



REUSE AND REGENERATIONS
OF THE CULTURAL RELIGIOUS HERITAGE IN THE WORLD
COMPARISON AMONG CULTURES

INTERCULTURAL MEETING

JUNE 10, 2021 | 1PM CET

ABSTRACTS

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Intercultural Meeting 2021

REUSE AND REGENERATIONS OF THE CULTURAL RELIGIOUS HERITAGE IN THE WORLD COMPARISON AMONG CULTURES

Abstracts

Olimpia NIGLIO (Task Team coordinator)

HaeUn RII

Henrik LINDBLAD

Vasu POSHYANANDANA

William VAN ANDRINGA

Gabriel CABALLERO | SDGs WG

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International Observers | Special Guests

Teresa Patricio, ICOMOS President, Belgium (SG)

Elisabeth Koltz, Conservateur du patrimoine religieux et paysager, Luxembourg (Obs)

Anna Sidorenko, Head of Unit (CLT/CEM/CHP), UNESCO, France (Obs)

Patricia Sulser, Conservatrice diocésaine - Archevêché de Luxembourg (Obs)

INTRODUCTION

REUSE AND REGENERATIONS OF THE CULTURAL RELIGIOUS HERITAGE IN THE WORLD COMPARISON AMONG CULTURES

Olimpia NIGLIO

ICOMOS ITALY, ADCOM, ISCs PRERICO, CIVVH, ISCARSAH, SDGWG

ITALY

PRERICO, the ICOMOS International Scientific Committee on Places of Religion and Ritual, promotes an intercultural meeting with PRERICO members and invites all ICOMOS members to open a dialogue on the reuse and regeneration of religious cultural heritage in different countries of the world.

This meeting aims to approach ICOMOS members to a very important topic that we must analyze also in relation to the goals of Agenda 2030. All scholars and professionals are invited to propose experiences, projects, opinions, documents and ideas, because we believe every person is able to research, learn and communicate their cultural experiences for the development of humanity.

This meeting also aims to start a collective work with a common document on this important topic. During this international meeting, we will discuss the shared meanings and human values on which each nation must build cultural policies and relations with other countries in order to preserve and enhance the cultural religious heritage.

This intercultural meeting promotes three main issues:

1. Theoretical approaches: conservation, regeneration, and reuse.
2. National laws, local recommendations, and legal procedures.
3. Projects and best practices.

This first PRERICO intercultural meeting has received important proposal from different countries of the world:

Africa: Mali.

America: Canada, Colombia, Mexico, Panama, Puerto Rico, United States.

Asia: India, Iran, Israel, Japan, Philippines, Republic of Korea, Saudi Arabia, Syria, Sri Lanka, Thailand.

Europe: Belgium, France, Hungary, Ireland, Italy, Luxembourg, Portugal, Republic of Kosovo, Russia, Sweden, Spain, Vatican.

“WITH THE SWORD AND THE CROSS” SPIRITUALITY IN THE SPANISH COLONIAL FORTIFICATIONS; CASE STUDY FORTIFICATIONS OF SAN JUAN DE PUERTO RICO.

Topic I. Theoretical approaches: conservation, regeneration, and reuse.

Flores ROMAN MILAGROS

ICOMOS PUERTO RICO, ICOMOS ICOFORT

PUERTO RICO

ABSTRACT

From the discovery of America by the Europeans, on October 12, 1492, by Christopher Columbus. The territorial expansion of Spain in the New World will begin its conquest and colonization of the new territories under two main reasons: economic expansion and development and evangelization. After the subsequent discovery of the island of Puerto Rico, a year later, on November 19, 1493, Spain will establish a military operations plan in the Caribbean area. The importance of the strategic location of the island of Puerto Rico for the protection of these companies. Hence, the history and development of its defensive system will be intricately linked both to the role of the island within the defensive plan of the Caribbean and to the evangelization of the New World.

The Conference will address the religious aspect in the Spanish colonial fortifications in the city of San Juan de Puerto Rico according to its development from its beginnings during the 16th century to the present day. Standing out the reflection of religiosity both in the architecture, as well as in the garnish. It will also deal with the fortifications' role in the religious practices and beliefs of the population at different times.

KEYWORDS

Fortifications, Religion, Caribbean, Puerto Rico.

RÉUTILISATION ET RÉGÉNÉRATIONS DU PATRIMOINE CULTUREL RELIGIEUX DANS LE MONDE

Topic I. Theoretical approaches: conservation, regeneration, and reuse.

Mgr. Francesco FOLLO

HOLY SEE | UNESCO

VATICAN | FRANCE

ABSTRACT

The reutilization and the regeneration of cultural religious heritage in the world is a topic very important and especially from the last century this topic started to dialogue with the social changes and with different local needs. Every country in the world is called to reflect on this topic and to find the best solution in dialogue with the specific religion needs. The intercultural religious dialogue promoted by Pope Francis open new perspectives and new approaches and also the traditional European theories on the cultural heritage now new critical interpretations find.

This presentation aims to introduce important reflections on the significance of the cultural heritage, at the same time, in accordance with the international documents and the indications promoted from important messages of Pope Francis. A specific attention will be reserved on some points of the Encyclical « Fratelli tutti ». This presentation also aims to open an intercultural diplomatic approach on the future criteria to enhance the religious heritage in the world.

KEYWORDS

Cultural Heritage, Encyclical « Fratelli tutti », Holy See, Intercultural diplomacy.

HERITAGE VALUE OF RELIGIOUS SITES OF HINDUISM: ASIAN LINKAGES AND REUSE FOR CULTURAL REGENERATION

Topic I. Theoretical approaches: conservation, regeneration, and reuse.

Rana P. B. SINGH

ICOMOS INDIA, ISCs PRERICO and IFLA

INDIA

ABSTRACT

Hinduism is experienced through its variety and distinctiveness of spirituality, sacredness, architecture, and landscape. Hindu temples are Hinduism's coded religious messages, constructed of symbols, designs, iconography, and depictions of historic and literary events. Eight of the 38 UNESCO's World Heritage Sites (WHS) in India fall in the category of the religious heritage of Hinduism, viz. Chola temples, Hampi shrines, Mahabalipuram, Pattadakal, Khajuraho, Sun temple, Elephanta caves, and Ellora caves. To date 51 properties are listed in the WHS's Tentative List from India, and 7 of them are associated with Hinduism, viz. Bishunpur, Ekambra, Hoysala, Srirangapatan, Kakatiya, Sri Ranganathaswamy Temple at Srirangam, and Majuli Island. In Southeast Asia, there are 5 religious WH sites recording ancient links to Hinduism, viz. Prambanan Temple (Indonesia), Angkor Wat (Cambodia), Pashupatinath Temple and other temples (Nepal), Mỹ Sơn Sanctuary (Viet Nam), and Mother Temple of Besakih (Bali, Indonesia). As recent discourses identify the unique characteristics and heritage value of Hinduism and its temples, it will affirm the value of the divine in the human experience and universal understanding.

The four basic issues for discursive construction of religious heritage include (i) understanding cultural significance, (ii) information on the value of heritage, (iii) conservation in response to religiosity-spirituality, and (iv) cultural responsibility. Cultural heritage, especially of religious built forms, has been historically important; however, beginning in the nineteenth century and continuing today, perhaps partially in response to "modernity," cultural tourism has become more popular and explicitly reinforces the value, use, and conservation of religious sites; and these are revived and sustained by associated rituals and performances—conceived as intangible cultural-religious heritage. When one culture interacts with another culture holding different values, conflict and contention is also possible, if not probable, particularly if control or assets are at stake. This condition is more prevalent in the case of built religious heritage landscape in South and South East Asia, exemplified with varying forms of Hinduism, a virtual ensemble of various Hindu traditions. These issues are explained and illustrated with examples.

KEYWORDS

Asia, India, UNESCO's World Heritage Sites, Hinduism, Heritage.

NEED OF ETHICAL GUIDELINES IN COMMUNITY-BASED CONSERVATION CONSULTATIONS OF LIVING RELIGIOUS HERITAGE: AN INDIAN PERSPECTIVE

Topic I. Theoretical approaches: conservation, regeneration, and reuse.

Samidha PUSALKAR

Politecnico di Milano, Barlett School

INDIA

ABSTRACT

Care for the built heritage not only provides a sense of key societal identity but also puts additional responsibilities on heritage experts. This intensifies while dealing with the conservation of living religious heritage sites considering the engagement with wider and more varied communities for decision-making consultations. Hence, maintaining balance between the intangible aspects such as traditions and customs of religious communities and the scientific, widely accepted material conservation norms becomes crucial. To achieve this, conservators are guided with code of ethics that lay out certain standards of conservation to be followed. There are many ethical codes written over decades by some prominent heritage organisations, however, only few of them mention community involvement in decision-making process. Moreover, even though the existing codes are applicable to all types of heritage conservation, the same cannot be applied to living religious heritage sites. This is due to the sites' association with core communities, ongoing traditions and intangible values that are associated with them. This necessitates a framework of guidelines that specifically focuses on the ethical aspects involved in community consultation of conservation decision-making of these sites. India being home to a number of living religious heritage sites of multiple religions and faiths, it becomes vital to understand the Indian perspective for this framework to help and enable Indian heritage professionals to uphold conservation standards.

KEYWORDS

India, Ethics, Religious Cultural Heritage, Community, Norms.

HISTORICAL ANALYSIS AND CRITICAL DISCERNMENT FOR THE REGENERATION OF RELIGIOUS HERITAGE: PROPOSAL OF A TAXONOMY OF VALUES FOR HISTORICAL AND DESIGN ASSESSMENT

Topic I. Theoretical approaches: conservation, regeneration, and reuse.

Andrea LONGHI

ICOMOS PRERICO Italy, ICOMOS ICORP Italy

ITALY

ABSTRACT

The dialogue on the reuse and regeneration of religious cultural heritage – encouraged by PRERICO – revolves necessarily around shared meanings and values: heritage communities will be able to discuss and design a future for their religious properties only if they share common languages and criteria of discernment. The main risk is that the call to common “values” will continue to be generic, unrealistic, shared only because it remains superficial, rhetorical or “appeasing”. The dramatic nature of the subject, however, calls for rigorous assessment and selection criteria, the ability to make decisions, including painful ones, without euphemisms, and the courage to embark on ambitious paths of social and cultural, as well as architectural, regeneration.

As a theoretical contribution to the debate, a “taxonomy of values” is proposed here, to begin building a shared lexicon capable of guiding critical assessment tools. The possibility of attributing specific “names” to “values” will allow a positive interaction between the processes of community discernment and external expertise, according to analytical assessment tools. Some “statements of significance” are already found in international literature: this contribution intends to examine some aspects of significance from the point of view of the relationship between history, memory and society, with a focus on the history of Catholic heritage.

In view of the social and religious contexts, it is advisable to consider each reuse as an additional innovative and creative step, incorporated in a long and continuous process of adaptation and transformation. It is the need for a thorough historical investigation of the “formative processes” of architecture and its multiple meanings that inspires the contribution. If architectural stratification is considered as the expression of the patrons that commissioned the works and their values in history, we are now looking for new patrons and new values, to be built on the basis of a documented analysis of their predecessors. In the light of this approach, a taxonomy of 14 different “values” useful for the study of past transformations, and especially useful for the debate and design of planned and future transformations, is proposed here. On the basis of an in-depth study of the theoretical challenges of this taxonomy, comparative tests can be scheduled on a number of case studies, in which a shared pathway between scientific communities, heritage communities and religious communities can be tested and validated.

KEYWORDS

Value, Reuse, Taxonomy, Heritage, Community

VISUALIZING THE GREAT CONTEMPORARY RELIGIOUS ARCHITECTURE IN LATIN AMERICA

Topic I. Theoretical approaches: conservation, regeneration, and reuse.

Esteban FERNÁNDEZ-COBIÁN
Universidade da Coruña
SPAIN

Romi DEL RÍO BONAFONTE
Universidad Popular Autónoma del Estado de Puebla
MEXICO

ABSTRACT

Architecture is a social activity, in its origins, its methods and its objectives. But it is also an artistic activity that, through the excellence of its forms, seeks to improve the living conditions of its users. The tension that arises between the architect's desire for art and the social utility demanded by the client is a source of conflicts and opportunities. This can be seen in a simple way in religious architecture.

This research aims to visualize the major religious architecture built in Latin America from the early twentieth century to the present day; to know the vicissitudes of each project and its construction, its links with the history of the country and with the societies that saw them rise.

Within this general framework, the identification of the cathedrals, the main pilgrimage sanctuaries and the monasteries will be carried out.

Beginning with the former, there is a cliché that states that nowadays cathedrals are no longer built. Nothing could be further from the truth. In fact, it is possible that more cathedrals have been erected during the 20th century than in the previous nineteen centuries.

At present, there are seven hundred and fifty-eight ecclesiastical circumscriptions in Latin America. Of these, more than half have cathedrals that were begun during the twentieth or twenty-first century. Thus, we have about four hundred cathedrals to identify.

Our research aims, in the first place, to establish a general map of the state of the question, which can then be completed with more precise studies.

The fundamental characteristic of this proposal is its double aspect: theoretical, for its creation of knowledge, and applied, understanding that such knowledge constitutes an indispensable strategic tool to be able to develop policies for the protection of monumental heritage at the present time.

KEYWORDS

Cultural Heritage, Latin America, Contemporary Religious Architecture, Methods.

THE LEGACY OF FRANCISCAN CONVENTUAL SETTLEMENTS IN PORTUGAL: OVERVIEW OF THEIR ADAPTIVE REUSE ALONG THE LAST DECADES

Topic 2. National laws, local recommendations, and legal procedures

Rolando VOLZONE, Soraya GENIN

ICOMOS PORTUGAL

PORTUGAL

ABSTRACT

Religious orders represent a long-standing phenomenon, since the 12th century, with a strong impact on the political, social and cultural spheres. The legacy of St. Francis of Assisi (1181/82-1226) characterised the European and global culture, and still survives through his rules, spiritual texts, built architectural structures and their surrounding landscape and territory.

In Portugal, the monasteries' dissolution decree of 1834 led to the loss of their original function and values. In most cases, decades go by between the secularization and the sale by the State. Therefore, structures are left in a state of neglect and degradation, exposed to the weather and, in some cases, valuable cultural elements are lost. Most of the over 150 Franciscan complexes – identified through previous research – have been altered, abandoned or in a ruinous state. Sometimes they are unknown, even for the local inhabitants.

This communication aims at present an overview of the scattered Franciscan conventual cultural heritage. After the settlement's identification, a census of the existing physical structures and their adaptive reuse, along the last decades, has been carried out.

First results display a tendency to rethink functions for tourism purposes. However, generally, no adequate analysis has been carried out before proceeding with works that profoundly transformed the ancient conventual structures. Thus, there is a lack of in-depth integrated studies (combining History, Architecture, Conservation, Tourism, etc.). For this reason, the definition of a multidisciplinary research group is demanded.

A correct adaptive reuse of these structures could benefit local communities, by strengthening the local economy and the social cohesion. Moreover, cultural heritage, when carefully managed, can attract investments in tourism in a sustainable way, involving local communities without causing damage to heritage areas (OSD 11), promoting a sustained and inclusive economic growth (OSD 8).

KEYWORDS

Portugal, Secularization, Franciscan conventual cultural heritage.

LEGAL CRITERIA FOR THE REUSE OF RELIGIOUS CULTURAL HERITAGE IN MEXICO

Topic 2. National laws, local recommendations, and legal procedures

Raúl Enrique RIVERO CANTO

ICOMOS MEXICO, Expert member ICOMOS PRERICO, Expert member ICICH, Associate member CIVVIH.

MEXICO

ABSTRACT

In order to understand how to reuse religious cultural heritage, it is important to know national laws and legal procedures. The presentation aims to show the Mexican case where that kind of buildings are owned by the Mexican Nation represented by the Federal Government. The main idea is to answer the question, how favorable is it for religious heritage to be state property?

In Mexico there have been two civil wars derived from the discussion about the ownership of the temples: The War of the Reform and The Cristiada. As a result of these clashes, many churches were withdrawn from worship or demolished. It is important to talk about the process of change of use of these properties and analyze the compatibility of the new uses. In this sense, it is a question of answering which uses are the ones that have worked best.

On the other hand, it is also convenient to talk about the advantages and disadvantages that being owned by the Mexican State has had for the churches. Since the Catholic bishops cannot sell the properties, they have no interest in dropping them as is the case in other parts of the world. If a church were truly in disrepair, the Mexican government would take them away and could even give them to other religions. Something similar happens with non-Catholic historical temples.

KEYWORDS

Mexico, War of the Reform, Cristiada, Legal Criteria.

RELIGIOUS MONUMENTS AND SITES IN KOSOVO: LEGAL FRAMEWORK APPROACH ON REUSE AND REGENERATION

Topic 2. National laws, local recommendations, and legal procedures

Merita AUGUSTINI NRECAJ

ICOMOS International

REPUBLIC OF KOSOVO

ABSTRACT

Kosovo has more than 280 religious monuments and sites listed in the Register of the Cultural Heritage under Temporary Protection of 2020-2021, and eight in the List of Cultural Heritage assets under Permanent Protection. These religious monuments and sites belong to three major religions in Kosovo: Muslim, Orthodox and Catholic. Most of the protected religious monuments and sites are still being used for religious rituals and ceremonies.

Kosovo is a developing country, and its religious communities often express their needs for constructing new religious buildings. Two most recent ones, the Catholic Cathedral, and the Muslim Mosque, which are less than ten minutes apart walking in the center of Prishtina, are still under construction. Except from the practice of conserving and restoring the religious monuments for their original use, lately there is an increasing trend for reconstructing religious buildings even inside of archaeological sites. There are also requests for demolishing of the existing protected religious buildings, and building new modern ones. Law on Protection of Cultural Heritage in Kosovo, which entered into force in 2006, is in full accordance with international charters and conventions in the cultural heritage field, and excludes both of these approaches: reconstruction on archaeological sites, or demolition in the name of “lost values”.

The real challenge while reusing or regenerating religious monuments and sites, is discontinuation of bad practices, and embracement of professional standards and approaches towards cultural heritage protection, not only by the owners and users, but also by field professionals and competent authorities. The research will be focusing on Kosovo’s current legal framework in the cultural heritage field and propose recommendations to ensure a more sustainable protection of religious monuments and sites in Kosovo.

KEYWORDS

Kosovo, Prishtina, Cultural Religious Heritage, Law on Protection of Cultural Heritage.

WAQF AN OLD SYSTEM OF RELIGIOUS BUILDINGS CONSERVATION

Topic 2. National laws, local recommendations, and legal procedures

Jamal SHAFIQ ILAYAN

KING SAUD UNIVERSITY – FACULTY OF ARCHITECTURE AND PLANNING

SAUDI ARABIA

ABSTRACT

The system of Waqf has 1400 years old, in the original version Waqf was the basic structure of the historic Islamic cities construction (the mosque is the first building build in the city) and it was the basic instrument for its conservation. In the new version of Waqf a lot of cities lost many of their religious buildings.

The paper search for the traditional Waqf system definition and basic rules, which conserve the religious buildings and the city skeleton. What is the main transformation of the new concept of Waqf? Why the Islamic cities lost a lot of mosques and other religious buildings?

What type of mitigation can we do to limit the negative effects of the new concept of Waqf? How can recover its function in the religious building's conservation? What is the function of the other conservation institutions to help the Waqf to conserve the religious buildings?

KEYWORDS

Saudi Arabia, Waqf system, Conservation, Restoration, Mosques, Religious Buildings.

THE APOSTLE SANTIAGO CHURCH IN NURÍO (MICHUACÁN, MEXICO): RISK MANAGEMENT AS A RESILIENCE TOOL FOR THE CONSERVATION OF RELIGIOUS HERITAGE.

Topic 2. National laws, local recommendations, and legal procedures

Carlos A. HIRIART

ICOMOS MEXICO, expert member ICTC

MEXICO

ABSTRACT

In Michuacán (Mexico), there is an exceptional production of religious architecture from the 16th century, built during the evangelization process of pre-Hispanic settlements in indigenous Purépecha areas. These buildings with vernacular characteristics are the product of a cultural mix, which fused materials and local construction systems with indigenous labor and the building practice of the evangelizers. Wood was the most used material in religious buildings; as a structural element of the roofs, interior coffered ceilings and in the ornamentation, that decorates temples and chapels. One of the most notable examples of this religious architecture is the Temple of Santiago Apostol, located in the community of Nurío, in the *Sierra Purépecha*.

The church's interior as "elaborately decorated in the Mexican Baroque style, which combined *mudéjar* carpentry and a pre-Hispanic painting method. This historic monument, known as the "Purépecha Sistine Chapel", on March 7, 2021 suffered a fire that destroyed the property, leaving only the perimeter walls of the temple, built in stone and adobe, standing. The cofferdam and sotocoro - novohispanic works of art- decorated with indigenous workmanship, the baptistery, movable property, and several 17th-century altarpieces were lost in the fire. This cultural religious heritage was a tourist resource with other historic religious buildings in the town. Now tourists are hard to come to support the economic development of the community.

From an empirical and descriptive approach and from the concept of heritage resilience, this event allows us to analyze the weaknesses in the legal frameworks for the protection and conservation of this unique religious heritage of Mexico. Also, raise a critical and proactive debate on vulnerability, risk prevention and the need to implement management plans for religious heritage located in marginalized indigenous communities. Taking as a priority the safety of the local population, visitors and the sustainable conservation of the monumental heritage.

KEYWORDS

Mexico, Church, Fire, *mudéjar* carpentry, Management, Restoration.

ADDRESSING FIRE CHALLENGES TO FURTHER PROTECT OUR HERITAGE

Topic 3. Projects and best practices

Christopher MARRION

ICOMOS UNITED STATES, ICORP | PE, F-SFPE, MScFPE, SE-NFPA

UNITED STATES

ABSTRACT

Fires are an inherent problem in historic structures. They continue to destroy our cultural heritage. There is a significant amount that can be learned by studying these events and what led to these losses. This includes understanding for example why fires started, how they progressed to such a significant magnitude, what failed, and what worked so one can better prepare a disaster mitigation plan to help not only preventing fires, but limiting the extent of loss should a fire occur, in addition to developing effective disaster response plans after the incident has occurred.

Patterns can be seen in these studies, for instance when assessing recent fires in cultural heritage structures, there are a number of common threads that continue to appear, including:

- Numerous ignition sources are present (open flames, electrical, etc)
- Renovation work presents new ignitions sources and combustible materials.
- Fire protection systems and features are not operational, if even present.
- Combustible materials include the construction elements, as well as the interior finish and contents, and support spread of fire throughout the structure.
- Fires grow undetected as there is typically no automatic fire detection.
- Fires continue to grow as there are no automatic suppression systems.
- There are delays in notifying fire brigades as there is no detection system.
- There is often no local fire brigade and/or very limited manual suppression capability.
- Limited compartmentation allows fire and smoke to spread.
- Typically, limited fire safety awareness and education.

By beginning to understand these, a significant step can be made to mitigate fire risks.

In addition, by understanding and applying a risk-informed, performance based approach to these structures, provides multiple benefits including

- minimizing the aesthetic and visual impact to the structure, contents and historic fabric,
- incorporate effective/integrated fire protection provisions,
- meet the intent of the prescriptive codes and
- be sustainable.

Whether protecting a 300-year-old Buddhist Monastery in Mongolia, or St Patrick's Cathedral in New York City, while the approach and objectives may be the same, the fire and life safety systems and features used to supplement this approach can be drastically different (ie conch shells vs voice alarm systems, cashmere/wool blankets vs sprinklers, fire watches vs automatic detection, etc).

This presentation will provide a brief overview of fires in historic buildings and common themes as to what keeps going wrong, an overview of the performance-based approach to protecting historic structures and its irreplaceable artifacts, and ways this approach was applied to various historic structures using specific case studies around the world to develop a practical, cost-effective, sustainable strategy to protect these treasures. International Case Studies and project related work will be used to show examples of this work.

THE THEODIVERSITY OF JERUSALEM

Topic 3. Projects and best practices

Michael TURNER

ICOMOS ISRAEL, ISC PRERICO, ISCs CIVVIH and THEOPHILOS

ISRAEL

ABSTRACT

Jerusalem a city of three religions residing in the spheres between the real and the virtual, the existential and essential; the netherworld, the earthly and the heavenly have transformed over the years with the creation of sites representing faiths and beliefs everchanging over time. Narratives are sometimes retold, rewritten and even hijacked changing the image of the city, its built heritage and reflected in the maps and images over the millenia.

KEYWORDS

Israel, Jerusalem, Reuse, Transformation.

CHANGING USES, KEEPING THE SOUL - REQUALIFYING HERITAGE RELIGIOUS BUILDINGS IN MONTREAL AND QUEBEC, CANADA

Topic 3. Projects and best practices

Dinu BUMBARU

ICOMOS CANADA, ISC PRERICO

CANADA

ABSTRACT

1. The grant programme for the requalification of heritage religious properties by the Quebec Religious Heritage Council and Ministry of Culture funding (see [www.patrimoine-religieux.qc.ca/fr/aide-financiere/Programme Re](http://www.patrimoine-religieux.qc.ca/fr/aide-financiere/Programme_Re))

The Council was formed in 1995 by a collaborative of Catholics, Protestant and Jewish institutions acknowledging ICOMOS and its guiding principles. Its main work has been to coordinate the investment of almost \$400M of public, private and community source in over 1000 restoration and repair projects for heritage places of worship. Over the last 10 years, growing attention and resources have been directed to look after repurposing.

2. The multi-use/meaning process for the repurposing of the Hôtel-Dieu, a founding institution of the city of Montréal in the 17th century and women community of service, now an outstanding heritage complex including a convent and its garden / orchard acquired from the nuns by the City in 2017 and a hospital owned by the provincial Government since nationalisation in 1972. The municipal part of the site is currently in a process to define a new use compatible with the nuns' sale conditions, through transitory urbanism strategy and visioning workshops (<https://www.realisonsmtl.ca/citedeshospitalieres>). The government part is the object of a community repurposing strategy (<https://communaute-saint-urbain.org/>) while the ministry of health considers new hospital needs.

KEYWORDS

Canada, Quebec Religious Heritage Council, Strategy, Cultural Policies.

DIFFERENT CHALLENGES OF SHRINES' CONSERVATION IN IRAN

Topic 3. Projects and best practices

Mona AZARNOUSH

Art University of Isfahan

IRAN

ABSTRACT

There are many religious sites and monuments in Iran that also have historical values. Since there is a strong connection between rituals and people's daily lives, the pace of change in the contemporary era in these areas is so high. Therefore, managing them is so difficult especially for heritage conservators. Some of these religious sites are holy shrines. As they are simultaneously full of tangible and intangible features, preserving them faces many challenges. From paying attention to aesthetics, physical and structural characteristics to respecting religious beliefs. But it also has many benefits. The potential to bring different people and countries closer can be one of them. Many of these spaces are the pattern of others. Some of them even compete with each other in development. For example, the expansion of Imam Reza shrine in Mashhad destroyed a large part of the historical urban context around it. But this development is happening in other regions as well, because Mashhad has become a pattern. As we know, urban fabric holds many values because it has shaped over many years in connection with the religious site. On the other hand, changing the internal spaces threatens the authenticity of these places. So when we talk about shrine conservation, it contains all these aspects and values. This presentation aims to mention some of the challenges of preserving Iranian religious shrines.

KEYWORDS

Iran, Mashhad, Imam Reza shrine, Challenges.

REDYNAMISATION DES SITES RELIGIEUX DE TOMBOUCTOU (MOSQUEES ET MAUSOLEES CLASSEES PATRIMOINE MONDIAL DE L'UNESCO) POST CRISE DU TERRORISME ET COVID

Topic 3. Projects and best practices

Abdoulaye CISSE

ICOMOS MALI, ISCs PRERICO and ISCEAH

MALI

ABSTRACT

A l'occasion du séminaire international de PRERICO prévu pour le 10 juin 2021, je voudrais à cette occasion faire un petit aperçu sur les sites religieux de Tombouctou à savoir leur redynamisation après la crise séculaire liée au terrorisme et la crise du covid 19.

La ville historique de Tombouctou fait partie de ces lieux mythiques du monde entourés de récits, de contes, et de légendes séculaires. Surnommée « la ville des 333 saints ou la perle du désert », Tombouctou est inscrite au patrimoine mondial de l'UNESCO depuis 1988 en tant que bien culturel. Haut lieu de l'islam et jadis, centre intellectuel de l'islam, cette ville qui a contribué à la diffusion de la culture islamique en Afrique subsaharienne aux XVe et XVIe siècles, avait tout d'une cité florissante, doté d'une université accueillant jusqu'à 25000 étudiants dans ses 180 écoles coraniques. Envahie par des groupes rebelles et terroristes en avril 2012, Tombouctou a pu être libéré des occupants islamistes à la suite d'intervention des forces internationales dirigées par la France (opération Serval) en mars 2013, à la demande du gouvernement malien. Suite à une mobilisation sans précédent de la communauté internationale sous l'égide de l'UNESCO, certains biens détruits ont pu être reconstruits ou réhabilités. Beaucoup de choses ont été faites pour sauver le patrimoine de Tombouctou mais d'autres actions doivent être programmées notamment dans la gestion du patrimoine et le développement durable. Parmi celles-ci on peut citer : Les enjeux socioéconomiques, culturels, et sécuritaires auxquels sont confrontés les pays du sahel tel que le Mali ; La bonne gouvernance, La forte implication des parties prenantes (pouvoir public, responsables du patrimoine, et les communautés locales) ; La prise en compte des enjeux majeurs liés au développement durable ; Le rôle des femmes et de la jeunesse dans le processus d'évolution du patrimoine...

Covid 19 a atteint son pic en 2020 dans la ville sainte de Tombouctou avec plusieurs cas positif ce qui a fortement impacté sur les sites religieux, le secteur des arts, de l'artisanat et de la culture.

Face à cette situation, il est impératif d'attirer l'attention, des autorités publiques, des gestionnaires du patrimoine, et les populations sur la redynamisation des biens affectés par ces multiples crises que connaît le Mali.

KEYWORDS

Mali, Tombouctou, Covid 19, Mosques, Mausolees, UNESCO

PLACES OF WORSHIP – ADAPTIVE REUSE & ENERGY EFFICIENCY

Topic 3. Projects and best practices

Peter COX

ICOMOS IRELAND, ICOMOS ISCES and CCHWG

IRELAND

ABSTRACT

As worship and congregations fall in many countries, places of worship are now being abandoned or closed up for practical, cost of maintaining, cost of refurbishment or insurance purposes. A disused and unheated building will deteriorate quickly so if such a building is not to be used a plan should be put in place for its quick repurposing or disposal before decay accelerates and devalues the asset. Many places of worship are left idle and then vandalised or worse destroyed by fire.

My presentation will feature a number of successful adaptive reuse case studies, St Luke's Church, Dublin, St Mary's Church, Kilkenny, Ireland and St John's Church, Dublin. The restoration of a major Cathedral in Ireland which suffered a devastating fire Christmas Day 2009, St Mel's Cathedral, Longford, Ireland.

The second part of the presentation will present the detailed research work we are carrying out in the field of energy efficiency in our traditional and heritage buildings – this work is spread between Germany, UK and Ireland and has resulted in delivering guidance documents and policies on the energy efficiency of traditional and heritage structures and how it can be used and adapted successfully in places of worship.

We will also discuss the importance and value of Embodied Carbon in the built environment and its role in mitigation and adaptation of climate actions.

KEYWORDS

Ireland, Restoration, Church, Reuse, Environment.

IN SEARCH OF A VANISHING HERITAGE:

THE DOCUMENTATION PROJECT OF ORATORIAN MISSIONARY CHURCHES IN SRI LANKA

Topic 3. Projects and best practices

Sagara JAYASINGHE

ICOMOS Sri Lanka

SRI LANKA

ABSTRACT

In the Christian mission history of Sri Lanka, the episode extending from 1687 to 1842 is generally known as "Oratorian Mission", mainly because the sole missionaries of this period were from the Congregation of Oratory of Goa which members were only native Catholic Brahmin priests from Portuguese India. On the other hand, in the global Christian history, this Congregation is considered the first indigenous religious order founded in a mission country while also being the only Asian missionary order that carried out missionary activities in another Asian country, i.e., Sri Lanka. Their missionary activities lasted for over 150 years, and during this period, they played a crucial role in the restoration and sustenance of the Catholic Church territorial network.

The church buildings in Sri Lanka originated by the Goan Oratorians form a unique corpus of global significance in that there is no other known coherent architectural typology of Oratorian religious constructions anywhere else in the world. This unique architectural model appears to have triggered a rejuvenation of the religious constructions in the island, creating a distinctive style that began to penetrate the northern hinterland of Sri Lanka.

With the end of the 30-year long armed conflict, the author commenced a documentation project on the remaining church buildings in northern Sri Lanka under the initiation and the financial support from ICOMOS - Sri Lanka and the Central Cultural Fund. It is quite evident in this documentation that conserving the remaining church buildings is a timely and highly urgent task. The author believes that this documentation will highlight the architectural and religious-cultural value of the last surviving Oratorian missionary churches. The relevant local communities and authorities are urged to preserve this distinctive cultural heritage.

KEYWORDS

Sri Lanka, Goa, Oratorian Mission, Catholic Cultural Heritage.

CONSERVATION, RE USE AND REGENERATION OF RELIGIOUS CULTURAL HERITAGE: THE CASE OF THE ARCHAEOLOGICAL SITE OF PANAMÁ VIEJO AND THE HISTORIC DISTRICT OF PANAMA.

Topic 3. Projects and best practices

Silvia ARROYO DUATE

ICOMOS PANAMA

PANAMA

ABSTRACT

Founded in 1519 by Pedrarias Dávila, Panamá Viejo is the oldest European settlement on the Pacific coast of the Americas. It was laid out on an almost rectilinear grid and marks the transference from Europe of the idea of a planned town, example of early colonial urbanism. Henry Morgan and his pirates attacked the city, that was burned, destroyed, abandoned, and used as a quarry for the construction of the new settlement to the west, known today as the Historic District of Panamá. The District has also preserved its original street plan, its architecture and an unusual mixture of Spanish, French and early American styles.

It is important to highlight how the transfer from the old to the new city entailed certain continuity in the original footprint of the religious buildings. Historic documents mention that a decision was made to position all the convents within the walled enclosure of the new city with large lots similar in scale to those they had had in the old city. Studying closely the specific case of the Conceptionists Convent, in both Panamá Viejo and the Historic District, a comparison will show the enhance or loss of its values through conservation or destruction of the religious building, depending on the situation. Furthermore, it will stress the importance of how knowledge and interpretation of cultural heritage can build identity collectively.

KEYWORDS

Panama, Convent, Historic District, Religious heritage.

REUSE OF RELIGIOUS BUILDING IN SYRIA, SUSTAINABILITY AND REVITALIZATION

Topic 3. Projects and best practices

Luna RAJAB

ICOMOS PRERICO

OWH | OUR WORLD HERITAGE | HERITAGE IN CONFLICT Sustainability Group

SYRIA

ABSTRACT

Syria includes thousands of buildings and archaeological sites that resulted from civilizations that arose and developed within its borders for more than ten thousand of years. Among these buildings, of course, the religious buildings and their associated buildings.

Over the years, some of these buildings have lost their function, either due to the extinction of the reason for their existence, such as pagan temples that no longer exist for their gods, or as buildings that have become functionally inconsistent with the needs of the present time.

Although the criteria for restoration do not differ in relation to the different monumental buildings, the issue of re-employment may have different criteria. Many of these religious buildings were dealt with in a variety of ways in terms of reuse and employment, some of which were suitable for basic use, and some were inconsistent with the nature of the building.

We will tour a number of buildings, across Syria and Damascus in particular, which have been reused according to their primary function or other function suitable for the basic design of the building or a function that does not seem compatible with it.

Some of these buildings are the main religious building for the Islam, the Mosques, and others are buildings that serve the purpose of religious education and the teaching of Sharia sciences.

Some of the examples for this research are the Umayyad Mosque in Damascus, the Khaled Ibn Al-Walid Mosque in Homs and the Great Omari Mosque in Bosra, the Maddrassa Annouriah alkoubra, the Maddrassa Al-Jakmakieh, the the Maddrassa Al Faroukhchahiah in Damascus and others.

KEYWORDS

Syria, Damascus, Cultural Religious Heritage, Mosques.

THE RESTORATION AND CRITICAL RECONSTRUCTION OF TWO HISTORIC MOSQUES SEVERELY AFFECTED BY ARMED CONFLICT IN MOSUL (IRAQ)

Topic 3. Projects and best practices

Giovanni FONTANA ANTONELLI

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ITALY

ABSTRACT

This contribution deals with two different case-studies for the “reuse and regeneration of cultural religious heritage” in the Old City of Mosul, notably Al-Raabiya Mosque and the Great Al-Nouri Mosque. The two mosques witnessed the warfare that hit Mosul in recent times. Although they were spared during the three years of ISIL/Dae’sh occupation (2014-17), the two historic buildings, respectively dating back to 12th and 18th centuries, were affected during the liberation of the city in 2017. The Al-Nouri Mosque, and its iconic minaret Al-Hadba, the ‘hunchback’, were almost totally destroyed through deliberate actions in June 2017. The main body of the Al-Raabiya Mosque, which lies a few hundreds of meters from the Great Mosque, its prayer’s hall, the *musallla*, and its original dome, were spared, while the *madrassa* and the courtyard were hit by a few shells.

This paper illustrates two proposed interventions that are connected by the same philosophy of restoration and reconstruction: the design for the *musalla* of Al-Nouri Mosque, as produced within the international Architectural competition organized by UNESCO in 2020, and the documentation and restoration project for Al-Raabiya Mosque, funded by ALIPH Foundation and implemented by the non-profit organization ARCHI.MEDIA TRUST.

Both philosophies of intervention for the restoration and reconstruction of the two historic buildings lie on a sedimented methodological approach. The new designs incorporate different stages in the historical evolution of the mosques, notably the ancient buildings pre-existing the reconstruction of 1940s for Al-Nouri and of 1990s for Al-Raabiya, the situation prior to the destructions in 2017, the remnants of the buildings as of today. Thus, the proposed interventions, stabilizing and restoring those architectural components that survived the explosion by adopting well-established conservation techniques, aim at evoking the destructive events through the exposure of the architectural remnants from the courtyards through a “critical” reconstruction.

KEYWORDS

Iraq, Mosul, Al-Raabiya Mosque, Great Al-Nouri Mosque, UNESCO.

CONSERVATION OF ZRUG CHURCH AFTER LANDSLIDE AND RESTORATION 12 YEARS LATER.

Topic 3. Projects and best practices

Ivan STRELBITSKY

ICOMOS RUSSIA, ISCARSAH

RUSSIA

ABSTRACT

Zrug church (remains of it) is standing on the top of the 30 m hill near Zrug river in the Caucasian mountains in the Northern Ossetia – Alania on the level of 2122 m over the sea level. It is dated approximately by 11-12 c. It is one of the basilica type churches built by Christian missionaries on the Northern slope of Caucasus mountains.

The seismic effect on the church was obviously indirect. Seismic shock had caused the change of the river under the hill and erosion of the hill slope gradually came up to the church and made the parts of the building fall by large blocks. In 2007-9 some conservation and reinforcing works were done on the church, expecting that hydraulic engineers, which were building a huge dam at that time in neighboring mountain gorge, will help to restore the small hill and make shore protection.

It was obvious that to preserve the remaining original part of the church we must first of all restore the original river bed, reinforce its banks and restore original shape of the hill.

After 12 years after conservation works the condition of the remaining walls appeared to be almost the same as it was when we left the site.

Restoration part now is currently under development.

Restoration community proposed several different approaches for exposition the church. The local community insisted the church to be restored in full volume. The descendants of the families who lived there several generations before come here regularly and make their rituals in commemoration of the place, settlement and people who lived here and worshipped in the church more than century before.

So the final plan is to reconstruct the missing part of the church, restore stone vault and the roof over the whole volume.

KEYWORDS

Russia, Zrug Church, Earthquake, Reconstruction, Restoration.

HERITAGE MANAGEMENT ISSUES OF PLACES (BUILDINGS) OF RELIGION. THE EXAMPLE OF PÉCS

Topic 3. Projects and best practices

Melinda HARLOV-CSORTÁN

ICOMOS HUNGARY, ISCs CIVVIH, ICTC and CIAV

HUNGARY

ABSTRACT

My proposal focuses on the city of Pécs in the southern part of Hungary as a case study to investigate some of the related heritage management issues in regard to religious buildings and places. The city has numerous religious heritage sites from diverse ages such as the Early Christian time, the Ottoman period and plenty churches and religious buildings from the "modern time." Moreover, due to the closeness of the Balkan region there is also a significant Serbian minority in the city that has its own orthodox church as well. Accordingly, Pécs has been in the center of monument protectionists' and heritage professionals' interests for decades (even during the Cold War period) but it could reach international acknowledgement only much later by becoming UNESCO World Heritage site (2000) and later European City of Culture (2010). It is very interesting to see the diverse phases of transformation how these examples have been secularized due to the lack of practice and the numerous transformations within each building because of the changing practice (or by restructuring a mosque into a catholic church due to the change of the inhabitants). Even though the historiography of these religious heritage examples is very reach by itself, the proposed presentation adapts the heritage management approach to investigate these transformations. Among others the question of authenticity, or the aims to serve the contemporary society as well as to identify and keep the heritage value of place are offered as research perspective to analyze the sustainability of these religious heritage examples in our contemporary world (in a modern city with globalized and multicultural society). In this way the city and its religious heritage examples serve as tools to understand the new directions in practice and theory regarding religious heritage in Hungary.

KEYWORDS

Hungary, Pécs, UNESCO World Heritage Site, European City of Culture, Religious buildings

CHURCHES, PORTUGAL

Topic 3. Projects and best practices

Elvira REBELO
ICOMOS PORTUGAL

Orlando SOUSA
ICOMOS PORTUGAL, ISCs PRERICO and ICIP

PORTUGAL

ABSTRACT

Small or large, integrating monastic buildings or episcopal complexes, rural or urban, architecturally, and artistically notable or simply notable for historical-cultural ballast, central or peripheral, pulsating with life or abandoned, Catholic churches are an unavoidable heritage in the Portuguese landscape.

In the Northern Region of Portugal, of the 1107 listed buildings, 759 belong to the category of religious heritage (Catholic). More than 70% of listed buildings in the Region are churches or include churches. Those that were classified as "national monuments" or as "public interest" until 1945 - more than 90% of the 759 registrations - are owned by the Portuguese State and are permanently allocated to the Church, and its conservation, repair and restoration in harmony with a plan established in accordance with ecclesiastical authority, to avoid disturbances in religious service; the Church is responsible for its custody and internal regime, namely with regard to visiting hours, in the direction of which an official appointed by the State may intervene.

This regime, in effect, was defined by the Concordat signed between the Portuguese State and the Vatican State in 1940 and, more recently, reiterated by the 2004 review. The Portuguese Republic and the Catholic Church have declared their commitment to safeguard, enhance and enjoy of the goods, furniture and real estate that make up the Portuguese cultural heritage. However, the secularization of society, the desertification of territories and the disintegration of communities are at the origin of eventual inevitable losses of use. Ancient places of worship such as the Chapel of Arroios and the Chapel of Nossa Senhora do Loreto in Vila Real, the Former Convent of Nossa Senhora do Carmo in Sernancelhe, whose chapel is converted into a restaurant or the Unusual Chapel in Porto, today a Bar, they are symptoms of the transformation of church spaces. How can state owned churches cope with the "signs of the times"?

KEYWORDS

Portugal, Catholic churches, Landscape, Concordat.

IMAGERY AND SOCIAL ORGANIZATION IN "LA SEMANA SANTA DE TUNJA". EMERGING CULTURAL AND RELIGIOUS HERITAGE

Topic 3. Projects and best practices

Andrés Felipe OSPINA-ENCISO

Universidad Pedagógica Y Tecnológica de Colombia, Tunja

COLOMBIA

ABSTRACT

According to its creators, Holy Week in Tunja is a religious celebration that has developed since the 16th century. This activity that reissues foundational episodes of the Christian religion has adapted to the historical, territorial, symbolic and territorial conditions of a colonial city with a strong religious tradition. It manifests in a rich processional activity that exalts a set of religious images on each day of Holy Week. The procession, organized in brotherhoods, is carried by the faithful that express in the care and devotion their faith, the meaning of penance and the cultural tradition they represent.

These faithful are organized into a group known as the "Tunja Nazarene Society". The people who make it up to develop a devotional activity and generate a process of social organization where the collective life of the city's social groups is manifested in the collective processes around the images and liturgical practices. The speech will show how this community of faithful's social and organizational practices are linked to the cultural identity and functioning of a small city. There is made of historical, political and economic contrasts that are exalted in how each participant of Holy Week develops their faith. With this, the presentation proposes a relationship of social and traditional elements valued as a cultural and religious heritage of the city. These elements of religious commemoration have been recognized in safeguarding processes and included in representative lists of intangible heritage. This has occurred amid social agreements but also tensions and conflicts.

KEYWORDS

Colombia, Tunja, Intangible Heritage, Religious Heritage.

PRERICO | Session on June 10th, 2021 | 1pm (Paris time, CET)
Join us

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Contact

Prof. Arch. Olimpia NIGLIO
olimpia.niglio@gmail.com

