

ICOMOS THEOPHILOS ISC CONFERENCE

DIALOGUE BETWEEN CONSERVATION EXPERTS AND OTHER STAKEHOLDERS IN BUILT HERITAGE PROTECTION – 20TH ANNIVERSARY OF THE FARO CONVENTION

PALAZZO COPPINI, FLORENCE (ITALY), 13–14 MARCH 2025

CONFERENCE ABSTRACTS

9.45-10.30: OPENING & INTRODUCTION

Carlotta Del Bianco / Italy

Welcome Greetings – Cultural Heritage for Dialogue: Life Beyond Tourism and the Implementation of the Faro Convention

Bogusław Szmygin / Poland

Welcome Introduction – Conservation Experts vs Other Stakeholders

Giora Solar – Israel

Conservation Architect – giorasolar7@gmail.com

Conservation and Stakeholders (Source for Intrinsic Conflicts)?

Conservation professionals do not always agree among themselves regarding conservation solutions, whether technical, architectural or other. But – once other stakeholders enter the scene, it seems very often that conflicts become intrinsic. Conservation then is described as the enemy of progress, enemy of economy, of development and finally against the public wish.

Looking through the eyes of owners of a property, designated as 'protected cultural heritage', one can understand if they are worried or upset. The same with city authorities, once an urban area is designated as 'historic cultural heritage' and its development is under restrictions and conservation rules.

Are conflicts unavoidable? Are there general solutions or methods to handle the issue?

Whose responsibility is it to avoid, minimize or solve the conflicts? Is it just a matter of legislation' rules and their proper implementation?

The purpose of this paper is to look at different cases, with different kinds of heritage properties and stakeholders and try to analyze

1.Reasons for conflict.

2. Responsibilities – mainly – are we, conservation professionals responsible and capable to address the issues? Do we need partnership with other professionals?

3. Suggest short and long term activities, including education, but certainly not just !

It is obvious that there are many and different stakeholders who are effected by conservation decisions and they are finally involved in one way or another. It should be our – conservation specialists- responsibility not to ignore this fact. We have to bring the general public, not the individual, effected stakeholder, to sympathize with cultural heritage and support its conservation.

How ? I will try to suggest directions and an action plan.

Thursday, 13 March 2025. Day 1

11.00-12.45: SESSION I

Jelka Pirkovič – Slovenia

Lecturer, University of Ljubljana and New University, PhD – jelka.pirkovic@guest.arnes.si

Faro Framework Convention Principles as a Beacon for National Heritage Policies

The Faro Convention distinguishes itself from other international heritage instruments established prior to its adoption. While earlier instruments primarily focused on methods for preserving heritage, the Faro Convention centres on heritage values and their significance to contemporary societies. Although some countries have deemed the themes presented in the Convention as controversial, and the number of ratifications—25 out of 46 Council of Europe member states—may not be impressive, the ideas encapsulated in the Faro Convention have significantly influenced heritage trends across Europe and beyond.

To better appreciate the appeal of the Faro Convention, my presentation will elucidate the principles underpinning its development, a process I witnessed firsthand as a member of the drafting team. I will share insights on how the interconnection between the definition of heritage values, heritage communities, and guidelines for national legal and policies has been articulated. The Convention mandates that state parties delineate the public interest in integrated heritage conservation by assigning value to heritage through identification, study, interpretation, statutory protection, conservation, and presentation. Importantly, these processes should not be relegated solely to expert oversight or heritage authority control. Instead, they must embrace the participation of interested partners, particularly heritage communities, who are recognised as right-holders to heritage—this represents a significant innovation of the Convention.

Lastly, my presentation will briefly address specific spatial planning and intervention tools the Convention emphasises. These tools, along with other themes discussed, lay a solid foundation for democratising heritage policies.

Due to presentation time constraints, I will not discuss how Slovenia has implemented the principles of the Faro Convention; however, I plan to cover this topic in a paper I am preparing for publication.

Shirley Cefai – Malta

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Cultural Heritage – Its Definition and its Interpretation

The Faro Convention (2005), Article 2, defines cultural heritage as resources inherited from the past that people identify with, reflecting evolving values, beliefs, knowledge, and traditions. It includes all aspects of the environment.

The understanding of heritage has evolved throughout the 20th century. After World War II, it became clear that conservation should go beyond individual monuments and encompass broader contexts. Today, heritage is considered a shared resource, not confined to ownership. This aligns with the concept of heritage ecosystems, which includes both tangible and intangible elements in conservation. The Gunma Declaration (Nara+30) expands this definition by recognizing assets crucial to a heritage site's existence and function.

This broader view makes the role of conservation experts more complex and interdisciplinary. Specialists must consider not only the heritage site but also surrounding assets, such as natural elements and resources. This requires collaboration across various fields and emphasizes a broader responsibility. The new definition of heritage can also help raise awareness of these assets, as well as the monument itself.

Article 7 of the Convention calls for reflection on the ethics and methods of heritage presentation, as well as respect for diverse interpretations. Interpretation is another key responsibility for conservation experts. Interventions should enhance understanding while preserving authenticity. Including assets in conservation can deepen public awareness and reveal the site's historical layers. However, authenticity varies across cultures, so interventions must stay true to the site's significance, reflecting both its original heritage and later layers.

Conservation experts now play a critical role in preserving not only heritage but also the context and assets that shape it. Interventions should preserve the site's essence and ensure its transmission to future generations in an authentic context.

Ioannis Poullos – Greece (VIRTUAL)

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Is the Conservation Process Democratic? Challenging Established Approaches to Stakeholder Involvement

Since the 1980s, the field of heritage conservation has been characterised by a shift from the authority of heritage authorities towards the recognition and involvement of stakeholder groups - often acclaimed as a “democratic” approach to conservation.

The presentation examines the aforementioned “democratisation” of the conservation process by posing a series of questions such as: who is a ‘stakeholder’, how efficient stakeholder involvement is, and does stakeholder involvement actually lead to sustainable development.

To this end, past as well as ongoing theoretical approaches to conservation are analysed, with reference to a series of case studies from different parts of the world.

The ultimate aim is to challenge established approaches to community involvement, opening the path towards innovative ones.

Evrin Ulsan – Türkiye

Independent Researcher, Heritage Planner and Consultant – ulsan.evrin@gmail.com

Heritage Experts as Change Agents for Democracy In Built Heritage Conservation

Empowering stakeholders into the decision making serves many purposes from both pragmatic and political perspectives. These include reaching reliable data, conducting accurate assessments, making reasonable and integrated decisions, enhancing technical and financial efficacy of public policies, guaranteeing legitimacy of decisions, fostering communication, offering platforms for dialogue and exchange of knowledge and experience, cultivating democratic culture at the grassroots, among many others. Therefore, the current agenda extends far beyond the necessity of dialogue; it, however, pertains to the methodologies that enhance its efficacy.

The paper departs from three arguments: First, any participatory approach necessitates decisions regarding the inclusion or exclusion of specific stakeholders at various phases, so integrating it into the realm of heritage politics. To mitigate biases and political disparities affecting certain groups/individuals as well as to reach desired and quality outputs, it is essential to make rational decisions to validate the choices made. Second, heritage professionals usually facilitate and coordinate the participatory processes where stakeholders with diverse expertise, expectations and perspectives negotiate. They may act as change agents for heritage democracy by applying the rules of democratic on the ground, but this requires them to be equipped with new skills in participation design and moderation. Third, heritage management planning serves as the most effective tool to broaden dialogue by concurrently uniting numerous parties.

Therefore, the paper first presents the role of heritage professionals as change agents for heritage democracy and the management planning as a platform for enhanced dialogue. Then, it discusses the key aspects to be considered by the heritage professionals as to how to increase the effectiveness of participation in the management planning. The discussion presents cases from Türkiye when relevant.

14.15-16.00: SESSION II

Nigel Walter – UK

Conservation Architect and heritage author, Cambridge; Research Associate (University of York) – nw@archangelic.com

Renegotiating the Role of the Expert: Historic Churches and the Role of Communities in Conservation

The Council of Europe Framework Convention on the Value of Cultural Heritage for Society (the Faro Convention) was a significant development in conservation and heritage understanding. In ‘recognising the need to put people and human values at the centre of an enlarged and cross-disciplinary concept of cultural heritage’ (Preamble), it questions the role of conventional heritage expertise. In effect, it suggests that this role should be renegotiated, for the benefit of both cultural heritage, and for society at large. Heritage professionals have yet to engage fully with the far-reaching implications of this.

Clearly there are very real dangers to both cultural heritage and society in ignoring conservation expertise; but what often goes unrecognised are the equal and opposite dangers of ignoring the interests of those communities that form around historic buildings and in turn are formed by them. Heritage expertise, typically clothed in the language of the 'scientific', is often deployed to make ownership claims over the heritage in question, and to oppose judicious change; yet, if anyone can be said to 'own' these buildings, it is the core community that still animates them.

This paper considers the relationship between experts and non-professionals through an examination of examples of English Parish churches that have undergone change. A concern for these churches, and the issues of ownership and preservation, were essential ingredients in the birth of modern conservation in the UK through William Morris's 1877 Manifesto for the Society for the Protection of Ancient Buildings. These buildings remain contested, yet the governance system for change provides opportunity for dialogue between conservation experts and stakeholders. Presenting some key examples of attempted to change, this paper examines the permission system for church buildings in England and the implications for the relationship between experts and communities.

Olenka Pevny & Martha Holder – UK

OP: Associate Professor of Slavonic and Ukrainian Studies, University of Cambridge – ozp20@cam.ac.uk

MH: Board Member, Foundation to Preserve Ukraine's Sacral Arts

Conservation of Sacral Arts During the Full-Scale Invasion of Ukraine

As Ukrainians fight for their country's survival in the midst of Russia's full-scale invasion, protecting Ukraine's culture has been recognized as a national priority. Rooted in medieval Kyiv-Rus', the evolution of Ukraine's sacral architecture ranges from the spectacular churches of Kyiv - St. Sophia and the Dormition Cathedral of the Monastery of the Caves to the wooden churches found throughout Ukraine and dating back to the sixteenth and seventeenth centuries. The U.S.-based Foundation to Preserve Ukraine's Sacral Arts together with the Lviv-based Center to Rescue Ukraine's Cultural Heritage collaborates with local communities, conservationists, preservationists, and architects to train local craftsmen in heritage protection with the aim of assisting forgotten and less fortunate communities. Despite the difficulties of war, the Foundation has undertaken 18 projects since 2016, and, in 2024, it focused attention on the preservation of wooden churches in the Carpathian Mountains. The Foundation anchored a community-based project, on a wooden church in the village of Kuhaiv, Lviv region. The church built in 1693 in the Boyko style along with its 17th-century belltower are on the national registry of architectural monuments of Ukraine. After years of disrepair and rain damage, conservation efforts have begun with the construction of a protective covering. The Foundation's latest project, supports the restoration of the Church of the Exaltation of the Holy Cross in the village of Stronyatyn providing funding for materials to restore the wooden façade and lower metal roofs of the 170-year-old wooden structure. All restoration efforts are carried out under the advice of local specialists and undertaken by experts in the community. The proposed presentation will outline the characteristics of the wooden sacral architectural of Ukraine, the threats faced by this unique architectural inheritance and the preservation efforts of the Foundation.

Gauri Dixit – India (VIRTUAL)

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Bridging Perceptions: Reconciling Religious, Cultural and Architectural Significance in Heritage Conservation

Built heritage sites are often valued differently by various stakeholders, making it difficult for effective conservation. This study explores a culturally and architecturally significant historical ensemble in Orchha, India. The assemblage includes built heritage, temples, and gardens illustrating Bundela architecture and town planning principles. Orchha, the sixteenth-century capital of the former Bundela dynasty, is characterised by a distinctive blend of Rajput and Mughal architectural styles. Conservation experts emphasise the preservation and enhancement of the architectural value of historic built environments. The local community prioritises the allure of the Ramraja Temple and the town's pilgrimage status for tourism, relegating the preservation of its heritage to a secondary concern. This disparity has resulted in neglect of traditional architecture and presents an obstacle to sustainable conservation efforts. The absence of local community engagement with built heritage has exacerbated the difficulties faced by conservation experts due to inadequate cooperation from other stakeholders in preserving these assets. Using the data from the residents in the town of Orchha, this study explores the application of multi-criteria decision analysis to assess and reconcile stakeholder preferences in heritage conservation. Analysis of multiple attributes of the urban landscape of Orchha suggests a multidisciplinary strategy that integrates community participation, democratic decision-making, raised

awareness, and educational activities to reduce this gap and increase economic mobility. This case study describes the theoretical foundations and projected challenges and solutions for the project, which is in planning. In conclusion, the case study of Orchha is an ongoing discussion about aligning stakeholder values in historic conservation and invites feedback to improve our techniques.

Jinze Cui – Belgium

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Everyone Can Define Heritage? The ‘Interim Measures for the Management of Cultural Relics Identification’ and Its Application in Beijing

In 2009, China’s Ministry of Culture promulgated the Interim Measures for the Management of Cultural Relics Identification, which provides that ‘citizens, legal persons and other organisations’ have the right to ‘make written requests for the identification of immovable cultural relics.’ Though China is not a member of the Council of Europe, this spirit is in line with the 2005 Faro Convention’s article 12, which claims that the signatory states should ‘undertake to encourage everyone to participate in the process of identification, study, interpretation, protection, conservation and presentation of the cultural heritage;’ and to ‘recognise the role of voluntary organisations both as partners in activities and as constructive critics of cultural heritage policies.’

How can the general public participate in heritage identification and protection in a system structured by authorised heritage discourse? How have the Interim Measures reshaped China’s contemporary heritage-making? This case study focuses on the first successful ‘citizen’s application for immovable heritage identification’ (CAIHI) in Beijing – the 2013-2014 bottom-up campaign for the salvation of the No.33 and 37 mansions in Lingjing Hutong, the former residence of the tutor of China’s last emperor. Thanks to the collective efforts of arousing public awareness by local heritage activist (myself), NGO, media and academia, the two mansions were listed for protection and spared urban demolition. Today, CAIHI in China remains a near ‘mission impossible.’ Few successful cases were reported in Beijing in 2019 and 2024. The observation reveals that different social actors can work together when empowered with the necessary rights to heritage, and scientific method is the key to this cooperation; while CAIHI has added a more human and individual scale to heritagisation, the predominant state narrative is unshaken.

9.30-11.15: SESSION III

Dimitrios Zygomas – Greece

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In Support of Joint Action: Methods for the Effective Cooperation of Public Authorities and Non-Conservation Experts in the Protection of the “Modern” Monuments of Thessaloniki

Background: The city of Thessaloniki, the second most populous in Greece, boasts a remarkable architectural heritage, the depiction of a unique, uninterrupted history of nearly 24 centuries. A most significant segment of this legacy are the numerous 19th and 20th-century buildings, scattered mainly in the historic centre, that are nowadays referred to as “modern” monuments. Under the Greek Constitution, their protection is an obligation of the State, and at the same time, a right of every citizen. Given this provision, parallel to the action assumed by the responsible state body, in alignment with the respective laws, a growing number of individuals, separate or in groupings, undertake initiatives to strengthen protection. The latter comprise identifying assets that need to be listed and reporting inappropriate interventions on already listed buildings. Though clearly in the public interest, these actions have had minimal impact, due to poor communication and coordination with the responsible Service. Nonetheless, the prospect of a fruitful cooperation between the two sides remains attainable and, on the present occasion of the 20th anniversary of the Faro Convention, calls for a methodical pursuit.

Objectives: The proposed paper aims to promote this effort, by developing a complete array of effective methods of cooperation between the specialized state body and the non-specialist individuals, hopefully providing a model for similar cases at the national or even international level.

Scope-method: To achieve this goal, a succinct review of the so far action of the two parties will be initially pursued, followed by a systematic review and appraisal of possible courses of action for an effective joint effort from here on, with reference to similar positive experiences in the wider European setting. The material for this task will be provided through bibliographic and archival research, coupled with unique, firsthand experience as director of the responsible state body.

Rosa Anna Genovese – Italy

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Methodological Approaches for Multi-Disciplinary Work of Conservation and Restoration Experts of Cultural Heritage, for Society.

The Framework Convention on the Value of Cultural Heritage for Society ‘Faro Convention’, (which Italy subscribed to in 2013 and ratified in 2020) introduced the broad and innovative concept of ‘Heritage Community’, defining it as ‘formed by people who attribute value to specific aspects of the Cultural Heritage, which they wish, within the framework of public intervention, to support and transmit to future generations’ (art.2).

The ‘Faro Convention’, in outlining such definitions, focussed its attention on two features: the nature of resources linked to identity and the omni-comprehensiveness of the definition of Cultural Heritage, including, within it, tangible and intangible elements and the landscape itself. The main goal of the document is to create a new conception of safeguard and management of Cultural Heritage with the purpose of emphasising the role of essential tool for the development and growth of man, as well as improving the quality of life by raising awareness of the Community that appreciates its historical and cultural testimonies and strives to transmit them to the future and to younger generations.

It is, therefore, important to develop actions for conservation, restoration, protection and enhancement of Cultural Heritage, favouring a balanced transition, digital and ecologic, to achieve a model of ‘Circular economy’ capable of promoting the sense of Community and of generating social cohesion and integration through the regeneration of cities.

The new modalities, digital and interactive, of promotion and fruition of Cultural Heritage call for collaboration between Conservation Experts and Other Stakeholders, together with Organisations and Institutions responsible, under the aegis of a shared path to knowledge for the enhancement of ‘common good’.

Intercultural dialogue is one of the challenges of the contemporary world and at the same time one of the human values fundamental in building a world of peace and prosperity.

Calogero Bellanca, Susana Mora Alonso Munoyerro & Cecilia Antonini Lanari – Austria/Spain/Italy

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Access to Cultural Heritage and Democratic Participation

The “Faro Convention on the value of cultural heritage for society” emphasised people and human values at the centre of an enlarged and cross-disciplinary concept of cultural heritage. It says: “However, the decisions made by conservation experts/specialists are often incomprehensible or even contrary to the expectations of other stakeholders”.

And so it is necessary to define and clarify them between all the participants.

We don't forget the importance of Amsterdam Declaration, in fact Faro Convention is a filiation of Amsterdam.

We agree what says in the article 12, a, b: Access to cultural heritage and democratic participation. The Parties undertake to:

a. encourage everyone to participate in:

the process of identification, study, interpretation, protection, conservation and presentation of the cultural heritage;

public reflection and debate on the opportunities and challenges which the cultural heritage represents;

b. take into consideration the value attached by each heritage community to the cultural heritage with which it identifies;

But we must clarify:

c. recognise the role of voluntary organisations both as partners in activities and as constructive critics of cultural heritage policies.(what organisations as Italia Nostra, Jeunesse e Patrimoine...)

d. take steps to improve access to the heritage, especially among young people and the disadvantaged, in order to raise awareness about its value, the need to maintain and preserve it, and the benefits which may be derived from it. When?

We must recognize which are the heritage communities, organizations and other people who can be part of the protection system. And then when must give its opinion. An example of participation is that of the “Servei” of monuments in Barcelona, Spain. In the method (that we will explain) is included in one part to have the opinion of different statements when the works of restoration are advanced. A not good example is the work in the Leon Cathedral by “Amigos de la Catedral”.

Dubravka Dukanovic & Sanja Kesić Ristić – Serbia

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SKR: President of ICOMOS Serbia (since 2022), General Secretary (2010 - 2022) – sanja.kesicristic@gmail.com

Endangered 20th-Century Heritage in Belgrade (Serbia)

In recent years, the capital of Serbia has been exposed to the negative effects of investor-led urbanism. Nowadays these actions are not even hidden, the Law on Cultural Heritage is being publicly violated, and the focus of heritage destruction is on the buildings from the period between two world wars, but also on buildings from the socialist era. With only financial gain in mind, the state provides the opportunity to allocate the most expensive plots of land in the city centre to foreign investors, which leads to the placement of completely inadequate structures in the traditional parts of Belgrade, completely changing its identity. Heritage is being destroyed for profit, but also for the reasons of removing the traces of architecture from the time of socialist Yugoslavia, although its values have been recognized internationally in recent years.

The key study will be the General Staff and Ministry of Defence buildings in Belgrade that were removed from the Register of Immovable Cultural Properties on November 15, 2024 by the Serbian Government. Earlier that year, a memorandum was announced between the state and a foreign company to lease this modernist

architectural masterpiece for 99 years, under the pretext of "revitalization and development." This triggered immediate responses from the ICOMOS Serbia National Committee and the Republic Institute for the Protection of Cultural Monuments, supported by institutions like the Serbian Academy of Sciences and Arts, the Society of Architects, and leading academic faculties.

On May 6, 2024, the International Council on Monuments and Sites (ICOMOS) sent a letter to Serbian authorities, condemning the decision and expressing concern over the pressure exerted on heritage professionals. Despite this and a subsequent letter on November 22, accompanied by a Heritage Alert following research by the International Scientific Committee for 20th-Century Heritage, the government proceeded with its plans.

Louise Noelle Gras – Mexico

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The Central Campus of the University City of Mexico National University

The Convention on the Value of Cultural Heritage for Society, known as the Faro Convention, was adopted by the Council of Europe in 2005, and has been ratified by many European countries. Thus, an approach to its aims and principles, from an American country, is a consideration of its echo in the local context. The participation of stakeholders and users in heritage protection is indisputable, but in certain cases they seek changes or adaptations of the monument that are excessive and can lead to the loss of historical and artistic values.

As the Executive Secretary of the Analysis Committee for Urban, Architectural and Engineering Interventions on the Central Campus, I am in charge of conserving and protecting the values of the site declared Artistic Monument, 18 July 2005, and inscribed on the UNESCO World Heritage List, 2 July 2007. The Central Campus of the University City of the UNAM is one of the most significant architectural examples of modern Mexico, where the main artistic, architectural and urban contributions of the first half of the century coincide, as well as the proposals for national identity. Built between 1950 and 1952 and in constant use since then, the site and the buildings start showing the daily wear and tear, at the time that both the directors and the teachers with the students have different views on the conservation, always seeking changes and expansions. The guidelines, regulations and complementary actions taken as well as the dialogue with conservation experts, and especially the stakeholders will be at the core of the presentation.

11.45-13.30: SESSION IV

Ruxandra-Iulia Stoica – Romania/UK

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Citizen Science Methodologies in Urban Conservation: A Case-Study at the Urban Periphery

Cultural heritage can have an important role in the economic, cultural, and social revitalization of urban peripheries, and the CULTURAL HERITAGE AT THE EDGE project set out to analyse the challenges and opportunities offered by it. This made the collaboration with non-academic, local stakeholders essential for this research. The project addressed complexities and contradictions inherent in dealing with cultural heritage in 7 case-studies of peripheral urban areas across Europe.

Within the Edinburgh team, we decided to use this opportunity to tap into citizen science, to 'take the pulse' as it were, of local inhabitants' relation to heritage: what is heritage for them, why, whether this is recognised or not by official listing, whether they see it at risk, from what, whether they see opportunities in it, what kind, etc. These are questions to which us as specialists may already have some answers based on knowledge of the socio-cultural context; however, we considered important to open up this kind of analysis to direct input from the local inhabitants with the stated aim of trying to uncover what the heritage construct is for people from the local community and compare that with the institutionalised construct of official heritage listings and designations. The Edinburgh case-study was Granton in the northern periphery, where the city meets the sea, and the project team brought together academics, members of the local community (through the local history, arts, and community groups at Granton Hub), and other stakeholders such as cultural institutions active in the area.

This paper will present the citizen science methodology used in this project in order to enable local community's direct input into the identification, analysis, and conservation of local heritage, as an example of good practice of dialogue between conservation experts and local stakeholders.

Caterina Ruscio & Francesca Spadolini – Italy

CR: Archaeologist – caterina.ruscio.18@um.edu.mt

FS: Archaeologist, graduated in Archaeology (University of Rome “La Sapienza”) and in Art History (University of L'Aquila); European Masters in Conservation and Management of Cultural Heritage.

Revitalising Fontecchio: A Community-Led Approach to Heritage Conservation and Cultural Regeneration

Fontecchio, a small medieval village in the province of L'Aquila (Italy), has persevered in the face of the challenges posed by the 2009 earthquake, fostering a strong sense of community and focusing on improving recovery strategies for the local area. The village was the first in Italy to adopt the principles of the Faro Convention in 2013. This paper will highlight the importance of community participation and cultural identity in the context of territorial revaluation and conservation projects linked to the good practices of the Faro Convention.

After the 2009 earthquake, Fontecchio launched an initiative called "Active Villages", a participatory statute that involves the local community, which has become a key actor in its own rebirth, in the creation of guidelines for the valorisation and development of local heritage.

From 9 to 12 October 2017, Fontecchio had the honour of hosting the first workshop in Italy organised by the Council of Europe on the Faro Convention, which recognises the inalienable right of individuals to their cultural heritage and highlights the importance of active participation in cultural life.

Fontecchio is also a stage for the so-called Morrone Fire, the first event of the Celestine Forgiveness of L'Aquila, the precursor of the Universal Jubilee of the Catholic Church.

In 2019, UNESCO has recognised the Celestine Forgiveness an intangible cultural heritage.

The path taken by Pietro del Morrone, Pope Celestine V, through numerous countries to reach L'Aquila, promotes universal values of reconciliation, forgiveness and peace, and represents a moment of sharing under the sign of continuity and cultural identity between local communities.

Fontecchio is an example of how a small town can be revitalised and developed through the enrichment of its historical, cultural and communal heritage, demonstrating that the active participation of the population is crucial for the preservation and development of cultural heritage.

Malin Myrin – Sweden

Ph.D. in Conservation, Head of the Department for Cultural Heritage at the Stockholm City Museum – malin.myrin@stockholm.se

The Façade of the Stockholm Royal Palace: A Restoration Project of National Interest?

The Faro Convention highlights the connection between cultural heritage, human rights, and democracy. It promotes an inclusive approach, emphasising the role of individuals as well as communities in heritage processes. But who should be involved when it comes to the restoration of our national monuments? Who are the stakeholders and heritage communities when it comes to dialogue? And at what stage of the process are stakeholders to be involved?

This presentation will focus on the planning of the ongoing façade restoration of the Stockholm Royal Palace and the dialogue between us, the conservation experts responsible for the work, and other stakeholders. The Royal Palace is a state-owned, listed building. The restoration is planned to take 30 years. While media and the public were supportive of our work, other conservation experts were critical when they did not agree with our decisions. Especially the dialogue about the colour of the façade mortar was intense and fierce.

Restoration means balancing the authenticity of the monument, artistic values, loyalty to the original object, and the numerous restoration efforts and layers that contribute to the monument's history and its interpretation and appreciation today. Our work, as cultural heritage professionals, aims to safeguard the historic monument that the Royal Palace represents today. Like generations before us, we add layers and historical fabric to the monument, both intentionally and unintentionally. Restoration addresses different questions and expectations. To succeed, we need collaboration between various professions and perspectives. But who makes the final

decisions? Who has the primary right of interpretation? Our sector of cultural heritage professionals – the authorities – the public – or politicians?

This presentation hopes to serve as a reflecting and learning example for practice of dialogue and inclusion. It highlights both successes and setbacks, as we made many mistakes during the process.

Ana Lucia Leca & Florentina Murea-Matache – Romania

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Engaging Communities in Heritage Conservation: Practices in Line with Faro Convention Principles at LIMES Dacia Archaeological Sites

Since the publication of the Faro Convention, heritage discourse has evolved, emphasizing the social value of heritage and the interaction between people and places. The Convention advocates for local community involvement, transforming heritage from a passive object to a dynamic, socially-engaged resource. It challenges traditional conservation theory by integrating collective memory alongside the physical integrity of sites, promoting also the idea of “heritage as living practice.” This shift highlights the importance of community participation in decisions about why and how to conserve heritage.

For archaeological sites, this approach often begins with preventive conservation after excavation. Key questions arise: How can local communities be involved in this process? How can multidisciplinary conservation training be adapted to foster public participation? And how can the cultural values of sites be further understood and disseminated? The Faro Convention promotes inclusive, participatory interpretation, recognizing that heritage has diverse meanings for different groups. Heritage interpretation is viewed as an interactive process, not just a one-way transfer of knowledge from experts to the public. Collaboration between conservators, young practitioners, and local communities fosters a deeper understanding of cultural values, connecting the past, present, and future.

This paper explores key considerations for various training programs focused on preventive conservation, as well as workshops for heritage interpretation, centered on archaeological sites. Within the context of the recent nomination of the Frontiers of the Roman Empire – Dacia to the UNESCO World Heritage List and Romania's signature of the Faro Convention, this paper examines practices and case studies from recent years, focusing on how Faro's principles can be integrated in site management and how fostering dialogue can enhance education and contribute to more sustainable heritage preservation.

Yildiz Salman, Aslıhan Demirtaş & Yiğit Ozar – Türkiye (VIRTUAL)

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AD: Architect. YO: Archaeologist

Historic Istanbul Land Walls Market Gardens: Rights-Based Negotiation with Dominant Heritage in a Multi-Layered Multi-Subjectivity Cultural Landscape

Historic Istanbul Land Walls Market Gardens is an urban agricultural landmark and a productive landscape located within the borders of the Historic Areas of Istanbul in the UNESCO WHS, stretching nearly 8 km and 30 ha along the land walls. Traditional urban agricultural cultivation knowledge and skills are still practiced by the gardeners who are custodians of this traditional craft. A significant part of Yedikule Gardens was demolished by the local municipality for a public park project in July 2013. A multi-disciplinary initiative was formed in support of the historic gardens and the gardeners demanding a participatory preservation and planning process. This struggle continues with the neglect of the gardens in the current restoration process of the land walls.

It can be argued that the cultural landscape—of which the Land Walls of Istanbul is a component, is treated only with its monumental values within the framework of “official heritage” practices on a national and global scale. This asymmetrically positions the Land Walls as the dominant heritage over the other components of the cultural landscape, particularly the 1600 year old urban market gardens, an approach preferred by the local authorities and their supporting conservation advisory team. As a natural consequence of the multi-layered character of the site, the struggle and negotiation for the sustainability of the historic gardens demands spatial justice for a heritage component that is rendered invisible and fragile. This study seeks to start a discussion of a relational and just heritage definition by elevating the gardens from the shadow of the dominant heritage values and their respective practices. This highlights the multi-subjective right-based negotiation which includes the gardeners, activists, experts, and local and governmental authorities in the practice of common responsibilities as emphasized in the Faro Convention's rights of citizens to access and participate in it.

15.00-16.45: SESSION V (VIRTUAL)

Diane Archibald – Canada

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Safeguarding Indigenous Cultural Heritage Through Dialogue, Respect, and Participatory Approaches

In an ever changing landscape of built heritage restoration and protection, the role of communities, stakeholders, and rights-holders has become increasingly more important in the conservation project. The role of local stakeholders and rights-holders can take multiple forms from defining the inherent heritage values of a site, conserving the site, to maintaining the site. Creating a dialogue between all the actors, as part of the conservation process, calls for the development and implementation of participatory policies, protocols, and processes by all levels of government, local, national, and international.

Conservation experts and specialists face unique challenges when the rights-holders are Indigenous Peoples with inherent rights to the site, place, and land. One of the principle challenges is reconciling the nature-culture dichotomy as posed by the World Heritage Convention. Indigenous cultural heritage is inclusive of knowledge systems, traditional practices, cultural practices, religious beliefs, cultural beliefs, place, spirit of place, all of which may be represented in the built form. A participatory approach through dialogue and respect and recognition of Indigenous protocols and traditional processes is key to a successful conservation outcome.

This paper will discuss key articles of the Favro Convention (2005) and how they correspond with the United Nations Declaration of the Rights of Indigenous Peoples (2007) in facilitating a dialogue with Indigenous Peoples and in developing a participatory approach in the decision-making process in safeguarding, conserving, and protecting Indigenous Cultural Heritage, identifying and respecting Indigenous values, and in determining the forms of heritage protection. Further to this, case studies, that are representative of successful outcomes in safeguarding Indigenous heritage through dialogue, collaborative, and participatory approaches will be discussed.

Chih-Wen Lan – Taiwan

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Understanding Heritage Conservation Challenges in Contemporary Taiwan: A Study of Traditional Conservation Philosophy Through Classical Texts

In Taiwan, where diverse cultural traditions coexist, heritage conservation faces significant challenges. Despite four decades of preservation efforts, the rate of historical building demolition continues to outpace preservation. Conservation professionals often struggle to communicate the importance of historical preservation to the general public, raising fundamental questions about the cultural basis of current conservation practices. This research investigates whether these challenges stem from a misalignment between imported Western conservation approaches and traditional conservation philosophies that have influenced Taiwan's built heritage.

Through systematic keyword analysis of classical texts in the Scripta Sinica database, this study examines traditional conservation thinking historically prevalent in Taiwan through Han-Chinese cultural influence. By analyzing multiple interconnected keywords related to buildings, maintenance, and preservation, the research reveals a sophisticated understanding of conservation embedded within daily life practices and seasonal rhythms rather than as a specialized intervention.

The findings demonstrate that this traditional conservation philosophy integrated practical maintenance with moral cultivation and good governance, viewing preservation as part of natural cycles. This understanding suggests that current challenges in Taiwan's heritage conservation might be better addressed by considering traditional cultural perspectives on preservation alongside contemporary conservation approaches, potentially bridging the gap between conservation professionals and the general public. These insights offer new approaches for developing culturally appropriate conservation strategies in contemporary Taiwan's diverse cultural context.

Nilüfer Baturayoğlu Yöney, Ebru Omay Polat & H. İlke Alatlı – Türkiye

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Dialogue Between Conservation Experts and Stakeholders: Case Study – Ataköy Housing Estate, Istanbul

Council of Europe's 2005 Faro Convention, asserting Cultural Heritage as a Human Right and Responsibility to be preserved for the future, put this non-renewable resource in perspective in terms of sustainability and stakeholder participation. The concept of "integrated conservation" was put forward for the first time in the Council of Europe's 1975 Amsterdam Declaration. Inclusive dialogues among all stakeholders are a necessity for the sustainable future of Cultural Heritage. Docomomo_Turkey, founded in 2002, has been involved in many campaigns for the preservation of 20th Century Heritage with various stakeholders. One such case is the Ataköy Housing Estate Phases I-II (Baruthane Project Office, director Ertuğrul Menteşe, consultant Luigi Piccinato, 1957-64) in Istanbul, where docomomo_tr involvement has been continuous since 2002. In 2006 Ataköy Primary School (Muhteşem Giray, 1964-65) was designated, and the 1st International DOCOMOMO Workshop was held at the site. These events created momentum among the residents, especially concerning threats of urban transformation following the 1999 Marmara Earthquake. Docomomo_tr has been working with stakeholders, including academic institutions, professional and expert organizations, NGOs, neighborhood associations, citizens, owners, and decision-makers, raising awareness about the heritage value and sustainable preservation of the area. Following the 2023 Kahramanmaraş Earthquakes threats against the estate have become more prominent. Docomomo_tr organized national and international campaigns and negotiation meetings with administrative bodies, and presented and published the case to promote it. However, during the 22-year period, applications for designation of the estate as an urban site have been rejected, and parts of it have been demolished and transformed. This paper aims to tell the story of this dialogue with different stakeholders and discuss a sustainable future for the estate against risks and threats.

Oana Diaconescu – Romania

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Regeneration of the Romanian Rural Heritage

Romania's rural heritage suffered in the last 50 years due to the lack of protection and active conservation of its ensembles. The major urban transformations generated a delimitation of the vernacular context, isolating the monuments and imposing their hierarchy, in case of intervention processes through restoration and preservation.

The vernacular heritage can be valued by adapting the built environment to the daily life dynamics–regeneration and by socio-cultural intervention–musealization, which aims to transform preexistences with architectural features typical of local communities into visitable objectives.

Based on the principles of the Faro Convention, through the village of Viscri and the intention to involve civil society, the "Kulas into the Light" project was born. Initiated as a generator of community and local values, but also of aspects related to the traditions of vernacular architecture awareness, the research brought together with professionals, hundreds of citizens willing to protect, through a joint effort, national heritage.

The "Kulas into the Light" represents an example of rural Romania recovery around its last fortified wooden buildings. The Kula corresponds to a form of masonry housing used in Wallachia until the mid-19th century as a defense mean against the Ottoman invasion and spread in the region, symbolizing the principality independency.

The article aims to present the revitalizing process of three villages having as reference their kulas: Cioabă, Davani and Nicolaescu, due to the collaboration between UAUIM, CEZ Romania and Monumentum Association.

For one year, professors, students, craftsmen, professionals in restoration, conservation and communication, locals and municipality administration contributed to the intervention solutions of the objectives. The executed and completed construction works support the importance of community involvement in the valorization and preservation of Romanian built rural heritage.

Joao Schincariol – Brasil

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Valongo Wharf Archaeological Site: from Community, to Community.

Valongo Wharf was the main port for the slave trade; it is estimated that it received around one million Africans in slavery, making it the largest in the Americas and the main receiving port in the world. The aim of this article is to historicise the process of setting up the new management committee, making it more equal and representative of the players in the cultural property's territory. Based on this process, the aim is to shed light on the articulations that have taken place and to think about new political spaces for the development of public policies with the communities affected by world heritage sites. It is understood that instruments such as the management committee are essential for the coherent management of the properties, corroborating the discourse used by UNESCO. The management committees then become a fundamental part of the proper management of the sites, as they are not only an institutional commitment to the state and the communities, but also to the world stage through the representation of UNESCO. Firstly, the Valongo Wharf Archaeological Site is contextualised using the work carried out for its candidacy dossier for inscription on UNESCO's World Heritage List; secondly, the articulations with the Rio de Janeiro City Council are resumed and, finally, how IPHAN resumed the process of establishing the Management Committee and consolidated the ordinance through the application of the methodology of mapping the agents of the territory and how the previous discussions with the community took place. Finally, we hope to reflect on the process and plan new approaches for the establishment of management committees for other World Heritage sites.