



21ST

**GENERAL ASSEMBLY
OF THE INTERNATIONAL EXPERTS**

1998 | 2019

**HERITAGE
AS A BUILDER
OF PEACE**

**A B S T R A C T
B O O K**



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Publication title
Abstract book of the Symposium Heritage as a Builder of Peace
Florence, 1,2,3 March 2019

Edited by
Corinna Del Bianco

Scientific Committee of the Symposium
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Printer
Pixartprinting S.p.A a socio unico

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Istituto Internazionale Life Beyond Tourism by COMI spa
Via del Giglio 10, 50123 Florence (Italy)
www.fondazione-delbianco.org
www.istitutointernazionalelbt.org
www.lifebeyondtourism.org

Florence (Italy), 2019
Life Beyond Tourism Edizioni
ISBN 978-88-943894-2-5
€7

This book contains all the abstracts received from the authors who have filled in the publication template. However, all the confirmed scientific contributions are part of the official program of the Symposium.



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PLENARY SESSION

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IDENTITY AND VIOLENCE. THE AUTHORSHIP OF NOBEL LAUREATE AMARTYA SEN TOWARDS PATHS FOR PEACE BUILDING AT WH SITES

Hans Christie Bjønnes

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Professor Emeritus*

The authorship of the Indian Nobel laureate Amartya Sen is unique. It spans from the realities and exploration into "Poverty of Famines" and "Freedom of Development" - to the values and timeless integrity of "The Argumentative India". A later and wise book address the complex and vicious relationships between "Identity and Violence". My aim is an inquiry into both the critical and constructive authorship of Sen on ideas of what could be diverse paths for peace building relevant for cultural continuity at WH sites.

The struggle for continuity of culture is closely related to the development discourse and theory. To understand the complexity of relations and entitlements determining survival in terms of crisis and famine is addressed by Sen (1984). Famine is not mainly related to food availability decline, but to the local network relations, entitlements, which the poor command. Networks, often of discriminatory nature, but accessible to the poorest are crucial. This recognition of place and people dependency is important to acknowledge, when displacement or gentrification is a result of WH MZ nomination. The poor are definitely stakeholders and often guardians of heritage sites and continuity of cultural practices, and it is our role as professionals to be advocates for their legitimate basic needs and interests. In 'Freedom and Development'(1999) Sen elaborates his important contribution to theory of underdevelopment.

In "The Argumentative Indian" (2005) he brings forward the significant moral content of Hindu myths which is a part of every Hindu's upbringing and life. The arguments of myths is a unique way of addressing and bringing forward to all people moral dilemmas and discourses. He also highlights the secular contents and principles of the Indian Constitution and its roots both in Vedic and Buddhist traditions as well as in the advanced legal framework and practice of 16th century Mughal India.

"Identity and Violence. The Illusion of Destiny" (2007) is a mind provoking book. What happens when the recognition and appreciation of diversity is replaced with narrow categories of identity understanding, the importance of human life becomes lost? Sen argues that we become increasingly divided along lines of religion and culture, ignoring the many other ways in which people see themselves, from class and profession to morals and politics.

The WH mission has the best intentions in securing a future for our continuation of cultural traditions and the safeguarding of our World Heritage. However, dealing with state memberships of UN, UNESCO requires agreements with the state party for nomination and selection of WH sites. The result of this is a de facto nationalisation, and also internationalisation, of local heritage sites with the result of marginalisation of communities ownership and access to their heritage sites.

To bring the best of the past into today's life, and for a more peaceful future are indeed continuous and insurmountable challenges. There is never one line of thought: every present critical discourses are a most. An Indian tradition of Contextual Modernism has much to teach us where nature, the best of traditions and the quest to address all people are root principles. These were wise principles of Rabindranath Tagore, the first Indian

Nobel laureate in 1913, which were fundamental for an Indian integrity and struggle for colonial independence.

HERITAGE AS A BUILDER OF PEACE

Mounir Bouchenaki

Special Advisor to the Director General of UNESCO/Advisor to Bahrain Authority for Culture and Antiquities

It will come as no surprise if I begin by stating that UNESCO is convinced that Cultural Heritage yields numerous benefits for individuals, communities and cultures.

On a material level, cultural heritage generates tremendous economic benefits through tourism and related employment opportunities. However, in addition to generating income, heritage also provides numerous intangible benefits. It strengthens the sense of identity and belonging to a community, region or nation. It can also reinforce social cohesion, dialogue, creativity, innovation. In areas stricken by civil strife or natural disasters, heritage serves to enhance reconciliation and reconstruction.

Moreover, traditional knowledge systems that make up our intangible or living heritage can serve as vehicles for environmental sustainability. Culture is a vibrant force that provides great spiritual enrichment. It is precisely because of its numerous benefits that culture, and specifically cultural heritage.

UNESCO is the only international agency with a specific mandate in the area of culture. As expressed in its Constitution (1945), UNESCO has a responsibility to "maintain, increase and diffuse knowledge". It seeks to do so "By assuring the conservation and protection of the world's inheritance of books, works of art and monuments of history and science, and recommending to the nations concerned the necessary international conventions".

UNESCO's Constitution also refers to the importance of "preserving the...fruitful diversity of the cultures". Conscious of this responsibility, UNESCO uses normative, ethical and operational means to safeguard cultural heritage in all its diverse forms.

The overriding objective is to promote the world's cultural diversity, which according to the UNESCO Universal Declaration on Cultural Diversity, constitutes an ethical imperative and the common heritage of humanity.

ICHERISHEHER AS THE CENTER FOR INTERCULTURAL COMMUNICATION

Read Gasimov

Chief of Party, the Administration of State Historical-Architectural Reserve "Icherisheher"

Azerbaijan is a country with multicultural experience and rich historical heritage. Using this experience and heritage, Azerbaijan makes great efforts to promote intercultural dialogue among different nations all around the world, which is the strong indication of country's intention to play an active role in building bridges and trust among societies, among cultures.

Azerbaijan is a unique place where different cultures meet. Its role as the bridge between Asia and Europe made the country to absorb values of the different civilizations. The historical context and geographical location, as well as peaceful coexistence of other nations in this territory created favorable conditions for the spread of different cultures and religions in the country. This cultural diversity, as well as the ancient tradition of tolerance became one of the great strengths of Azerbaijan and Azerbaijani leadership makes all efforts to remain such diversity.

To preserve the cultural diversity and ensure intercultural communication, Azerbaijan introduces several powerful instruments. One of such instruments are mixing and integrating local and foreign cultures and communities through tourism, building opportunities for mutual exchange and mutual understanding, promoting local cultural heritage. In this context, Icherisheher as the historical place presents wide range of options to bring people from different cultures together offering multiple touristic attractions that are necessary for mutual exchange. Icherisheher developed into one of the most favored destination for both the local and foreign visitors representing various cultures.

Icherisheher is a home to multiple historical-architectural structures surrounded by the fortress walls, which represent rich culture of people resided in Azerbaijan in ancient times.

In order to preserve this unique historical heritage for future generations and transform it into a nucleus where different cultures come together, a unique administrative body responsible for management and preservation of Icherisheher was established by the Presidential Decree in 2007.

Since its establishment the Administration has undertaken substantial restoration, conservation and preservation works with the aim of increasing Icherisheher's international position as an interesting touristic attraction.

Building on this experience, the Administration will continue its efforts to serve as the venue for mutual exchange among people providing wide range of events dedicated to further support Government's measures to develop intercultural communication and dialogue in the country.

IS THERE MORE EFFICIENT PUBLIC SPACE FOR DIALOGUE?

Alexander Kudryavtsev

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“Enhance dialogue between cultures leading to meaningful cultural exchange and an increase in shared understanding of importance of open discourse to peace full lives”. That is the slogan cited from the appeal on “Building peace through Heritage” to the UNESCO World Heritage Committee from the Romualdo Del Bianco – life beyond Tourism Foundation and ICOMOS International Scientific Committee (ICIP) declared of 13.11.2018.

Dialogue is the basis of the Peace. Unfortunately the places for dialogue become fewer and fewer. The aggression grows and the atomization of society as well. That's why it's important to emphasize the peculiar role of the outstanding properties of cultural heritage included in the UNESCO World Heritage List.

In today's world, with sudden explosions of vandalism like never seen before, with continuous attempts to turn it to the New Middle ages, it is necessary to look for and to find the ways of mutual understanding and confirmation of the human values adopted over the ages of the history of mankind.

The culture is the highlight of the commonness that is born by the uniqueness of national achievements. The eternal symbols of them are the monuments of cultural heritage, human settlements and cultural landscapes. There are less than 1000 on the planet Earth and they are in the UNESCO List. The majority of the states took the obligation to care of them and the entity of their image, to assure their sustainable development. Their safe existence in Russia is the constitutional duty of Russian citizens. First of all, UNESCO Convention of 1972 (World Heritage), ratified by almost all countries, obliges them to conserve the world masterpieces to transfer the message of culture from one generation to another. UNESCO Convention of 2003 (intangible cultural heritage) and of 2005 (diversity of forms of cultural expressions) extend the mission of cultural properties to the determination of landmarks of the human creative activity and intercultural dialogue, extremely necessary today.

Really, is there more efficient public space for dialogue and its stimulation than a monument? Law guarantees its affordability, the perfect built environment orientates to the mutual understanding, because the harmony is the synthesis of all expressions.

It's sure that the harmonious environment gives birth to the self-tuning of participants of the dialogue who are included in the flow of history; they feel the scale of event and get the tolerance and mutual understanding.

Thus, we look on the vertical line of time. Also on the horizontal line in space contemporaries, being representatives of different layers of society, authorities and population, different countries and nationalities - in the monument's environment they enter in the historical context, they lose aggression and try to hear one another.

THE RIGHTS DIMENSION, IS HUMAN RIGHTS, AS A MORE DISTINCT DIMENSION IN A WORLD HERITAGE WORK. RIGHTS-BASED APPROACHES IN WORLD HERITAGE

Amund Sinding-Larsen

Dr., Chartered Architect, Heritage Advisor

The Advisory Bodies to the 1972 World Heritage Convention, ICCROM, ICOMOS and IUCN have since 2011 collaborated to develop the 'Our Common Dignity Initiative' - with objectives to

- build awareness of rights issues in World Heritage work and heritage management in general, and
- promote 'good practice' including use of rights-based approaches, from tentative listing and a nomination process through to management.ⁱ

The Our Common Dignity Initiative raises a number of issues that require serious reflection and discussion, as indicated below.

A considerable number of activities have been carried out by the Our Common Dignity Initiative from 2011 onwards.ⁱⁱ

Important progress has been made within the Advisory Bodies as well as the World Heritage community in recognizing the significance of rights-concerns. Much work remains, however, to build equitable World Heritage practice and ultimately make a difference for individuals and communities on the ground seeking to reconcile heritage conservation and human dignity.

Given a centrality of Social Equity and Rights in the UNESCO Sustainable Development Policy adopted 2015, a next important operational clarification could be to ensure that present pillars for World Heritage designation (meeting one or more WH criteria, conditions of integrity and authenticity, and conditions of protection and management) should include an explicit focus on Rights and Equity – representing a pro-active response that would require developing operational mechanisms and approaches for this. Our Common Dignity Initiative discussions have highlighted some emerging key operational areas.

A clear benefit of including Human Rights and Social Equity in overall management and protection would reflect the priority and universality attached to these central components of the United Nations system for social development. Significantly, this would make *'Community' – the 'UNESCO 5th strategic C'* – more visible.

The World Heritage Sustainable Development Policy adopted by UNESCO in 2015, sets an overarching rights framework. The Our Common Dignity Initiative has no doubt contributed to this important policy document, emphasizing the need to build an effective and equitable approach to implementing international human rights standards. Over time the document shall hopefully encourage reflections on procedural and substantive rights, with adoption of relevant working principles.

Numerous Case Studies from across the world have from 2008 onwards been carried out on the initiative of ICOMOS Norway, with partner expert groups, and under the umbrella of the initiative although not formally part of the Advisory Body collaboration. They importantly illustrate rights issues emerging in various and diverse geo-cultural regions - offering important lessons and insights, and shedding more light on internal and international topics on rights issues relevant to World Heritage management - and heritage management in general.

Some of the issues that need further reflection are those of –

- Are human rights relevant to resolve conflicts and deepen understanding of heritage issues and conflicts?
- Is the fact that cultural or natural heritage are not well known terms in the HR language base a mere oversight, or not?
- Where societies fail to provide basic services – where is then a relevant place of priority for heritage issues?
- The current heritage discourse may be less than adequate – expert discourse tending to be selective and exclusive in approach and understanding.
- Challenges of national and international business and tourism related to employment, finance, income and use may be kept away from local communities and for a 'selected few'? Examples globally tend to illustrate a landscape of exclusion. – resulting in social dumping and migration?
- Does WH thus support 'areas and resources' rather than people?

The Our Common Dignity Initiative on rights and World Heritage was initiated and coordinated by ICOMOS Norway, and funded by the Norwegian Ministry of Climate and Environment. The Ministry is at present funding the Capacity Building Programme for ICCROM and IUCN, to which also ICOMOS is associated.

Rights-based approaches are today used in most national and international development work and collaborations.

These activities include

- Recent pilot international training courses on Heritage Management and Human Rights (Norway, 2016 and South Africa, 2017),
- The Advisory Bodies Bibliography project on human rights, and
- Notes on the Advisory Bodies rights policy (including summary on ICOMOS rights policy review).
- Advisory Bodies expert meetings in 2011 and 2014 (Oslo, Norway),
- Side Events at annual World Heritage Committee meetings 2014-2018,
- Advisory Bodies Publications on rights related to World Heritage.
- Presentations at all International ICOMOS General Assemblies and Advisory Committee meetings.

CULTURAL DIPLOMACY – STRATEGIES FOR ACHIEVING PEACEFUL CO-EXISTENCE THROUGH MEANINGFUL CULTURAL EXPERIENCES AT ICONIC WORLD HERITAGE DESTINATIONS

Sue Millar

President Emeritus, ICOMOS International Scientific Committee on Cultural Tourism (ISCCT) and ICOMOS representative, UNESCO World Heritage Centre's World Heritage Sustainable Tourism Programme.

Director, International Cultural Tourism & Heritage Management Consultancy - Sue Millar Associates (SMA Consultancy)

This paper argues for the importance of cultural diplomacy in developing strategies for a global agenda for peaceful coexistence. It promulgates the idea of a 'big conversation' involving a multiplicity of platforms for cultural exchange and inter-cultural dialogue especially but not exclusively in the context of ethnic diversity and mass cultural tourism at World Heritage Destinations.

Four key areas are explored. First, the rationale for cultural diplomacy at iconic heritage destinations as a significant tool for a peaceful world is discussed and defined. Peace is both an absence of war and concept of harmonious wellbeing. Cultural diplomacy encourages the exchange of ideas, reinforces confident cultural identities, enhances socio-cultural cooperation and promotes economic prosperity. Hence peace is a necessary platform for cultural diplomacy and vice versa.

Second, reference is made to the impact of war and its immediate aftermath in the creation of cultural institutions. 'Building Peace through Heritage' has its roots in the origin and foundations of UNESCO – United Nations Educational, Scientific and Cultural Organization. Scarcely had the hostilities of World War II ended when it was decided to create an organization that would embody a genuine culture of peace.

Third, World Heritage destinations are ideally placed to become a platform for global strategies for fostering a culture of peace. Yet, in an era of overtourism and mass cultural tourism the aim of unity in diversity through cross cultural exchange and friendship between local people and visitors can too often become antagonistic cultural clashes – 'culture wars'. Importantly, opportunities for deepening the range of positive cultural experiences are afforded by the popularity of World Heritage sites.

Fourth, if culture is the fourth pillar of sustainability as was so eloquently (but ultimately unsuccessfully) argued by UNESCO in the lead up to determining the United Nations Sustainable Development Goals (UNSDGs) 2030 then cultural diplomacy becomes a significant player in job creation and poverty alleviation and the avoidance of strife. Iconic World Heritage destinations can play a major role in achieving many SDGs underpinned by a cultural heritage of peace.

CHALLENGES, ISSUES AND NEW APPROACHES FOR THE PROTECTION, THE PROMOTION AND THE ENHANCEMENT OF CULTURE AND HERITAGE AT THE LOCAL LEVEL IN AFRICA

Najat Zarrouk

Director of ALGA of United Cities and Local Governments of Africa (UCLG-Africa)

The field of culture and heritage has always enjoyed legal protection through the creation of specialized organizations, institutions and agencies, and the adoption of legal instruments at international, continental and national level.

In addition to this network of bodies and legal instruments, African States have transferred important powers, responsibilities and competencies to local and regional authorities, including in the field of culture and heritage.

However, to date, local authorities have not yet managed to make this sector a real lever to improve territorial attractiveness in terms of investment, job creation and tourism promotion.

The presentation will focus on:

- the main challenges and issues facing Local Authorities in Africa;
- How to improve the governance and management of the culture and heritage sector at local level;
- Identification of some good practices that exist in some African Collectivities

SESSION B

Abdel Aziz Salah Salem, Dialogue of Civilizations in Islamic Heritage as a Builder of Peace

Maria Paola Azzario, Dr. Vittorio Gasparini, Tangible and Intangible Heritage: from origins to Agenda 2030 Goals

Maria Marta Nieto Bedoya, Space and time, the defenders of cultural and natural heritage

Marco G. Brambilla, The Armenian World Heritage Sites in Iran. Preserving a unique cultural heritage within a diverse environment

Liudmila A. Devel, Pavel G. Lisitsin, Ilona I. Sakalauskaite, World Heritage Studies: Youth Identifies Planet Earth Heritage as a Builder of Peace

Bartomeu Deya, Sustainable Tourism at the Cultural Landscape Serra de Tramuntana-Mallorca. Myth or Reality?

Vladimir Egorov, Svetlana Syrbu, Ekaterina Shilova, Olga Karpova, University Welcome-Centre as a Means of Territory Promotion

Ekaterina E. Glebova, Tatyana V. Negulyaeva, Yuri A. Tkachenko, Saratov region - the first cosmic harbor of the Earth

Svetlana Gorokhova, Daria Beliakova, Library as a Local Cultural Heritage Center: contributing to intercultural dialogue, safeguarding peace and the Earth's heritage

Anne Ketz, Truth and Reconciliation through Heritage Management and Interpretation

David Ketz, Managing the Impacts of Cruise Ship Tourism,

Leila(la) Khubashvili, Tsira Baramidze, Multiculturalism and Tolerance in the Caucasus

Bella Kopaliani, Intercultural dialogue, challenges and perspectives of cultural heritage for the planet Earth (on the example of Georgia)

Ayse Gulcin Kucukkaya, Superimpose Heritage as a Builder of Peace

Nora Lombardini, Archaeological plan of conservation as a resource for intercultural dialogue

Valery Monakhov, Alexander Kubyshkin, Vladimir Orlov, Tatiana Anisimova, Creating University - Building up a World Encounter

Jamila Rzayeva, "Icherisheher" Centre for Traditional Arts under the State Historical-Architectural Reserve "Icherisheher"

Aurora Savelli, RelReS (Research Infrastructure on Religious Studies) as a Builder of Peace: an academic European Project and its challenges

Ewa Stachura, Marta Mantyka, Zakopane, Poland: The critical analyzes of contemporary large-scale architecture

Stsiapan Stureika, Synagogues in Post-Soviet Belarus: Overcoming Abandonment Through an Appropriation (example of Ashmiany)

Nestan Tsiklauri, Tourism Management of Fortification Structures

Izolda Žagrakalienė, Memory of Red Bricks

DIALOGUE OF CIVILIZATIONS IN ISLAMIC HERITAGE AS A BUILDER OF PEACE

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Keywords: islamic arts, dialogue between the civilizations, islamic heritage

The Islamic heritage was able to coexist with other arts, and civilizations, not wrestling or competing with it. And the Islamic heritage affirmed to the language of tolerance and dialogue in the arts and creations of Islam, where many of different countries participated in the creation of Islamic Heritage and its development in the first Islamic centuries, where it was dependent on the national manufacturers and artists in the country that was subjected to them.

The study aims to reveal dialogue between the Civilizations in the Islamic heritage, through interpretation of the nature of the Islamic arts, and refocus to the content of elements of creativity, and examines to ability the Islamic arts to contain other arts and to inventory of the materials which emphasize the idea of dialogue of the Islamic Heritage and Arts.

This study discusses the role of non-Muslim Artists, craftsmen and artisans in the development of Islamic heritage, its arts and to analyze of their artistic works under the banner of Islam, and explains the Christian influences, and the famous Artists non - Muslim and discuss their contribution for formation the Islamic Archaeology and its Arts. So this study show to the dialogue between the religions and Civilizations in the Islamic Archaeology and Arts, and examine to the Christian Artistic elements exchanged between both of them which provide us with valuable information about the Dialogue between Islam and the other civilizations as a Builder of peace.

TANGIBLE AND INTANGIBLE HERITAGE: FROM ORIGINS TO AGENDA 2030 GOALS

Maria Paola Azzario

President Centre for UNESCO in Turin, Professor

Vittorio Gasparrini

President Centre for UNESCO in Florence, Dr.

Keywords: intangible heritage, cultural diversity, cultural expressions

The aim of the present joint paper is to provide two concrete examples of activities carried out by the Centres for UNESCO in Turin and Florence in raising awareness in younger generations on the importance of intangible heritage.

TURIN

The Centre for UNESCO in Turin has decided to focus its annual Programme for schools on the theme **"Intangible Heritage: food as cultural mediator"**. **24 schools** of all levels (for a total of **750 students and 50 teachers**), from the entire Piedmont region, enrolled in this Programme, whose **aims** are: contributing to the knowledge of intangible heritage and its relationship with Sustainable Tourism; contributing to the realization of Agenda 2030's Sustainable Development Goals, in particular SDGs

2,3,4 and 12; raising awareness about Intangible Heritage, in particular concerning food, in order to prevent waste and maintain biodiversity.

This Programme is **scheduled as follows**:

- November 2018, Opening Day with the official launch of the Programme and reports from experts and scholars;
- November 2018 – February 2019: 4 training courses for teachers with the qualified interventions of national experts;
- February 2019 – April 2019: work in the classrooms;
- May 2019: Closing Day with the presentation, by students, of their works and evaluation together with experts.

FLORENCE

Centre for UNESCO of Florence is going on in its cooperation with Heritage Office of the Town of Florence and working with schools and university. We signed a MOU with both UNESCO Chairs in Florence and ICOMOS Italy, and during 2019 we are developing programs concerning how awareness of Heritage was born to get to 1972 UNESCO Convention with idea of Roerich Compact first and with the tragedy of Second World War destructions afterwards, taking inspiration from "Resisting for Art" a documentary book written by a Florentine author that collect witness and document of Superintendents, officers, restorers, military and partisans that during Second World war risked their lives to save masterpiece in Florence and in other provinces of Tuscany. Besides we will work to spread monitoring of management plan by Heritage Office of Florence and their project in network with other towns, as well as to make young students work on alternative itineraries in the town and in discovering minor arts as tabernacles with an itinerary dedicated to most significant tabernacles celebrating Annunciation, connected with Florence first day of the year that in the past was 25th March and with the message of peace in a period of war of the Seven Saints of Florence that committed themselves to prier following the example of Virgin Mary in a period of conflicts.

And of course we will speak about these subjects in strong connection with 2030 SDGs.

We will cooperate as well with university student in a series of initiatives connected to Heritage protection.

SPACE AND TIME, THE DEFENDERS OF CULTURAL AND NATURAL HERITAGE

Maria Marta Nieto Bedoya

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Keywords: heritage, space, time

If the planet is in danger, man too. The human being is the landscape where he lives. Today's heritage is the ruin of the future. Culture is the force that can regenerate diversity in the biosphere, landscape and heritage.

The mass tourism trivializes the patrimony and turns it into a franchise of a thematic park, empty, without life. Buildings, cities and landscapes suffer daily perfectly organized attacks. We are only outraged by the "active" wars that kill the population and selectively destroy the cultural and natural heritage, for example in Syria. But what about the "latent" parallel wars? Those that use legions armed with their mobile phones and that are transported in great artefacts to arrive, see and return. For what?

Although tourism-battalion is sold as revitalizing the economy and employment, it is unprofitable because it does a lot of damage. It takes up a lot of space and steals the time of the local inhabitants.

To be able to make peace you need to negotiate, but the dialogue must be equal between equals. As in a Spartan isocracy must be all responsible, representatives and owners, not only have to negotiate those who have power and money.

Today, what does identity mean? In the Internet community, in the global company, contact is no longer known. Maybe it's sharing a goal, having a short work link, participating in an organization. Do people who migrate to work adapt? Do people of different ages coincide, do they need, still form the fabric of the neighbourhood, the town of the city or the country?

The reality of climate change, the forecast of megacities and war conflicts change the guidelines for the protection of natural and cultural heritage. We have to get to optimize the effective and efficient solution with the minimum effort and the maximum effect. Without fixing the usefulness and purpose of money, there is no organized action.

The heritage is experience, memory and emotion in a time and space. So you have to protect it with those guidelines. The logistics for peace could take into account these guidelines to avoid "the valley of death", that space between idea and financing:

1-Establish the concepts of diversity and type in the cultural heritage.

2-Draw the current map of the existing heritage, the basic trace, to locate the irreversible damage and the risk of extinction in 10 years.

3- Give measures with three variables: money, space, time, to regenerate the sites with their inhabitants, monuments, ensembles and places.

Space

The space acts as a sacrifice barrier in the heritage in: The threshold as a magnitude. The border as a pact. The limit as a decision. The edge as an agreement.

Weather

Close the access to the patrimony in periods: Daily. Night. Monthly. Seasonal. Long annual periods.

Forever. Do not give out.

THE ARMENIAN WORLD HERITAGE SITES IN IRAN PRESERVING A UNIQUE CULTURAL HERITAGE WITHIN A DIVERSE ENVIRONMENT

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Visiting Professor

Keywords: intercultural dialogue, promotion of diverse local cultural expressions, learning local values through tourism

Since the Mid-20th century, the escalation of emigration of certain groups of population from their native lands has created a new reality, which has and is affecting dramatically the survival of their cultural heritage sites in their original homelands.

While this is true for many countries, it has affected in particular the world heritage sites of Armenians in Iran.

With a tradition of more than 2700 years of presence in Iran, it is a unique phenomenon, that some of the most significant monuments of Armenian architecture are in fact in Iran. These include monumental structures, secondary religious and civic buildings, as well as entire urban centers with precise city planning criteria. Since the Kingdom of Urartu in 7th century BC, through the creation of

spectacular churches and monasteries, the Armenians had always a presence in Iran and were a major contributing factor to the development of the country. Armenians are de facto an integral part of the spirit of Iranian culture.

With the mass emigration of Armenians from Iran, these monuments are now in territories inhabited by various ethnic groups and diverse religious beliefs. These include, Iranians, Turks, Azeris, Kurds, Assyrians, and other local tribes or regional minorities of Iran. Furthermore, while the prevalent religion in Iran is Shi'a, there are still large groups of Sunni Muslims, Jews, Bahai's and Christians of various denominations, Catholics, Armenian orthodox, Assyrian and other smaller Christian groups.

It is thus critical to explore the options to integrate these minority driven heritage sites into the larger perspective of regional planning in Iran. Only thus can these cultural heritage sites survive, interact with other local cultures and traditions and create a more comprehensive perspective and understanding for locals and tourists alike.

As Iran still has a strong tourism industry with a huge potential for growth, the Iranian authorities have to some degree recognized this reality and certain initiatives have been promoted.

The considerable presence of Armenian and Christian architecture in the Islamic Republic of Iran is without doubt a part of Iranian Cultural Heritage and in many ways a considerable resource for the country itself. At a smaller scale these have been adapted for new uses, from University centers to Bed and Breakfast operations. On a larger scale they are a major touristic attraction, especially for those visiting an Islamic country but being able to visit a large array of Christian monuments.

The ultimate goal here is twofold.

A. integrate and promote these Armenian structures into the culture of those various minority groups that today inhabit these territories. The Local population must learn and benefit from these structures and be today proud heirs of a diverse cultural heritage.

B. through cooperation with Armenian authorities, international organization as well as touristic enterprises, the major Armenian monuments of Iran must be able to promote the multifaceted cultural diversity of Iran, to promote a more comprehensive and global understanding of cultures and thus with more appreciation and tolerance, facilitate the idea of peace and peaceful existence.

WORLD HERITAGE STUDIES: YOUTH IDENTIFIES PLANET EARTH HERITAGE AS A BUILDER OF PEACE

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Here we look into the problem of identifying heritage, how the notion of heritage is understood. The objective of the presentation is the analysis of the Heritage for Planet Earth photo contest (H4PE) survey preliminary results. In the given case the photos and respondents' votes via the site are analyzed. Nowadays World Heritage Studies is more actual. There exists attention to intangible

heritage sometimes in unexpected forms (see the case of kiasu) [1; 2; 3]. H4PE is set up by the Fondazione Romualdo Del Bianco and its International Institute «Life Beyond Tourism (LBT) Movement» [4].

The analysis of the pictures shows that in all cases there are conceptual features: the name, content and image are expressive, meaningful and recognizable. In the presentation there is a more detailed analysis with figures, tables. Obviously participation in the H4PE photo contest is useful for the development of language skills and intercultural competence, understanding self and foreign mentality. Certain intercultural and linguistic features can be identified. In the beginning such parameters of the photo as the wording of its title, commentary, supporting it are with serious semantics, make the viewer think. Later on at the end of the year the winners' photos power of meaning are more simplified. However, the quality is high, there is a visible harmony of color and composition. Virtual format of mobility can help to involve global community of peoples and enlarge the network of the LBT Movement extending chances for intercultural dialogue. Contestants, for example, Russian participants for a country with a rich historical and cultural past have a comparatively unexpected identification of the idea of heritage: wide spaces of fields - a very global outlook on planet Earth - heritage as a builder of peace. In the end such script can be seen even more often. To conclude: H4PE helps to disseminate peace ideas of LBT Movement to its network, determine effective ways of raising awareness of the heritage via virtual intercultural dialogue among the younger generation.

Finally H4PE certifies the valorization of planet Earth heritage itself, valuable heritage, *"protecting and enhancing itself and educating visitors, residents and all the actors of the travelling chain* [4] building peace.

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SUSTAINABLE TOURISM AT THE CULTURAL LANDSCAPE SERRA DE TRAMUNTANA-MALLORCA. MYTH OR REALITY?

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Keywords: tourism sustainability, stakeholder participation, cultural landscape

The main theoretical concepts about cultural landscapes will be highlighted in order to justify the practical approach to the management of a 90.000 Ha. cultural landscape with agricultural and tourism interconnection on the Spanish Mediterranean island of Mallorca declared World Heritage in 2011.

If we analyze the criteria that demonstrate the Outstanding Universal Value, the main ones are the dry stone building work for agricultural use and the water channeling systems.

It was inscribed in the WH List because it has a very strict level of protection but at the same time during the last 40 years it has suffered the decrease of agricultural profitability and many habitants left their rural activities to work in more attractive, growing sectors such as tourism. The main challenge to tackle is that these landscapes have deeply contributed to the island attraction as a sustainable tourism destination to compensate the crowded tourist resorts but the land owners "stakeholders" have received a very small part of the tourism income. The main measures proposed by the stakeholders will be explained bearing in mind a holistic approach to creating linkages between culture/nature and sustainable tourism.

The only way to improve local economy is related to the local products. The aim is fostering proximity and slow food concepts for both, locals and tourists. At that stage the resilience approach is the key issue. Any profitable model needs to adopt new technologies and harvesting systems but the authenticity is vital for the positioning of the products. Here comes the heritage interpretation and the human side of the sustainable tourism experience. Some clear examples and challenges will be highlighted to demonstrate how can be approached the future of this cultural landscape that represents 22% of an island surface that becomes an average of 8 million tourists per year.

For this reason, we can understand that tourism is a "hot" issue in Mallorca with sometimes opposite points of view of the population. The recent published studies on Tourism Congestion Management and Carrying Capacity will be mentioned in order to justify the proposed Tourism Strategy for this World Heritage Cultural Landscape.

In addition, a personal example will be exposed given that I am an active stakeholder of this cultural landscape owning a 400 years old family company dedicated to harvest ancient olive groves with olive oil production using traditional systems and also maintaining old orange orchards. The only way to survive keeping authenticity has been applying the human side of sustainable tourism experience: we organize visits for tourists that participate in our activity and even we offer accommodation and tastings. This a real example of how heritage interpretation and sustainable tourism goals intersect.

Mallorca is a tourist destination attracting an average of 8 million tourists per year and sustainable tourism was never seriously considered but in 2011 22% of the islands surface was declared World Heritage Site as Cultural Landscape and issues such as sustainable tourism and heritage interpretation need to be considered.

UNIVERSITY WELCOME-CENTRE AS A MEANS OF TERRITORY PROMOTION

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Keywords: university welcome-centre, youth tourism, cultural territory promotion

In 2018, Ivanovo State University joined the federal project "Your Travelling Route is Russia". The project is aimed at the development of domestic youth tourism in Russia and realized through the establishment of welcome-centres (student self-governed organizations) in the leading Russian universities. It is supposed to contribute to the increase in the number of travelling youth and reduction of travel expenses. The project was launched in 2016 by a non-commercial organization "Youth Tourism Centre" (Moscow) and at the present moment comprises over 20 cities (Moscow, St. Petersburg, Yaroslavl, Kostroma, Volgograd, Samara, Nizhny Novgorod, Tyumen, etc.). Welcome-centre of Ivanovo State University started its work in October 2018.

The university welcome-centre means:

- development of professional and social competences of students through their active participation in organizing various events on regional and all-Russia levels;
- establishment of professional connections in the city, in the region, and throughout the country by joint projects with the business community, executive authorities, cultural establishments and non-commercial sector;
- a positive image of the university in the eyes of society.

The target audiences of the Welcome-centre are young people from Ivanovo region, students and young people from other regions of Russia, international students coming to study to Ivanovo, public at large interested in Ivanovo region.

The Welcome-centre of the University functions on a totally volunteer basis. The total body of highly-motivated students engaged in the activity is about 25-30 young people representing different faculties, such as history, faculty of modern language, journalism, public relations and others.

The key activities of the Welcome-centre include:

- research on the touristic potential of Ivanovo region;
- carrying out surveys on touristic preferences of the youth, doing analytical and statistical work;
- elaboration of various tourist programmes and products;

- promotion of the city and Ivanovo region through edutainment (education+entertainment) activities (cultural festivals, fashion shows, tourism forums, guides training seminars, etc.);
- hosting student delegations during welcome tours in the region, organizing students visits;
- creation of new brands of youth travel routes in Russia;
- participation in federal projects and events (e.g. educational seminars for young people on tourism topics).

Talking about the possible advantages of the Welcome-centre it is important to emphasize the following facts. It will definitely foster the patriotic up-bringing of young people through tourism which is the most understandable and attractive tool for them. While preparing the tours programmes the students will gain profound knowledge of their native territory with its rich history, authentic culture, peculiar architecture, traditional arts and crafts. The University participation in the elaboration and realization of the programmes of social, economic and cultural development of the city and region is likely to increase the University prestige in the eyes of its students, prospective applicants, Ivanovo citizens, municipal administration and regional government. The University infrastructure (dormitories, a summer camp, a health centre, etc.) will be employed at full capacity through hosting the members of the welcome-tours. The Welcome-centre residents can also benefit as they will open Russia through travelling and communication with students from other regions, they will acquire professional competences while volunteering for the centre, participate in networking events and social activities, which will positively influence the possibilities of their future employment and self-realization.

SARATOV REGION - THE FIRST COSMIC HARBOR OF THE EARTH

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Keywords: Gagarin, first space flight, cultural heritage

Yuri Gagarin - For more than half a century this name has been associated among the inhabitants of our planet with the discovery of the space age, the exit of humanity into space, the feat accomplished by perfect vanguard of scientists, engineers, specialists, workers of our country.

The city of Saratov is directly connected with the name of the first cosmonaut, his formation as a person. Here he spent his youth, studying at the industrial college, flying club. Here he first flew into the sky on a training plane and later underwent parachute training as part of the first cosmonaut detachment. Here also occurred a momentous moment in the history of cosmonautics - its landing after returning from the first flight into space.

Thanks to this event, the land of Saratov is designated in the minds of people primarily as "the landing site of Gagarin".

Along with the landing site, the region has a significant number of objects related to the first cosmonaut's stay here, the museums have expositions represented by numerous documents and photographs. Oral testimonies of living eyewitnesses to those distant events is of great interest to Russians and foreign tourists.

Despite such a rich heritage, it should be recognized that the theme of the first space flight of Y. Gagarin has so far not received in the region an adequate embodiment, vivid in form and quality. The organization and design of memorable places dedicated to the first space flight are outdated and do not meet modern requirements for the coverage of such a significant event. It is largely for these reasons that the attendance of these objects is very low and irregular. In this regard, there was a need for their substantial refinement, and perhaps even in a cardinal reconstruction. Moreover, it is necessary

to think about the construction of special objects with the necessary exposition and technical capabilities, memorial complexes for the constant and effective accompaniment of the theme of cosmonautics.

This article describes a set of activities aimed at promoting the topic of space exploration. Consideration is given to the possibility of reconstructing existing memorial sites, as well as building new memorial sites and a unique monument building with informational, educational and entertainment functions. The concept of a new look at the history of the first manned space flight is aimed at optimizing and increasing the investment attractiveness of the Saratov region, qualitatively changing the urban environment and providing additional city-forming factors for the development of Saratov, including through the development of both domestic and foreign tourism.

LIBRARY AS A LOCAL CULTURAL HERITAGE CENTER: CONTRIBUTING TO INTERCULTURAL DIALOGUE, SAFEGUARDING PEACE AND THE EARTH'S HERITAGE

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Keywords: local studies, library, hanseatic days of new times

Many years of cooperation between the All-Russia State Library for Foreign Literature (LFL) in Moscow and Romualdo Del Bianco Foundation (Florence, Italy) have brought to fruition a variety of projects, including numerous workshops and professional exchange programs. In April 2018 one of the LFL Rudomino Academy auditoria was named after Romualdo Del Bianco.

Daria Belyakova, LFL Rudomino Academy Director, graduated from intensive course *Training for Trainers Life Beyond Tourism*, provided by FRDB in Florence. This training trigger a creation of the new LFL educational program, *Library as a Local Cultural Heritage Center*.

This program is designed to integrate innovative *cultural tourism* practices into the activities of Russian libraries related to accumulated over the years unique area studies collections.

The program aims to develop new set of services Russian libraries can provide as local cultural heritage centers. While strengthening local cultural identity of Russian regions, it is also expected to fuel their economies, in particular cultural tourism. Ultimately, the program is set to encourage intercultural dialogue. The program broadens professional competencies of librarians. It teaches them practical skills of how to safeguard and promote local cultural heritage, along with basics of hospitality. Upon the completion of the course participants are supposed to make a presentation on tourist itineraries in their regions to highlight local cultural and natural heritage sites. They should also come up with an essay devising new ways and formats to carry on area activities and to make them attractive to local people, media and governments. All these presentations and essays are incorporated into an *Ideas Store* helping libraries in and outside of the region in their role as local cultural heritage centers.

The program was delivered for public libraries of the city of Pskov in order to include them into preparations for the the international festival, *Hanseatic Days of New Times* (Pskov, 27 – 30 June, 2019). Hanseatic League, a 12th–17th century major economic and political alliance with the capital in Lübeck, united 160 North and West European trading cities. Nowadays, Hanseatic League of New

Times, an international inter-municipal NGO, promoting trade and tourism, rallies not only historical Hanseatic towns but also those which had trading ties with Hanseatic League in Middle Ages. Among them there are 13 Russian cities, including Pskov and Nizhni Novgorod. With 181 cities in 16 countries Hanseatic League of modern times is an influential economic and cultural public organization. It holds its annual international festival, *Hanseatic Days of New Times*, in one of its member-cities. The waiting-list of the cities wishing to host this festival has always been full.

Therefore the upcoming event will be of great magnitude for the cultural life of Pskov region. Pskov is expected to welcome an great number of visitors, both domestic and foreign, which might exceed the population by six times. Pskov librarians are faced with the challenge to promote local heritage sites while ensuring their preservation. To help them cope with it LFL organized a two-day seminar. The seminar's program included training sessions, a master class and a round table, *Local Studies + Tourism = Intercultural Dialogue*. As a result, participants in the seminar prepared reference materials on the history of Hanseatic League and related sights in Pskov region. They also presented in detail a number of tourist itineraries and supported them with references to local history resources.

The international festival will showcase how border regions can cooperate to safeguard and share their historical and cultural heritage. People living across the border need to be aware of their common historical roots and common economic, social and cultural backgrounds. This awareness is essential for initiating an intercultural dialogue, developing the concept of hospitality and facing up to one's role and responsibility for peace building and caring for the Earth's cultural heritage.

TRUTH AND RECONCILIATION THROUGH HERITAGE MANAGEMENT AND INTERPRETATION

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106 Group

Chief Executive Office and Services Director

Keywords: dialogue, reconciliation, interpretation

The Truth and Reconciliation Commission that emerged during the dismantling of South Africa's apartheid system in 1998 developed four notions of truth as part of a societal healing process: factual truth, personal truth, social truth, and healing truth. These truths should form the fiber of our efforts as heritage professionals. To interpret heritage places appropriately, we must cultivate an understanding of the interests, concerns, and experiences – i.e. the truths - held by the communities with whom we work. But what is truth, and whose truth are we talking about? Accounting for these multiple truths through dialogue and healing, can lead to valuable outcomes for heritage management, including management plans, interpretive exhibits, and visitor experiences.

The presenter will share their work with African American slave descendant communities. First, at the historic retreat home of the third U.S. President, Thomas Jefferson, and second, for the African American urban community, St. Paul on the Mississippi River. Each project shows how meaningful public engagement, equitable collaborations, and inclusive storytelling can begin to address the notion of truth and help find ways of healing historical traumas.

MANAGING THE IMPACTS OF CRUISE SHIP TOURISM

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Keywords: cruises, heritage, community

Cruise ship tourism is expected to increase. This paper will assess the impacts and quality of experience of cruise ship visitors, local communities, and heritage sites by testing them against the principles put forth by the Life Beyond Tourism Manifesto, ICOMOS International Cultural Tourism Charter, and United Nations Sustainable Development Goals (SDGs).

Case studies will include a small luxury cruise ship visiting World Heritage Sites in Southeast Asia; a Native American cultural tourism program being developed on the St. Lawrence River that spans the U.S. and Canadian border; and a proposed Viking Cruise landing on the Mississippi River in St. Paul, Minnesota, U.S.

The paper will conclude with recommendations of how heritage sites and communities can manage the impact of cruise ship tourism through planning, development, and management strategies.

MULTICULTURALISM AND TOLERANCE IN THE CAUCASUS

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Director of the Institute of Caucasiology of Faculty of Humanities at the Iv. Javakhishvili Tbilisi State University, PhD, Professor Tsira Baramidze has been heading the educational research Institute since 2006. In 2006 the Institute of Caucasiology (<http://caucasiology.tsu.ge>) was initiated by Mrs Baramidze on the basis of two Chairs - Chair of the Caucasian Languages and Chair of the History of the Caucasian People

Keywords: Caucasus, multicultural, tolerance

The report discusses the issues of multiculturalism and tolerance in the Caucasus. The Caucasus is a particular region in terms of multiculturalism. The lingua-cultural model of the unity of the peoples of the Caucasian consists of two principal components: 1. Paleo-Ibero-Caucasian and 2. Areal-Caucasian. The two co-exist in time and space. They are united by traditional culture, common historical past, tolerance, determined by the format of traditional culture. The interconnection between traditional and contemporary cultures was discontinued as a result of the interference of external forces.

Scholarly studies of the issues of multiculturalism, cultural linguistics and geopolitics of the Caucasus demonstrate the historical and present-day causes of the crisis of the local civilization within the framework of the currents civilization transformation in the world. In the process of globalization, Caucasian identity is defined by multiculturalism, whose common key sign is Caucasiannes, while a

differential one is a specific ethno-culture. The recognition of the Caucasian lingua-cultural diversity should be made based on the conceptualization of the unity of the mankind and the enhancement of intercultural exchanges.

The present-day situation of the multicultural Caucasus has been shaped within the context of threats in the complex geopolitical area. These threats and risks arouse the following questions: How should globalism merge with universalism? How should traditional and innovative merge? How should universal and individual merge so that, notwithstanding the risks, we can preserve the Caucasian multiculturalism and to transform it in a modernist way? It should be born in mind that the fates of the Caucasian peoples have partially been determined by external forces. Is it possible to achieve the establishment of a democratic, civil society in a present-day multicultural community? How can ethno-nationalism and cosmopolitanism balance? If a kind of modernization is defined by means of geopolitical and geo-economic approaches (in our opinion, only such approaches seem to be fragile), what are the opportunities of the Caucasian integration: a) by means of multiculturalism, b) by means of the protection of human rights, c) traditionalism? Is it possible to achieve a peaceful, human resolution of the conflicts, imposed upon the Caucasian peoples from outside, by means of tolerance which has been an intrinsic feature of the Caucasus since time immemorial?

Differences between and among cultures are perceived as cultural images of the universe. Pragmatically, multiculturalism has been a functional recognition of one of the most principal conditions of the human development. Such a view grants everybody freedom of choice, personal liberty, dignity. Such a milieu implies a consensus between a human and an ethnos; this is a compromise but not an absence of principles. The consensus existed between and among the Caucasian ethnoses without the interference of the third party, and it is possible without its interference in our days as well. Is it possible to maintain identity of the Caucasian peoples? An innovative approach is a perspective to find a solution.

In the Caucasian polities, the development of partnership between and among of state, private sectors and the civil society should be a necessary prerequisite for the preservation and promotion of cultural diversity. The Assembly will have to establish the scientific foundations of the development of partnership between and among of state, private sectors and the civil society.

INTERCULTURAL DIALOGUE, CHALLENGES AND PERSPECTIVES OF CULTURAL HERITAGE FOR THE PLANET EARTH (ON THE EXAMPLE OF GEORGIA)

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Keywords: challenges, humanity, diversity

Today one of the greatest challenges of the world is intercultural communication which establishes relations with people, as life bases on these relations. We can say that human's culture is one of the big communication, where central part plays the person, as isolated person is nothing.

It's very important to mention that culture is the conscience of humanity.

Nowadays, when humanity faces to the new threats and challenges, cultural dialogue among civilization and preserving national identity gain great importance.

During the process of globalization, for the issues such as peace, tolerance and cultures of civilization, main role plays the experience of countries and institutions, which can recommend to this direction. Such kind of organization is "Romualdo Del Bianco Foundation". It should be noted that today, all over the world human values are at risk of losing. Therefore welcome the fact that today the foundation stands on guard of these values and values dialogues among cultures with many ways, challenges for cultural heritage and in general, for the planet Earth speaks on the importance of universal and facilitates its popularization.

We can characterize modern European values as "an intensive dialogue between tradition and modernity", which formulates contemporary collective identity. If the European identity was held, as it's told in the strategy on the dialogue among cultures, it will be based on the fundamental values, respect of common heritage, cultural diversity and each person's dignity.

UNESCO Universal declaration of cultural diversity (November 2, 2001) indicates, that guarantee of the cultural diversity is free expression, pluralism of information means, diversity, possibilities of artwork, equal accessibility of technical knowledge of science and expression of all culture and provide of accessibility of means of the spread of idea. According to the declaration bases on the cultural traditions to fulfil this thesis, we can turn cultural heritage into source of creativity. From today's perspective, it should be understood that development of these cultural traditions are only relating to other cultures and it becomes varied, which needs popularization and pass from generation to generation.

Considering challenges and perspectives of intercultural dialogue and cultural heritage, for more solidarity and collaboration it's necessary to pay attention to the countries which need special support in this direction due to create sustainable and competitive cultural industry, on the local and international level. Exactly, UNESCO declaration (November 2, 2001) highlights these issues.

What are the challenges and perspectives of intercultural dialogue and cultural heritage on the example of Georgia?

According to the document of the National Cultural Heritage of Georgia, the cultural heritage is value, which connects us to the past, gives us a solid basis for the present and tracks the way to the future.

Georgia has preserved all the fields of human activity, including trace, farming, viticulture, metallurgy, superficiality, music, literature. Despite the difficult history, the country has always managed not to fall behind a common rhythm, but to contribute to the history of humanity, which is especially important for the planet Earth, in many contexts.

SUPERIMPOSE HERITAGE as a BUILDER of PEACE

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Keywords: superimposed constructions, Anatolia, multipurpose use

Application of building material of an 6th Century Byzantine church of Istanbul on the façade of St. Marco Basilica, Conservation of Byzantine mosaics of Hagia Sophia under the plaster for about 600

years during Turkish period, converting churches into mosques, show that there was a peace of builders in Anatolia since 11th century.

In this paper, as a builder of peace Great Mosque which shares a Byzantine building cooperatively in Manisa will be examined with the other superimposed constructions in Anatolia.

ARCHAEOLOGICAL PLAN OF CONSERVATION AS A RESOURCE FOR INTERCULTURAL DIALOGUE

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Keywords: archaeological place, intercultural dialogue, conservation

One of the main questions in the intercultural dialogue on Cultural Heritage, and its plan of conservation, is if there are the conditions to use Cultural Heritage itself as an instrument for intercultural dialogue.

If the intercultural dialogue is the ability to exchange experiences and to enhance instruments to solve problems, it is necessary that different cultural environments could have the ability to identify and to share the "same problems".

Again, one of the crucial problem is to deal out the concept of Cultural Heritage, because of the diverse approaches to identify what is cultural heritage in different cultural contexts. That is because, according to the historical point of view, from outside, it is possible to consider as cultural heritage what, from inside, is not heritage and not culture.

For instance, the buildings of the passed totalitarianisms, that it is possible to find in different geographical areas, could represent an historical signs, for foreign cultures, even if they still have an unacceptable ideological meaning for the inside culture.

Rather than on buildings and on architecture, the not aligned approaches can find a point of convergence on the "ancient archaeological sites", because people can "easily" find a common background in a remote past. A remote past could represent a common cultural horizon, without forgetting, as Appadurai states, that "archaeology is a key site through which the apparatus of nations can reflect the politics of remembering." [*The globalization of archaeology and heritage. A discussion with Arjun Appadurai*, SAGE, 2001, vol. 1(1) p. 37].

The conservation of the material dimension of archaeology incentivized scientific research, also from the epistemological point of view. It was possible to define a protocol that was accepted by the international community, because it was established to transfer it in the respect of the "knowledge" of the local technics and in the respect of the social, economic and technological potentialities, also, in order of the workforces available, in each Country. The unresolved gap about what it is necessary, and possible, do for the conservation of Cultural Heritage, is the improving the sharing of the methodological approach connected with the conservation procedures (even if carried out with the difficulties connected with the finding the competencies able to apply and to develop these methodologies).

For these reasons, international training of young generation can represent an opportunity: from the transferring of methodologies and practices to the dialogue on the identification of Cultural Heritage.

The present work presents international training and experience in archaeological places in the eastern part of Europe, as Chersonese, in Crimea and Durankulak, in Bulgaria. Furthermore, it is presented the

planned project on the archaeological area at Viminacium in Serbia and the experience in the archaeological place in Nemi (Rome, Italy), as element of comparison.

CREATING UNIVERSITY - BUILDING UP A WORLD ENCOUNTER

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Keywords: university, encounter, academic visits

Is the university actually a place for honing a spirit of freedom and liberty -- versus conservatism and traditionalism? Should we discuss the university education only in the following terms as Paul Monroe once put it -- as a pragmatic factory of skills, or a cradle for the development of societal, humane, and civil values? Can the university be *more* than just that -- but the open gates, a place where all the flags and differences would join together in a process of creating, building something new -- whether it would be the better world, the future, or the knowledge?

Relying on Aristotle's popular wisdom about the city -- that "consist of a multitude of human beings, it consists of human beings differing in kind", -- we believe that today we need more to embrace rather than to select; to expand instead of remove, and to reflect with almost no neglecting. Nowadays the overwhelming suspicions regarding the universities have already lead to the closures and exiles of several universities in Europe, their loss of credibility among people and in the governments. And the question is, indeed, not in winning the war -- but on how to make peace inevitable, which results from people sharing and confronting their views on the safe playground. The latter cannot be discovered better than at today's university -- in a place where everybody can dwell, and to expand each one's horizon.

Since the moment creation of *Smolny* college in Saint-Petersburg (now a faculty at St. Petersburg State University), we have always been trying to avoid categorization and polarization of its mission and values: the traditions and values of Russian education are not sacrificed against, but brought to a synthesis with liberal arts & sciences of the European educational history; our Western colleagues teaching in English for Russian students love Russia and make it their new home, while the students learn the ways to get into Western culture and education, starting international careers after graduating. Nothing should be exclusive -- and no one would be exiled; everyone should be given a voice, but no voice should sound like a thunder. The debateable opinions should be debated, but mainly for the development of minds and skills. After several centuries of battles for truth, it is way more important to focus on opening up our eyes further and father bridging all remaining gaps with the help of close communications via academic exchanges, workshops / conferences, and other types of academic encounters.

Based on the experience of successful founding today's educational institutions, the authors of the paper will show the nature and possibilities of today's encounters and multinational academic environment, showing the examples from the life of Russian newly founded faculties and universities.

“ICHERISHEHER” CENTRE FOR TRADITIONAL ARTS UNDER THE STATE HISTORICAL-ARCHITECTURAL RESERVE “ICHERISHEHER”

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Keywords: traditional arts, national brand, cultural heritage

The Icherisheher Centre for Traditional Arts is located in the historical heart of Baku. It was founded in 2012 under the initiative of the Heydar Aliyev Foundation. The Centre is a joint project between the State Historical-Architectural Reserve “Icherisheher” and The Prince's School of Traditional Arts, located in the United Kingdom. This Centre, which is open to visitors, is in the grounds of the Icherisheher State Reserve of History and Architecture, and is an integral part of the Reserve's promotion of “The Preservation of Old Baku as Living History.”

The purpose of the Centre is to revive and develop the traditional arts and crafts of Azerbaijan through training and supporting talented and creative young artists and designers. The Order of Nature and Azerbaijan's rich cultural heritage are the inspiration for the work of the Icherisheher Centre for Traditional Arts. The unique methodology of The Prince's School of Traditional Arts continually assists our young designers to not only see their cultural heritage with fresh eyes, but also develop beautiful handmade products with contemporary relevance. The Centre provides research, educational resources and training opportunities for the wider community through school and undergraduate academic programs as well as short course master-classes for all ages, individuals and groups alike.

Our product range in Dastan encompasses the five traditional crafts: Silver Jewelry, Batik, Ceramics, Wood and Decorative painting. All our items are handmade by a selected team of designer/makers who are continually developing technical mastery in their traditional crafts. Each of our design takes several months to develop from concept to final creation. In this process, our young designer makers are supported by a team of local master craftsmen and visiting members of the Prince's School of the Traditional Arts. In re-interpreting the cultural heritage of Azerbaijan through investigative research, we continually seek to create beautiful contemporary designs that are both timely and timeless, that represent the spirit of the past and resonates with the essence of the moment. Our design team, in addition to creating beautiful products, contributes to projects in the Old City of Baku, such as the Beyler Mosque restoration and designing the 'Shirvanshah Throne'.

REIRES (RESEARCH INFRASTRUCTURE ON RELIGIOUS STUDIES) EUROPEAN PROJECT AS A BUILDER OF PEACE: AN ACADEMIC PROJECT AND ITS CHALLENGES

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Keywords: interreligious dialogue, intercultural dialogue, cultural infrastructures, dissemination

The religious perspective influences key-issues for the development of effective policies of social inclusion and social innovation. Religion contributes in shaping a set of individual values as well as of common principles shared by a society. Knowledge of religious traditions helps us to reduce fear and anger because of prejudices and unfamiliarity with “the other”.

Based on this belief, RelReS (<https://reires.eu/>) is a community of twelve European institutions that are building a unique and highly qualified infrastructure on religious studies. RelReS creates a synergy between the partners, offering a transnational and virtual access to the most significant tools and sources in the field of religious studies. Compiling religious sciences researches databases and developing pedagogical methods on religious studies are among the relevant objectives of RelReS project.

The paper deals with the dissemination challenges of this European Project.

ZAKOPANE, POLAND: THE CRITICAL ANALYZES OF CONTEMPORARY LARGE-SCALE ARCHITECTURE

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Keywords: heritage protection, large-scale architecture, urban development

Zakopane, the most renowned polish winter resort, is also known for its vernacular, wooden architecture and strong regional culture. Its development was strongly linked with the development of tourism in the area- settled in the foothills of the Tatra mountains Zakopane, and the surrendering Podhale region since the second half of 19th c. was attracting mountaineers, researchers and scientists and later on patients with tuberculosis, and eventually in 1933 obtained the city charter rights. The growing development of the city brought the need of transforming local architecture into the larger scale buildings to accommodate the growing amount of visitors. Currently, Zakopane is visited annually by around 3,5 million tourists, making it one of the most visited cities in Poland. This popularity changed building in the city. The most amount of newly-constructed buildings are destined for wealthy, out of town people, to serve as an investment (apartments for rent, timeshares) or a vacation place. Also, the elements of local, vernacular architecture were adapted, and its elements currently serve as an unfitting decorative motives, with various citations. Almost all properties offer high quality, even luxury standards with a wide range of amenities, making the real estate prices unobtainable for the residents. This matter influences also other socioeconomic and urban aspects of everyday life in Zakopane. The aim of this paper is to scrutinize and classify new large-scale investment in the city like condo hotels, hotels and apartment buildings and its influence on the urban design of the city. It will also investigate and characterise various qualities of this new developments like functionality, aesthetics and the protection of existing cultural values by the example of the city centre and an area around Ski Jump.

SYNAGOGUES IN POST-SOVIET BELARUS: OVERCOMING ABANDONMENT THROUGH AN APPROPRIATION (EXAMPLE OF ASHMIANY)

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Keywords: heritage communities, religious heritage, community-based conservation projects

There are entire categories of heritage in Belarus, which are listed but not appropriated and thus neglected. Together with manor houses, rural mills synagogues are probably the biggest group of such buildings.

Once they were a fruit of a Jewish culture, however after the Holocaust devastation the buildings were nationalized and handed over to local communities. Almost all of them were converted to residential houses, storages, local clubs, artistic workshops etc. Their interiors were redeveloped in accordance to a new functions and aesthetical tastes of new owners. It turned out however that maintenance of these constructions was too expensive at low efficiency of use, thus many of them were brought to an emergency condition and then abandoned.

For now, more than 30 of them are neglected, sometimes even those the middle of city-centres.

The general problem of its preservation consists of two parts:

1) as a state-protected monument its restoration and even conservation needs to be fully approved by national authorities and thus all project proposals should be done on a really high level which hard to achieve in a small town with shortage of money for cultural institutions;

2) local authorities are also lacking a real motivation to collect and allocate huge resources for something what wasn't appropriated as communities' heritage and what is still a bit alien to the city.

Thus, the situation resembles a vicious circle. The general solution proposed by ICOMOS-Belarus is to start usage of the building as it is (whether it is possible from a technical point of view) in order to increase all's awareness and motivation. As a joint effort of European Humanities University, ICOMOS-Belarus and Ashmiany Local History Museum we are trying to launch a pilot project to appropriate a local synagogue in Ashmiany. To do so in the most correct, safe but at the same time effective way the museum together with experts from Belarusian ICOMOS had developed a special strategy.

We will be happy to present our strategy and to learn other experiences as well as to discuss it in a broader disciplinary context.

TOURISM MANAGEMENT OF FORTIFICATION STRUCTURES

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Keywords: tourism, fortification, heritage

Regular construction of Fortresses and fortress cities in Georgia started in the ancient times along with the formation of the first states. The ruins thereof are scattered across Georgia, which makes it unique in terms of the ratio of the antiquities and its small size.

Time effects some architectural ensembles in a positive way. They develop harmoniously, acquiring new elements. However, there are others that due to natural, political or economic reasons downgrade so much so to become mere relics.

More often than not, Georgia's once magnificent monuments, which are over 5000 in number are now in a pitiful shape.

There are some outstanding architectural monuments in Georgia. After decades of the Soviet rule, the country has become a party to the international treaties envisaging protection, maintenance and rehabilitation of its cultural heritage.

Turning them into tourist destinations on the grounds of the UNESCO guidelines is urgent.

Although some monuments have been thoroughly studied, there is always room for a new approach. The trend of integration with Europe, introduction of the Western values creates a unique opportunity of rehabilitation of the Georgian historical architecture and turning the sites into tourist destinations. The historical monuments will have to be reinvestigated, preserved, managed to which end heightening cultural awareness of the locals and their involvement is essential. Publication of a manual would be a good idea, too. Among the steps, which we believe are to be taken in this direction are strengthening ties with the relevant international agencies and organizations, planning rehabilitation of the fortification structures, determination of their parameters within the landscape, a new approach to their management etc.

Given the important part tourism plays in many economies and Georgia's proclaimed aspiration to become a tourist country, making the cultural sites attractive to foreigners is a must, all the more so that there are ample resources to this end.

Objective of the Study: investigation and analysis of condition of the architectural monuments, recommendations regarding the spatial arrangement thereof according to the effective cultural heritage protection standards.

Below there is a list of international documents on protection of the cultural heritage highlighting their part in the civilized world:

The 1972 UNESCO Convention "On Protection of World Cultural and Natural Heritage"; The CE 1993 recommendation: "Architectural Heritage: Investment Methods and Documentation in Europe"; application of the "UNESCO Cultural Heritage Guidelines" (2008) etc.

After proclamation of independence, Georgian became a party to all the major agreements, convention and charters on the protection of cultural heritage, which implied adoption of the relevant national legislation complying with the international standards.

Regulations should be developed on the grounds of international practice of rehabilitation and development of architectural monuments.

Projects relying on the international experience and recommendations regarding renovation of monuments in the way to preserve their authenticity are important to the country aspiring for integration into Europe.

MEMORY OF RED BRICKS

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Keywords: education, heritage, communities, creative activities

What is SEMIGALLIA?

Semigallia used to be a territory of prosperous, powerful, and militant tribes in ages VIII-XII.

It was known for wars with the neighbouring Curonians, Vikings from the overseas, and the Livonian Brothers of the Sword.

Semigallia had good soil, broad plains, and wildwoods in the catchment basin of Lielupė and Mūša rivers.

The barrows, signs, and symbols of Semigallia remain to this day. All of them used to be creative activities in the past.

Semigallia - a land near the Baltic Sea, with the northern part pertaining to Latvia, and the southern part – to Northern Lithuania.

What is NORTHERN LITHUANIA?

It is a part of the Republic of Lithuania restored one hundred years ago. A multi-ethnic and multicultural dominion was formed there after the creation of the state – the Grand Duchy of Lithuania.

It was filled with towns inhabited by Jews, Lithuanians, Latvians who were tradespeople, merchants, and servants; villages with cultivators – Lithuanians, Russians, Latvians; manors owned by the German, Polish, Italian, Portuguese gentry. All of them joined the communities, formed the joint cultural area, and together built the restored Lithuania.

These were diverse religious confessions – Catholics, Lutherans, Jews, Old Believers. However, they shared common towns and squares where all of them planted the Oaks of Unity and Independence together. Different traditions and customs, yet harmonious interaction between the communities allowed the formation of the town squares in Northern Lithuania, Pakruojis District – Lygumai, Linkuva, Žemelis. These are the cultural heritages.

Creative activities in Northern Lithuania – churches, synagogues, meeting-houses used to be built in these towns beside the squares from the XVI century.

Linkuva – the Church of the Blessed Virgin Mary Scapular (1500), Carmelite Monastery (1634), octagonal cemetery chapel (the only chapel in Lithuania with the construction date embedded with Jewish characters into the facades) with an area beside it.

Žemelis – Evangelical Lutheran Church (1540), St. Peter and Paul's Church (1828), and synagogue yard – shollhoff.

Lygumai – a chapel (1436), a wooden church built in 1524 and rebuilt for the third time – St. Trinity Church (1908 – 1914), and a synagogue with an area beside it.

The majority of buildings in the towns and their vicinities were sacral objects, communal and industrial buildings, residential houses, small-scale architecture of brick masonry. Nevertheless, after the World War II, following the occupation of Lithuania by the Soviet Union, a part of the buildings was deserted or destroyed entirely...

The extant cultural heritage in the multi-ethnic and multicultural area motivates the local communities and the descendants of the Semigallians who once lived in these parts to come back, visit, revive the

movable, immovable, material, and non-material heritage of Northern Lithuania with the help of education.

What are "THE REMAINING RED", "WEAVING ON TRIANGLE FRAME", "SHAPES OF THE STRAW" and other educational actions?

These are the local cultural heritage and its analysis in the communities.

These are the vestigial brick masonry architecture, the projects of management and implementation.

These are the old crafts and their technological processes – educational actions.

These are the descendants of the local community and those who lived in Northern Lithuania.

These are the RED BRICKS MEMORY – creative activities through educational actions and current heritage preservation in the communities aimed at the development of the Lithuanian tourism industries in the future.

SESSION C

Roberta Alberotanza, Cultural Routes of the Council of Europe and Intercultural Dialogue

Rayiha Amenzade, The contribution of Italians to the study of architecture of medieval Azerbaijan

Giorgio Andrian, Padova Urbs picta: how a World Heritage candidacy serves as social laboratory

Julia Bolton Holloway, From Graves to Cradles: Florence's 'English' Cemetery

Camila Burgos Vargas, Contemporary architecture as Heritage. The Reichstag as a builder of peace.

Adi Corovic, Restoration of the Cultural Heritage Sites in Bosnia and Herzegovina as basis for intercultural dialogue and development of tourism

Corinna Del Bianco, Spontaneous Living Spaces as heritage. Typo-morphological analysis in three changing urban environments: Sao Paulo, Hong Kong and Pemba

Francesco Gasparini, Lorenzo Rettori, Michele Betti, Luca Fachini, A probabilistic framework for the preservation

Rosa Anna Genovese, Cultural Routes and World Heritage Sites for Intercultural Dialogue and Peace.

Kim Hanh Dong, Climate Change Impacts on Coastal Constructions in Vietnam

Alexander Ivanov, Tatiana Vinogradova, Elena Volkova, Understanding of Genuine Nizhny Novgorod via Research, Design, Education and better Heritage Management

Khrystyna Kramarchuk, Globalization of topoi and concepts related to the tragic dimensions of being of the people (on the example of the figurative and semantic field of the Chernobyl catastrophe).

Olga Kuznetsova, Formation of concepts of "city of the future" during the reconstruction of european cities after World War II

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Yury Volchok, The Renaissance tradition in the preservation of industrial construction in Russia. From F. Brunelleschi to M. Ginzburg and I. Zholtovsky

Marta Vukotić-Lazar, Marko Nikolić, Mirjana Roter-Blagojević, World Cultural Heritage in Kosovo and Metohija as a Stability and Peace Factor in the Region

Melik Ziya Yakut, Technological Solutions against Environmental Problems

CULTURAL ROUTES OF THE COUNCIL OF EUROPE AND INTERCULTURAL DIALOGUE

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Keywords: intercultural dialogue, social cohesion, cultural routes of country

Launched by the Council of Europe in 1987, the Cultural Routes of the Council of Europe demonstrate, through the journey through time and space that the heritage of different European countries contributes to the common cultural heritage. The Cultural Routes are the local networks that implement fundamental values of the Council of Europe: human rights, cultural democracy, diversity and cultural identity, exchanges and mutual enrichment across borders and centuries. They act as bridges for intercultural dialogue and the promotion of a better knowledge and understanding of the history of European identity.

Cultural Routes allow the travellers to experience the European heritage in all its diversity. They promote cultural diversity and shared heritage at the same time, making use of the unique strengths and richness of Europe.

According to Resolution CM/Res(2013)67, Cultural Routes must "identify and enhance European heritage sites and areas other than the monuments and sites generally exploited by tourism, in particular in rural areas, but also in industrial areas in the process of economic restructuring".

Cultural Routes themes are multiple:

► Architecture refers to a particular period or style: For example, the Cultural Route TRANSROMANICA promotes the architectural Romanesque heritage of eight countries between the Baltic Sea and the Mediterranean

► Food refers to a particular way of producing, cooking or specific ingredient: For example, the Iter Vitis Route deals with the heritage of wine production

► Religion refers to the religious movements, events, heritage as well as religious identity: For example, the Saint Martin of Tours Route refers to the life of Saint Martin, as well the architectural heritage linked to his veneration

► History refers to important historic events, historic personalities and to historic movements: For example, the Huguenot and Waldensian Trail deals with migration and integration because of religious persecution

► Arts refer to personalities, trends or events in the field of arts. For example, the "European Mozart Ways" deal with the heritage of the composer

In times of growing extremism, they are important networks to strengthen pluralistic, democratic societies and to display the assets of cultural diversity in Europe. Cultural Routes are thus coherent with the objective of the Council of Europe to strengthen the intercultural dialogue for the well-being of the societies in Europe: "Intercultural dialogue is a major tool to achieve this aim, without which it will be difficult to safeguard the freedom and well-being of everyone living on our continent".

Especially in the field of heritage management, a participatory approach is essential, given the perception of heritage as a common property and given the relevance of local and regional communities in bringing this heritage to life. The management of Cultural Routes involves a multitude of local partners working on the promotion and protection of natural and cultural heritage as well as on the tangible and intangible heritage. It is due to the involvement of the civil society and the commitment of volunteers that the routes act as living models of Europe's heritage.

THE CONTRIBUTION OF ITALIANS TO THE STUDY OF ARCHITECTURE OF MEDIEVAL AZERBAIJAN

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Keywords: Medieval Azerbaijan, contribution, architecture, Italian scientists

West European sources of the XV-XIX cc (memoirs, accounts) about the journey to the East contain much valuable information devoted to architectural monuments of Azerbaijan. Narrative material written by Italians (Ambrogio Contarini, Pietro Della Valle and others) makes up a considerable part among them. The importance of the study of this "original" material is significant- with the purpose of further study of monuments of architecture. No less actual is the problem of restoration, reconstruction and conservation of these mentioned objects.

PADOVA URBS PICTA: HOW A WORLD HERITAGE CANDIDACY SERVES AS SOCIAL LABORATORY

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Keywords: heritage site management, learning communities, social laboratory

The paper intends to illustrate how the candidacy process of the serial site 'Padova Urbs picta' served as a social laboratory for innovative heritage management practices to be implemented and tested.

Beginning with a very traditional multi institutional setting - the serial site is composed by eight XIV century frescos cycle that are still present in the city of Padova and owned and managed by various institutions (the Municipality of Padova, the Dioceses, the Saint Antony Basilica and the Galilean Academy of Science, Literature and Arts) – the process of candidacy has evolved toward a more dynamic and inclusive social process. The managing board has decided to embark in an innovative participatory planning process designed in accordance to very advanced and multidisciplinary theoretical approaches, which has resulted in a surprising multistakeholders involvement. The process was designed in line with the 5 C' strategy proposed by the UNESCO's World Heritage Centre for the preparation of the new Management Plan, and having in mind the UN Agenda 2030 as well as the principles adopted by the 2018 European Year for Cultural Heritage.

From a close-doors and expert driven process, it turns to be a widely open and socially inclusive path, involving schools, universities, local associations, artists and political players. The number of event and their diversity had made possible to transform an apparently 'difficult-to-explain' and still little known period of Padova art history into a beautiful and 'colourful' social laboratory of innovation: Giotto and the other masters of the XIV century fresco are again a source of inspiration for young artists and students and do represent a moment of enjoyment for thousands of visitors who are back with 'different eyes' to admire those walls and to benefit from them. In fact, the sites are not only facing a growing number of tourists but also a very interesting phenomenon of residents and new citizens who are returning to explore the masterpieces of fresco in the light of innovative heritage interpretation processes that has been activated.

With the intention of continuing to engineer a constantly growing social inclusive process in a city that is still negatively affected by the presence of many ethnic groups of new citizen who are not integrated, the Padova Urbs picta become the most interesting platform of redesigning the modern cultural policies for a larger well being and progress.

FROM GRAVES TO CRADLES: FLORENCE'S 'ENGLISH' CEMETERY

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Keywords: restoration, multiculturalism, anti-discrimination

Presentation on the restoration combined with research of the formerly abandoned, Risorgimento, anti-slavery, multicultural, ecumenical, Swiss-owned, so-called, 'English' Cemetery, in Florence's Piazzale Donatello, carried out by Romanian Roma at the same time they receive alphabetization training, the project published on the website, <http://www.florin.ms>, as 'White Silence' in English, 'Bianco Silenzio' in Italian, cataloguing all the tombs and burials and documenting the restoration and research as an effective model for other cemeteries and historical monuments, countering poverty and discrimination.

CONTEMPORARY ARCHITECTURE AS HERITAGE. THE REICHSTAG AS A BUILDER OF PEACE

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Keywords: contemporary architecture, heritage, berlin

The project for the Berlin Reichstag by Norman Foster became a symbol for democracy, unity and peace for Germany and Europe at the beginning of the 21st century.

The original building from the architect Paul Wallot was the scene of different historic events through the years until it was almost destroyed. Eventually, some years after the fall of the Iron Curtain, Germany transferred the capital from Bonn to Berlin, and the parliament was transferred too. It seems as if it was necessary to create a new parliament where the east and the west of the country could feel a new beginning.

The new project over the remains of the 1894 building seems to have acquired a very strong meaning as a symbol of peace and of the character of a nation that pulled itself together after hard times. The dome, open to visitors from all over the world showing its history and educating for peace and social harmony, with the concept of a transparent chamber as an analogy, in the same place as the original but with a different geometry, representing the new founded on the old, the future being based on the past. Also, the location in Berlin, that represented in one city the division of Europe during The Cold War, emphasises the meaning and extends it to the peace achieved in Europe.

In addition to that, Foster's intervention is an example of innovative contemporary architecture in terms of technology, introducing solar energy, natural ventilation, energy saving and natural lightning to a unique public building.

The article analyses the values of heritage that the contemporary architecture project on the Reichstag by Norman Foster add to the preexisting building and the possibilities of including it on the Berlin heritage monument list together with the Paul Wallot building, as a symbol of peace.

RESTORATION OF THE CULTURAL HERITAGE SITES IN BOSNIA AND HERZEGOVINA AS BASIS FOR INTERCULTURAL DIALOGUE AND DEVELOPMENT OF TOURISM

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Keywords: intercultural dialogue, restoration, Bosnia and Herzegovina

In the last two decades in Southeastern Europe, especially in Bosnia and Herzegovina, there has been an actual reconstruction or restoration of cultural heritage, some of which have been included on the UNESCO World Heritage List. These activities were aimed at creating preconditions for intercultural dialogue and reconciliation after the 1992-95 wartime destruction. On this basis, it is possible to preserve a common cultural identity in the spirit of "unity in diversity" based tourism and economic prosperity of the society whose foundations are shaken by the severe destruction of cultural goods related to their identity. Destruction of cultural heritage was part of the war goal: Those who destroyed them did so with the idea of destroying the identity of "others", without understanding the auto-destructive scale of the act, since it was always the common cultural heritage of a traditionally multicultural society. From today's perspective, the restored or reconstructed areas are the bearers of intercultural dialogue and the tourist potential of local communities. This applies primarily to areas registered at UNESCO WHL, that is, the Old Bridge Area of the Old City of Mostar and Mehmed pasa Sokolović Bridge in Visegrad. There are no less important cultural heritage sites such as the Historic urban area of the Sarajevo's carsija (Historical core), the Church of St. Mary in Jajce, but also the Ferhadija Mosque in Banja Luka and the Orthodox Church in Mostar. Some of the listed areas or individual goods are by definition related to the identity of the inhabitants of all nationalities in Bosnia and Herzegovina. On the other hand, religious objects at first glance reflect the identity of only one group. This is not true in this case, taking in consideration the multicultural tradition in Bosnia and Herzegovina. Citizens of other faiths and nationalities have often given material and / or moral support to the reconstruction of "different" religious sites, confirming the thesis that they associate one part of their identity with "different". In this way, war trauma in Bosnia and Herzegovina caused by the destruction of Cultural Heritage Sites, is healed and conditions for a successful cultural dialogue created. It is true that "faximile" reconstruction is often the case, based on the concept "as it was, where it was", which can cause criticism and perplexity in professional circuits in Europe. Nevertheless, it is necessary to understand the historical context: It was the first major war in Europe after the Second World War, where a great number of cultural goods was destroyed as symbols related to the identities of entire nations. Therefore, the response related to the reconstructions was similar to Europe's response after 1945, and represented a contribution to reconciliation, alleviation of collective trauma and the development of intercultural dialogue and tourism.

SPONTANEOUS LIVING SPACES AS HERITAGE. TYPO-MORPHOLOGICAL ANALYSIS IN THREE CHANGING URBAN ENVIRONMENTS: SAO PAULO, HONG KONG AND PEMBA

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Keywords: self construction, heritage, traditional knowledge, Mozambique, Sao Paulo, Hong Kong

Self-construction determines a large part of the urban landscape of cities in developing countries.

Self-built houses born from need, haste and limited economical resources, with formal or informal methods, are often thought as temporary at the time of their construction but then often loose their temporariness becoming constituent parts of the urban fabric.

Therefore, it becomes natural and necessary to consider them as an integral part of the city: representing a stage of the city development, they need to be recognized and studied, both for their documentation, and for the analysis of the characteristics of contemporary living in contexts that have not been designed by professionals.

The comprehension of the diversity of the living cultures makes possible a deeper understanding of a social and cultural context, taking into account the local tangible and intangible heritage and traditional knowledge.

Up to today the research focused on three case studies located in the tropical zone: the first surveyed a block in the favela Guapira II of Sao Paulo, Brazil; the second case study represents the houses of Pok Fu Lam, an historical neighborhood of Hong Kong; the third one consists in the survey of four neighborhoods of the coastal city of Pemba, in Mozambique. Case studies are surveyed in their morphological and typological residential features.

The survey methodology uses a variety of representation tools (pictures, videos, sketches, drawings, diagrams, interviews...) deeply involves the community with its inhabitants that need to open their houses doors.

A PROBABILISTIC FRAMEWORK FOR THE PRESERVATION

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Keywords: preservation of historical buildings, seismic risk, probabilistic framework

A great part of the Italian and European built heritage is constituted of historic masonry towers. Such structures, due to their intrinsic slenderness, are prone to seismic risk and exhibit many constructive aspects which are difficult to be caught from an engineering point of view. Among the most common elements it is noteworthy to mention: the restraint condition, the non-linear material behaviour, the multi-leaf typology of the walls, etc. All these aspects have significant consequences on the assessment of vulnerability of such buildings, and accordingly on the proper preservation strategies. In this paper, with the aim to include most of the sources of uncertainties, a probabilistic framework is proposed and developed to assess the seismic risk of historic masonry towers. The probabilistic approach is presented through the discussion of an emblematic case study: the Torre Grossa of San Gimignano (Italy). In the first part of the work some experimental results - accelerations of some levels of the tower under ambient noise - are employed to identify a numerical model. In this model both surrounding buildings and ground interaction with the tower were modelled by springs. The first one with a linear distribution of springs along the height of the tower inserted in correspondence of the edges. The second one with torsional springs over a rigid plan at the basement of the tower. A Genetic Algorithm was used to estimate the unknown parameters of the numerical model based on the experimental results. Subsequently, the identified model is employed to perform a statistically representative number of non-linear time history analyses, using the PGA (Peak Ground Acceleration) as parameter for characterization of the earthquake intensity. In this way, the statistical samples were obtained with which carry out a probabilistic study on the vulnerability and on the seismic risk of the tower. Selecting the maximum displacement at the top of the tower as control parameter, it was possible to obtain an analytical formulation of the tower vulnerability (CPF, Collapse Probability Function) by using a Fisher-Tippet distribution in which variable indices were estimated with OLS (Ordinary Least Squares). Then, the probability that a given seismic event of a certain PGA will occur over a certain period was evaluated obtaining the maximum annual CDF (Cumulate Damage Factor) of the PGA in analytical form for fifty and two hundred years old structural life. Goodness of fit tests were done to evaluate data interpretation of the functions. The seismic risk, as function of the analysed parameter and of the structural life, was eventually evaluated by linking the tower vulnerability expression for a given seismic event with the probability of its occurrence. This study evaluates risk and vulnerability indexes that, if calculated on similar structural typologies, can allow to establish priority of intervention in order to reduce the seismic risk of cultural heritage historic buildings. In addition, it can provide a quantification of the benefit that can be obtained by different typologies of retrofitting simply evaluating the increasing of the safety indexes.

CULTURAL ROUTES AND WORLD HERITAGE SITES FOR INTERCULTURAL DIALOGUE AND PEACE

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Keywords: heritage community, cultural routes, integrated conservation

The Council of Europe adopted the *Framework Convention on the Value of Cultural Heritage for Society*, 'Faro Convention', in 2005. Here the notion of heritage is intended as belonging to the 'heritage community'.

The 2030 Agenda deals with important themes in reference to Sustainable Development. Although not specific to the ICOMOS mission, they can nevertheless be woven and joined to its specificities for the objectives 4 and 11 'Quality Education' and 'Sustainable Cities and Communities'.

It is therefore fundamental to make new generations aware of history, expressed through its tangible and intangible cultural heritage, thus balancing the current models of speed and change imposed by globalisation, to try to overcome the ruling individualism, that often excludes the responsibility of Authorities of transmitting the 'memory' of the past, and sees Historic Heritage increasingly subordinated to fruition and economic gain.

Whereas specialised training and a multidisciplinary contribution are indeed important to direct a project in the field of conservative restoration correctly, it is equally important to increase within society, and especially in younger generations, the appreciation of the value of our cultural heritage, whether outstanding and universal, or so called 'lesser'.

Cultural Routes often bear testimony to the encounter between the East and the West, enhancing the contribution of peoples and transmitting to young generations values such as solidarity, freedom, sharing, peace, multicultural integration and tolerance. They also represent the irreplaceable narrative keys to establish a relation between man and cultural as well as natural heritage, both tangible and intangible, contributing to multicultural dialogue, sustainable development and conservation policy of local territory.

The text will refer especially to the *Via ab Regio ad Capuam* (known as *Via Popilia* or *Via Annia*), the historic road built by Roman magistrates in 132 b.C. to join Rome with the *Civitas foederata Regium*, at the furthest tip of the Italic Peninsula. It may come to constitute the driver for cultural, social and economic growth of the centres crossed by it and the territories converging towards it from the Regions of Southern Italy (Campania, Basilicata and Calabria) and become a Cultural Route of European breadth, through which historic urban landscape, archaeology and arts would represent the meeting point for culture and popular traditions, for oenology-gastronomy and music, for cultural tourism and active participation, both public and private. Such Route would acquire further propositional value and importance if a greater correlation were to be established with the excellences of the local territory, especially the ten cultural and natural sites (among the 54 sites of Italy) inscribed onto the UNESCO World Heritage List present throughout the territories crossed.

In the social year 2016/2017 I implemented, as Coordinator of the District 108YA of the *International Association of Lions Clubs* and responsible for the Service 'Adopt the Via Annia - Popilia', for the protection and enhancement of the historic road, a program intended to involve both the resident populations and more amply young people, and the Authorities, the City Councils concerned, the Bodies, Cultural and Volunteering Associations. The purpose was to:

- Increase fruition of the course of the road and of the areas found;
- Overcome critical situations and consequently improve attraction;
- Rediscover and enhance local cultures.

The objective was achieved through a series of events that took place in 2017. They were Days dedicated to Thematic Meetings (technical visits, inspections, convivial gatherings, oenological-gastronomic encounters) that I promoted and implemented, and which I intend to illustrate here. With the contribution of the specialists of the technical Committee I coordinated, the Representatives of the City Councils and Administrations and the members of the 33 Lions Clubs involved throughout the three Regions concerned, the thematic Meetings mentioned achieved an ample and active participation of experts, of the public and especially of young people, increasing the sense of belonging of the respective communities to their territories.

All this goes in the direction of guaranteeing an evolving dynamics of the urban/territorial system, consistent with its century-old history and its identity, in the perspective of a new post-economistic paradigm, of an integral ecology, founded on participation and cooperation, to achieve the combination of conservation and development, efficiency and quality, reduction of social inequalities, agriculture and services, cities and local territory.

CLIMATE CHANGE IMPACTS ON COASTAL CONSTRUCTIONS IN VIETNAM

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Keywords: coastal construction, climate change, sea level rise

In the recent years, Vietnam has experienced dramatic and unpredictable changes in its climate. Complications in catastrophic hazards such as droughts, landslides, storms and floods drastically distressed the country economy which much depends on its agriculture production. According to climate change scenarios of Vietnam, by the end of the 21st century, there will be approximately 40% of the Mekong River Delta, 11% of the Red River Delta, and 3% of other coastal areas will be submerged which significantly reduced agriculture land resource of the county. For the last decade, Vietnam has put its major efforts in response actions. This study focus on different responding actions surrounding coastal areas, which mostly affected by the change. The study concentrated on two main action groups "mitigation" and "adaptation". It is recommended global "mitigation" actions such as limiting the use of fossil-derived fuels (such as oil and coal), avoiding methane emission or "adaptive" options such as population and sea dykes reallocation further inland away from erosion area, reinforcing sea dykes to cope with rising waves and wind from rising sea level rises, or switching agriculture practice from rice plantation to aquaculture.

UNDERSTANDING OF GENUINE NIZHNY NOVGOROD VIA RESEARCH, DESIGN, EDUCATION AND BETTER HERITAGE MANAGEMENT

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Keywords: information and digital technologies, methods of heritage scientific research, environmental pollution

Nizhny Novgorod is located at the confluence of two major rivers of the European Russia, the Oka and the Volga rivers. Geological history of the place includes 400 million years period formation and erosion of soft sediment cover rocks. This place has been known in European history since Gothic Empire reigned by Germanarich. Urban history of the confluence started in 1221 when Nizhny Novgorod was founded. Outstanding historical and cultural monuments from different epochs are concentrated on the right bank of the rivers. The center of this territory is the Nizhny Novgorod Kremlin - an outstanding engineering construction of the late Middle Ages, whose architecture demonstrates the cultural dialogue of Italian and Russian architects. The floodplain located at the left bank of Oka is called Strelka. Strelka is the location of the world famous Nizhny Novgorod Fair of the 19th century. And, finally, the uniqueness of the landscape is embraced by the endless meadows of the Volga left bank untouched by human impact. The paper is based on good practices gained by UNESCO Chair team during last years. Better understanding of genuine Nizhny Novgorod is based on scientific approach, brainstorming, design and good practice dissemination via education and involvement of citizens and stakeholders in local projects aiming at maintenance of preservation monuments and cultural landscapes. Dissemination of knowledge about heritage through publications, online monitoring of urban environment and lifelong learning. Online monitoring of urban environment is a rather new methodology based on Internet of Things. Online data about weather and traffic flow is wide spread information nowadays. New idea is to use online Internet data for modeling of air pollution. Online pollution level for traffic jam zones is available at <https://www.ecoroutes.appspot.com>. It helps citizens and guests of the city to select safe routs for sightseeing and job mobility. Lifelong learning of UNESCO Chair team includes education through project design for both school age and adults including elderly age. Design projects are based on advanced informational software. They include open space development, maintenance of preservation of historical, cultural and architectural monuments. The most important task is to disseminate heritage knowledge for different groups of stakeholders. UNESCO Chair is a core place for intracity dialogues. Development of a new integrated methodology is important for better understanding of the city unique natural and cultural heritage to promote sustainable development. The result of this work was the terms of references to include the riverside area of Nizhny Novgorod in the preliminary World Heritage National List as a Cultural Landscape.

GLOBALIZATION OF TOPOI AND CONCEPTS RELATED TO THE TRAGIC DIMENSIONS OF BEING OF THE PEOPLE (ON THE EXAMPLE OF THE FIGURATIVE AND SEMANTIC FIELD OF THE CHORNOBYL CATASTROPHE).

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Keywords: artistic concepts, life-affirming thinking, Chornobyl catastrophe

The history of being of the people enter in the cultural sphere by topoi and concepts. Tragic dimensions (totalitarian colonial regime, war, Holodomor, Chornobyl catastrophe, Majdan, ATO) and as a reaction - the ethical dimensions of the existence of the Ukrainian people today understood as projective globalization of this experience. The experience of experiencing these tragic, inhuman events, preserving life-affirming thinking, national identity, and constant reflection by means of art constitute a valuable cultural conceptual network that activates and transforms national archetypal structures. In addition, with the help of artistic concepts, we defend ourselves, give consistency to world chaos. The active memory that passes through the generations makes us stronger.

Chornobyl catastrophe is a techno-genic ecological and humanitarian catastrophe, radiation force -- 300 Hiroshima. Concept The Chornobyl tragedy is constantly being constructed, complemented by figurative and symbolic content and transmitted by cognitive metaphors: "the wounded land", "Ukrainian Atlantis", "bitterness of wormwood - chornobyl" (but at the same time - wormwood is a symbol of immortal the ukrainian earth and people, which are will be not destroyed), "the burning sky" "**Black epic poem and black pain**", "the star will fall on the ground - a wormwood". The names of films by R. Sergiyechka: *Approaching the Apocalypse. Chernobyl nearby*, 1991; *Chernobyl. Tryzna* (burial ceremony), 1993; *Testament*, 2001. Literary composition "Chernobyl prayer" by S. Aleksiyevych. Pictures of "Chornobyl tragedy" in the form of a fantastic of the "bird-beast", of the "Black beast" by Maria Pryjmachenko.

Chornobyl Pine, a symbol from of nature, burned with radiation, has interesting visual metaphors: the Pine - Cross - Trident. Emotional concepts of sound are embodied in sculptural compositions: "Chornobyl's Bell", "Chornobyl Nabat (Alarm)", "Easter Bell".

An archetypal national image is embodied in a sculptural composition: "Black Stork of Chornobyl" (a black stork is a very rare bird, distributed in Polissia in the area of the accident). The female and male principle of being embodied in the composition "Birds of Chornobyl" (Kyjv) is a hidden cross - a crucified father and mother as guardian of a new life.

The globalization of the catastrophe is expressed in images: "Chornobyl Madonna", "Maria with wormwood at the end of the twentieth century", relief of the Madonna without hair, "Chornobyl Savior". Topos "spiritual Chornobyl" - as a symbol of the catastrophe and, accordingly, its semantic dimension of tragedy, extends to other spheres of lives in Ukraine - language, culture, ecology, and spirituality (T. Gundorova).

The figurative and semantic field of artistic concepts embodies the experience of experiencing the tragic consciousness and preservation, development of life-affirming consciousness of the nation and its projection into the future.

The cultural code of the above-mentioned artistic concepts reflects the depth of the mentality of the people, is a valuable experience, its national aura -- it is all, that helped to survive nation, develop itself, win the right to exist and to form the national psychotype "The Peacemaker." Such national experience is being passed through artistic heritage, warns, teaches and encourages peoples to worry about being.

FORMATION OF CONCEPTS OF "CITY OF THE FUTURE" DURING THE RECONSTRUCTION OF EUROPEAN CITIES AFTER WORLD WAR II

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Keywords: post-war rebuilding, futurist architecture in 1950s-1970s, mutual influence of historical time and architecture

The multilayered entity of architectural history is becoming the main subject of conversation about the Present and the Future. Heritage remains something important that is outside of a specific time, that allows architecture – material and remaining on paper – to live in the world memory forever, and not just at the current hour. Today, after more than seventy years after the end of the World War II, it is more important than ever to analyze the first postwar decades, that gave rise to incredible aspirations in human souls, which led to a new vision of the connection between heritage and look into the future.

There are two independent problems in the history of architecture: the reconstruction of cities after the World War II, the first stage of which was considered completed in 1958, and the theme of the futuristic concepts of the City of the Future, which, as is commonly believed, began around 1955. The basis of the research is that these processes cannot be explored in isolation from each other.

The origins of futuristic ideas lie in the space of lost cities. The hypothesis was based on the analysis of 5 types of situations of post-war rebuilding using the example of Coventry, Ulm, Rotterdam and two small French cities: Oradour-sur-Glane and Aunay-sur-Odon. The basic objects of restoration could be the cultural or social atmosphere of the city, the desire to change and modernize or return to the feeling of unfortunately lost past.

The tragic period in history, when a city with a long history turns out to be almost completely destroyed, led to unexpected views of artists and architects on this moment. Their complicity to postwar reconstruction was manifested in the creation of projects of "Cities of the Future" in the 1950s-1970s. The main theme of these projects was an ideal modern city: what it consists of, what appearance it has, how it will evolve over time and how a modern city reacts to the historical situation.

The research shows that the first stage of the postwar restoration of European cities has become a significance for the formation of new ideas linking the traditional architecture and architecture that prevailing in an atmosphere of cultural renewal during this period.

The problem of interaction between rebuilding cities after the World War II and the concepts of "City of the future" leads to the appearance of a generation of people who did not know the prewar city. They were born and grew up at a time when the ruins regained their shapes. And the works of this generation of authors carry a new understanding of historical values and the time path of architecture.

Architects who developed futuristic concepts taught in all key architectural universities in Europe and USA, which shows the influence of the first postwar decades on modern architectural education.

Now the emerging symbols of pursuit for further development indicate that the path to the ideal city has not been completed yet. In Rotterdam, which was almost completely destroyed by hostilities, such symbol was the temporary architectural installation "Staircase to Criterion", made by MVRDV.

And it turns out that nowadays the inseparable connection between the postwar reconstruction and the concepts of "City of the Future" is again becoming relevant. That is why special attention should be paid to this time in history.

WAYS OF IMPLEMENTING THE PRINCIPLES OF ICOMOS IN TODAY'S PRACTICE OF IDENTIFYING AND PRESERVING THE VALUE OF HISTORICAL OBJECTS

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Keywords: experience and best practices in the field of heritage preservation, heritage site management, fruition and enhancement

Preservation of architectural heritage is an extremely important topic today. Now, traditional restoration is not always a sufficient method of preservation, since adaptation of historical buildings to the modern conditions of city life is also an important task. In the study collected about 100 objects of preservation, carried out over the past 20 years by architectural bureaus from Europe and Asia. This is only a small part of the real amount of today's worldwide practice. Such an impressive amount of realized projects suggest that this topic is actively becoming an independent phenomenon of modern architecture. The report will show the current state of architectural practice of introducing historical objects into modern city-life.

Functional rehabilitation

Despite the external courage and sometimes radicalism of the designs, all works were performed in accordance with ICOMOS charters. Two principles formulated in the Venice Charter of 1964 are being especially actively implemented:

1. Main object of preservation is the authenticity of historical fragments;
2. Historical objects should be used for the benefit of society;

In practice, this means that their functional purpose almost always changes, based on the current specific needs of a modern city. International principles are observed even with the preservation of less monumental buildings, and objects that do not have the official status of cultural heritage. With regard to these cases, it can be said that functional rethinking is not a final goal, but an effective way of preservation.

Integrity restoration

The new function requires a new quality of space, and sometimes a significant increase of area. During the analysis of modern formal manipulation, common methods of restoring the integrity of historical objects were revealed:

1. Superstructure or extension of historical structure outside of its boundaries;
2. Superstructure or extension of historical structure within its boundaries;
3. Filling the historical "shell" with new content;
4. Introduction of modern elements in the plane of historical facade or interior wall;
5. Inserting detached modern volumes into the interior of historical object;
6. Creating a protective shell for historical object;
7. Organization of a path for observation of the preserved object in order to transform authentic fragments into a showpiece;

These types of additions do not fully describe the shaping. Therefore, having considered each method on the most characteristic example, I was able to identify secondary levels on which old and new fragments of the building can relate to each other architecturally.

1. Reproduction or interpretation of the *scale* or *form* from a historical object on a plane (facade grid) or in volume (mass ratio) of a modern addition;
2. Interpretation of the *scale* or *form* from the cultural context of the place;
3. Work with the contrast of contemporary and historical materials.

Main conclusions

Combination of these components, creates a flexible system that can adapt to the different tasks and contexts. Urban space receives new-quality objects both in a functional and aesthetic sense. Contemporary fragments fix earlier historical layers, preserving them, and at the same time claiming themselves as a new historical stage. The Main goal of this approach is to maximize the understanding of the inherent cultural value in its historic context, and visually demonstrate the passage of time in each particular city.

SUSTAINABLE POP-UP CULTURE

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Keywords: pop-up, culture, paper in architecture

The pop-up phenomenon is an answer for an instant occasions or events which create a space for temporary use. Those event might have both positive and negative character such as opening the public space for the local society and letting it to create its own characteristic place or on the other hand the instant actions that are associated with emergency situation.

Globally the pop-up movement is connected with temporary use of space or structure that brings a new quality in short period of time.

The cultural events such a expositions, theatres or music stages can also have a pop-up character and appear in different and unexpected places bringing the new values to neighborhood and interest surprised passers.

The pop-up venues which often are disposable should be created with the use of the least environmentally damaging materials. A good example of such a creations are installations made out of paper and its derivatives.

The Nomadic Museum by Shigeru Ban, Public Farm One by Work Architecture in New York or Pavilion of Zbigniew Herbert by the students of Wroclaw University of Science and Technology under the supervision of prof. Romuald Tarczewski and the author of this article are just a few examples of pop-up cultural spots where paper as a sustainable material was used to create a new and added value to existing context.

PUBLIC-PRIVATE PARTNERSHIP IN ACHIEVEMENT OF CULTURAL HERITAGE PROTECTION

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Keywords: public sector, PPP model, cultural heritage

The protection of cultural heritage is a fundamental public interest, and can be used as strategic resource for sustainable development. Public–private partnership (PPP) is a long-term cooperative relationship that is established between the public and private sectors for the multiple purposes and have been widely adopted by governments worldwide for the delivery of public services and products. 'Public services' is a term mostly used to refer to services provided by government to its citizens, either directly through public sector or by financing private provision of services or by ceding these services to the private sector. Complex urban projects in the field of the cultural heritage protection are, for sure, projects for future generations and they can be engines of economic growth and welfare. The government may lend its cooperation to joint planning and development, or may work with several initiators to achieve objectives within a cohesive framework of cultural heritage protection and preservation. Involving private parties at an early stage in the planning of recovery and preservation of cultural heritage can lead to synergy effects and enhance results. This is because the sharing of resources, expertise, and knowledge can improve both the quality and the effectiveness of the final goal - protection of the cultural heritage. The ownership of cultural heritage is collective or public, and due to the dimension of the phenomenon it is hard to guarantee a proper and comprehensive conservation and preservation of cultural heritage. The main hypothesis is that PPP projects in area of protection of cultural heritage, can be efficient legal basis for linking private and public sector in protection of public interest. The goal of this article is to present that the state sector worldwide alone will not be able to survive the market race with private sector, and will have to entrust part of its functions to the private sector - partly through a combination of PPP models. Facing this, clear determination and representation of the PPP models in the field of cultural heritage protection in Bosnia and Herzegovina, can be used as efficient tool of economic attractiveness to foreign investors and economic development.

THE BASILICA IN GUM VILLAGE, GAKH REGION OF AZERBAIJAN. ONE OF THE REALIZED PRESERVATION PROJECTS

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Keywords: heritage preservation, realized project of the preservation, conservation of architectural monument, Christian basilica

As it is well known a large number of Christian churches had been survived in Azerbaijan. Most of the temples of the Late Antique and Early Medieval periods have been preserved since the existence of the Christian state of Caucasian Albania on the territory of Azerbaijan. Basilica is considered to be one of the most common types of churches.

One of the earliest studied Christian monuments of Caucasian Albania is the basilica located in the

center of the village of Gum, Gakh region of Azerbaijan. Only the main volume of the basilica and small areas of intersection survived. Despite the badly destroyed state in which the Gum basilica has been preserved, it is clearly visible that this gallery type basilica is magnificent monument of Azerbaijani-Albanian architecture of the 5th-6th centuries. One can say that the Gum basilica, built over fifteen centuries ago, is one of the most ancient basilicas of the Caucasus. Since the beginning of the 20th century, this monument has been repeatedly investigated by various historians of architecture. The researchers put forward the Gum basilica among the most valuable monuments of the ancient architecture of Azerbaijan due to a number of distinctive features. The main distinctive feature of this basilica is the presence of side galleries on the southern, northern and western facades. Today, only fragments of the walls of the eastern side and the remains of pillars from the western side have remained from the formerly existing galleria. Elongated rooms- chapels end the northern and southern galleries from the east. These two chapels together with the apse of the basilica and two chapels of side naves create a picturesque composition, protruding from the wall on the eastern façade. This article focuses on the study of the changes occurred in the image of the basilica up to early 2000-s.

In the middle of the 20-th century cleaning and conservation works were carried out in the basilica. However, by the beginning of the 2000s there was again an urgent need to preserve the basilica due to the long period of the monument existence after the last conservation works. There was a real danger of total destruction of the monument, some stones fell out, others were on the verge of falling out, cracks, which could lead to irreparable consequences, were formed etc. Taking into account the urgency of the conservation works on the monument the employers of the Azerbaijan University of Architecture and Construction developed and implemented a project for the conservation of the basilica. The project realized in 2005-2006 included architectural and archaeological measurement and fixation of the church, work on the diagnosis of the existing damage and deformations; a thorough engineering and technical study of the monument and strengthening activities.

The article will highlight the results of a comprehensive study, conservation, project realization and current use of this basilica. It will then explore the features of its construction in terms of using the golden section, and also provides examples of local and foreign analogies.

CREATIVE COMPETITIONS AS A TOOL FOR IMPROVING THE QUALITY OF ARCHITECTS' TRAINING

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Keywords: creative competitions, quality management system, cultural continuity

Modern professional educational programs are unique, as they contain new ways and means of specialists' training, focused on satisfaction of socio-economic needs of people and society. Creative competitions held at the Institute of Architecture, Civil Engineering and Transport of Tambov State Technical University show the interrelation of the educational process of training architects (bachelors and masters), regional administration experts, students, stakeholders and the public. Examples of students' practical activities results in various creative competitions held in the Tambov region are given. The importance of the stages of the contest participants' work from the creation of design solutions to the construction of the object is shown. It is revealed how creative competitions become a tool of the educational process in the form of students' independent work, integrate into the quality management system of the University and become factors of social cohesion and cultural continuity development.

**MANAGING THE DIALOGUE FOR PEACE IN DIGITAL ERA –
FACILITATORS, CAVEATS, CHALLENGES**

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Keywords: heritage management, digital communication, peace building

In XXI century the dialogue for peace is unfolding no more only in real space but also in the Internet. In the past it used to be coordinated by such actors as legal authorities, press agents and international institutions. The censorship and limited access to information used to impair the dialogue for peace and keep it in the frameworks fixed by politicians. When Internet started to be a common tool the open access to knowledge and people became the standard. The authorities lost their omnipotent power for independent agents which cannot be fully controlled. That open access to almost unlimited digital resources (information, networks etc.) change the way dialogue for peace is organized, controlled and coordinated. The main objective of the paper is to show how dialogue for peace can be managed in digital era. Authors are presenting the facilitators, constraints as well as challenges that modern heritage managers have to take into account when working in digital environment. In the article, there is suggested what kind of digital phenomena has impact on managing the dialogue for peace and which challenges must be faced by experts in that process.

ANALYSIS OF TECHNOLOGIES OF BUILDINGS 3D PRINTING AND THEIR CLASSIFICATION

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Keywords: information and digital technologies, construction 3D printer, additive technology

The innovative orientation of the Russian Federation economy development has recently been transforming to "the direction of digitalization". This trend also applies to the construction industry, which since the beginning of the century has been moving towards the development and implementation of the building information modeling approach. Currently, digital models of buildings are being converted into construction production, where 3D printers are used in the construction of buildings, which, using the programmed contour of the building structure, extrude the concrete mixture layer by layer, thereby producing the building structures or "printing" a whole building.

This article describes the principle of buildings construction using a 3D printer, analyzes the existing technologies of "printing" buildings, provides a classification of buildings construction technology using 3D printers, and discusses the advantages and disadvantages of this technology.

RATIONALE FOR RESTORATION EFFECTS AND CONSERVATION OF ARCHITECTURAL AND HISTORICAL HERITAGE

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Keywords: urban environment, restoration effects, cultural heritage sites.

The experience of transforming urban historical buildings is presented as the strategy to maintain the variability of the architectural environment and its sustainable development. The problem of preserving the architectural and historical heritage is considered from the standpoint of maintaining the community commitment in the area and preserving the historical value of the buildings.

Architectural heritage is analyzed in the composition of the urban environment as a whole, which, in turn, is a continuous structure in space, evolving over time in the context of global processes. Architectural monuments are considered as part of the interconnected integrated urban system, therefore the study of the problem of possible restoration transformations of buildings is based on the use of the system-structural approach.

The characteristic features of architectural heritage as well as the components of their structural construction are considered through the prism of the value criteria. Taking into account the value qualities of the urban area, the dynamics of environmental changes, and the social sustainability of the urban environment, a methodology for justifying design solutions in terms of the type and scope of restoration effects is proposed. Design solutions for the preservation of the historical urban environment with the restoration effects on the architectural monuments are proposed, using the example of the city of Tambov.

VIRTUALIZATION OF THE CITY

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Keywords: smart city, virtualization, augmented reality, innovative architecture and urbanism

The article deals with issues related to the problems of virtualization of modern and historical cities, as well as the phenomenon of virtuality, as one of the constituent elements of the concept of smart city. Describes the potential use of innovative technologies of virtualization and augmented reality in the activities of the architect and architectural education

Modern city can't be imagined without virtual technology. At the same time, they can be presented in several manifestations at once. First, these are virtual technologies that are part of the Smart City concept pool, which allows you to collect, analyze, systematize the huge data flows that control the processes of urban life. Secondly, these are systems of alternative and augmented reality allowing to penetrate deeper into the very soul of cities, especially in historical cities, where every stone holds centuries-old legends. Thirdly, with the development of technology, the city itself is by its nature becoming virtual, disappearing from the understanding of people as an object. Fourthly, virtualization and virtualization technologies can help in the evolutionary, historical and cultural research of objects of architectural, historical and cultural heritage. Fifth, the possibilities presented by present and future architects of augmented reality allow us to study not only the past, but also the future, considering already or not existing objects in real urban reality.

DEFINE SKY TYPE AND LUMINANCE DISTRIBUTIONS ON THE TROPICAL SKY CONDITIONS

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Keywords: firmament types, sky luminance distributions, daylighting calculations

Lighting engineering in construction is a complex scientific field, which requires the generalization of knowledge in the field of lighting engineering, construction and architecture, as well as other areas, including the humanities. Global environmental issues and the sustainable development movement require architectural design to achieve maximum energy efficiency. For these reasons, updating and completion of theoretical studies in the daylighting calculations and the design of the daylighting system must be completed. In fact, daylighting calculations depend on the luminance distribution of the sky. By now, the luminance distribution on the overcast sky, which suggested by Moon and Spencer (1942) is proposed for the daylighting calculation and standard documents in Vietnam. In tropical, the overcast sky and clear sky are not typically considered. Accordingly, this study offers the modern method of analysing the firmament luminance distribution when calculating daylight factor on real conditional daylight climate. For this, a sky type has to define for the location. The method using fifteen international standard types of the firmament with their descriptors of daylight climate, which is provided by Kittler and et al. to define real sky in Hanoi (Vietnam). Results show the typical sky type for Hanoi is the partly cloudy sky, no gradation towards zenith, slight brightening towards the sun. From these results, the sky luminance distributions for daylighting calculations were proposed. A comparison shows differences between overcast sky and Kittler's intermediate sky can be allowed at the altitude angles of a point in the sky g above 600 with the relative errors below 10%.

THE HERITAGE OF HISTORICAL WOODEN BEARING STRUCTURES IN LIGURIA. A CENSUS FOR AN HISTORICAL AND SUSTAINABLE VALORISATION

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Keywords: wooden structures, census, heritage

Environmental sustainability with the Protocols of Climate Protection is now becoming one of the main tools to protect the earth from the dangerous evolutions or involution of the climate, in which the effects generate higher catastrophic conditions of the planet at local level.

The progressive temperature increase which causes devastating effects such as floods, melting of glaciers, and the consequent precipitation of large masses of water on the earth's surface after a rapid evaporation process; is now an environmental cycle that has lasted too long.

Every human action, including the building construction, must increasingly take this mechanism into consideration, should reduce as much, and as quick, as possible with building materials and technologies that can be a source of environmental degradation, with emissions of carbon dioxide in the barnyard that affects the warming of the planet starting from the industrial sites.

The re-discovery of natural materials for constructive building processes not only is a growing social demand but also is attracting more attention to the problem of the operators.

Then, new wooden constructions with their limits are not a passing fad but a growing need to generate buildings that tend to zero energy consumption as polluting emissions into the atmosphere.

Wood as a natural and semi-finished material, over the last ten years, has registered in Italy as a recognition of identity and normative dignity that are leading it to be considered equal to other materials, which are not only the result of fundamental technological inventions such as steel and armed conglomerate but also polluting and not natural.

The re-discovery of a historical building heritage, therefore, was one of the motivations that led a Working Group of the Polytechnic School of University of Genoa to explore its territory to verify or at least to show the presence of historical wooden buildings as an example for preservation and re-evaluation for new construction solutions.

The results achieved up to now through University Degree Theses have highlighted not only the ignored wooden Heritage but also an experimental knowledge sheet allowed the protection and cataloguing for new developments and reworking.

In order to achieve this objective, it will naturally be necessary to re-establish those jobs that have disappeared due to the abandonment of the relative construction techniques for more than a century. In this direction, collaborations and cultural exchanges must take place with communities that have instead maintained and developed knowledge.

The valorization of these buildings and their knowledge can generate new constructive models that are eco-friendly and "zero" consumption, therefore, can be a source of important cultural exchanges with skilled workers who bring to re-propose that constructive culture of wood that has been disappeared on site which needed.

THE ROLE OF TRADITIONAL BUILDERS AND INTANGIBLE CULTURE IN DJENNE'S WORLD HERITAGE CONSERVATION AND TOURIST ACTIVITIES REVITALIZATION

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Keywords: intangible, culture, traditional builders (Masons), Djenne

In Malian historical Cities, such as Djenne and Tonbouctou, the construction process itself is a kind of family and community practice shaped by special ties that bind the traditional builders (masons) and the families that own the houses. A family has 'their mason', as much as the mason has 'his family'. The relationship goes from father to son on both sides and lasts for the whole of their life: the mason of the house also builds the house-owner's grave. For a mason to work for a different client requires the agreement of both the family and his fellow masons. The traditional builders are organized by a professional body, the barey-ton in Djenne, Hamane Hou and Kobe Hou families in Tombouctou, which guarantee their professional training and establish codes of conduct and support with other professions. In the group of professional corporations, they are status, and hierarchies. Usually if you are born in a mason family and being inspiring by the métier, your apprenticeship begins at an early age. The apprentice goes through a clearly codified structure of training during the course of which he becomes familiar with tools and materials, building techniques, building conception and the supervision of construction, until finally, in his mid-twenties; he is officially accepted as a barey (mason). Traditional technics and intangible practices plays an important role both as a means of protection against professional risks and as part of the code of relations between all the participants in the creation of a house. It is quite interesting to note that most masons in the region start by first 'drawing' the facade.

PRESERVATION OF ARCHITECTURAL HERITAGE (ON THE EXAMPLE OF THE KEMEROVO REGION OF RUSSIA)

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Keywords: museum, architectural heritage, museumification, methods of museumification

Actualized the problem of determining of current state and the values of the architectural heritage for the development of approaches and methods for their conservation and use. It is noted that the museumification of architectural objects, that is their bringing to the museum state in the conditions of the present, is the only possible way to preserve them.

The object of this research is the architectural heritage of the Kemerovo region. As a subject is the systematization of existing museumification methods of the architectural objects, and determination of the boundaries definition of the museumification concepts.

The history of preservation of immovable architectural objects of Russia is briefly considered. The problems of urbanization and industrialization are considered in which the traditional architecture is lost in the environment of existence. It is noted that in order to ensure the safety of such facilities, it is required to take comprehensive measures, to provide regular restoration work, which is possible only on the basis of the museum.

The methods that can be applied in relation to the preservation of architectural objects of heritage of the Kemerovo region are considered in detail. The definition of museum function is given.

It is proposed to systematize designated museumification methods that would effectively create a museum that hold objects of tangible and intangible cultural heritage in their natural, historical and cultural environment in the conditions of preservation and constant actualization of their original functions. A clear definition of boundaries of museumification concept will not only allow preserving immovable historical objects and cultural heritage, but also to ensure the actualization of traditional culture, will promote the development of tourism in the region, will create additional jobs for local residents.

ARCHITECTURAL AND TOWN PLANNING HERITAGE OF ZAPORIZHZHE AS THE BASIS OF THE CULTURAL DIALOGUE BETWEEN GERMANY AND UKRAINE

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Keywords: Ukrainian-German intercultural dialogue, Zaporizhzhie modernism, experience and interaction in the field of heritage preservation

The significance of monumental heritage is growing in the world nowadays. Not only ancient monuments, but recent architectural work and urban development are recognized today as having world-class value. Buildings and urban areas of avant-garde modernist period of the early twentieth century are already included in the UNESCO list. This direction, which introduced revolutionary ideas into architecture and urban planning, had many common features in various countries, and also reflected the peculiarities of the regions in which it was developed. Therefore, the problems of its preservation can become a unifying theme for the dialogue of different countries.

In autumn 2017, the legacy of modernism in Zaporizhzhie became a common platform for cooperation between Ukraine and Germany in order to identify the most valuable sites of this period, to search for ways to preserve and widely to promote their values both abroad and among the local population.

Purpose of the article: in the example of the project "Bauhaus. Zaporizhzhе. Modernism in Ukraine and Germany" the purpose was to show the fruitfulness of the intercultural dialogue between two countries regarding the preservation of the architectural and town-planning heritage of modernism in Ukraine.

The programme of the project included: the international conference "Problems of Preserving the Modernism Heritage", photo exhibitions, guided tours, and other events. A workshop for students of Bauhaus University (Dessau) and Ukrainian students from Kharkiv and Zaporizhzhе became an important component of the project. It was intended to attract younger generation from the two countries to the issues of preserving the heritage of the 1920s and 1930s.

Unique architectural and town-planning facilities of the Soviet avant-garde 1920s – 1930s exist in Zaporizhzhе. Their authors embodied the principles of modernism, which echoed the experiments of German architects of those years in the field of housing, with the advanced ideas of the famous Bauhaus School of Architecture, the centenary of which is celebrated by the entire world community in 2019.

Considerable experience in preserving and promoting the heritage of modernism has been accumulated in Germany over the past decades, In Ukraine, interest in this historical period is still very weak, and its national heritage is in danger, annually losing its authenticity. The international level of the project has played a decisive role in changing the attitude to the heritage of the local authorities and the residents.

Summary

The similarity of architectural and town-planning techniques and principles that were used by architects of Germany and Ukraine in the design of residential workers' settlements in the early twentieth century gave rise to common problems for the preservation of this heritage, which can be solved only by joint efforts of specialists, residents and the public in both countries. The mutual Ukrainian-German project was a significant event in the life of the city. It captured the international attention to Zaporizhzhе modernism, marked the beginning of its revitalization, and in the future – the tourist attractiveness of the city, the growing interest of its history for communities.

PRESERVATION OF CULTURAL RELICS FOR THE BETTER FUTURE

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Keywords: preservation, cultural relics, environment

Biological species compete for each other in order to survive. Then from the history of human development, human beings strive for survival and individuals assemble into groups. The interaction of groups will have some norms which form culture. The level of culture will gradually increase and it will be more civilized. From archaeological artifacts, the whole process of transformation can present the living conditions and civilization of people in the past.

Historical mistakes are always repeated. The study of the past that can avoid making mistakes and gradually progress in the future. For instance, many biological species in the world are slowly extinct mainly because the changes in the environment are not friendly to them. Especially human beings are causing too much damage to the environment. In the process of innovation, we often only see some of the benefits but ignore the disadvantages and finally cause a lot of damage. If the biological species is slowly extinct, in the end human beings will be the same.

Human beings should learn from past history and avoid making mistakes. In this research, some instances of preservation of cultural relics in Taiwan will be discussed.

THE RENAISSANCE TRADITION IN THE PRESERVATION OF INDUSTRIAL CONSTRUCTION IN RUSSIA. FROM F. BRUNELLESCHI TO M. GINZBURG AND I. ZHOLTOVSKY

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Keywords: architectonic, culture and civilization, values of architectural heritage

The closer we get to the heritage of architecture in chronological way, the more attentive we need to be while discovering its real advantages and fixing eternal values of this heritage. Ever more attention is drawn to the problem of intellectual history methodology: its area of interests is focused on the answers to such questions as "How should it be done?", "How should it be built?". In the age of Russian Avant-garde (1910-1920 years) all attention was focused on something New, due to this the appearance of new and foremost form creation ideas was especially appreciated.

The elder Bahtin brother – Nicholas formulated his thesis in 1926 "The revival is the only rule of art.", it probably was the key one for revealing the values of architecture heritage of that time. The basis for this opinion can be the book "Style and epoch. Problems of contemporary architecture." (1924) and "Rhythm in the architecture." (1922) by M. Ginzburg. Exactly in the same year, in 1922, world-famous radio tower on Shabolovskaya street in Moscow was created by the engineer V. Shuhov. This is one of the objects of the avant-garde time, which has the chance to be included in UNESCO list.

Later, in 1927 M. Ginzburg began to build experimental residential house located on Novinskiy Boulevard in Moscow. Speaking about its undeniable historical value nowadays, it is appropriate to mention that the epigraph of the book "Style and epoch" consists of the quotations which Ginzburg took from the works of H. Wölfflin. The meaning of these words has been realized both in the book and in the creative work of Ginzburg as a theorist of Constructivism. He wrote in his book "The feeling of new shape ... should have genetic significance in the formation of new style."

Here we should pay our attention to two circumstances. 1. The album of illustrations in the book is started with the works of I. Zholtovsky, who was the traditionalistic school master. These works were dedicated to the trade show of national economy in 1923. 2. In 2007 Guido Canella published the digest of works of Moscow constructivist architects from the magazine "Modern architecture" (MA), this digest was coincided with the opening of I. Leonidov exhibition in Milano. Canella in his introductory article called M. Ginzburg a founder of "International style."

The understanding of how these facts are linked with the common Corbusier, Ginzburg and Zholtovsky comprehension of "the basic rule of creativity." is in demand today. The fundamental research of the origins of Italian renaissance (1956-1959), made by V. Lazarev, can become a reference point for such conversation. It is worth to mention that this study coincided with the V Congress of The International Union of Architects (UIA) in Moscow, in 1958, it was aimed to sum up the results of post-war construction and reconstruction of cities. Nowadays it is appropriate to start with a conversation about Brunelleschi and his work- the Basilica of Saint Lawrence in Florence (1426-1476) speaking about in growth of the Renaissance worldview into the domestic architectural experience of the XX century. Historically the facade of the church was not decorated due to this it is possible to focus on the problem connected with integrity of architectural design, excluding the discussion of the facade decoration.

Lazarev writes that Brunelleschi "could embody the essence of the new with the help of art and architecture language, it was possible because of creative usage of ancient and proto-renaissance heritage..."

In this formula the meaning of ancient heritage fixes culturally full- filling of this formula, and "proto-renaissance" heritage encompasses all the things that civilization has given to its own time, whether it's the beginning of the XV century or five centuries later.

WORLD CULTURAL HERITAGE IN KOSOVO AND METOHIJA AS A STABILITY AND PEACE FACTOR IN THE REGION

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Keywords: world heritage, Kosovo and Metohija, education

The Republic of Serbia has one inscribed ancient and four medieval sites on the UNESCO World Heritage List. The World Heritage Committee placed the church of the Holy Virgin of Ljeviška in Prizren and the Patriarchate of Peć Monastery, Dečani Monastery and Gračanica Monastery on the List of World Heritage in Danger in 2006 due to difficulties in its preservation and management, as well as for the damage it suffered during ethnic conflicts. Pursuant to the UN resolution 1244, they are currently in the territory under the control of United Nations Mission in Kosovo (UNMIK). The Committee recommended Serbia to work with UNESCO and UNMIK programmes and with the Provisional Institutions of Self-Government in Kosovo for the purpose of protection of this World Heritage site.

However, in addition to these monuments, there are over 1500 holy places (monasteries, churches, cemeteries) in Kosovo and Metohija, which testify to the century-long presence of the Serbian people and Orthodox religion. Over the course of the history, they suffered multiple times as a consequence of wars and political turmoil. The destruction of historical, religious and cultural heritage in the territory of Kosovo and Metohija has been confirmed by international missions (UNESCO and the Council of Europe). With the aim of preserving and protecting the monasteries, the need for the establishment of protection zones was emphasized, which was specifically presented in provision V of the Ahtisaari Plan for religious heritage in which legislation on special areas of protection of the sites concerned was included. This plan also supported the reconstruction plan of the monasteries according to the Memorandum signed by both sides - the Provisional Institutions of Self-Government in Kosovo and UNMIK with the Council of Europe being appointed supervisor of the reconstruction implementation. However, the plan has never been officially approved.

Due to its inclusion into the international system of protection and monitoring and by means of WHS, in the immediate future, it is necessary to restart the talks on how this cultural heritage could be understood as a key element in establishing better cultural relations between Serbian and Albanian people. Through their adequate preservation, improvement and management, within world heritage, they become sites of significance for interpretation and presentation of cultural diversity, promotion of local and regional values, studies and education of the young, interethnic and intercultural dialogue etc.

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2019



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ISBN 978-88-943894-2-5
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