link to every aspect of community life, such as enhancing community resilience, improving quality of life, and realizing the positive interaction with urban and rural sustainable development.

1. Traditional Knowledge Systems are reflected in the indicators of the quality of life connecting to the four dimensions of sustainable development.

Gamini WIJESURIYA, special advisor to WHITRAP Shanghai, and Sarah Court, expert member of ICOMOS scientific committees, introduced the definition of 'Quality of Life' and 'Traditional Knowledge Systems', and how Traditional Knowledge Systems connect to the quality of life of communities and how this can be supported in heritage places. By the time of the adoption

of the World Heritage sustainable development policy in 2015, quality of life and well-being were seen to be connected to each of the sustainable development dimensions (namely inclusive social development; inclusive economic development; environmental sustainability; and peace and security). If these dimensions are achieved at World Heritage properties, they can contribute to both heritage conservation and the quality of life of local communities and communities in general. In this context Traditional Knowledge Systems have become an important area for consideration. It focuses on how different indicators of the quality of life can be connected to the four dimensions of sustainable development, and shows how these are embedded in Traditional Knowledge Systems.



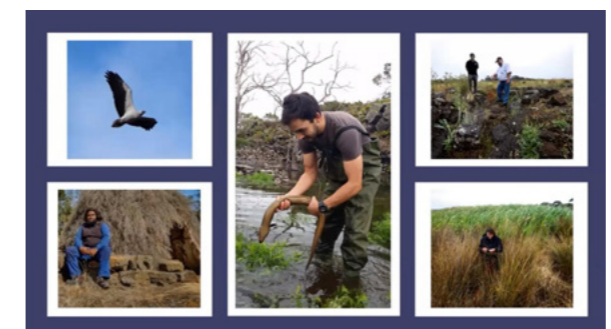
Connecting Traditional Knowledge Systems to Quality of Life © Gamini Wijesuriya and Sarah Court

In light of this understanding, heritage becomes an important context in which Traditional Knowledge Systems can be supported so that communities continue to benefit from them and recognize that Traditional Knowledge Systems can play an important role in the conservation of heritage.

2. Communities have played a key role in traditional knowledge systems of the World Heritage site, therefore their values should be recognized, respected and understood, which will contribute to sustainable urban and rural development through heritage conservation and management.

Prasanna B. RATNAYAKE, Department of Archaeology of Sri Lanka, showed us the virtuous circle of community life formed by heritage. The sacred tooth relic of Buddha, kept in the sacred tooth relic temple in Kandy, was listed as a World Heritage site in 1988. Through the period of nearly two millennia, the traditional system to protect and worship the tooth relic has continued to date, together with those socio cultural and religious traditions supported by different artists and craftsmen. The annual perahera was one of the most notable events of the traditions where they perform their best skills. Erin Rose, a World Heritage Senior Advisor, introduced the natural management method of Budj Bim Cultural Landscape.

France Poulain, a State Architect and Town Planner of France, was concerned about a growing gap between people who seek and promote ancient traditional techniques and those who were ready to destroy our heritage to rebuild the city of tomorrow. Poulain appealed to local associations to be decisive in the choice and methods of restoration for larger spaces. Meanwhile, they were waiting to see if the old management methods could survive and preserve these hundreds-of-years-old buildings.



Indigenous Protected Areas and a National Park © Erin Rose Bio

Erin Rose, a World Heritage Senior Advisor, introduced the natural management method of Budj Bim Cultural Landscape.

Åsa Nordin Jonsson, Site Manager of World Heritage of Lapponia in Sweden, shared the case of Sami traditional knowledge and the management of the world heritage Lapponia.

3. The traditional knowledge systems are dynamic, continuously optimized and have endured the testing of time. They link to every aspect of community life, such as enhancing community resilience, improving quality of life, and realizing the positive interaction with urban and rural sustainable development.

George Okello ABUNGU, Emeritus Director-General of the National Museums of Kenya, provided a case of sustainable lifeway through traditional knowledge systems and a people centered approach in Kaya Forest and the Mijikenda community.

ZHANG Song, a professor of College of Architecture and Urban Planning of Tongji University, introduced the old town area in Shanghai which has a history of over 700 years. As one of the 12 protected scenic areas in the central urban area of Shanghai, the Old Town area faces numerous challenges in its preservation and renewal. How the historic city preserve its traditional context reflecting the characteristics, including how to achieve effective management and control through the preservation planning for the landscape, and revives the city; How to realize the overall protection of landscape and improve the quality of living environment in accordance with the Shanghai Municipal Regulations on the Protection of Historic Scenery Areas; It is necessary to explore policy mechanism, protection planning and urban design.



The conservation planning for the Old Town historic and cultural area © Zhang Song



Thematic Abstract:

The ICOMOS International Day for Monuments and Sites 2021 - 'Complex Pasts: Diverse Futures' initiated important baseline discussion of complex narratives that has provided scope for greater discourse during the 2021 - 2023 triennium. In keeping with the spirit of open, innovative, constructive intergenerational dialogue, and the strategic focus of ICOMOS [Triennial Scientific Plan 2021-2024](#), the International Day for Monuments and Sites 2023 features the following theme: **Heritage Changes**.

ICOMOS declared a [Climate Emergency in 2020](#), recognising the potential of heritage to enable inclusive, transformative and just climate action through the safeguarding of all types of heritage from adverse climate impacts, implementing risk-informed disaster responses, and delivering climate resilient sustainable development - all from a perspective of equity and justice. This General Assembly Resolution calls for working in solidarity with Indigenous Peoples, vulnerable and frontline communities;

is driven by participatory climate governance; gender-responsive human rights; and utilises rights-based approaches that contribute to transformative change. This built on the '[Future of our Pasts](#)' report, which was published by ICOMOS in 2018, and called for solidarity between heritage professionals and those communities most affected or least able to bear the cost of climate change.

The International Day for Monuments and Sites - 18 April 2023 provides a timely opportunity to showcase strategies demonstrating the full potential of heritage research and practices which deliver climate-resilient pathways, while advocating for inclusive transitions to low-carbon futures. It is part of the ICOMOS Triennial Scientific Plan 2021-2024 and supports the 2020 [ICOMOS resolution on Peoplecentred Approaches to Cultural Heritage](#).

The recently published [Global Research and Action Agenda](#) - a key outcome of the ICOMOS, UNESCO and IPCC International Co-Sponsored Meeting on Culture, Heritage, and Climate

Change- proposes that traditional knowledge, heritage, and cultural practices can act as a bridge between different ways of knowing, embody inherited knowledge accumulated over generations, and serve as entry points for innovative and inclusive solutions to climate action. This requires acknowledging, respecting and implementing a plurality of recommendations, traditional and innovative solutions inherent in culture, heritage and creative practices. These need to engage with industry and form part of integrated planning methods.

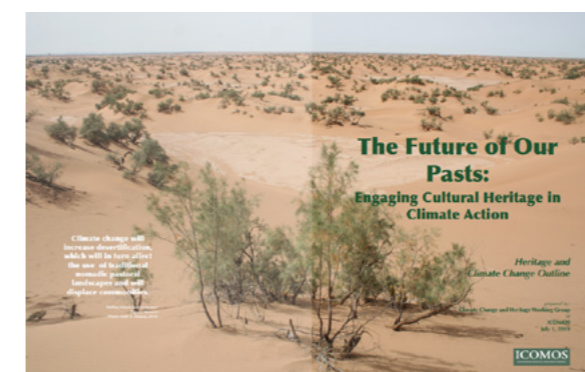
Key messages from this agenda, which may be useful for event organisers include:



SCIENTIFIC COUNCIL OF ICOMOS
TRIENNIAL SCIENTIFIC PLAN (TSP) 2021-2024
**CULTURAL HERITAGE AND
CLIMATE ACTION**



SCIENTIFIC COUNCIL OF ICOMOS TRIENNIAL SCIENTIFIC PLAN (TSP) 2021-2024 : CULTURAL HERITAGE AND CLIMATE ACTION © ICOMOS



The Future of Our Pasts: Engaging cultural heritage in climate action Outline of Climate Change and Cultural Heritage © ICOMOS

- Climate and culture relations need to demonstrate all voices and knowledge systems are equally valuable in terms of their role, function, distinctiveness and contribution to addressing climate change and emerging problems;

- More knowledge is needed about cultural approaches and heritage methodologies in facilitating the use of local knowledge for adaptation planning, and the involvement of local communities in decision-making and policy development;

- Existing knowledge and methods for sustainable ecosystem management are embedded in Indigenous Peoples' and local communities' knowledge systems and practices;

- Urban transformations require methods rooted in local conditions and needs that consider the requirements of energy, sustainability and climate adaptation;

- Heritage drives holistic and transformative change which contributes to achieving the UN Agenda 2030;

- Identifying the ways in which traditional knowledge and practice, particularly in land and water management, could contribute to climate adaptation in the agricultural sector, and thus contribute to food security.

Responses to climate change must acknowledge and respect issues of climate justice and equity. These are particularly acute when engaging with diverse stakeholders and rights-holders. We encourage organisers to consult the ICOMOS [Climate Justice and Equity Toolkit](#) which includes ways to increase inclusivity and participation, promote meaningful co-production and be more sustainable.

How can traditional knowledge inform innovative and transformative climate action?

- Consider the integration of traditional, historic building conservation, adaptive reuse, and/or energy efficiency of heritage buildings and landscapes;

- Feature innovative infrastructure development to showcase the ways in which traditional knowledge, practices and cultural heritage can be part of solutions;

- Capture traditional philosophy and rationale in dealing with the environment (both land and



Global research and action agenda on culture, heritage and climate change © ICOMOS



Heritage, Climate Justice and Equity Guide © ICOMOS Climate Action Working Group

water) and the climate as manifested in built vernacular heritage and cultural landscapes.

While traditional knowledge is respected as a rich source of inspiration and knowledge for places facing climate change consequences on a local level, bottom-up perspectives are not often accessible to Committees. How can we respectfully engage more fully with discourses about traditional ways of knowing and knowledge systems?

ICOMOS calls on all communities to collaborate through partnerships, inclusive practices, and in cooperation with local governments, industry, private sector, academia, community-based organisations, civil society, scientists, Indigenous Peoples and vulnerable communities. Knowledge exchange must be built on respectful and meaningful multiple perspectives which acknowledge the plurality of knowledge systems.

ICOMOS Committees, members and all those wishing to celebrate the International Day for Monuments and Sites are warmly invited to showcase the myriad ways in which traditional knowledge is/can be employed to address climate change in transformative ways.

Events might relate to discourses about: Disaster Risk (Climate-Induced, Human-Induced), Energy & Sustainability, Indigenous Cultural Heritage, Just Transitions, land management and diverse Heritage Futures.

Examples of empowerment of communities displaced by climate change, low-cost interventions to disaster risk management in the heritage context, heritage and environmental education and just transitions, promotion of gendered narratives to climate adaptation, and ecological transitions are welcome.

The theme of “Heritage Changes” offers the opportunity to respond to questions regarding learning about

traditional ways of knowing and knowledge systems in relation to climate action, and how to use a cultural heritage focus to support equitable protection of vulnerable communities through climate action, while responding to the UN Decade of Action.

Get Involved!

ICOMOS National Committees, International Scientific Committees, Working Groups, and Task Forces, and all those who wish to celebrate the Day, may refer to the following focus questions:

- How can cultural heritage conservation drive climate action?
- How do local and traditional knowledge systems contribute to developing viable climate adaptation measures?
- What actions are the ICOMOS National Committees, International Scientific Committees, Working Groups, and Task Forces taking in response to the increasing risks and impacts of climate change?
- How can local and traditional knowledge systems mitigate future climate change risks and impacts?

Event organisers are encouraged to address some of the following SDGs (4, 6, 7, 9-15) as part of their holistic thinking of the role of heritage as a driver and enabler of sustainable development. More information can be found in the [2021 ICOMOS publication, “Heritage and the Sustainable Development Goals: Policy Guidance for Heritage and Development Actors”](#).

We encourage you to contact the organisers of events in your country, and you can share your events by writing to: communication@icomos.org

Potential formats for participation can include, but are not limited to:

- 1-2 minute (max) video submissions from each ICOMOS National Committee, International Scientific Committee and Working Group, showcasing local and regional approaches towards generating climate action. The videos may be shared across ICOMOS Social Media Platforms or sent to the above mentioned email address. Make sure to include descriptions, quotes or facts to accompany any video, as well as hashtags.
- Photographic submission with captions to explain current approaches, changing narratives and goals for the future. In all cases, please make sure that you retain the rights to any image you post (on Social Media or not).
- Organise Virtual Roundtables, Host Webinars, propose Workshops to reflect on the gaps in current theory and practice, engaging government agencies, industries, and invite others to join the discussion. Using Twitter threads, tell a story about your complex pasts to present more inclusive stories and to build diverse futures. Don't forget to use images and hashtags!

Events, activities and other inputs will be shared on ICOMOS website, social media platforms and the annual report of ICOMOS.



See UN Sustainable Development Goals (SDGs): SDG 4, 6, 7, 9, 10, 11, 12, 13, 14, and 15. Source: https://www.icomos.org/images/DOCUMENTS/Secretariat/2023/IDMS_2023/IDMS-Leaflet-2023_EN.pdf



The 7.8-magnitude quake led to widespread destruction in both the regime-controlled and the rebel-held parts of northern Syria. © Louai Beshara / AFP - Getty Images

News about saving heritage after the Türkiye-Syria earthquakes

From UNESCO, nbcnews and euronews

From a castle in Gaziantep to a citadel in Aleppo, as rescuers search desperately for survivors after the devastating earthquakes in Turkey and Syria, concerns were also growing Tuesday for some of the region's most cherished historic sites.

(From: <https://www.nbcnews.com/news/world/historic-sites-damaged-earthquakes-turkey-syria-unesco-rcna69341>)

Earthquake in Syria and Türkiye: UNESCO offers support

UNESCO on Monday expressed its support for Syria and Türkiye following the devastating earthquakes that struck the two countries.

"My condolences go out to the families and loved ones of those who died. My thoughts are also with the injured and all those affected. Our Organization will provide assistance within its mandate." — Audrey Azoulay (UNESCO's

Director-General)

The Organization has undertaken with its partners and national authorities an initial survey of damages to heritage. In Syria, UNESCO is particularly concerned about the situation in the Ancient city of Aleppo, which is on the List of World Heritage in Danger. Significant damage has been noted in the citadel. The western tower of the old city wall has collapsed and several buildings in the souks have been weakened.

In Türkiye, UNESCO is saddened by the collapse of several buildings in the city of Diyarbakır, home to the World Heritage site "Diyarbakır Fortress and Hevsel Gardens Cultural Landscape", an important centre of the Roman, Sassanid, Byzantine, Islamic and Ottoman periods. Other sites on the World Heritage List not far from the epicentre could be affected, such as Göbekli Tepe, Nemrut Dag and Tell of Arslantepe. But so far UNESCO has not received any reports that any

of the World Heritage sites have been affected.

UNESCO is mobilizing its experts, in conjunction with its partners such as ICOMOS, to establish a precise inventory of the damage, if there is any, to safeguard these sites with the cooperation of national authorities, while being aware that their priority at this stage is emergency disaster, rescue and relief.

(From: <https://www.unesco.org/en/articles/earthquake-syria-and-turkiye-unesco-offers-support>)

Earthquakes damage historic sites and antiquities in Turkey and Syria

• The ancient Syrian city of Aleppo

The ancient Syrian city of Aleppo, where towers and walls have survived ancient and modern wars, has been badly affected. The city's famous Citadel, a World Heritage Site, was damaged; it had only recently been repaired following the fierce street fighting of the battle for Aleppo in 2012, part of the long-running and still ongoing civil war in the country.

Most of what was left of the Citadel was built in the 12th and 13th centuries A.D. by the Ayyubid dynasty — founded by Saladin, famed for his battles with the Christian Crusaders — but it



Rubble in Aleppo's old town. © Louai Beshara / AFP - Getty Images

bears the marks of the Greek, Roman, Byzantine and Ottoman empires.

The western tower of the old city wall has collapsed and several buildings in the souks — ancient marketplaces — have been weakened, the UNESCO said.

• Diyarbakır Fortress and Hevsel Gardens Cultural Landscape

In the Upper Tigris River Basin, the fortress is of huge historical importance having played a role in times of Greek, Roman, Islamic and Ottoman rule. Its 3.6 miles of city walls remain a popular



Diyarbakır Metropolitan Municipality © UNESCO

tourist attraction, thought to be second in size only to the Great Wall of China.

• The mysterious stone structures at Göbekli Tepe

The agency also expressed concerns for the mysterious stone structures at Göbekli Tepe in the Anatolian mountains, which date between 9600 and 8200 B.C.; Nemrut Dag, a temple-tomb in southeastern Turkey built in the first century B.C. by King Antiochus as a tribute to himself, and the 30-meter-tall Arslantepe Mound near the eastern city of Malatya, which was inhabited from the 6th millennium B.C. to the medieval times.

• The imposing castle in the center of the city of Gaziantep

One of the first major sites to show signs of damage was the imposing castle in the center of the city of Gaziantep in southeastern Turkey — not far from the epicenter of Monday's first devastating earthquake.

The castle, which sits on a site that can be traced back to the ancient Hittite Empire, has been left partially in ruins.

The state-run news agency Anadolu reported

that bastions, the part of a castle wall jutting outward, had been "destroyed" on the east, south and southeastern sides, with the debris spilling on to the road.

The castle was developed and expanded by the Romans in the 2nd and 3rd centuries A.D. The Byzantine Empire in the 6th century gave the castle its lasting guise by adding the walls and 12 towers surrounding the inner keep.

A popular tourist spot, the remarkably well-preserved castle also housed the Gaziantep Defense and Heroism Panoramic Museum, which told the story of the site's central role in the Turkish war of independence following World War I.

The most recent renovation began in 2020, when a series of ancient underground tunnels was discovered. Plans were underway to open the tunnels to tourists this year.

• Turkey's rich Islamic architecture

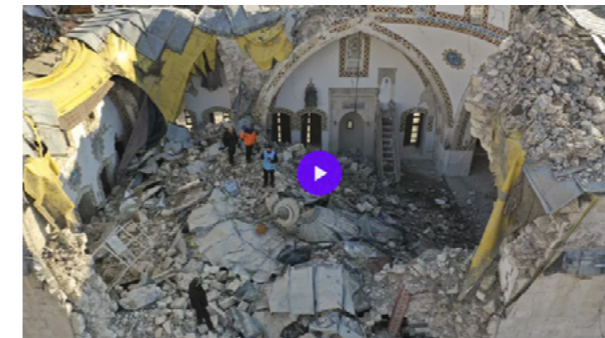
Turkey's rich Islamic architecture has suffered drastically from the quakes — including one mosque that is no stranger to natural disasters.

The Yeni Camii, or New Mosque, in Malatya partially collapsed in the tremors Monday, its

great domes lying in ruin.

The mosque had only just recovered and reopened for worship after suffering damage in a 2020 earthquake. The mosque stands on the site of the Hacı Yusuf Mosque, which was itself destroyed by an earthquake in 1893.

(From: <https://www.nbcnews.com/news/world/historic-sites-damaged-earthquakes-turkey-syria-unesco-rcna69341>)



View of a mosque which collapsed in the earthquake, in Antakya, Turkey, Saturday, Feb. 11, 2023. © Hussein Malla/© 2023 The AP



A destroyed residential building in Gaziantep, southeastern Turkey, Thursday, Feb. 9, 2023. © AP Photo



People walk past collapsed buildings following a devastating earthquake in the town of Jinderis, Aleppo province, Syria, Thursday, Feb. 9, 2023. © Ghaith Alsayed/© 2023 The AP

Significance of saving heritage after earthquake

When an earthquake strikes, the priority for rescue teams is to save as many lives as possible.

But there is also the need to preserve historical heritage. And the way in which ancient buildings survive can also provide many lessons as authorities look to rebuild.

According to many international experts, ancient historical buildings have shown a surprising capacity to withstand the devastating earthquakes on 6 February, far exceeding the modern constructions built in Türkiye in the last three decades.

The Antakya-Aleppo area has suffered hundreds of extremely intense quakes even worse than the recent one

Dr. Emanuela Guidoboni, an Italian historian of seismology, formerly Senior Scientist at the Italian National Institute of Seismology and Volcanology, said: "even the Romans had knowledge of the strong seismicity of the Anatolian and Syrian area - currently known as the Dead Sea and the Anatolian faults".

"That's the reason why they used to build constructions with higher anti-seismic standards in Anatolia and Syria than in the Italian area. These techniques have been highlighted by the archeologists" Dr. Guidoboni told Euronews Culture.

(From: <https://www.euronews.com/culture/2023/02/21/how-can-cultural-sites-be-saved-after-the-turkiye-syria-earthquakes>)

The "Monuments Men" of natural catastrophes

UNESCO has a special rapid response art and culture team, but at the moment the mission is still under discussion, "because the support and relief for the population is the absolute priority" explained an official of the UN cultural agency. "Our office in Beirut is in charge of the interventions. In such cases we send experts for a risk assessment."

When it comes to Syria, the official government of Bashar al Assad is still under embargo and isolated from many European countries, Japan, the United States and the wealthy monarchies of the Arabian Peninsula and the Persian Gulf - the usual donor countries that can pay for reconstruction and restoration projects.

According to a UN Security Council resolution, Syria is entitled to receive humanitarian and emergency aid. "Cultural heritage is considered



Damage to the historic Gaziantep Castle in southeastern Turkey on Monday. © Mehmet Akif Parlak / Anadolu Agency via Getty Images

part of the emergency" according to UNESCO.

This kind of cultural intervention requires the deployment of personnel and sophisticated machinery. At this stage such an operation could create a kind of logistic traffic jam hampering the priorities of saving lives and giving people shelter.

The Syrian civil war is not yet over. It could be dangerous for the experts and the engineers that could be called to operate in a war zone among jihadist and other militias, or simply under the shadow of crumbling buildings.

(From: <https://www.euronews.com/culture/2023/02/21/how-can-cultural-sites-be-saved-after-the-turkiye-syria-earthquakes>)

Saving heritage after earthquake in Italy

• Inside Italy's heritage rapid response rescue team

Italy is a seismic country. In the Umbria earthquake of 1997, the first span of the central nave of Assisi's Saint Francis Upper Basilica collapsed and killed two technicians of the governmental agency responsible for the monuments, and two monks.

The heritage rescue teams must cooperate with the fire brigade and the civil protection authority, the latter are the only ones that can decide if a damaged building is accessible or could be dangerous.

"In Assisi, for instance, the two technical experts and the two monks entered into the Basilica after some shakes and died under the rubble of the collapse caused by the stronger earthquake" says Marica Mercalli, director of the department for the safety of the national heritage of the Italian Ministry of Culture.

New seismic sequences are even more dangerous than the first shake. And it is still almost impossible to foresee when exactly they will strike. While the aftershocks, even if they are usually weaker than the first quake, can be lethal for structures that have been already damaged.

Currently, the rules on when experts can enter a dangerous zone are strict and legally binding having been established by the Ministry of Culture in 2015.

The interventions to save the artworks and the architectural heritage are detailed and updated according to the last quakes that have shaken the Italian territory in the last two decades:

L'Aquila, Marche and Umbria, L'Aquila, Emilia and Amatrice.

• The post-earthquake treasure hunt

As soon as the Civil Protection's first aid engineers establish that a damaged building is accessible, mixed staff teams are created. Fire fighters, explorers and heritage experts team up to examine the damage and decide what kind of intervention should be carried out to save the structure. They also recover paintings, statues, ancient furniture and jewels.

The cultural heritage in Italy is vast and scattered across the territory from main city centres to remote villages.

"For example, after the earthquake of 2016 in Amatrice, we still don't have the full picture about what we lost, because the heritage we are talking about is often kept in small churches on the mountains. Sometimes we know the church, but we don't exactly what kind of important artworks are stored in the sacristies. We don't have the exact number of the artworks. And that is a real problem," said Dr Mercalli.

• Re-building with pieces of the past to preserve historical heritage

Once the building is considered safe and the movable assets have been taken into special storage for their restoration, the reconstruction work can begin. It is an extremely long and painstaking procedure.

"We have cases like the Romanesque-style church of San Salvatore, in the village of Campi di Norcia. It was an example of Umbrian Romanesque style because it had a double nave and a double rose window. It was peculiar. And it was almost completely destroyed. We have recovered the fragments of the frescoes to reconstruct them. This is one of our emergency interventions," according to Dr Mercalli.

Since 2016, the Ministry of Culture has forced restoration attempts to include recovered fragments in the renovated structures, enhancing the ancient buildings.

"The good news is that in the (EU's post-covid funded) Recovery and Resilience Plan there are relevant budgetary lines for the protection of the cultural heritage. We will spend that European money efficiently, honestly and cautiously" the Italian Minister of Culture, Gennaro Sangiuliano, announced last December.

The recovery fund has been negotiated and

adopted by the government of the former prime minister Mario Draghi.

According to governmental sources, from an €800 million budget for the preservation of cultural heritage, €240 million has been allocated to finance the seismic engineering strengthening of 257 historical buildings.

Up to €250 million is to be spent on the restoration of churches and monasteries, and €300 million on the creation of further post-natural disaster "special safety storages" for artworks.

The Church of Santa Maria Assunta, at Castelluccio di Norcia, is an example of this.

"After the first shock, the church was damaged. It gave us the time to remove all the artworks and the furniture, to put them in a special storage. We did it just in time before the second shockwave that caused the collapse of the Church" explained Marica Mercalli.

According to Emanuela Guidoboni, "a total prevention" doesn't not yet exist.

Italy has officially had seismic prevention legislation since 1909, gradually changed or improved, yet, "it has not always been applied

with due rigor" Why? Dr Guidoboni believes that "there is a lack of risk culture and there is no widespread social demand for safety housing. The seismic hazard experts know where the next strong earthquake will happen, but not when. Preventing seismic disasters is extremely difficult for politicians, because the costs to be invested are those of the damages that will not occur."

(From: <https://www.euronews.com/culture/2023/02/21/how-can-cultural-sites-be-saved-after-the-turkiye-syria-earthquakes>)



A view of the facade of the Church of Santa Maria Assunta, dating back to 1300, in the small town of Ussita in central Italy, Thursday, Oct 27, 2016 © Sandro Perozzi/Copyright 2016 The AP



Call for Expressions of Interest to host and organize the 15th TERRA World Congress on Earthen Architectural Heritage

From ICOMOS-ISCEAH

Statement of Purpose

The International Scientific Committee on Earthen Architectural Heritage (ISCEAH) is issuing a Call for Expressions of Interest to find organizations and countries interested in organizing and hosting the 15th TERRA World Congress. The TERRA Congress is a worldwide meeting whose themes relate to the study and conservation of earthen architectural, archaeological and cultural landscape heritage, as well as contemporary earthen architecture.

The TERRA series of events started as symposiums gathering professionals working in the field of earthen architectural heritage, the first one being held in Yazd, Iran. Since then, 13 congresses have occurred; these have strengthened collaboration, created regional networks, generated partnerships, and produced proceedings. The number of attendees has also

increased in the last congresses. The TERRA Congress occurs every three-five years.

TERRA 2003 was organized in Asia (Yazd, Iran) and had approximately 350 participants; TERRA 2008 took place in Africa (Bamako, Mali) and was attended by 400 people; TERRA 2012 was organized in South America (Lima, Peru) and was attended by 550 people; TERRA 2016 took place in Europe (Lyon, France) and was attended by approximately 750 people; TERRA 2022 held in Santa Fe was attended by 220 participants with an additional 70 attending remotely via the web (most likely, smaller participation as a result of Covid). The 14th TERRA World Congress will be held in Cuenca, Ecuador and will be organized by the University of Cuenca in 2025. The 15th TERRA World Congress is expected to host from 600 to 1,000 participants, becoming the largest and most international event organized on earthen architecture.



The poster of TERRA 2022. Source: <https://www.terra2022.org/website/8033/>

The TERRA World Congress occurs under the aegis of ICOMOS and is co-organized by ISCEAH, its specialist International Scientific Committee on Earthen Architectural Heritage.

ISCEAH will:

- collect proposals and select the host/organizer;
- assist in the selection of the Congress Scientific Committee, which will include members from the host/organizer, major international partners and ISCEAH representatives;
- assist in proposing program contents;
- recommend and review the selection of speakers and keynote speakers;
- solicit sponsoring organizations;
- review the congress budget and venue for adequacy;
- help with the publication of TERRA proceedings;
- assist in developing and approving the theme and subthemes proposed by the organizers;
- validate and internationally disseminate the branding of the event, as being co-organized by ISCEAH and part of the lineage of ICOMOS TERRA events;
- assist in promoting the event worldwide through joint efforts to broaden its dissemination, posting all information on the ISCEAH website and social networks the call for papers and posters, and for the event itself;

- request that organizers valorize earthen architecture and earthen architectural heritage by organizing local and eventually national activities such as exhibitions, thematic sessions, post-congress tours, etc.;

- connect organizers to previous TERRA organizers for advice and support;

- provide an ISCEAH representative to be a member of the Congress Organizing Committee;

- suggest financial assistance from countries, international organizations, foundations, etc. for travel and subsistence of speakers, students and delegates from developing countries;

- contribute to the peer review of papers and posters and the final selection of papers and posters to be presented orally and exhibited at the World Congress and to be published in the hard-copy proceedings;

- assist with the World Congress proceedings production, when applicable;

- make efforts for the World Congress proceedings to be online for free download, at least two years after the publication, if not before;

- disseminate the World Congress conclusions and recommendations, through ICOMOS' and ISCEAH' websites, newsletters, national and international committees.

Host institution shall:

- propose the Congress theme and subthemes;

- design the pre- and post-Congress activities;

- ensure the active participation of local organizations and communities, with activities specifically designed for this purpose;

- provide assurances of safety for participants and organizers;

- provide an adequate venue for the Congress, considering different rooms for simultaneous meetings, and exhibition spaces for posters, with translation in the official languages of the Congress;

- obtain the necessary funding sources and institutional support;

- establish reasonable registration fees to allow broad participation, with reduced rates for persons from low-income countries, members of

the Congress Scientific Committee, and ISCEAH members;

- fund the participation in the Congress of one ISCEAH representative;
- provide assurance of the existence of accommodations with different quality standards and costs, and within close proximity to the Congress venue;
- publish the Congress Proceedings in hard copy and permit free online access at a later date (no more than two years later).

Selection process

1st Submission

Deadline: 15 January 2023.

Responders to this Call for Expressions of Interest are to prepare a preliminary proposal identifying the following:

- location and feasibility of venue;
- proposed dates for organizing the congress and usual climate at that time of the year;
- relevance of location regarding the existence of earthen architectural, archaeological and cultural landscape heritage and contemporary architecture, and the opportunity to contribute for its valorization and protection;
- tentative schedule;
- proposed partners, collaborators and sponsoring organizations;
- preliminary costs;
- proposed sources of funding;
- suggestions for the main theme and subthemes for the TERRA Congress and the relevance of its scientific and social aim as a way to improve the development of communities;
- official languages of the World Congress and potential for simultaneous translation;
- potential for simultaneous live-streaming and/or specific events that are live-streamed .
- information regarding the issuance of visas and the existing of restrictions for entering the country.

Results of the 1st Submission

The ISCEAH Board will review responses and

the equity of their geographic location based on previous Congresses, and proposers will be informed of the results by 15 June 2023.

2nd Submission

Deadline: 15 September 2023.

A shortlist of responder(s) will be asked to further develop their proposal with:

- details of venue (accessibility to major airports and other transports; capacity of the Congress venue in terms of expected number of participants; quality of the Congress venue; availability of rooms for interpretation and for meetings; availability of spaces for exhibitions and for workshops; etc.)
- proposal for simultaneous live-streaming and/or specific events that are live-streamed .
- potential of the country and the region, to value the conservation of earthen architectural, archaeological and cultural landscape heritage through the organization of the TERRA World Congress;
- preliminary timelines, program and schedule proposal for the Congress (proposed time period, number of days, number of presentations, suggested pre-Congress workshops, activities and post- Congress tours, etc.);
- committed partners, collaborator institutions and sponsoring organizations;
- further detailed costs regarding organization (e.g. venue rental, interpretation services, secretary services, visa costs, organization insurance, etc.);
- committed sources of funding from different entities and stability of the secure funding;
- proposed sources of funding for each of the Congress activities (pre- and/or post-Congress workshops and tours; Congress materials to be delivered to participants; interpretation services for simultaneous sessions during the Congress; proceedings and translation of papers for the proceedings, etc.);
- proposed grants for participants from developing countries;
- details of proceedings' publication regarding funding and format (in hard copy and digital);
- presentation of the different types of post-Congress tours to be considered, pre-

Congress workshops, exhibitions, etc. (number, costs, variety);

- further development of main scientific theme and subthemes to be reviewed and approved by ISCEAH;
- proposal for graphics that will be the unique identifier of the Congress.

Final Selection of the Congress Organizer

Deadline: 15 December 2023

ICOMOS- ISCEAH will inform all the proposers regarding the final selection of the organizer.

Formalization of Agreement

The selected World Congress organizer will be requested to formally accept the task in a written agreement. The agreement will be formalized and finalized soon after notification and signed between ICOMOS- ISCEAH and the selected organizer. With the agreement the parties will accept all responsibilities and tasks listed in the present call of expression of interest.

Important Dates

- 15 January 2023 – Deadline for 1st Submission of proposals .
- 15 June 2023 – Results of selected proposals to advance for 2nd submission .
- 15 September 2023 – Deadline for 2nd Submission of more refined proposals .
- 15 December 2023 – Selection of the 15th TERRA World Congress organizer .
- 2025 Announcement at Terra 2025 of winning candidate.
- End 2026 / Beginning 2027 (earliest) – First call for abstracts.
- Beginning / Mid 2027 (earliest) – Call for papers.
- End / Mid 2027 / End 2027 (earliest)- Last call for papers.
- End 2027 / Beginning 2028 (earliest) – Early bird registration .
- Beginning / Mid 2028 (earliest) – Congress registration, pre-Congress workshops, activities and post- Congress tour(s) registration .
- Beginning / Mid 2028 (earliest) – Editing of p

roceedings

- Mid(earliest) / End 2028 – Publication of proceedings to be distributed at the Congress .
- Mid / End 2028 – (earliest) 15th Terra World Congress on Earthen Architectural Heritage

Questions and Expressions of Interest

Inquiries and Expressions of Interest shall be submitted to the following ISCEAH officers: President - Maddalena Achenza (e-mail: achenza@netscape.net)

Vice- President - Amanda Rivera Vidal (e-mail: amandariverav@gmail.com)

Secretary General - Pamela Jerome (e-mail: pamela.jerome@gmail.com)

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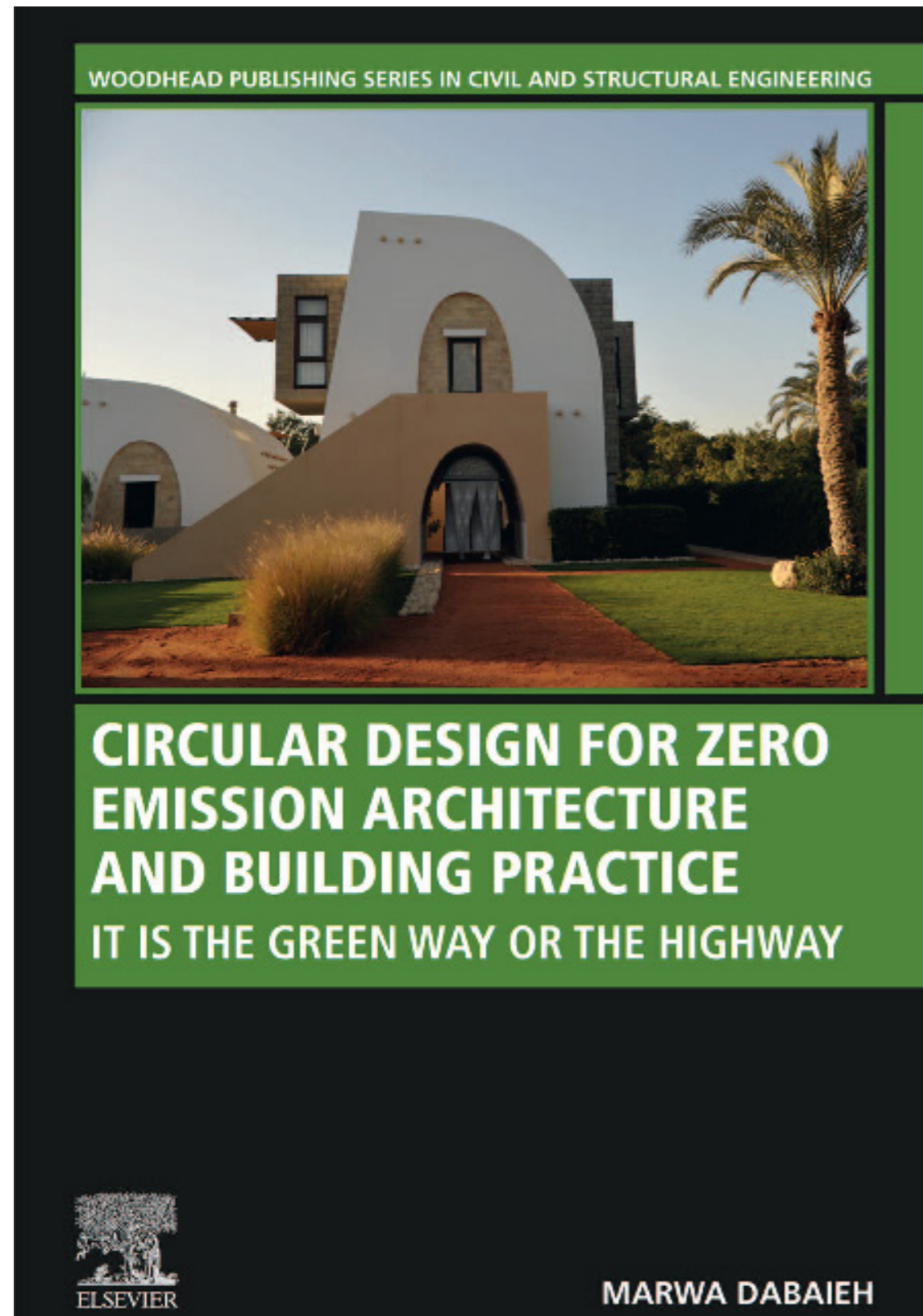
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Recommended Book/Publication

Circular Design for Zero Emission Architecture and Building Practice:
It is the Green Way or the Highway



Language: English / French

Author: Marwa Dabaieh

Published by: UNESCO

ScienceDirect Link: [English version](#)

Circular Design for Zero Emission Architecture and Building Practice: It is the Green Way or the Highway presents the main concepts of circular architecture and building design, focusing on emerging trends in zero-emission buildings, particularly zero- and minus- carbon practice. The book is structured around practical design solutions, including research-based passive solutions for extreme climates. It discusses passive and low carbon cooling and heating and natural ventilation, lifecycle assessment and life-cost analysis. The book presents examples and case studies from innovative low-tech to high-tech approaches, covering a wide spectrum of climate zones to show lessons learned and proof of concept.

Vulnerable groups of people such as climate refugees are discussed, alongside how vernacular architecture can help introduce practical methods into low-carbon building practices. This book presents theoretical and practical coverage of circular design for zero emission architecture and building in relation to the global challenges of climate change and extreme weather.

Key Features:

- Presents key concepts of circular architecture and building design
- Offers practical design solutions, including solutions for extreme climates
- Gives practical solutions for design resilience, construction climate mitigation, adaptive behaviour, building resilience and environmental impact
- Considers vernacular, tradition and locale-based, climate response and adaptive approaches to sustainable building and design
- Discusses the application of design after disasters and extreme climate events
- Gives practical case studies of both low- and high-tech design solutions from across climate zones

A dear consequence of climate change is an increase in the intensity and frequency of extreme weather events. The building sector is both very vulnerable to severe climate change and also one of the main contributors to energy use and greenhouse gas emissions. There is an urgent need, therefore, for a new resilient vision of buildings, applying circular building design to achieving a low-carbon economy. Circular Design for Zero Emission Architecture and Building Practice presents the main concepts of circular architecture and building design, focusing on emerging trends in zero-emission buildings, particularly zero- and minus-carbon practice. This book is structured around practical design solutions, including research-based passive solutions for extreme climates. The title discusses passive and low-carbon cooling and heating and natural ventilation, life cycle assessment, and life cost analysis. This book presents examples and case studies, from innovative low-tech to high-tech approaches covering a wide spectrum of climate zones, to show lessons learned and proof of concepts. Vulnerable groups of people such as climate refugees are discussed, alongside how vernacular architecture can help introduce practical methods into low-carbon building practices. This book presents theoretical and practical coverage of circular design for zero-emission architecture and building, in relation to the global challenges of climate change and extreme weather.



Slovene Vernacular Architecture, Some Outstanding Economy Objects

Borut Juvanec



Borut Juvanec

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Introduction

Architecture is the sum of the requirements of the user, the possibilities offered by nature and the capacities of the builder to harmonize these two categories to the maximum possible extent.

The requirements of the user, who is also normally the investor, are the desires, needs, of a person who knows what he wants, who knows what it will be used for and what not, who can invest in only as large a construction as he needs and that he can maintain.

The possibilities of nature are the circumstances that allow the use of materials, their working and technology and, of course, the use of the results, i.e., the architecture itself. It is thus natural material or material which man has processed in such a way that he improves it (Oliver 2003:12) – for example fired clay instead of raw clay, protected timber instead of bare wood etc.

The building is the element that enables use of the possibilities and inclusion of all obtained knowledge, the heritage of our forebears and foreign experience, in the composition of a house that serves a specific purpose. Form is not a negligible element in this: and a well-proportioned granary or cellar, or a well or a bench, is not set prominently to brag but because it functions better there: today this is called sensible

spatial location. And function is a crucial element of the composition of the whole. A well-designed bench gives the viewer an aesthetic experience, adds a dimension in the field of culture. Mere durability is never intended.

It is a qualitatively higher type, it is culture. This design culture is on an enviably high level in Slovenia, whether of economic facilities, functional products or the framework for human life: a house. The sum of construction knowledge, craftsmanship, art – each element individually and all together – of what is intended for personal use, which a man has built for himself, is vernacular architecture.

Vernacular architecture is the fruit of an unschooled but intelligent worker with a great deal of experience, for whom building was not a profession. He gained guidelines and basic ideas as an inheritance. He enriched this with his own knowledge, experience and with his own instincts, identity (Juvanec 2004:19).

A vernacular house is actually a house that is the result of the user: his desires, needs and possibilities.

It was formerly called folk, anonymous, local architecture. The devil of it is that folk architecture is not always merely the fruit of folk and is not always intended only for folk. It is not always anonymous, when the builder is known. It is local, patriotic, but these designations can no longer be used today.

Vernacular architecture does not have trends, paths or exemplars. It has no grand aims. It is simply functional. Why then is it good? Because it has survived, because it has existed and continues to exist today. All the bad architecture fell apart centuries ago. What is left is the fruit of experience of centuries, the result of a heritage that it helps to build and is unburdened with rules, recipes and dogmas. It has no recipes, though it has rules that enable work and ensure that the result – the architecture – will be functional, durable, practicable, and aesthetic into the bargain. In its original form, aesthetics is only a reflection of the interior, a reflection of function. In this sense, aesthetics is only the cover of the essential interior, which shows the reality, the real content.

No detail of farm architecture is »ad hoc«, without reason. Not even the decoration: each incision has its meaning, each opening serves some purpose, a decoratively cut rafter has a longer life span because of this decoration. And just because of that, it has the »right to be«, as the French say. A peasant farmer couldn't afford liberal details unless there was some reason for them. The reason was quality. Aesthetics is in itself quality of a higher level. Farm architecture is rough, simple, but sincere, and thus of higher quality

and more durable than that which is the fruit of knowledge and experience obtained in schools, which is the work of professionals.

Decorations appear on stone built walls that are no longer essential, and these decorations copy some stylistic marks. Some elements are recorded anew: combinations occur with existing, characteristic local architecture, local materials and working. New, cheap and too cheap executions are introduced, which are expensive to maintain, have a shorter lifespan than the totality, and typically they are actually falling apart in our own time, disintegrating, demonstrating that vernacular architecture, some two hundred years old, is nevertheless right and is better (Juvanec 2009).

Slovenia

Slovenia is a European country, geographically small, but rich and big in its culture. Historically it was a part of great political agglomerations: Roman Empire, Napoleon's France, the Austro-Hungarian Monarchy, but very far from the political centers as Rome, Paris or Vienna. Typical characteristics have been preserved mostly in the countryside, as vernacular architecture. This heritage, as a product of unschooled but not unskilled masters, still exists in Slovenia, and some of it is still in use.

The towns are more connected to the capitals, with more funds and rich buildings, castles and churches have been built by specialists from abroad. The countryside has remained the same for centuries.

The variety of the objects close to the homesteads is extremely heterogeneous by composition, construction, materials, shape and use. Still existing buildings are as follows: homestead, dwelling building, barn, stalls, granary, kozolec / hayrack, maize shed, drying hut or kiln, waterwell, mills – driven by water, wind or wood gas, shrine, belfry, hiska / stone shelter, icehouse, cellar, herdsman hut, beehive hut, hunters tower, walls and terraces.

There is no common typology. Slovenia can be divided by materials: stone - Alps and Karst, clay - Pannonian plane and East, and wood - Central Slovenia and South.

Some objects, typical for Slovenia

Kozolec / Hayrack

A kozolec (plural kozolci) is a free-standing, open, wooden and always covered device for drying and storage. While wheat was formerly stored and dried in

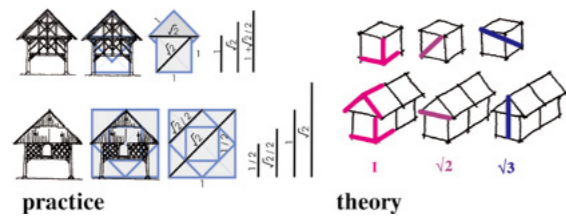


Fig.1: Kozolec / Hayrack
© The author

it, it is now only used for hay and other products, also corn and maize.

In central Slovenia and above all in Gorenjska, there are most elongated kozolci - around Škofja Loka, they can even be as long as 24 bays. While a low kozolec is the most recent form, the double kozolec is the most characteristic, with the most derivatives in its design (Juvanec, B 2007:45). There are thus two types of double kozolec: those above the river Sava and those below. Those above are slender, below are stocky.

A double kozolec is a composition of two gables and at least one internal bay. The gables have brackets, a relatively dense pattern of crossing beams, which primarily resist the wind, prevent the contents from falling out and, with their depth, create shade, which maintains as constant a temperature as possible, which is very necessary for both wheat and hay.

The essence of the erection of a kozolec is that it is longitudinal to the wind and transverse to the sun's rays.

The roof of a kozolec is always symmetrical, always at an inclination of one to one or 45 degrees, almost everywhere - except with new, small kozolci - it is hipped. The hip derives from the thatched roof, by which the problem of wind in the gable is solved. Sadly, there have long been no more thatched roofs.

The most important element of construction of a kozolec is bound to a square and its diagonal. Insofar as the sides of a square equal one, its diagonal is the square root of two. We learn this in primary school and it may seem too much learned. With a kozolec it is essential: it simplifies construction and, with simplicity, prevents possible mistakes. The angle created, 45 degrees, is also essential in details (Juvanec, B 2007:67), since the construction principle of a kozolec is in the cutting, and beams mainly have a square profile.

A kozolec is today too big, too clumsy and too expensive. As the only Slovene architecture that we know (May 2010: 67), however, it represents our culture, which developed over many centuries and always in the order by which it was received with heritage. Not by recipe: each master added something

of his own, but within the framework of rules created by nature, by the materials, by need. So all kozolci in Slovenia are uniform but no two are identical. A kozolec is a monument to the culture of our nation.

On the other side of the Italian border, there are kozolci with roofs with a gentler slope, since they are covered with barrel tiles. Because of their erection on banks, they are relatively narrow and high and the beams also have a thinner profile. They stand on Slovene ethnic territory but on the other side of the borders. In Carinthia (Austria), kozolci / hayracks were almost all destroyed by fascists - as Slovene national symbols. Kozolci are today still in use.

Apiary

Bees live in hives, which they divide into compartments with wax. They usually find a space in hollow trees, so that they are at least partially protected from external influences.

Apiculture is an agricultural activity, in which man cares for bees and makes use of their produce: honey.

An apiary is an object in which bees are raised.

Man developed a simple hive and shaped it into something handier: in Yemen, for example, into the shape of a hanging swarm, in Malta a clay pipe, in Spain a cork package.

Today a rectangular frame is used, in which the bees make combs into which they carry honey. It must be possible to inspect these frames: they must be taken from the hive for examination and for help with

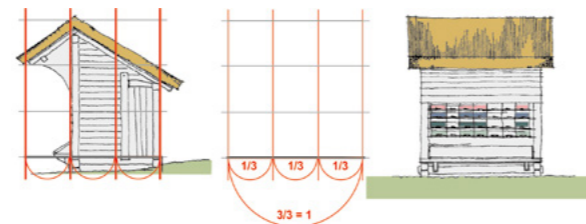


Fig.2: Apiary © The author



Fig.2a: Apiaries are in Slovenia very important, not only as economy, also for its culture (apiary near Radovljica). © The author



Fig.3 Stone shelter (Slovene: hiska)Hiska on the mountain Trstelj. Entrance elevation and cross section.© The author



Figure 3a: Stone shelter 'hiska' is dedicated to the shepherd, but at least two of them can seat there.© The author

disease and, of course, to take the honey.

Individual hives were formerly laid on shelves below the eaves of a house but they are difficult to reach there. The bees in such hives had normally to be killed to be able to get the honey.

An apiary is therefore kinder to the bees, and above all to the beekeeper.

The architecture of an apiary is simple, simplified to the utmost: the apiary is enclosed in a cube (the width, length and height are the same): it has a body with the hives and an interior section for the beekeeper, in front an overhanging roof. So in terms of depth, a Slovene apiary is divided into three equal parts (Juvanec 2010). All the outside dimensions are the same: they are all 'one' - length, height and width. Composition of the object is catch into the cube.

Cross section: it is divided by three thirds. The first one is open, but covered area for the bees, the second one is place for the hives, and the third one is place for the beekeeper.

Construction has only one, central positioned column and extremely economical construction.

It is a frame construction (Juvanec 2004: 20) and fully simplified. The front part of the body is most important, consisting of shelves, entrance boards (beehive ends) and curved overhanging roof.

The shelf in the lower part carries a board, which the beekeeper directs towards the sun, so that rising air helps the laden bees to the entrance. Each bee

belongs in its own hive: if it goes astray, the rightful residents kill it as an intruder.

The entrance for the beekeeper is from the side, so that he can reach the hives and inspect them - except with stone executions, in which the side walls are filled and supporting.

Beehive ends here are coloured, painted, for the bees to find their entrance, though this is more an expression of the beekeeping culture than need. Bees, in fact, have limited vision: they only see some colours (they see red, for example, as black). So the paintings on apiaries are only an expression of human imagination. Beehive ends in Slovenia are an important part of the national identity.

An apiary in the landscape is not just an important economic and ecological object (Juvanec 2003:205), it is a cultural value and an expression of the high culture of man to himself, to others and to the environment (Juvanec 2013).

Stone Shelter - 'Hiska'

In the mountain pasturage, or transhumance, typical objects for shepherds (staja or stan on Velika planina) are most important. Staja was originally oval, with a square wooden structure for the herdsman, and always stands on the level. The large shingle roof is important. In the Julian Alps, herdsman's huts are small, set into the slope and often on wooden pillars, under which the animals are kept. These always have a rectangular groundplan and normally rest on pillars, which provide protection for the stock.

Hiska in the Karst region, rich with the stone, means little house and it is used as an expression for stone shelters in general. Shelters here are exclusively for herdsmen, elsewhere also for livestock (for example for pigs on Malta and in Extremadura, for sheep in Sardinia, for goats on Elba, for bulls and for horses in Minorca), and in some places there is an individual shelter for the herdsman, with a surrounding enclosure for the livestock.

Stone shelters in Slovenia have a number of names. The most described is called a herdsman's 'hiska'. On the central Karst, the name is usually 'hiska', in the vicinity of Lokev this is 'siska', in Podgorški Kras, it is 'kutja'. It is interesting that there is no Italian word for 'hiska' (Guacci 1982: 324): local inhabitants on the pastures used the word 'hiska'.

A characteristic of a hiska is that it is a herdsman's shelter, intended for protection against the wind and cold. So it often has a hearth, normally located by the entrance so that it prevents the ingress of cold air. A curtain of warmth is thus arranged so that there

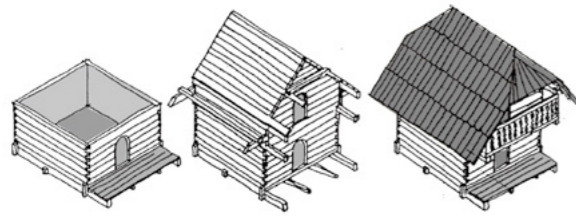


Fig.4 Granary
Wooden granary in Logarska dolina (Logar Valley) is important because of its self – carrying construction, without the timber. Covering material – shingles lay on the body directly. Body itself serves as a perfect warmth isolation, a thermos system.
© The author



Fig.4a Granary on the Mountain Pohorje has cellar, living room and attic © The author

is access for cold air on the other side of the door opening and the smoke exits above the hearth. There is no visible chimney.

The only fittings of a *hiska* are stones, some twenty centimetres high, for sitting. Sometimes there is also an embrasure for storing small things and, of particular interest, are deep embrasures (even up to three quarters of a metre) for tools. The construction is in principle corbelling, in groundplan mainly circular or a shape close to it.

Corbelling is the laying of layers by which each subsequent layer overlaps the lower one, right up to the capstone. This can only technically be executed properly in split stone: the origin is confirmed by constructions more than eight thousand years old (tombs on the border between Yemen and Saudi Arabia from the sixth millennium BC, *nawamis* from Sinai from the fourth, *Hal Saflieni* on Malta from the third: Juvanec 2016: 14). The constructions, although one is not aware of this, are built with the aid of an equilateral triangle, the height of which is half the square root of three (Juvanec 2011c). This mathematical expression, though, is simpler than one would think: such a triangle can be made from three sticks of equal length. This is also the simplest herdsman's game.

Because of the hard, unworked stone, *hiskas* here

are not uniformly formed irregular cupolas – as for instance elsewhere around the Mediterranean. Many *hiskas*, above all *siskas*, rest against large solitary rocks.

Granary

A small object, granary is normally an object, in which grains of wheat and also meat, in short food for people, were formerly stored. So the granary always stands away from the residential house: if the house burns, food at least remains, and vice versa.

A granary is actually widespread throughout Slovenia, with the exception of the northeast, where a storehouse for food has a slightly different content, technology and, above all, form: primarily this is a 'cellar'.

A granary can be wooden, as in Dolenjska, or stone built in the lower part and wooden above, for example in Gorenjska and the Tolmin area, while the central belt has a residential house with cellar, in which the cellar with higher humidity is for field crops and that with lower humidity for wine; and cereal is normally kept in the wooden part of the house, in the annex.

Completely stone built granaries are of more recent origin, which show design influences from elsewhere in the world. In the Alps they are painted (*Potoki*), in the Vrhnika area they are vaulted, in Notranjska they are high and in the Idria area they are large, with vaulted galleries along the length of the building.

The northeast has mainly 'cellars', which may actually be cellars or special objects, including those that are not below ground but above it, with lots of ventilation. A loft is used in some places instead of a granary, when the grain is spread on the floor (*Gancani*), and in long Pannonian houses, grain was stored in rooms behind the living quarters, in wooden chests.

Meat driers are particularly important elements. It was first smoked, in the black kitchen meat was dried in the attic, hung on string so that mice could not reach it. The next stage was wooden driers, a cupboard made of slats and a steel mesh to keep out rodents.

Under the influence of Koroska, where granaries are common and are an important element of a farmstead, three-storey granaries can be found on the edges of southwest Pohorje: with cellar for drinks, a central part for grain and meat in the loft.

Above all in Dolenjska, a granary is also bound to the retirement unit, in which the elderly and infirm maintained the granary, in which they also lived. Field crops were stored in the lower part, cereals and meat above, and hay was stored in the loft for heat insulation. They lived in the central part, both in Dolenjska and on Pohorje.

A Karst house, as an element of a farmstead, has a built-in granary but communal village granaries are more interesting. They are still preserved because of their massive stone construction. They consist of an underground cellar and a raised upper storey, reached by outside stairs. The windows are small, with an iron mesh, doors have a vaulted frame. The roof is always stone.

Communal granaries always stand in the middle of the village, normally very close to the church, in some places within a stone wall. In Dolenjska and Bela krajina, the communal or neighbourhood granary is separate from that of the church. While the communal one was something of a social institution, which evened out a fall in product in bad harvests, that of the church was based on collecting taxes for the church, above all an economic basis, as income for the church. Church granaries thus had a bad reputation. This was clearly not recognised on the Karst, since the designations 'church' and 'communal' had the same meaning.

Needs

Existing architecture cannot be exposed (in all the qualities) in museums, not even in open air museums, because of the abandonment and degradation of original places, change of installations in that environment, and creation of new ambients (with other exposed objects in the museum).

New high tech technologies open new ways for creating modern forms of presentation. Transport facilities enable convenient accessibility. Local people have to be informed by professionals, to be proud of their heritage, and to be able to make their own presentations on a very high level.

Visitors must have the possibility to choose their selection by wishes, needs, economic possibilities, time, weather and convenience for the highest satisfaction.

Conclusions

There are several possibilities in researching culture, especially architecture: homesteads, outbuildings, wells, belfries, churches etc. All these objects are part of rural culture; they were once part of and could again be used in the village economy today.

All these activities need information, restoration, infrastructure and relevant presentation. A concentrated presentation of architecture in museums can only be done with graphic material and models; in open air museums as original buildings but the problem is the landscape – all open air museums create a new environment, ruining the typical aspects

of originality and authentic locations. Objects in their original places, in original use and shape are authentic but difficult to reach, they are far away.

An open air museum has two main difficulties: destroying the original environment, and making a new ambient. Its environment cannot be authentic; it has a new composition, new relations to other objects, includes new authorship, designed by professionals, today architects, and is thus against all the principles of ICOMOS.

A virtual museum uses all the possibilities of high technology (smart phones, tablets, GPS devices and computers, wire and wireless connections, wi-fi and Bluetooth).

This type of presentation technology allows a choice of professional and laic visits, with a wide choice of types of visits, as well as the time provided, traffic capacities, stage of interest (children, passing visitors, regular and demanding visitors, professionals), all kinds of traffic capacities and languages.

The use of smart phones, tablets, GPS devices in the car and in phones is nowadays a reality and opens many possibilities in practice.

A result of the project would be linking local people, specialists and the lay public, religions, even the economy. It stimulates craftsmanship (with visits, shopping and sharing knowledge – cooking for instance and harvesting special vegetables, revitalization of old, forgotten crafts like carpentry, sewing, stitching), education (children's playgrounds, workshops, summer schools, connecting and activating the young and older people in retirement homes, nurseries), presenting and developing culture (local choirs, orchestras, performances – even through individual guiding activities). It stimulates economies: agriculture, shopping, hotel possibilities, restaurants, hiring companies, sports guides, medical and wellness activities – by activating local employment.

Such a museum stimulates individual activities of visitors, their choice and adaptability, their self-awareness and satisfaction. It is important for local authorities through spreading knowledge of small cultural centres, with results in local, forgotten and abandoned economies. The main result would be the discovery of the small, hidden and forgotten heritage, now known only to the older people, local specialists and rare professionals. Successful economy is just a plus point.



The Historical Value and Contemporary Role of Vernacular Wisdom

Taking Zengchong Village in Guizhou Province of China as an example

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1 The Traditional Contradiction Between Human and Nature in Dong Villages of Guizhou Province

The Dong village in Guizhou province mainly refers to the settlement area inhabited by Dong mi-nority with rice farming as a living which is formed since Ming Dynasty and distributed in the southeast of Guizhou. The Ganlan structure residential buildings, drum towers, wind and rain bridges, and rice terraces with Dong culture features are especially unique in vernacular architectures, and formed a unique regional cultural phenomenon, having a vital value in Chinese vernacular architecture. 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.

1.1 The Characteristics of Natural Conditions

Natural Environmental factors such as climate, soil, water and topography decide people's choices of agricultural livelihood types as well as the location and development of settlements.

- (1) The Limited and Scattered Cultivated Land
- (2) Abundant water
- (3) Dense Forests

The three factors mentioned above are the main natural environment of the Dong settlement in Guizhou. Also, they are the inevitable basic conditions for its formation and development.

1.2 The Settlement Formation Characteristics

Hundreds of years ago, the ancestors of several ethnic groups migrated from the surrounding areas to Guizhou, where they gradually settled down in forms of village during the process of farming or seminomadic production. Blocked by karst Plateau Mountains, each settlement is relatively closed and stay in self-governmental condition over a long history. So it forms the distribution characteristic of "scatter vastly and settle intensively in small area" in the process of migration and settlement (Zhou 2016), and help shape, develop and inherit their own different cultures to make a diversified and unique settlement landscape. Today, the land of southeastern Guizhou is home to many ethnic mi-norities such as Miao, Dong, Han, Shui, Buyei and Yilao, and Miao and Dong are the majority (Figure 1). According to the cultural characteristic difference, there are settlement types such as Dong settlements, Miao settlements, and Tunpu settlements.



Figure 1 Location of Guizhou Province and Distribution of Miao, Dong and Buyei People in Guizhou province (Source: outcome of Zengchong Chinese-French Work-shop)

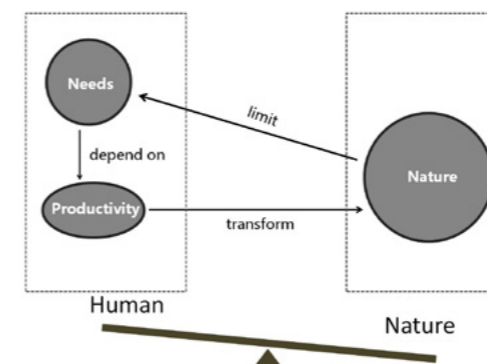


Figure 2 The human-nature conflict of "weak human and strong nature" © The author

1.3 The Human-Nature Conflict Features of "Weak Human and Strong Nature"

The development of rural settlements is a dynamic evolution of natural utilisation, where the relationship between human and nature is interdependent but unequal in status and function. In the harsh mountainous terrain and karst landform of the southwest plateau with the small and scattered land, what confronts the initial Dong is the human-nature conflict of "weak human and strong nature" (Figure 2) which means the productivity is underdeveloped and compared with transforming the nature; nature imposes greater restrictions on human beings.

2 The Traditional Venacular Wisdom of Dong Village in Guizhou Province—Taking Zengchong Village as an Example

Zengchong Dong village is located in the northwest of Congjiang County of Guizhou Southeast autonomous prefecture, and lies in "Nine Dong" area which is junction of Guizhou, Hunan and Guangxi province. The village is located on the river valley flatland between mountains where the terrain is gentle and it has been more than 600 years since its establishment. Zengchong is embraced by green mountains and surrounded by Zengchong River originating from Tuo Miao Mountain, from west, south and north three sides. A delightful landscape has been formed consisted of natural landscape, Drum Tower, Wind and Rain Bridge, barn, Ganlan dwellings, theater stage, Sub-cellar Housing. Within the village, the water channels are criss-crossed, the ponds are densely covered, the lanes covered by bluestone slabs are shuttled between the dwelling sloping roofs, and the drum tower stands in the center of the village, which is an excellent example of perfect combination of ethnic architecture and natural environment in the Dong gathering area. Through cultivating farmland, building houses, setting up villages and regulating self-growth by means of its own system, the ancestors of Zengchong village solved the development problems and made full use of traditional vernacular wisdom on coordinating traditional human-nature conflicts.

2.1 Vernacular Wisdom of Zengchong Village Meeting Physiological Needs

The vernacular wisdoms used in Zengchong village in getting food, water, nature resources, building dwelling and basic facilities for living are as follows:

- (1) Compound Agricultural Production System

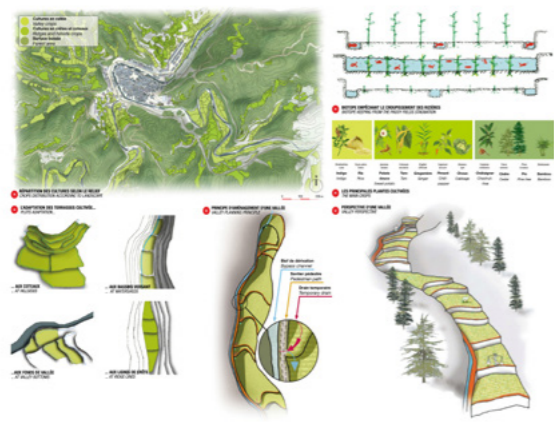


Figure 3 The terrace system (Source: outcome of Zeng-chong Chinese-French Workshop)

Throughout the world, farmers, herdsmen and fish-ermen utilise local natural resources in particular ways that integrate conditions of the land, its hydro-logic system and climate conditions across several generations to create, develop and maintain some specialised agricultural production technology that forms a unique ecosystem(Zhang and Stewart 2017). Zengchong village developed a compound agricultural production system (Figure 3).

(2) Highly intensive living space

In order to strike a balance between production and life, Zengchong residents have also used wisdom in the selection of village site, layout and residential construction to a large degree.

First of all, the location of village is chosen surrounded by mountains and waters, founded on the open wide flat land between them.

Secondly, in terms of the overall shape, the buildings of Zengchong village are distributed along the river and the linear characteristic of inner layout is obvious .

Thirdly, the houses in Zengchong village are all made of locally grown fir trees, and most of them are Ganlan buildings .

(3) Survival Skills to Make the Best of Every-thing

Zengchong people have also developed a set of in-telligent survival skills for the basic life. They make houses, granaries and coffins out of the local fire wood; they cook with wood from the moun-tains; they weave bamboo basket, sickle basket, dustpan and other living production tools with bamboo and rattan; they make natural "water pipes" with bamboo tube to channel the mountain springs and rivers nearby to the house or rice field rely on the terrain to get

nature "water tap"; they pave an-cient lanes and canals with stones nearby; they make clothes through weaving cotton into cloth then dye them with indigo grass (Figure 6). Tradi-tional handicrafts transformed natural resources in- to all kinds of goods necessary for the daily life which established an organic recycling mode of re-sources for a better living (Zengchong workshop).

2.2 Vernacular Wisdom of Zengchong Village Meeting Safety Needs

With complete basic elements of survival, a long-term stable development of settlements depends on security of food, the resistance to natural disasters, the prevention of man-made disasters such as for-eign enemies, and fires.

(1) The Safeguard of Food Security -- Barn

Food security is of vital significance for houses can be rebuilt when they are burn down, but people will starve if food is burn down. It emerges as a tough issue to figure out the way to preserve food and avoid loss. Barn is the solution given by Zeng-chong. Barn, a rice-storage building, is usually built upon a pond for the purposes of fire- prevention and rat-proofing (Figure 4).

(2)Flood Control -- Micro-Topography Adjust-ment

Zengchong village is embraced by Zengchong River on three sides and in history floods often



Figure 4 Barn upon pond (Source: Cultural Relics Pro-tecton Center of Guizhou Province)

occur, re-sulting in the loss of villagers' property. According to the relevant historical research, Zengchong vil-lage built flood bank and docks by four families in the Republic of China. In addition, it can be seen in the east-to-west section (Figure 6, A-A section), the west is close to Zengchong River which is lo-cated in the low terrain while the east is near the mountain that stands on a relatively higher terrain. Based on the mountain slope, ancestors constructed a series of flat space for building houses, so that water can flow freely from east to west for the drainage and canal circulation. In the south-to-north section (Figure 6, B-B section), both sides are connected to Zengchong river. After the reconstruc-tion, the village is high in the middle and low in the north and south with drum tower standing in the top of the centre which is also for the central water to be drained into river smoothly, saving the village from the floods caused by heavy rain and rising wa-ter (Zengchong workshop).

(3)Fire Prevention System - The Role of Ponds and Canals

The southeast of Guizhou is rich in plant species, forest resources and vegetation so that fire happens easily. Also, the wood-made and intensive houses for the sake of land maximum utilisation may get the whole village fire-stricken instantly whenever a fire hits. In response to this lingering problem, Zengchong people use their wisdom to build a ponds fire prevention system of their own (Figure 5).

2.3 Vernacular Wisdom of Zengchong Village that meets the Needs of Communication, Respect and Self-realisation

(1)Social Interaction and Self-Management

Due to the severe living environment, Zengchong has reduced the living area as much



Figure 5 Ponds located in the outside from Ming Qing Dynasty to the Republic of China (Source: outcome of Zengchong Chinese-French Workshop)



Figure 6 Public space and activities in the village (Source: outcome of Zengchong Chinese-French Work-shop)

as possible, narrowed spacing between blocks and planned the housing site densely in terms of intensive land use. But people also make full use of the corner space such as ponds, porches and roadways in a wise manner and many daily activities take place in these spaces (Figure 6). For example, traditional indigo dying activities naturally occur in front of the pond and the porch. At the same time, these spaces are also the space for daily social interac-tion.

(2)Religion Belief

During the long-term historical development, Dong people formed their own unique cultural beliefs. Dong people uphold the idea of advocating nature and equality of life. They believe that the heavens and the earth are spiritual and everything in nature is considered to have spirituality. Forests, water sources, rice fields and people are integrated. In the belief of Zengchong people, the trees, the forests, and the land are all infiltrated with spirits and natu-ral energy. Therefore, in addition to the Drum Tow-er, the Stage, and the Wind and rain bridge, Zeng-chong also has sacred space such as Sa Altar which is worship for the old grandmother and Temple of local god of the land for people to be in awe of the nature.

(3)Identity

On the whole, the sufficiency of public space with rich functions promotes the inheritance and the con-tinuation of traditional cultural regulations, such as paying for sacrifices, speaking banquets for happy events or funerals, etc. and strengthens the collec-tive emotions and memories. Personally speaking, the construction

of public space endows individuals with the right to be evolved in the public space, gain recognition and a sense of belonging in the collective society and achieve psychological comfort and sublimation. As a representative of the Dong culture and the spiritual and cultural centre of Dong people, Drum Tower not only provides function of public communication, but also symbolizes primitive worship (Figure 14). It also virtually forms the Drum Tower identity and the family name mark.

3 The Value and Content of Vernacular Wisdom

3.1 Vernacular Wisdom Is to Coordinate the Conflicts Between Human and Nature in Rural Settlements

In a society with different levels of productivity, human beings have specific techniques and methods for making a living and form their specific ways of making use of nature. Pfaffenberger pointed out that to create and use a technology is to humanise nature; it is to express a social vision, create a powerful symbol and engage ourselves in a form of life (Pfaffenberger 1988). When a balance is achieved between human needs, productivity levels and nature, the relationship between human and nature is in a state of balance. However, if the balance is not achieved, there will be conflicts between human and nature and the vernacular wisdom is for coordinating them.

3.2 Contents of Vernacular Wisdom from the Perspective of Human-Nature Relationship

From the perspective of human-nature relations, we can sum up the content of vernacular wisdom including the following aspects:

(1) Coordinating the Conflicts of Human's Phys-

iological Needs with Nature under Specific Productivity Condition;

(2) Coordinating the Conflicts of Human's Safety Needs with Nature under Specific Productivity Condition;

(3) Meet Human's High-Level Needs of Communication, Respect and Self-Realisation under Specific Productivity Condition.

3.3 Vernacular Wisdom Is the Core of Rural Heritage Conservation and Inheritance

Different from the rural heritage conservation method before which put heritage value as the core and separate tangible heritage and intangible heritage as two different parts, it is a new view and method for rural heritage conservation to reveal vernacular wisdom system of village from the perspective of human-nature relationship. Starting from identifying the contradiction between man and nature, this method analyses the vernacular wisdom as the content, develops the contemporary vernacular wisdom as the core, constantly explores the balance of human and nature relations, and eliminates the opposition between conservation and development which needs urgent research now.

4 Vernacular Wisdom— The Core of Heritage Conservation and Rural Revitalisation under New Human-Nature Conflict

4.1 The New Human-Nature Conflicts in Dong Villages of Guizhou Province

With the change of human needs and the improvement of transforming nature ability, human initiative is strengthened under the anthropocentrism urbanisation trend. Human

beings are deemed to be the centre of the entire ecosystem and all other beings are used as tools to promote human survival and development. The development idea in the industrial era is the concept of anthropocentrism which counterposes human against nature. Under this concept of urban development, people set the target of controlling and dominating nature instead of working hard to understand the "law of nature" and living in harmony with it, and this idea has also been brought into rural planning. The relationship between human and nature changes from "weak human, strong nature" to "strong human, weak nature". (Figure 6)

First, as productivity increases, human beings are less likely to be constrained by nature: foods can be transported from far away, household goods can be purchased online and building materials are no longer limited to the woods in the mountain.

Second, despite the increase in productivity, people's new demands have never been met. The issues of infrastructure, educational resources, medical resources, public facilities, fast transportation and employment of modern society have never really been resolved in rural development.

Third, young people go out to work and bring in foreign culture, production methods and life style, which create new conflicts with local natural conditions and culture and leads to subtle but significant changes in social interaction and social relations.

4.2 The Hidden Danger behind Strong "Top-Down" Intervention under the New Human-Nature Conflicts

In Guizhou province, each listed traditional villages have performed comprehensive environmental re-mediation. However, from the perspective of implementation effect, the urbanisation development method of constructing domestic sewage treatment facilities used in villages was proved to be ineffective. Besides, the return on the high costs of human, financial and material resource was very low. Due to the lack of the localisation of policies under a very limited natural environment and a unique social structure, the objective needs of the villagers, such as employment, public service facilities, economic development and etc, were not met and the vernacular heritage was destroyed. Therefore, the villages in Guizhou province present the results of polarisation due

to the different forces in "top-down" intervention: villages with large external investment show obvious over-development with "strong human, weak nature" status, such as Zhaoxing Dong village; and a large number of villages headed to decline with extremely "weak human, strong nature" status because of the lack of external intervention.

4.3 New Vernacular Wisdom Required under the New "Human-Nature" Conflict

From the generation context of vernacular wisdom, this paper proposes a path to develop new vernacular wisdom from three aspects:

(1) "Demand Management" of Human Is the Premise of Developing Contemporary Vernacular Wisdom

(2) "Participatory" Planning Is The Path of Reflecting Contemporary Vernacular Wisdom

(3) "Localisation" Policy Is Guarantee for Implementing Contemporary Vernacular Wisdom

4.4 Conclusions

Although the traditional vernacular wisdom we observe and analyse in the case of Zengchong Village plays a very important role in dealing with traditional human-nature relations, it is not perfect and must change with the changing background of social economy of the times. Similarly, Maslow's hierarchy of needs also has certain limitations because human needs developed along with society economic development too. The main feature of vernacular is corresponding to the situation and constantly adapting itself and its constant core is coordinating the contradiction between human and nature. Therefore, we review the vernacular wisdom of Guizhou Dong village today, not only to analyse its historical and cultural values, nor to copy such traditional wisdom, but to appeal how contemporary people can treat valuable natural and cultural resources better today, how to manage and meet various needs under new contradiction of human and nature in order to explore the contemporary vernacular wisdom for the sustainable development of rural heritages.

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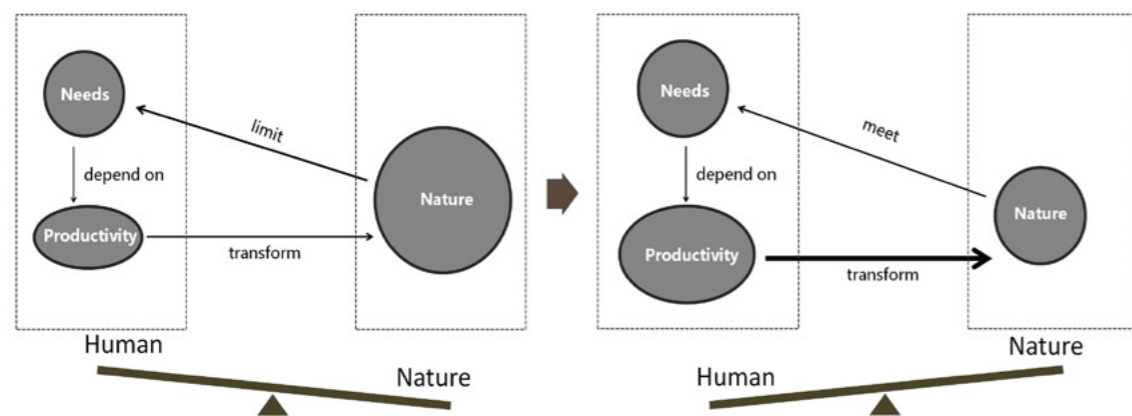


Figure 6 The change in the relationship between human and nature © The author

Honorary Member

Lena Palmqvist, from Sweden



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Teaching at University of Gothenburg on Built Environment and Cultural Heritage, 1977-79.

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Archaeology:

Member of the staff at The Joint Istanbul-Chicago Prehistoric Project at Cayönü Tepesi in Southeastern Turkey, 1972

Archaeological Excavations in Turkey, Italy, Greece, Germany and Sweden 1970-72.

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ICOMOS Sweden/Boardmember 2009 – /CIAV, Swedish expert and voting member 2003 -

/CIAV vice president 2007-2010

Lillehammer museum Norway, 2016 –

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Education Background

Degree of Bachelor of Arts, BA, with Supplementary Programmes in North European Archeology, Classical Archaeology and Cultural Anthropology/ Ethnology at the University of Gothenburg, 1974 and 1981.

Studies at the Swedish Archeological Institutes in Athens and in Rome 1974.

Corso Internazionale di Prospezioni Archeologiche, Fondazione Lerichi, Roma, 1975

Studies in Architecture at the Royal Academy of Arts, Stockholm, 1976-77

Experience

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Head of Research Department, Nordiska Museet, Stockholm 2002-2018.

Projects

Cultural Heritage and Architecture

“Swedish Homes of Coniferous and Deciduous Timber.” Article in Habitat. Vernacular Architecture for a Changing Planet, Ed. Sandra Piesik. Thames and Hudson 2017, pp. 379-381.



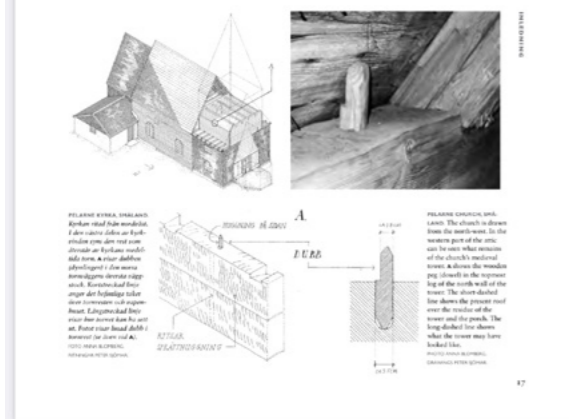
Cultural Heritage and Architecture



August Holmbergs byggnadslära (August Holmberg construction theory) 2006

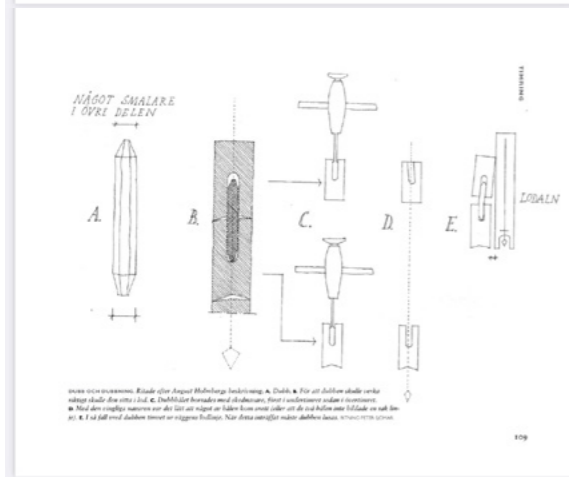
The knowledge of the art of Vernacular Architecture that was handed down from one generation to the next is acquired by working alongside older professionals. August Holmberg (1860-1949) master builder and carpenter from Blekinge in southern Sweden has shared his experience and knowledge in over 150 notes in the Nordiska Museet archives.

In collaboration with the Dacapo College of Crafts, the University of Gothenburg and the Nordiska Museet, Holmberg's texts were processed and analyzed.



Landsbygdens folkliga byggnadsskick. (Vernacular Architecture in Sweden) 1998

A survey and overview of Swedish Vernacular Architecture and the regional variations and characteristic features. Studies for the Cultural Heritage Program at the Swedish National Heritage Board.



Building traditions among Swedish settlers in Rural Minnesota. 1981. Nordiska Museet, The Emigrant Institute in Växjö and the Historical Dept, Uppsala University.

The project focused on an inventory and documentation of buildings from the early Swedish immigrants in Minnesota, to achieve a general view of the Swedish building traditions from the immigrant era and of Swedish influences in the 20th century's regional architecture.

From entrepreneurial system to textile industry, 1979/80.

Fieldwork and building survey in the project "From entrepreneurial system to textile industry in the Sjuhärad area in western Sweden." The Royal Academy of Arts/ Architectural section, 1979/80.

August Holmbergs byggnadslära (August Holmberg construction theory) 2006



Vernacular Architecture for a Changing Planet
Edited by Sandra Piesik

ames & Hudson



**BUILDING TRADITIONS
AMONG SWEDISH SETTLERS
IN RURAL MINNESOTA**

*Material culture — reflecting persistence
or decline of traditions*

Lena A:son-Palmqvist

1. Cultural Heritage and Architecture.
2. Landsbygdens folkliga byggnadsskick.
3. Building traditions among Swedish settlers in Rural Minnesota.
4. From entrepreneurial system to textile industry.



STUDIER TILL KULTURMILJÖPROGRAM FÖR SVERIGE

Landsbygdens folkliga byggnadsskick

Riksantikvarieämbetet

**LENA ANDERSSON-PALMQVIST
KONSTHÖGSKOLANS ARKITEKTURSKOLA**



**DECENTRALISERAD
TEXTILINDUSTRI**

FÖRLAGSSYSTEMETS UTVECKLING
I MARKS HÄRAD
UNDER SENARE DELEN AV 1800-TALEN