

BOOK OF ABSTRACTS



VENICE CHARTER

(RE)FRAMED 1964-2024
NEW HERITAGE CHALLENGES

27-30 MAY '24

SCHOOL OF ARTS AND HUMANITIES,
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MONDAY, 27th May 2024

Authenticity and integrity (11.00h – 12.30h)**Value Assessment for Osmaneli Urban Site with the Discussion on Integrity in Urban Planning**

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The traditional texture of Osmaneli (Bilecik/TÜRKİYE), which reflects the sericulture and cocooning livelihoods of the 17th century and experienced migrations due to exchange policies in 20th century, was declared as an urban site area in 2005. The region, which contains many listed cultural assets, especially religious buildings and mansions, is located close to İstanbul-Adapazarı-Bursa-İzmit and in the south of the Sakarya River. Today, in the region both cultural and industrial upper-scale development proposals and potentials exist. Moreover, various restorations are being carried out, street rehabilitation projects are planned and the settlement is changing according to the current urban development system.

However, the integrity of the urban fabric can be compromised by uncontrolled changes in urban development. Therefore, this study aims to work through the potential ways to preserve the integrity of Osmaneli Urban Site Area. In this direction, as the first step of the study, the integrity of the Site Area will be examined in terms of problems and opportunities by examining urban plans and projects at regional, urban and site levels. After that, in the second phase of this study, through value assessment of the Site Area, the values will be defined mainly focusing on socio-cultural values like historical, cultural/symbolic, social, spiritual/religious and aesthetic values. In the last stage of the study, suggestions for urban planning will be presented for sustaining the integrity through considering the problems and opportunities of integrity and the values of the Site Area.

Between tangible and intangible: Imagined authenticity based on the history of Xizhou Village in Dali, China

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The introduction of the Venice Charter to China began in 1986 with a translation published by Mr. Chen Zhihua in *World Architecture*. The concepts of authenticity and integrity intervened the discussion of historic monument in China.

The conservation system of China also began to take shape in the 1980s, and then the climax of the delineation of State-list Famous Historical and Culture Cities, Towns and Villages raised. During this period, under the influence of the subsequent international charters and local practices, the understanding towards the concept of authenticity and integrity changed from historic monument to both the historic monument and the environment in which it exists. This kind of change also reflected in the conservation laws and regulations in China.

Nonetheless, the complex historical layers and resulting identities continues to expand the contemporary connotations of authenticity. The practices of heritage conservation based on top-down administrative systems, while recognizing grassroots experience as an important basis for the formulation of conservation laws and regulations, still lack care for smaller social units such as ethnic groups and communities. An imagined authenticity based on a macroscopic historical narrative has become a conceptual barrier between the government and the people who lived in such social units.

Taking Xizhou Village, the famous field site in anthropology and architecture, as an example, this paper reviews the tangible and intangible changes respectively in the construction activities of Xizhou Village and the change of identity of the two main ethnic groups living in the village from the 1990s to the present day and explores the new meaning of authenticity in the cause of conservation nowadays. Tangible and intangible changes demonstrate the evolution and current situation of the imagined authenticity, and in this way, we could reflect on the heritage conservation of traditional villages in China.

Contradictory meanings of authenticity and integrity between local contexts vs. official heritage discourse: The case of Taşkale Village in Turkey

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The Venice Charter introduced novel concepts and universal principles for heritage conservation, subsequently adopted into the legal frameworks of various countries. Similarly, in Turkey, heritage laws, by-laws and principles are rooted in the legacy of the Venice Charter, forming the basis for the prevailing authorized heritage discourse. While this perspective perceives authenticity and integrity as unchanging aspects of heritage places, these places actually change over time, leading to new definitions of heritage, authenticity and integrity. Moreover, absence of comprehensive heritage designations, conservation criteria, and selective heritage approaches fails to align with the place's reality, resulting in loss of heritage values.

Taşkale Village in Turkey is a representative of such cases. There is a continuous inhabitation in the village since prehistoric ages onwards, where mutual interaction between nature and culture formed the living environment and traditional practices. Inhabitants attribute new meanings, values and uses to these remains, integrating them into the current physical, social, cultural and functional context. However, today's top-down conservation decisions tend to fragment the multi-layered and multi-cultural heritage of the place, classifying it as archaeological, natural and urban conservation sites, disregarding their interrelationships and the heritage processes that have shaped them. These decisions, which prohibit the use of spaces, lead to abandonment of places and traditional activities, ultimately, resulting in the loss of the multi-layered values that constitute the significance of the place.

In this context, the paper discusses static notions of heritage that seek authenticity and integrity in the substance of heritage rather than within heritage processes and multiplicity of values departing from the case of Taşkale Village in Turkey. After explaining the contradictions and destructive consequences in the village, the paper concludes by claiming the importance of heritage processes in defining authenticity and integrity, as well as in shaping heritage legislation, while reframing the Venice Charter.

Integrating contemporary architecture into an ancient context: Diverging trends

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Since its promulgation in 1964, the Venice Charter hasn't been confined to making room for existing buildings in ancient contexts, and to setting out procedures for their conservation. It also sought to integrate contemporary architecture into these contexts, as an integral part of the conservation of built heritage. Article 6 of the Venice Charter provides for the destruction of built heritage and its possible modernization, while imposing respect for the environment: "No new construction, demolition or modification which would alter the relations of mass and color must be allowed (Article 6). Since then, international legislation has been drawn up, with a view to preserving heritage and integrating contemporary architecture into an ancient context.

In the field, an examination of contemporary constructions in ancient contexts shows the rivalry between three trends in the re-edification of built heritage: a first trend, oriented towards dissent with the surrounding context, associates more than one style, each distinct from the other, stemming from differences in the individual options of the designing architects. And then there's a second trend, towards mimicry of neighboring buildings, where new constructions are not only locked into the past, but go so far as to exclude the progress made in construction. And finally, a third trend, in which new buildings demonstrate a skillful respect for the context in which they are located, while at the same time conveying a sense of contemporaneity, not lacking in commitment to the present, or even the future. These differences in conceptions of building heritage renewal show that international legislation has yet to be perfected.

Identity and transculturality (11.00h – 12.30h)**An experimental methodology to imagine a possible reframe of Venice Charter**

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The Venice Charter is an essential tool for clarifying the way in which heritage is treated. It is the product of its time, with a rather Eurocentric and elitist vision, considering the existence of a unique and homogeneous way of thinking about and creating heritage links with inheritance. Over the past 60 years, several visions of heritage have emerged and coexisted (e.g. Nara document), and reference is shifting from the tangible of the architectural building to the intangible of the heritage community (L.K.Morisset), broadening the architectural dimensions of heritage (A.Magnaghi).

If this transformation of the heritage fact is developing all over the world, it is stronger and more operative in nations where the immaterial dimension is an essential portion of living spaces. Particular examples are Canada and Australia, where first nation peoples have a different approach and mobilization of heritage issues (Burra Charter and Canada Pavilion, Venice Biennale 2023). Even in "Old Europe", we are finding some inflections, following the transformation of communities, which should participate in the (re)framing of the Venice Charter.

For us one of the challenges of a "new" Venice Charter would be to integrate these local, tangible and intangible heritages with the "official", recognized, inventoried and labelled heritages. We propose to share the findings of an experimental methodology carried out as part of a research project funded by the Val de Loire region (R.Carabelli, M.Gigot GH.Laffont). This methodology, called "apéro-drone", reveals how local residents shape their local heritage, creating a kind of common space, and how this heritage, which articulates official symbolic values with the complementary and contradictory use values of local residents, becomes a common asset for a community that projects itself into the present by mobilizing the palimpsest of the past. This exploration allows the Venice Charter to be reloaded for the 21st century.

From the Venice Charter of 1964 to the Venice Appeal for a renewed urban culture

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The 1964 Venice Charter contains very clear articles regarding the objectives of including within the scope of protection also aspects relating to the context of the main monuments. Art. 1 says "the notion of historical monument includes both the isolated architectural creation and the urban or landscape environment (...)". This concept was reiterated by art. 6 for which "the conservation of a monument implies that of its environmental conditions (...)" and by art. 7, which highlights how a monument must not "(...) be separated from the history of which it is a witness, nor from the environment in which it is found (...)". If physical conservation therefore finds ample space in the Charter, both with reference to the individual monument and the related built context, the same cannot be said with respect to the attention that the issue of the use of the built heritage requires. Although in the art. 5 of the Charter declares that "the conservation of monuments is always favored by their use in functions useful to society" as long as they are compatible with protection, today it is clear that this topic takes on a significant and completely underestimated impact on the more general objective of physical conservation, in particular in the presence of overtourism and real estate and commercial dynamics such as to compromise Civitas itself.

After over 50 years of restoration, training and valorisation of the city, the Association of International Private Committees for the Safeguarding of Venice has developed, with the participation of various institutions and scholars, the "Proposal for a map of Venice for Urban Culture". The initiative was born in Venice, an exemplary case for questioning the future of cities, given the multiple challenges that its conservation entails. As is happening with the protection from high waters, the lagoon city could take on the emblematic role with respect to the need for all cities recognized as objects of protection for their high historical-artistic value to recover the characteristic of a high quality inhabited place of life, cultural diversity, well-being of the individual and the community, of justice and social cohesion, of a differentiated, sustainable and efficient economy, updating the approach of conservation of material cultural heritage only, as codified in the 1964 Charter of Venice and still the basis of the legislation in force.

Reexamining frameworks for maritime heritage stewardship: A critical analysis of how Venice Charter principles shape current approaches complex notions of identity and cultural exchange

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This essay examines the development of the Underwater Cultural Heritage Convention in relation to the Venice Charter. It argues the UCH Convention and other ICOMOS charters derive from principles in the Venice Charter, but the predominant focus on shipwrecks has limited understanding of the ocean's past by overlooking non-material dimensions like memories and narratives.

Through comprehensive analysis, the research challenges archaeological perspectives that obscures more inclusive approaches embracing diverse narratives and complexities from factors like forced migration. It also analyzes how heritage dominance grounded in territorial sovereignty models endures from land-based heritage definitions excluding varied ocean perspectives.

By evaluating entrenched weaknesses, this research contributes to ongoing discourse of maritime heritage. It highlights importance of safeguarding immaterial aspects like the narratives which breathe life into artifacts. A wider conceptual lens embracing cultural complexity within bounded yet borderless waters may nourish awareness of humanity's interwoven maritime heritage.

In reexamining assumptions, this work offers critical insight for strengthening international guidelines. Adjusting rigid definitions and opening governance to plurality could better serve underwater heritage's diverse facets through cooperative stewardship reflecting our ocean's fluid yet foundational role in world history.

A review on adaptive reuse decision making models

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Adaptive reuse is a strategy that integrates the past and present within a building to meet future. This strategy even goes beyond the (socio-economic, ecological-environmental and cultural) pillars of sustainability and also contains other important aspects such as; Authenticity, Management, Functional, Architectural and structural. However, achieving a well-executed adaptive reuse project necessitates a profound understanding of when, how, and what factors to consider in the decision-making process.

There are a variety of factors that affect the decision making of adaptive reuse projects, depends on the scale of the project, location, regulatory constraints, grade of the (historic) buildings, ultimate objectives. The decision making models can answer the questions from the early stage of reuse, demolition or reconstruction to estimating a building's remaining useful life. Therefore, This study's research question is: 'What are the decision-making models developed for the adaptive reuse of heritage buildings and how do they contribute to success?'

The research aims to review existing adaptive reuse decision-making models, their methodologies, distinctions, and gaps, with the goal of assisting decision-makers in making more informed and successful decisions regarding heritage building reuse.

Authenticity and integrity (14.00h – 15.30h)**Internationalization and localization: Dilemmas and challenges facing architectural conservation in China**

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China has its long tradition in the preservation and inheritance of cultural heritage, with its typical understanding of authenticity and integrity, and its unique maintenance system for palaces, royal temples or vernacular architecture, all of which continued until 1980s or even recently in some exceptional cases and remote regions. In 1985 China became a member state of World Heritage Convention, and afterwards, new ideas, such as “the valid contributions of all periods to the building of a monument must be respected”, “replacements of missing parts must be distinguishable from the original”, were imported. Since then there has been continuing hot debates between internationalized and traditional groups.

In the Nara Document on Authenticity (1994), the significance of Eastern Culture contributed to the extension of the definition of authenticity. Meanwhile Chinese architectural conservation became much more internationalization, many international charters and documents were translated into Chinese. In 2000, the Principles for Conservation of the Heritage Sites in China (also named Chinese Principles) were published, which could be regarded as an important achievement of the internationalization. In the following years, Qufu Declaration - Consensus on the Theory and Practice of the Conservation and Maintenance of Chinese Ancient buildings (2005), and Beijing Document - International Symposium on the Concepts and Practices of Conservation and Restoration of Historic Buildings in East Asia (2007) were adopted. Both of them reflect the Chinese rethinking in the context of internationalization. This paper tries to answer the following questions:

1. What is the typical understanding of authenticity and integrity in ancient China?
2. What are the limits of the internationalized Chinese Principles and the localized Qufu Declaration and Beijing Document?
3. What can traditional wisdom (such as the ancient maintenance system) and new conservation strategies (such as preventive conservation) contribute towards dilemmas and challenges facing architectural conservation in China?

The management of integrity: A challenge in between of Venice Charter notions and planning tools

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After sixty years, during which the Venice charter has been an essential reference, a limited reframe may prove useful. We present here a reflection on a possible development focusing on the co-production of knowledge and expertise among technicians, academics and the heritage community.

This proposal invite us to think of heritage as an interface between the preservation of built heritage - the central object of the Venice Charter - and the planning tools that organize landscape transformations – the process of translating the Venice Charter into territories. This cooperation between Venice charter, heritage inventories and planning tools could contribute to the implementation of a better recognition of the social dimension of heritage through a revaluation of the role of the heritage community. For a research funded by the Centre VdL region (France), in agreement with the Inventaire (the public institution in charge of the official register of French cultural heritage), we have created a flexible tool capable of including the social and territorial dimensions of heritage (cf. Carabelli, Gigot, Robert 2022).

This communication will be based on the collaborative work carried out on the territory of the Grand Chambord (France) where this kind of arena was experimented (cf. Elinor Ostrom, 2011) among elected representatives, technicians and inhabitants. Urban planners are now using this tool to articulate responses to building permit applications in a way that logically supports heritage preservation choices and allows "works" to be monitored restoration, mainly codified in the Venice Charter. In our opinion, this method - not replicable identically but adaptable depending on the site - could allow a re-framing of the Venice Charter in order to propose the articulation of some planning tools able to articulate territorial transformations to the heritage values of our landscapes.

Authenticity and integrity of the Malagueira neighborhood: Contribution the nomination of Álvaro Siza's works for the World Heritage List

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The Malagueira neighbourhood is Álvaro Siza's largest social housing project (1977) and represents a unique historical period in Portuguese architecture resulting from SAAL - Serviço Ambulatório de Apoio Local (1974-1976). It is part of a group of Siza's works for the World Heritage Tentative List, and is one of the properties proposed for future extension of the current nomination for the World Heritage List. Despite its undeniable historical, architectural and social value, it appears to be abandoned and degraded. The bibliography focuses mainly on historical and architectural issues, but conservation studies are lacking.

This article aims to fill this gap by presenting work carried out as part of the "SizaAtlas research project. Filling the Gaps for World Heritage" and the Final Project of ISCTE's Integrated Master's Degree in Architecture, completed in 2023. The historical research revealed the complexity of the project, which was developed in several phases. The work remained unfinished, causing a series of urban voids. The methodology combines bibliographical and archival research with direct observation of the exterior of the buildings. The coverings and finishes of the façades were analysed and mapped, as were the elevations of the walls and constructions in the courtyards, the openings and frames of doors and windows, and the state of conservation of the buildings. The discussion compares it with Le Corbusier's Frugès neighbourhood. The results obtained prove the integrity and authenticity of the Malagueira neighbourhood.

The development trends of authenticity assessment in recent World Heritage nominations

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The issue of authenticity has always been the core criterion for World Heritage nomination and the conservation status assessment as stated in the Guidelines for the Implementation of the Convention for the Protection of the World Cultural and Natural Heritage. At the early stage of World Heritage program, the types of Cultural Heritage can be divided into monuments, groups of buildings and sites (Article 1 of Convention). The authenticity assessment basically adopted the conservation principles in Venice Charter. With the emerge of special types of cultural heritage in the late 1980s, the heritage composition is increasingly complex and diversified, which has prompted changes of standards in authenticity assessment in the nomination and conservation of cultural heritage.

This article first reviews the evolution of authenticity assessment criteria in the Operational Guidelines at different times. Secondly, based on the compilation of data such as World Heritage nomination evaluation files, state of conservation reports and committee resolutions from 2016 to the present, the article analyzes and reveals the relationship between authenticity assessment and evaluation suggestions from advisory bodies for nomination and endangered listing. Furthermore, it studies on the cases of the Historic Centre of Vienna (Austria), the Bolgar Historical and Archaeological Complex (Russia), Upper Middle Rhine Valley (Germany), etc., which have recently received much attention in the Sessions of World Heritage Committee. These cases provide insight into the understanding of authenticity of different types of heritage by different actors such as advisory bodies, committee, and heritage site authorities, and the impact of different aspects of authenticity on the status of heritage conservation. Thus, the article explores the responses and compromises made by authenticity assessment standards in the field of World Heritage in the process of rapid expansion of cultural heritage types.

Identity and transculturality (14.00h – 15.30h)**The reconstructions of the World Heritage**

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International cooperation in the field of World Heritage in recent years (especially in European countries since the adoption of the Venice Charter) has opened up or strengthened issues related to reconstruction activities, which are also very sensitive in terms of protecting authenticity. Even until now, major reconstruction interventions were still perceived as rather extreme or even problematic approaches in the care of cultural heritage.

The paper seeks to show, through specific examples of World Heritage sites, that reconstruction is in certain cases an acceptable method of preserving architectural works. Parallely, it gives an overview of the most important international documents formulated to explain the various situations that justify the reconstruction of important historical monuments. The presentation is enriched with topics related to the application of the aspect of authenticity in the creation of the World Heritage List. Major post-war reconstructions of historic cities destroyed during the Second World War are part of the World Heritage List (Warsaw, Le Havre).

The Second World War wasn't the last armed conflict. The reconstruction of the historic bridge in Mostar in the former Yugoslavia is considered an example of an iconic reconstruction of cultural heritage destroyed by war conflicts in modern history. For the local population, this form of reconstruction meant the restoration of damaged values, and the reconstruction of the bridge is thus linked to a national sense of renewal not only of the bridge but also of the national community. The idea of helping to revive the nation and the local community resonates in other cases of reconstruction of World Heritage sites. Sites such as Mosul, Palmyra or the Bamyán Valley are examples of global assistance, solidarity and ultimately raise new methodological questions about the repair of damaged property and the extent to which the criterion of authenticity remains applicable to them.

(Re)Contextualising the Venice Charter for transcultural heritage: The dilemmas of the Goan Oratorian churches in Sri Lanka

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The identity of Catholic minorities in Sri Lanka is a complex and multifaceted issue. These Catholic minorities have unique identities shaped by centuries of colonialism, migration, and cultural exchange, originating a transcultural heritage that presents a range of safeguarding complexities. The transcultural heritage fulfils complex and fluid roles within society, and notions of mutual appropriation and exchange within intercultural contacts need to be understood as they are crucial for developing a deeper understanding of how this heritage can be portrayed, interpreted, and negotiated.

The Oratorian church architecture in Sri Lanka, established by Goan missionaries between the 17th and 19th centuries, is perhaps the best example of transcultural heritage generated among the Sri Lankan Catholic minorities, being considered an outstanding and unique heritage that, nonetheless, is currently threatened. Drawing on practical experience during the application process of several of these churches as heritage sites, this essay intends to describe the dilemmas encountered and which highlight the need to (re)contextualise the principles outlined in heritage charters.

The archaeological heritage of Sofia, Bulgaria: Challenges and perspectives

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Sofia is one of the remarkable European cities that has preserved the traces of its past for generations. This is the Roman city of Serdica, located originally in the province of Thrace, and in late antiquity - the capital of the province of Dacia Mediterranea. Over the years, part of its archaeological heritage has been uncovered, exposed and integrated into the modern city and thus made accessible to the city's residents and visitors. The most numerous and best represented are the remains from the period of the Late Antiquity. Archaeological research and activities on the preservation and presentation of antiquities go through several periods related to the historical development of the country – from 1878 - to 1944 (Kingdom of Bulgaria), 1944 - 1989 (People's Republic of Bulgaria) and after 1989, when democratic processes began. Each of the periods has its specifics.

Here I would like to present a few landmarks of the city – the churches of St. George and St. Sofia, with a late antique date, reached the Liberation of Bulgaria from the Ottoman Empire in a ruined condition and soon became a permanent part of the archaeological heritage of the city, the western gate of the ancient city, discovered in the 1970s and only recently acquired the finished appearance of an archaeological park, and parts of the ancient city explored and exposed in connection with the construction of part of the Sofia Metro in the present century. These sites represent different case studies that illustrate some of our experience in managing archaeological heritage in an urban environment and the challenges we face in trying to preserve the authenticity, display and maintenance of monuments.

A Mughal Chahar Bagh in Lahore: Exploring the transcultural influences shaping Shalamar Bagh through its layout, architectural symbolism and landscape features

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The Shalamar Bagh is considered a unique Mughal Urban Landscape feature created in the heart of the historic core of Lahore. This garden was once surrounded by open fields with a tributary of river Ravi flowing nearby, and the Grand Trunk Road passing along one of its four sides.

The garden has a distinguishable Mughal Landscape character. However, this style of dividing the green lawns into four quarters, Chahar Bagh, are usually attributed to the Persian gardens. Similar gardens also exist in the Central Asian region, especially Uzbekistan and Azerbaijan. It is interesting to investigate which elements / symbols / layout features are common among these gardens, in order to identify which of these were created / innovated by the Mughal architects.

In order to re-access the authenticity and integrity of the Shalamar Bagh in an all-encompassing approach, this paper aims to identify the various architectural influences that have shaped the Shalamar Bagh, where they possibly originated, and will investigate the symbolism these architectural elements might represent. This research is to understand the basic source of identity upon which the garden is created.

Authenticity and integrity (16.00h – 17.30h)**Intangible vs tangible heritage: Safeguarding the process or the product?
Rules governing urban forms in traditional Muslim cities - The case of
Médéa, Algeria**

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The study argues that there is an ambivalence between tangible (TCH) and intangible cultural heritage (ICH) in old Muslim cities. Transformations, actions and transactions operated by users as communities and individuals on their built environment have always been the essence of the urban fabrics and the making of cities. Preservation policies, as practiced today, struggle to safeguard these urban fabrics and protect them from changes. Uncovering the principles behind users' actions is thus a sine-qua-non condition in understanding, then preserving these cities.

The article aims to highlight the paradox between tangibility and intangibility, which is between the generating process and the urban fabric that is the product. The study is based on an-going fieldwork that aims at establishing a Preservation Plan for the safeguarding of old Medea, Algeria. The Plan consists of an official document that comprises a diagnosis as well as a corpus of regulations and norms that would apply to the protected sector of the old town. The results of the paper are expected to impact both the architectural education on old Muslim cities and the preservation policies.

**A question about authenticity raised from the field of negative heritage:
What initiatives and conditions would we recognize as having outstanding
universal value in negative heritage?**

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Modern engineering and technology can bring benefits as well as harm. In these changing times, both the standards of authenticity for world cultural heritage and the outstanding universal value itself have changed. The relationship between the environment and human beings has been determined and shaped by local stakeholders. However, advances in science and technology have expanded the scope of those involved to include the entire world. Therefore, there is a need for a forum for discussion on a global level that transcends national borders. The accident site of the Fukushima Daiichi Nuclear Power Plant is an ideal venue for such discussions. It can be categorized into at least three areas: the area where the reactors are scheduled to be decommissioned, the interim storage facility in the vicinity, and the surrounding towns where evacuation orders have been lifted.

The area remains as it was evacuated on March 11, 12 years ago. The positions of the victims, local governments, the national government, and the business community are diverse. Each has different objectives in trying to build a relationship with the environment, as well as different specific methods of preservation and succession. In the case of the Fukushima, no one is allowed to enter the core area without permission. If left unchecked, it will decay. Since this is a man-made disaster, there are people on the perpetrators' side who want to pretend that this disaster never happened. Respecting the voices of victims is fundamental to decolonization. World Heritage, which has appreciated the legacy of colonization, should also be at the forefront of the movement toward decolonization. To this end, it is essential that we actively share the question of how far along the process we have reached, should we recognize OUV as a negative heritage, in the specific context of Fukushima.

Beyond the Venice Charter: Reframing the definition of intervention concepts through the lens of cultural significance

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Purpose - Interventions play a critical role in the decision-making of built heritage management, as they expand the lifespan of buildings, and ensure their cultural significance is continued by varied generations; meanwhile, cultural significance is expected to influence the appropriate category/level of intervention. However, their relationship has seldom been discussed thoroughly. Since adopting the Venice Charter, international organizations and institutions have adopted doctrinal documents, stimulating best practices in built heritage management worldwide over time. Even if these documents are often referenced in academic work, seldom are they researched systematically. What are the intervention concepts referenced: definition omitted or defined? What trends are noted in understanding best practices as intervention concepts from the perspective of cultural significance?

Design/methodology/approach - This research is a systematic content analysis from nine international doctrinal documents selected from nearly 70 international doctrinal documents – mainly adopted by the Council of Europe, UNESCO and ICOMOS. The main aim is to reveal and compare the concepts used to reference interventions and further utilize the definitions to discuss the relationships between intervention concepts and cultural significance. The trends of using the interventions were determined, based on the frequency of mentions per intervention term, in the selected documents.

Findings - First, certain concepts evolved across documents and over time, such as “conservation” and “preservation”, which are used interchangeably in the Venice Charter. Instead of being treated as a single concept, “conservation” has been presented as a concept umbrella to other interventions ever since the first version (1992) of the Burra Charter. Conversely, “preservation” remains a single concept, among the highest scales to maintain the integrity of built heritage, including intangible aspects. Second, cultural significance was found to play paradoxical roles in defining “restoration” which overlapped with “repair” and “reconstruction”, causing congruent opinions in definitions, particularly in different cultural contexts. This paper explores the trend of the evolved concepts and develops a novel comparison between different intervention concepts and definitions, and the role of cultural significance.

Concepts, values and authors for the definition of authenticity: International Charters AI analysis

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The debate on the "authenticity" concept has a founding moment in the premises of the Venice Charter, but it is a conceptual instrument with multiple meanings and definitions. At least 34 of the 55 charters that succeeded the Venice Charter, from 1963 to 2023 consider "authenticity" as a notion at the bottom of the idea of transmission of Cultural Heritage "to future generations". Among these, the Nara Charter (1994) in Art. 10 defines, with reference to the Venice Charter, the concept of "authenticity" as an "essential qualifying factor concerning values" that cannot be determined by "fixed criteria" but is based on the "respect due to all cultures", to which are also associated concepts such as "integrity" (1964), "spirit of the place" (1981), "community" (1982) "cultural value", "intervention project" (2019), and -in the most recent charters- "tangible and intangible aspects" (2019) and "reuse" (2021).

The evolution of the "authenticity" concept over time is a metaphor for the evolutionary changes in society. For its interpretation, artificial intelligence tools for text coding, such as MAXQDA2022, can help to clarify (and generate) the relationships between concepts and their application (Transformation Maps by Word Economic Forum Strategic Intelligence) over time and in the cultural context.

The research aims to interpret the path of the International Charters (starting from the codification of the term authenticity of the Venice Charter) to grab their evolution and transformation with the historical-cultural contexts from which the charters originated. The paper proposes in parallel a reading of the main theoretical positions of the actors that contributed to the drafting of the Maps. The parallelism between the evolutionary matrix of the concepts generated by the IA and the critical interpretation of the theoretical positions will offer an evolutionary conceptual history of the authenticity-integrity binomial.

Identity and transculturality (16.00h – 17.30h)**The historical walls of the Moroccan city of Taroudant and the problematic of conservation and rehabilitation**

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The restoration of monuments and historical buildings is intricate. It requires a high level of technical and scientific expertise, enormous experience and long practice on the field, deep knowledge of the historical reality, architectural specificity, aesthetic and artistic values of archaeological buildings. The causes of the degradation of monuments vary depending on the conditions that exist and their influence.

The Random restorations which were not the subject of an in-depth consideration had the effect of blurring the architectural identity and the artistic value of the historical wall of the ancient city of Taroudant, and also used materials that had a negative and distorting impact. The restorers with insufficient experience committed serious architectural failures. It is now difficult to restore the state of the walls before the restoration. This paper will try to deal with the problematic of the erroneous restoration that caused the destruction of the architectural features of the heritage wall.

The Lisbon Jerónimos Monastery: The Church crossing construction challenge

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After departing from the Belem - Lisbon shores, in 1497, the Admiral of the small four vessels armada, Vasco da Gama, first reached the west coast of India, in Calicut, on May 1498. After establishing the trade and diplomatic treaties with the local Indian kings, the Admiral Vasco da Gama initiates the return voyage on August 1498, arriving back in Portugal on September 1499. A stellar moment of globalization began.

King D. Manuel I had promised that if this mission succeeded, he would order a new Monastery to be built on the Belem shores, under the protection of Virgin Mary. In 1502, when the construction works started, the architectural style being used were Late Gothic and Manueline. However, the new Renaissance ideas coming from Italy soon arrived and were integrated into the design concept.

Around 1517 the construction works showed slow progress and a master builder, Juan de Castillo, was appointed by King Manuel I, as the responsible architect. A new momentum began, although some important construction challenges had to be solved. Probably, the most unique one was the Church crossing vault. A stone masonry shell with the staggering dimensions of 19,00m by 29,00m in plan and, a maximum ceiling height of 27,00m was proposed.

This study presents an explanation for the structural behaviour response when the laws of static equilibrium are pushed to the limits. Juan de Castillo inspired vision, deep knowledge and intuition were able to overcome these problems 500 years ago. The main purpose is to learn more about the static behaviour of the stone masonry ribbed ceiling in the crossing area through modern technical concepts and the innovative construction techniques that he probably adopted to expedite the construction program.

Preventive conservation of cultural and historical heritage: Case of the M'Zab Valley

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Karima Anouche

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In the Saharan landscape of Algeria, the pentapolis of the M'Zab in Ghardaia is a cradle of a millennial Ksourian civilization and a current reference by its ingenuity of the urban system in the control of territorial structuring and knowledge architectural, they earned it its classification as a national heritage in 1971 and world heritage by UNESCO in 1982.

Our intervention is based on a field survey conducted during April & May 2022 and March 2023, with various actors and organizations responsible for the management of the M'Zab Valley. We explore and detail the management actions, which consists of : the development of the permanent plan for the safeguarding and development of the protected sector of the M'Zab valley (2019); the operation to rehabilitate the houses of ksour (2023) ; the active involvement of the community through associations; the organization of training on construction sites in the ksour for the benefit of young artisans; laudable initiatives to build new ksour; organization of awareness campaigns for the protection of tangible and intangible cultural heritage; the major actions carried out by the Office for the Protection and Promotion of the M'Zab Valley (OPVM).

The objective is to understand and evaluate the efforts undertaken by the public authorities and the local community, and their results, with regard to the establishment and implementation of standards, policies and concrete measures for the management of cultural heritage in a particular context. This helps to gain a better understanding of the potentials and shortcomings of their management approach.

Historic lighthouses sites between urban memory and city transformation: Valorisation of the Mex lighthouse territory

Ahmed Khalil

Faculty of Fine Arts, Alexandria University, Egypt

Dina Elmazzahi

10 Tooba

The port city of Alexandria comprises a range of sites and structures that demonstrate industrial settings. Maritime navigational structures contributed to the city's port development since town's birth; Alexandria witnessed the building of the world's first lighthouse, "the Pharos of Alexandria," and subsequently introduced the study of lighthouses "Pharology". Lighthouses have contributed to guide vessels and mariners safely on their way. Though standing historic lighthouses reveal the evolution of navigational systems, the technological progress and city transformations had utterly impacted their purpose and urban character. They are exposed to decay over time due to a lack of preservation and recognition.

Nonetheless, valorising the industrial living heritage can play a role in urban regeneration, increasing the value of heritage resources. The valorisation process attempts to conserve heritage assets while adding contemporary values associated with each society. It generates opportunities to preserve historic characteristics and sustain future socioeconomic needs. Accordingly, tangible and intangible dimensions ought to be considered in managing the sustainable use of Alexandria's industrial heritage settings.

Therefore, this paper illustrates that the deviations proposed to Mex's old lighthouse site will negatively impact the communities' lives. In the wave of the port management's new vision, it set a development plan which connects the western and Dekheila ports to establish the "grand port" and adjoin the central zone of the Mex fishermen's residences. In addition to the historic significance of the Mex lighthouse, its territory is a public space targeting various socioeconomic classes and defined by sociocultural assets shaped by its community. Accordingly, this study proposes a cohesive strategy which sheds light on the lighthouse and its territory as resources for promoting the character of local places. Furthermore, it aims to shift the perimeter of the grand port to balance between private logistic services and people's right to use the lighthouse territory.

TUESDAY, 28th May 2024

Sustainable management (11.00h – 12.30h)

Sustainable heritage conservation in managing the uncovered identity-based heritage, the boundary and challenges

Yihua Lin

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Sustainable development is currently one of the most popular and pursued goals in various fields of development. Achieving sustainability in heritage management is also a key objective under SDG 17. As society rapidly evolves and debates between conservation and development intensify, it becomes crucial to seek sustainable approaches for long-term conservation. This is especially important considering the evolving boundaries of heritage, as existing charters are starting to fail in providing comprehensive standardized guidelines. Increasingly, people are recognizing open spaces as monuments and villages as living heritage. As a result, new types of heritage are emerging, concepts that are not fully addressed in charters like the Venice Charter.

This paper aims to depict the boundaries of identity-based heritage and discuss the associated challenges and issues. Identity-based heritage is considered as heritage that encompasses and represents the identity of a specific group of people within a particular space and physically existing place, with its value being under-investigated and proper interpretation yet to be uncovered. The research examines past literature to illustrate the boundaries and employs qualitative observation and archival study to identify the challenges and issues. By defining the boundaries of this new type of heritage and exploring the challenges it faces, this study enhances our understanding of emerging heritage forms and contributes to their development and discovery. Additionally, this research inspires future studies on new types of heritage while emphasizing the enduring significance of cultural heritage within the broader historical context. It can also further enhance people's awareness of conserving their heritage.

Challenges and opportunities for heritage sustainable management: A case study on vandalism at heritage sites in Jordan

Maysoleen Al-Adayleh

Claudio Varagnoli

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Department of Architecture, Al-Balqa Applied University, Al-Salt, Jordan

Vandalism is an increasing threat that undermines the integrity, authenticity, and cultural significance of heritage sites worldwide, impacting tourism and the empowerment of decision making processes for local communities. In Jordan, a country renowned for its abundant ancient heritage, vandalism has emerged as a pressing concern, requiring pragmatic education and awareness-raising strategies to address prevention. While existing literature has examined heritage site management and preservation, there remains a glaring gap in studies specifically addressing vandalism in Jordan's unique context, especially highlighting the importance of community active engagement. This paper aims to fill this gap by comprehensively exploring vandalism at Jordanian heritage sites, such as, Machareus Fortress, Jerash and Petra. The research will problematize about different types of vandalism, assessing their immediate and long-term impacts on heritage and tourism. It also seeks to understand the underlying motivations behind these acts, from socio-economic-political factors to the lack of awareness about the significance of such heritage sites. The study adopts a qualitative methodology and plans to employ a case study approach involving fieldwork and values coding. Data collection methods will include personal observations at various heritage sites and in-depth interviews.

Preliminary findings point out to an urgent need for effective sustainable heritage management strategies comprising the connection between these sites. As an outcome, this research aims to contribute to the existing body of knowledge by providing some recommendations to address the specific issue of vandalism. These recommendations are envisioned to mitigate the impacts of vandalism both on values and attributes to ensure a long-term sustainability and preservation of Jordan's invaluable built cultural heritage.

HeriCraft: Digital block-building games as models for sustainable heritage management

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The protection and maintenance of built heritage has been sustained by a process of values integration in communities' cognition. European frameworks for heritage policies such as Faro Convention (2005) and Historic Urban Landscape (2011) defended the indispensable need for people-centred approaches in heritage sustainability. Emerging social phenomena of the last two decades such as videogames can take a fundamental role in the processes of cognitive integration of values, especially for younger generations. Serious games as social models can be harnessed to (re)order heritage management plans, in which players use resources of/in a specific context to engage in actions shaped by goals, rules, behaviors, and representations. Block-building games have been gaining momentum as tools for youth engagement in architectural and urban (re)design through symbolic (re)constructions and demolitions. Games such as Minecraft and Roblox, have been applied in youth participation processes due to its popularity, user-friendliness, and easy pixelated 3D visualisation, accompanied with a variety of materials, plugins and modifications.

They have been increasingly applied alongside traditional methods to support young people to share their needs, values and visions in a ludic educational way. Initiatives such as "Block by Block" developed a process that empowers citizens to build their own gaming (re)designs in the Global South, while GeocraftNL fostered a youth digital citizenship in the 3D reconstruction of the Netherlands. However, the implementation stumbles across difficulties, such as measuring learning and awareness raising, and accessibility of technological infrastructures. This paper provides a systematic literature and case studies review focused on how block-building games have been implemented for youth engagement. Findings and gaps are discussed around these factors: 1) Purpose of implementation; 2) Types and groups of stakeholders; and 3) Epistemology and methodology. Results reveal the potential of such games as new mediums of participatory democracy, and as extra-curricular tools for architecture schools.

The conservation of World heritage under Chinese cultural heritage regulations for sustainable management: Taking the Western Imperial Tomb of Qing Dynasty as an example

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Sun Yan

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In the current law and regulation system of cultural heritage conservation in China, the conservation of World Heritage mainly relies on the management of different levels' Protected Cultural Relics Sites. However, these two conservation systems (World Heritage and Protected Cultural Relics Site in China) have a lot of distinctions in the aspects of the types of protection objects, the components of heritage, the interpretation of values and the requirements of conservation and management. The case discussed in this paper, Western Imperial Tomb of Qing Dynasty, was promulgated as the first batch of State Priority Protected Cultural Relics Site in 1961 and it was inscribed in the World Heritage List as part of the 'Imperial Tombs of Ming and Qing Dynasty' serial nomination in 2000. The site is not only one of the most distinguished example of tomb architecture in ancient China, but also a perfect cultural landscape with integrated natural and cultural environment.

The paper will first systematically clarify the development of regulation documents related to the conservation and management issues of Western Qing Tombs. And then it would like to discuss the numerous challenges brought by World Heritage conservation in the system of Protected Cultural Relics Sites in China, such as the identification of heritage components and their multi-level register, the legal protection of landscape, the connection of the conservation zoning requirements and so on. In conclusion, the paper will take the conservation and management strategies of Western Qing Tombs as a case to put forward the possible solutions for enhancing the relationships between different conservation systems.

Authenticity and integrity (11.00h – 12.30h)**The dynamics of practices and key actors of Syrian architectural heritage preservation over 100 years (from 1900 to 2000)**

Lilas Mohammed Ali

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Since the beginning of the twentieth century, as is well known, excavations and archaeological research have flourished in Syria and in the Mediterranean basin in general, during which important facts from human history were revealed in this exceptional part of the world. These monuments were protected through local legislation, and managed by specialized administrative bodies, which added to their list an additional number of important monuments and archaeological sites annually. Moreover, in parallel with this frantic archaeological activity in the region, exceptional conservation and restoration work also has grown in Syria, particularly in historic cities such as Damascus and Aleppo, as well as in major archaeological sites such as Palmyra and Bosra. This archaeological and historical diversity of the Syrian heritage, and its wide geographical distribution, requires the integration of several elements, such as management and providing the necessary funding, and finally the implementation tools.

How could the Syrian Directorate of Antiquities carry out all these tasks for a whole century? Were there other actors who shared these tasks with her, who are they and what are the limits of their roles? I will try to answer all these questions in the folds of my talk.

Rethinking conservation and management of Ming tombs on the perspective of authenticity: Towards a sustainable future

Lyuning

National Heritage Center, Tsinghua University, China

With the development of the concept of authenticity and integrity, heritage conservation face many new challenges in recent years. The case discussed in this paper, Ming Tombs was promulgated as the first batch of State Priority Protected Cultural Relics Site in 1961 and it was inscribed in the World Heritage List as part of the 'Imperial Tombs of Ming and Qing Dynasty' serial nomination in 2002. The site is not only one of the most distinguished examples of tomb architecture in ancient China, but also a perfect cultural landscape with integrated natural and cultural environment. The heritage site, built began in 1409, embraced imperial architectures, tombs, structures, sacrifice roads, defense facilities and living communities in 82 square kilometers areas.

The paper will first systematically clarify the OUV and evolving heritage components system of Ming tombs, then it would like to discuss the numerous challenges from the authenticity and integrity angel, such as the reidentification of heritage components, the balance between ancient architectures and thousands-year old tree grew on them, which in the paper it built a scientific model to try to give a solution idea. In conclusion, the paper will take the conservation and management strategies of Ming Tombs as a case to put forward the possible solutions for enhancing the relationships between different conservation systems.

Cultural heritage and low-income historic housing: Challenges for its safeguarding and conservation in the central area of Rio de Janeiro

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The conceptual expansion of cultural heritage, demarcated by the Venice Charter, allows us to study modest cultural assets today, such as the historic houses built for low-income housing in the Central Area of the city of Rio de Janeiro. However, the vulnerability of these typologies due to the precariousness of their conservation, within areas with intense socio-spatial inequalities, prompts the reflection, in this work, on the challenges of safeguarding and conservation of this sort of cultural heritage. The discussion seeks to overcome the discrepancy between theory and practice, that stems from the complexity of characterising these buildings as cultural heritage, considering their typological diversity and their recurrent deterioration, which calls into question the conservation criteria of authenticity and integrity. If the recognition of their cultural significance is not consensual within technicians, it can be even more difficult for residents.

This paper is based on academic research which aims to reveal the typologies of low-income housing in the urban heritage of the central area, providing an overview of their significative value as both heritage and housing, aiming to contribute to re-signifying the place of such housing in Rio's cultural heritage. There will be presented its results, particularly the production of a guide of heritage and low-income housing in the city, in conjunction with mapping by an online geoprocessing application. The results may contribute to articulate cultural heritage, urban rehabilitation, and housing policies, which requires integrated conservation policies on a macro scale, as well as attention to the specificities of the micro scale of heritage architectural typologies, aligned to the habitability demands of their residents. Mapping and developing an understanding of these objects may provide theoretical, methodological, and empirical support for academic reflections, heritage education initiatives, as well as urban and cultural heritage safeguard policies that can be integrated into housing programmes.

Discussion on the authenticity of a rebuilt historic bridge and the role of traditional building craftsmanship: A case study of the Baixiang Bridge Fujian, China

Shujie Chen

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Baixiang Bridge is a historic wooden arch bridge in a mountainous area in the northern Fujian Province, China. It is characterised by the special woven beam structure built by unique traditional building craftsmanship (TBC in short) of 'beam-weaving'. Such a TBC was inscribed the UNESCO's Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009. Baixiang bridge was originally built during the Song Dynasty (960-1279), then was destroyed and rebuilt several times in history. The latest pre-modern reconstruction happened in 1895. In 2002, the bridge was rebuilt with most of its old components through complete disassembly and reassembly. Then, in 2006, it was designated as a national Cultural Relics Protection Unit. In the same year, the Baixiang Bridge was burnt down by a fire. Most of its timber components were carbonised or lost; only the bridge abutments and some stone steles remained. In 2010, the bridge was in-situ rebuilt using the TBC and the wood material of the same tree variety from the 'bridge forest' nearby. Such reconstruction was considered an authentic recovery of the historic bridge for having credible historic information, local tradition of rebuilding and reliable TBC.

This paper introduces the reconstruction processes of the Baixiang Bridge in 2002 and 2010 by reviewing the relevant written and visual records. Based on understanding the local rebuilding tradition of bridges, the paper discusses the authenticity of the Baixiang Bridge's rebuilt versions. It analyses the role of TBC in the two reconstruction activities, demonstrating the importance of the passing-on of TBC for protecting historic buildings. The paper is expected to encourage the understanding of the reconstruction activities of historic bridges in the value-based Asian contexts and highlight the role of the safeguarding of TBC in protecting the authenticity of cultural heritage in these activities.

Sustainable management (14.00h – 15.30h)**Heritage as a vector of sustainable development: Recent European approaches**

Irene Ruiz Bazán

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In recent years, the intersection of heritage and sustainable development has emerged as a critical nexus in contemporary discourse, driving European efforts to balance economic progress with cultural preservation and environmental responsibility. Heritage, both tangible and intangible, serves as a powerful vector in the field of sustainable development, playing a pivotal role in shaping the trajectory of societies towards a more equitable, resilient, and harmonious future. In fact, there is no specific mention to Heritage in the United Nations 2030 Agenda for Sustainable Development seventeen objectives, as it is considered a transversal matter among them.

At its core, heritage encompasses the assets and traditions passed down through generations, reflecting the collective identity, history, and values of a community or nation. These assets are not static; they evolve and adapt to changing circumstances. Recognizing and harnessing this dynamism is vital in the context of sustainable development. Heritage, in its various forms, contributes to sustainability in multifaceted ways. As we chart a path toward a more balanced and resilient future, heritage emerges as an invaluable resource, guiding us towards harmony with our cultural roots, our natural environment, and the imperatives of sustainable development.

In European main policies and recommendations, heritage stands as a dynamic vector in the field of sustainable development, interweaving cultural preservation, economic prosperity, and environmental stewardship. In this paper we intend to analyze the way those policies and recommendations recognize the role of heritage in these complex systems and how this is crucial for crafting holistic, long-term sustainability strategies, illustrating it with several examples of European Projects financed by different European programmes, reflecting about the evolution of the role of heritage in European Policies since the Venice Charter.

Planned conservation and local sustainable development: A case study of Guanyinge Teahouse in Chengdu City, China

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In China, in order to better protect the architectural heritage, the government has classified the architectural heritage into different grades and issued different conservation strategies. There is no doubt that architectural heritage is being restored and expected to be reused, but in some cases, the subsequent use of the heritage is not very promising, especially for the lower grades of architectural heritage. As the higher grades of built heritage have more governmental and expert support, they can be made relatively sustainable by a top-down model alone. The question arises as to how lower-ranked built heritage can be preserved and promoted for local development.

This paper takes the Guanyige Teahouse in Chengdu, China, as an example, which was built at the end of the 17th century and carries the local tea-drinking culture. The conservation project of Guanyinge Teahouse takes the preservation of authenticity as the basic principle, while emphasizing the sustainable development model of co-evolutionary development of the architectural heritage and the region and seeks to transform the architectural heritage conservation from an event into a long-term process.

This paper argues that multi-dimension analyses need to be done before the conservation project begins, considering the economy, community, technology, and so on, so that a multi-layered framework can be generated to ensure a sustainable future for cultural heritage.

The impacts of the Venice Charter in architectural restoration in Latin America (1964-1969)

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This paper analysis the impacts of the Venice Charter in Latin America in the 1960s. Immediately translated to Portuguese and Spanish and published in Brazil (1964), Argentina (1964) and Venezuela (1965), the Venice Charter started to influence the practice and the debate on restoration in Latin America almost immediately. In Venezuela, where the first monuments philological restorations were conducted by Graziano Gasparini in the 1950s, we see, after 1964, the emergence of the respect to “valid contributions of all periods”. In Cuzco, Peru, the restoration of Garcilaso de la Vega house, conceived by Harth-Terré and which didn't respect the monument history, was abandoned in 1964 after Victor Pimentel denounced its excesses. Pimentel new restoration project, based on the Venice Charter principles, was accomplished in 1969 and became a reference of the new principles. In 1965, Harth-Terré would publish an article defending the reconstructions held at the archeological site of Chan Chan and that were criticized by Pimentel for not respecting its authenticity. Harth-Terré criticized the “orthodoxy” of the Venice Charter for being “imbued with considerations from another environment that is not ours” and proposed the elaboration of a “Lima Charter”, that “would contain some other principles suitable to our idiosyncrasy”.

In Brazil, Paulo Azevedo would design a new building in the historic center of Salvador, in 1965, presented by him as a “valid solution” for being “a current architectural expression, although oriented towards maintaining the general compositional lines of the block and the unchanged relations between volumes, texture and color”. In Mexico, the polemics regarding the restoration of the Metropolitan Cathedral of México D.F. after a fire destroyed the Altar of Forgiveness in 1967 mobilized local and foreigner architects and institutions around two different proposals, both allegedly based on different principles of the Venice Charter.

Critical thinking of preserving and managing built vernacular heritage for rural development in a sustainable way: Lessons from the southwestern villages of China

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The importance of built vernacular heritage as a driving force in rural development has been well demonstrated in academia, in return, the ways of preserving and managing such heritage should receive sufficient attention, since heritage conservation aims not only to protect and pass on the past, but to harness and enhance heritage resources to support the goal of sustaining life. Such an importance is particularly obvious in rural areas confronting a challenge of poverty, in which exist an abundance of heritage resources but a scarcity of development resources, giving rise to a necessity to put global attention on the practice happened in such rural areas; however, relevant researches are mainly developed in the context of the West rather than the East. To bridge this gap, the paper employed an ethnological method to conduct fieldwork in villages located in the southwest of China, where the richness of vernacular heritage resources and poor circumstances simultaneously act as an impulse to their heritage discourses and practice directing toward rural development, especially when heritage-led rural revitalization has been receiving national policy support.

This paper was designed as a two-phrase field research. After a representative selection of investigated villages, in first phrase, non-participant observation was conducted in 35 villages and then three ways of their managing and organizing heritage resource are figured out: government-led top-down, expert-led collaborative, villager-led bottom-up. In second phrase, three villages being observed were selected as exemplars where unstructured interview was conducted in order to interpret how the three ways function in practice and make a critical appraisal of their functionalization. The results of this paper can lend a fresh perspective to dealing with the ongoing complex and profound changes faced by different regions where it is suggested to harness heritage as a driving force for rural development.

Other heritage(s) (14.00h – 15.30h)**The identity of Palazzo Cavalli-Franchetti in Venice: Embracing transculturality and heritage conservation**

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Francisco Oliveira Simões

Museum of Lisbon - Pimenta Palace / EGEAC, Portugal

The research explores the multifaceted identity of Palazzo Cavalli-Franchetti, an iconic Venetian late Gothic-style building imbued with cross-cultural interactions. Its investigation incorporates the principles outlined by the Venice Charter and addresses the challenges posed by transculturality in heritage conservation. Palazzo Cavalli-Franchetti historical and cultural layers serve as an excellent case study for understanding the complexities of transnational architecture and its evolution into a contemporary cultural space. Acknowledging the foundational principles of the Venice Charter, formulated in 1964, the paper highlights their importance in navigating the diverse cultural influences and historical complexities surrounding the palace, thereby encouraging a reevaluation of its significance.

The study examines the edifice's key features as a testament to transnational architecture, showcasing the harmonious blend and integration of various styles, including elements of Byzantine and Moorish art. This fusion stands as an exemplary artistic synthesis, embodying layered meanings and narratives in the building's heritage. By drawing insights from transculturality and heritage conservation within the architectural space, the paper sheds light on the edifice's recent history as the Institute Veneto of Sciences, Letters, and Arts, as well as its evolution into a contemporary art exhibition space, seamlessly integrated into the Venice Biennale.

As a venue fostering intellectual discourse and facilitating transdisciplinary arts exchange, the palace exemplifies how transculturality enriches cultural spaces. The palace accommodates diverse identities and narratives, reflecting the impact of globalization, migration, and cultural exchange on heritage. Palazzo Cavalli-Franchetti serves as a living example of how heritage sites can adapt to changing cultural landscapes while preserving their historical essence. Reevaluating the Venice Charter's principles and embracing the complexities of transculturality will enable heritage professionals and policymakers to ensure its conservation and safeguarding.

Refunctioning of industrial heritage constructions as cultural icons: A case study of "Silosi Beograd" in Belgrade, Serbia

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The Industrial Revolution marked a monumental turning point in history. Technological advancements led to the establishment of new industrial facilities, left older ones abandoned. These aged structures, now recognized as industrial heritage, hold historical, social and architectural significance. Preserving and passing down this industrial heritage is crucial, as it reflects our cultural identity and offers insights for future use.

In both a symbolic and practical sense, silos have emerged as iconic symbols of preservation and cultural identity. While originally designed for storing raw materials like grains and cement, today, they have been reimagined and repurposed as living spaces, social hubs, and cultural venues. This transformation is particularly prominent in cities like Buffalo, Chicago, New York, and across Europe, where historical values are cherished, and silos serve as poignant reminders of the past.

This article focuses on the case of "Silosi Beograd" in Belgrade, Serbia. As a developing country, Serbia has recently lost access to maritime trade routes through Montenegro and is struggling with a disused port infrastructure, including its own silos. This research examines Serbia's efforts to revitalize and repurpose these silos as cultural and touristic assets while redefining its industrial and commercial identity into a cultural and commercial one. Importantly, it offers a unique perspective from the vantage point of developing nations, exploring how such transformations align with evolving public values and socio-cultural identities.

The legacy of the Industrial Revolution continues to shape our world, not just through historical records but through the transformation of iconic structures like silos. They bridge our past and present, providing an avenue to shape our future in culturally resonant ways. The case of "Silosi Beograd" illustrates the global trend of revitalizing industrial heritage for contemporary use, emphasizing the potential for developing nations to redefine their identities and meet present-day societal and cultural needs.

An investigation on the ground floor uses of 19th-century buildings in Istanbul within the scope of re-functioning: Case of Beyoğlu

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The transformation of the Beyoğlu region of Istanbul begun with the Westernization movements in the 19th century, which led to the emergence of new building types in the urban space. These buildings, which were mostly occupied by non-Muslims and Levantines, differed from the traditional texture with their unique features such as structural properties, spatial organizations, and facade designs. Moreover, they played a significant role in shaping a new urban life and contributed to the creation of an infrastructure for cultural change through their spatial relations.

Recently, the process of change in economic and social life created by global capitalism has been effective in urban space, and changes in consumption habits, tastes and understanding of life have brought about new spatial requirements. In this context, these buildings, which have witnessed various historical events, continue their existence in the urban space by being re-functioned today. However, commercial concerns often lead to the neglect of the buildings' aesthetic and historical values. Specifically, the ground floors of these buildings are designed with different approaches from the rest of the structure, leading to a deterioration of the entire building's integrity.

This approach not only disrupts the composition, balance, and relationship of the buildings but also damages the originality and character of the architectural heritage. Therefore, this study aims to analyze the ground floor usages of re-functioned buildings in the Beyoğlu region and evaluate the effects of the interventions on the structural integrity and historical texture. The study will begin by thoroughly examining the changes in the spatial relations of the buildings through old and new maps. Then, the plan and façade features will be compared in the context of their old and new situations, the interventions on the ground floor will be determined and their integration with the rest of the building will be examined.

“AI-created heritage” and its relationships with cultural rights

Inês de Carvalho Costa

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With the development and rising visibility of “heritages” created by artificial intelligence (AI) – being in the form of digital paintings, illustrations, photography, literature, or music – the heritage field must reflect upon a (yet) not completely defined panoply of opportunities and challenges (Bordoni et al., 2016; Pasikowska-Schnass & Lim, 2023; Microsoft AI, 2023). Based on this premise, we would like to focus on the relationships between heritage created by AI and Human Rights, more precisely, cultural ones. Our discussion will have three main concerns: accessibility, copyrights, and ethical principles when approaching these “new” forms of heritage.

We aim to understand which risks and opportunities does AI-created heritage pose to cultural rights; and according to that, which ethical principles should guide our approach towards these heritages? We will explore the research questions taking into consideration international norms (UNESCO, 2022) and practical examples of AI-created heritages which are raising concerns and hopes around ethics, copyrights, and accessibility (Duffy, 2023; Hayes, 2018; Thaler v. Perlmutter, 2023). These examples will be selected according to four criteria: community adoption, mediatic impact, novelty, and pertinence. With this approach – guided by the principles of ‘future-thinking’ (Harrison et al., 2020; Holtorf & Högberg, 2021) – we expect to broaden the current ethical debate involving AI-created heritages, the consequent protection and development of cultural rights in the face of (potentially) upcoming AI-dominated scenarios (Council of Europe Commissioner for Human Rights, 2019; Pansoni et al., 2023).

Climate change (16.00h – 17.30h)

The Climate Heritage Paradox

Cornelius Holtorf

UNESCO Chair on Heritage Futures, Linnaeus University, Sweden

In the age of climate change, we must rethink even cultural heritage so that it can meet contemporary and future needs. This means to address the climate heritage paradox: at a time when humanity, at a larger scale than ever before, anticipates and prepares for change and numerous associated transformations, cultural heritage must stop looking backwards, emphasize continuities, and champion conservation and restoration (as in the Venice Charter). These preoccupations are gradually being challenged, as scholars have been advocating “averting loss aversion” (Holtorf 2015), “curated decay” (DeSilvey 2017), “transformative continuity” (Seekamp and Jo 2020), “managed retreat” (Mach and Siders 2021), and “transformative change” (Daly 2022).

This paper asks what it means to imagine a framework of cultural heritage that is predominantly about change and transformation. In this perspective, what matters is not preventing or minimizing loss and damage of the human legacy inherited from the past but to ensure the preconditions for the wellbeing of fellow human and non-human beings living under changing circumstances in the present and the future. This includes not only accepting the possibility of change and transformation, including some loss, but also contributing actively to creative transformation and sustainable development. When cultural heritage hinders transformational development too much, works against change and promotes backward-looking attitudes it creates a barrier to constructive conversations about change and acts as an obstacle for climate adaptations.

A framework of change and transformation may champion the notion of regeneration which is often associated with natural processes. Regeneration may be understood as a process of continuous growth and stands in opposition to notions of conservation and restoration. This paper explores what regeneration might mean in the context of cultural heritage and climate change and to what extent it can inspire an alternative to the thinking of the Venice Charter.

Geographic information systems-based assessment of authenticity, integrity and climate crisis vulnerability for mountain heritages: The case of the Uludağ cultural landscape

Figen Kivılcım Çorakbaşı

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Due to their unusual topographic features and varying altitudes, mountain landscapes are multi-layered cultural landscapes that consist of rich vegetation including vast forests, watersheds, architectural remains of ancient cultures, rural settlements, and tourist facilities. Studies on the evaluation, integrated conservation, and risk management of the rich natural and cultural layers of mountain landscapes in an inclusive and interrelated manner are insufficient. Considering the dynamic and fragile nature of mountain landscapes – especially against the risk of the climate crisis –, the analysis and evaluation medium should be dynamic, updatable, suitable for data entry at various scales and qualities, and suitable for monitoring the transformation of the study area. Geographic Information Systems (GIS) provide a suitable environment for all of these listed qualifications.

Within the scope of this paper, (1) creating an appropriate GIS data model for the integrated conservation and management of natural and cultural values of mountainscapes, (2) determining the cultural and natural characteristics of Mount Uludağ, which hosts remains of numerous Byzantine monasteries and living rural heritage, (3) evaluating all the collected data integrally, and (4) developing the GIS database with the introduction of climate data for discussing the vulnerability of the Uludağ cultural landscape to the flood and drought risks will be discussed. As a result, a GIS-based model for the integrated protection and management of the natural and cultural layers of mountainscapes will be presented. Finally, the concepts of integrity, authenticity and climate change vulnerability will be discussed in relation to the authenticity and change concepts elaborated in the Venice Charter.

Rain in the Basilica: Venice Charter and the protection of Goa's Bom Jesus from the ravages of climate change

Vishvesh Prabhakar Kandolkar,

Goa College of Architecture, Goa University, India

R. Benedito Ferrão

International Studies Department, College of William & Mary, United States of America

Had the restorer Baltazar da Silva Castro not removed the external lime-based render of the sixteenth century Basilica of Bom Jesus in Goa in the 1950s, would the building have undergone as much deterioration as it has today, especially considering the adverse effects of climate change? While a generation of Goans has grown accustomed to seeing the Basilica of Bom Jesus' exposed brown laterite walls, this is not the way the sixteenth-century building was designed, nor indeed the way it looked until about 60 years ago because of Castro's politically motivated intervention. In connecting concerns of Venice Charter long with climate change to the conservation of built heritage in a tropical region, we argue that the absence of the protective whitewashed lime-based render on the exterior walls of the basilica makes it more vulnerable to deterioration. Despite this, the stakeholders responsible for the protection of the monument (the Church, ASI, Tourism Corporations) have been short-sighted in retaining the brown 'look' of the basilica, without considering the future of this monument from the perspective of climate change.

Other heritage(s) (16.00h – 17.30h)**A challenge for the present: The use of cultural landscapes as a tool to stop depopulation in Spain (case study – Aragon)**

Ascensión Hernández Martínez

Carlos Labarta Aizpún

Instituto de Investigación en Patrimonio y Humanidades, University of Zaragoza, Spain

The progressive broadening of the concept of heritage has led to the formulation of new heritage categories, including cultural landscape (UNESCO, 1992) and heritage community (Faro, 2005), which can be used to implement new forms of cultural heritage management. To address this task, some key questions arise: how to recognize and analyse these new figures in order to develop new strategies for their preservation, management and interpretation, as well as to strengthen the relationships between tangible and intangible heritage and the surrounding community. Furthermore, current processes of urban growth and agglomeration in large cities are threatening the preservation not only of cultural landscapes, but also of ways of life in abandoned areas (especially in the rural world), together with the loss of collective memory, an irreversible damage that will lead to the homogenisation of our life and the disappearance of cultural diversity.

The situation of Aragon, one of the largest and at the same time most depopulated communities in Spain, is extremely revealing in this respect. For this reason, we have proposed the research project Cultural Landscapes in Aragon, funded by the Spanish government, in which we use the concept of cultural landscape as a tool for the analysis of cultural heritage to interpret the physical, social, economic and cultural reality of our territory through the analysis of four representative cases of different types of landscapes: (1) Agricultural landscapes (Bestué); (2) Industrial landscapes (Aliaga); (3) Urban, historical landscapes (Uncastillo); (4) Symbolic landscapes (Valle del río Aragón). Our aim is to develop an interdisciplinary study methodology and, from it, to generate a transfer of our research to society that includes meetings with the population, the design of a website, the production of podcasts and the geolocation and characterisation of the landscapes through ICTs. This communication presents the basis of the project and our work methodology.

Cognitive method of local identity in Chinese historic urban space based on layered meaning: Taking Nanjing Mendong area as an example

Yiran Liu

Department of Architecture, Built Environment and Construction Engineering, Politecnico di Milano, Italy

The formulation of a request for the protection and revival of historic centres based on the Venice Charter in 1964 constituted the starting point of the protection of historical towns in ICOMOS. After the approaches proposed in the Washington and Nairobi Charters, the Valletta Principles (2011) have redefined objectives, attitudes and tools for the evolution of definitions and methodologies of preservation in historic towns and urban areas. Urban areas are regarded as a complex phenomenon that has arisen because of the historical stratification of cultural values, and the historic urban areas should be diagnosed with consideration to all physical and cultural, tangible and intangible dimensions, and it is important to utilize diagnostic methods that can identify the unique cultural identity of historic towns and urban areas. As architecture in the traditional Chinese context is featured as “the concept of impermanent of the original object”, appended cultural meanings are essential for experiencing Chinese space, historic space is always associated with cultural meaning in the Chinese traditional contexts, regarded as the intangible value of urban heritage.

However, the physical impermanence in ancient China and the blind demolition of rapid urban development resulted in the absence of physical space which, therefore, causes a dilemma in the cognition of historic urban space. Beyond the restoration approach, this paper explores urban form in its tangible and intangible elements related to both absence and presence. Taking the Mendong area in Nanjing as an example, it illustrates physical impermanence issues through the stratigraphic analysis combined with the morphological evolution and the narrativity of the process for the further potential interpretative approach for the historic urban space. This mutualism between them provides the theoretical basis and tools to cognize historical knowledge hidden in Chinese urban space.

Alentejo's decorative traditions: Resilience and change beyond the Venice Charter

Patrícia Monteiro

Centre of Literatures and Cultures Lusophone and European, School of Arts and Humanities, University of Lisbon, Portugal

While ICOMOS' 1964 Venice Charter was primarily concerned with conserving cultural heritage in urban settings, its impact on heritage conservation in rural areas cannot be underestimated. In light of Charter guidelines such as preserving the authenticity of sites, their surrounding landscapes and materials, and cultural relevance, the premise is easily understood. Moreover, the Charter emphasized the necessity of involving local communities in the preservation process, an increasingly challenging task in an era where cultural identity has become largely abstract. Adaptive reuse is critical to ensuring the economic viability of regions with inadequate infrastructure and significant desertification, such as the Alentejo (southern Portugal). Finding innovative tactics that acknowledge basic traditions while allowing for organic change in response to changing circumstances is critical.

In December 2022, the Portuguese government decided to transfer responsibilities from regional bodies to the Regional Coordination and Development Commissions (CCDR), eliminating Alentejo's Regional Directorate of Culture (DRCA). It is not yet possible to predict the full extent of these new policies. Nevertheless, the absence of state authority and oversight, which can ensure appropriate conservation practices for historic buildings, raises questions about this policy change. Saving Alentejo's cultural history is more than just conserving buildings and mortar; it is about safeguarding the soul of our towns while preserving the links that connect us to our past.

This paper will highlight examples that call into question the proper implementation of the Venice Charter principles in contemporary interventions on Alentejo's architectural and artistic heritage. Because the sites in question are near Unesco World Heritage Sites Évora and Elvas, conservation ethics become an issue. Saving Alentejo's architectonic and artistic traditions is more than just preserving buildings, mortar or bricks; it is about safeguarding this region's *ethos* while preserving the remaining links that connect it to its past.

When God moves out: Is that even possible? Proposal for an addition to the Venice Charter concerning emerging endangerment of parish churches in Europe

Elena Holzhausen

Art Department, Archdiocese of Vienna

The erosion of the faithful in the German speaking countries leads many dioceses of the Catholic Church into an economic frenzy. Following economic logic, various dioceses are ceding to other religious communities or to commercial users. Additionally, churches are ripped down. The loss of 20th century churches is way above average. The economic pressure endangers those materialized testimonies of the road and branch reform of the Second Vatican Council. Various conferences on the topic show its importance, but solutions are rarely found. What remains is the grief for lost sights and scientific projects for documentation. Even the Venice Charter does not provide solutions to deal with this phenomenon. When it was written, no one anticipated the pace at which church buildings would become obsolete in the 21st century for their primary use as places of worship. When God just moves out silently and unnoticed from many churches, there is a need for parameters the persons in charge can use to take painful decisions with foresight and considering their cultural responsibility towards society. Until now, the will to make cuts, the impossibility to find a priest for the parish, the numbers of mass-attendees and the age of the church seem to be the randomly used criteria.

Based on the Charter of Venice, the relevant papers on Preservation of Monuments and the accumulated knowledge of theory of architecture, Elena Holzhausen set out to define a catalogue of criteria, applicable to non-experts in the preservation of monuments. The aim is the creation of a support system for local bishops, their pastors, but also the parishioners, as well as the secular architectural historians and the pastoral theologians to apply. Holzhausen advocates the inclusion of this idea in the Charter of Venice to avoid an irreversible loss at the beginning of the 22nd century.

WEDNESDAY, 29th May 2024

Digital technologies (11.00h – 12.30h)**Lessons from the field: Engaging communities in the virtual reconstruction of their Past**

Shengdan Cai

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Eugene Ch'ng

NVIDIA Joint-Lab on Mixed Reality, University of Nottingham Ningbo China, China

This paper examines a case study employing Virtual Reality (VR) to reconstruct cultural heritage through localised narratives. While digital technologies can facilitate dissemination and enhance access to heritage resources, it is known that knowledge asymmetries between technical specialists and non-expert heritage stakeholders have the potential to undermine the latter's meaningful inclusion in heritage processes. In addressing the authenticity and integrity of information, this project worked with local communities as stakeholders in reconstructing and simulating a virtual model of their recent past. Our online surveys and offline visits to sites brought us to understand their memorable past and how participants have lived and collect photographic references for 3D reconstructions. 96 informants provided descriptive accounts of objects, environmental settings, memorable events and acquaintances from their past lives. Their shared memories were then transposed into a virtual environment that allows free interaction and navigation via headsets and controllers. 21 locals with past memories of the site were invited to experience an early pilot version, and their feedbacks on authentic representations were gathered.

Our findings indicated that the virtual reconstruction developed through this community-centred approach has the ability to imbue users with a sense of reality and the dynamism of a living past. In our summary conclusion, this article reflects on the challenges that may arise in works that attempts to synthesise and translate pluralised and textual memory accounts into cohesive and embodied virtual worlds. Lessons learned here can provide recommendations in terms of how participatory approach can foster inclusionary practices, and community input in cultural heritage digitisation projects that carries an intangible cultural aspect.

Applying Deep Learning for identifying and preserving pathologies in modern brick and stone architecture in Suzhou

Xi Chen

Jiabao He

Shiruo Wang

School of Architecture, Soochow University, China

Internationally, the definition of pathologies in brick and stone architecture varies considerably, influenced by factors such as climate, architectural structure, and material composition. This diversity has led to a lack of standardized criteria and classification methods. This study focuses on modern brick and stone architecture in Suzhou, China, specifically selecting buildings that prominently exhibit pathology indicators and have undergone minimal extensive refurbishments. The research team employed advanced technologies, including unmanned aerial vehicles (UAVs) and 3D scanning instruments, to acquire three-dimensional point cloud models of these architectural assets. Additionally, using digital cameras, the team meticulously collected a comprehensive set of pathology images from varying proximities, specifically "far, medium, and close" ranges. Employing sophisticated deep learning digital frameworks, the research primary goal is to construct a comprehensive dataset pertaining to pathologies inherent in Suzhou's modern brick and stone architectural inventory.

Aim to develop associated identification software to facilitate precise recognition and geospatial localization of these pathologies. To enhance data diversity and the model's capacity for generalized applicability, This study explores the utilization of Generative Adversarial Networks (GANs) for fabricating synthetic architectural pathology imagery. It integrate these synthetic depictions with authentic images for model training to enrich the dataset's diversity. Through meticulous analysis of the extensive sample, this research seeks to derive nuanced insights concerning the morphological typologies, spatial distribution profiles, and latent trends characterizing pathologies in Suzhou's modern brick and stone architectural milieu. This depth of understanding regarding the unique attributes and influential determinants of pathologies in Suzhou's modern brick and stone architectural domain will substantiate a sound scientific basis for preservation and maintenance efforts. Furthermore, this research has the potential to advance the use of deep learning technology in cultural heritage conservation, offering best practices that can inspire and guide pathology studies worldwide, across diverse geographical locations and architectural styles.

Unveiling intangible legacies: Digital narratives for coastal heritage

Vanessa Henriques Antunes

ARTIS - Institute of Art History, School of Arts and Humanities of the University of Lisbon, Portugal

Marluci Menezes

National Laboratory of Civil Engineering, Portugal

Carla Tomás

GeoBioTec Research Center, NOVA School of Science and Technology, Portugal

José Cruz

João Serra

Lourinhã City Hall, Portugal

In the digital age, preserving intangible cultural heritage holds paramount importance. This proposal delves into the synergy of cultural preservation and digital innovation, focusing on the coastal region's intangible heritage. We present a pioneering approach to curate and disseminate untold stories through immersive digital narratives. Our project integrates interactive multimedia elements within a proposed coastal memory fort, fostering engagement and learning. The narrative design encapsulates the essence of "Echoes of the Sea People," intertwining traditions with the maritime landscape. With the support of the EEA Grant, this endeavor showcases the transformative power of technology in safeguarding and celebrating cultural legacies for future generations.

Practices of digital technologies to preserve the integrity of historic railway heritage: The case study of the infrastructure heritage along the Chinese Eastern Railway (CER)

Jianzhuo Xu

Dongqing Ma

Manuel Garramone

Marco Scaioni

Department of Architecture, Built Environment and Building Construction, Politecnico di Milano, Italy

Integrity stands as a cornerstone in the preservation of cultural heritage, both in its physical form and in the digital realm. Infrastructure heritage, inherently symbolic of the scientific and technological accomplishments of its construction time, often remains underappreciated, specifically in terms of its technical heritage, ignored by both the public and professionals. Applying digital technology can enrich and reveal technologies applied in its construction to protect the integrity of heritage. Especially it is profound for cultural heritage conservation which has features such as crossing cultures, linear distribution and experiencing multiple historical periods. As the early easternmost section of the Great Siberian Railway, the Chinese Eastern Railway (CER) and its cultural heritage are the most important modern cultural heritage in northeast China.

Similar to other notable railway heritages on the World Heritage List, the CER has played a transformative role in bringing towns into the folds of modern society, catalyzing economic growth along its route over the past century. These infrastructures, meticulously crafted between 1897 and 1942 under the supervision of Russian and Japanese engineers, traverse intricate landscapes, encompassing mountains, valleys, rivers, plains, and hills. Revealing, recording, and preserving the construction technology applied to build bridges, tunnels and spiral lines is an essential step and composition of the whole conservation and its integrity.

This study aims to develop an appropriate approach for the integration of multi-type historical resources, building information modelling (BIM), and geographical information for each important large-scale heritage to achieve the protection of the integrity of the heritage. Through this approach, we aim to uphold the integrity of these invaluable cultural treasures and to achieve sustainable conservation.

Other heritage(s) (11.00h – 12.30h)**The Jerónimos Monastery (Lisbon, Portugal): Challenges of conservation and restoration of a monument classified as a UNESCO World Heritage**

Mariana Penedo dos Santos

Clara Moura Soares

ARTIS - Institute of Art History, School of Arts and Humanities of the University of Lisbon, Portugal

The Jerónimos Monastery, with more than 500 years of history, is one of the most visited national monuments. As a result, several challenges arise in its management and conservation, many of which were already foreseen in the 1964 Venice Charter.

In this conference we propose to present two major interventions carried out on the monument, the last of which is still ongoing. The first concerns the works carried out in the cloister, in 1998, a great intervention that allowed the creation, in Portugal, of a reference model on how we should prioritize maintenance and preventive conservation. Following these principles, the second intervention started in 2013, keeping on its goal the respect for the monument and visitors, allowing them to be informed of the working progress.

In addition to the careful maintenance, conservation and restoration work on the monument, the present and future challenges of its management include, in particular, visitors control, communication strategies involving the monument and its history, as well as some important concerns related to climate change.

Rethinking the Venice Charter: Towards an inclusive approach to global heritage conservation

Jiayao Jiang

Faculty of Modern and Medieval Languages and Linguistics, University of Cambridge, United Kingdom

The Venice Charter represents a cornerstone document in the realm of heritage conservation. The emphasis with the Charter on physical evidence and material heritage tied to Western traditions has increasingly been recognized by scholars as a Euro-centric paradigm and has faced criticism in recent times. In response to the challenges of adapting to greater diversity and inclusivity, international principles are beginning to shift, recognizing the need to incorporate values from other cultural traditions. This shift allowed for a broader understanding of marginalized groups and communities in the global South, reshaping key concepts in international principles. However, tensions persist between international guidelines and local traditions, as well as between authorized discourses and marginalized expressions.

There are huge gaps between the intent of international policies and the realities of local contexts. Globalization might perpetuate extreme forms of sameness and fundamentalism. As Herb Stovel (2008) questioned, is there a possibility of defining a universal principle based on the core values of conservation practice, while avoiding the fragmentation of cultural values and the denial of non-central, incongruent communities?

This essay will analyse several Asian cases with a focus on Chinese context. It will illustrate how Chinese regulations for safeguarding heritage have been influenced by the Venice Charter and how the understanding of Chinese traditions can contribute to the Charter's response to contemporary challenges. Existed documents like the China Principles (2000), Shanghai Charter (2002), and Xi'an Declaration (2005) represent adaptations in community-centric, spiritually-aware, intangible-focused, and relative authenticity-driven ideas. Unlike the cult of material-based authenticity, or the uniqueness of works of art in the Western world, heritage in China places a greater emphasis on immaterial components. Function and spirit are prioritized in preference to physical objects. Conservation in China frequently leads to common practices of transformation, to renew and even to reconstruct. As the Nara Document on Authenticity (1994) has cautiously opened the way to a culture-based appreciation of conservation values and expanded the definition of "authenticity", a deeper understanding of Chinese perceptions on heritage may lead to new inspirations for international principles.

From archaeological sites to cultural landscape: Observing, conserving, and presenting Jingdezhen from a different perspective

Zhi Yun Li

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Known as the 'Porcelain Capital' due to its pivotal role in the global handicraft porcelain industry, Jingdezhen boasts a thousand-year history of porcelain production. It played a crucial role in advancing the technical and artistic aspects of porcelain production globally, and the high-quality porcelain it produced garnered widespread appreciation, both within China and worldwide. For decades, scholars have devoted significant effort to conducting research related to the historical and archaeological studies of ceramics and artifacts from Jingdezhen. They have undertaken extensive archaeological work, primarily focusing on the Imperial Kiln Site and other representative folk kilns, which serve as direct witness to Jingdezhen's ancient porcelain production at its zenith. Unfortunately, relatively little attention has been given to the historical environment that nurtured Jingdezhen's overall achievements in the porcelain industry.

A recent trend in research and conservation of exploring the porcelain industry of Jingdezhen through the perspective of cultural landscape is arising. This interdisciplinary approach offers a fresh perspective on the history and significance of Jingdezhen's porcelain industry development, that extends beyond the kiln sites to encompass the accumulated historical layers and the evolving developmental dynamics in the region. This shift in perspective and approach is the result of recent achievements in the overall preservation of the region's historical and cultural resources, and also aligns with the principles of the Venice Charter.

This paper provides a comprehensive overview of the conservation approaches in Jingdezhen that have prompted this shift in perspective, discussing the construction of a cultural landscape system that encompasses not only the production center within the town area but also the raw material supply system, the water transportation system, and the natural environment and sociocultural aspects that nurtured its development. The paper further examines how interdisciplinary approaches are essential for addressing the complexity of conservation challenges facing Jingdezhen today, illustrating the enduring impact of the Venice Charter's fundamental principles on contemporary conservation approaches.

Comparative analysis of World Heritage serial nominations of the 20th century: The case of Álvaro Siza's architecture – A modern contextualism legacy

Teresa Cunha Ferreira

Pedro Murilo Freitas

Tiago Trindade da Cruz

Faculty of Architecture, University of Porto, Portugal

Mariana Correia

Department of Architecture and Multimedia Gallaecia, Portucalense University, Portugal

Soraya Genin

Architecture Department, ISCTE - University Institute of Lisbon, Portugal

Community participation and co-creation strategies are reframing heritage management and conservation in the 21st century, shifting from top-down, reactive, and regulatory approaches towards bottom-up, proactive, and participated approaches. In the light of the Venice Charter, community-driven and inclusive approaches have been understood as mandatory processes in the development of new World Heritage Nominations and monitoring heritage sites. In recent guidelines provided by UNESCO, 'Communities' is one of the "Strategic Objectives" (known as the '5 Cs'), and in the updated revision of the "Operational Guidelines for the Implementation of the World Heritage Convention", 'Stakeholders' and 'Participation' are new items of concern.

Supported by this framework, this contribution intends to provide a critical discussion on participation strategies applied for cultural heritage assessment and conservation planning developed within the serial nomination "Portuguese Contextual Architecture: Álvaro Siza's 20th-Century Legacy" in the Tentative List for World Heritage since 2017. The proposal focuses on specific techniques implemented with different stakeholders (managers and staff, experts and academics, users) directed to assess i) the cultural significance (attributes and values); ii) the vulnerabilities affecting the properties (risks and problems), and iii) proposals (expectations and recommendations) for management and conservation. With this scope, several participation techniques were implemented, namely i) semi-structured interviews; ii) online surveys; iii) focus group workshops for discussion of the management plans; iv) visits and open meetings.

Digital technologies (14.00h – 15.30h)**Adoption and use of digital technologies in Hong Kong's museums: A case study of Hong Kong Palace Museum (HKPM)**

Tsz Lui Ma

Chao Ning

Yihan Wu

Chen Jing

Jiani Wang

Ch'ng Shengdan Cai

Sociology Department, Hong Kong Shue Yan University

This paper examines the adoption and use of digital technologies in the Hong Kong Palace Museum through an on-site survey of all digital systems and observation of their users. The Hong Kong Palace Museum, as a newly established "world-class cultural landmark," represents the government's ambition and initiative to build Hong Kong as an "East-meets-West Centre for International Cultural Exchange" and embrace digital technologies in the arts and cultural sector. Our study first explores Hong Kong's cultural policy to contextualise the agenda and operation of the Hong Kong Palace Museum. We then categorize all the digital exhibits across eight galleries of the Hong Kong Palace Museum based on their adopted type of digital technology and examine their location and relevance to the parent exhibitions.

To further determine the level of attractiveness of each exhibit for visitors, we record the number of visitors who have and have not interacted with each exhibit. We also collect users' demographic information (e.g., gender, age, visitor type) and the time they spent at each exhibit. Our analysis reveals that the museum heavily uses projection displays, and interactive exhibits were found to be the most engaging for users. By revealing important findings about both the digital systems and visitors, this study also proposes recommendations for museums to enhance the design of digital systems and improve visitor access and engagement.

Digitalization vs. the spirit of place: Sixty years after Venice – What is the role of digital technologies in the museum sector?

António Ponte

Soares dos Reis National Museum, Portugal

Vera Gonçalves

ARTIS - Institute of Art History, School of Arts and Humanities of the University of Lisbon, Portugal

Digital technologies—which are constantly and rapidly evolving—have emerged as important tools for the Cultural Heritage and for the museums sector. However, the relation between these realities has not been consensual. When the Venice Charter was published in 1964, technological tools were essentially used to collect and store data. Nowadays, with the advent of artificial intelligence, they cover more and more functional areas of work in Cultural Heritage.

They are of key importance to preventive conservation and restoration and the building of new knowledge. Therefore, digital technologies enable the digital reconstruction of artistic objects and monuments, some of which have already disappeared, the deciphering of inscriptions and symbols, the identification of authorships and dates, the communication and heritage education, and many other functionalities supporting their value.

This also includes the possibility to visit exhibitions and museums without leaving our houses. But can these immersive experiences replace the direct contact with the spaces and the objects? Without denying the potentialities of digital technologies for the Cultural Heritage sector, we aim to analyse, through the case study of historic house museums, their impact on the perception of the spirit of place.

This concept, which brings together tangible and intangible aspects, and whose importance was reinforced by the Québec Declaration (2008), transforms the visit to the real place into a unique experience, capable of creating in the public a sense of identity, affection, belonging and memory. Hence, through the combination of these values, balanced with new technologies, we will be able to educate local communities and visitors about Cultural Heritage, promoting its identification, safeguarding, and conservation, as advocated by the Venice Charter.

Narratives of Memory: Investigating the effectiveness of the virtual memoryscapes toolkit in facilitating heritage-led immersive experiences

Leijh Hanne Y. Alianza

Cathe Desiree S. Nadal

Université College of Architecture, University of the Philippines Diliman, Philippines

The Recto-Avenida-Carriedo Strip in Manila, Philippines, holds a significant place in the city's history as a vibrant commercial and cinematic district. However, over time, the area has suffered from degradation and neglect, leading to the loss of its historical character and fostering of negative place character. To address these challenges and promote the revival of the strip, a proposed solution involves the use of mobile augmented reality in the creation of landscape design interventions.

This research focuses on the application of mobile augmented reality as a tool for participatory planning and visualization, aiming to bring back the historical significance of the Recto-Avenida-Carriedo Strip. A landscape perception survey and evidence synthesis were conducted to understand public perception of the site. Based on the results, the Virtual Memoryscapes Toolkit and CALSADA AR Mobile Application were developed, allowing users to use augmented reality as a tool for participatory planning.

The toolkit was tested through a beta testing session in the form of a co-design workshop involving stakeholders directly involved with the study site. Fourteen schematic designs were produced as demonstrations of the toolkit, and participants provided feedback on the effectiveness of the toolkit. Two models showcasing the historic cityscape and proposed redevelopments were also created as interpretative materials. Statistical analysis revealed the effectiveness of the toolkit in fostering virtual attachment and increased likelihood of usage. Factors such as system quality, interaction quality, content quality, and perceived usefulness influenced participants' experiences and acceptance of the toolkit.

Overall, this study demonstrates the potential of mobile augmented reality and the Virtual Memoryscapes Toolkit as valuable tools for participatory planning and digital interpretation in local settings. By leveraging these technologies, the Recto-Avenida-Carriedo Strip can be revived and appreciated for its historical and cultural significance.

Documentation of cultural heritage: Methodology for a collaborative platform SizaAtlas

Soraya Genin

Tomás Mesquita

Luísa Domingues

Architecture Department, ISCTE - University Institute of Lisbon, Portugal

The Venice Charter recognises social responsibility in the protection and safeguarding of cultural heritage. It recommends documentation, in particular the recording of interventions, as well as their publication and dissemination. Participatory inventorying, the focus of this paper, cross these Charter principles.

The article introduces and reflects on the concepts of documentation and participation, identifies and analyses Portuguese and international inventories, both national and local, of public and associative management, comparing different types and methods of recording and managing information. It focuses mainly on associative projects that use collaborative platforms to involve communities in the recording and defence of heritage. The standardisation of registration processes is discussed, specifically the way data is organised.

An inventory supported by a common ontology is emphasised, opening up the possibility of interoperability between systems and databases. The implementation of the SizaAtlas project on a collaborative platform Arches is demonstrated, built with a data model that complies with CIDOC standards, to document the architectural works of Álvaro Siza. The results of this pilot project are presented, a first step towards the development of future thematic inventories.

Other heritage(s) (14.00h – 15.30h)**Tai Lue women and intangible heritage management of the Mekong River cultural landscape: A posthumanism perspective**

Siripen Yiamjanya

Piyanart Junkrachang

Matej Balen

School of Management, Mae Fah Luang University, Thailand

This article makes use of posthumanism thought in heritage management to interrogate how and in what form a rural community might adapt to changes from modernization and capitalization, to safeguard the sustainability of its future living and heritage ecosystem. Demonstrated by a Tai Lue ethnic community in Thailand's upper north, the article presents the posthuman view articulated through the four legacies of heritage: the Gai delicacy, the Tai Lue woven fabric, the guardian spirit, and the Tai Lue folk lyrics.

The study utilizes documentary analysis, field study and participatory action research methods to thrive on findings. The study also attempts to flesh out the significant roles of women as the main actors in heritage protection through an investigation of their vernacular connections with the Mekong River currently in danger, the women's skills, social relations and cultural expression on the non-material aspects of their heritage. Among different definitions and interpretations of posthumanism, a notion is that human is not the only source of knowledge and skill. The posthumanism approach privileges, beyond human, the perspective and power of non-human agents that co-exist and intertwine in the ecosystem.

The approach points out that every "thing", that includes human and non-human others, including objects, has "life", and performs entanglement and transformation in a cycle. In this sense, we can posit that every heritage has a "life", and therefore the heritage values, that determine its life, are dynamic: live, dead, revived, or regenerated through a particular environment of time, space and society. Finally, the article accentuates a nature-supernature-culture ontology into new heritage narratives where non-human elements have become the key source of knowledge and experiences, constitute a new ambience and approach for posthumanist management of heritage values, and at the same time create connotations to challenge the sustainability of the cultural landscape as a whole.

Corpi Santi in Portugal: When devotion and heritage intertwine

Alexandra Gago da Câmara

Social Sciences and Management Department, Universidade Aberta, Portugal

Joana Palmeirão

Eduarda Viana

School of Arts, Catholic University of Portugal, Portugal

Teresa Ferreira

Department of Chemistry and Biochemistry, University of Évora

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“Re-thinking heritage; the ‘other’ heritage; youth's heritage”: Youth civic participation as a conservation tool for cultural heritage

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It is crucial to examine the elements that hold significance for the population in terms of identity, not only in historical terms but also considering other dimensions, like the emotional dimension or the everyday “uses” that these elements have in the lives of specific groups, their utility. Six decades have passed since the adoption of the Venice Charter, a milestone in the conservation of cultural heritage. While the Charter remains a fundamental reference, it's evident that the landscape of heritage has evolved significantly during this time. In this context, it becomes crucial to revisit the Charter's guiding principles.

The focus of this proposal centers on the contemporary re-examination of the Venice Charter, with a particular emphasis on youth involvement in heritage conservation. Cultural heritage is not a static concept; it evolves with time and societal transformations. It is, therefore, imperative to engage with the present generation, with the youth, who are not just the future but the present, they are dynamic agents of change in today's social landscape. The young population represents the 'now,' and their views on cultural heritage play a pivotal role in shaping the heritage conservation. Understanding what cultural heritage means to them, the emotions it invokes, and how they incorporate it into their daily lives is essential. It provides insights into the cultural significance of heritage and its role in identity formation.

This proposal seeks to talk about the engagement with youth through participatory methodologies, to explore their perspectives on heritage. It aims to re-think the concept of heritage, moving beyond the conventional understanding and considering the 'other heritage.' The 'other heritage' includes elements that might not be officially recognized or may have alternative significance for specific groups. By doing so, we can re-think these concepts and create catalogs and lists of what we can consider as the 'other heritage,' the 'alternative heritage', the 'youth heritage.'

Furthermore, this proposal talks about the potential for youth to become advocates for heritage conservation. When young people feel involved and heard, they can play a vital role as ambassadors for initiatives and projects related to heritage. Their passion and pride for these elements can drive heritage conservation to new heights. In conclusion, the Venice Charter is a foundational document, but it's essential to adapt and expand its principles to encompass the ever-changing heritage landscape. Engaging with youth and redefining heritage is a step toward a more inclusive and dynamic approach to heritage conservation.

The Florence Charter (1981): Evolution and educational programs

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The signing in Florence in 1981 of the Historic Gardens Charter added an important piece to the debate on the protection of monuments and sites. The Venice Charter had in fact excluded, not explicitly but implicitly, gardens from the context of monuments, and it is this lack that the Florence Convention seeks to address. Organized in 25 articles, the Florence Charter well highlights how the garden is an autonomous element (a monument), but at the same time an entity devoted to dialogue that may find its interlocutor in a building (of which it would be the extension), in a territory, in a social group. The garden is defined by its peculiar belonging to different spheres, the architectural-artistic and the natural-landscape spheres, and equally complex are the rules that must be applied in matters of restoration and protection.

The paper (also considering the reflections made at the 2021 conference celebrating the 40th anniversary of the Charter) seeks to situate the topic of the garden, and its restoration and protection, in an updated debate that takes into account the evolution of multiple disciplines. In particular, it will address the question of how ideas of philological restoration (and authenticity) can coexist with emergencies due to climate change and sustainability criteria, and how much validity is to be attributed to compromise solutions, i.e., measures called to save a certain feature at the expense of another. In a historical dimension, the ambiguous belonging of the garden to two spheres, that of architecture and that of landscape, implies a number of considerations and measures that recent initiatives seek to address. We will try to explicate these issues in the light of education and training, presenting recent initiatives from the Venetian sphere. Special attention will be paid to a course to train the professional figure of the "Art Gardener for historic gardens and parks," funded by the Veneto Region under the European Recovery Fund and organized by the Istituto Veneto di Beni Culturali.

Digital technologies (16.00h – 17.30h)

Adoption Digitization project management for the preservation of culture heritage in China: Case studies on digital conservation projects of the Great Wall and grotto temples

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The China Foundation for Cultural Heritage Conservation(CFCHC)is a non-governmental organization which has been devoted to the work of cultural heritage conservation and cultural relic preservation. In recent year, the CFCHC has taken on several digitization projects regarding the Great Wall of China and the grotto temples that have yielded some great results. Digitization is one of the most popular topics debated among museums and heritage institutions. Digital technologies have given us the tool for easier access, documenting a wide-range of artefacts and cultural relics, that can benefit stakeholders. However, it has the flaw of taking away the authenticity of these cultural relics and monuments.

This article is divided into three main sections, including an overall discussion on heritage digitization projects in China, and presents two case studies on the on-going projects regarding the Great Wall and grotto temples. Through analyzing the two projects, the paper is going to demonstrate on the managing strategies and operation techniques which have contributed to the capacity building of the site authority. During the global economic recession, many heritage sites are having difficulties in gathering fund, which makes it hard to carry out conservation and preservation projects. The CFCHC aims to provide financial and technical assistance for these projects.

Contribution for digital documentation of modern heritage: Álvaro Siza's Borges & Irmão Bank in Vila do Conde (1978-86)

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Digital Revolution is strongly impacting the safeguarding of Cultural Heritage through the techniques and tools available for its documentation and communication. Specifically, modern heritage is a potential fertile laboratory of work in this field because of the availability of the documental, physical, and oral sources required for its critical study and interpretation.

This article aims to present the digital documentation of Álvaro Siza's Borges & Irmão Bank in Vila do Conde (1978-86), inscribed on the World Heritage Tentative List in 2017. The 15-year construction process remains unexplored, expressing the complexities of the Portuguese political and social landscape and the continuous interactions with the client. While spatial aspects have received ample attention, little focus has been directed towards the tectonic perspective (its material and construction features), despite Álvaro Siza's global recognition.

The methodology is framed within the SizaATLAS research project (FCT) and supported on combined techniques for the comprehensive digital documentation of modern architecture implemented on 18 buildings of Álvaro Siza included in the World Heritage Tentative List since 2017 supported on combined techniques: i) photogrammetry; ii) virtual tours through 360° photos; iii) didactic models in BIM. This integrated approach provides better documentation and communication of the attributes of the Outstanding Universal Value, and of Alvaro Siza's design principles as a guiding framework for the future management of change.

New technologies applied to the conservation and dissemination of cultural heritage: the Romanesque hermitage of San Juan de Ruesta (Aragón) and its wall paintings

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In the academic year 2021/22, the Master in Cultural Heritage Management (UNIZAR) and the Factum Foundation collaborated in the digitisation of the Romanesque chapel of Ruesta (Aragón) and its mural paintings, deposited in the Diocesan Museum of Jaca (Huesca). This collaboration was funded by the Ebro Hydrographic Confederation.

This teaching and research activity has made it possible to obtain high-resolution colour information of the surface of the stitches and a three-dimensional document of the hermitage (interior and exterior). To this end, the main digital scanning techniques have been used, applying them to a real work of conservation and enhancement of historical-artistic elements.

The results of this collaborative project are manifold: on the one hand, educational, as the students of the Master's course have learnt in situ to work with the various digital technologies and the possibilities offered by digital restoration of the paintings; on the other hand, the development of a tool (360 viewer) for the dissemination of the paintings, both in their current state and in their restored version.

Learning from the 18th-century heritage through parametric modelling: Case study of the National Palace of Mafra

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The 18th century in Portugal was a time of grandiose constructions, marked by the construction of the National palace of Mafra (NPM), listed as UNESCO World Heritage Site since 2019. Understanding of heritage is limited, due to minimal documentation that survived to the present day. This study addresses the lack of stereotomic studies on 18th-century Portuguese monumental architecture, of which NPM is the main representative, focusing on developing a methodology to documents and model these types of constructive solutions.

The documentary methodology includes the inventory of the stereotomic solutions, surveying with laser scanning and/or photogrammetry, understanding of the generative principles, and the generations of parametric models, including HBIM. Within the scope of this paper, we will address one type of vault, one type of stairs and one type of dome. The study paves the way for developing a BIM library of stereotomic solutions that can later be reused under geometric transformations into contemporary designs.