



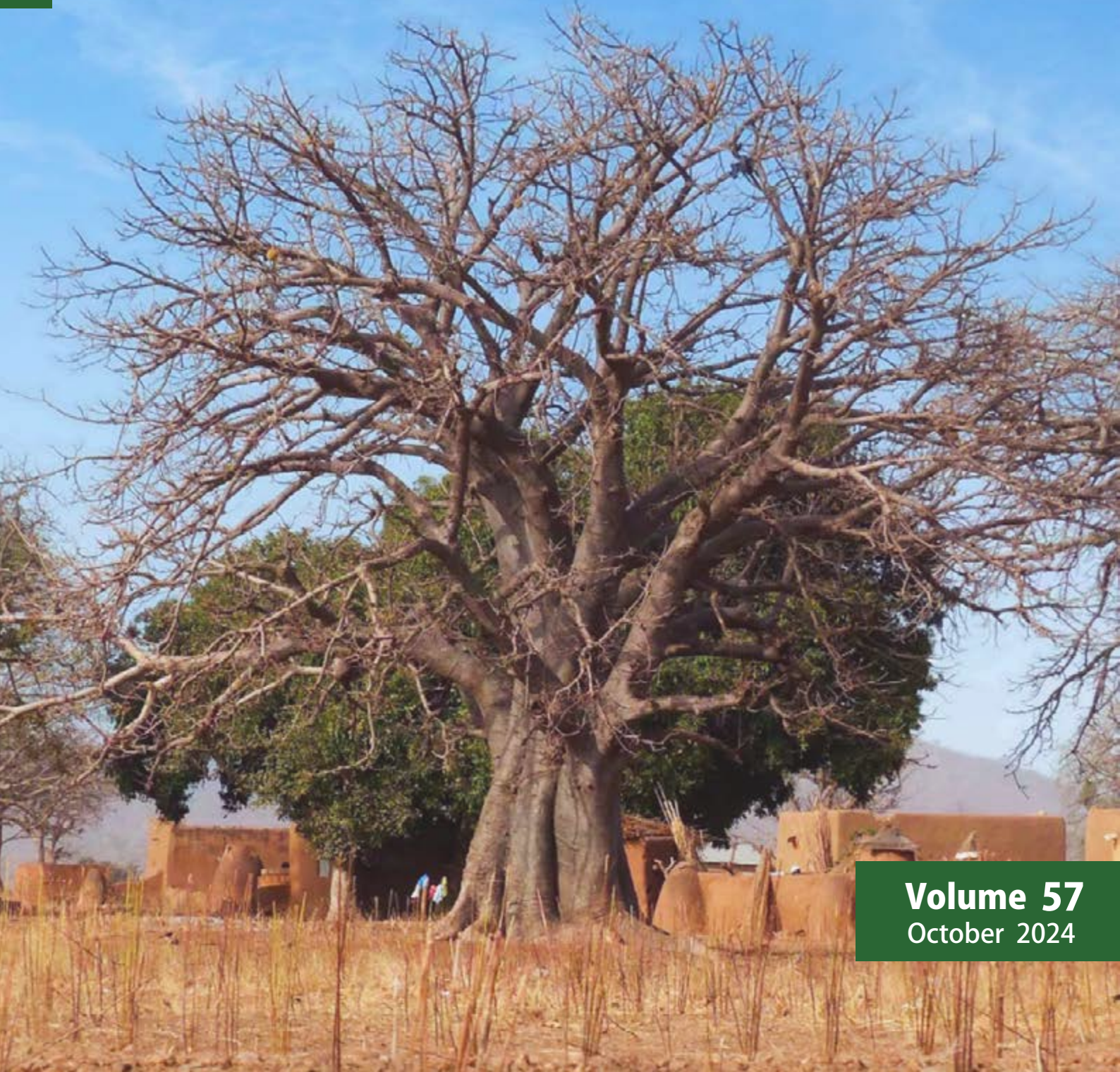
ICOMOS CIAV

International Committee  
on Vernacular Architecture

International Council on  
Monuments and Sites

# CIAV NEWSLETTER

QUARTERLY PUBLICATION



**Volume 57**  
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Kassen a habitat. Women working on their houses. ©Burkina Faso Architecture, Culture and Cooperation

Cover photo: Kassena habitat, Burkina Faso ©Same as above



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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.

The CIAV Web Café series is slowly taking shape initiating discussions on topics that are highly relevant to CIAV members, ICOMOS membership and cultural heritage professionals in general. The series are planned and moderated by Marwa Dabaieh, CIAV Vice President. By the time you are reading this newsletter, the second CIAV Web Café would have taken place with a lecture by Raymond Bondin with the title “Destroying a national identity. The problems of Palestinian heritage today”. The recording of the lecture and discussions together with the recording of the previous CIAV Web Café are uploaded on the CIAV YouTube Chanelle: <https://www.youtube.com/@CIAV-fy6pm>. Your comments, suggestions and recommendations for future topics and speakers are most welcome. The aim of the CIAV Web Café series is to add a platform for discussions and exchange of ideas and expertise among CIAV members and all colleagues who are interested in the field of built vernacular heritage.

I would like to invite emerging professionals from CIAV members to approach CIAV Bureau to support this initiative and to assist with improving the visibility and presence of CIAV on social media. We do hope to formalize the participation and contribution of emerging professionals in CIAV Bureau and the decision-making process. This has been proposed as amendments to CIAV By-

Laws, which will expand CIAV Bureau with priority to emerging professionals. Once we get the go ahead from ICOMOS Board, we will organize a vote on the amendments of the By-Laws.

I am very happy and excited to report to you on the great progress in the planning and preparations for Africa24 Conference which will be held in Swahili Pot Hub, Mombasa, Kenya from 25 to 29 November 2024. The event is promising to be a high-profile event with many partners, funders and supporters from around the world. Seven other ICOMOS international scientific committees and working groups are joining CIAV as well as ICOMOS Vice President for Africa, Chilangwa Chawia and Ishanlosen Odiauw, ICOMOS AdCom President in the organization of the conference. The work of Africa24 Advisory Committee has been championed by colleagues from the ISCs and WGs that are partners in the initiative. The ICOMOS Secretariat in Paris has been heavily involved and is giving the organization great support by signing memorandums of understating with many partners and by managing the financial aspects of the event. The conference website is live and the registration is still open: <https://africa24conference.org/>

Needless to say, Kenya is such an amazing country for us to explore in pre and post conference tours. However, due to the very small number of CIAV members who have confirmed their attendance, we are not organizing a CIAV post conference tour. Also, the CIAV Annual Meeting will not be

# EDITORIAL

held in Mombasa. It will be organized online in December and will be announced in due course. I very much look forward to meeting in Mombasa the colleagues who will manage to participate.

The collaboration with ICOMOS International Scientific Committee on Intangible Heritage (ICICH) is progressing with the leadership of Gisle Jakhelln and with the great opportunity that Shao Yong, CIAV Vice President, is coordinating to organize the first camp in China. Shao Yong is organizing this year a preparatory mission to the potential location of the camp. The aim is to hold the camp next year. The objective of the camp will be to test ideas on the documentation of both tangible and intangible attributes to the built vernacular heritage. The final aim of the initiative is to produce a toolkit for documentation of the built vernacular heritage. Any proposals and invitations for the second camp after the China 2025 camp are most welcome.

I cannot close this address without a word on the ongoing genocide in Gaza. This is the most documented genocide in human history. Despite the misleading coverage and wrong terminology used by the media, this is a genocide by an occupying force who is imposing a collective punishment on innocent civilian people. It is an ugly scar in the face of today's humanity. Our interest is the built vernacular heritage includes people because it is living heritage. Without the people there is no vernacular heritage. The war on Gaza must stop immediately.

I repeat the hope of my last address to you: Let's hope that the next CIAV Newsletter will come out to a much safer, and more just and peaceful world.

Yours,

Hossam Mahdy  
CIAV President



# EDITORIAL

**Hossam Mahdy**

Presidente del CIAV

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## Estimados colegas y amigos,

Reciban un cordial saludo de parte de la Oficina del CIAV y de mi parte.

La serie de Web Cafés del CIAV está tomando forma lentamente y está iniciando debates sobre temas de gran relevancia para los miembros del CIAV, los miembros del ICOMOS y los profesionales del patrimonio cultural en general. La serie está planificada y moderada por Marwa Dabaieh, Vicepresidenta del CIAV. Cuando estén leyendo este boletín, el segundo Web Café del CIAV ya habrá tenido lugar con una conferencia de Raymond Bondin titulada "La destrucción de una identidad nacional. Los problemas del patrimonio palestino en la actualidad". La grabación de la conferencia y los debates, junto con la grabación del Web Café del CIAV anterior, están subidos al canal de YouTube del CIAV: <https://www.youtube.com/@CIAV-fy6pm>. Sus comentarios, sugerencias y recomendaciones sobre futuros temas y oradores son bienvenidos. El objetivo de la serie de Web Cafés del CIAV es agregar una plataforma para debates e intercambio de ideas y experiencia entre los miembros del CIAV y todos los colegas que estén interesados en el campo del patrimonio vernáculo construido.

Me gustaría invitar a los profesionales emergentes de los miembros del CIAV a que se acerquen a la Oficina del CIAV para apoyar esta iniciativa y ayudar a mejorar la visibilidad y la presencia del CIAV en las redes sociales. Esperamos formalizar la participación y la contribución de los profesionales emergentes en la Oficina del CIAV

y en el proceso de toma de decisiones. Esto se ha propuesto como enmiendas a los Estatutos del CIAV, que ampliarán la Oficina del CIAV dando prioridad a los profesionales emergentes. Una vez que obtengamos el visto bueno de la Junta de ICOMOS, organizaremos una votación sobre las enmiendas a los Estatutos.

Estoy muy feliz y emocionado de informarles sobre el gran progreso en la planificación y los preparativos para la Conferencia Africa24 que se llevará a cabo en Swahili Pot Hub, Mombasa, Kenia, del 25 al 29 de noviembre de 2024. El evento promete ser un evento de alto perfil con muchos socios, financiadores y patrocinadores de todo el mundo. Otros siete comités científicos internacionales y grupos de trabajo de ICOMOS se unirán a la CIAV, así como al Vicepresidente de ICOMOS para África, Chilangwa Chawia e Ishanlosen Odiauw, Presidente del Comité Administrativo de ICOMOS en la organización de la conferencia. El trabajo del Comité Asesor de Africa24 ha sido defendido por colegas de los ISC y WG que son socios en la iniciativa. La Secretaría de ICOMOS en París ha estado muy involucrada y está brindando a la organización un gran apoyo firmando memorandos de entendimiento con muchos socios y administrando los aspectos financieros del evento. El sitio web de la conferencia está activo y la inscripción aún está abierta: <https://africa24conference.org/>

No hace falta decir que Kenia es un país increíble para explorar en viajes previos y posteriores a la conferencia. Sin embargo, debido al número

# EDITORIAL

muy reducido de miembros de la CIAV que han confirmado su asistencia, no estamos organizando un viaje posterior a la conferencia de la CIAV. Además, la Reunión Anual de la CIAV no se llevará a cabo en Mombasa. Se organizará en línea en diciembre y se anunciará a su debido tiempo. Espero con ansias encontrarme en Mombasa con los colegas que logren participar.

La colaboración con el Comité Científico Internacional sobre Patrimonio Inmaterial (ICICH) del ICOMOS avanza con el liderazgo de Gisle Jakhelln y con la gran oportunidad que Shao Yong, vicepresidente del CIAV, está coordinando para organizar el primer campamento en China. Shao Yong está organizando este año una misión preparatoria a la posible ubicación del campamento. El objetivo es realizar el campamento el próximo año. El objetivo del campamento será probar ideas sobre la documentación de atributos tangibles e intangibles del patrimonio vernáculo construido. El objetivo final de la iniciativa es producir un conjunto de herramientas para la documentación del patrimonio vernáculo construido. Cualquier propuesta e invitación para el segundo campamento después del campamento de China 2025 será bienvenida.

No puedo cerrar este discurso sin decir una palabra sobre el genocidio que se está produciendo en Gaza. Es el genocidio más documentado de la historia de la humanidad. A pesar de la cobertura engañosa y la terminología errónea que utilizan los medios de comunicación,

se trata de un genocidio perpetrado por una fuerza de ocupación que está imponiendo un castigo colectivo a civiles inocentes. Es una cicatriz fea en el rostro de la humanidad actual. Nuestro interés es que el patrimonio vernáculo construido incluya a la gente porque es patrimonio vivo. Sin la gente no hay patrimonio vernáculo. La guerra en Gaza debe cesar de inmediato.

Repito la esperanza de mi último discurso: esperemos que el próximo boletín de la CIAV llegue a un mundo mucho más seguro, más justo y más pacífico.

Saludos cordiales

Hossam Mahdy

Presidente CIAV



## 46th Session of the World Heritage Committee in New Delhi, India

From 21 to 3, July 2024

The 46th session of the UNESCO World Heritage Committee was held at the Bharat Mandapam Convention Center in New Delhi (India) from 21st to 31st July 2024. The World Heritage Committee (WHC), consisting of 21 Member States, meets once a year and is responsible for managing all matters pertaining to World Heritage. This event is of great importance to the global heritage community as it provides a forum to discuss international cooperation for the protection of heritage places, the state of conservation of listed sites and examine new nominations to the World Heritage List.

Some 1,400 delegates from 136 States Parties and nearly 2,900 participants from around the world gathered for the Committee's 46<sup>th</sup> session – the first one ever held in India.

During the meeting, WHC examined the proposals for nominating new sites on the World Heritage list, State of Conservation reports of 124 existing World Heritage properties, International Assistance, and Utilization of World Heritage

Funds. The Committee inscribed 26 new properties on UNESCO's World Heritage list (20 cultural properties, 5 natural properties and 1 mixed site). Thus, at present the World Heritage list consists of 1223 properties (952 cultural, 231 natural and 40 mixed sites).

The examination of the state of conservation also served to remind the States Parties of their duty to guarantee full respect for human rights, and ensuring local and indigenous people are placed at the heart of all management and conservation strategies. Next, 47<sup>th</sup> session of the WHC will take in Sofia (Bulgaria) from 6th to 16th July 2025.

### UNESCO World Heritage: 26 New Sites Inscribed

The Committee inscribed 26 new properties, including making 2 major extensions to properties which are considered as new inscriptions. The other inscriptions include 20 cultural properties, 5 natural properties and 1



Conference Scene. ©Committee

mixed site. These properties thus benefit from the highest level of heritage protection in the world. Their managers will now have access to new opportunities for technical and financial assistance from UNESCO.

These inscriptions bring the total number of properties inscribed on UNESCO's World Heritage List to 1223, in 168 countries. The Committee also examined the state of conservation of 123 other properties already inscribed on the World Heritage List.

Several States Parties to the Convention - Colombia, Mauritius, the Lao People's Democratic Republic and the United Republic of Tanzania - have been allocated additional funds amounting to \$235,520, to finance new conservation work on properties on their territory.

This new work will be added to the 22 International Assistance requests already approved since the beginning of the year, for a total amount of 695,201 dollars, in Africa, Asia-Pacific, the Arab States, Latin America and the Caribbean - all testimony to the work UNESCO and its partners are doing around the world to preserve of our common heritage.

### The Protection of Heritage at Risk and the Duty to Collaborate with Local Communities

During this session, the Committee recognized the urgent need to strengthen the protection of several properties that are under potential or actual threat. To this end, the Committee inscribed the Monastery of Saint Hilarion/Tell Umm Amer in Palestine, simultaneously on both the World Heritage List and the List of World Heritage in Danger, and reiterated its calls for the



Bureau Meeting. ©Committee





Exhibition. ©Committee

protection of properties already inscribed on the List of World Heritage in Danger, particularly in Ukraine.

The World Heritage Committee also once again demonstrated its commitment to putting local people at the heart of the process of protecting World Heritage, inscribing sites such as Te Henua Enata – The Marqueses Islands of France, the Via Appia, Regina Viarum in Italy, and the Royal Court of Tiébélé in Burkina Faso.

The examination of the state of conservation of many properties already inscribed also served to remind the States Parties of their duty to guarantee full respect for human rights, and ensuring local and indigenous people are placed at the heart of all management and conservation strategies.

### Continuing to Promote African Heritage

In keeping with the UNESCO Director-General's policy of prioritizing African heritage, 5 new sites on the continent were inscribed on the World Heritage List: the Nelson Mandela memorial sites and the Pleistocene occupation sites in South Africa, the Royal Court of Tiébélé in Burkina Faso, the archaeological and palaeontological sites of Ethiopia's High Plateaux region, and the historic town and archaeological site of Gedi in Kenya.

This session of the Committee also saw the removal of the Niokolo Koba National Park in Senegal from the List of World Heritage in Danger, thanks to the joint efforts to reduce threats to the site, made by the Senegalese



Session Scene. ©Committee



Prof. SHAO Yong Participate in the Session. ©Committee



Closing Ceremony. ©Committee

authorities in collaboration with local communities, and with the support of UNESCO.

Kenya announced its desire to host an international conference in Nairobi, in May 2025, to enable an in-depth reflection on the concept of authenticity in African heritage, and to increase African sites' representation on the World Heritage List.

Finally, India, which successfully hosted this session of the Committee, announced a contribution of \$1 million to UNESCO's World Heritage Centre to support the safeguarding of World Heritage in Africa and in Small Island Developing States in Asia, through training programmes, technical assistance and conservation. The Chinese government has committed to donating \$2 million to assist the World Heritage works.

community committed to protecting humanity's cultural and natural heritage for future generations. This ratification is also a reminder of the importance of stepping up global efforts to protect the heritage of small island developing states, which are among the first to suffer the impacts of climate change.

#### News from:

1. <https://www.unesco.org/en/articles/unesco-world-heritage-26-new-sites-inscribed>
2. <https://www.unesco-icas.org/press-office/News>
3. <https://india.un.org/en/275519-unesco-world-heritage-committee-concludes-historic-session-india>
4. <https://www.iccrom.org/news/iccrom-46th-session-world-heritage-committee>

### The World Heritage Convention Becomes even More Universal

The Committee concluded with the announcement of a new ratification of the UNESCO World Heritage Convention, with Nauru becoming its 196th State Party. Adopted in 1972, the convention is now one of the most ratified standard-setting instruments in the world.

The Pacific State joins an international

#### Photos from:

<https://46whcnewdelhi2024.nic.in/photos>





# Africa24 Conference 2024: Conservation of Built Heritage in Africa

Mombasa, Kenya, from 25 to 29, November 2024

Together with individual African ICOMOS expert members, eight ICOMOS international scientific committees and working groups (ICTC, ISCLL, ICICH, ISCES, ISCEAH, OCD-RBA, EPWG, and CIAV) are planning to host an international conference on the conservation of built heritage in Africa in 2024 (Africa24).

The purpose of this event is to:

- Provide support to African local communities and colleagues who work in the fields of vernacular architecture, earthen architecture, cultural landscapes, intangible heritage, cultural tourism, sustainability, and rights-based approach to heritage;
- Encourage new members to join ICOMOS in order to raise awareness of ICOMOS interests and activities related to African cultural heritage;

Agenda 2063 for the Africa of the African Union served as the conference's inspiration. In keeping with the excellent work that the Africa Union Culture division is still doing, we would like to request a meeting to discuss potential partnership opportunities for the conference, which will be held at Swahili Pot Hub,

Mombasa, Kenya from November 25th –29th, 2024.

## About the AFRICA24 Conference

The AFRICA24 Conference is organized by the ICOMOS scientific committees CIAV (ISC on vernacular architecture), ISCEAH (ISC on Earthen architectural heritage), ICTS (ISC on Cultural Tourism), ISCLL (ISC on Cultural Landscape), ICICH (ISC on Intangible cultural heritage), ISCES (ISC on Energy and Sustainability), and ICOMOS working groups OCD-RBA (Our Common Dignity Rights-Based Approaches Working Group) and EPWG (Emerging professionals working group).

The AFRICA24 conference is an international event focusing on the conservation of the built heritage in Africa, with the aim to:

- Support African local communities and colleagues working in the fields of vernacular, earthen architecture, cultural landscapes, intangible heritage, cultural tourism, sustainability and rights-based approach to heritage;

- Promote the conservation of the traditional built heritage in Africa;
- Promote education, fight gender inequality, endorse sustainable development;
- Bring the cultural heritage of Africa in the center of ICOMOS interests and activities.

## Scientific Symposium

### Main Theme:

The Heritage We Want: Shaping the African Renaissance in a Global Context

### Sub-themes:

Climate Change - Risk management and disaster preparedness responses for conservation and sustainability

Learning from Kenya - Approaches to preserving and promoting diverse heritage

Post-colonial/Decolonial Approaches - Post-Colonial and Decolonial approaches to

preserving heritage

African Identities - The role of heritage in preserving African identities for an inclusive future

Traditional Knowledge - Applying traditional knowledge and practices to heritage conservation and new construction

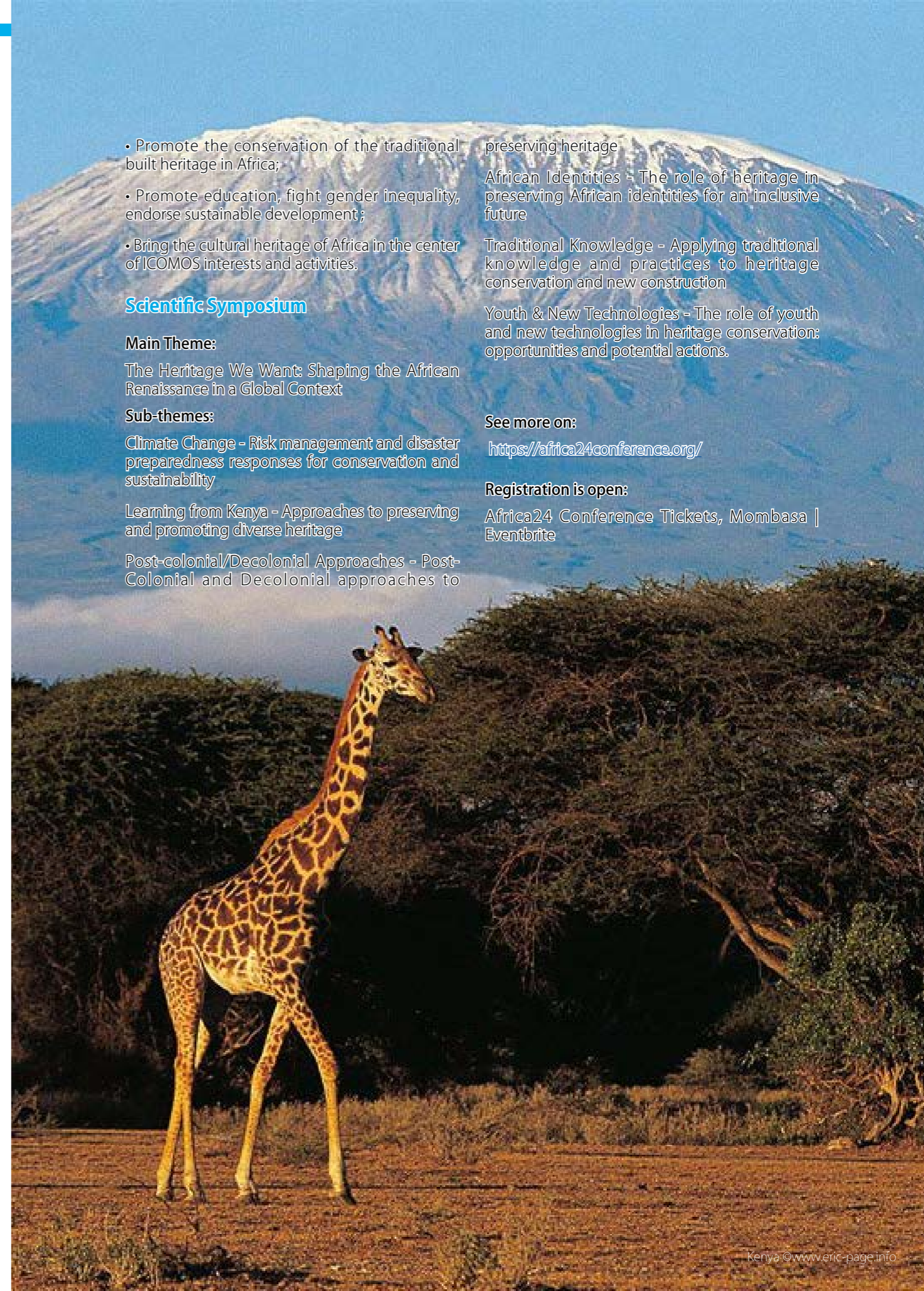
Youth & New Technologies - The role of youth and new technologies in heritage conservation: opportunities and potential actions.

### See more on:

<https://africa24conference.org/>

### Registration is open:

Africa24 Conference Tickets, Mombasa | Eventbrite







## Preparations of ICOMOS CIAV-ICICH for 2025 Workshop in Yunlong, Yunnan, China

In preparation for the International Conference "RESHAPING HERITAGE CONSERVATION IN HIGHER EDUCATION: WHAT, HOW, FOR WHOM?" to be held in the second half of 2025, WHITRAP (Shanghai) and CAUP at Tongji University jointly organized an academic research team composed of experts from the ICOMOS CIAV & ICICH. The team conducted a field visit in Yunlong, Yunnan Province, China, from October 10 to 12, 2024, to assess the venue for the upcoming event.

The research team was led by ICOMOS CIAV Vice President, Professor Shao Yong, Secretary-General of WHITRAP (Shanghai) and Professor at Tongji University, and included ICOMOS CIAV expert Jelena Pejkovic (Serbia), and ICOMOS ICICH expert Eivind Falk (Norway), Director of the Norwegian Handicraft Institute, along with three other team members, including postdoctoral researchers and graduate students.



Field visit in Yunlong. ©UHC

The team conducted an in-depth investigation of multiple material cultural heritage sites in Yunlong County, exploring the documentation, promotion, and research of these cultural assets, as well as potential cooperation with the local government. Over the course of the three-day visit, assisted by local government departments, the team visited the ancient towns of Nuodeng and Baofeng, as well as towns such as Changxin, Shundang, and Jiancao, to gain insight into local vernacular architecture and intangible heritage. The team conducted detailed studies of ancient bridges and held in-depth discussions with the artisans and inheritors of the restoration of the vine bridges at the national heritage site, Shuicheng Vine Bridge. The team also explored the rich "Salt and Horse Road" heritage, focusing particularly on the salt wells.

About the intangible cultural heritage, the team visited the sites those related to salt production and salt trade. Local intangible cultural heritage, such as the Er-zi Song and Chui Chui Qiang, was also recorded. During the visit, the team held several working meetings with local government officials to discuss the findings and future plans.

This field visit is an important step in preparing for the ICOMOS CIAV-ICICH workshop before the International Conference in the second half of 2025. For more detailed information about the conference, please refer to page 16 of this issue and the official website: [www.whitr-ap.org](http://www.whitr-ap.org).

ICOMOS  
CIAV  
international council on monuments and sites

CIAV webcafe series

# DESTROYING A NATIONAL IDENTITY. THE PROBLEMS OF PALESTINIAN HERITAGE TODAY

BY: RAYMOND BONDIN

Saturday • October 5th • 14:00 CET

ZOOM QR CODE

We are excited to continue our CIAV Web Café series, it was held on October 5, 2024, at 14:00 CET. Our special guest speaker is Dr. Raymond Bondin.

Dr. Raymond Bondin holds a PhD in Conservation and has been actively involved with several major heritage organizations. His contributions include:

8 years on the ICCROM Council

9 years on the ICOMOS Executive

7 years as President of CIVIH

4 years as Malta's Ambassador to UNESCO

Dr. Bondin has worked extensively on Palestinian heritage for over 25 years, serving as a consultant

on their World Heritage dossier. In 2022 and 2024, he made three visits to Gaza, focusing on the 4th-century St. Hilarion Monastery. His involvement ranged from evaluating an Aliph Foundation project to contributing to the World Heritage nomination, which was successfully approved this year.

Talk Title: Destroying a National Identity: The Problems of Palestinian Heritage Today

**Watch the video on:**

<https://www.youtube.com/@CIAV-fy6pm>



# HERITAGE 2025



## Recommended Conference

HERITAGE2025 International Conference on Earthen and Vernacular Heritage: Restoration, Rehabilitation and Urban Regeneration

We have the pleasure to invite you to participate on HERITAGE2025 International Conference on Earthen and Vernacular Heritage: Restoration, Rehabilitation and Urban Regeneration, which will take place in Valencia, Spain, from the 10th to the 12th of September 2025. The conference is organized in the framework of the project Earth4Future funded by Ministry of Science and Innovation of the Government of Spain, the project Re-Habitat funded by Regional Ministry of Innovation, Universities, Science and Digital Society of the Generalitat Valenciana, and the project ENACT-15mC funded by the Creative Europe Program of the European Union.

### Call for Contributions

Those who are interested in contributing with a paper or a poster to the conference should submit an abstract of 150-300 words, written in English. All accepted contributions will be published in the conference proceedings book with ISBN, edited by EdUPV and will be indexed in major databases. The contributions should be included in one of the conference topics.

If is this the first time using the UPV OCS platform, you should register as a new user through this page. If you are already registered, you can recover your username and password through this page.

### Topics

- Topic 1. Vernacular architecture
- Topic 2. Earthen architecture
- Topic 3. Urban and rural historical sites
- Topic 4. From tradition to contemporaneity

### Templates and Guidelines

All papers, oral presentations and posters must comply with the guidelines below and use the following templates.

The format of the abstracts is free, but they must be written in English and have a length between 150 and 300 words.

Abstracts must be submitted through the online platform provided for this purpose, available here UPV OCS.

If is this the first time using the UPV OCS platform, you should register as a new user through this page. If you are already registered, you can recover your username and password through this page.

Papers must be written in English, following the instructions in the manuscript template file, which will be available soon.

Paper length must be between 6 and 8 pages (17 × 24 cm size), incorporating all text, references, figures and tables.

All the images must be in .jpg, .png or .tiff format with a resolution of at least 300 dpi.

A complete version and an anonymous version (both in .doc and .pdf) of the paper should be sent through the online platform provided for this purpose, which will be available soon.

The complete version should include all the identification data of the authors while the anonymous version should delete any reference

to the authors in order to proceed to the revision by the Scientific Committee.

Language for abstracts and papers: English

Languages for oral presentation: English and Spanish

More information available at:

<https://heritage2025.blogs.upv.es/>

**Thank you in advance for the dissemination of the International Conference HERITAGE2025.**







## RESHAPING HERITAGE CONSERVATION IN HIGHER EDUCATION: WHAT, HOW, FOR WHOM?

Tongji University as host, the College of Architecture and Urban Planning (CAUP), Tongji University, the World Heritage Institute of Training and Research for the Asia and the Pacific Region (Shanghai) under the auspices of UNESCO, the Built Heritage journal, the Heritage Architecture journal, are organizing the 1st International Conference of the International Network for Urban-rural Heritage Conservation in Higher Education Institutions (UHC-HEI) entitled 'Reshaping Heritage Conservation in Higher Education: What, How, for Whom?' from 25-26 October 2025, in Shanghai, China.

The **International Network for Urban-rural Heritage Conservation in Higher Education Institutions (UHC-HEI)**, established and promoted in 2023 by Tongji University and the World Heritage Institute of Training and Research for the Asia and the Pacific Region, Shanghai Centre (WHITRAP Shanghai) aims to contribute to reshaping educational practices and to the ongoing discussion on the role and function of heritage in development processes within the global policy dialogue on culture, education and development.

The Conference will offer a platform to discuss on new international experiences, concepts and trends in the field of education on urban-rural heritage conservation. The Conference will gather first-class keynote speakers, together with international scholars and practitioners.

The Conference will provide special relevance to contributions by early career researchers and students.

The Conference will be chaired by Prof. Chang Qing, Professor of CAUP at Tongji University and an academician of the Chinese Academy of Sciences. Prof. Shao Yong, Secretary General of the World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspices of UNESCO (WHITRAP) and Director of WHITRAP Shanghai, Professor, CAUP, Tongji University, and Prof. Zhang Peng, Professor, Vice dean and professor of CAUP, Tongji University, will be the co-executive chair of the conference.

Organizer: Tongji University

Co-Organizer: World Heritage Institute of Training and Research for the Asia and the Pacific Region (Shanghai) under the auspices of UNESCO

Co-Organizer: College of Architecture and Urban Planning, Tongji University

Co-Organizer: Built Heritage journal

Co-Organizer: Heritage Architecture journal

### Themes and Sessions

The Conference will be organized in five sessions with the following themes:

- Session 1. History of heritage conservation education, theory and practice: This theme will offer the opportunity to review past experiences of education on heritage conservation. They could include the analysis of contents and methodologies of past education programs; the history of systems of transmission of knowledge in traditional construction systems, etc.

- Session 2. Theories and methodology of heritage conservation education: This theme will analyze current trends in both areas, offering a particular insight on the alignment between conservation education programs and philosophies of heritage conservation. It will also offer the opportunity to compare approaches and their implementation in different cultural, social and economic contexts.

- Session 3. New technologies for heritage conservation education: This theme will offer an insight to modern trends such as Artificial Intelligence, the use of Big Data, novel experiences of representation and modelization, in their application to experiences of education on heritage conservation.

- Session 4. Traditional knowledge and heritage conservation education: This theme will explore the realm of non-regulated education represented by traditional knowledge. It will offer an insight on its long-term practice and contemporary transmission, as well its integration into regulated education systems.

- Session 5: Youth and the futures of heritage conservation education: This theme will bring contributions by students, young scholars and emerging professionals, working on the field of heritage conservation education. It will particularly highlight initiatives developed in cooperation with communities, where academia adopts a hands-on approach with clear effects on tangible and intangible matters.

### Format

The Conference has an open call for abstracts and papers. Abstracts and papers will be peer reviewed (double blind) by members of the Scientific Committee of the Conference.

Accepted and presented papers will be published in the Conference Proceedings, book with ISBN. And the best papers will be recommended for publication in related academic journals such as Built Heritage and Heritage Architecture.

The official language of the Conference will be English. Paper proposals will be submitted in English. The Organization will provide simultaneous English-Chinese translation for all sessions.

### How to Submit

**Abstracts (300 words max.) should be submitted in English following the provided abstract template and emailed to [conf\\_uhchei@whitr-ap.org](mailto:conf_uhchei@whitr-ap.org) by 30 November 2024.**

**Please specify in the email Subject, "Submission Abstract – title of paper – initials of authors".**

### Timeline

- 30 Sept. 2024: Conference announcement and call for abstracts
- 30 Nov. 2024: Deadline of call for abstracts
- 15 Jan. 2025: Notification of acceptance of abstracts
- 30 April 2025: Deadline of full paper submission
- 15 July 2025: Notification of acceptance of full papers
- 25-26 Oct. 2025: Conference

### Related Activities

The Organization will develop a series of activities related to the Conference, and within the framework of UHC-HEI Network.

- Before the Conference: ICOMOS CIAV-ICICH Workshop to be held in a traditional village in Yunnan Province. Please pay attention to subsequent relevant announcements.

- During the Conference:

UHC-HEI Steering Committee meeting.

International Student Design Award

- After the Conference: Technical visits to be held in and around Shanghai.

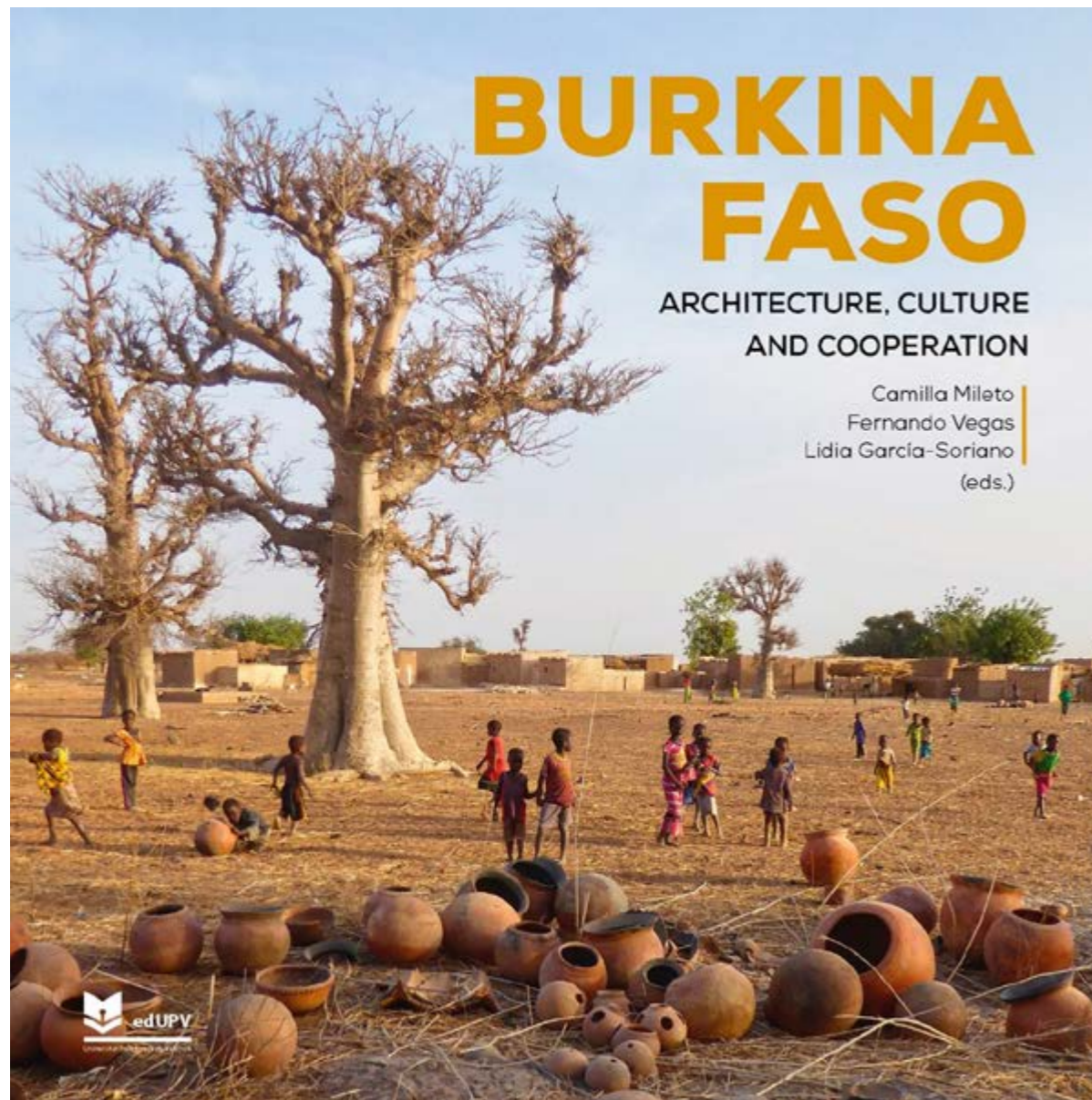
### Contact

Please contact [conf\\_uhchei@whitr-ap.org](mailto:conf_uhchei@whitr-ap.org) and specify "Question" in the e-mail Subject



## Recommended Book

Burkina Faso  
Architecture, Culture and Cooperation



**Camilla Mileto,**  
**Fernando Vegas López-Manzanares,**  
**Lidia García-Soriano**

ISBN: 978-84-1396-237-5

DOI: <https://doi.org/10.4995/2024.674201>

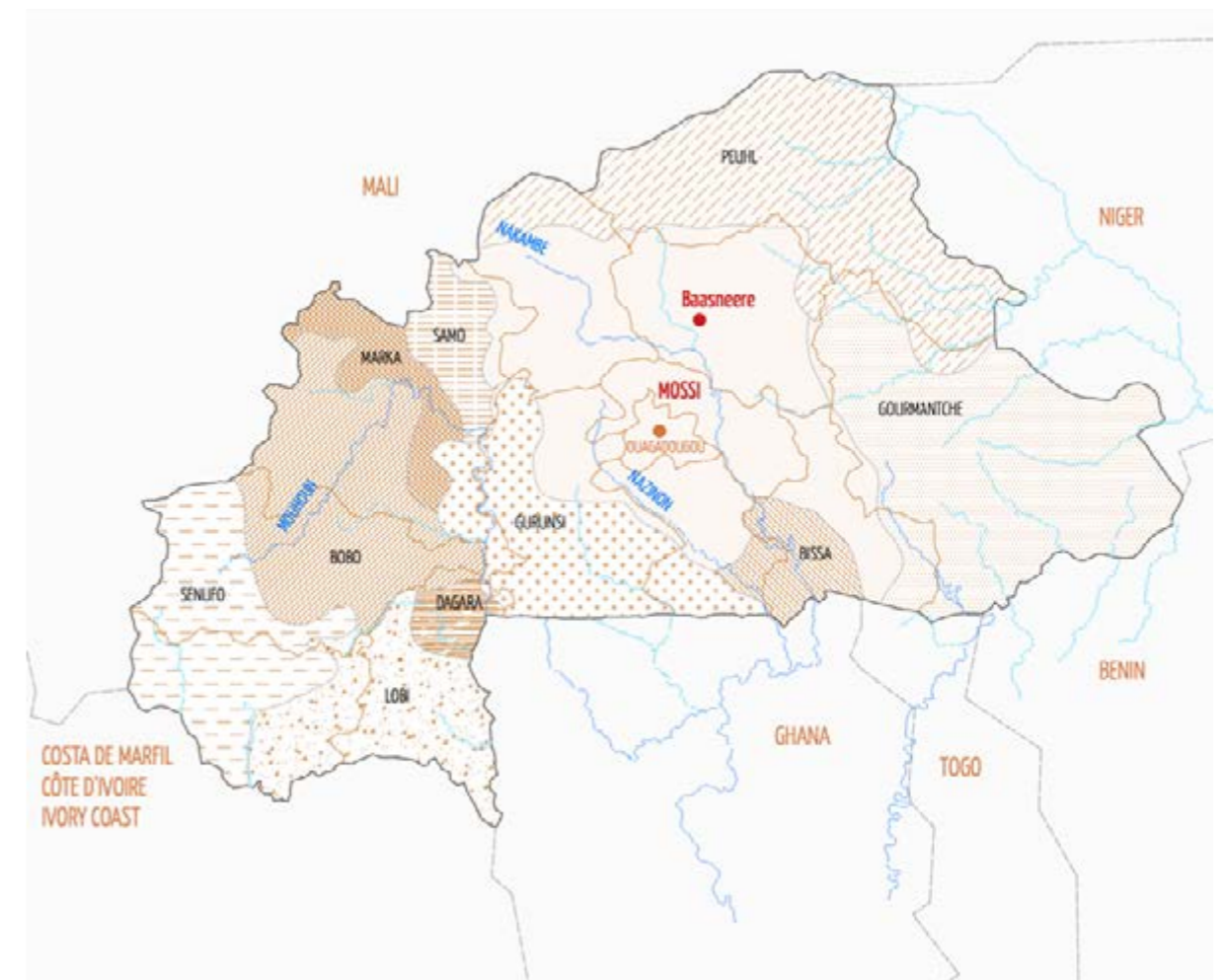
Published in: 27/05/2024

Download: <https://monografias.editorial.upv.es/index.php/fc/issue/view/112>

This book aims to pay homage to the people, culture and traditional architecture of Burkina Faso, a country with an extraordinary wealth of construction cultures. Through cross-referencing and analysis this book provides an overview of the architectures of the Birifor, Bobo, Dogon, Gan, Kassena, Ko, Lela, Lobi, Mossi, Nuna, Peul, Puguli, Senufo and Tuareg, offering a series of interpretations. It examines habitat, construction materials, elements, space and notions underlying their vernacular architecture, types of buildings and built heritage as well as the weaknesses of their state of conservation and maintenance. It also presents a reflection on the concept and history of cooperation architecture in the country as a preamble to the description of the development cooperation project carried out by the Universitat Politècnica de València in the village of Baasneere.



Freestanding Kassena silo decorated with the same typical geometric motifs as the dwelling.



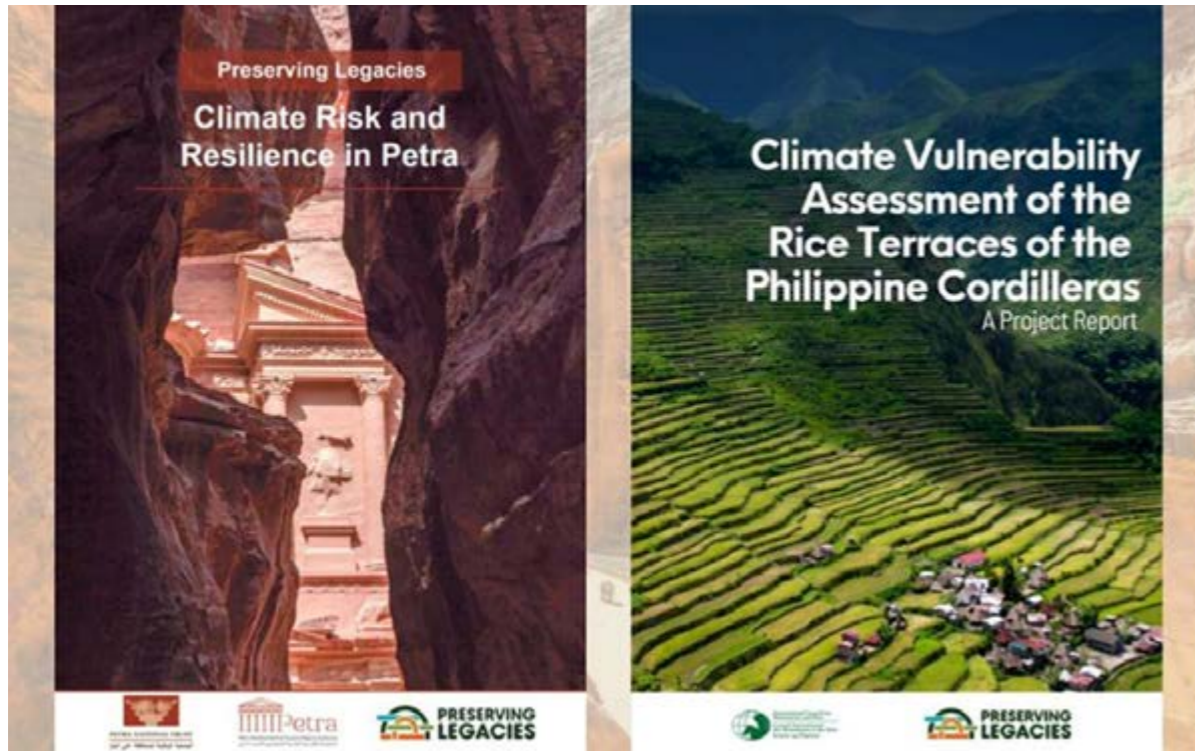
Approximate distribution of cultures found in the territory of Burkina Faso.



## Recommended Publication

### Preserving Legacies

#### Publication of 2 New Risk Assessments Reports



The Preserving Legacies team, in collaboration with ICOMOS and local authorities, has published Climate Risk Assessment reports related to the project's first year primary sites: Petra and the Rice Terraces of the Philippine Cordilleras.

These reports showcase the results obtained during on-site risk assessments organised by Preserving Legacies. Both reports are available on the ICOMOS Open Archive.

#### Climate Risk and Resilience in Petra

This report was written in collaboration with the Petra National Trust and the Petra Development & Tourism Region Authority. It stems from a climate risk assessment workshop organised in Petra by Preserving Legacies from March to June 2023, which included a series of 3 community focus groups and a 3-day workshop bringing together a diverse range of stakeholders to identify key values of the heritage site, highlight social and economic vulnerabilities, gauge adaptive capacities, and assess climate impacts and risks.

The report addresses Petra's climate impacts alongside the different types of risks that they represent for local communities: economic values associated with agriculture and tourism, historical and archaeological values, and values associated with the natural landscape.

Because climate change is the greatest threat to heritage worldwide, the need to develop effective response methods is of utmost importance. This report therefore paves the way for sustainable climate action, ensuring Petra's preservation for future generations by illustrating a methodology which acknowledges plural values, diverse knowledge systems and existing adaptation efforts. It demonstrates the benefit of engaging local communities in decision making and embeds meaningful and sustainable climate action within these communities.

Download: <https://openarchive.icomos.org/id/eprint/3308/>

#### Climate Vulnerability Assessment of the Rice Terraces of the Philippine Cordilleras

This report was written in collaboration with the ICOMOS Philippines National Committee and constitutes an in-depth assessment into the climate challenges faced by the iconic Ifugao Rice Terraces. The Rice Terraces are confronted with a series of threats ranging from typhoons to prolonged droughts and rising temperatures. These issues pose imminent risks of soil erosion, reduced crop yields or crop loss, landslides and structural damage to the terraces which threatens the ecological integrity and agricultural productivity of this cultural landscape.

Gathering information from focus group discussions among farmers in Nagacadan Hungduan, Mayoyao, Bangaan, and Batad, the

report reflects the lived experiences and needs of the Ifugao people. It highlights the values of the terraces for the local communities and how these values, rooted in indigenous knowledge, are impacted by climate change. The end goal is for communities to strengthen resilience and adaptive capacity as they try to preserve and protect their cultural heritage by integrating modern climate science.

Download: <https://openarchive.icomos.org/id/eprint/3320/>

News from: <https://www.icomos.org/en/89-english-categories/home/141581-preserving-legacies-publication-of-2-new-risk-assessments-reports>



Punnuk, tug of war games among members of three communities in the Hapao River.



# Vernacular Architecture: Questions of Comfort and Practicability

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## Vernacular Architecture and Sustainability

During the last ten years or so, the academic interest in the sustainability of vernacular architecture has grown noticeably. Although not nearly as numerous as studies that continue to deal with more conventional subjects such as the historical development or cultural embodiment of vernacular building traditions, in recent years a significant number of publications has looked specifically at environmental performance issues of the vernacular architecture, including its thermal properties, energy consumption and resources use (e.g. Rasulo, 2003; Stasinopoulos,

2006; Eyüce, 2007; Singh et al., 2009). While varied in terms of their thematic scope and methodological approach, one common trend to emerge from these studies is the underlying idea that those involved in the contemporary development of sustainable architecture could (and indeed should) learn from the study of vernacular architecture. In general, the argument goes that in an age characterized by a multiplicity of environmental challenges, the vernacular traditions have for a long time related to their natural environments. This more 'sustainable' approach is thought to hold some valuable lessons for those involved in contemporary architectural practice (Asquith and Vellinga, 2006).

The paradox of this argument is the fact that the continuity of many of the vernacular traditions (that are supposed to teach lessons about how to create more sustainable built environments) is today in serious doubt. All around the world, vernacular traditions are seen to be in a state of decline and are frequently looked down upon, abandoned, neglected or actively demolished. Associated, by many at least, with an outdated past and poverty, they are steadily replaced by architectural models that favour more modern, international technologies, materials and forms (Oliver, 2003; Knapp and Lo, 2005; Serbescu, 2009). Interestingly, these declining vernacular traditions are sometimes exactly the ones that are identified as being able to provide valuable lessons in terms of sustainable design. The wind-catchers of the Middle East, for instance, are particularly good examples of this paradox. To many academics these represent a sophisticated, advanced and refined nature of vernacular passive cooling strategies (Fathy, 1986; Roaf, 1988; Norton, 1997; Kheirabadi, 1991; Oliver, 1987, 2003), but today these strategies are hardly ever used for cooling purposes by their owners and have generally been replaced by electro-mechanical cooling systems.

Why are vernacular traditions that are repeatedly claimed to be appropriate and sustainable



Figure 2. Central courtyard of a vernacular passively cooled house in Yazd: Lariha House, 2007

replaced by ones that, from an environmental perspective, are not? Interestingly, this question about the rationale behind the decline of so many vernacular traditions has so far not received the explicit attention one would expect. Studies that focus on the environmental performance of vernacular architecture often focus on technical aspects only and neglect to ask questions about the cultural sustainability of the traditions concerned (e.g., Rasulo, 2003; Eyüce, 2007). In such work, the good environmental performance of, say, a wind-catcher will usually be enough to label it 'sustainable', regardless of the fact that it is no longer maintained or used. Conversely, those studies that comment on the decline of vernacular traditions from a cultural perspective often ascribe it to the powerful, if not inevitable, influence of Western culture and modernity (e.g., Bourgeois, 1989; Heyman, 1994). From this perspective, traditions like wind-catchers are no longer used because, unlike their modern

counterparts, they are not perceived to represent a contemporary and progressive outlook to life. Although such an explanation would intuitively seem to make sense in many cases, ultimately it needs to be treated with care because it is often not based on actual research, and it approaches the issue from a cultural perspective only. Quite often as well, it is an etic perspective that does not necessarily represent the point of view of the bearers of the traditions.

The question about the reasons for the decline of vernacular traditions is important to ask because it leads to a better understanding of the contemporary use and meaning of such traditions. But it is also of interest because thinking about it points to two fundamental deficiencies in the current discourse on the sustainability of vernacular architecture. The first shortcoming regards the scope of most of the research done so far. Any form of architecture,



including the vernacular, is interdependently related to its local cultural and environmental context (Ingold, 2001; Oliver, 2003; Heath, 2009). In order truly to understand the reasons why ostensibly sustainable vernacular traditions such as wind-catchers are abandoned, it is therefore important to start from an approach that considers both the local cultural embodiment of the traditions concerned and their actual environmental performance. Only a thorough examination of a variety of cultural and environmental variables and the way in which they dialectically interrelate in a particular local context has the potential to reveal the motivations behind the choices people make in relation to the continuation or abandonment of specific traditions. This understanding of local motivations is in turn crucial to ascertain what lessons a particular vernacular tradition can really teach in terms of sustainable design and construction.

An integrated approach has not been common until now. As noted, the study of the cultural meaning of vernacular architecture and its environmental performance is commonly separated. Usually performed by scholars representing different disciplinary backgrounds, it results in work that provides insights into either aspect, but hardly ever into both. This situation reflects a more common and persistent trend in studies of architectural sustainability to separate scientific and technological aspects from more philosophical and sociological ones (Guy and Moore, 2005).

The second deficiency is of a more representational nature. The assumption that the good performance of a particular vernacular building feature in relation to a



Figure 1. Map of Iran and the location of Yazd

specific environmental issue (e.g. a wind-catcher in terms of its natural ventilation) often wrongly implies the 'sustainability' of the entire vernacular tradition, or indeed that of 'vernacular architecture' as a whole. This trend reflects a more common approach to the study of vernacular architecture in general and has led some authors to represent vernacular architecture as inherently and pre-eminently sustainable (Gülmez and Uraz, 2007; Eyüce, 2007).

Both deficiencies reveal a tendency to underestimate the complex and plural nature of the concept of sustainability (Guy and Moore, 2005) and to essentialize architectural traditions that are in actual fact extremely divergent into an artificial and reified category – 'the vernacular' (Vellinga, 2006).

The aim of this paper is to show how a more integrated approach (that embraces a variety of cultural and environmental variables) can result in an understanding of the continuity and viability of traditions. This approach differs from the reductionist and essentialist tendencies that have so far characterized much of the discourse on vernacular architecture and sustainability. The results from a case study are presented that focused on the contemporary use, performance and significance of a range of vernacular passive cooling systems in Iran, including the above-noted wind-catchers (Foruzanmehr, 2010). The research sought (1) to identify the factors that contributed to the abandonment of such systems in recent decades, (2) to investigate the contemporary use and meaning of Iranian vernacular traditions more generally, and (3) to identify the barriers and opportunities for the possible incorporation of vernacular passive cooling systems in contemporary Iranian design. As will be shown, the results suggest a complex and interrelated set of reasons why the vernacular systems in central Iran are no longer used today.

### Vernacular Architecture in Central Iran

In those parts of Iran characterized by a hot and arid climate (Figure 1), most 20th-century buildings are today reliant on electro-mechanical cooling systems. According to Ehyaei and Bahadori (2007), almost all cooling energy requirements in Iran are currently met through electricity. This situation has led to high electricity demand to provide comfortable

indoor temperatures, especially in those parts of the country where the weather conditions are harsh and extreme (Hatamipour et al., 2007). In such areas, the high levels of domestic electricity consumption for cooling and problems with the production of electricity meant that reductions or cutbacks in electricity supply are predicted (Bahadori et al., 2008). Such reductions, plus the increasing summer temperatures as a consequence of global warming, will mean that people cannot rely on electro-mechanical cooling systems alone, and will not be able to stay in many of the buildings if the electricity fails, particularly during hot summer days.

In contrast to the majority of modern buildings, vernacular architecture in the hot and dry central areas of Iran has been said to be able to adapt more simply to hot summers according to principles evolved over many generations (Abro, 1994). As such, it represents a significant wealth of traditional climate-responsive technologies (Fardeheb, 1987). Central Iranian vernacular buildings are commonly equipped with thick, high walls, wind-catchers, central courtyards, pools of water, basements, loggias and separate seasonal rooms. All these features together form a vernacular passive cooling system that modifies to some extent the impact of the hostile outdoor environment (Figure 2). Many of these vernacular cooling strategies in central Iran are said to have remained relevant to local cultural needs and to work in harmony with the natural environment because they are based on low and local use of energy and resources (Heidari, 2000; Afshar et al., 1975). Because of this relevance, it is frequently claimed that there are many lessons to be learned from them in terms of creating a contemporary sustainable design and construction (Rapoport, 1969, 1989; Beazley and Harverson, 1982; Bonine, 1980; Lari, 1989; Taghi, 1990; McMurry and Adams, 2000; Oliver, 2003; Zhai and Previtali, 2009).

However, many of the long-standing vernacular concepts essential for living in the hot and arid climates of Iran have been ignored or suppressed in recent decades (Moore, 1995, p. 15; Singh et al., 2009; Cain et al., 1976). Vernacular architecture is commonly undervalued in contemporary Iran; many traditions having been replaced by forms and methods that, although reflecting current economic, cultural and aesthetic requirements, are generally inappropriate to the local environmental conditions (Afshar et al., 1975; Anderson, 1977, p. 3; Nahar et al., 2003; Foruzanmehr, 2010). As is the case elsewhere

in the world (Vellinga et al., 2007), vernacular buildings in Iran are often interpreted as signs of underdevelopment, backwardness and poverty, and as such they are less desirable than their contemporary modern counterparts (Bonine, 2000; Cain et al., 1976; Fardeheb, 1987; Madanipour, 1998). Possibly as a result of this lack of esteem, the vernacular forms and technologies in Iran, including cooling strategies in the hot and arid central areas, are mostly no longer used, despite their oft-cited economic, cultural and environmental significance (Beazley and Harverson, 1982; Madanipour, 1998; Foruzanmehr, 2009).

However, although the widespread associations with poverty and underdevelopment may well play a part in the demise of the traditions, it is noteworthy that the compatibility of vernacular architecture with the current way of life of the people in rapidly changing Middle Eastern societies like Iran has so far not been investigated in much detail. The exact reasons for the decline of vernacular traditions in central Iran are therefore not known. Few studies have investigated the vernacular architecture of Iran, but most focus on 'one aspect of the morass of variables' only (Roaf, 1988, p. 106). Beazley and Harverson (1982), Roaf (1988), Taghi (1990), Pirnia (1991), Memarian (1993), Moradi and Amirkabirian (2001), Tavassoli (2002) and Ghobadian (2003) are mainly concerned with descriptive architectural history, showing how the vernacular traditions concerned were built, used and imbued with meaning in the past. The goal of most of these studies has been the classification, listing and description of traditional house types and their characteristic features. Little attempt has been made to address the contemporary decline of the traditions, the difficulties in using traditional technologies in contemporary design, or the opportunities they could offer to the architecture of today.

Alongside those historical architectural studies there exists a body of work that is focused on the thermal performance of the passive cooling techniques adopted in vernacular architecture in the Middle East (e.g., Fardeheb, 1987; Meir and Roaf, 2006). In the case of Iran, this type of research has been undertaken by Bahadori and Yaghoobi (2006), who focus on the thermal performance of central courtyard houses equipped with vernacular cooling systems, as well as by Bahadori (1978), Roaf (1988) and Safarzadeh and Bahadori (2005). However, much of this work is based on computer simulations



and theoretical mathematical studies rather than on empirical measurements. Consequently, the extent to which traditional systems today provide comfortable conditions and the way vernacular architecture can withstand extremely hot summer temperatures have not been well addressed. In addition, as in the case of the architectural studies noted above, these studies do not consider the reasons why the vernacular passive cooling strategies are no longer used today. Little if any published research exists on the contemporary use, meaning and performance of vernacular passive cooling systems in central Iran. As a result, neither the extent to which the vernacular systems are able to provide thermal comfort, nor the reasons why they are no longer used are fully understood.

To address this gap, the current research considers vernacular passive cooling systems in the city of Yazd in central Iran (Foruzanmehr, 2010). Yazd was selected as a case study because it has the most vernacular passively cooled houses in the Middle East (Roaf, 1988). The overall research aim was to examine critically whether vernacular passive cooling strategies are practicable for the provision of comfortable indoor temperatures in the hot and arid climates of present-day Iran. Vernacular passive cooling strategies were considered 'practicable' if they could provide 'comfort' temperatures for the occupants of vernacular dwellings (i.e. they could lower the indoor temperature down to the acceptable comfort zone); and also if they were considered convenient and economically and culturally acceptable enough for the inhabitants to keep using them. This emphasis on practicability allowed for a better understanding of the reasons for the demise of the vernacular cooling strategies, as it provided insight into both the barriers and opportunities for their continuation.

The practicability of vernacular passive cooling systems was explored using four objectives. Firstly, the main vernacular passive cooling systems employed in central Iran were identified. Secondly, the provision of comfort temperatures by means of vernacular passive cooling systems was investigated. Thirdly, the positive and negative factors (socio-cultural, aesthetic, technical and economic) that are today associated with vernacular passive cooling systems were explored. Finally, the relationship between environmental performance and the positive and negative factors, as well as their impact on the practicability of vernacular passive

cooling systems for the provision of comfortable indoor temperatures, were examined.

## Methods

In order to arrive at a more holistic understanding of the use, meaning and sustainability of the cooling strategies, a variety of methods was used. The first objective was achieved through a review of the relevant literature related to Iranian vernacular architecture and passive cooling systems.

The second objective was accomplished by performing a small-scale thermal comfort field survey and by measuring temperature variations in selected vernacular dwellings during typical hot summer days. The thermal comfort survey was used to establish the comfort temperature zone during hot summer days and nights for the residents in vernacular dwellings. Furthermore, the diversity of temperatures within different spaces of the selected dwellings was investigated by recording the temperature variations using iButton data loggers. Seven representative dwellings were selected according to a set of criteria including their location, age, material condition, accessibility and existence of intact vernacular passive cooling strategies. Temperature readings were made on typical summer days with optimal conditions for the use of the cooling strategies occurred. Recorded temperature variations were afterwards compared with the comfort temperature zone obtained from the thermal comfort survey in order to discover whether indoor temperatures fell inside or outside it. This showed whether or not and to what extent passively cooled vernacular houses can provide comfortable indoor temperatures.

The third objective explored the main positive and negative factors associated with vernacular passive cooling systems in Yazd through an evaluation of the perceptions and behaviours of the actual and potential users of vernacular passive cooling systems, houses and neighbourhoods. This socio-cultural information was collected through a combination of questionnaires, interviews and observation. In the summer of 2008, 360 self-completion questionnaires were administered to three sample groups. The first sample was composed of the inhabitants of a traditional neighbourhood (Fahadan), who were living in vernacular houses and were thus the actual users of passive cooling systems. The second

and third samples consisted of inhabitants of a non-traditional neighbourhood (Safaiyeh) who were living in non-traditional courtyard houses and blocks of flats respectively. These two samples thus constituted the potential users of vernacular passive cooling systems. In order to explore the findings in more detail, the questionnaires were followed up by in-depth semi-structured interviews with a subsample of the questionnaire respondents and local experts.

Observations were carried out throughout the fieldwork period. Activities, spatial patterns, architectural designs, and levels of use and maintenance were documented in the form of photographs, plans, drawings and written notes. For reasons of time, access and resources, the fieldwork period was restricted to the summers of 2007 and 2008.

All data were analysed and triangulated using a combination of qualitative and quantitative methods, including coding and content, correlation and regression analyses (for more detail, see Foruzanmehr, 2010).

## Environmental Performance of Passive Cooling Strategies

The literature review showed that central courtyards, loggias, distinct summer and winter rooms, basements, thick walls, and wind-catchers were the most widespread vernacular passive cooling systems in the hot and arid regions of central Iran. This was largely confirmed by

the results of the questionnaire survey, which indicated that basements, massive walls and central courtyards existed in more than 90% of the research respondents' vernacular houses. This figure suggests that these vernacular passive cooling strategies were indispensable elements of the vernacular architecture in Yazd. In addition, of the respondents living in vernacular houses, around 70% claimed they had distinct seasonal rooms; about 50% mentioned they had loggias; and some 40% said they had wind-catchers in their houses. Of the vernacular houses in this research, only 3% did not have basements because the ground was too hard to be dug and excavated. Interestingly, the results showed that wind-catchers did not exist in all traditional houses. Large and elaborate windcatchers were only for well-to-do families; they were expensive to build and maintain and hence ordinary households could not afford to have them. Although 40% may still be considered a significant number, this figure suggests that in spite of their popular representation, the wind-catchers may not have been an essential vernacular cooling system. Instead, they may have been auxiliary to the rest of the system.

It became clear during the survey that all these passive cooling systems (apart from the wind-catchers) are integral parts of a unified system and complement one another providing a diversity of temperatures throughout the house, giving occupants the opportunity to achieve an optimum climatic environment in different parts of the house, at different times of the day. The courtyards, wind-catchers, seasonal rooms,

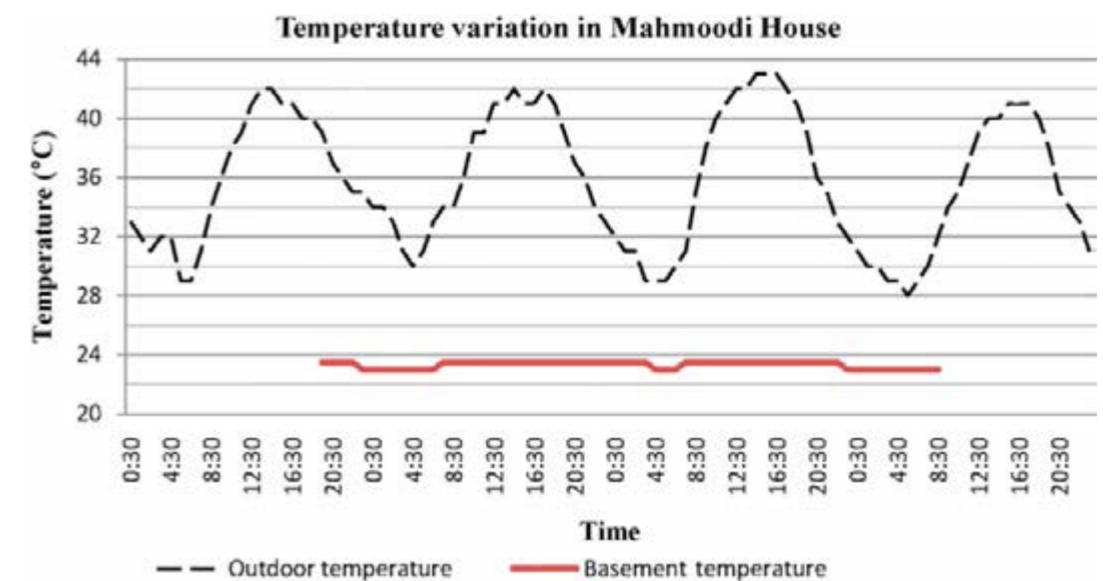


Figure 3. Temperature variation in the basement of a traditional house in Yazd



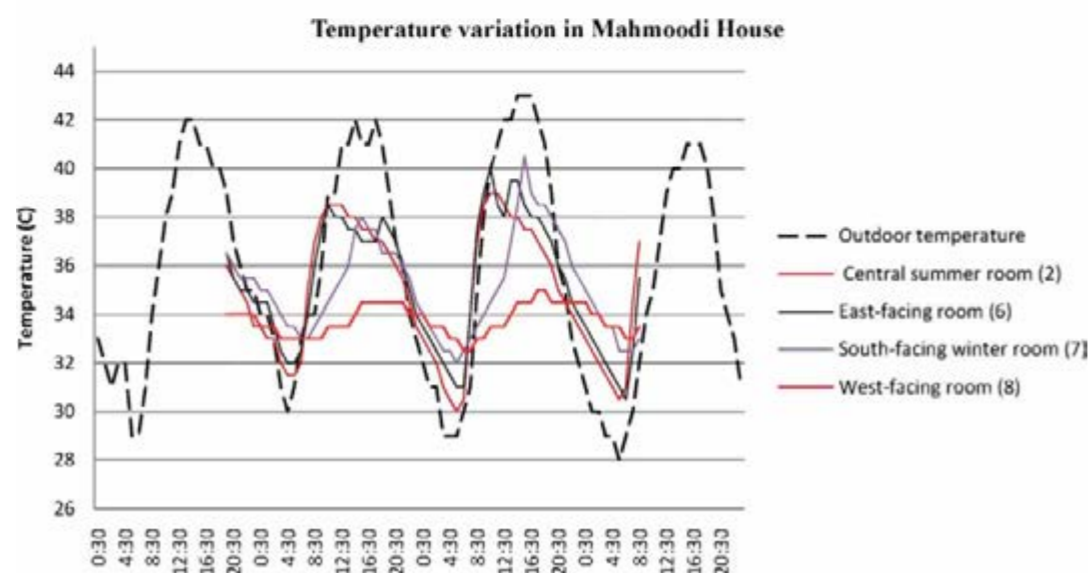
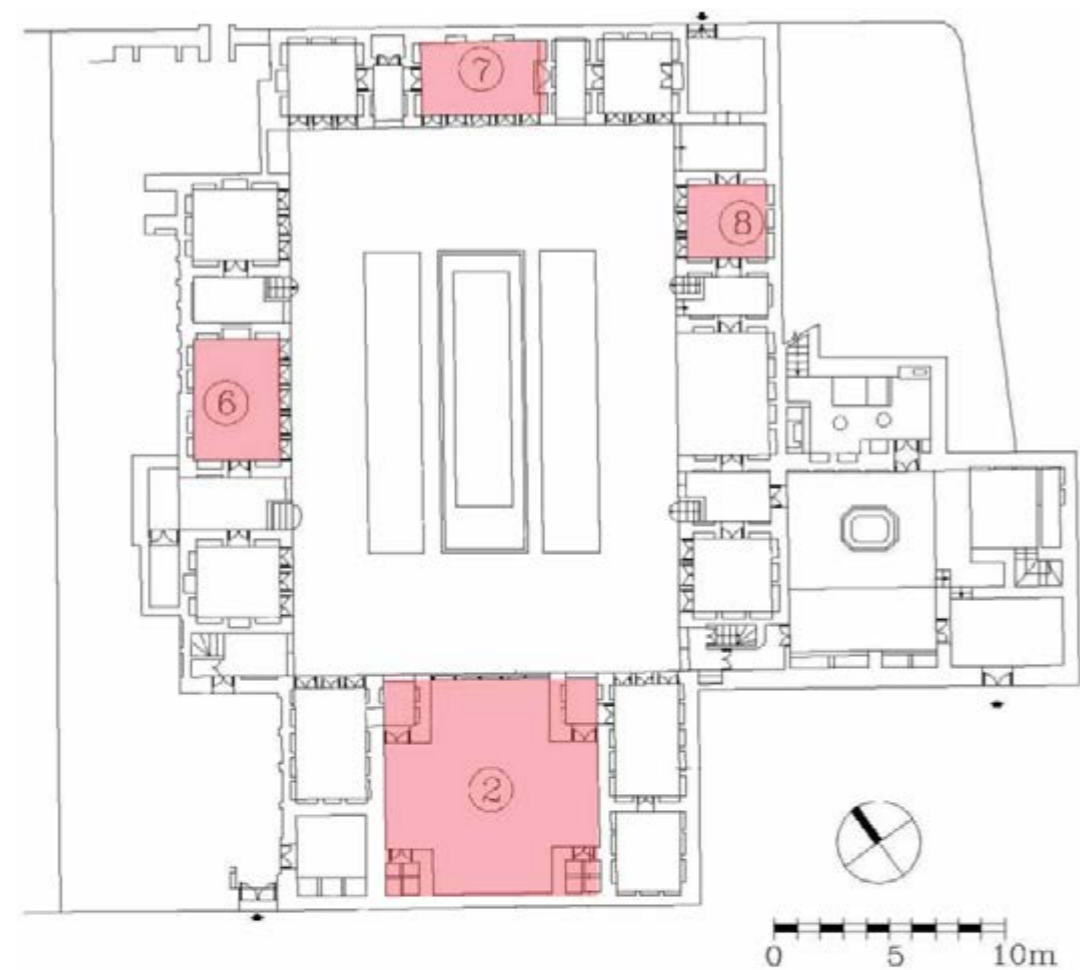


Figure 4. Temperature variation in, and the plan of, a traditional house in Yazd: Mahmoodi House, and the location of data loggers. Source: Adapted from the Yazd Cultural Heritage Organisation, Paygah-e Miras-e Farhangi. Space numbers 2¼north-facing central summer room; 7¼south-facing winter room; 6¼east-facing room; and 8¼west-facing room.

loggias, basements and massive structures all work together to provide comfortable conditions inside the house.

The analysis of the results of the thermal comfort survey showed that the neutral temperature for the residents of vernacular houses in Yazd was 28.8°C, with an acceptable range (in which over 85% of the people surveyed were satisfied) of 25–33.8°C. These findings correspond to those of previous surveys such as Nicol (1972), Sharma and Ali (1986), Malick (1996), Nicol et al. (1994) and Heidari (2000, 2006).

The findings from the temperature variation recordings revealed that in all selected case study houses none of the ground-floor rooms (even those equipped with wind-catchers) could supply a comfortable indoor temperature throughout an entire typical hot summer day without the use of an electro-mechanical cooling system. The basement was the only space in which the temperature fell within (or possibly below) the comfort zone (Figure 3). This makes it clear why basements and underground living rooms were traditionally used as alternative living spaces. The average temperatures in the basements were continuously and substantially below the mean outdoor temperature, suggesting that basements could be a permanent source of cooling and a place to seek comfortable shelter during hot summer days. Nevertheless, in almost all the ground-floor spaces in which measurements were taken the mean indoor temperature was below the mean outdoor temperature. This shows that the selected buildings did reduce the temperature in the ground-floor rooms by means of vernacular passive cooling systems, but not enough to

bring it down within the comfort zone.

Confirming the results of the empirical study by Roaf (1988), the measurements also showed that there was a variety of temperatures in the surveyed houses and that different spaces in the buildings performed differently in terms of the temperature they provided (Figure 4). In principle, the diversity of spaces and the variety of temperatures in the vernacular house thus offers inhabitants the possibility of adaptation. They can select different environments and in so doing adapt to the temperature they like most. As Humphreys and Nicol (1998, 2008) note, this leads to an easier achievement of thermal comfort. It also confirms the oft-made assumption that vernacular houses in the hot, dry climates of Iran help in providing thermal comfort (von Hardenberg, 1982; Taghi, 1990; Kheirabadi, 1991; Memarian, 1998; Schoenauer, 2000; NoghsanMohammadi, 2003; Memarian and Brown, 2006). Nonetheless, because of extremely high summer temperatures, comfort can only be achieved without the aid of mechanical cooling by moving around the house in order to take advantage of the most suitable of the diverse climates in the house at any particular time of the day. This involves the use of the roof at night, the use of the ground floor in the morning and evening, and, most importantly, the use of the basement during the hottest time of the day, between 12.00 and around 17.00–19.00 hours.

The results thus suggest that a passive cooled vernacular house in Yazd can provide a comfortable environment, but that it can do so only if the various strategies that make up the system are employed together and if the residents use different parts of it during different

Table 1. Summary of the positive comments on vernacular cooling systems

Ranking	Central courtyard (n = 282) <sup>a</sup>	Distinct seasonal rooms (n = 182)	Loggia (n = 217)	Basement (n = 259)	Wind-catcher (n = 334)
1	Serene, aesthetically beautiful, having natural features (39%)	Contributing to energy saving (34%)	Pleasantly spacious with a good view onto the courtyard (33%)	Providing a pleasantly cool space (38%)	Cooling and ventilating (33%)
2	Fresh and cool air (18%)	Climatically appropriate design (34%)	Multifunctional space for resting and getting together (25%)	Usable as a storage area (34%)	Energy and money saving (22%)
3	A get-together or alternative living space (11%)	Giving a sense of change and renewal (20%)	Having fresh and cool air (22%)	Space for resting and sleeping (9%)	Natural (cooling) (19%)
4	Providing a sense of privacy and safety (11%)	Using of and adapting to nature (9%)	Contributing to energy saving (7%)	Energy saving (7%)	Beautiful (17%)

Note: <sup>a</sup>n = number of comments.



times of the day. This therefore means that if one strategy does not work or is abandoned, the system as a whole will struggle to perform. The same conclusion was drawn by Fethi and Roaf (1986, p. 49), who state that if any of these factors change too dramatically the success of the entire concept is thrown into question.

More importantly, perhaps, it also means that the efficacy of the system as a whole depends on the ability and willingness of the inhabitants to adapt their lifestyle to it, for instance by engaging in a process of so-called 'intra-mural migration' (Rapoport, 1969; Meir and Roaf, 2006) or 'internal nomadism' (Fardeheb, 1987) and by spending significant amounts of the daytime in the basement. If such an ability or willingness is not present, thermal comfort cannot be achieved. In order to understand the extent to which passively cooled vernacular houses in Yazd can today provide thermal comfort, it is thus essential to complement the information on the environmental performance of the various systems with an understanding of the inhabitants' current perceptions, attitudes and behaviour in relation to them.

### Perception and Use of Passive Cooling Strategies

The way in which the contemporary lifestyles of the inhabitants of Yazd relate to the vernacular passive cooling systems was principally investigated through a questionnaire survey and interviews, as well as through observation. The questionnaire survey showed that in spite of their widespread distribution in vernacular buildings, vernacular passive cooling strategies are not commonly used as a current means of cooling

in Yazd. The most common cooling method to deal with indoor heat, used by about 90% of all respondents, was the use of electro-mechanical evaporative (swamp) coolers. The widespread usage of such evaporative coolers across all three samples of respondents (i.e. those who live in traditional neighbourhoods and those who live in modern ones) suggests that these systems are more effective, responsive and convenient than the vernacular passive cooling strategies. In order to verify this suggestion, which has also been put forward by Roaf (1998), Heidarinejad et al. (2008), Bahadori et al. (2008) and Nahar et al. (2003), the perceptions of the contemporary inhabitants of Yazd as regards the vernacular passive cooling strategies has to be considered.

Using semi-open questions, the questionnaire directly sought to discover respondents' likes and dislikes concerning vernacular passive cooling systems. Table 1 shows the most frequently stated positive comments about the various strategies. It groups the comments and ranks them in terms of the frequency of response.

For each of the identified vernacular passive cooling systems, respondents identified a variety of positive attributes. Among those, the contribution to the provision of thermal comfort is one of the main positive aspects attributed to the surveyed vernacular passive cooling systems; especially in case of the basement and wind-catcher. This result suggests that respondents are generally aware of the potential ability of vernacular passive cooling systems to provide a more comfortable indoor environment. However, Table 1 also shows that the respondents assigned various other positive aspects to the passive cooling systems, some of which appear even more important than

the provision of thermal comfort. The aesthetic value of the central courtyard, for instance, or the social value of the loggia, outweighs their ability to provide thermal comfort. Although not necessarily considered more important than the provision of thermal comfort, other positive qualities include economic advantages (reduced energy bills), functional benefits (storage space), and psychological and other health related advantages (providing fresh air or a sense of privacy and safety). These results suggest that vernacular passive cooling systems not only were used to provide thermal comfort for the occupants, but also were employed simultaneously to meet other requirements and to serve different needs (such as social, economic and aesthetic ones). In general, therefore, it seems that even though the passive cooling systems were not always successful in providing thermal comfort, they could in principle make up for this deficiency by performing other important functions.

In addition to positive connotations, the questionnaire survey also sought to identify the respondents' negative perceptions about the vernacular cooling systems. Table 2 lists the negative comments in terms of the frequency of response. It shows that for each of the identified vernacular cooling strategies, various negative aspects have been attributed, such as dust, dampness, high construction and maintenance costs, and low space efficiency. As above, those comments can be grouped under more general headings, including 'inconvenience', 'unhealthy', 'uneconomic' and 'impractical'.

'Inconvenience' is one of the key issues for all vernacular passive cooling systems surveyed. The associations of courtyards, loggias, and wind-catchers with dust and dirt and the difficulties involved in cleaning them are some of the major inconveniences. Others include the difficulties associated with moving from winter rooms to summer rooms and the poor access to basements. The prominence of these associations suggests that 'inconvenience' may be regarded as the main obstacle for using vernacular passive cooling strategies today (cf. Shove, 2003). However, the diversity of negative responses indicates that it is not the only existing factor. There is a variety of other issues that influence the way passive cooling systems are perceived and that appear to put a stop on their contemporary application. For example, in the case of basements, problems of health and comfort (i.e. dampness, poor ventilation and

the presence of vermin) have been identified as major concerns, in addition to problems of economic inefficiency (i.e. high costs of construction and maintenance). In the case of courtyards, seasonal rooms and wind-catchers, a similar perceived economic inefficiency (in the sense of their high space requirement, high cost of maintenance, or both) is an important factor in addition to the perceived inconvenience.

The results of the questionnaire survey were confirmed by information gathered through observation and interviews. It was observed, for example, that none of the inhabitants of the visited vernacular houses used the basement as a living area. Instead, if it was used, it commonly functioned as a storage space. This observation was confirmed by the interviewees, most of whom said that it was no longer convenient to go to the basement in order to deal with overheating on hot summer days. In the case of distinct summer and winter rooms, the interviewees found the seasonal moving difficult, time-consuming and damaging. These inconveniences were also identified in the questionnaire survey and confirmed by observations, as it was commonly noted that all rooms were used (or not used) without regard to the season.

### Environmental and Cultural Considerations

Taken together, these results clearly indicate that the reasons for the continuation or abandonment of specific vernacular cooling strategies are multiple and cannot be reduced to single variables only. The decision actively to maintain a vernacular feature like a wind-catcher or courtyard will not be taken on the basis of its energy efficiency or perceived association with the past, but will always be the result of a compromise, involving a variety of environmental and cultural factors and considerations. Sweeping statements about the sustainability of vernacular architecture based purely on performance indicators therefore need to be approached with care, as should arguments about the inevitable influence of capitalism and modernism on the continuity of vernacular traditions. Nevertheless, the results do suggest that cultural considerations can sometime be more influential than the actual environmental performance of specific traditions. Interestingly, in spite of the fact that the thermal comfort and temperature variation

Table 2. Summary of the negative comments on vernacular cooling systems

Ranking	Central courtyard (n = 156) <sup>a</sup>	Distinct seasonal rooms (n = 134)	Loggia (n = 112)	Basement (n = 164)	Wind-catcher (n = 264)
1	Dusty and difficult to keep clean (39%)	Difficult seasonal moving (29%)	Dusty and difficult to keep clean (28%)	Dampness and poor ventilation (22%)	Unfiltered against dust, birds and insects (33%)
2	Land intensive and not economical (18%)	With low space efficiency (28%)	With limited usability (27%)	Presence of vermin (15%)	Costly (12%)
3	Unsuitable transitional space (11%)	High cost (17%)	Land intensive and low space efficient (22%)	Poor access (13%)	Inapplicable to new (non-traditional) buildings (11%)
4	Energy inefficient (8%)	With limited usability (14%)	Lacking control on climatic conditions and privacy (8%)	High construction and maintenance cost (13%)	With low space efficiency (10%)

Note: <sup>a</sup>n= number of comments.



surveys revealed the shortcomings of the majority of vernacular passive cooling systems in terms of their thermal performance on typical hot summer days, this environmental deficiency was not mentioned by respondents as a major disadvantage. The reasons to abandon those systems must therefore primarily have been related to other, cultural factors.

The way in which cultural considerations often tend to outweigh the environmental performance of the passive cooling strategies can be illustrated by respondents' attitudes towards the basement. As indicated above, the outcomes of the thermal comfort and temperature variation surveys showed that the basement is the most effective feature of vernacular passive cooling systems, providing constantly comfortable thermal conditions during hot periods. The basement is the only space in vernacular houses that provides temperatures within the comfort zone throughout a typical hot summer day. The data from the questionnaire survey and interviews confirmed its efficacy in this respect by indicating that inhabitants were aware of the fact that the basement is comfortably cool in summer and performs well in reducing the indoor temperature to a level that falls within the comfort zone. The fact that basements were present in all vernacular houses unless the ground was too hard to be excavated may be another indicator of its functionality.

Nevertheless, the results of the questionnaire survey showed that basements are no longer a preferred choice as living area for residents in summer, even during very hot spells. As already noted, in none of the case study houses was the basement used for living purposes. The results also showed that very few people (only 8% of survey respondents) selected basements when asked to identify passive cooling strategies. Instead, they are mainly regarded as useful storage places and observations showed that they are today indeed commonly used for that purpose. The reasons why the basements are no longer considered desirable as spaces in which actually to live are diverse. As indicated in Table 2, respondents identified various drawbacks. Dampness and poor ventilation were major factors, closely followed by the presence of vermin, poor accessibility, and high construction and maintenance costs. Considerations of health, comfort, cleanliness, convenience and economy thus all played a part. Combined, these drawbacks appear to have outweighed the advantage of the provision of comfortable

temperatures during hot periods and put a stop to the use of basements as a vernacular cooling system.

The results regarding the use of basements appear to confirm the suggestion by Shove (2003) that comfort, convenience and cleanliness are the major motivations for the use of air-conditioners and electro-mechanical cooling systems. As noted above, the findings also seem to suggest that cultural considerations are therefore more influential than environmental performance ones. However, an important observation to make is that the comments about the negative aspects of basements are made at a time when the vast majority of the respondents (91%) claim that they already use evaporative mechanical coolers to cool their living spaces. They can therefore provide thermal comfort for themselves in other spaces in the house and no longer have to rely on the basement as the only option to escape from overheating, as they traditionally had to do. The need to use the basement thus no longer exists because of the existence of electro-mechanical evaporative coolers that in terms of their ability to cool environments are better than the basements. As a consequence, the function of the latter has changed from being one of the most prominent passive cooling systems in the house to that of a useful, cool storage space only.

It seems that the obsolescence of vernacular passive cooling strategies as a result of the availability of easily accessible electro-mechanical evaporative coolers is not confined to basements. For example, since the introduction of mechanical solutions, the need for natural ventilation has been attained through integrated cooling and ventilation systems. This feature of mechanical systems has made wind-catchers redundant, since mechanical cooling systems have been perceived to be not just cheaper to install and easier to maintain, but also to be more efficient because they can reach wider floor areas. As a result, wind-catchers are now only maintained or constructed for aesthetic and symbolic reasons.

## Conclusions

Returning to the theme of the environmental performance and sustainability of vernacular architecture more generally, the case study of Iranian vernacular passive cooling systems provides a number of important conclusions. First, despite rather widespread and persistent

assumptions to the contrary, vernacular traditions are not sustainable by definition. In the case of vernacular passive cooling strategies in Iran, the system as a whole does indeed manage to reduce the indoor temperature of houses, but it does so only to a certain extent and under specific circumstances. For instance, none of the ground-floor rooms in buildings with only vernacular passive cooling systems has a comfortable temperature throughout an entire typical summer day. This means that the inhabitants are left with the basement as the only place in the house that is consistently cool. At the same time the cooling system as a whole can only really work if the various strategies that make it up complement one another and if the inhabitants are willing and able to adapt their lifestyle and behaviour to the system. If these conditions are not met the inhabitants will not be able to attain indoor temperatures within their comfort zone.

In addition, the case study results serve as a reminder to be wary about sweeping and reductionist generalizations regarding the sustainability of vernacular architecture. The sufficient or, conversely, insufficient environmental performance of a specific vernacular building feature (e.g. the basements providing a comfortable temperature throughout the day or the inability of the courtyards and wind-catchers to do the same) does not imply conclusions about the sustainability of an entire vernacular tradition, let alone that of 'vernacular architecture' as a category. As the case study indicates, the choices people make in relation to the continuation or abandonment of specific traditions are influenced by a variety of factors: the environmental performance of the spaces, forms and features of a building, and a whole range of cultural factors (cost, convenience, cleanliness, aesthetics, functionality and health). The dynamic, complex and context-dependent way in which all these factors interrelate make it difficult to identify the degree to which specific factors play a more deterministic part than others. Environmental and cultural factors interrelate and do so in a distinct and historically and culturally specific way. In all circumstances, the users pursue a balance and make a trade off between these factors. Thus, all factors need consideration for the continuity of a specific vernacular tradition.

Finally, to understand why vernacular traditions are frequently abandoned and replaced by more modern ones, and to harness the lessons

from vernacular architecture about sustainable design, the approach and focus of study should shift. What is needed are thorough and comprehensive studies that investigate the qualities of particular vernacular traditions in their specific environmental and cultural contexts. This means going beyond the narrow focus on the environmental properties of buildings that characterizes much of the current discourse and avoiding reductionist statements about the impacts of modernity or capitalism. Instead research should account for the dynamic and complex way in which environmental, technical, social, cultural and economic dimensions are intricately related. Such focused, comprehensive and critical studies require a more holistic, integrated and localized approach that recognizes the context-specific nature of the traditions and sustainability challenges concerned. This approach can discover the meaningful lessons from specific vernacular traditions.

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# Investigating the Interest of Social Media Audiences towards Different Filipino Architecture Era

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## Introduction

Filipino Architecture in the Philippines has been in constant debate for decades and has been subject to a lot of research as to what really is Filipino Architecture (Cruz, 2019). Despite this, the problem remains, that Filipino Architecture is not known in the country (Enriquez, 2019). Ogura, Nobuyuki, Yap, David Leonides T., Tanoue, Kenichi (2002, p. 233-238) argues that there is a quest for the Filipino Style in Architecture and a

quest to understand the sources of design which is related to the era of design. Furthermore, Ogura, Nobuyuki, Yap, David Leonides T., Tanoue, Kenichi (2002, p. 233-238) mentions that prominent Filipino Architects such as Leandro V. Locsin and Francisco Manosa have tried to embrace Filipino Style in design which paved the way for modern Filipino Design Era. However, the quest to understand the sources of Filipino design has not been mainstreamed in the current field.

Because of this, a group of professionals in the field of architecture and allied arts launched a Facebook handle called Filipina Architect. The handle posted topics on Filipino Architecture daily and with a guide on different eras of architecture in the Philippines. The topics received different engagement and reach. Some reach was higher while others were exceptionally low. Greenhow, Christin, Lewin, Cathy (2015, p. 6-30) argues that there is a great potential for learning in the social media space. Young people use social media informally to gain knowledge and thus it has become a bridge for formal and informal learning.

This study aims to investigate the clamor of the Philippines audience in social media in terms of Filipino Architecture using the Facebook page Filipina Architect as its baseline. It also aims to investigate as to which era of Filipino Architecture merited the most support in terms of likes, engagements, reach, and shares on social media.

The study is important because it can shed light on the discourse as to whether the Philippines' audience has knowledge of each era of architecture and what era is close to their hearts. It gives a glimpse of how educators and advocates such as the Filipina Architect team can further their research and promotion of the different eras of Filipino architecture in the Philippines.

## Review of Related Literature

### Philippine Architectural Eras

The modern architecture that was developed in the Philippines after World War II was significantly inspired by the modern architecture that was developed in the United States. This was in contrast to the influences that were developed in Southeast Asia and Europe. There are indications of modern Philippine architecture scattered across the present mainstream architectural landscape in the Philippines. This phenomena might very well provide an explanation for the cliché that building is the sign of progress. Structures are used by many property owners as a means of expressing their achievement. These buildings often have some similarity to the more progressive architecture that is prevalent in the United States. As a consequence of this, a number of cities have an excessive number of structures that are carbon replicas of those seen in New York or Chicago. When constructing buildings with a sense of warmth and familiarity, it may be quite challenging for architects who lack a clear sense of purpose or natural aptitude. Since the 1950s, in reaction to the significant American influence on architecture and other cultural sectors like literature and art, the search for a distinctively Filipino style has been an ongoing topic of discussion.

There was no opportunity for home expression in the contemporary architecture of the United States, which was of the "International Style." On the other hand, a global trend toward regionalism in contemporary architecture began to develop in the latter half of the 1960s and into the 1970s. With the exception of the tourism industry, the primary support for the development of the Filipino style of modern architecture has been provided by the government and public organizations that have a strong desire for political and economic independence from the United States, despite the fact that this was nothing more than a distant hope at that time, particularly in the 1950s. Beginning in the 1960s and continuing on into the following decades, the government of the Philippines put up a number of significant buildings and constructions that reflected the aesthetic of the Philippines. These include the Cultural Center of the Philippines (CCP), the Philippine International Convention Center (PICC), both of which were designed by Leandro V. Locsin (1928-1994), and Tahanang Pilipino

which was designed by Francisco T. Manosa (also known as Bobby Manosa) (1931-). Both of these architects have been pioneers in the development of the Filipino style, and at the same time, they have had a significant amount of influence within the architectural community.

Before World War II, there were a few instances of the home touch in contemporary architecture, but the design was limited to features or elements of the overall building. This was the case even though there were examples. An excellent example of this architectural style is the Metropolitan Theater, which was built in 1931 and designed by Juan M. Arellano. Arellano, a gifted architect and painter, created the theater in a stunning Art Deco style that was meant to convey the Filipino touch. He designed the theater in this manner in order to express the Filipino touch. Even though there were a lot of different ornamental patterns on the surfaces of the walls and windows, Art Deco was still the predominant style in the theater's design. In the 1950s, a new kind of modern architecture called tropical modern architecture emerged, which was distinct from the western or American modern architecture that was prevalent in other parts of the globe at the time, such as Africa and Latin America.

The tropical circumstances of the Philippines, especially with respect to the temperature, inspired the development of a unique architectural style known as tropical contemporary architecture. The presence of solar control devices like the sun-shade, which is prevalent in the tropics, and minor domestic touches in design among the tropical locales are characteristics of tropical contemporary architecture. Understanding the Filipino style, which serves as an expression of the cultural identity of the Philippines, requires first making a distinction between the tropical contemporary architecture that is prevalent in the Philippines and the Filipino style.

### Utilization of Digital Tools and Social Media in Architectural Education

The twenty-first century is known as the era of technology, which makes it impossible to comprehend what the world would be like without it. In this day and age, technology plays a critical part in the process of changing ancient modes of labor into modern forms of labor in all aspects of human existence that are now attainable. People are now able to



think beyond the traditional approach as a result of the development of the computer and information communication technology (ICT), which allows people to interact and communicate with each other throughout this world with the help of media tools. As a direct result of this, new methods of working are listed. This technology, which brings about significant shifts in the educational landscape, is also having an impact on the educational sector. Currently, the conventional method of instructing students is being replaced by more modern methods of instructing, such as online learning and distance education, amongst others. This technology, which enables this profession to evolve into a multi-disciplinary and highly active sector in worldwide commerce, has a significant impact on both the existing educational system for architecture as well as the practice of architecture. Because of these technologies, architects and other professionals from all over the globe may collaborate on design projects remotely using network communication tools such as Skype, Facebook, and others. This makes it possible for them to finish the projects faster. Architecture education is one of the fields that is affected by these technologies in terms of pedagogical aspects.

New affordances have been made available to architects as a result of the proliferation of computer technology, which is also starting to replace more conventional design tools. It is evident that the efficiency, control, and intelligence that were before impossible are now available because of computational tools; these approaches are increasingly deemed vital to the practices of architecture. The manner in which this technology has started to affect the profession of architecture, the society that they serve, and therefore the education of architects is not as readily apparent. According to Qaqish and Hanna (1997), computer technology encompasses all computer programs, regardless of whether they are included into the design studio or are taught as stand-alone courses. This applies to both architectural design and urban planning courses.

The 21st century has seen a growth in the use of digital technology in architectural education, which has led to increased student engagement with these tools. New pedagogies have been made available to architects as a result of the proliferation of computer technology, which is also starting to replace more conventional design tools. It is evident that the efficiency, control,

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### Promoting Philippine Architectural as a Sustainable Tourism

Since the beginning of the 1980s, there has been a discernible increase in the level of academic interest in urban architectural tourism. This is made clear by the growing number of publications that are dominated by writers from European countries, North American countries, and Australian countries (EDWARDS ET AL. 2007:5). The vast majority of scientific investigations are carried out in the form of empirical case studies. The majority of the research that has been done so far focuses on the preparation, promotion, and administration of urban architectural tourist destinations (EDWARDS ET AL. 2007; JANSEN-VERBEKE & LIEVOIS 2004; PAGE & HALL 2003; ASHWORTH & TURNBRIDGE 2000; JUDD & FAINSTEIN 1999; MURPHY 1997; JUDD 1995). The spatial characteristics of urban architectural tourism, on the other hand, are also key areas. Geographers are the most common professionals who investigate changes in urban form, infrastructure, and tourist precincts in the context of tourism (PAGE 2005; JANSEN-VERBEKE 1999; JUDD & FAINSTEIN 1999).

In addition, implications and repercussions of urban architectural tourism with reference to cityscapes are often studied topics in academic circles. The revitalization of waterfront areas and the urban core are the primary areas of focus (MURPHY & BOYLE 2006). In addition, certain topics, such as sports, gambling, and event tourism, are given special attention in urban areas (HOLLANDS & CHATTERTON 2003). Several studies investigate the socio-cultural impacts, visitor attitudes and behavior (EDWARDS ET AL.

2009; ADRIOTIS & VAUGHAN 2003), economic impacts (LAW 2002), and destination image (EDWARDS ET AL. 2009; ADRIOTIS & VAUGHAN 2003). (SMITH 2005; PIKKEMAAT 2004, BOEDEKER 2003; JOPPE ET AL. 2001). There have been very few studies done that concentrate on urban architecture tourism in poor nations (ROGERSON & VISSER 2007; ROGERSON 2002) According to SELBY (2004:11ff), the general theory and the delineation of urban tourism are fields of study that have been underrepresented up until this point.

### Methodology

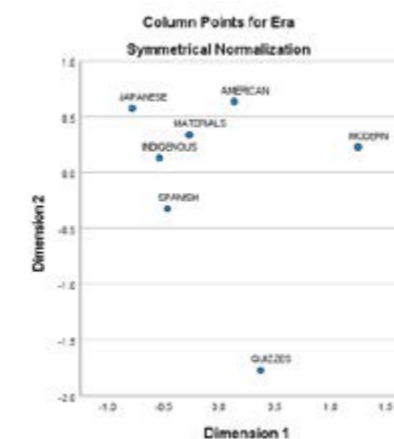
This portion presents the research participants, the sampling technique data gathering procedure used, and the statistical method used to determine which era of Filipino Architecture social media audiences are most interested in.

### Research Design

The research design is a mixed methodology research using quantitative data to determine which era of Filipino Architecture social media audiences are most interested in.

### Research Participants

It collected data from 10,000 respondents from the Facebook page "Filipina Architect" using the data mining of its insights. The topics of the page were categorized into seven major eras: Pre-colonial, Spanish colonial, American colonial, Japanese colonial, Chinese influences, Modern Filipino Architecture, and Materials that are Filipino. Data mining was done for every topic to get its engagement, reach, audience locations, shares, likes, and audience gender.



### Analytical Method

To determine which era of Filipino Architecture social media audiences are most interested in, the correspondence analysis is employed. Correspondence analysis (CA) is a technique to graphically display a two-way table that shows rows and columns and calculates them as coordinates. It is a significant tool for disciplines that are graphically or image-driven disciplines such as Architecture.

### Analysis and Findings

Figure 1 shows the corresponding analysis of Era and Era and Post Engagements. The modern era has the most engagement while the Spanish Colonial and the Indigenous Eras have the lesser engagement. Additionally, the Japanese, American, Indigenous, and Spanish eras with materials are related in terms of engagements while Modern and Quizzes do not have a relation with the other eras.

Figure 2 shows the correspondence analysis of Era and Post Reactions. The modern Era has the most reactions with a total of 20,000 while the other era such as Spanish, American, Indigenous, and Japanese are extremely lower than the Modern era.

Figure 3 shows that there is no relationship in terms of shares for the Modern, Japanese, and Materials but there is a relationship for the Indigenous, Spanish, and American era.

Modern era had the most shares.

Figure 4 shows that in terms of reach, Modern, American, Spanish, Indigenous are related. These eras have similar reach compared to that of Japanese Era.

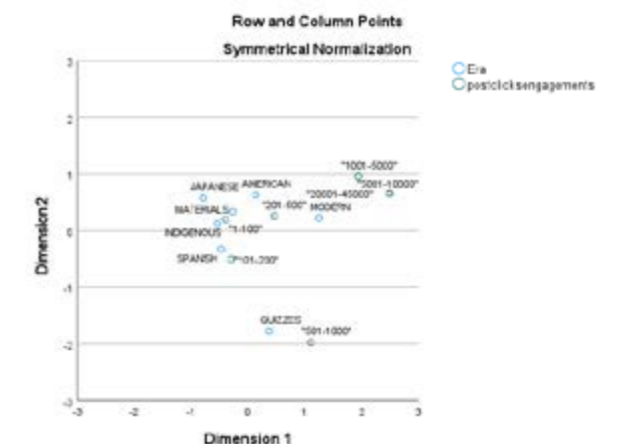


Figure 1: Column Points of Era and Row and Column Points of Era and Engagements



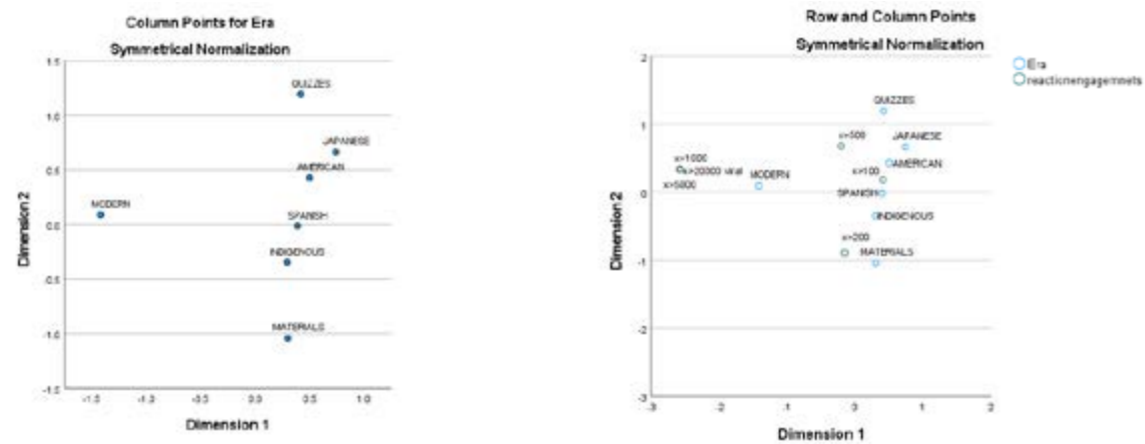


Figure 2: Column Points of Era and Row and Column Points of Era and Reactions

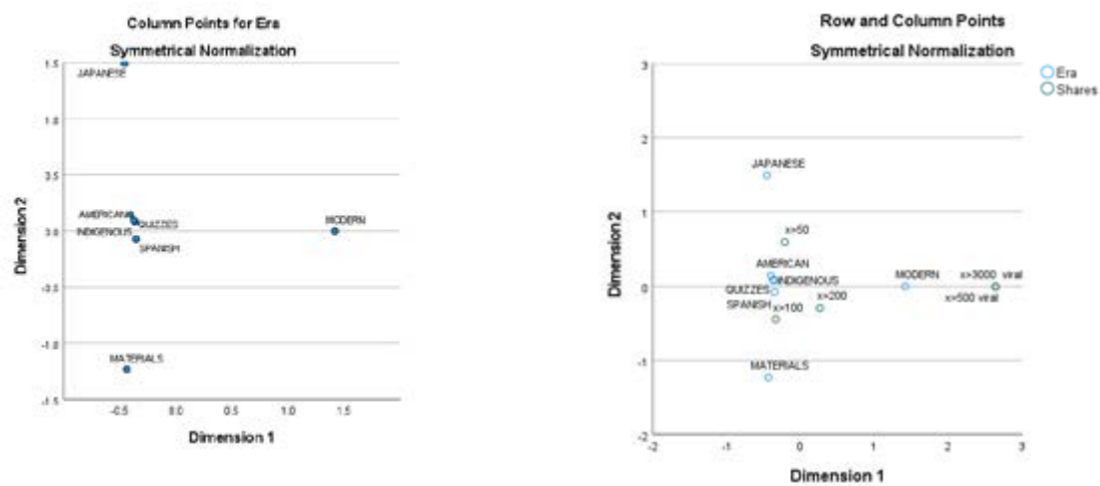


Figure 3: Column Points of Era and Row and Column Points of Era and Shares

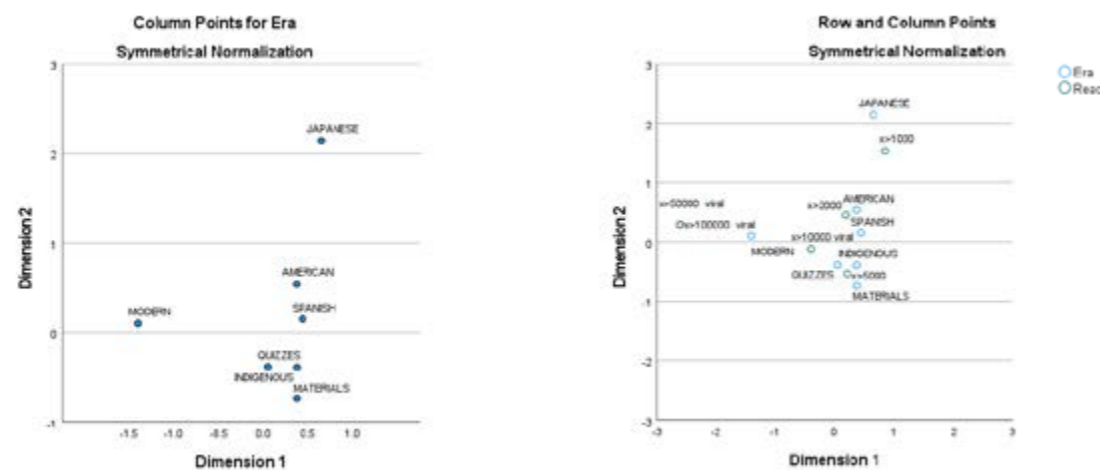


Figure 4: Column Points of Era and Row and Column Points of Era and Reach

Based on the correspondence analysis, the Modern era of Filipino Architecture had the most show of interest in the social media spaces. This show of interest is based the engagements,

reactions, shares and reach of each post by the 10,000 followers and public space of social media.

### Conclusions

In conclusion, Social Media Followers show more interest in Modern Filipino Architecture. There are two things that can be assumed using this analysis. First, is that social media followers can relate more the modern Filipino Architecture because it is close to the present architectural archetype. Second is that social media followers do not have know-how about other Filipino Architecture Eras and thus they do not relate to those posts about such an era.

### Recommendations

The different era of Filipino Architecture is important so that Filipinos may be able to understand the past in terms of Built Environment and Built heritage. Based on the analysis, social media followers seem to have low interest in the heritage point of view and are more interested in the modern. However, the heritage post is still gaining interest but not as much as the modern era. With this analysis, it is recommended that a more thorough look at how the heritage post is being made so as to gain interest from social media followers.

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## New Member

Gloryrose Dy Metilla



**Name** Gloryrose Dy Metilla

**Nationality** Philippines

**Occupation** Architect

**Major** BS Architecture, Masters in Urban and Cultural Heritage

**Affiliation** ICOMOS Philippines, National Commission for Culture and the Arts, SwitoDesigns

**Address** Block 25 Lot 53, Guadeloupe St. Camella Davao, Communal, Buhangin, Davao City

**Email** [gloryrosedy@gmail.com](mailto:gloryrosedy@gmail.com)

**Langues** English, Filipino, Cebuano

### Education Background

Certificate of Building Technology [2008];

Bachelor of Science In Architecture [2009];

Master in Urban and Cultural Heritage [2018]

Doctor of Philosophy in Management In the University of Mindanao[2020 - present].

### Working Experience

SM Engineering and Design Development ([www.smsupermall.com](http://www.smsupermall.com)) Design Officer for Head Office [2010-2012];

Swito Architecture Designs Services – Davao City, PH Principal Architect / Architect of Record [2012-Present].

### Projects

#### Bangsamoro Autonomous Region of Muslim Mindanao Design of Farmer's Market (2020-2023)

The Public Market located in Datu Binasing is a remarkable creation of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). The market was developed under the able guidance of the then Minister of the Ministry of Interior and Local Government, Naguib Sinarimbo, and the visionary direction of BARMM Chief Minister Ahod Ebrahim. One of the most striking features of this marketplace is its unique design, which intricately incorporates and celebrates the local symbolism of Bangsamoro's rich architectural heritage, setting it apart from ordinary marketplaces.



Bangsamoro Autonomous Region of Muslim Mindanao Design of Farmer's Market (2020-2023) © Gloryrose Dy Metilla

#### Bangsamoro Autonomous Region of Muslim Mindanao Design of Municipal Halls (2020-2023)

Project Title: Barmm Municipal hall

Project Architects: Gloryrose Dy Metilla

Junior Designers : Jenelle Metilla, Don Dion Cawaling, Nad Sali

Project type: Commissioned project

Client: BARMM MILG

Stage: Ongoing

Project Location: 5 Provinces of BARMM studio.

The design of the Bangsamoro Autonomous Region of Muslim Mindanao Municipal Halls located in 5 Provinces is reflective of the region's culture. Embellished with Mindanao Architecture elements of aesthetic value such as the Okir and end-beam patterns, this municipal hall is curved in shaped to show multiple perspectives of the building where ever one is. The building has decorative patterns finely placed on the facade to look refined yet braced with elegance that is fitting for the provinces of BARMM.



Bangsamoro Autonomous Region of Muslim Mindanao Design of Municipal Halls © Gloryrose Dy Metilla



## Projects

### Bangsamoro Autonomous Region of Muslim Mindanao Ministry of Interior and Local Government Building Renovation Design (2021-2023)

#### Project Introduction

The Ministry of Interior and Local Government Building Expansion is a stunning architectural marvel that draws inspiration from the rich cultural heritage of Bangsamoro. The design reflects traditional Moro art's intricate and beautiful patterns and a two-toned lattice to mimic embroidery. It serves as a testament to the importance of preserving cultural identity while striving for progress and innovation. The impressive facilities and amenities match the building's imposing facade with lattice works, making it an ideal workspace for government employees. Its windows use colored Sampaguita glass to provide a colorful and fun hue whilst working in the office.



Bangsamoro Autonomous Region of Muslim Mindanao Ministry of Interior and Local Government Building Renovation Design © Gloryrose Dy Metilla

### Cultural Hub Region XI (2019)

#### Project introduction

Project Title: Cultural Hub Region XI

Project Architects: Gloryrose Dy Metilla, Mary Catherine Diaz

Junior Designer : Yudin Bacani

3D consultant : AR Designs

Landscape Architect: Jim Palma

Project type: Commissioned project from the government

Client: Department of Tourism Region XI

Stage: ongoing

Project Location: Davao City

The design is based on the research that was conducted by the consultants of the cultural hub emphasizing the most significant factor of culture in Mindanao is heritage. Culture has many facets and it is based on what people create whereas heritage is what people pass on. This only meant that what is most valued in our present time is the heritage that is passed on now and what is that heritage? It is the natural, built and intangible heritage of Region XI. In Mindanao we see and experience the grandeur of Natural heritage. The form of the building represents the grand natural heritage of Mt. Apo and Mt. Hamiguitan, a WHS. The dancing silhouettes represent the intangible heritage of the region which are represented by its indigenous cultural communities.



Cultural Hub Region XI © Gloryrose Dy Metilla

