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Living Heritage

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ABSTRACT BOOK

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SUB-THEMES: RESPECT

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Oral Presentation
Respect
Abstract ID #5

Beyond the Flames: Life beyond tourism, disaster recovery and living heritage at The Tombs of Buganda Kings at Kasubi, Kampala Uganda.

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Abstract

This abstract presents The Tombs of Buganda Kings at Kasubi as a fascinating case study in World Cultural Heritage disaster recovery, framed within the “life beyond tourism” concept. With the aftermath of the overwhelming and destructive fires at the site, evidently the recovery processes have underlined the indispensable role of intangible cultural heritage in terms of the site’s indigenous craftsmanship, rituals associated and community stewardship in sustaining heritage continuity beyond recovery. Through the lenses of the RESPECT and ACCEPT subthemes, this work call attention to how respecting the indigenous knowledge and community identities has informed ethical conservation practices fostering resilience amidst crisis. Equally important, accepting the site’s evolution from its total destruction by fire, and the inclusive participation of various parties have not only supported reconciliation but as well dignity in the post-crisis context. By focusing on The Tombs of Buganda Kings at Kasubi recovery beyond its status as a cultural heritage tourism destination, this comes out to advocate for heritage approaches that prioritize living cultural expressions, community empowerment and continuity. This work aligns with the triennial Scientific Plan’s emphasis on disaster and conflict resilience and suggests pathways toward sustainable heritage stewardship that honor both tangible and intangible aspects of World Heritage sites.

Keywords
Kasubi Tombs; Disaster recovery; Life beyond tourism; Community stewardship; Indigenous knowledge

Magomejuku: Respecting and Regenerating Living Wooden Heritage through Introversion and Extroversion

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Abstract

Within the broad discourse of "Living Heritage," a significant challenge lies in the conservation of general wooden architectural remains that are not formally listed as protected monuments. Conservation practices for such heritage should proactively integrate adaptive reuse design to facilitate public self-education, strengthen local cultural identity, and reshape the genius loci. This paper focuses on the conservation and regeneration process of the Toson Memorial Museum sites in Magomejuku, Japan, analyzing its methodology based on the remnants of wooden structures. By reviewing the preservation, modification, and "collage" of wooden architectural fragments, the study interprets the process through three dimensions: the coordination between faithful restoration and modern regeneration (Respect), the creation of narrative and place (Enhance), and the adjustment of stakeholder roles and co-construction mechanisms (Partnership). The paper demonstrates that the synergy between heritage conservation and moderate creative design can empower surrounding spaces through the revitalization of fragmented wooden remains. Ultimately, this study proposes that "regenerative wooden heritage" serves as a crucial intersection between heritage science and architectural design, forming a shared foundation for the contemporary inheritance and sustainable development of living wooden heritage.

Keywords
Wooden Heritage; Living Conservation; Representation of Ruins; Spirit of Place; Partnership

Reviving and Sustaining Intangible Heritage in Uganda: A Path to Craft Preservation and Economic Resilience

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Abstract

Uganda is home to a rich and diverse range of intangible cultural heritage linked to traditional craftsmanship. Since time immemorial, the ancestors were proud of the craftsmanship that beautified households through making papyrus mats, wooden sandals, clay bowls, clay pots, and wooden bowls, to mention but a few. These traditional crafts played a vital role in community identity, cultural continuity, traditional religious belief systems, and local economic systems not only in Uganda but also across most African societies. However, these integral crafts are under threat from globalization, which can erode local customs and diminish respect for traditional knowledge among younger generations as they rush for modernity.

This paper explores a comprehensive preservation framework that integrates respect for cultural diversity and local knowledge as pivotal elements in the preservation of crafts. Through understanding respect in the context of living heritage, we can redefine conservation practices that honor both past and present cultural expressions. Among the Baganda Tribe of Uganda, there is a local proverb which says that “Emitti Emito Gy’ejigumiza Ekibira”, which translates to “It’s the Young Trees that Make up the Future Forest.” This statement underscores the need to foster respect for intergenerational knowledge transfer and empower youth engagement in traditional craftsmanship.

To safeguard and preserve the endangered crafts of Uganda, we look up to the young generation through the following strategies that include but not limited to: strengthening educational outreach on the production and marketing of the traditional crafts, improving the school curriculum to incorporate traditional crafts making sessions as part of the co-curricular activities, revitalizing intergenerational knowledge and skills transfer from the elders to the young generation, enhancing community participation and youth engagement in traditional craftsmanship, improving market access for crafts, and leveraging modern and digital technologies to promote innovation and visibility. These initiatives not only promote skill transfer but also foster sustainable management practices that respect cultural diversity. In this regard, Uganda’s intangible heritage will remain dynamic and relevant in an increasingly globalized landscape whilst fostering a culture of respect.

Keywords
heritage crafts, youth, globalization,

From Border Divide to Common Cultural Space: the bordering cities Nova Gorica and Gorizia as a Shared Heritage Landscape

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Abstract

This paper examines the bordering cities, Nova Gorica (Slovenia) and Gorizia (Italy), as a shared cultural landscape shaped by historical rupture, adaptation, and renewed cooperation. It views the two neighboring cities as places historically separated by war, as a living heritage space in which memories of division coexist with practices of encounter, exchange, and joint cultural production. Their contemporary development offers a valuable case for discussing respect as an active heritage principle: respect for layered histories, multilingual and multicultural communities, and the different ways residents experience place, belonging, and identity.
The paper explores how border heritage can be interpreted through everyday life, public space, artistic initiatives, and community narratives. Attention is given to local actors, institutions, and civic partnerships shaping cross-border governance and participation. Respect is seen not only as recognition of the past, but also as a basis for future planning through dialogue and shared responsibility.
The case of the towns Nova Gorica/Gorizia highlights the importance of integrating intangible heritage, oral testimony, and local knowledge into conservation and urban development. It shows how cultural programmes can create room for different, even contradicting voices often absent from official narratives, including those shaped by displacement, linguistic hybridity, and changing political realities. As a space marked by twentieth-century trauma and twenty-first-century collaboration, Nova Gorica/Gorizia offers a model for ethical and community-based heritage practice in European border regions.

Keywords
inclusive heritage practice; intangible heritage; community-based governance; border cities; Nova Gorica-Gorizia

Respect for Living Heritage: Conservation Philosophy, Tradition and Change

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Abstract

Modern conservation has been shaped by practice, by theory (our so-called doctrinal texts) and by the philosophy on which the whole discipline is founded. If respect for Living Heritage is to be achieved then this has implications for existing conservation structures at all levels; this paper makes the case that our philosophical foundation, which continues to shape the discipline's processes and outcomes, needs to change.

The Venice Charter, along with ICOMOS which it called into being, is a product of modernity, and thus assumes that the continuity offered by tradition is dead. Paul Philippot, one of the authors of the Venice Charter, speaks for modernity when he describes a rupture with the past from the Industrial Revolution onwards. He describes how 'the development of a historical conscience brought an end to the traditional link with the past', that 'since this rupture, the past has been considered by Western man as a completed development', and that 'this new historical distance has produced the conditions necessary for a more objective, scientific approach to the past' (Philippot 1976, 367).

The Western-centric and scientistic orientation of the Venice Charter, to which Philippot was a key contributor, treats heritage as technical before it is cultural. Such a view is not compatible with Living Heritage, which sees continuity within tradition (Poulios 2014) instead of rupture. This paper will argue that the philosophical hermeneutics of Hans-Georg Gadamer (1989), which insists that understanding is always historically and culturally situated, provides a much more appropriate foundation for Living Heritage than does the positivism that informed the Venice Charter. Where Philippot sees historical consciousness as a rupture between present and past, Gadamer embraces tradition within what he terms the 'fusion of horizons' between present and past; the past is not a completed development, but rather the partner in an active and creative dialogue.

This contrast is expressed in radically different approaches to change. Former ICOMOS President Gustavo Araoz has suggested that modern conservation, because of its focus on material evidence, evolved 'as an increasingly sophisticated effort to prevent form and space from changing' (Araoz 2012, 48; cf. Venice Charter Article 5). By contrast, the narrative approach to conservation (Walter 2020a, 2020b) has developed an understanding of change compatible with Living Heritage. English Parish Churches offer a good illustration of the narrative approach, which sees these buildings not as unalterable works of art, but as the nexus of people and place, an intergenerational and communally-written narrative with further chapters still to be written. They exemplify the core of the Respect theme: that heritage is 'a dynamic narrative interwoven with community identities and traditions'.

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Keywords
Living Heritage; Conservation philosophy; Philosophical hermeneutics; Venice Charter; Narrative approach to conservation

When Nature Gets Angry: "Kudik" and Petrification in Sarawak Folktales

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Abstract

Across Sarawak, the East Malaysian state on the island of Borneo, folktales reflect close relationships between nature, the supernatural world and the human world. Sarawak is a multi-ethnic state with 34 ethnic groups of which 31 are Indigenous. These groups are unique in language, food, traditional practices and dwellings. They also have diverse oral histories and belief systems. Yet one narrative pattern is widely shared. It is the story of petrification. Humans, animals and even longhouses are turned into stones when moral boundaries are violated.

This paper examines the concept of kudik. Kudik refers to sudden bad weather or disaster that occurs as a consequence of wrongful behaviour of the human world. Kudik may appear as strong winds, lightning, thunder or heavy rain. These "events" are not seen as natural accidents but are responses from nature and the supernatural world. The nature and supernatural world have signal that a boundary has been crossed. In many folktales, kudik marks the moment before transformation. It is followed by petrification. Those who act with disrespect toward others, animals or the environment are turned into stone. These stories link human behaviour with environmental response.
The paper argues that these narratives reflect a cosmology in which culture and nature work together within a shared moral system. Culture guides behaviour. Nature responds when balance is broken. In line with the ICOMOS Conference's RESPECT sub-theme, this paper highlights the importance of recognising Indigenous knowledge systems and folktales as integral to understanding cultural landscapes and living heritage.

Keywords
Folktales, cultural landscapes, Intangible cultural heritage, Sarawak, petrification, moral boundaries, Indigenous knowledge

Living Heritage and Mine Closure: Reframing Post-Extractive Landscapes on Indigenous Lands

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Abstract

A significant proportion of minerals critical to the global energy transition—including lithium, rare earth elements, and copper—are located on Indigenous lands. While attention has increasingly focused on the impacts of extraction, far less consideration has been given to mine closure as a critical moment shaping long-term cultural, environmental, and governance outcomes. This paper argues that contemporary mine closure frameworks remain dominated by technical and regulatory logics that inadequately engage with Indigenous perspectives on sustainability, living culture, and post-mining futures.

Drawing on a qualitative, Indigenous-informed research approach, the analysis integrates insights from a national questionnaire of Aboriginal organisations in Australia with theoretical frameworks of intangible cultural heritage (ICH) and cultural landscapes. The findings demonstrate that Indigenous organisations understand sustainability as intergenerational, relational, and grounded in ongoing cultural practice, in contrast to closure models focused on environmental rehabilitation and risk transfer. Closure is experienced not as an endpoint, but as a transition with enduring implications for cultural transmission, access to Country, and governance.

The paper proposes that combining ICH and cultural landscape frameworks offers a practical means of reframing closure at a landscape scale, enabling more integrated consideration of cultural continuity, ecological function, and long-term stewardship. While grounded in the Australian context, the analysis identifies broader patterns relevant to mine closure on Indigenous lands globally, including the marginalisation of living culture, the limits of procedural engagement, and the need for governance models that recognise Indigenous authority.

Keywords
Mine closure, Indigenous Peoples, Cultural landscapes, Intangible cultural heritage, Sustainability, Indigenous governance

Respecting Local Communities through Cultural Mapping: A Case Study of the Historic Urban Area within Hwaseong Fortress

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Abstract

Cultural mapping, which identifies and spatially documents the multiple layers of resources accumulated over long periods in historic urban areas, can play an important role in understanding a city's overall history and sense of place. In particular, as a medium that positively connects heritage and local communities, it can serve as an important methodology for urban heritage conservation by helping to balance conservation and change in historic cities and by providing a reference point for future policy-making. This study examined the potential of cultural mapping through one-on-one in-depth interviews with local communities, focusing on the historic urban area within Hwaseong Fortress in the Republic of Korea. Hwaseong Fortress, inscribed on the UNESCO World Heritage List in 1997, is a historic fortress whose inner urban area has undergone overlapping transformations through ongoing urban regeneration efforts in response to development restrictions, commercial decline, and population loss, as well as through heritage-related restoration projects and the creation of cultural facilities.

Prior to conducting the in-depth interviews, the researcher reviewed local magazines, local tourism-related literature, and local oral history materials to understand the historical and social context of the area. Interviews were then conducted with a total of 70 participants, including long-term residents (30 years or more), newer residents (less than 30 years), local merchants and workers, and visitors who had continuously visited Hwaseong Fortress and accumulated memories and experiences of the place.

The interviews addressed participants' personal lives and memories related to Hwaseong Fortress, the places and sections of the fortress they frequently visited, the main routes and places they would choose when introducing the neighborhood to visitors, and cultural, natural, and intangible resources recognized as significant within the area. The collected data was spatialized to identify commonly recognized meaningful places, which were then analyzed in relation to the memories and experiences associated with them. The study also examined the characteristics and social meanings of resources perceived as important within Hwaseong Fortress through comparisons of preferred resources across groups and analysis of temporal changes.

The findings show that cultural mapping based on one-on-one in-depth interviews is not merely a method for collecting and mapping place-based information, but also a participatory process that enables local communities to reflect on their lives in a historic urban area and their memories of Hwaseong Fortress. In particular, by paying attention to and listening to individuals' lives and place-based experiences, the interviews became opportunities for participants to reflect on the value of heritage and the places in which they live. Through this, the study demonstrates that in-depth interview-based cultural mapping is not only a methodology for revealing the sense of place of a city through the memories and experiences of local communities, but also a participatory, value-based approach that enables them to rediscover the value of heritage.

Keywords
cultural mapping; historic urban landscape; local communities; World Heritage; spatial analysis

Respecting heritage values and practices at a time of global environmental conservation and sustainability agendas: when traditional agricultural practice encounters new initiatives

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Abstract

The role that communities play in protecting, managing, and enhancing cultural heritage is widely recognized in the international context today. The World Heritage Committee has approved the significance of “Communities” and has placed it as the fifth C of the Strategic Objectives of the Convention in 2007. However, in some cases of cultural heritage conservation and management practices, the communities’ approach to heritage management can contradict policies adopted for other purposes at the national and international levels. This research aims to analyze how to respect traditional practices when the government has shifted its focus from cultural heritage conservation to other political agendas. Multiple case studies of agricultural heritage will be compared for the analysis.

Agricultural heritage incorporates multiple attributes: cultural landscapes created by the continuous work of the farmers overtime; intangible aspects of agricultural practices, tools, and methods that have been preserved and maintained over the generations; social, cultural, and economic systems surrounding the agricultural practices; and their impact on other areas such as artwork, literature, policies, and land usage, to name a few. Globalization has affected traditional agriculture over the decades, and the inscription of such heritage practices and landscapes has become a way forward for their protection. For its protection, there are multiple international conventions and programs in place by different international institutions.

However, conflict arises when heritage policies and systems are not included in, or in line with, other policies. In the case of the Lake District of the UK, a vast cultural landscape created by traditional pastoral farming practices is facing difficulties in its maintenance due to the changing farmer population, little economic gain, and policy change to incorporate biodiversity in the heritage area. Bringing back biodiversity in a pastoral landscape signifies restrictions on traditional farming practices and the conversion of the landscape.

In the case of the tea landscape of Uji in Japan, the area is facing issues of rapid depopulation and an aging society, as well as a surge in tourism in areas without enough capacity and a higher demand in matcha (green tea) around the globe. The Japanese government has initiated multiple tourism campaigns over the decades, such as “yokoso Japan” or “cool Japan,” but it has not considered investing in tourism-related infrastructure to accept the increasing number of tourists to Japan. While the intended inscription of Uji tea landscape was a way of protecting traditional tea harvesting landscapes facing a crisis of decreasing farming population, it needs to consider a new challenge of the surge of tourism and demand for the products.

By looking at multiple cases, this paper looks into the issues that arise when the policies of cultural heritage conservation and other initiatives, such as biodiversity and environmental conservation or tourism and economic development, are not in line with one another. How can cultural heritage coexist with other policies that are implemented at the national and international levels?

Keywords
Agricultural heritage, conservation, biodiversity, economic initiatives, tourism

Oral Presentation
Respect
Abstract ID #210

Crafting Cultural Diversity: Artisans and the Making of Living Heritage in George Town World Heritage Site

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Abstract

Within heritage conservation, cultural diversity is widely recognised as a fundamental value, yet it is often understood through the identification of distinct cultural groups and their associated traditions. Less attention has been paid to how diversity is continually produced and sustained through the everyday practices of communities. Drawing on twelve months of ethnographic fieldwork among artisans in George Town World Heritage Site, this research examines how cultural diversity emerges through ordinary craft practice. The findings show that artisans sustain living heritage through inherited practices, while cultural difference enters craft production through everyday interaction. Through ongoing adaptation, artisans generate new variations while maintaining recognisable links to tradition. The research argues that cultural diversity is not simply a condition of co-existence but an ongoing social process. Rather, diversity emerges through the interaction of continuity and difference and is sustained through everyday adaptation. The findings further suggest that intercultural interaction does not necessarily lead to cultural fusion. Instead, cultural traditions frequently incorporate elements originating elsewhere while retaining recognisable identities and historical associations. By shifting attention from cultural categories to everyday practice, the study contributes a process-oriented perspective on cultural diversity within multicultural heritage settings. It argues that respecting living heritage requires recognising the everyday practices through which communities continually sustain, negotiate, and reshape cultural traditions. Such a perspective extends heritage conservation beyond the safeguarding of established traditions towards recognising the dynamic processes through which authenticity, cultural diversity, and community identities are continually maintained in everyday life.

Keywords
cultural diversity, artisans, living heritage, George Town World Heritage Site

Oral Presentation
Respect
Abstract ID #216

Ontological Respect: Isomorphic Integrity and the "Way" of Living Heritage in Wudang Mountain

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Abstract

The ICOMOS GA2026 sub-theme “Respect” invites us to reconsider how we perceive and engage with living heritage. While respect often implies a rational detachment from objects of protection, this paper presents Wudang Mountain—a Daoist sacred mountain for two millennia—as an ancient Chinese way of “Respect as Isomorphic integrity”. It argues that Wudang is not a collection of heritage components, but a sacred living entity where nature, myth, and human interventions are inseparable manifestations of the same underlying logic: the "Way" (Dao).

Drawing on a spectrum of evidence, the paper demonstrates how every heritage element of Wudang—tangible or intangible, movable or immovable, natural or cutltural—contributes to a single evolving belief system. The "Complete Map of Wudang" provides a visual blueprint of this integrity, where architecture, human activity, and natural geography are precisely aligned with the mythological journey of the deity Zhenwu, creating an infinitely rich sacred landscape. This logic of respect was reinforced by Ming imperial edicts of “Bu gai shan xing” (Zero disturbance to the mountain’s natural form), ensuring that even monumental architecture functioned as a "material annotation" to the mountain's innate divinity. This same respect is echoed in the spatial logic of cave temples like Nanyan where artificial structure serves only to highlight the sacred natural space; in the microcosmic symbolism of the gilded incense burner allowing the sacred landscape be carried and replicated across time and space; and in the intangible rhythms of Daoist cultivation, be it herb gathering, rituals, music or martial arts. In this system, there is no distinction between different forms of existence; all are co-growing in the same sacred evolution.

Therefore, Wudang Mountain expands and enriches the discourse on “Living Heritage” and “Cultural Landscape” by introducing the principle of Isomorphism. Beyond the symbiosis of man and nature, it offers a philosophical shift from the “truth of being” (the site as a categorized often fragmented collection of heritage components) toward the “art of becoming” (the site as a continuous unified flow of Dao, the life force of the sacred whole).

In the Wudang paradigm, "Respect" is not a passive boundary of protection, but an active alignment with the rhythm of life. By recognizing that every part—tangible or intangible, natural or cultural—is an isomorphic reflection of the whole, we achieve Harmony in Place. Heritage conservation here becomes the art of safeguarding the isomorphic integrity of life’s internal logic, ensuring that the mountain persists not as a static collection of the past, but as a divine entity that retains its ontological integrity through continuous becoming within the Way.

Keywords
World Heritage, Living Heritage, Wudang Mountain, Isomorphic Integrity, Daoist Sacred Mountain, Cultural Landscape, Ontological Respect

Oral Presentation
Respect
Abstract ID #217

Reconstructing Memory: Heritage Documentation and Post-Earthquake Recovery of the Historic Hatay State Assembly Building

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Abstract

The Historic Hatay State Assembly Building, severely damaged during the February 6 and 20, 2023 earthquakes, has been reconstructed through a comprehensive, science-based conservation process integrating documentation, debris management, and architectural restoration. Originally designed by Leon Benjuda in 1935 as a cinema building using the Hennebique reinforced concrete system and completed in 1936, the building represents an early example of modern architecture in Antakya, reflecting the integration of structural innovation and architectural form. Beyond its architectural significance, the building holds profound historical value as the site of the first meeting of the Hatay State National Assembly on September 2, 1938.

In this respect, the building has come to the fore as one of the symbolic places of Hatay's accession process to the Republic of Türkiye, and this has made the building not just an architectural work but a place of political and cultural representation. In this context, the building has historical and symbolic value for both Hatay and Türkiye, as it is the place where the first meeting of the National Assembly of the State of Hatay was held and the decision to join the Republic of Türkiye was taken in this process.

The building, which was privately owned until 2019, was used as a cinema for many years, then as a café and event venue; in this process, it was exposed to inappropriate interventions, changes, additions, and alterations that were not suitable for its original structure. After its expropriation by the Hatay Governorship in 2019, it regained the identity of "Hatay Assembly Building" with the systematically documentation and restoration work carried out.
After the earthquakes, reconstruction efforts adopted a “cultural debris management” approach, emphasizing both material preservation and the safeguarding of information value. All structural and architectural elements recovered from the debris were systematically separated, documented, catalogued, and digitized. This process was complemented by archival research, historical documentation, and previous restoration records, forming a robust and multilayered data set.
Based on detailed analyses, tailored intervention strategies were developed for each building component. The reconstruction design incorporated all identifiable historical layers, supported by extensive technical documentation, including hundreds of detailed application drawings. A dynamic, feedback-based methodology ensured continuous alignment between project design and on-site implementation through regular inspections and adjustments.
A key principle of the reconstruction was the maximum reuse of original materials. Missing or damaged elements were carefully completed using techniques and materials compatible with the original construction, ensuring both structural integrity and authenticity. This meticulous approach enabled the building’s recovery not only as a physical structure but also as a carrier of historical, cultural, and symbolic meaning.
As one of the first reconstructed landmarks in post-earthquake Hatay, the project plays a critical role in reactivating collective memory and reestablishing urban identity in Antakya. This study highlights the essential role of advanced documentation and scientific research in post-disaster heritage reconstruction. It demonstrates how pre-existing knowledge, combined with systematic post-disaster analysis, can support a layered, evidence-based reconstruction process that preserves both the tangible and intangible values of living heritage.

Keywords
Post-disaster reconstruction; cultural heritage conservation; documentation; cultural debris management; collective memory

Reconstructing Living Heritage Systems: Lessons for Heritage Management Planning from Post-Earthquake Khokana, Nepal

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Abstract

Post-disaster reconstruction of historic settlements presents a central challenge for heritage management planning: how to reconcile physical recovery with the continuity of community life and cultural practice. While conventional planning frameworks often emphasize the restoration of monuments or townscapes, they tend to under-address governance structures and commons, particularly ritual and communal resources such as temples, pati (communal rest pavilions), and shared oil mills that sustain historic settlements as living heritage.

This paper draws on lessons from post-earthquake reconstruction in Khokana, a historic Newar village in the Kathmandu Valley, listed on Nepal's World Heritage Tentative List, after the 2015 Gorkha earthquake. Although many earthquake-damaged private houses in Khokana were reconstructed using reinforced concrete, continuity in everyday life, ritual practices, and the collective atmosphere of the settlement has been largely maintained. This apparent paradox provides an opportunity to reconsider prevailing assumptions in heritage management planning.

Focusing on commons, the paper examines how their reconstruction was guided by community-based governance structures. These commons functioned not only as physical facilities but also as organizational and symbolic anchors that enabled the resumption of festivals, rituals, and everyday social interactions. The restoration of tangible commons thus created the conditions for the recovery of intangible cultural heritage, including collective memory, social relations, and place-based practices.

Based on the author's previous research outcomes, this study consolidates and reinterprets key lessons in order to inform future approaches to heritage management planning systems. By framing historic settlements as living heritage systems sustained through commons and community-based governance, it contributes a planning-oriented perspective that bridges empirical reconstruction experiences with forward-looking heritage management strategies. It highlights three interrelated challenges and insights: first, the importance of recognizing commons as critical planning units within historic settlements; second, the role of locally embedded institutions in mediating between administrative systems and community values during reconstruction; and third, the need to integrate tangible and intangible dimensions within post-disaster planning frameworks.

By reframing historic settlements as living heritage systems—assemblages of material structures, social practices, and governance arrangements—this study suggests a potential new direction for heritage management planning. The lessons from Khokana provide a culturally grounded perspective for sites facing similar post-disaster challenges, emphasizing governance, commons, and continuity of everyday life.

Keywords
Living Heritage Systems; Commons; Heritage Management Planning; Post-Disaster Reconstruction; Community-Based Governance

Oral Presentation
Respect
Abstract ID #256

The Neglected Living Heritage: A Study on the Recognition and Preservation of the Vernacular Building Language

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Abstract
The ICOMOS 2024 Charter elevates intangible cultural heritage, such as building craftsmanship, to equal footing with tangible heritage. However, the preservation of building craftsmanship is challenging: its practice-based nature hinders full interpretation, calling for attention to the knowledge carriers that make such practices intelligible. This study addresses this by focusing on “vernacular building language” —the living heritage that embodies craftsmanship—revealing its overlooked value, and advocating for its inclusion in conservation framework.

The vernacular building language is a living heritage passed down and developed by local craftsmen over generations. It is conveyed through local dialects and encompasses building terminology, symbols, mnemonic phrases and rituals, whilst continuing to evolve. While CIAV has long focused on documenting built forms and construction techniques, this study shifts attention to the linguistic medium through which building knowledge is transmitted—the vernacular building language—revealing the cognitive foundations and internal logic of these practices, and explaining how building activities take root in local contexts. It falls within the intersection of “oral traditions” and “traditional craftsmanship” as defined by the 2003 Convention, serving as a link between the craftsmen’s oral tradition and the tangible heritage they have built.

Methods include preliminary surveys, semi-structured interviews, on-site documentation, and thematic identification of terminology—with analysis following a grounded framework to synthesize scattered oral narratives into a coherent knowledge system, drawing on architecture, linguistics, and anthropology. Taking the vernacular building language of Sichuan, China, as a case study, this research reveals multiple values:

(1) Cultural value: It embodies the local knowledge system, encapsulating craftsmen’s experiential understanding of materials, structures and space.
(2) Practical value: It serves as a “living code” for interpreting most of the world’s architectural heritage, providing direct guidance for conservation.
(3) Social value: It embodies local culture—beliefs, customs and taboos—and constitutes the community’s shared memory and emotions.

Although UNESCO has inscribed several intangible cultural heritage items related to building craftsmanship, the closely associated “vernacular building language” has not received adequate attention. The root cause is the lack of systematic justification of its heritage value, which has left it in a conservation blind spot without institutional support.

Consequently, this study recommends incorporating the vernacular building language into the “tangible-intangible” conservation framework advocated by recent charters. This would preserve a richer, more diverse and marginalized intangible living heritage, while promoting the authenticity of tangible heritage. In doing so, the study responds to the TSP's call for “Learning from Traditional Knowledge” by documenting and theorizing the knowledge system embedded in vernacular building language—an essential foundation for resilience-oriented research. More broadly, the conceptual framework offers a transferable approach for identifying and safeguarding oral knowledge systems in other types of living heritage that depend on tacit, practice-based transmission.

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Keywords
Vernacular Building Language; Living Heritage; Tangible-Intangible Synergy; Traditional Architecture; Dialect

Everyday Care, Living Heritage: A Preventive Conservation Cycle for the Waller House

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Abstract

Living heritage places are sustained as much by continuous acts of everyday care as by major conservation interventions, yet these everyday acts remain largely unaccounted for in conservation discourse. Many heritage properties, particularly small-scale or self-funded sites, are overseen by volunteers, property managers, and private owners with limited access to funding, documentation, and specialist expertise, where maintenance is frequently reactive rather than planned. A persistent assumption compounds this challenge: that heritage care is inherently costly, requiring specialist intervention. Preventive conservation frameworks, though well established, often assume a level of professional inspection capacity and institutional support that volunteer-managed sites cannot reliably draw on.

This study reflects on a volunteer-led initiative undertaken with the National Trust of Australia (Victoria) at the Waller House in Ivanhoe, Melbourne, a State significant Arts and Crafts residence. Understood as the continuous stewardship of heritage places through routine observation, documentation, and small-scale maintenance embedded in regular site visits, “everyday care” is the central concern of this work. Rather than presenting a completed conservation project, it shares a developing practice engaging directly with the constraints of real stewardship conditions, particularly where professional expertise, institutional documentation, and sustained funding for ongoing maintenance cannot be assumed. Central to this approach is the recognition that everyday custodians can benefit from accessible grounding in basic conservation principles, and that making this knowledge legible for non-specialists is a necessary condition for preventive care to be more widely adopted.

Using the Waller House as a pilot case, the project develops a structured condition monitoring approach articulated as a four-step cycle: Notice, Record, Read, and Tend. Custodians notice environmental risks and material changes through routine observation, record them using simplified formats, read them comparatively across inspection cycles to detect emerging patterns, and tend to issues through small, incremental responses. The cycle is intended to be intuitive enough for non-specialist custodians to follow while remaining rigorous enough to support continuity of care over time. By enabling early detection and timely action, the cycle explores how ongoing care may reduce reliance on urgent, large-scale interventions, and with it the assumption that heritage custodianship requires costly specialist expertise.

Grounded in the values-based philosophy of the Australia ICOMOS Burra Charter and informed by living heritage discourse, the work reframes maintenance as an ethical and relational practice of ongoing care rather than isolated repair interventions, enabling early identification of issues such as water ingress, pest activity, or material deterioration before they require more invasive treatment.

By sharing this practice, the study contributes to discussions on living heritage by demonstrating how sustained, low-intensity engagement can support continuity of care at small-scale sites. It suggests that condition monitoring approaches, when adapted to everyday use, may help bridge the gap between professional conservation frameworks and the practical realities of custodianship where the specialist documentary infrastructure those frameworks assume is absent. In doing so, it argues that respect in heritage conservation extends beyond safeguarding historic fabric: it includes recognising the practices, capacities, and commitments of those who quietly sustain heritage places over time.

Keywords
Everyday Care; Preventive Conservation; Living Heritage; Volunteer Custodianship; Condition Monitoring; Burra Charter

Reframing Living Heritage through Architectural Education: Community Engagement in Supporting the Gazettement of the Sungai Buloh Leprosarium

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Abstract

The National Leprosy Control Center (NLCC), historically known as the Sungai Buloh Leprosarium, is a rare living heritage landscape where architectural, medical, and socio-cultural narratives remain embedded within an active community. The site is currently included on Malaysia's UNESCO World Heritage Tentative List. Despite its recognised significance, the process of gazetting the site under Malaysia's National Heritage framework (PKKN) and advancing toward World Heritage inscription is constrained by fragmented documentation, limited articulation of intangible heritage, and insufficient inclusion of community voices and lived experiences shaped by stigma and marginalisation. This paper examines how architectural education can contribute to addressing these gaps through a community-engaged, inquiry-based approach that prioritises ethical engagement and cultural sensitivity. Using a qualitative case study, undergraduate architecture students engaged directly with NLCC residents through interviews, observation, and visual documentation, capturing lived experiences, spatial practices, and personal narratives often absent from formal heritage records. The findings indicate that such engagement not only enhances students' understanding of architectural history but also produces grounded socio-cultural documentation that supports heritage justification processes, particularly in articulating intangible values, continuity, and lived authenticity. Importantly, the approach enables the recognition and respectful representation of community knowledge, ensuring that marginalised voices are meaningfully integrated into heritage interpretation while strengthening community participation in documenting and interpreting living heritage. By positioning students as intermediaries between community knowledge and heritage documentation, the study highlights the potential of pedagogical approaches to bridge gaps between policy, documentation, and lived reality through collaboration between communities and academia, without requiring extensive additional resources.The paper argues that embedding respect for community narratives within heritage processes is essential for inclusive and resilient conservation, enhancing heritage understanding while fostering collaborative approaches to safeguarding living heritage. It offers a practical and transferable model to support the gazettement and long-term safeguarding of complex living heritage sites. This approach has broader implications for heritage sites facing similar challenges in documenting intangible values and integrating community voices within formal conservation frameworks, particularly in resource-constrained heritage contexts.

Keywords
Living Heritage ,Community Engagement, Heritage Gazettement , Intangible Cultural Heritage , Architectural Education

Oral Presentation
Respect
Abstract ID #281

Cultural System Vulnerability Assessment and Resilience Enhancement of Living Historic Cities: A Case Study of the Old Town of Lijiang form the HUL Perspective

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Abstract

Against the dual background of rapid global urbanization and intensive tourism expansion, sustained anthropogenic disturbances driven by mass tourism have emerged as a prominent chronic risk facing living historic cities. Represented by the Old Town of Lijiang, such cities are confronted with risks including excessive tourism commercialization, continuous out-migration of indigenous residents, and weakened living heritage inheritance. The inherent stability of the heritage cultural system is steadily eroded, exerting persistent impacts on the authenticity and integrity of living heritage. There is an urgent need to establish adaptive governance and resilience enhancement pathways compatible with the dynamic nature of such risks.

The Historic Urban Landscape (HUL) approach, with its emphasis on stratification, dynamism and livingness, provides theoretical guidance for the integrated conservation of living heritage. Vulnerability assessment serves as a critical tool for measuring a system's ability to withstand risk disturbances and underpinning risk response and adaptive restoration. Existing vulnerability research in heritage studies has largely focused on natural hazards and physical damage, while lacking systematic consideration of cultural system evolution, community agency and living heritage restoration under anthropogenic disturbances. Furthermore, a quantitative research paradigm that integrates the HUL approach with vulnerability assessment remains underdeveloped, and can hardly address the needs of risk governance and resilient development in living historic cities.

Accordingly, this study conceptualizes historic cities as organic entities nested with physical spaces, cultural connotations and social life. Building on the Exposure-Sensitivity-Adaptive Capacity (E-S-A) model, it constructs a cultural system vulnerability assessment framework tailored for living historic cities, with key indicators including tourism pressure, cultural context, community vitality and inheritance mechanisms. Taking the Old Town of Lijiang as a representative case, this study performs quantitative assessment and spatial visualization to produce a four-level spatial distribution map of cultural system vulnerability, and unpacks the spatial differentiation pattern, driving mechanisms and governance pathways of cultural system vulnerability under tourism disturbance.

The findings reveal that highly vulnerable zones are concentrated in core heritage areas. Excessive penetration of tourism capital and the decline of endogenous community vitality are identified as the key driving factors exacerbating system vulnerability. Based on the results, targeted resilience strategies are proposed across differentiated risk levels: strict conservation and risk containment for high-vulnerability zones; community-led functional restoration and living heritage revitalization for relatively high-vulnerability zones; and adaptive governance and sustainable resilience cultivation for medium and low-vulnerability zones. These outcomes can be applied to prioritize conservation actions, formulate risk mitigation schemes, and provide data support and decision-making basis for resilience governance and risk-adaptive management of living historic cities.

This study extends the empirical application of the HUL approach in the quantitative assessment of cultural risks. By identifying the spatial pattern and formation mechanism of cultural system vulnerability, it establishes a technical pathway from risk diagnosis to resilience enhancement for living historic cities, and advances the transformation of heritage conservation from passive risk response to proactive adaptive governance. It delivers replicable and referable practical references for chronic risk prevention and sustainable resilience conservation of similar living historic cities worldwide.

Keywords
Cultural System Vulnerability Assessment; Historic Urban Landscape (HUL); Living Historic City; Living Heritage; Resilience Enhancement

Resettling the Colonial Archive: The Uses of Historical Photography in the Rediscovery of New Village History and Heritage in West Malaysia

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Abstract

A critical literature on the ethics of the 'colonial photographic archive', and the uses of photography produced under colonialism today, has emerged in academia in the last decade. Some of this work has emphasised the inherent inequities in photography produced under the context of colonial control and has taken issue with the 'uncritical' digitisation and use of historical photographs (e.g., Odumosu 2020; Gibson 2024). For some theorists, the very practice of reproducing colonial photographs is interpreted as an exercise in re-creating colonial power dynamics or past traumas (e.g., Azoulay 2019); for others, the creation of 'anarchives' and other models provide templates for the 'decolonisation' of photographic collections (e.g., Zaayman 2026).

Nonetheless, a growing number of photographic heritage projects are now exploring the ways in which communities that were themselves subject to the 'colonial lens' are using the colonial photographic archive to amplify previously marginalised voices and document local histories and traditions (e.g., Lydon 2019). Such work has highlighted the agency of local communities themselves in using and interpreting colonial photographic collections on their own terms, and in ways which sometimes challenge 'decolonial' theory.

The 'Resettling the Colonial Lens' Project (AHRC; Grant ID AH/Z507349/1) builds on this emerging scholarship by exploring the collection and re-use of 'official' photographs from the late-colonial era in Malaysia by local communities today. The project focuses specifically on the experience and legacies of resettlement – the 1950s scheme under which hundreds of thousands of rural people were forcibly resettled into New Villages by the colonial state in order to disrupt support for communist insurgents during the Malayan Emergency (1948–1960). As a medium, photography was tightly controlled by the colonial authorities during resettlement, meaning that the only visual accounts of this seminal experience to which local communities have access today are, in many cases, photographs held in official archives.

As this paper will demonstrate, however, a new generation of activists, scholars, curators and community leaders in Malaysia's New Villages are seeking to empower their own communities to record and understand New Village history. Photography and photographic heritage are emerging as an important part of such efforts. This includes the creative collection, use and reproduction of colonial photography in museum exhibits, artistic displays, conservation projects, publications, etc. Rather than dwelling on the colonial power structures at play in the 'colonial archive', such actors are mining this very archive to fill the gaps in their own local histories. In so doing, they are demonstrating agency on the part of local communities, and are noting the practical limits of theoretical debates around the 'decolonisation' of historical photography.

Keywords
Malaysia, New Villages, photographic heritage, colonialism

Oral Presentation
Respect
Abstract ID #331

Reconstructing Shared Built Heritage with Respect: Reconnecting Dispersed Archives and On-Site Surveys in the Paul Veysseyre – Hui Bon Hoa Collaboration

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Abstract

Colonial-era architecture in Vietnam represents a distinctive form of Shared Built Heritage shaped through sustained interactions among French architects, Chinese Vietnamese (Hoa) commercial elites, and Vietnamese craftsmen and urban communities. These buildings emerged not from a single cultural lineage but from complex, interwoven contributions that reflect the social, economic, and technological dynamics of the late colonial period. Yet such multilayered histories have often been simplified or marginalized in both academic scholarship and public heritage discourse. The collaboration between French architect Paul Veysseyre and Hoa entrepreneur Hui Bon Hoa exemplifies this issue, as their influential works in Saigon and Dalat remain insufficiently understood. This study reassesses their collaboration by integrating two bodies of evidence that have long remained institutionally and geographically separated. The first consists of more than 1,260 newly accessible, unpublished architectural documents preserved at the Centre d'Archives d'Architecture Contemporaine in France, including drawings, correspondence, structural details, and project records. The second comprises on-site condition surveys conducted in Ho Chi Minh City in early 2026, documenting surviving structures as well as buildings recently altered or demolished. Bringing these materials into dialogue enables a more comprehensive reconstruction of the architectural, technical, and social dimensions of the Veysseyre–Hui Bon Hoa projects.

The combined analysis demonstrates that French design principles, Art Deco aesthetics, and the introduction of reinforced-concrete construction intersected with Hoa financial networks and Vietnamese technical expertise in ways that challenge conventional Eurocentric interpretations. Reinforced concrete, in particular, played a pivotal role in enabling new architectural forms and construction practices in Saigon and Dalat. Detailed examination of drawing types, annotations, and draftspersons' signatures reveals that Veysseyre's design organization operated as a collaborative system rather than a unilateral European enterprise. Most notably, the discovery of structural documents from Brossard et Mopin, a major construction firm active across French Indochina and China at the time, reveals the complex execution of these projects. Furthermore, the presence of Vietnamese technicians' signatures alongside French names on the drawings demonstrates that local engineers were directly involved in structural detailing, material adaptation, and site-level problem solving. This finding underscores the co-produced nature of Vietnam's colonial-era built environment and highlights the need to reassess the cultural and technical actors whose contributions have been historically overlooked.

The research also highlights the urgency of documentation. Several early villas associated with the Hui Bon Hoa family have recently been demolished, and others face imminent threats, often before their historical and architectural value can be formally assessed. The asymmetrical preservation of primary records, which are largely held in French institutions, further complicates local heritage recognition and reflects broader colonial legacies in archival access, ownership, and cultural valuation.

By foregrounding these structural imbalances and reconstructing the shared yet unevenly remembered histories behind these buildings, this study directly engages with the GA2026 theme of RESPECT. Moreover, the integrated archival and fieldwork methodology presented here provides a foundation for future Japan–France–Vietnam collaborative research and educational initiatives, offering a model for more inclusive, contextually grounded, and culturally respectful approaches to the conservation of Vietnam's Shared Built Heritage.

Keywords
French Indochina, Vietnam, Colonial-era architecture, Villa, Art Deco, Reinforced-concrete construction

The Ethics of Respect: Reconstructing Plural Narratives of Railway Heritage through a Heritage-as-Inheritance Perspective — A Case Study of Hengdaohezi Town, China

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Abstract

The notion of “Respect” in heritage discourse emphasizes an ethical principle in living heritage conservation that centers on cultural inclusiveness, plural heritage values, and the voices of local communities. In the conservation of Chinese Eastern Railway heritage, attention has often been directed toward architectural fabric, historical imagery, and aesthetic value, while the everyday practices through which local residents inherit, use, and reinterpret heritage have received comparatively limited attention. Taking Hengdaohezi, a century-old railway heritage town in Northeast China, as a case study, this paper develops a heritage-as-inheritance perspective to examine the living continuity of railway heritage through residents’ daily life, intergenerational transmission, and informal spatial practices.

Based on long-term conservation practice in Hengdaohezi, the paper first analyzes the limitations of object-centered heritage narratives that privilege physical form over lived experience. It then reveals how local residents, including descendants of railway and forestry workers, continuously reshape the meanings and values of railway heritage through ordinary practices such as dwelling, neighborhood interaction, seasonal use of space, and community memory. Building on this analysis, the paper discusses the planning ethics of “restrained planning”, which respects residents’ daily rights and living continuity rather than pursuing an idealized restoration of historical appearance. By reconstructing railway heritage as both material fabric and inherited everyday practice, this study contributes a Chinese case to the international discussion on people-centered living heritage conservation. It argues that genuine respect in heritage practice lies not only in protecting historic buildings, but also in recognizing local communities as active subjects of heritage inheritance, interpretation, and future-making.

Keywords
Respect; living heritage; railway heritage; heritage-as-inheritance; restrained planning; plural narratives; Hengdaohezi

Listening to the Unspoken: Livelihoods, Ethics, and Respect in Xinping Fortress

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Abstract

Inscribed as a UNESCO World Heritage site in 1987, the Great Wall of China is widely recognized as a defence system. However, its fortresses functioned as unique settlements, endowing the Wall with profound social and cultural value. Today, amidst rapid urbanization and socio-economic transformations, the preservation of these fortresses—along with their historically textured civic life—faces significant challenges. Local communities residing within them are increasingly marginalized, grappling with severe developmental hardships. For these residents, sustaining their livelihood remains the absolute foremost priority, a reality that conservation agendas often overlook or lack the capacity to address.

Drawing upon the ongoing project on Great Wall fortresses conducted by ICOMOS China, this paper deploys Michael Burawoy's Extended Case Method (ECM) to delve into a series of field interviews and ethnography from Xinping Fortress in Datong, Shanxi Province. By analyzing not only the explicit narratives but also the "unspoken words"—the implicit concerns of the interviewees—the research uncovers the authentic needs of the community. Furthermore, the paper confronts the ethical complexities inherent in such fieldwork. Specifically, the paper examines how researchers, driven by the objective of data collection, may inadvertently instil "false hope" in residents who seek assistance beyond the scope of heritage protection. This creates an ethical tension between the researcher's academic goals and the community's expectations for tangible life improvements.
The study offers a reflexive analysis that "respect" in such heritage practice requires a profound ethical commitment to the community. It demands that researchers and policymakers step back to critically evaluate their own impact, ensuring that the development of conservation policies actively listens to and amplifies these local voices. Ultimately, the paper proposes that heritage conservation should not be an end in itself, but a strategic means to empower communities and facilitate sustainable livelihood improvements. Only by aligning conservation objectives with the lived realities of the residents can we ensure that the Great Wall remains a living heritage, sustained by the very people who embody its continuity.

Keywords
Great Wall Fortresses; Respect; Livelihoods; Ethics

Oral Presentation
Respect
Abstract ID #409

Kinmen's "Patriotic General Temples": Heritage Composition and Contemporary Conservation Challenges of a Cold War Living Heritage Intertwined with the War Machine and Civil Society

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Abstract

Located off the southeastern coast of China, Kinmen served as a frontline during the Cold War and today retains a substantial amount of military heritage with exceptional historical significance. Among these, a series of folk shrines known as "Patriotic General Temples (*Aiguo Jiangjun Miao*, 愛國將軍廟)" constitutes a unique heritage typology distinct from conventional military installations. Established by Kinmen's local society through the deification of fallen soldiers from the Cold War, these temples integrate architectural spatial construction, visual cultural expression, and folk religious rituals, forming a distinctive heritage paradigm that possesses both material and spiritual dimensions. Furthermore, the temples frequently enshrine unique statues of deities clad in modern military uniforms, which not only reflects the local translation of war memory but also embodies how military experiences have been incorporated into local belief systems.

However, the existence of the "Patriotic General Temples" has, in fact, transcended mere military commemoration. Through ongoing worship activities, local roadside rituals (*lu-ji*, 路祭), and the daily religious practices of residents, the once-feared wandering souls of war have been institutionally transformed into local tutelary deities safeguarding the settlements, thereby becoming crucial vectors for the perpetuation of Cold War memory. Compared to other regions of Cold War conflict (such as Vietnam), which largely placate the “Ghost of War” through intangible rituals, Kinmen concretely embeds the victims of modern warfare into the physical spaces of local vernacular beliefs through architectural construction and the sculpting of deities. Moreover, under the strict social control of the frontline area during the Cold War, these practices gained the recognition and cooperation of the state authority, forming a unique nexus where military governance and civil society interpenetrated.

Therefore, as cultural heritage, the "Patriotic General Temples" involve more than just architectural preservation; they should be understood as a form of Cold War "Living Heritage" that combines tangible spaces, religious practices, and local memory. Their value resides not only in the temple architecture and the statues themselves but is further manifested in the continuous perpetuation of local identity, ritual behaviors, and social relations. Confronted with contemporary development pressures, demographic shifts, and the threat of collective memory rupture, this study attempts to break through the existing paradigms of preserving traditional military installations (e.g., bunkers and tunnels). It emphasizes the necessity of reconnecting temple architecture and sculptural preservation with local religious practices, conceptualizing a sustainable governance mechanism from the perspective of holistic spatial contexts and the continuation of social relations. Ultimately, it provides a localized Asian case study of Cold War heritage preservation that demonstrates both material and intangible resilience.

Keywords
Cold War, Living Heritage, Spatial Politics, Ghost of War, Kinmen

Deities or Disasters? A Study on the Revitalization of Abandoned Ainu Villages and Human-Bear Conflict Governance from the Perspective of Biocultural Diversity Theory

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Abstract

【Deities or Disasters? How the Ainu Mountain Deity Belief Empowers Human-Bear Conflict Governance】

Biocultural Diversity Theory provides a governance perspective for addressing the decline of regional culture and the intensification of human-wildlife conflicts driven by urban expansion. Digital technologies can be applied to identify anchor points of regional human-wildlife conflicts, while the integration of Traditional Ecological Knowledge further delivers a strategic framework for regional heritage empowerment and human-wildlife conflict governance.

Taking bear disasters in human-bear conflicts, bear culling operations, and bear deities in the Ainu mountain deity belief in Hokkaido as its research background, this study explores how to identify the anchor points of human-bear conflicts through the Biocultural Diversity Theory and digital technologies, and how to leverage these anchor points to construct a collaborative system for the living inheritance of indigenous heritage and the governance of human-bear symbiosis.

【Disasters within Deities? Exploring the Abandoned Village Anchor Points of Human-Bear Conflicts Through Biocultural Theory Combined with Digital Technology】

Based on the Biocultural Diversity Theory, this study adopts the Spatial Coupling Degree Model to identify the core anchor points of human-bear conflicts through the following two methods:

1. Multi-source GIS Overlay Comparison: To quantify the spatial coupling relationship among “cultural abandonment, bear activity change and conflict risk”, and lock in the spatial units with the highest coupling degree.
2. Brown Bear Biological Path and Habitat Simulation: To simulate the core activity paths of brown bears using the MaxEnt Model and the Minimum Cumulative Resistance Model, and verify the impact of the aforementioned spatial units on bear activities.

Through empirical analysis, this study draws a key conclusion: abandoned Ainu villages are the critical spatial anchor points of the current human-bear conflicts in Hokkaido.

【Safeguarding Deities, Eliminating Disasters: Biocultural Rewilding of Abandoned Villages in Bear Habitats】

Through biocultural rewilding strategy, near-nature abandoned Ainu villages are transformed into wild habitats suitable for brown bears. While restoring the structure of the ecosystem, the living inheritance of indigenous cultural heritage is embedded into the practice, so as to build a cultural connection between brown bears and the Ainu peoples.

【Isolating Disasters, Nurturing Deities: Vitalization of Cultural Heritage in Abandoned Villages in Human Settlement】

Guided by the Traditional Ecological Knowledge, this study implements community-based inheritance of indigenous living heritage, restores traditional buildings and public spaces in the villages, and strengthens the human-bear monitoring system and emergency response system. These measures can reconstruct residents' cultural cognition of native species, dispel their fear and antagonistic sentiment towards wild animals. Meanwhile, it realizes cultural feedback and provides economic support for the overall project.

【Deities Are Not Disasters: Conclusions】

Grounded in the Biocultural Diversity Theory, this study combines the Biocultural Diversity Theory with digital technologies to explore the anchor points of human-bear conflicts, and formulates transformation strategies for near-nature and near-settlement abandoned villages. This study expands the application boundary of the Biocultural Diversity Theory in indigenous heritage conservation and regional ecological conflict governance, and provides a replicable biocultural collaborative governance paradigm.

Keywords
Biocultural Diversity Theory, Cutural Empowerment, Traditional Ecological Knowledge, Ainu Living Heritage, Human-Bear Conflict Governance

Respecting the Invisible: Sensory Awareness and Pedagogical Practice of Micro-Heritage

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Abstract
This research addresses the crisis in contemporary heritage conservation, which often prioritizes visual spectacle while neglecting "Micro-heritage"—small-scale, mundane structures embedded in daily life. This study advocates for a pedagogical shift to reclaim the cultural status of these everyday objects. Focusing on the Gatehousesand Bo-Gong Shrines (a localized Hakka deity representing the spirits of land, hydrology, and plant life) in the Pingtung Hakka settlements of Chinese Taipei, the research establishes a dual-track empirical framework based on the Phenomenology of Place and Typological Analysis:

1. Typological and Semiotic Decoding of Power: Students are guided to discern the variations among gatehouses in coastal, plain, and mountainous regions across three dimensions:
    - Settlement Character and Industrial Translation: Investigating how gatehouse aesthetics reflect agrarian or maritime trade backgrounds, or how mountainous settlements utilized watchtowers and apotropaic objects to manifest historical defense requirements and anxieties.
    - Layered Defensive Architectures: Analyzing the construction logic of thorn bamboo barriers, trenches, and two-story watchtowers to reconstruct ancestral survival wisdom during ethnic conflicts.
    - Decoding Semiotics of Power: Analyzing the specific terminology on Qing Dynasty imperial plaques (e.g., variations of the title "Bao-Zhong"), decoding the "divide and rule" strategies hidden within the imperial reward system.
2. Embodiment and Environmental Monitoring through Phenomenology of Place: For the Bo-Gong shrines, often marginalized due to their humble forms, the study proposes "Re-identification" and "Embodied Observation":
    - Re-identification of Typology: Clarifying its lineage as a continuation of the ancient "She-Ji"—a 2,000-year-old state-and-community sacrificial system rooted in agrarian civilization that deifies the land to ensure ecological harmony—thereby redressing its social stigma.
    - Sensory Engagement and Scientific Translation: Instructing students to adopt a "kneeling" posture to sense soil temperature and moisture, and to observe micro-variations in plant life and stone markers. This process reinterprets the shrine as a "natural indicator" with scientific significance, linking its location to geographical nodes like irrigation water-gates.

Conclusion: Through pedagogical intervention, students transform "familiar strangers" into meaningful "Places". The respect for micro-heritage lies in the ongoing phenomenological dialogue between the dweller and the site, preventing these structures from becoming "frozen existences" within a museum context.

Keywords
Micro-heritage, Bo-Gong Shrines, Hakka Gatehouses, Phenomenology of Place, Sensory Pedagogy.

Rethinking Community–Heritage Relationships through Respect: Adaptive Pathways and the Formation of a Symbiotic Model at the Wu Liang and Wu Zhen Tombs within the Ming Xiaoling World Heritage Site

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Abstract

The tombs of Wu Liang and Wu Zhen, as subsidiary components of the World Heritage property Ming Xiaoling Mausoleum and the Tombs of Ming Merit Officials, have been gradually incorporated into a contemporary residential compound through urban development. This process has produced a rare *community-embedded heritage* spatial condition in China. It differs from the conventional enclosed management model, such as that of the Xu Da Tomb. Instead, it reflects *a complex coexistence between heritage space and everyday life.* This case provides a concrete context for rethinking *respect* in heritage conservation.

Based on fieldwork, spatial analysis, policy review, and in-depth interviews, this study addresses three related questions. First, how is the *symbiotic structure* between community and heritage formed and maintained? Second, can *low-cost preventive conservation* be achieved through everyday community practices under limited resources? Third, what are the institutional implications of this model?

The analysis is developed from both *diachronic* and *synchronic* perspectives. Diachronically, the study traces the evolution of the site and argues that the current flexible management approach—*bounded but not enclosed, accessible yet regulated*—is not the result of top-down planning. Rather, it emerges from continuous negotiation between the public nature of heritage and the private character of residential space. Synchronically, the study examines spatial sequences and everyday life scenes. It reveals the site's multiple social identities as *living heritage*. The cemetery has become part of daily life, where dense and vibrant activities transform traditional taboos surrounding death into an aesthetic experience of historical depth.

At the level of management practice, the study identifies a *preventive conservation mechanism* involving non-professional actors. Property management staff and residents contribute through routine cleaning and inspection. This forms a pattern of *low intervention and high frequency* maintenance. Combined with periodic professional intervention, this approach ensures the safety of the heritage while activating local community capacity. It offers a low-cost and sustainable complement to conventional conservation strategies and suggests a *community-centered* approach to resilient heritage management.

Within the framework of *RESPECT,* this paper argues that respecting heritage goes beyond preserving material authenticity. It requires acknowledging diverse values, uses, and stakeholders. The case demonstrates that heritage management should not rely on a single enclosed model. Instead, it should respond to specific spatial and social contexts and seek balanced outcomes through coexistence. Although the *community-embedded* model is not directly replicable, its emphasis on negotiation and everyday practice provides valuable insights for building inclusive and adaptive heritage governance.

Keywords
Community-embedded heritage, Community–heritage symbiosis, Preventive conservation, Living heritage, Respect

The Catalogue as Justice Infrastructure: National Heritage Inventories for Risk Capability and Community Authorship

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Abstract

This study advocates for the reconceptualization of national heritage inventories as infrastructure that enables justice. Drawing on Amartya Sen's focus on *realized freedoms*, we argue that traditional, expert-led catalogues often fail to respect the epistemic agency of local communities. This is particularly evident in the case of some of Mexico's religious heritage, which became federal property following the Reform Laws of 1857. This historical nationalization created a tension between the state's legal ownership and the communities' lived experience of these spaces. To address this, we are presently developing a model of living registry repositories aimed at augmenting community capabilities through two distinct mechanism.

The first mechanism is Community authorship. Through collaborative authorship. Grounded in the self-constitution view of identity, we argue that genuine respect for communities requires acknowledging them as authoritative narrators of their own history in tandem with state-driven documentation. By transitioning the national register to a platform of co-production, the state honors the narrative sovereignty of the communities that have sustained these spaces for generations. This ensures that the record integrates formal technical data with the situated knowledge and experiential information accessible only to the communities themselves. In doing so, the register reflects the identity-constituting values of the people alongside juridical mandates, effectively filling the epistemic gaps left by traditional, top-down registries.

The second mechanism is Epistemic Empowerment. Agency through risk capability. Respect is not merely a retrospective attitude but a prospective commitment to a community's survival. Adopting Martha Nussbaum's capability of *control over one's environment*, which encompasses the right to participate in political choices and the material ability to manage the resources of one's surroundings, we are integrating localized environmental risk data into the records structure. This transforms the catalogue into a tool for risk capability, equipping communities with the informational resources necessary to formulate independent resilience strategies for their local temples and sites.

By shifting the registry from a static record to an active dashboard for agency, we redefine the ethical role of the heritage professional. We are constructing an infrastructure in which the expert serves as a facilitator of narratives and material resources, empowering communities to convey their tales and cultural practices in a manner that respects their viewpoints and experiences. This practice honors the uniqueness and autonomy of Mexican communities, striving to enable their role as the principal actors in the management of their own cultural legacy.

Keywords
catalogue, risk, capacity building, agency

Customary Forest Verification as Living Heritage Recognition: Insights from the Punan Batu Benau Sajau, Indonesia

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Abstract

The safeguarding of living heritage increasingly requires approaches that recognise the inseparability of culture, landscape, and community stewardship. This paper presents reflections from the recognition process of the Punan Batu Benau Sajau, a hunter-gatherer Indigenous community in North Kalimantan, Indonesia, whose customary forest (Hutan Adat) has been proposed for formal recognition through a state-led verification mechanism.
The Punan Batu community continues to practice forest-based subsistence, seasonal mobility, and egalitarian social organisation consistent with what Woodburn (1982) characterises as immediate-return systems, while adapting within broader socio-economic networks described by Headland and Reid (1989) as part of a "forager–farmer continuum". Their relationship with the karst landscape of Gunung Batu Benau reflects what Ingold (2000) terms a lived environment—where ecological knowledge, cosmology (including the Latala belief system), and daily subsistence practices form an integrated cultural system. In this sense, their forest territory represents not only a resource base, but a living cultural landscape.
The verification process—conducted under Indonesia's forestry framework—combined anthropological field assessment, participatory mapping, community consultation, and dialogue among Indigenous representatives, local government, and concession holders. Rather than positioning this process as oppositional, this paper highlights its potential as a platform for constructive engagement and shared understanding. The mechanism enabled Indigenous knowledge systems and mobility-based land-use patterns to be articulated within formal governance structures, while encouraging institutions to recognize landscape-based cultural continuity.

Drawing from my role as a member of the Integrated Customary Forest Verification Team, this paper reflects on how applied anthropological engagement can support respectful dialogue between administrative systems and Indigenous lifeworlds. In this case, customary forest recognition emerges not only as a legal measure, but as a practical pathway for safeguarding living heritage through partnership, mutual respect, and inclusive landscape governance.

The Punan Batu experience offers insights for heritage practice globally, particularly in contexts where cultural resilience depends on sustaining community-led ecological stewardship.

Respecting the Overlooked: Repositioning Sri Taman as Nation-Building Infrastructure of Malaya

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Abstract

Sri Taman exemplifies a gap in Malaysian heritage discourse, where dominant narratives have resulted in an incomplete understanding of places whose significance extends beyond familiar interpretations. Widely associated with the former residence and memorial of Malaysia's second Prime Minister, other successive layers of the site's heritage significance have remained under-recognised.

This paper seeks to reposition Sri Taman beyond its established residential artefact and memorial function by actively recognising its successive roles during Malaysia's formative years through evidence-based heritage reassessment. First designed in 1956 in response to the emerging functions of executive governance within Malaysia's new political structure, where the role of the Prime Minister emerged alongside the constitutional monarchy, Sri Taman became the nation's first purpose-built prime ministerial residence, supporting the domestic, political and diplomatic functions during the early progressive year. The study intends to broaden the understanding of the place by examining the wider historical processes it represents, recognising that heritage significance extends beyond a single identity or period of history.

The study applies the Twentieth Century Historic Thematic Framework, particularly Theme 6: New Nation-States, through which Sri Taman is reassessed as a place of layered national significance, revealing its role as part of Malaysia's foundational nation-building infrastructure. This is complemented by historical research, tolerance for change and potential for change assessments, supporting a conservation approach that recognises continuity, where successive layers are understood and respected as part of its evolving narrative, informing future development within the site.

The resulting heritage understanding has directly informed the integrated heritage planning of Sri Taman, providing a stronger evidence base for future interventions that respond to the site's full significance rather than a singular historical narrative. In doing so, the study demonstrates that respect in heritage practice is not limited to preserving recognised significance, but extends to recognising overlooked significance, allowing a more complete understanding of place to inform conservation decisions and the sustainable management of change.

Keywords
Twentieth Century Historic Thematic Framework, Nation-Building Infrastructure, Merdeka Architecture, Modern Heritage Architecture.

Respect et résilience du patrimoine rupestre : le rôle des communautés touarègues au Tassili n'Ajjer en Algérie

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Abstract

Le Tassili n'Ajjer, inscrit depuis 1982 sur la Liste du patrimoine mondial de l'UNESCO, constitue un paysage culturel exceptionnel où patrimoine naturel et rupestre témoignent de plus de dix millénaires d'interactions entre sociétés humaines et environnement saharien. Situé dans le sud-est de l'Algérie, il caractérisé par une forte intégrité patrimoniale, est aujourd'hui soumis à des pressions environnementales croissantes liées aux dynamiques du changement climatique, notamment l'intensification de l'érosion éolienne et les variations thermo-hydriques affectant la conservation des supports rupestres.

Dans ce contexte, cette contribution interroge la notion de respect en tant que principe opérationnel central des stratégies de conservation du patrimoine vivant. Elle s'appuie sur l'analyse du rôle des Touareg, communauté locale dont les pratiques territoriales reposent sur une connaissance approfondie des équilibres écologiques sahariens ainsi que sur une relation culturelle étroite avec les paysages et les sites rupestres. Ces savoirs endogènes constituent des ressources fondamentales pour une gestion durable du site. Ils se manifestent notamment à travers la maîtrise des itinéraires et des réseaux de circulation, la transmission des récits et des mémoires associées aux lieux, l'interprétation des peintures rupestres, la diversité linguistique, ainsi que les mécanismes de régulation des usages. À cela s'ajoutent des pratiques de transmission intergénérationnelle et des formes de surveillance informelle, qui participent activement à la préservation et à la continuité des valeurs patrimoniales.
Par ailleurs, le Tassili n'Ajjer s'inscrit dans un environnement régional caractérisé par certaines dynamiques aux marges sahariennes, notamment dans les zones frontalières avec la Libye et le Niger. Sans incidence directe sur l'intégrité du bien, ces éléments de contexte peuvent, à l'occasion, influencer les conditions d'accès, de recherche scientifique et de coopération internationale. Ils appellent ainsi à une attention continue et à la mise en œuvre d'approches de gestion adaptées et évolutives. L'étude montre que le respect, entendu comme une reconnaissance active des systèmes de savoirs locaux et des valeurs culturelles associées, constitue un levier pertinent pour renforcer la résilience du patrimoine face aux risques environnementaux et aux contraintes contextuelles. L'intégration des communautés locales dans les dispositifs de gouvernance apparaît, à ce titre, comme un facteur important pour une conservation efficace et durable.
S'appuyant sur une approche combinant analyse patrimoniale, visites de terrain, discussions et enquêtes auprès des communautés touarègues, lecture territoriale et réflexion critique sur les cadres internationaux, notamment ceux de l'ICOMOS et de l'UNESCO, cette contribution propose de considérer le respect comme un principe structurant des politiques patrimoniales en contexte saharien. Elle met en avant l'intérêt de modèles de gouvernance inclusifs, fondés sur le dialogue et le partenariat entre institutions, experts et communautés, afin de répondre de manière équilibrée aux enjeux contemporains du patrimoine vivant.

Keywords
Tassili n'Ajjer ; Touaregs ; patrimoine rupestre ; respect ; résilience

Oral Presentation
Respect
Abstract ID #542

Respecting Memory in Motion: Collective Memory, Intangible Heritage, and Community Identity across Petaling Street, Jalan Tun H S Lee, Jalan Sultan, and Jalan Panggung, Kuala Lumpur

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Abstract

Located within Kuala Lumpur's historic urban core, Petaling Street, Jalan Tun H S Lee, Jalan Sultan, and Jalan Panggung collectively represent a layered cultural landscape shaped by migration, commerce, religion, and everyday social practices. These interconnected streets, situated within the city's historic Chinatown, are more than physical corridors; they are living repositories of collective memory, community identity, and intangible cultural heritage. Over decades, they have evolved through diverse patterns of settlement, entrepreneurial exchange, religious coexistence, and social interaction, forming a distinctive urban environment where built form and lived experience remain deeply interconnected. Yet, contemporary conservation approaches have largely emphasized architectural preservation, façade restoration, and tourism-led regeneration, often privileging material authenticity while overlooking the social and cultural narratives that continue to define these streets.

Positioned within the ICOMOS GA2026 - RESPECT sub-theme, this paper argues that urban heritage conservation must move beyond a predominantly fabric-centric paradigm to more meaningfully engage with the ethical principles of inclusivity, cultural diversity, and community continuity. Respect, in this context, involves recognizing heritage not simply as preserved structures, but as a living process shaped by memory, everyday practices, and multiple community voices. By examining the interconnected histories and lived realities of these four streets, the paper highlights how trading traditions, religious spaces, clan associations, food cultures, and informal social networks collectively sustain Chinatown's sense of place. At the same time, commercialization, redevelopment pressures, and changing urban economies increasingly threaten to marginalize long-standing communities, dilute cultural identity, and transform lived heritage into commodified experience.
This paper identifies key gaps in existing conservation discourse, particularly the underrepresentation of intangible cultural heritage and limited integration of local voices within urban transformation processes. It proposes that a more respectful approach to conservation should foreground community narratives, collective memory, and culturally sensitive interpretation alongside physical preservation. By reframing Kuala Lumpur's historic urban core a network of lived spaces rather than isolated heritage assets, this study underscores the importance of safeguarding both tangible and intangible dimensions of heritage. Ultimately, it advocates for more inclusive conservation strategies that empower communities, respect plural histories, and sustain cultural continuity amid rapid urban change. As a short exploratory paper, this study also suggests that future research may further strengthen these discussions through expanded detail oral history documentation, participatory cultural mapping, and interdisciplinary heritage methodologies.
By reframing Kuala Lumpur's historic urban core as a network of lived spaces rather than isolated heritage sites, this paper proposes a respect-centered conservation framework grounded in community participation, cultural mapping, oral history documentation, and inclusive interpretation. The study emphasizes that respecting heritage requires acknowledging not only built form but also the communities, practices, and memories that sustain urban identity. Ultimately, it advocates for more inclusive conservation strategies that empower local communities and ensure the continuity of intangible heritage within rapidly transforming urban environments.

Keywords
Urban Heritage Conservation, Intangible Cultural Heritage, Collective Memory, Historic Streetscapes, Community Participation

Partnering with Indigenous custodians to apply a systematic approach (the CVI) to assess climate risks for World Heritage

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Abstract

Climate change is recognised as among the greatest current and future threats to World Heritage properties, their values and the attributes that represent them. In relevant locations, partnerships with Indigenous rightsholders have emerged as essential to effective and holistic governance and management. This importance of these partnerships remains when undertaking assessments of climate risk and developing adaptation strategies to reduce climate-related threats.

This presentation will describe learnings from two applications of the Climate Vulnerability Index (CVI) in Australia. The CVI is a rapid, systematic tool that was designed to assess risk of future climate impacts to World Heritage properties – cultural, natural and mixed. Conducted through an expert workshop (based on the heritage values and using best-available, locally-specific climate science), the CVI has been applied in over 20 locations across three continents, whose inscriptions span all 10 World Heritage criteria. In addition to assessing the vulnerability of heritage values, the CVI process also considers the vulnerability of the community associated with the place to a decline in the heritage values through examining economic, social and cultural connections.

In 2025, application of the CVI for the Queensland component of the Gondwana Rainforests of Australia involved three Indigenous groups whose Country intersects the World Heritage property. In parallel with preparations with government agencies, multiple preparatory meetings were conducted with the Indigenous groups to develop a relationship with the CVI facilitators and initiate understanding of the CVI process. Through these meetings, foundations and understandings regarding Indigenous Cultural and Intellectual Property (ICIP) were established and methodologies of input were agreed prior to the workshop. After the workshop, follow up with each group ensured that outcomes (including the workshop report) reflected each groups' perspectives and appropriately incorporated their inputs into the workshop discussions. Importantly, this included the use of language and terminology that supports continuing and improved collaboration of Traditional Custodians in co-management and governance.

The success of these interactions had benefited from prior learnings from workshops with Yuku Baja Muliku (YBM), the Traditional Owners of Archer Point in northeast Australia. The land and sea Country of YBM intersects two World Heritage properties – the Great Barrier Reef and the Wet Tropics of Queensland. Traditional Owners and CVI co-developed a project in which the CVI process was modified for improved relevance for use by YBM. Modifications included the use of Traditional imagery and narratives for values mapping; locally relevant terminologies in assessments; and developing visual techniques to integrate heritage values with climate projections. CVI outcomes have informed on-going bio-cultural indicator mapping activities and other YBM projects.

These CVI applications achieved success through developing relationships and respect with the Indigenous partners, and these have continued since the formal end of the projects. Those aspects require the investment of time to establish meaningful and trusted connections, which lead to the sharing of Indigenous perspectives and connection to culture that enable the weaving of multiple knowledge systems to enhance management.

Keywords
Partnerships, story-telling, ICIP, climate projections, adaptive strategies

Weaving Indigenous knowledge with contemporary climate science

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Abstract

In 2021 Yuku Baja Muliku (YBM), the Traditional Custodians of Archer Point in north-eastern Australia, invited the Climate Vulnerability Index (CVI) team to consider how the CVI might work using their Indigenous knowledge. The CVI process was originally designed to assess climate impacts upon World Heritage properties; YBM was keen to explore how the CVI might be used to assess climate risk to their land and sea Country.

The partnership between Traditional Owners and the CVI team commenced with an introductory online meeting. Rapport then grew into trust while working together over multiple meetings and through shared respect for the knowledge and experience that each participant brought to the process. The Traditional Owners introduced the CVI team to their land and sea Country, outlining the impacts from changes in temperature and other climate factors. This deepened the understanding of the non-Indigenous researchers as well as increasing the camaraderie between groups.
YBM participants included Elders and Indigenous Rangers of various ages, whose diverse experiences showcased a deep understanding of their Country. The interconnectedness of individual species, ecological processes and cultural practices was shared (e.g., the timing of specific flowers linked to when certain fish were best caught), and the narratives of how connections were being decoupled with changing seasonality under climate change emerged as a central theme.
Having discussed and recognised the importance of respecting Indigenous Cultural Intellectual Property (ICIP) and established knowledge-sharing protocols, the partners worked together to co-design a process that brought together expertise across the multiple knowledge systems. Strategies to modify the existing CVI process and develop new techniques were workshopped together. Through these, mistakes were made, grace was extended, revised ideas pursued, and trust deepened.
Understanding what are termed ‘values’ in the CVI process and past impacts upon these values are foundational for the CVI. Mapping of values and impacts for Traditional Owners was facilitated through Traditional artwork, complemented by stories of changes passed down over generations.
Knowledge sharing of climate impacts and science spanned historical observations through to data products and downscaled projections of climate variables specific to YBM Country.
Visual cues and stories were beneficial in the fundamental step of linking values with projected changes in the climate variables, which helped identify the areas of greatest vulnerability. One key development through this process was adopting terms relevant to the Indigenous researchers to replace the language used in other CVI assessments; for example, less meaningful terms from the original assessment framework were substituted for more relevant and evocative terms such as “smells like death”.
CVI outcomes continue to inform on-going bio-cultural indicator mapping activities and other YBM projects. The learnings through the project continue to inform other CVI activities with rights holders elsewhere. The investment of time to establish authentic connections was critical to the success of weaving multiple knowledge systems to inform climate solutions.

Keywords
Indigenous knowledge, ICIP, climate vulnerability, partnerships, importance of terminology/language

Oral Presentation
Respect
Abstract ID #596

Identity Politics and the Symbolic Life-Cycle of Tan Kah Kee Architecture from XMU to XMUM

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Abstract

Living heritage constantly negotiates between continuity and change, especially when it travels across cultural and political borders. Against the backdrop of the inclusion of Tan Kah Kee's educational heritage on China's Tentative List for World Heritage nomination, this paper examines the century-long evolution of Tan Kah Kee architectural symbols at Xiamen University (XMU) as a dynamic site of identity politics, with particular attention to their cross-border adaptation at Xiamen University Malaysia (XMUM). It argues that architectural heritage is not a static "nationalist symbol" but a dynamic field in which ethical principles, cultural inclusiveness, and diverse heritage values are continually renegotiated through power dynamics.

Drawing on the concept of an "institutionalised symbolic life-cycle" and the perspective of identity politics, the paper traces how the "Xiamen University community"—an imagined community of founders, alumni, faculty, and students—has mobilised iconic Tan Kah Kee architectural symbols to construct, contest, and reinterpret its collective identity. XMU has continuously extracted and recontextualised elements from its architectural heritage in ongoing campus development to reinforce cultural identity and place memory. When these symbols are replicated across borders, the case of XMUM reveals a distinctive ethical ordering logic: political narratives take precedence over cultural sensitivities; cultural sensitivities take precedence over identity continuity; and identity continuity takes precedence over functional rationality. This hierarchical logic, while enabling the transnational dissemination of architectural symbols, also demonstrates a pragmatic form of cultural inclusiveness. For instance, the clock tower—originally a Sino-religious hybrid symbol—was strategically redesigned as a "tropical rainforest observation tower" to mitigate religious sensitivities in Muslim-majority Malaysia; the campus axis was deliberately oriented southward to replicate the ancestral gesture of "facing the sea," even at significant engineering cost.

These adaptations are not merely compromises but ethical practices that respond to local cultural contexts while sustaining the community's core narratives. By engaging with multiple stakeholders—including Chinese university administrators, Malaysian partners, alumni, and local Muslim communities—the XMUM case illustrates a form of living heritage that evolves through conflict, negotiation, and strategic accommodation. This dynamic process directly resonates with the sub-theme of "Respect": recognising heritage as a fluid, community-embedded narrative that requires ethical governance and inclusive partnerships.

The paper concludes that the symbolic transmission of Tan Kah Kee architecture is not simply a matter of formal evolution, but an ongoing process of identity politics centred on interpretive authority, identity boundaries, and discursive power. Architectural heritage thus serves both as a key medium of community cohesion and as a visible arena for internal differences, intergenerational negotiation, and value conflicts. The "strategic ordering logic" revealed in the cross-border transplantation of architectural symbols demonstrates how cultural symbols are reconstructed as a form of "strategic modernity" serving political and identity-making agendas under globalisation, and highlights the dynamic and mutually constitutive relationship between architectural symbols and collective identity.

Keywords
Living heritage; Identity politics; Architectural symbols; Cross-border; Ethical negotiation;

Oral Presentation
Respect
Abstract ID #707

Domesticating UNESCO's Heritage Impact Assessment: Legal Institutionalisation, Conflict, and Lessons from South Korea

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Abstract

Heritage Impact Assessment (HIA) has become an increasingly important instrument for managing development pressures affecting World Heritage properties. While many countries address heritage-related impacts through broader environmental or planning assessment systems, South Korea has recently institutionalised World Heritage Impact Assessment as a distinct legal mechanism under a special law dedicated to World Heritage. This paper examines how UNESCO's HIA framework was translated into domestic law and administration in South Korea, and what this process reveals about the opportunities and frictions of early-stage institutionalisation.

The paper traces the legal and policy trajectory that led to the introduction of HIA provisions into the World Heritage Act, with attention to the evolving relationship between international guidance, domestic heritage governance, and high-profile development controversies. It argues that the Korean case demonstrates a recurring feature in heritage governance: although HIA is designed as a preventive and planning-oriented tool, the momentum for legal reform was accelerated through policy learning, international norm diffusion, and politically visible conflicts surrounding development near heritage properties. In this sense, institutionalisation was shaped through both long-term regulatory design and responses to major controversies.

Based on legal texts, policy documents, and selected development controversies, the paper analyses three major issues. First, it explores the consequences of introducing HIA through a special heritage law rather than integrating it into existing impact assessment frameworks. This approach gives World Heritage values stronger legal visibility and administrative authority, while also creating tensions with pre-existing environmental, urban planning, and development control systems. These tensions appear in the form of regulatory duplication, unclear division of responsibilities, and procedural inefficiency. Second, the paper examines how the effectiveness of HIA depends on institutional arrangements, particularly the selection, accreditation, and oversight of assessment bodies and support centres. Third, it considers how the Korean experience illuminates the gap between formal legal adoption and operational implementation, especially in contexts where expertise, inter-agency coordination, and public legitimacy remain uneven.

The paper presents South Korea as a critical case for understanding the domestic translation of global heritage governance norms. It suggests that the early institutionalisation of HIA requires careful attention to legal positioning, coordination with existing regulatory systems, and mechanisms for ensuring professional credibility and public trust. These lessons are relevant to other States Parties seeking to embed HIA within their own legal and administrative structures. By examining both institutional friction and institutional achievement, the paper contributes to wider discussions on how heritage management planning systems can become more coherent, credible, and implementable in practice.

Keywords
Special law, Regulatory overlap, Institutionalisation, Governance, Support centres, Assessment bodies

Marginal Reconfiguration as an Approach to Respect: A Comparative Study of Transformation of Three Rural Industrial Heritage in Urbanizing Contexts

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Abstract

The Asia-Pacific region is undergoing a continuous yet uneven process of urbanization. Projections indicate that by 2050, Asia's urban population is expected to grow by approximately 50%, adding around 1.2 billion new urban residents. While this trend generates economic opportunities and drives infrastructure upgrades, it may also intensify conflicts between heritage conservation and processes such as land development, industrial restructuring, community displacement, and landscape commodification. Against this context, Asian rural industrial heritage, deeply imprinted with agrarian civilization, is frequently marginalized within conservation frameworks and development decision-making due to the atypical characteristics of its locations, production facilities, labor forces, and traditional knowledge. Drawing on three case studies of rural industrial heritage transformation amid urbanization, and employing comparative analysis, fieldwork, spatial and policy text analysis, and stakeholder interviews, this paper explores how heritage marginality can serve as a foundation for practicing "respect" within the context of living heritage. The study argues that the marginality of rural industrial heritage does not merely denote insignificance, backwardness, residual status, or passive conservation targets. Rather, it constitutes a dynamic position continuously redefined as heritage awareness expands, manifesting primarily in three dimensions: first, identity recognition and construction within grand national heritage narratives; second, the empowerment of local actors within hierarchical heritage governance systems; and third, the temporal continuity of the heritage value interpretation chain linking past memories, present uses, and future development. Reconstructing this marginality entails preserving the transformative capacity of rural industrial heritage to continuously adapt to diverse conflicts throughout urbanization. As a methodology of respect, this approach facilitates a paradigm shift in heritage intervention—moving away from authoritative value assessments toward a new framework that "treats people's heritage from the perspective of the people themselves." Ultimately, it promotes the transition of rural industrial heritage from passive preservation toward a sustainable, resilient, and more equitable living transformation.

Keywords
Rural industrial heritage, Reconstruction of marginality, Ethics of respect,Living transformation, Adaptive capacity

Oral Presentation
Respect
Abstract ID #759

Living Transmission and Craft Knowledge Documentation of Sanhetu Rammed Construction in South China

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Abstract

In South China, especially in coastal areas and Hakka settlements, there has long existed a tradition of Sanhetu (tabia, 三合土) rammed construction, distinct from ordinary rammed earth. This construction system uses local lateritic soil, lime or oyster-shell lime, sand, and organic additives as its primary materials. As a vernacular construction technique highly adapted to the hot, humid, and rainy environment of southern China, it was widely used in traditional dwellings, city walls, and coastal defense fortifications, and occupies an important place in the architectural history of the region. However, compared with the well-documented tradition of official timber-framed architecture, this vernacular technique has long lacked systematic historical documentation. Gazetteers and construction archives usually record only material names or simple proportions, with very limited information on construction procedures or craftsmen's experiential knowledge. Even for large surviving Ming- and Qing-period coastal defense structures, archival descriptions of the building process remain fragmentary.

While attending to the architectural remains themselves, this paper also addresses the contemporary living transmission of Sanhetu rammed construction. The study first reviews relevant surviving sites and documentary clues in South China. It then examines an experimental reconstruction of a Sanhetu wall carried out under the guidance of a traditional craftsman, using participant observation, process documentation, and semi-structured interviews to record the tacit knowledge embedded in the technique. The experimental reconstruction shows that much of the essential knowledge of this construction tradition is not fully preserved in written sources, but instead depends on oral instruction, embodied skill, and on-site judgment. Such knowledge includes the identification of different soils, the aging and preparation of lime, empirical proportions of soil, lime, and sand, the assessment of suitable moisture content, and practical responses to changing weather conditions.

The experimental reconstruction and interviews further reveal that Sanhetu rammed construction is not an isolated wall-building method. Rather, together with lime plaster relief, masonry mortar, wall plastering, and Sanhetu flooring, it forms part of a broader craft knowledge system developed by Lingnan artisans around the combined use of lime and earth. This paper therefore argues that the conservation of such architectural heritage should not be limited to repairing physical remains or merely recording the name of a technique. Instead, material remains, craftsmen's experience, local material knowledge, and on-site conservation and experimental reconstruction practices need to be considered together within an integrated conservation framework. By assembling basic historical evidence and field records for a tradition that has not yet been systematically documented, this study seeks to provide a locally grounded starting point for future research and for safeguarding this living craft tradition.

Keywords
Sanhetu rammed construction; living heritage; craft knowledge; architectural heritage in South China; traditional construction techniques

Respect, Recognition and Responsibility: A First Nations Engagement, Heritage Values and Storytelling Project at the Sydney Opera House

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Abstract

The Sydney Opera House is one of the great buildings of the twentieth century and Australia's pre-eminent performing arts venue. The epitome of excellence and creativity, it elevates and enriches the human experience both on and off its stages. These values are identified in its state (2003), national (2005) and UNESCO (2007) world heritage listings, epitomised by its outstanding universal value as " a masterpiece of human creativity". Yet the First Nations history and cultural heritage values of the Opera House and Bennelong Point/Tubowgule, the lands and waters on which it is located, are far less understood, recognised or shared.

The focus of the cultural heritage values in the heritage listings is the Opera House itself. Recognition of First Nations history within the Australian heritage listings is limited to an association of the site with a significant person – Woollaraware Bennelong – who the peninsular is named after. Absent from these listings is an understanding of the First Nations heritage values of the site and the Opera House as a performing arts centre.

In 2018, in line with the Australian Heritage Strategy and organisational priorities, the Opera House team commenced a project to understand the Indigenous history and values of Bennelong Point/Tubowgule and the building and its function.

The project aims include truth telling, strengthening relationships with First Nations communities and restoring cultural connections, and deepen our understanding of First Nations values and inform a range of outcomes including a review of the Opera House's heritage listings. A key outcome of the project is to ensure the Opera House as a welcoming and culturally safe place for First Nations people. The Opera House also aims to move from 'recognition' to 'responsibility' in this project, on the path of reconciliation and respect. We aim to demonstrate leadership and set an example as to how re-imagining and truth telling can be done through self-determination by First Nations people, with integrity, authenticity and creativity. This requires a holistic approach, where the voices of communities are integral to decision-making processes.

The paper explores the development of this project that is in progress. It includes reflections on truth-telling and myth busting, cultural competency, and how local and global events have shaped the organisation and in turn, the project. The paper will highlight lessons learnt along the way and our next steps for the project's completion.

Keywords
truth-telling, cultural competency, First Nations values, recognition

Living with World Heritage: Community Stewardship and the Social Ecology of Baalbek

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Abstract

As heritage practice increasingly embraces living heritage, community participation, and plural systems of value, a fundamental yet insufficiently examined question persists: what does shared stewardship look like in places where relationships with heritage have historically been and continue to be lived, negotiated, and transformed? This paper addresses that question through Baalbek, examining the site not only as a World Heritage site of Outstanding Universal Value, but as a living territorial heritage system whose relationship between monument and community has taken radically different forms across time: from communities who built the domestic and productive fabric around the monumental landscape; to those who inhabited it from within, sheltering inside temple precincts and structures adjoining the ancient columns, farming its edges, drawing water from its channels, and weaving domestic life directly into the fabric of monumental space; to those who contributed their craft knowledge and labor to its early twentieth-century restoration; to those who were gradually displaced as formal conservation boundaries hardened around the monument; and finally to those whose relationship with the site is being redefined through contemporary participatory frameworks. That historical trajectory, specific to Baalbek yet structurally resonant across many World Heritage contexts, forms the basis of this investigation.

Drawing on professional field experience in archaeological documentation, conservation planning, and stakeholder engagement across Baalbek's Roman and medieval landscapes, alongside sustained immersion in the neighborhoods surrounding the archaeological site, this paper reconstructs the social and material continuities that conventional heritage frameworks have only partially captured. The perspective developed here is as much ethnographic as technical: living among adjoining households, listening to stories passed across generations, observing rituals gradually fade, and witnessing inherited knowledge of materials, craft, and spatial practices slowly give way to new economic realities and rhythms of everyday life, reveals how communities emerge alternately as builders, inhabitants, cultivators, craftsmen, custodians, laborers, neighbors, displaced residents, participants, and spectators, each role reflecting broader transformations in governance, authority, and heritage values.

Read in parallel with its wider historical lens, Baalbek exposes a central paradox of shared stewardship. The protection of its archaeological remains has often relied upon separating monument from habitation, redefining access, and replacing historically entangled forms of care with institutional systems of management. At the same time, economic precarity, urban expansion, shifting territorial power structures, migration, and changing cultural economies continue to reshape everyday relationships with place. The question, therefore, extends beyond how communities participate in heritage to how successive political and conservation regimes have continually redefined what stewardship itself can mean.

Keywords
Living heritage, community, World Heritage, social ecology, Baalbek

Embedding Respect in Indigenous Museum Policy: Professional Labour, Cultural Revitalisation, and Community Empowerment in Chinese Taipei

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Abstract

Following fifty years of Japanese colonial rule and thirty-eight years of authoritarian governance under the White Terror, the cultures and rights of Indigenous Peoples in Chinese Taipei were long diminished and overlooked. Since the rise of Indigenous rights movements in the 1980s and 1990s, an increasing number of Indigenous practitioners have become involved in cultural revitalisation work. Under government policy, twenty-nine small-scale local Indigenous museums have been established across Chinese Taipei, with the aim of preserving, researching, and interpreting local Indigenous cultures and cultural objects.

However, the policy intervention was largely shaped by a “building-first” logic. As a result, these museums have been operated within local township-level administrative structures, often without sufficient professional staffing or institutional capacity to fulfil the expected functions of a museum. In 2018, the government launched a project-based programme that enabled each local Indigenous museum to recruit one full-time staff member, with the goal of cultivating professional capacity in the preservation and conservation of cultural objects. Through this programme, these specialists received professional training, allowing them to develop competencies in museum research, collections management, and institutional administration.

This initiative has undoubtedly strengthened the capacity of local Indigenous museums. It has enabled more professional exhibition curating and, in some cases, supported collaboration with international museums on projects related to the repatriation of cultural objects. Nevertheless, the working conditions of these professionals remain precarious. They lack long-term employment security while carrying a wide range of responsibilities. As intermediaries between Indigenous communities and government institutions, they also frequently undertake significant emotional labour.

Based on interviews with ten professionals employed under this project-based programme and five researchers involved in related policy studies, this paper examines how these museum professionals contribute to the transmission of Indigenous knowledge through their institutional roles. More importantly, it analyses the limitations of the existing policy framework and asks how “respect” can be meaningfully integrated into cultural policy. The paper argues that respecting Indigenous heritage requires not only safeguarding cultural objects and community knowledge, but also protecting the labour rights and professional dignity of those who sustain this work. In doing so, the study contributes to broader discussions on ethical heritage governance, community empowerment, and culturally inclusive museum policy.

Keywords
Indigenous museums; cultural revitalisation; heritage governance; community empowerment

Oral Presentation
Respect
Abstract ID #837

Living Heritage Places for All: Reconsidering Resilience in the Disaster Context of Antakya, Türkiye

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Abstract

Cultural heritage is not merely a collection of physical structures to be conserved; it is a living and continuously evolving process that embodies collective memory, identities, and lived experiences. Access to cultural heritage is a fundamental human right for all; however, ensuring accessibility for people with disabilities remains an often overlooked aspect, particularly during and post-disaster contexts where social inequalities and exclusion become more visible.

Disasters are not only destructive powers that affect the physical environment, but also structural crises that deepen existing inequalities and create new groups of people with temporary or permanent disabilities. Heritage places with complex and multilayered histories are already challenging environments in terms of accessibility for people with disabilities, while post-disaster reconstruction processes often create additional barriers. Moreover conseravtion plans and restoration interventions may unintentionally reproduce existing vulnerabilities instead of mitigate them. Therefore, in the physical and social rehabilitation and reconstruction of living heritage places, these realities should be considered as an important criteria; however, in practice, they remain marginalized.

The devastating 2023 Türkiye earthquake, which severely affected 11 provinces and directly affected many living heritage places, clearly demonstrates this situation. Despite projections by the United Nations Development Programme (2023) indicating that nearly 70% of the affected population in all these places could experience temporary or permanent disability, post-disaster interventions have largely prioritized structural safety and rapid recovery. Particularly in Antakya case, reconstruction efforts have fallen short of balancing accessibility for people with disabilities with heritage conservation. Analyses demonstrate that planning processes continue to rely predominantly on pre-earthquake demographic data, while the significant increase in disability rates following the disaster remains inadequately reflected in recovery frameworks.

As a result, interventions have largely been limited to functional approaches rather than inclusive design strategies, systematically overlooking the accessibility rights of people with disabilities. However, these places are also public spaces where social memory, identity, and belonging are continuously produced and negotiated through everyday interactions. In post-disaster contexts, the protection and empowerment of the rights of people with disabilities should therefore be recognized as an integral component of humanitarian response and reconstruction policies within a rights-based framework, as well as a fundamental condition for societal resilience. This is not only an ethical imperative, but also a critical prerequisite for sustainable and inclusive social recovery.

Overall, this study demonstrates that resilience in heritage places is fundamentally a social process shaped by equitable participation, the recognition of difference, and the ethical integration of marginalized voices in post-disaster contexts. Within this framework, the research draws on the case of Antakya to critically examine the intersecting challenges of disability and cultural heritage in both disaster and post-disaster contexts. Building on these experiences, it proposes a forward-looking methodological framework that positions the inclusion of people with disabilities not as an ad-hoc, but as a central principle in disaster response, recovery, and the reconstruction of cultural heritage places.

Keywords
Accessibility, Cultural Heritage Conservation, Disaster, People with Disabilities, Resilience

Oral Presentation
Respect
Abstract ID #842

From Static Monument to Living System: Respecting Human Stewardship in the Conservation of Clock Towers

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Abstract

The concept of “respect” in heritage conservation extends beyond the preservation of material fabric to encompass the recognition of cultural practices, knowledge systems, and human agency that sustain heritage as a living entity. Within the framework of living heritage, respect requires not only safeguarding physical structures but also maintaining the operational and social processes that give them meaning and continuity.

Clock towers offer a critical lens through which to examine this expanded definition. Constructed extensively across the Ottoman geography as symbols of civic modernization, these structures function as integrated systems in which masonry, mechanical operation, and human stewardship are inseparable. The regular winding, regulation, and maintenance performed by skilled practitioners transform the clock from a passive object into an active, audible component of urban life. In this sense, the tower operates not merely as a visual marker, but as a temporal and social mediator embedded within the daily rhythms of the city.

However, these structures increasingly face functional obsolescence driven by rapid urban development and technological advancement. Under the pressures of these chronic, human-induced disasters, contemporary conservation practices frequently prioritize the preservation of architectural form while neglecting the human practices required to sustain the mechanical core. Increasingly, mechanical systems are replaced with automated technologies that eliminate the need for human intervention. While such interventions ensure functional continuity in a technical sense, they are fundamentally destructive to the living heritage system, removing the embodied traditional knowledge and routine practices that constitute its soul.

Across the vast network of surviving Ottoman clock towers, an examination of the rare cases that still retain their traditional maintenance practices provides a compelling counter-narrative to this shift. While many original mechanical cores have been replaced or retrofitted with automated technologies, the few surviving original systems demonstrate how the continued presence of a steward sustains both the mechanism and the socio-cultural significance of the structure. The physical interaction between the keeper and the machine, through winding the weights, listening, adjustment, and routine care, constitutes an intangible layer of heritage that cannot be replicated through automated systems.

This paper argues that the replacement of human stewardship with automated mechanisms represents a form of functional preservation but cultural reduction, transforming a living system into a static artifact. Respect, in this context, must be redefined as an ethical obligation to safeguard the operational knowledge and human engagement as integral components of heritage value. Aligning with the objectives of the ICOMOS Triennial Scientific Plan (TSP) 2024-2027, particularly in building resilience against human-induced disasters and learning from traditional knowledge systems, the paper calls for conservation frameworks that leverage traditional knowledge and build capacities to empower the practitioners who sustain these systems. Without formal institutional support for these stewards, heritage conservation risks preserving the silent shell of the monument while letting its living practice fade.

Keywords
living heritage; stewardship; intangible heritage; Ottoman clock towers; human-induced disaster; traditional knowledge; conservation ethics.

Oral Presentation
Respect
Abstract ID #861

Construction of a Local "Disaster Adaptation–Production" Resilience Knowledge Graph for the Shexian Dryland Stone Terraced System

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Abstract

As a representative example of dryland agricultural heritage in northern China's mountainous regions, the Shexian Dryland Stone Terraced System embodies centuries of traditional farming knowledge and human–environment adaptation. Designated as a Globally Important Agricultural Heritage System (GIAHS) by FAO in 2022, the system integrates stone terraces, water management facilities, agricultural practices, and rural communities into a living heritage landscape. Through long-term responses to environmental disturbances, resource constraints, and socioeconomic changes, local communities have developed interconnected knowledge systems supporting disaster adaptation and agricultural production. However, existing resilience research has largely focused on macro-scale socio-ecological systems, while the systematic representation and interpretation of locally embedded resilience knowledge remain insufficient. This study aims to construct a local resilience knowledge graph to explore the relationships between disaster adaptation and agricultural production within the Shexian agricultural heritage system.Drawing on multi-source local knowledge, including heritage documents, village chronicles, village surveys, and spatial records, this study develops an integrated framework combining structural and process knowledge. First, a Tree-KG-based approach is employed to construct a hierarchical knowledge graph through domain knowledge organization and large language model (LLM)-assisted semantic expansion. The graph represents entities and relationships associated with stone terraces, water cellars, farming practices, agricultural tools, rural settlements, and social organizations, enabling the identification of key knowledge nodes and functional connections. Second, a Pressure–State–Reaction (PSR)-based eventic graph is constructed to organize historical events associated with disaster adaptation, agricultural production, and community collaboration. Events are classified according to their types, temporal characteristics, spatial contexts, and participating actors, while causal, temporal, and other inter-event relationships are established to represent historical adaptation processes. Network analysis, relational interpretation, spatial visualization, and event-chain analysis are then employed to explore the interactions between local knowledge structures and historical adaptation practices.The results reveal close interconnections between disaster adaptation and agricultural production knowledge. Key entities, including stone terraces, water cellars, moisture-conserving tillage, traditional farming tools, and community practices, form interconnected functional networks. Relationships among stone terraces, water storage facilities, farming techniques, and crop cultivation illustrate how water management, agricultural engineering, and production practices are functionally integrated. Meanwhile, the eventic graph organizes relationships among environmental disturbances, changes in system conditions, adaptive responses, and transformations in rural production and infrastructure, providing a complementary historical perspective on agricultural heritage resilience.By integrating structural knowledge with historical event processes, this study provides a systematic approach to representing and interpreting resilience knowledge embedded in agricultural heritage landscapes. The framework supports the digital preservation of local knowledge and offers a foundation for understanding the historical and spatial relationships linking disaster adaptation, agricultural production, and heritage resilience.

Keywords
Shexian Dryland Stone Terraced System; Regional Resilience; Agricultural Heritage Sites; Knowledge Graph

Oral Presentation
Respect
Abstract ID #893

Beyond the Domino: Typologies of Resilience in the Cold-War Counter- Insurgency Landscapes of Malaya (1948–1960)

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Abstract

The history of the Malayan Emergency (1948–1960) is frequently framed either as a colonial military success story or through narrowly defined communal narratives. Recent heated debates surrounding the proposed heritage recognition of selected settlements have further demonstrated the limitations of one-sided or single-ethnic interpretations in understanding this complex period within a multi-plural society of Malaysia. This paper proposes a broader reframing of the Emergency as a shared and interconnected cultural landscape shaped through systems of governance, settlement, ideology, displacement, adaptation, and resilience during the global Cold War.

Applying the framework of UNESCO Criterion (vi), the paper argues that the Malayan Emergency represents an exceptional heritage landscape associated with the emergence of modern Malaysia under conditions of conflict and confrontation. At the same time, the Emergency also constituted one of the earliest and most influential Cold War landscapes of integrated territorial governance, where counter-insurgency, population restructuring, civilian administration, and postcolonial nation-building became spatially intertwined in ways that would later influence other international counter-insurgency and “hearts and minds” strategies beyond Malaya.

Rather than focusing on singular sites or exclusive community narratives, the study advances a serial landscape approach structured around four representative typologies that reflect the interconnected experiences of diverse communities. The first comprises administrative resilience nodes, where indigenous and local systems of governance continued to function under conditions of emergency and insurgency. The second encompasses multicultural settlement landscapes produced through large-scale counter-insurgency resettlement and regrouping programmes, including Chinese New Villages, regrouped Malay kampongs, Indian plantation labour settlements, and Orang Asli “jungle forts,” where mechanisms of security-led territorial governance gradually transformed them into enduring civilian communities, new forms of social integration, and long-term patterns of settlement that continue to shape modern Malaysia. The third examines ideological and intellectual fronts associated with mobilisation, political education, rehabilitation, and competing visions of nationhood. The fourth consists of diplomatic and commemorative anchors, where local leadership repositioned the Emergency within wider processes of decolonisation, Cold War diplomacy, and postcolonial state formation.

Through these interconnected typologies, the paper demonstrates how counter-insurgency infrastructures and mechanisms of territorial governance contributed to the spatial and institutional foundations of modern Malaysia. It also acknowledge the complex, contested, and multifaceted conditions through which these landscapes emerged. By foregrounding interconnected experiences across communities, the study proposes a more inclusive and respectful framework for interpreting contested Cold War heritage beyond communal silos. In doing so, it positions the Emergency not simply as a military episode, but as a layered landscape of resilience, adaptation, negotiation, and shared nation-building within the Asia- Pacific context.

Keywords
Cold War, Criterion (vi), Malayan Emergency, Nation-Building, Pluralism, Counter-Insurgency, Typologies.

Liberation Movements and World Heritage: Respect through Reconciliation

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Abstract

In the debates that have occurred over the past decade regarding the appropriateness of Twentieth Century sites identified with conflicts of one kind or another being proposed for possible inscription on the World Heritage List, most sites have engaged places of violent events with thousands of deaths, but not all, for although deaths occurred during Liberation Movements waged to achieve Universal Principles of freedom, equality and justice, such sites of independence also promote respect through reconciliation and by empowering marginalized communities.

After the millennial, State Parties began to nominate to their Tentative Lists a handful of properties closely identified with "recent conflict" being defined as Twentieth Century "wars, battles, massacres, genocide and other negative events involving opposing views of several parties," according to a 2018 International Council on Monuments and Sites (ICOMOS) Discussion Paper. Yet in defining conflict this way, the ICOMOS experts recognized that the definition "does not encompass sites associated with slavery or liberation movements," setting nominations on these subjects aside, although they understood they might also "share similar characteristics" with other "sites associated with memories of recent conflicts." Much has been written and said about nominations concerning war, genocide and torture as well as sites addressing enslavement, but little analysis has occurred regarding sites identified with freedom struggles. Consequently, this paper explores similarities among "liberation movements" and how such nominations actually generate respect.

Despite what appeared to be an effort to scuttle these nominations—as evident in the 2019 *Expert Meeting on Sites Associated with Recent Conflicts and other Negative and Divisive Memories* that the World Heritage Centre authorized—those experts opposed to such inscriptions failed to convince a majority of state parties that "sites of recent conflict" did not belong on the List. The World Heritage Committee at its 45 Session in 2023 inscribed several such sites, beginning with Belgium and France's Funerary and Memory Sites along the First World War Western Front, then the Memorial Sites of the Rwandan Genocide, and finally Argentina's ESMA Museum and Site of Memory. At its 46 Session, the Committee inscribed South Africa's Human Rights, Liberation and Reconciliation sites. Lest this be seen as a radical departure, from its outset in 1978-79, the World Heritage Committee had recognized genocide with the Auschwitz Birkenau, enslavement with Island of Goree, Senegal and the Forts and Castles of Ghana; and liberation with Independence Hall in the United States. Later inscriptions such as the Hiroshima Peace Memorial of Japan in 1996 continued this trajectory.

Through a comparative look at "liberation sites" either inscribed or on tentative lists of State Parties, this paper considers how under Criterion (vi) and its new *Guiding Principles for the Preparation of Nominations Concerning Sites of Memory Associated with Recent Conflicts* such sites generate respect through three approaches: interpretation, education and reconciliation.

Keywords
Sites of Recent Conflict, Liberation Movements

THE POST-DISASTER RECOVERY OF THE HATAY CITY MUSEUM AS A PUBLIC LIBRARY IN ANTAKYA

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Abstract

The two major earthquakes that struck in 2023 caused numerous casualties and widespread destruction in 11 cities across Turkey, while inflicting serious damage on cultural heritage. The historic city of Antakya was the hardest-hit area, which is a prominent city in Anatolia, distinguished by its rich cultural heritage, historical layers and continuity, including both tangible and intangible heritage. Antakya has been home to diverse communities with distinct cultural identities and living heritage having been present throughout the centuries.

After devastating earthquakes, the Turkish government launched the “Revival of Hatay” project and began the reconstruction of the city and heritage places using top-down approaches, which has led to the destruction of cultural heritage, displacement and dispossession of the local population. Intervention priority has been given to symbolic and monumental buildings, selected by authorities and driven by political and ideological concerns, while public spaces where communities can gather, and which are meaningful and valuable to them, have been excluded, in a city like Antakya, where public life is of paramount importance. In this multicultural and identity-rich city, diverse socio-cultural characteristics, values, and needs of communities and participation were not taken into account; instead, physical interventions were prioritized for structures that decision-makers deemed important or that belonged to specific historical periods.

However, following the loss of life and forced displacement, bringing together the people through public spaces and revitalizing culture are an important part of the recovery process. The public space heritage, as a living heritage, needs to be incorporated into this process and revitalized for recovery of community life and culture, thereby contributing to the healing process.

As an exceptional example, the Public Library has served as an effective vehicle both for revitalizing public use and for the conservation of a modern heritage, one that is often politically overlooked in Turkey, and its reintegration into the city’s life. Although there were challenges in intervening in and vigorously revitalizing this building, constructed in 1933 under French administration as an archaeological museum and featuring a blend of hybrid construction techniques, the project I was part of restored and adapted, and has had a positive impact on bringing the community together.

The post-disaster recovery process is one that must be planned and addressed comprehensively, through macro-scale decisions, independent of politics, priorities, and isolated, ad-hoc decisions. This example demonstrates that while such individual cases may have a healing impact, this is never sufficient. It is of vital importance that all the before and after processes be strategically planned.

This paper explores how to prepare for such situations that can be established within the framework of inclusive, respectful to cultural and social values, and ethical principles, as an alternative to top-down decisions, during post-disaster recovery and heritage reconstruction processes. Ideas are developed regarding how these mechanisms might function in a living, multicultural, and identity-rich place like Antakya, particularly in the face of attempts by political and power-holding actors to establish hegemony over heritage.

Keywords
Post-Disaster Recovery, Public Space, Living Heritage, Respect, Antakya

Oral Presentation
Respect
Abstract ID #913

Continuity of Living Rural Heritage: Transmission of Traditional Construction Knowledge in the Boranhanes (Dovecotes) of Diyarbakır

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Abstract

Boranhanes (dovecotes), one of the distinctive building typologies of Diyarbakır's rural architecture, are multifunctional production structures historically used for organic fertilizer production, the enhancement of agricultural productivity, and the sustainability of rural production systems. Due to its high nitrogen, phosphorus, and potassium content, pigeon manure played a significant role in agricultural production, contributing to the widespread construction of these structures throughout the Mesopotamian region. However, the widespread use of chemical fertilizers, transformations in rural lifestyles, the abandonment of traditional production systems, and the gradual disappearance of local construction knowledge have caused boranhanes to largely lose their original functions. Consequently, these structures are now facing risks of physical deterioration and the disruption of cultural continuity.

This study approaches the boranhanes of Diyarbakır not merely as a vernacular building type, but as living cultural heritage elements that embody local production culture, traditional knowledge systems, and collective memory. Within the scope of the research, boranhanes located in the rural areas of Diyarbakır were examined through on-site investigations, and their plan typologies, material characteristics, construction techniques, and spatial organizations were systematically documented. In addition, interviews conducted with local craftsmen were used to evaluate data related to traditional construction knowledge, building practices, and patterns of use.

The research demonstrates that the conservation of cultural heritage should not be limited solely to the preservation of physical structures, but must also encompass traditional production practices, local craftsmanship, and the transmission of practice-based knowledge. In this context, particular emphasis is placed on the intergenerational transmission—through the master–apprentice–student relationship—of craftsmanship and construction knowledge related to earthen production, earthen wall construction techniques, earthen roof systems, traditional boranhane building practices, and the production of woven pigeon nests. The transmission of traditional construction knowledge into the future through collaboration among local communities, craftsmen, and academic institutions is regarded as a significant approach for safeguarding cultural diversity, strengthening local identity, and ensuring the continuity of cultural heritage. Furthermore, the study proposes the development of hands-on training models aimed at teaching traditional construction techniques through on-site applications.

The study evaluates the conservation of boranhanes not merely as a matter of preserving physical structures, but as a holistic issue closely associated with the resilience of local heritage in the face of rural transformation, cultural vulnerability, and the gradual loss of traditional knowledge. In this respect, the research proposes an integrated approach focused on documenting traditional construction techniques, strengthening conservation strategies grounded in local knowledge systems, and establishing stronger connections between living rural heritage and sustainable conservation policies.

Keywords
Boranhane, Diyarbakır, living heritage, rural architecture, traditional construction techniques, cultural heritage, earthen architecture, collective memory, local knowledge systems, sustainable conservation.

Poster Presentation
Respect
Abstract ID #27

The Rise and Fall of a Market District in a Historic City: Sia Boey Conservation Management Plan – A Fresh Approach to Living Heritage and Urban Transformation

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Abstract

Situated at the southern boundary of the UNESCO World Heritage property of George Town, Penang, the Sia Boey precinct is an urban landscape shaped by early canal engineering, vibrant market activities, commercial networks, and enduring community traditions. Over time, the area transitioned from a thriving market district to a period of decline, a process influenced by urban planning initiatives that left its future uncertain for many years. The introduction of Penang's transport master plan, which included the Penang Mutiara Line Light Rail Transit as a sustainable public transit solution, marked a turning point. The strategic location of Sia Boey and its adjacent development as a city transit hub presents both significant challenges and unique opportunities.

The Conservation Management Plan (CMP) for Sia Boey serves as a critical and strategic tool for evaluating both historical and current planning policies. Guided by principles, methodologies, and standards established by ICOMOS and UNESCO, the CMP emphasises sustainable development in historic urban environments. Its focus is on safeguarding the integrity of these environments and protecting both tangible and intangible heritage assets. The plan takes into account universal and local values, as well as social memory, and underscores the importance of enhancing public engagement in urban management. Increasingly, such processes rely on specialised expertise and advanced digital technologies.

The CMP raises important questions regarding conservation methods for local businesses, cultural heritage, and longstanding networks that are facing change. Community engagement is essential, offering valuable insights and building stakeholder trust. The plan addresses various aspects, including heritage conservation, pedestrian prioritisation, traffic management, governance, monitoring, funding, and integration with statutory planning.

This case study underscores the necessity for proactive, policy-driven conservation in heritage-sensitive areas. By viewing the historic city as an adaptive ecological system, the CMP incorporates elements of climate adaptation and disaster resilience. The Sia Boey example offers a model for balancing transit development with conservation, providing insights for global approaches to infrastructure management in historic urban environments.

Keywords
Sia Boey Conservation Management Plan (CMP), Heritage Conservation, Urban Redevelopment, UNESCO World Heritage, Community Engagement

Rebuilding Heritage after the 2015 Earthquake: Respecting Tradition and Community

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Abstract

The 2015 earthquake in Nepal caused serious damage to the historic heritage, especially in the Kathmandu Valley. As the oldest settlement in the country, the valley's architecture, built mainly with wood and brick, suffered heavy losses, marking a major setback for Nepal's cultural identity. It raised a big question: How could such heritage be rebuilt while staying true to tradition? Can we rebuild in a way that respects old skills, materials and cultural meaning, while also meeting today's safety standards?
This paper explores how respect for traditional skills, cultural identity, and community efforts shaped the rebuilding process. Local carpenters, artisans, and guthis (traditional trusts) played vital role, using age-old techniques to restore temples and public spaces. Their efforts showed how traditional knowledge could be combined with modern safety needs to achieve both resilience and authenticity. The study highlights how communities slowly rose from the ashes, taking ownership of recovery and proving that rebuilding was not only about repairing structures but also about reviving living traditions. Respect for local voices and practices made the process more inclusive, sustainable, and meaningful. By focusing on respect, this paper argues that post-disaster recovery must honour heritage as a living practice. The rebuilding of wooden heritage after the earthquake is an example of how respect can guide ethical, resilient, and community-centred conservation.

Keywords
Living heritage, Heritage conservation, Traditional craftsmanship, Post-disaster recovery, Collective efforts

Seke Maneke as a Model of Community-Based Heritage and Ecological Stewardship

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Abstract

Seke Maneke is a traditional fishing practice in the Sangihe Islands, North Sulawesi, Indonesia, that embodies an integrated system of cultural, ecological, and social stewardship. The practice combines traditional rituals, customary rules (eha/paiie), collective organization, and environmentally responsive techniques for managing marine resources. Central to this system are handcrafted Seke and Pandihe, made from locally abundant materials such as bamboo, rattan, wood, and coconut leaves, prepared through culturally embedded processes guided by local knowledge. Fishing activities are regulated through customary fishing grounds and rotational use, while the catch is distributed according to customary priorities within the community. Practiced for centuries, Seke Maneke began to decline in 1999 and was abandoned in 2003 following conflict over fishing grounds. Since 2025, the community and local government have shown interest in revitalizing the tradition. This research argues that Seke Maneke is significant not only as a fishing tradition, but as a living heritage system connecting cultural continuity, ecological responsibility, and social solidarity. Its revitalization should be seen as an effort to safeguard traditional knowledge while remaining relevant to present community realities and aspirations, with the community defining the future of its heritage.

Keywords
living heritage, intangible cultural heritage, traditional knowledge system, maritime culture, post-conflict recovery

Respect through Everyday Heritage Care : Maintenance, Ritual Practice and the Continuity of Living Heritage in Quanzhou, China

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Abstract

This paper reconceptualizes living heritage conservation through the concept of care, using Quanzhou as a main case to ask how respect becomes operative in everyday heritage governance. Building on ICCROM's living heritage approach and recent debates on care, it argues that continuity should not be reduced to the material survival of heritage fabric or the formal persistence of function. Rather, continuity is produced through repeated practices that keep heritage places in use, socially meaningful, and materially cared for. Drawing on field interviews and site-based observation of Tongtian Temple(通天宫) and Baigou Temple(白衮庙), both community-related heritage places in Quanzhou, the paper identifies three interconnected care mechanisms. First, material-spatial care is enacted through fundraising, repair, daily opening, cleaning, inspection, and informal emergency responses. Second, ritual-temporal care sustains communal rhythms through offerings, festivals, vows, and the insistence that certain days and practices should not be interrupted. Third, relational care embeds heritage in networks of local responsibility, trust, religious attachment, and negotiated custodianship between communities and formal heritage authorities. The paper proposes care as a meso-level analytical category linking respect, continuity, community participation, and heritage governance. It shows that respect for living heritage is not only an ethical attitude or a principle of representation, but a practical obligation to sustain the social and material conditions under which core communities can continue to care. By shifting attention from bounded heritage objects to everyday networks of practice, memory, and stewardship, the paper offers a care-based framework for more inclusive and resilient living heritage conservation in contemporary China.

Keywords
Everyday heritage care; Heritage care work; Living heritage; Continuity of care

The State's Menu: Foodways, Identity, and National Heritage Law in Malaysia

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Abstract

Food and foodways have long served as powerful markers of identity and community boundaries. What people eat, how they prepare it, and with whom they share it are expressions of who belongs to a community and who is excluded. This significance has found increasing institutional expression under the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. States Parties to the Convention have demonstrated an intensifying interest in the recognition and visibility of foodways-related elements, primarily through the preparation of nominations to the Convention's Lists and Register. To date, 170 of the 849 inscriptions on the Lists and Register are broadly related to foodways. However, while food functions as a fluid marker of belonging in everyday life, the attempt to institutionalize it in multi-ethnic societies like Malaysia often creates a friction between lived reality and state governance.

This paper argues that Malaysian food is plural in its nature. Malaysian foodways constitute a constellation of practices that are simultaneously distinct and internally contested; they exist as an entangled web of practices that constantly cross ethnic, religious, and class lines. Therefore, Malaysian culinary culture is best understood through the lens of foodways: a living system of preparing, sharing, and interpreting food that evolves across generations.

The central problem explored here is that the Malaysian state approach to heritage, rooted in the National Heritage Act 2005 (Act 645), is fundamentally ill-suited for these living traditions. The law treats food like a static monument or a fixed object rather than a living process. Because the law does not require actual community participation, it allows the state to fill the vacuum by imposing rigid, racialized labels on dishes that are naturally diverse and shared.

The result is a double movement. By assigning specific dishes to fixed racial categories, the state embeds heritage within Malaysia's institutionalized racial discourse. This legal action imposes a double misrecognition from both a legal and social perspective: it reinforces ethnic stereotypes and flattens the complex, shared history of the food itself. This paper concludes that any framework meant to protect Malaysian food must be flexible enough to hold these pluralities rather than forcing them into a simplified state brand. The study reveals the profound difficulty of governing heritage in a postcolonial context where the authority to define authenticity remains a site of deep social and political struggle.

Keywords
Foodways, Intangible Cultural Heritage, Living Heritage, National Heritage Act 2005 (Act 645), Plurality, Institutionalized Racism, Identity Politics, Malaysia, Authenticity.

Poster Presentation
Respect
Abstract ID #546

Research on the Revitalization Pathways of Industrial Heritage Based on Urban Catalyst Theory: A Case Study of the Workers' Village in Tiexi District, Shenyang

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Abstract

The Ancient Sichuan-Hubei Salt Road served as a vital cross-regional cultural corridor connecting western Hubei and eastern Sichuan. While Enshi (Hubei) and Wanzhou (Chongqing) are currently collaborating on a World Heritage nomination for this route, the existing conservation framework remains tethered to a traditional, "point-based" evaluation model. Consequently, resources and policies are disproportionately concentrated on well-known, accessible "star" ancient towns, leaving smaller, high-value heritage sites—particularly those along the Hubei-Chongqing border—marginalized and excluded from the core protection system. This study challenges the conventional focus on isolated core attractions, advocating instead for the systemic integrity of the entire cultural network. By consolidating multi-source data, we identified 112 heritage nodes along the western Hubei section and constructed a geographical association network based on three weighted dimensions: salt trade links, cultural dissemination links, and mountainous spatial connectivity. Using Social Network Analysis (SNA), we quantified the latent value of peripheral sites and analyzed the structural mismatch between their spatial prominence and their functional network significance. The analysis reveals two critical findings: (1) Small-World Network Characteristics: The salt route corridor exhibits a distinct small-world structure, implying high efficiency in cultural and economic exchange. Notably, 17 small heritage sites on the provincial border, though currently overlooked in nomination plans, serve as critical intermediaries bridging Western Hubei and Ba-Yu cultures. Their average betweenness centrality (0.21) is 2.6 times higher than that of the recognized "core" ancient towns (0.08), highlighting their role as indispensable "bridge" nodes. (2) Resource-Network Mismatch: A significant spatial imbalance exists; nearly 90% of conservation resources are currently allocated to spatial core nodes that contribute only 27% of the total network connectivity. Conversely, the 17 key intermediary nodes remain almost entirely unprotected. Based on these results, we propose the establishment of a joint heritage workstation along the Hubei-Chongqing border to facilitate trans-regional cooperation. This research provides a robust, network-based quantitative tool for evaluating linear heritage and offers a more inclusive, integrative governance model for cross-regional cultural corridors globally.

Keywords
Identification of Peripheral Heritage Value; Spatio-Network Mismatch; Cross-Regional Collaborative Conservation; Social Network Analysis; Ancient Salt Road of Sichuan and Hubei; Linear Heritage

Poster Presentation
Respect
Abstract ID #657

Between Modernization and Material Memory: Rethinking Tectonic Continuity in Multan's Historic Urban Landscape

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Abstract

Sub-theme 1: RespectAbstractMultan, located in Punjab province of Pakistan, it's historic urban landscape is a profound convergence of material, cultural, and spiritual values, anchored by the iconic Shrine of Shah Rukn-e-Alam and the dense, vibrant fabric of its traditional bazaars. Yet, despite this significance, contemporary conservation in Pakistan remains trapped in an intervention-driven paradigm that prioritizes the physical stabilization of monuments over t he sociocultural processes that sustain them. As rapid commercialization and industrial construction methods reshape the city, the traditional brick-built fabric is not just physically deteriorating; it is suffering from a deeper rupture in the relationship between the human hand, the material, and the collective memory of the community.This research addresses the crisis by situating Multan within the Historic Urban Landscape (HUL) framework, moving beyond the technical "object-centered" approach. Drawing upon the pedagogical ideology of architect-theorist Kamil Khan Mumtaz, the study proposes that traditional brick masonry is not merely a construction technique, but a "tectonic wisdom"a living system of craftsmanship, environmental adaptation, and social order. By analyzing the shrine precinct and the surrounding Hussain Agahi Bazaar, I demonstrate how top-down planning often ignores these human-material relationships, treating heritage as a static commodity rather than a dynamic, lived experience. This study advocates for a shift towards the essential transformations, as redefining the authenticity means moving beyond material fabric to honor the continuity of practice, as emphasized in the Nara Document on Authenticity. The other one is empowering the Community by re-centering the role of the master craftsman (Mimar) and local residents, whose tacit knowledge is the primary safeguard against the homogenization of globalized space. Including with the integrating Local Knowledge, bridging the gap between formal planning and informal maintenance cycles to create a truly participatory conservation model. Through the study of Multan, this research argues that respect in heritage conservation is not merely as preservation of fabric, but as recognition of community knowledge, everyday practices, and shared ownership of heritage. By reintegrating material practice with social continuity,the paper concludes by advocating for policy frameworks that integrate local voices into decision making processes, ensuring that modernization does not erase the layered identities of Multan’s historic urban landscape, but instead evolves in dialogue with them.

Keywords
Living Heritage; Historic Urban Landscape; Tectonic Wisdom; Urban Fabric; Cultural Continuity

Poster Presentation
Respect
Abstract ID #730

Respecting Living Heritage: The Transregional History and Cultural Continuity of Keringkam in Sarawak

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Abstract

Keringkam, a traditional gold-thread embroidery practiced among the Malay community in Sarawak, represents a significant yet under-documented form of intangible cultural heritage. Historically worn as a ceremonial veil, particularly in weddings and religious contexts, keringkam embodies values of modesty, identity, and aesthetic refinement. Despite its cultural prominence, its historical development and transregional connections remain fragmented across archival, material, and oral sources. Findings are cross-referenced by data analysed from interviews conducted with three master embroiderers.

This study reconstructs the historical trajectory of keringkam through a transregional analytical framework, emphasizing its distribution, production networks, and cultural meanings across the Malay Archipelago. Employing a qualitative methodology, the research integrates document analysis of exhibition archives with content analysis of scholarly works, particularly those of Suhana and Nor Hayati (2016). A mapping-based approach is adopted to identify the geographical spread of keringkam traditions in Malaysia and Indonesia, situating keringkam within a broader cultural continuum.

Findings indicate that the emergence of keringkam is closely linked to early maritime trade networks connecting the Malay world with China and the Indian Ocean from the 10th century onwards, facilitating the introduction of gold and silver metal threads. By the 19th and early 20th centuries, keringkam had become an established marker of Sarawak Malay identity, particularly among aristocratic women. Comparative analysis further reveals structural and technical parallels between Malay embroidery and Ottoman traditions, suggesting processes of selective adaptation rather than direct transmission.

The study also highlights the symbolic significance of keringkam motifs, predominantly flora-based, which reflect environmental adaptation and encode socio-cultural values. These motifs function as visual narratives expressing Malay philosophical principles and gendered knowledge systems.

In alignment with the “Respect” sub-theme, this paper argues that keringkam should be understood as a living cultural archive requiring ethically grounded safeguarding strategies. Drawing on the principles of UNESCO’s 2003 Convention for the Safeguarding of Intangible Cultural Heritage and ICOMOS frameworks, the study emphasizes community-based transmission, digital documentation, and adaptive continuity. By situating keringkam within global heritage discourse, this research contributes to broader conversations on cultural sustainability and the preservation of traditional knowledge in contemporary contexts.

Keywords
keringkam, intangible cultural heritage, Malay textiles, Sarawak, transregional heritage

Tanggam and Kigumi: The Living Craftsmanship Behind Asia's Built Heritage and Cultural Identity

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Abstract

Before the emergence of modern construction materials such as steel and reinforced concrete, communities across Asia had already developed sophisticated timber construction systems capable of producing durable structures without nails or adhesives. Among these traditions are tanggam in Malaysia and kigumi in Japan; the two timber joinery techniques that embody technical knowledge, cultural philosophy, and inherited craftsmanship. This paper examines the relationship between Malaysian tanggam and Japanese kigumi as forms of living craftsmanship that shape Asia's built heritage and cultural identity. Rather than viewing these systems solely as construction techniques, the study explores how they reflect local wisdom, environmental adaptation, social values, and artistic expression within traditional architecture. The study employs qualitative methods, including fieldwork, site observation, interviews, and visual documentation, conducted in both Malaysia and Japan. Findings indicate that both tanggam and kigumi share principles of precision, sustainability, and deep respect for natural materials. However, each reflects different cultural philosophies and architectural expressions. Malaysian tanggam emphasises communal craftsmanship, climatic adaptation, and ornamental artistry rooted in Malay traditions, while Japanese kigumi highlights structural precision, minimalism, and the philosophy of "humble beauty." Despite these differences, both traditions demonstrate how timber joinery serves as a cultural language that connects communities with memory, heritage, and identity. This study argues that traditional timber craftsmanship should not merely be regarded as a historical practice, but as a living heritage with continued relevance to contemporary discussions on sustainability, heritage conservation, and cultural education. By comparing tanggam and kigumi, the study contributes towards a greater appreciation of Asia's timber traditions as both technical achievements and enduring symbols of cultural identity. The paper further argues that traditional timber craftsmanship should not merely be regarded as a historical construction method, but as a living cultural practice with relevance to contemporary discussions on sustainability, heritage conservation, and identity. In an era increasingly dominated by industrialised construction, the preservation of tanggam and kigumi offers valuable lessons in material efficiency, low-carbon construction, and the relationship between culture and the built environment. By positioning tanggam and kigumi within the broader context of Asia's architectural heritage, this study contributes towards a greater appreciation of traditional timber joinery as both a technical achievement and a cultural language that continues to shape the identity of built heritage across the region.

Keywords
Tanggam, Kigumi, timber joinery, built heritage, cultural identity, sustainable construction.

Poster Presentation
Respect
Abstract ID #831

The Underside of Nanjing Road: Respecting Overlooked Spaces in Rehabilitation and Their Impact on Architectural Heritage Conservation

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Abstract

Nanjing Road is the most celebrated street in modern Shanghai and remains the city's iconic landmark to this day. As a form of living heritage, the road is lined with valuable early 20th-century architectural heritage buildings that have undergone multiple cycles of rehabilitation and are still in commercial use today.

However, with the intensification of tourism development, Nanjing Road is often constructed as a “prosperous historical symbol” in the rehabilitation, while some spaces behind it remain long overlooked. These overlooked spaces mainly include stairwells, rooftops, as well as various auxiliary and unused spaces, which are largely inaccessible to visitors and thus receive little attention. In the earlier rehabilitation, they were considered insignificant and thus received neither sufficient protection nor appropriate adaptive reuse. Yet from a contemporary perspective, they are integral to the overall integrity of heritage and therefore deserve recognition and respect.

This study adopts a methodology combining literature review and fieldwork to investigate the overlooked spaces along Nanjing Road. It further explores how these spaces influence the conservation of architectural heritage and discusses strategies for better maintaining their heritage value. The unfortunate reality for these spaces is that health and safety standards are frequently compromised, thereby hindering the effective conservation of architectural heritage. Nevertheless, an ironic counterpart exists: it is precisely this lack of intervention that has allowed certain traces of historical authenticity to survive. As for architectural heritage as a whole, the shortcoming lies in its inability to present heritage in its entirety, thereby reducing the public's comprehensive understanding of it, however, is that the authenticity embedded within these overlooked spaces reveals the potential compromise within the reconstructed façades and altered interiors.

In light of the conference theme, this study redefines "RESPECT" as the act of acknowledging the "marginalized" spaces that bear the genuine marks of time, rather than allowing them to remain overlooked throughout successive cycles of rehabilitation. By advocating for the integration of these overlooked spaces into the conservation narrative, this research seeks to reconcile the tensions between future development potential, contemporary identity needs, and historical authenticity, thus facilitating a more inclusive rehabilitation approach.

Keywords
architectural heritage conservation, living heritage, adaptive reuse, rehabilitation, authenticity

Poster Presentation
Respect
Abstract ID #868

Respecting Overlooked Living Heritage: Conserving the Continuity of Local Construction Knowledge and Community Agency in Rural Industrial Heritage

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Abstract

Industrial heritage studies and conservation practices have long focused on urban industrial systems and standardized industrial architecture, while rural industrial heritage—widely distributed across rural areas and continuously shaped by local communities—has remained largely marginalized within dominant heritage discourse. Existing industrial heritage frameworks tend to prioritize large-scale production, modern engineering technologies, and standardized construction systems, often overlooking rural industrial buildings that were developed through local materials, craftsmen's experience, community collaboration, and informal building practices. Such a standardization-oriented perspective not only obscures the cultural continuity embedded within rural industrial heritage, but also threatens the survival of the living knowledge systems associated with it.

This paper examines rural industrial buildings in Jiangsu Province, China, including granaries, brick kilns, sericulture stations, and commune-period productive buildings, to explore how local construction knowledge and community agency contribute to the continuity and conservation of rural industrial heritage. Through field investigation, construction analysis, and historical research, the study argues that these buildings embody a locally embedded construction culture formed through long-term negotiation among state industrial policies, environmental conditions, local craftsmanship, material shortages, and community traditions. Unlike urban industrial heritage dependent upon standardized industrial systems, rural industrial buildings evolved through hybrid vernacular-industrial construction practices, incremental expansion, adaptive material substitution, and repair-oriented maintenance systems.

The research further demonstrates that local construction knowledge in rural industrial heritage should not be understood merely as technical experience, but rather as a living cultural practice deeply intertwined with community identity, collective memory, and everyday life. During the collectivization and planned economy period, for example, local craftsmen reinterpreted national construction standards through mixed timber-steel systems, non-standard structural adaptations, and locally improvised building techniques in response to shortages of industrial materials. Environmental strategies developed for the humid Jiangnan region—including elevated foundations, natural ventilation systems, breathable wall assemblies, and repairable structures—also reflect accumulated ecological knowledge rooted in long-term interaction between local communities and their environment.

However, current conservation practices often replace these locally adaptive systems with standardized restoration methods and visually oriented regeneration projects, excluding local craftsmen, villagers, and traditional building practices from the conservation process. Such interventions risk disrupting the cultural continuity embedded within rural industrial heritage and accelerating the disappearance of marginalized local knowledge systems.

Responding to the "Respect" theme of ICOMOS GA2026, this paper argues that rural industrial heritage conservation should move beyond object-centered preservation toward a more inclusive approach grounded in cultural continuity and community agency. It calls for greater recognition of local construction knowledge, craftsmen participation, and community-based practices within heritage evaluation and conservation frameworks. By repositioning local communities as active participants rather than passive recipients of conservation, rural industrial heritage can be protected as living heritage that embodies cultural diversity, environmental adaptation, and locally rooted resilience in the context of rural transformation and climate change.

Keywords
Rural Industrial Heritage ; Living Heritage ; Cultural Continuity ; Local Construction Knowledge ; Community Agency

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Oral Presentation
Enhance
Abstract ID #31

Heritage Reimagined: Building Resilient Bamboo Dwellings in Majuli through Indigenous Wisdom and Technical Innovation for Climate Adaptation

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Abstract

Traditional thatch insulation and bamboo construction in Majuli, Assam, are increasingly being replaced by concrete that is poorly suited to the island's moist, sandy soil and rich cultural heritage, leading to structural failures and soil degradation. Majuli, recognised as the world's largest river island, faces significant flood vulnerability and environmental degradation. The indigenous Mishing community has historically thrived using adaptive Chang Ghar (stilt houses), but recent shifts toward reinforced concrete cement (RCC) structures have compromised the island's ecological integrity. The "Heritage Reimagined- Resilient Bamboo Dwelling" project seeks to redefine resilience by technologically enhancing vernacular construction methods to withstand climate-induced disasters while preserving cultural identity.

As a recipient of the INTBAU Grassroots Grant 2025, the initiative implemented a community-centred approach by engaging local Mishing craftsmen as custodians of traditional knowledge. The project introduced a new foundation method that employs strong bamboo poles to stabilise houses on soft, flood-prone soil, thereby enhancing safety and durability. The methodology included comprehensive technical documentation of indigenous construction practices and the development of an "Innovative Bamboo-Reinforced Soil Foundation." This system uses a load-bearing grid of Bhaluka Bah (locally sourced bamboo) poles to prevent soil displacement and erosion. By training and empowering Mishing artisans, the project promotes equitable access to climate resilience and aligns with the principles of just sustainabilities, ensuring that adaptation benefits are distributed within the community. The project concluded with the construction of a prototype dwelling that integrates modern sanitation, water supply, and thermal comfort within the traditional Mishing architectural framework. This prototype, completed in December 2025, serves as a practical demonstration of these hybrid techniques.

The project achieved immediate economic and social benefits. Construction costs for the resilient bamboo dwelling were calculated at half those of a comparable concrete structure, demonstrating that traditional materials are a viable economic alternative. This affordability, combined with the visible strength of the reinforced foundation, led the community to firmly believe that the structure offered greater strength and flood resilience than modern concrete alternatives. The project also addressed social perceptions by dismantling the "kacha-pakka" (temporary versus permanent) stigma. The completed dwelling demonstrated that bamboo architecture can convey dignity and prosperity through sophisticated design, integrating modern sanitation while preserving heritage aesthetics. A key outcome of this research is the documented shift in social belief: the community has moved from aspiring toward industrial materials back to a profound belief in their own traditional wisdom and heritage values.

This project, along with previous bamboo workshops, demonstrates that the workshop model is effective for intergenerational transfer of construction knowledge, as evidenced by the successful training of six young artisans in traditional building techniques. The structural integrity of the design has been validated, with the community space prototype remaining intact through two earthquakes since 2024. The research model will be expanded through awareness programs in other villages across Majuli and is already being replicated in Kutch to preserve traditional mud architecture. By integrating vernacular knowledge with technical innovation, the project offers a scalable, carbon-neutral approach to climate adaptation and environmental justice for the mid-21st century.

Keywords
Living Heritage, Bamboo Construction, Climate Adaptation, Majuli, Community - Centred Approach

Oral Presentation
Enhance
Abstract ID #52

A Study on the Characteristics of Rice Cultivation Cultural Landscapes in the Poyang Lake Basin and Their Spatial Correlation Mechanisms: The Case of Wannian County,Jiangxi Province

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Abstract

Rice-farming cultural landscapes constitute a vital repository of China's agrarian civilization, epitomizing the dynamic interplay between hydrological systems and human settlements. Despite extensive qualitative research on heritage values, quantitative analyses of the spatial coupling mechanisms linking natural and cultural elements remain scarce. To address this gap, this study adopts a "water-rice-village" nexus framework to investigate Wannian County, a Globally Important Agricultural Heritage System (GIAHS) site within the Poyang Lake Basin. Utilizing a coupling coordination model and maximum likelihood clustering, we delineate five distinct landscape types characterized by significant variations in settlement density and systemic synergy. Crucially, the success of Wannian stems from its institutionalized water management and intergenerational knowledge transmission, which have fostered long-term socio-ecological resilience through the transition from passive adaptation to proactive mutual adjustment. This mechanism offers transferable insights for watershed-based heritage sites across Monsoon Asia, particularly in Southeast Asia, demonstrating how integrated governance reconciles ecological conservation with community livelihoods. By proposing a differentiated "nature-culture" synergistic framework, this research provides a scientific basis for adaptive zoning and sustainable rural revitalization in southern China's rice-growing regions.

Keywords
cultural landscape;rice-growing culture;agricultural cultural heritage;coupling coordination;spatial analysis

Enhancing Risk Management Capacities at the World Heritage Site of Taxila Through Evidence Based Interventions

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Abstract

The World Heritage Site of Taxila faces rising disaster risks because of increased seismic activity, uncontrolled urban growth, and weak enforcement of protective regulations. These pressures threaten the structural integrity of exposed archaeological remains and the continuity of local custodial practices. The paper examines how a structured disaster risk management approach can enhance the resilience of both the site and the communities surrounding it.

The study uses three sources of evidence. First, recent hazard data from national seismic monitoring and local environmental agencies show clear spatial patterns of risk across the Taxila Valley. Second, technical assessments by heritage authorities identify specific vulnerabilities in masonry, open-air remains, and exposed foundations. Third, interviews and workshops with local communities reveal gaps in preparedness and limited awareness of approved risk protocols.

The analysis shows that disaster management at Taxila remains fragmented. Technical assessments and community knowledge rarely intersect. This limits the effectiveness of interventions. The study argues for an integrated model that links scientific risk mapping with local custodian practices. It also highlights the value of low cost monitoring tools, structured training programs, and improved communication between government agencies and communities.

The paper's contribution lies in its combined use of scientific risk assessment and participatory methods. This creates a practical framework that can improve disaster preparedness across similar multi-layered archaeological landscapes. The findings support the GA2026 theme by showing how innovation and community driven approaches can enhance resilience at a major World Heritage Site.

Keywords
Disaster risk management, World Heritage Site of Taxila, Seismic vulnerability, Community participation and Heritage resilience

Oral Presentation
Enhance
Abstract ID #72

Enhancing the Reliability of Statutory Inspections through Real-time Structural Health Monitoring: Case Studies of Korean Built Heritage

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Abstract

The conservation and management of built heritage in South Korea are fundamentally based on the "Regulation on the Preservation and Management of National Treasure and Treasure Building Cultural Heritage." Within this framework, the process of quantitatively identifying displacements and inclination changes is conducted through 'Precision Safety Diagnosis' and 'Monitoring of Heritage Sites under Priority Management.' However, these processes are limited to describing the condition of the heritage only at the time of measurement, posing challenges in continuously tracking subtle structural behaviors. To address these limitations and secure continuous numerical data for a more precise understanding of the heritage's current status, this study introduces the real-time monitoring systems currently in operation for selected built heritage sites and analyzes their primary behavioral characteristics based on the acquired measurement data. This research presents the current status of technical implementation through representative cases where real-time monitoring systems are actively operational, such as the Cheomseongdae Observatory (National Treasure) and the Daeungbojeon Hall of Magoksa Temple (Treasure). In the case of Cheomseongdae, a dual-axis inclinometer is utilized to monitor overall structural inclination, while linear displacement gauges track potential localized movements in the fan-shaped stones and long ends of stones at the top. For Magoksa Temple, dual-axis inclinometers are deployed to identify the inclination and bending of internal tall columns, supplemented by wire displacement gauges operated in parallel to ensure data reliability through a complementary measurement system. The continuous time-series data collected at 10-minute intervals through these systems record the real-time structural responses that occur between periodic inspection cycles. The results indicate that real-time monitoring data serve as a vital reference indicator that enhances the precision of built heritage management while respecting the existing statutory inspection framework. By providing high-resolution data continuity, this approach contributes to strengthening structural resilience by serving as a decision-making support tool for immediate assessment during disasters or emergencies. The empirical cases presented in this study will serve as a significant basis for advancing scientific and systematic heritage conservation models within the statutory management framework.

Keywords
Korean Built Heritage, Real-time Structural Status Monitoring

Oral Presentation
Enhance
Abstract ID #83

Research on the Impact Assessment of Population Shrinkage on the Conservation of Rural Heritage In C.E.R.

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Abstract

Population shrinkage weakens the connection between local communities and heritage, posing new challenges to the sustainable development of cultural heritage. This problem is particularly pronounced in Northeast China. In regions affected by population shrinkage, the conservation and management of living heritage urgently require scientifically methods for assessing its impacts. The Chinese Eastern Railway (C.E.R.), an important railway constructed by Tsarist Russia in Northeast China in the late nineteenth century, has become a representative case of cultural heritage in a typical shrinking region.

Focusing on the rural settlements along the C.E.R., this research disentangles the systems of “population shrinkage” and “rural heritage conservation” , and proposes a mechanism to explain their interrelationships. On this basis, it develops an impact assessment method for evaluating the effects of population shrinkage on the conservation of rural living heritage using the NLP–FCE (Natural Language Processing–Fuzzy Comprehensive Evaluation) approach. Seventeen indicators, including the vacancy rate of historic buildings, are used to quantify and characterize the impacts of shrinkage. Furthermore, this research applies the Grey System Model (GM) and the Generalized Additive Model (GAM) to predict these impacts. Given that economic and demographic factors constitute the principal determinants of the observed impacts, it uses the GAM to model the relationships among current economic conditions, population size, and impact status. It subsequently employs the GM to project demographic and economic indicators for 2030 using data from 2000 to 2024. The projected demographic and economic data for 2030 are then entered into the model to estimate the impacts of population shrinkage in that year.

This research finally establishes a predictive framework for assessing the impacts of population shrinkage on both government-led and community-based cultural heritage conservation. The results show that by 2024, one village, Ilekede, is classified as experiencing a “very severe” impact; seven villages fall into the “severe” category; and three villages are assessed as experiencing a “moderate” impact. Under an ideal scenario, by 2030, two villages, Herhongde and Wugunuoer, will be classified as “very severely” affected; seven villages will remain in the “severe” category; and two villages will be categorized as “moderately” affected.

The findings indicate that the impact of population shrinkage on cultural heritage conservation in villages along the C.E.R. in Heilongjiang Province is likely to stabilize, whereas in the Inner Mongolia Autonomous Region, especially in Chen Barag Banner, these impacts may worsen significantly. This finding underscores the need for targeted preventive measures in these areas. By revealing the relationship between population shrinkage and living heritage conservation, this research offers an impact assessment method that may provide a useful reference for evaluating living heritage in other regions experiencing demographic decline.

Keywords
Chinese Eastern Railway; Rural Heritage; Population Shrinkage; Heritage Impact Assessments; Local Community

Oral Presentation
Enhance
Abstract ID #90

Conservation Technology and Conception of Traditional Chinese Cultural Heritage in Ancient Images

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Abstract

Since the 20th century, China has established a modern heritage conservation system modeled on Western frameworks. The “Authoritative Heritage Discourse”, which embodies Western elite cultural values, has profoundly shaped China’s heritage conservation policies and practices. While this has brought beneficial progress among several areas such as legislation, institutional development and technical standards, it has also undermined indigenous Chinese forms of historical memory and value systems. Actually, China possesses a traditional heritage conservation system that evolved independently over thousands of years, serving as the historical foundation through which Chinese people understand and engage with modern heritage concepts. These traditional ideas are not only preserved in vast quantities of historical texts but also reflected more intuitively in tens of thousands of historical images, including maps, paintings and architectural drawings. Against the backdrop of an increasing global emphasis on cultural diversity in heritage conservation, revisiting different cultural traditions and exploring their distinctive approaches to understanding and safeguarding heritage is not only a responsibility toward each culture itself but also a crucial contribution to the advancement of global heritage conservation.

This study examines traditional Chinese heritage images—such as maps and paintings—taking the types of heritage as a clue and applying analytical methods derived from iconography. It systematically summarizes the tangible material conservation and intangible value perceptions embedded in traditional Chinese society across five dimensions: objects of conservation, criteria for value assessment, standards of evaluation, modes of conservation practice, and approaches to utilization. Through this multidimensional analysis, the study reveals the distinctive wisdom of Eastern heritage thought, which differs significantly from its Western counterpart. By comparing the dominant Western heritage discourse with contemporary Chinese heritage conservation systems, and by taking into account the distinctive characteristics of Chinese cultural heritage, this research seeks to integrate beneficial traditional practices and philosophies into the construction of a heritage conservation framework that is culturally appropriate for China and capable of addressing practical challenges. Furthermore, by articulating an alternative heritage model rooted in non-Western traditions, this study offers a valuable reference for the investigation of cultural diversity in heritage practices worldwide, contributing to broader methodological and conceptual reflections within the international heritage community.

Keywords
Traditional Chinese Cultural Heritage, Ancient Images, Cultural Diversity, Non-Western Traditions

Oral Presentation
Enhance
Abstract ID #133

Adaptive Management of Living Heritage: A Dynamic Monitoring Framework for the Matsu Military Cultural Landscape

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Abstract

The Matsu Islands control a strategic chokepoint in the Chinese Taipei Strait. Following the outbreak of the Korean War, with the assistance of the U.S.-backed “Western Company” and the implementation of martial law in 1956, they became the frontline of the standoff. As the defense strategy shifted from “counterattack” to “defensive consolidation,” a highly integrated system of Cold War military engineering was constructed amid resource scarcity and extreme geological challenges. This system embodies the outstanding landscape value resulting from the fusion of international strategy and the rugged island terrain, and was registered as a Cultural Landscape in 2020. As a living heritage, the Matsu Military Cultural Landscape requires more than static inventories. Traditional site-specific conservation fails to address dynamic threats—such as environmental change, land-use pressure, tourism, and eroding social identity. An adaptive approach is now essential to navigate these complex challenges. There is an urgent need to establish an adaptive management tool that integrates heritage values, their physical carriers, and management decisions.Taking the “Matsu Military Cultural Landscape Monitoring System”—to be constructed in three phases starting in 2023—as a case study, this research explores how to evolve from a diagnostic tool into a core governance mechanism. The system design adopts a four-tier logic of “value—attribute—threat—management.” Drawing on the World Heritage Operational Guidelines, it establishes twelve indicators covering “tangible monitoring” of environmental aspects such as building development and land cover, as well as “intangible monitoring” of factors including resident identity, demographic changes, and visitor perceptions. Breaking from the limitations of one-off surveys of isolated facilities, this innovative framework simultaneously integrates the physical environment and social behaviors. It transforms monitoring from simple observation into a holistic, dynamic management tool. Through continuous observation of data trends and real-time responses via tiered early warning systems, it ensures that cultural heritage can maintain its core values even within a changing environment. Monitoring systems must evolve from formal documentation into drivers of governance transformation. The Matsu case demonstrates how a cross-agency data network enables a "monitoring-to-response" model, integrating tiered analysis with resilient decision-making. By moving beyond static preservation, this adaptive mechanism effectively addresses the dual pressures of natural and social change. These results prove that dynamic management is the key to ensuring the resilience of military heritage, achieving a sustainable balance between preservation and local development in contemporary society.

Keywords
Military Cultural Landscape, Cold War Heritage, Dynamic Monitoring System, Management, Landscape Integrity, Assessment Metrics

Oral Presentation
Enhance
Abstract ID #147

Enhancing the identification of marginalized urban heritage in Wuhan: A network science approach

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Abstract

In the context of rapid urbanization, urban heritage is increasingly subject to marginalization and fragmentation, posing significant challenges to the systematic conservation and adaptive reuse. This marginalization is not only reflected in the physical isolation of heritage, but also in the weakening of their accessibility within the broader urban system. Existing conservation approaches, often reliant on site-specific interventions, lack effective tools to identify structural imbalances across heritage systems, limiting their capacity to support inclusive and equitable heritage management.
To enhance current practices, this study proposes a network science-informed framework for identifying marginalized heritage within urban systems. Taking Wuhan, a historic city in China, as a case study, the research integrates multimodal accessibility and complex network analysis to reveal structural patterns of connectivity among heritage sites. A multimodal public transport network including metro, bus, and dockless bike-sharing is constructed from an origin–destination (OD) travel-time matrix, which translates spatial accessibility into relational connections between heritage nodes. Community detection algorithms are then employed to identify cluster structures, while isolated nodes and weakly connected subgraphs are interpreted as potential marginalized heritage clusters or islands.
The results reveal a pronounced core-periphery structure within Wuhan's heritage network. Highly connected clusters concentrate in the urban core, whereas peripheral areas exhibit fragmented and weakly connected configurations. Marginalized heritage nodes are predominantly located in northern and northwestern areas, as well as near administrative boundaries, indicating spatial disparities in accessibility and integration. Sensitivity analysis further demonstrates the robustness of these patterns across different mobility scenarios, suggesting that marginalization constitutes an inherent structural characteristic of the heritage system rather than a contingent condition.
From the perspective of equity and sustainable urban development, addressing heritage marginalization is imperative. By integrating multimodal accessibility-based topological networks with complex network community detection, this study proposes a quantitative framework for identifying structural patterns within heritage systems, addressing the limitations of previous research in detecting structural imbalance. More broadly, it introduces a data-driven and network science-informed approach to urban heritage studies. The framework enables the identification of weakly connected or high-risk heritage nodes, providing decision support for systematic conservation, spatial planning, and equitable governance, and ultimately enhancing more inclusive and balanced safeguarding of heritage.

Keywords
Urban heritage, Marginalization, Network science, Identify, Systematic conservation

Oral Presentation
Enhance
Abstract ID #159

The Influence of Enclosure Components on the Flood Load Characteristics of Traditional Chinese Wooden Covered Bridge with Cantilever Beams

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Abstract

Traditional Chinese wooden covered bridges with cantilever beams in Fujian and Zhejiang provinces of China are an important type of long-span timber bridge and are highly representative in terms of structural form and construction techniques. However, long-term material degradation, combined with the increasing frequency of flood events under global climate change, has led to growing safety risks for these heritage structures. Systematic research on the flood load characteristics of wooden covered bridges with cantilever beams remains limited. Furthermore, the influence of enclosure component arrangements on flood loads has not been systematically investigated, although components such as weatherboards can significantly modify the flow field. This study focuses on the influence of different enclosure component arrangements on the flood load characteristics of wooden covered bridges with cantilever beams. Based on the spatial distribution characteristics of enclosure components in existing traditional Chinese wooden covered bridges with cantilever beams, five computational models were established. Computational fluid dynamics (CFD) simulations were conducted under various flood conditions to evaluate the flood load characteristics of each bridge model and its key components. The results quantify the influence of enclosure component arrangements on drag, lift, and spatial pressure distribution of the bridge models, and further indicate their relationship with flood conditions. Additionally, flow velocity distribution, flow behavior, and backwater height were analyzed to identify the key mechanisms through which enclosure component arrangements affect flood loads. Finally, the sliding and overturning stability factors were used to evaluate the global stability of the bridge models under different enclosure component arrangements. The results deepen the understanding of the mechanisms of flood action on traditional Chinese wooden covered bridges with cantilever beams, provide a reference for hydrodynamic response analysis and establish a theoretical basis for flood risk assessment and preventive conservation design.

Keywords
traditional wooden covered bridge; cantilever beams; flood load characteristics; enclosure components; computational fluid dynamics

Oral Presentation
Enhance
Abstract ID #164

Pathways for the Adaptive Reuse of Great Wall Fortress Heritage: A Case Study of Miyun District, Beijing

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Abstract

As living heritage with inherent residential attributes, the adaptive reuse of Great Wall fortresses plays a significant role in promoting rural revitalization. This study first constructs both depth-oriented and integrative models of Great Wall military defense settlements. It then systematically examines over 40 historical maps and more than 15 ancient textual sources to conduct an in-depth exploration of fortress heritage values. Based on field surveys, oblique photogrammetry analysis, and multi-source data integration, a comprehensive evaluation system for assessing the adaptive reuse potential of Great Wall fortresses is established. In conjunction with the results of value identification, the fortresses are managed through a graded and categorized framework, and targeted adaptive reuse strategies are proposed. On this basis, a Great Wall fortress adaptive reuse project database is developed, encompassing 11 major categories and 73 sub-projects, including digital exhibitions, thematic interpretation and display of key fortresses, and cultural facilities. To implement the project database, smart digital experience centers have been constructed at Gubeikou, Yaoqiaoyu, and Guanmen in Miyun District. These centers integrate advanced technologies such as AIGC (Artificial Intelligence Generated Content), large language models, augmented reality (AR), and virtual reality (VR), thereby revitalizing Great Wall fortress heritage through technological innovation and expanding its modes of cultural expression.

Keywords
Great Wall Fortress Heritage, Adaptive Reuse, Smart Digital Experience Centers

Oral Presentation
Enhance
Abstract ID #168

Rebuilding Visitor Carrying Capacity in Fragile Living Heritage: Xuankong Temple, Datong, China

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Abstract

Digital media circulation and climate-related environmental uncertainty are reshaping the conditions under which heritage sites remain open to the public. Recent attention generated in part by the video game Black Myth: Wukong has heightened public interest in historic architecture in Shanxi, including Xuankong Temple in Datong. At the same time, rainfall variability, accelerated weathering, and broader environmental pressures are narrowing the margins for safe and prudent public access. For Xuankong Temple, a religious heritage site that continues to receive large numbers of visitors, visitor carrying capacity is therefore not merely a matter of crowd control, but of balancing conservation, continuity of use, and public access.

Existing assessments often treat heritage sites as static containers and define access limits mainly through area measurements, instantaneous visitor counts, or a single safety threshold. Such approaches are ill-suited to fragile living heritage such as Xuankong Temple, where religious meanings, inherited patterns of use, and tourism pressures coexist within a highly constrained cliffside timber structure. This paper proposes a low-intervention method for reconstructing visitor carrying capacity by integrating point-cloud survey data, measured drawings, and site-specific access rules. Rather than treating the accessible area as one continuous surface, the method identifies operational units defined by architectural form, circulation conditions, and visitor behaviour, and translates geometric area into management-oriented access metrics aligned with on-site practice.

The study shows that visitor carrying capacity at Xuankong Temple is not the direct output of area-based formulae, but a site-specific access capacity bounded by conservation requirements, spatial constraints, and continued use. The proposed method yields quantitative access thresholds for both daily and instantaneous visitor capacity, providing an operational basis for site management.

Xuankong Temple should therefore be understood not simply as a popular attraction requiring visitor limitation, but as fragile living heritage in which religious continuity, public visitation, and risk management intersect. Reconstructing its visitor carrying capacity matters not because it raises or lowers visitor numbers, but because it redefines appropriate access limits without altering the physical fabric or basic patterns of use. The case offers a transferable reference for the management of cliffside, linearly constrained, and otherwise fragile architectural heritage sites, and contributes a Chinese example to wider discussions of preservation through use.

Keywords
living heritage; visitor carrying capacity; Xuankong Temple; public access; cliffside heritage; preservation through use

Oral Presentation
Enhance
Abstract ID #184

Addressing the Tension between Residents' Aspirations for Enhancement and Heritage Conservation Objectives: The Design of Vernacular Architectural Heritage Incentive Policies in Beijing

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Abstract

Vernacular architectural heritage, together with the communities inhabiting it, constitutes a typical system of living heritage. However, it has long faced a structural dilemma. On the one hand, most vernacular architecture no longer meet contemporary living needs in terms of function and comfort, and structural ageing places them at risk of continuous deterioration or even disappearance. On the other hand, the demands of everyday life compel residents to repair, modify, or even demolish and rebuild these structures.As these architecture are predominantly privately owned, decision-making power remains in the hands of residents despite their recognized heritage value. Meanwhile, the generally limited financial capacity of residents constrains their ability to undertake costly conservation-oriented restoration. In this context, although the government has introduced a range of regulatory and guiding instruments—such as conservation plans for traditional villages and guidelines for the renewal of vernacular architectural heritage—residents tend to favor low-cost construction approaches that can significantly enhance living quality. This tendency often diverges from established conservation principles and charters, resulting in a paradox: while conservation efforts continue to expand, vernacular heritage is steadily disappearing.

To address this issue, Beijing initiated, in 2022, a dedicated policy framework for the conservation of vernacular architectural heritage in traditional villages. The policy-making process involved multiple stakeholders, including government authorities, local residents, and heritage researchers (including the author's team). Through pilot implementation and iterative policy adjustments since 2023, the policy design and implementation mechanisms have been progressively refined, leading to the development of an approach that reconciles the tension between conservation and enhancement. This approach introduces a financial incentive mechanism that compensates for the additional costs associated with conservation, thereby establishing a collaborative funding model between residents and the government.

In practice, the policy relies on scientific estimation of conservation costs, alignment between restoration techniques and incentive levels, and continuous evaluation of outcomes. The results demonstrate its effectiveness in achieving both heritage conservation and the enhancement of living conditions. To date, more than 200 vernacular architecture have been successfully conserved while significantly improving residents' living environments and spatial quality. Furthermore, the mechanism has generated a positive demonstration effect: residents are increasingly motivated to undertake conservation-compliant interventions in order to access incentives, thereby fostering a virtuous cycle of heritage conservation and enhancement.

Keywords
Vernacular architecture;Traditional villages;Heritage conservation policies;Living heritage transmission;Human settlements improvement

Oral Presentation
Enhance
Abstract ID #199

GOOD LUCK: Enhancing Heritage Interpretation at a Layered Military-Industrial Site in Chinese Taipei

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Abstract

This paper examines "GOOD LUCK", a large-scale exhibition project developed for the former Air Force Headquarters site in Taipei, as a case of enhancing heritage practice through spatial design, digital interpretation, and participatory engagement. The site was originally established in 1939 as the Chinese Taipei Governor-General's Industrial Research Institute under Japanese colonial rule, later became the headquarters of the Republic of China Air Force, and is now part of the Chinese Taipei Contemporary Culture Lab (C-LAB). It therefore embodies multiple historical layers, including colonial industrial modernity, wartime mobilization, Cold War militarization, authoritarian control, and recent cultural transformation. Rather than functioning as a neutral exhibition venue, the site itself remains a historically charged heritage environment whose meanings continue to be negotiated in the present.

Positioned within Sub-theme 2: ENHANCE, the project addresses a key question in current heritage practice: how can a site associated with war infrastructure, state power, and difficult memory be reinterpreted through innovative methods that improve accessibility, communication, and public engagement? Instead of treating the site as a passive backdrop, the exhibition approaches it as a difficult and layered heritage landscape requiring critical yet publicly accessible interpretation. Drawing on the concepts of collective memory and difficult heritage, the project frames the site as a place where dispersed experiences of war, mobilization, political violence, labour, postwar rebuilding, and democratic transition can be reconnected through contemporary public interpretation.

A key contribution of "GOOD LUCK" lies in its multi-layered interpretive strategy. The exhibition is organized through the metaphor of flight—taxiing, low-altitude flight, takeoff, and stable flight—turning historical rupture into an embodied visitor journey. This narrative is materialized through a sequence of spatial devices already integrated into the project design: a reflective metal installation evoking the weighted structure of a paper airplane; immersive sound-and-light interventions in former detention spaces; reconstructed wartime ruins; an interactive projected map visualizing the site's transformation from industrial research institute to military headquarters to contemporary cultural platform; and a digital interface that collects and projects visitors' handwritten responses to the prompt "What is the everyday life you most want to protect?" These elements connect archival materials, bodily movement, emotional response, and civic reflection, allowing interpretation to move beyond information delivery toward multisensory and participatory experience.

This paper argues that "GOOD LUCK" offers a relevant model for enhancing heritage interpretation at layered and difficult sites. It shows how spatial mediation, digital tools, and participatory storytelling can strengthen public communication, support adaptive reuse, and renew the social meaning of cultural heritage in the mid-21st century.

Keywords
heritage interpretation; difficult heritage; collective memory; adaptive reuse; participatory exhibition

Oral Presentation
Enhance
Abstract ID #204

Digital Identification and Cultural Representation of Living Heritage Colors in Cold-Region Historic Districts

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Abstract

Under the combined influence of severe natural climates and rich cultural traditions, the colors of historic districts in cold regions are not merely objects of visual aesthetics or townscape control, but also important visual clues through which local culture, environmental adaptation, and historical evolution can be perceived. In the context of living heritage, color should therefore be understood not only as a physical attribute of built surfaces, but also as a dynamic medium that connects material environments, cultural memory, and adaptive urban change. However, existing studies on historic district conservation have mainly focused on architectural form, material appearance, or isolated color attributes, while insufficient attention has been paid to how color functions as a carrier of living heritage and how its cultural representational meanings can be identified through digital methods.

Taking the living-heritage attributes of color in cold-region historic districts as its starting point, this study conducts a comparative analysis of the color composition and organizational characteristics of five representative historic districts in cold regions worldwide. Based on street-view images, building façade identification, and CIELAB color analysis, this study extracts a series of color indicators, including dominant colors, lightness, chroma, color difference, and color harmony. These indicators are used to examine the color structure, contrast relationships, visual order, and cultural representational characteristics of different historic districts. By linking measurable color features with local materials, architectural traditions, climatic conditions, and urban historical development, the study seeks to clarify how color participates in the visual expression and continuous transformation of living heritage.

Moving beyond the conventional understanding of historic district color as a static element of townscape regulation, this study reinterprets color as a visual carrier of living heritage that reflects both cultural continuity and environmental adaptation. It further explores the potential of digital color identification to support heritage conservation, townscape monitoring, and adaptive governance in cold-region historic districts. The study provides a methodological reference for integrating digital technologies into heritage color research and offers a new perspective for understanding

Keywords
Living Heritage; Historic Districts; Cold-region Cities; Urban Color

Inheritance of Atayal Building Techniques and Living Heritage in Chinese Taipei

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Abstract

Traditional Atayal architecture was historically constructed using locally sourced materials—including timber, slate, stone, bamboo, miscanthus (kans grass or many-flowered silvergrass), and rattan strips—gathered from the immediate environments of the various tribes. Beyond communal structures and mutual-aid huts, Atayal architecture comprises five primary private typologies: residences, barns, chicken coops, pigsties, and watchtowers. Historically, building was a collective effort; members of the same tribe practiced mutual aid to construct both public and private dwellings. The knowledge of material harvesting, the culture of communal labour, and specific construction techniques were deeply embedded in Atayal life, passed down through the generations with every new build. Although this transmission of knowledge was interrupted for several decades, the last twenty years have seen a gradual recovery of these traditional practices.

Before being forced to relocate to lower elevations by the Japanese colonial administration, the Atayal people resided in the remote mountainous regions of central and northern Chinese Taipei. This relocation, coupled with the influence of external cultures and the introduction of modern materials, led to the replacement of traditional structures with modern buildings. Furthermore, legal restrictions on harvesting timber from forests and stone from mountains or rivers, the erosion of traditional skills, and shifting lifestyles resulted in a transition to housing built from brick, reinforced concrete, and steel. Consequently, traditional Atayal building techniques, domestic spatial arrangements, and the cultural practices associated with the home began to disappear.

Over the past two decades, institutions such as the Lanyang Museum, the Nanao Atayal Culture Hall, the Yilan Green Expo, the Mt. Nanhu Tribal School, and the "Project for Creating Indigenous Cultural Learning Fields" have engaged Atayal craftsmen to reconstruct traditional housing. These projects recreate the forms and construction methods of traditional Atayal dwellings, including interior settings such as handmade furniture, the three-stone hearth, and typical layout configurations, for both elders and younger generations. These initiatives provide vital financial support for master craftsmen, allowing them to refine their skills and mentor a new generation of builders. However, most representative Atayal buildings currently belong to schools or government entities, with very few being private residences.

The primary challenge in inheriting the tangible and intangible heritage of Atayal architecture lies in the fact that these contemporary reconstructions do not always strictly adhere to traditional rules. Craftsmen face a fourfold challenge in restoring traditional housing: 1) integrating modern materials to enhance durability and seismic resistance; 2) utilizing power tools; 3) sourcing materials from commercial markets due to legal restrictions on foraging; and 4) adapting spatial layouts to suit the needs of modern inhabitants. This survey examines cases that illustrate strategies for navigating these tensions between tradition and contemporary necessity.

Keywords
Atayal architecture, Living heritage, Chinese Taipei indigenous peoples, Traditional building techniques, Intangible cultural heritage

Oral Presentation
Enhance
Abstract ID #232

Balancing Heritage Conservation and Climate Action: Developing Guidance and Training for Improving Energy Performance of Public Heritage Buildings in Ireland

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Abstract
Introduction & Knowledge Gap: In response to ambitious EU and Irish climate targets for 2030 and 2050 the Office of Public Works (OPW), an Irish government body responsible for the state's building portfolio, launched an initiative in 2021 to address a critical expertise gap: designing appropriate energy renovation strategies for heritage buildings. While public sector professionals - including architects and engineers - possess high levels of specialisation, many have had limited experience in specifying the complex energy upgrades required for heritage buildings, especially those traditionally built. The central challenge lies in balancing carbon reduction objectives with best-practice conservation principles, ensuring that energy interventions do not compromise heritage significance or building fabric longevity.

Methodology: This initiative utilised a three-pronged approach to upskill professionals and provide actionable technical frameworks:

1) Guidance: The project adopted EN16883:2017 ('Conservation of cultural heritage - Guidelines for improving the energy performance of historic buildings') as its foundational methodology. Using this as its framework, a new organisational technical guidance was developed, 'OPW Approaches to Improving the Energy Performance of Heritage Properties in State Care' (2023), which provides a replicable process for assessing building energy performance and identifying appropriate energy renovation works whilst safeguarding the heritage value.
2) Case Study Development: Six detailed energy renovation case-studies were produced, following the above approach guidance, covering various heritage public building typologies (5 desk-top, 1 completed on-site). The design process for each case study guided by a continuous Heritage Impact Assessment and informed by on-site diagnostic testing including in-situ U-value, moisture absorption and airtightness tests, followed by hygrothermal risk analysis which informed the design development.
3) Professional Training: The research culminated in a three-day training program delivered to over 400 public sector staff and stakeholders in 2025, with lectures from 35 Irish and international experts and demonstrations of assessment tools and traditional building repair techniques.

Results: The initiative successfully upskilled over 400 heritage professionals and managers, empowering them to commission and design effective energy improvement works. The technical guidance establishes a clear hierarchy of intervention, which starts with the rectification of existing defects or inappropriate past works and prioritises safe and effective energy renovation strategies that are based on empirical data and backed by hygrothermal risk assessments. By demonstrating the practical application of EN16883:2017 across diverse contexts, the six case studies provide a robust, realistic, and replicable model for heritage energy performance renovation.

To ensure long-term dissemination and continued outreach, the training modules were recorded and are available within the organisation to upskill new staff. Furthermore, it is now available through the EU Academy as a free online resource. All document resources are also available to the public via a dedicated OPW website. (https://www.gov.ie/en/office-of-public-works/campaigns/improving-the-energy-performance-of-heritage-properties-in-state-care/)

As this climate mitigation initiative is highly replicable and adaptable to other regions, this presentation will provide details of the three-pronged approach to upskilling organisational professionals and the key highlights from the technical guidance and case-study research and training.

Keywords
Climate, Innovation, New approaches, Improving Energy Performance, Reducing Carbon, Capacity building, Collaboration

Oral Presentation
Enhance
Abstract ID #236

Nature-Based Solutions for Flood Adaptation at Industrial Heritage Sites in Hot Humid Regions: A Critical Review of Effectiveness Evidence

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Abstract

Abstract

Climate change is intensifying monsoonal rainfall, sea-level rise, and pluvial flooding, placing industrial heritage in hot humid regions ”including former port districts, factory complexes, and colonial commercial waterfronts” under growing flood risk. Nature-based solutions (NbS) are increasingly promoted as climate-adaptive tools for vulnerable urban heritage, yet their effectiveness in this specific context remains poorly established.

This review synthesizes evidence from 64 screened sources spanning Southeast Asia, South Asia, subtropical East Asia, and transferable temperate-industrial cases, distinguishing direct evidence from industrial heritage sites in hot humid settings from transferable findings drawn from adjacent heritage and tropical NbS literatures. Sources were identified through a multi-vector academic and grey-literature search and screened against three criteria: industrial or port heritage character, hot humid or tropical/subtropical climate context, and nature-based or green/blue-green infrastructure for flood management.

The evidence base is dominated by modelling and spatial suitability studies; post-implementation monitoring at industrial heritage sites in hot humid climates is near-absent. NbS types documented include vegetated swales, bioretention cells, wetland/pond systems, mangroves, sponge city interventions, revived vernacular canal and pond networks, and hybrid grey-green approaches. Direct industrial-site evidence is strongest for Bangkok's Benjakitti Park”a former industrial ground reshaped into 128,000 m\ of retention basins and wetlands”a waterway masterplan proposed for Krakatau Steel in Cilegon, and a green-buffer and phytoremediation strategy in the industrially contaminated Chancheng district, Foshan. Transferable quantitative evidence includes oxbow-lake restoration reducing flood peaks by 12/18% and adjacent flood levels by up to 30 cm in the Kapuas River Basin, Indonesia, and sponge city pilot zones in Shenzhen achieving modelled runoff reductions of up to 41% under 2-year storm events, declining to approximately 6% under 100-year events.

Key constraints include high water tables and active subsidence that undermine infiltration-based NbS at coastal industrial sites; dense impervious industrial fabric limiting deployable area to as little as 1.3/33.5% of applicable land in heritage urban quarters; heritage designation and authenticity requirements restricting intervention typologies; legacy industrial contamination potentially mobilised by flooding and accelerated by tropical heat and moisture; and substantial maintenance burdens including tropical vegetation overgrowth and vector-borne disease risk.

The specific intersection of industrial heritage, NbS, flooding, and hot humid climate is largely uncharted in the peer-reviewed literature. Where direct evidence exists, NbS function as complements to, rather than substitutes for, engineered drainage. Hybrid hard-soft approaches that combine green infrastructure with conventional drainage systems represent the most evidentially supported pathway. Monitored pilot implementations and dedicated research on contamination/NbS interactions in tropical settings are identified as the most critical knowledge gaps.

Keywords
Nature-based solutions; Industrial heritage; Flood adaptation; Hot humid climate; Southeast Asia

Oral Presentation
Enhance
Abstract ID #238

Enhancing the Resonance of Gamelan Melayu: An Arts Management Framework for Safeguarding Intangible Heritage in Terengganu

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Abstract

The Gamelan Melayu of Terengganu, a vibrant and intricate musical tradition historically cherished by the Malay nobility, now stands at a crossroads, grappling with the complexities of sustainability amidst the pressures of a globalized and digitally-driven cultural environment. As an Intangible Cultural Heritage (ICH), this art form is deeply rooted in oral traditions and kinesthetic memory, relying on the transmission of knowledge through direct experience rather than written documentation. Consequently, the challenge of "enhancing" Gamelan Melayu necessitates a nuanced approach that harmonizes contemporary management practices with the preservation of its rich historical and cultural essence. This study explores the crucial role that arts management plays in protecting Gamelan Melayu, particularly through the creative "ENHANCE" framework. This framework highlights the need to move away from traditional patronage, often rooted in family or community backing, to a more organised model of institutional stewardship capable of delivering the resources and strategic guidance essential to the art form's ongoing vitality. To demonstrate these ideas, the research utilises an extensive case study of various ensembles located in Terengganu, along with cultural centres linked to universities. Through this examination, the paper identifies and analyses three essential strategies for "enhancement" that are vital for the sustainability of Gamelan Melayu. These strategies not only focus on preserving the musical heritage but also on adapting it to modern contexts, ensuring its relevance and accessibility for future generations. By exploring these aspects, the paper contributes to the broader conversation on the intersection of cultural heritage preservation and contemporary arts management, ultimately advocating a harmonious approach that respects the past while welcoming the future. Pedagogical Transition: Assessing the change from informal palace apprenticeship to structured university programs, and how this "formalisation" improves the survival rate of traditional repertoires among young people. Digital Stewardship: Examining the application of digital notation and virtual instrument technology as means for "enhancing" accessibility without sacrificing the acoustic authenticity of the bronze bonang and saron. Policy and Regulation Navigation: Investigating the role of arts managers in Terengganu who must navigate state-level entertainment regulations, illustrating how cultural "enhancement" can promote inclusivity and resilience within delicate socio-political environments. The study concludes that "enhancement" in ICH proves most effective when it empowers the younger generation to take ownership of the tradition. By implementing a "Living Heritage" management approach, the Terengganu Gamelan can be preserved not merely as a remnant of history but as a dynamic, evolving emblem of Malaysian cultural identity. This research offers a scalable model for other traditional performing arts in Southeast Asia facing similar challenges of modernisation and regulation.

Keywords
Gamelan Melayu, Arts Management, Terengganu, Intangible Cultural Heritage, Digital Safeguarding,

Oral Presentation
Enhance
Abstract ID #245

Heritage Groundwater Management under Combined Climatic and Urban Pressures: Lessons from the Jinsha Site in China

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Abstract

Urban development and rainfall jointly disturb local groundwater regimes, posing compound threats to heritage sites located in cities. Understanding and quantifying these impacts is critical for effective heritage management and risk assessment. Here we explore this relationship through a long-term investigation at the Jinsha earthen site in Chengdu, China—a living heritage asset now engulfed by a rapidly expanding metropolis. By integrating data on precipitation, continuous groundwater levels, soil moisture, and salt weathering pathologies, we assess the hydrogeological consequences of Metro Line 27 construction and its associated dewatering activities directly adjacent to the archaeological remains. We define a safety-critical groundwater level of 505.20 m for the site. When the water table rises above this threshold, persistent capillary rise mobilizes soluble salts, driving their migration and crystallization, which in turn produces progressive surface damage. Conversely, when the water table falls significantly below this level, soil dehydration and volumetric shrinkage accelerate salt crystallization over the short term. Construction of the adjacent metro infrastructure induced a regional groundwater drawdown of roughly 0.9 m, an easily overlooked shift that could misguide on-site groundwater management for the heritage site. If management strategies are developed based on this artificially lowered state, their effectiveness will decline once construction ends and natural water levels rebound. This finding reflects that, for urban heritage sites, monitoring confined to the immediate site area is far from sufficient, and broader hydrogeological assessments are urgently needed. Furthermore, rainfall exacerbates salt deterioration only when the groundwater level already exceeds the safety-critical threshold. When the water table remains below that level, rainfall produces only transient surface wetting, with no significant long-term deterioration. This work contributes to heritage management planning by highlighting the difficulty of disentangling anthropogenic groundwater disturbances from climatic factors, by exposing the insufficiency of site-confined monitoring, and by offering a replicable approach for designing management strategies under urban pressures.

Keywords
Heritage management, Earthen heritage site, Urbanization, Jinsha site

Oral Presentation
Enhance
Abstract ID #250

Enhancing Heritage with Artificial Intelligence: A Systematic Review of Tangible Cultural Heritage in China

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Abstract

Artificial intelligence (AI) changed how tangible cultural heritage was documented, conserved, managed, and shared. However, most reviews still looked at one technique or one stage at a time. This split view made it hard to see how AI worked across the full heritage process. It also made it hard to judge how technical progress connected to the broader idea of living heritage. To address this gap, this paper presented a PRISMA-based systematic review of 492 publications, patents, and practice cases from China. It organized the evidence into five operational scenarios: prevention, conservation, research, management, and use. These covered risk monitoring and early warning, repair and restoration, knowledge discovery, resource governance, and interpretation and dissemination. The review aimed to show the main application paths, major bottlenecks, and future priorities for heritage enhancement.

The results showed a clear shift from single-task improvement to cross-scenario system integration. Publication output also grew quickly around 2023. AI applications were mainly used for heritage objects with clear visual features, especially murals, ceramics, and architectural components. These objects were easier to encode because their boundaries, damage patterns, and typological features were more legible to machines. This helped explain why computer vision still dominated the field. Across the five scenarios, prevention and conservation received the most attention. Most studies focused on detection, classification, segmentation, reconstruction, and condition assessment. By contrast, management and use remained less developed. These scenarios depended more on semantic interpretation, contextual reasoning, and cross-modal alignment, not only visual recognition. At the technical level, integrated model architectures appeared most often. Deep learning and generative models also showed wide use. Together, these trends suggested a move toward multi-task collaboration rather than isolated algorithm use.

Two broad limits appeared. In prevention, conservation, and research, the main problems were technical. Datasets were often scarce and uneven. Models did not transfer well across sites or materials. Uncertainty was also poorly tracked from data collection to final decision support. In management and use, the main barriers were institutional and epistemic. These included semantic drift, weak interpretability, and unclear accountability in long decision chains that involved automated recommendations or generated content. Based on these findings, the review argues that future work should move beyond accuracy alone. What is needed is governance-oriented AI that is robust in real heritage practice. This means models that can handle uncertainty and remain interpretable. It also means lighter but more integrated workflows, and auditable records that make responsibility clearer for conservators, managers, and content producers.

Keywords
Tangible cultural heritage; Artificial intelligence; Systematic review; New Approaches and Technologies

Oral Presentation
Enhance
Abstract ID #252

Beyond Documentation: Reframing the Role of 3D Digital Technologies in Historic Garden Stewardship for Resilience, Collaboration, and Sustainable Practice

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Abstract

Over the past two decades, 3D digital technologies have transformed the ways Cultural Heritage is recorded, analysed, and communicated. Laser scanning, photogrammetry, point cloud environments, AI-assisted workflows, and cloud platforms now enable heritage places to be captured with unprecedented speed, precision, and depth. But the central challenge facing heritage practice today is no longer defined only by how accurately and completely objects can be documented. It is increasingly defined by whether digital knowledge can be understood, shared, and applied by the people responsible for heritage in everyday practice, to support timely responses to environmental, social, and operational change.

This shift is particularly significant for historic gardens. As cultural landscapes composed of living vegetation, ecological processes, designed spatial relationships, and evolving patterns of use, historic gardens are inherently dynamic rather than materially fixed. Their condition is shaped not only by biological growth and maintenance regimes, but also by external pressures including climate change, extreme events, urban development, tourism, environmental degradation, and shifting societal expectations. Such landscapes may display ecological resilience through regeneration, but resilience alone does not secure heritage survival. What is at risk, therefore, is not only physical fabric but the intelligibility of the place itself.

This study develops a stewardship-oriented reading of 3D digital technologies through two Italian case studies that represent contrasting but complementary risk conditions. At Naxos Archaeological Park, a large, spatially complex archaeological landscape near the sea in Sicily, the main challenges are fragmented information, dispersed actors, and the need for reliable evidence amid unstable conditions. Large-scale survey data acquired through integrated mobile laser scanning and UAV-photogrammetric methods were structured in a cloud platform, where 3D models, imagery, and related planning and design documents could be accessed and reused within a shared operational framework. When a severe cyclone affected the site in early 2026, the same infrastructure became a critical resource for rapid assessment, cross-disciplinary communication, and recovery planning. At Villa Burba, a hybrid historic garden near Milan, the principal challenge was fundamentally different, arising not from sudden damage but from incremental transformation within a living landscape. Multi-temporal surveys were used to reveal slow changes or diffuse changes that are easily perceived in daily management. Garden elements analysis based on point cloud data, web-based data sharing, and the integration of geomatics and non-geomatics information with maintenance records created a practical system through which local caretakers could interpret change, prioritise interventions, and align routine actions with heritage values to support long-term change governance.

In historic gardens, the significance of 3D technologies extends beyond the production of increasingly sophisticated models for documentation. It becomes most evident when digital systems preserve evidence before disruption, reveal change before loss becomes irreversible, and translate complex data into decisions that managers, caretakers, institutions, and communities can use. Innovation, therefore, concerns not only heritage assets but also the capacities of those responsible for their care, including communication, institutional memory, preventive action, and readiness for environmental stress, disaster, or conflict. In this sense, digital tools can sustain gardens as meaningful, resilient, and living heritage.

Keywords
Historic gardens, 3D digital technologies, Heritage stewardship, Sustainable management, Cultural landscape, Mobile mapping.

Oral Presentation
Enhance
Abstract ID #292

From Legacy Documentation to Preliminary Energy Assessment for Heritage Conservation

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Abstract

Energy assessment of historic buildings is constrained by incomplete drawings, uncertain construction properties, and labor-intensive model development. This study presents an AI-assisted workflow that transforms legacy floor plans into preliminary building energy models and explores its application to conservation-sensitive retrofit screening.

At the interpretation stage, task-specific YOLO detection is considered against a pretrained multimodal approach; the implemented workflow adopts the latter to generate a topology-oriented semantic mask of room uses, structural boundaries, and exterior-window cues. Constrained graph-based reconstruction then resolves boundary connectivity, derives closed rooms and their adjacency, and translates these relationships into simulation-ready Honeybee JSON models. Aperture dimensions and non-geometric performance properties are specified using documented assumptions rather than inferred from façade photographs.

The approach is demonstrated using the Gongyi Practice Workshop (built in 1918), now the Southeast University History Museum. Reconstruction recovered 22 rooms matching the manual reference (mean IoU 0.9989; adjacency F1 1.0000), while constrained recovery reduced dangling endpoints from 26 to 7. A separate, historically informed proxy model yielded an annual electricity-use intensity of 48.907 kWh/(m²·year). Fifteen parameter-sensitivity runs highlighted dependence on uncertain non-geometric inputs. A factorial set of eight baseline/retrofit combinations examined roof insulation, secondary glazing, and limited air sealing; the combined scenario reduced simulated annual electricity consumption by 4.03% relative to the proxy baseline. Secondary glazing alone reduced cooling use but slightly increased heating electricity and unmet heating hours.

The results support reuse of legacy documentation for transparent preliminary assessment, not validated retrofit predictions. Conservation decisions require additional investigation of historic fabric, moisture risk, building operation, and intervention reversibility.

Keywords
Heritage buildings, Energy modelling, Automated model generation

Oral Presentation
Enhance
Abstract ID #316

From Power Plant to Museum -A Case Study on the Adaptive Reuse of an Abandoned Power Plant-

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Abstract

Should the thermal power plant built in traditional fishing villages during the Japanese Colonial Period be preserved? It once attracted great attention from Chinese Taipeiese public. According to various considerations, including building safety, restrictions of building and fire protection regulations, limited budget, different political stances, environmental protection and museum mission, there are options for preservation or demolition. This study focuses on a coal-fired power plant located in Keelung, Chinese Taipei. According to the literature review, the plant possesses several historical values. It played a significant role in Chinese Taipei's industrialization process; it was the first thermal power plant constructed on reclaimed land; it represented the most advanced thermal power generation technology in Asia at the time; and its architectural structure embodies the construction craftsmanship of its era. For these reasons, it has been officially designated as a historic building by the government. After the abandoned thermal power plant was transformed into part of the National Museum of Marine Science & Technology, the museum, with the vision "sustainable ocean", decided to recycle and reuse the abandoned power plant, considering the need to reduce the environment impact of waste and limited construction budget. After renovation, part of power plant was preserved and used as a permanent exhibition, entrance hall, restaurant, souvenir shop, classroom, and office. It is a rare example that abandoned power plant used for public space. Through the museum educational programs and life-lone learning activities, residents are trained to tour guides and interpreters. Museum start to work with communities and promote distinctive "fishing village micro-travel" educational activities. These unique educational activities integrate with museum's historical resources and local fishing and cultural resources of fishing villages. These strategies allow museum's educational activities to extend to beyond museum itself and connect with fish village's industries, thus ensuring the continued preservation of fishing village's history and culture. The fishing villages, which originally had no tourists, now attracts millions of tourists every year to the fishing villages and museum for eco-tourism. The situation of aging population, population migration and the loss of fishing culture caused by the decline of fishing resources has been improved. In addition, local industries have also gradually integrated with ecotourism sector as the result of the museum's operation.

Keywords
power plant, museum, historical building, eco-tourism

Oral Presentation
Enhance
Abstract ID #328

From Defensive Installations to Resilient Assets: Enhancing Heritage Conservation and Adaptive Strategies for Kinmen's Coastal Defense Sites

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Abstract

During the Cold War, Kinmen's strategic position on the frontline led to the construction of coastal defense outposts designed to repel landings by the People's Liberation Army. Since the 1950s, these installations have evolved into a dense defensive network, shaping a highly distinctive battlefield cultural landscape. These outposts and their associated defensive terrains possess significant historical value and topographical protective functions; furthermore, they embody site-specific construction techniques, spatial expertise, and environmental adaptation wisdom. However, following the cessation of military missions and the depletion of management resources, many sites are now susceptible to vacancy or demolition. This predicament underscores the limitations of current heritage management frameworks in addressing climate change and disaster risks. Maintaining tangible structures while sustaining their inherent knowledge systems and enhancing environmental resilience has thus emerged as a critical contemporary challenge.

Centering on the concept of "Enhancement," this research explores maintenance and adaptive reuse strategies for Kinmen's coastal defense outposts through the lenses of practical optimization and methodological innovation. By integrating field surveys, case studies, and policy reviews--while referencing international frameworks for heritage resilience and disaster risk management (notably ICOMOS discourses) --this study systematically analyzes current management dilemmas and identifies pathways for improvement. Findings indicate that the value of these outposts transcends their physical materiality, residing in the accumulated construction methods, maintenance expertise, and military defense knowledge. These intangible assets are indispensable for maintaining coastal landscape stability and bolstering climate resilience.

Regarding strategic dimensions, this study proposes four integrated approaches: first, implementing digital mapping and long-term monitoring to improve documentation precision and management efficiency; second, synthesizing local knowledge with traditional techniques to develop adaptive reuse models that balance authenticity with contemporary demands; third, establishing capacity-building and knowledge-transfer mechanisms through community empowerment and educational outreach; and fourth, optimizing policy instruments to facilitate the institutional integration of heritage protection and disaster risk management.

Furthermore, this study advocates for governance innovation to address the "governance fragmentation" arising from decentralized responsibilities among military, local government, and national park authorities--a disconnect that often results in demolition as a default management measure. This involves establishing cross-departmental collaboration and tiered management mechanisms.

In summary, this research constructs an enhancement model that aligns protective efficacy with governance feasibility. By leveraging technological application, knowledge integration, and institutional reform, this model transforms obsolete defense facilities into multi-functional assets endowed with cultural, educational, and environmental resilience, ultimately achieving a dynamic equilibrium between sustainable heritage preservation and contemporary social needs.

Keywords
Coastal Defense, Military Heritage, Adaptive Reuse, Climate Resilience, Risk Mitigation

Oral Presentation
Enhance
Abstract ID #341

Enhancing the Safeguarding of Tangible and Intangible Courtyard Heritage: A Computer Vision and GIS-Based Framework for Multi-Scale Characterisation

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Abstract

This study redefines “enhancement” as the thoughtful integration of innovative digital technologies with local knowledge systems to improve both tangible and intangible heritage conservation without compromising authenticity. Focusing on traditional courtyard dwellings—a vernacular building type rich in spatial, social, and environmental wisdom—the research develops a computer vision (CV) and geographic information system (GIS) methodology that operates at the county scale using high-resolution satellite imagery. New approaches and technologies enable the automatic extraction of key morphological indicators: courtyard area, building scale, spatial proportion, and orientation. Unlike conventional field surveys that are labour-intensive and limited to accessible sites, this method captures thousands of courtyard units efficiently, producing reliable baseline data for heritage at risk. These quantifiable attributes represent the tangible dimension of heritage. However, to truly enhance conservation practice, the study goes beyond geometry. By linking extracted morphological patterns with historical, environmental, and socio-economic datasets (e.g., ancient water systems, land records, oral histories of settlement growth), the analysis uncovers intangible values embedded in the built environment. For instance, variations in courtyard orientation and size reflect unwritten building rules, family hierarchies, and community-based land allocation practices—forms of local knowledge passed down across generations. The framework thus respects and visualises the narratives of ordinary residents, including marginalised groups whose voices are often absent from official heritage registers. Capacity building is addressed by making the workflow transparent and reproducible. Local heritage professionals and students are trained in data annotation and basic GIS analysis, empowering communities to monitor changes to their own built heritage. This participatory layer ensures that technological solutions do not replace but strengthen local stewardship. Finally, the study contributes to research and policy by offering evidence-based morphological indicators for heritage management. It demonstrates that enhancement does not require intrusive intervention; rather, it lies in how we see, document, and interpret heritage across scales—from single dwellings to entire settlement landscapes—while keeping local communities at the centre.

Keywords
computer vision; GIS; courtyard dwellings; local knowledge; capacity building; spatial analysis

Oral Presentation
Enhance
Abstract ID #370

Crisis, Mobility, and the Regimes of the Gaze: Enhancing Dynamic Integrity and Adaptive Heritage Management in Ueno Park, Tokyo

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Abstract

Urban heritage landscapes are increasingly shaped by overlapping crises—war, disaster, displacement, overtourism, and environmental stress—that transform how places are seen, experienced, and valued. Living heritage must therefore be understood as an evolving set of relationships between people, place, and practice. This paper introduces the regimes of the gaze as a framework for interpreting how visual orders and spatial practices are reconfigured through crisis and mobility. Ueno Park in Tokyo provides a compelling case: originally a temple complex, later a modern civic park, a postwar cultural district, and today both a metropolitan evacuation site and the buffer zone of the World Heritage property The Architectural Work of Le Corbusier (National Museum of Western Art). As the buffer zone of a World Heritage site, Ueno Park plays a critical role in sustaining the museum's Outstanding Universal Value. The park's spatial structure, visitor flows, and evolving landscape directly influence the museum's visual and environmental setting. This status requires a more nuanced understanding of how historical layers, mobility patterns, and contemporary pressures interact within the park, and how these interactions shape the broader heritage landscape. The buffer zone is not merely a protective perimeter but an active cultural environment whose transformations must be carefully managed. Ueno Park concentrates forms of crisis, mobility, institutional layering, and everyday use that are increasingly common in metropolitan heritage sites worldwide. Its transitions—from sacred precinct to civic park, cultural district, and buffer zone—mirror pressures faced by many urban heritage areas under development, tourism, and environmental stress. The park therefore offers a valuable lens through which broader principles for resilient and dynamic heritage management can be derived. These transformations are grounded in the park's distinctive topography: the Ueno plateau, Shinobazu Pond, elevation differences, and the spatial armature of the Kan'eiji temple complex. This framework has conditioned routes, sightlines, and institutional placement, enabling successive regimes of the gaze to emerge through reinterpretation of inherited spatial affordances. The first regime reflects the strong axial spatial order of Kan'eiji. The second regime emerged with linear, symmetrical paths introduced after the 1923 Great Kantō Earthquake. The third regime developed during postwar cultural rebuilding, reinforced by the Park Exit of Ueno Station and new pedestrian flows. The fourth regime is now unfolding through barrier-free circulation, landscape restoration, road removal, and digital visitor-flow management. This study argues that the landscape plan for Ueno Park should be revised to integrate historical regimes, evolving mobility, and responsibilities associated with its World Heritage buffer zone. Incorporating resilience, crisis response, and dynamic integrity is essential for addressing the complex challenges facing metropolitan heritage landscapes in an age of uncertainty.

Keywords
1. Regimes of the Gaze 2. Dynamic Integrity 3. Crisis and Mobility 4. Urban Heritage Landscapes 5. World Heritage Buffer Zone

Oral Presentation
Enhance
Abstract ID #374

Harnessing Heritage: Reducing Heat and Carbon Emissions Through the Use of Traditional Building Techniques and Materials in a World Heritage Site in Malaysia

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Abstract

Penang Island in Malaysia is home to the UNESCO World Heritage Site of George Town, characterised by vernacular architecture, notably shophouses, that define the area's built heritage. However, the traditional knowledge of building techniques and materials underpinning their construction and maintenance is rapidly eroding and, in many cases, is close to being lost. At the same time, heat maps of Penang Island reveal a 6.37°C increase in both the highest and lowest recorded surface temperatures between 1998 and 2019, underscoring a growing climate issue. This warming trend is further exacerbated by the urban heat island (UHI) effect, resulting in surface temperatures in George Town being higher compared to other regions of the state. As climate change is projected to increase the frequency and intensity of heatwaves in Malaysia, the implications for public health and the economy are expected to be significant. Since its designation as a World Heritage Site in 2008, George Town has attracted substantial investment in the conservation of heritage buildings. Nonetheless, limited capacity in building conservation, partly due to the erosion of traditional knowledge, coupled with the widespread use of chemically incompatible modern materials such as cement and pre-mix plaster, persistently threatens the authenticity and integrity of its built heritage. Simultaneously, increasing urbanisation and dependence on air-conditioning have contributed to increased heat retention and rising carbon emissions, underscoring the urgent need for more climate-responsive construction practices for heritage sites. In response, this paper investigates how traditional building techniques and materials in George Town can mitigate urban heat while reducing carbon emissions and enhancing thermal comfort. A mixed-methods approach is adopted, integrating spatial and thermal analysis with carbon footprint assessment and stakeholder engagement. Thermal imagery and heat mapping are used to compare surface temperatures between areas dominated by traditional buildings and those characterised by modern construction, while material-based assessments evaluate the embodied carbon and thermal performance of traditional materials relative to contemporary alternatives such as cement. In parallel, interviews and surveys with key stakeholders, including contractors, conservation practitioners, policymakers, material suppliers, and local communities, provide insights into existing knowledge, capacity constraints, and perceptions of traditional practices. The findings from material analyses demonstrate that traditional materials offer better thermal regulation, lower energy use and reduced emissions, demonstrating strong potential for carbon-neutral and climate-resilient building materials. Despite current challenges and constraints, there is strong interest and demand for learning about traditional building techniques and materials, suggesting significant potential for wider adoption. Accordingly, the study recommends strengthening policy frameworks and governance while advancing capacity building, education and community advocacy to facilitate the wider adoption of traditional, climate-responsive building materials and techniques.

Keywords
traditional materials, traditional building techniques, climate change, heritage site, carbon emission, heritage conservation

Oral Presentation
Enhance
Abstract ID #378

Enhancing Living Heritage in Tea Horse Road Villages: Micro-Governance for Vernacular Dwellings under Fragmented Ownership

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Abstract

Traditional villages along the historic Tea Horse Road in western Yunnan embody living heritage, but enhancing it is now severely constrained by two intertwined processes: deep-rooted fragmentation of property rights and route-induced hollowing-out. The fragmentation stems from small-family immigration, customary equal inheritance, mid-20th-century land reforms that redistributed landlord compounds, and uncontrolled additions before conservation policies. As modern roads replaced caravan transport, village centers shifted away from the old route, turning once-prosperous roadside dwellings into largely abandoned properties. Residents moved to houses closer to the highway or left for work yet retained title to their old houses. Property rights already scattered thus became disassociated from actual occupation—vacant buildings fell into disrepair while fragmented ownership made registration, consolidation, and collective repair exceedingly difficult, continuously eroding the potential to enhance this living heritage.

Based on architectural survey, interviews, and archival research in Yunnanyi and Niujie, analysis of 16 dwellings identifies five spatial utilization patterns shaped by ownership, resident behavior and degree of alteration: (1) core-family permanent residence with intact title and self-initiated adaptation; (2) multi-household co-occupation with fragmented ownership, where shared roofs and courtyards become the first points of failure due to collective-action dilemmas; (3) seasonal use by relocated owners who retain title and perform minimal maintenance; (4) displaced reconstruction with ancestral abandonment—families purchase and demolish neighbouring old houses to build new ones, leaving their own ancestral homes to decay, a pattern that diverts investment away from heritage and deepens the custodial vacuum; (5) vacant-decaying dwellings trapped in a protection vacuum with no effective custodian.Two dynamic decay paths are property-division-driven (pattern 1 → 2 → 5) and traced—depopulation-driven (pattern 1 → 3 or 4 → 5)—both demonstrating how the absence of collective maintenance mechanisms accelerates physical decline.
These patterns expose a governance gap that directly affects authenticity: the ‘cultural community’ that the Nara Document entrusts with heritage stewardship is itself fractured by divided ownership, making it challengeable to form a collective voice for decisions. Enhancing living heritage therefore requires constructing, at the parcel level, the minimal ownership units that can act where the traditional community cannot. Based on that, three micro-governance strategies are proposed: (1) a “one-courtyard-one-file” database that makes fragmented parcels legible and negotiable—enabling streamlined self-adaptation for Pattern 1, mandatory co-owner negotiation for shared elements in Pattern 2, and temporary custodians for vacant or seasonal properties (Patterns 3–5); (2) village-based heritage funds and public–private “repair-operate-share” models that align stakeholder interests to break collective-action deadlocks, providing urgent stabilization for decaying buildings (Patterns 3–5); (3) use-right pooling that positions the village collective as a temporary legal custodian for abandoned properties (Patterns 3-5), filling the protection vacuum and enabling adaptive reuse. As many Tea Horse Road villages share linear spatial patterns and face similar post-route decline, this diagnostic-to-micro-governance approach offers a transferable methodology for other heritage communities confronting property fragmentation and functional obsolescence, thereby enhancing the long-term vitality of these living heritage sites.

Keywords
Living heritage enhancement, fragmented property rights, hollowing-out, micro-governance, Tea Horse Road

Oral Presentation
Enhance
Abstract ID #390

Enhancing Soundscape Authenticity in Historic Districts: Spatially Differentiated Strategies Based on Mixed Reality and Data-Driven Evaluation

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Abstract

Historic districts function as heterogeneous urban assemblages where architectural morphology, collective memory, and lived experiences intersect, positioning the safeguarding of authenticity as a central challenge in contemporary heritage conservation. Formally enshrined as a cornerstone of heritage discourse through ICOMOS doctrinal documents—from *the Venice Charter to the Nara Document on Authenticity*—this criterion evaluates the capacity of heritage sites to convey both tangible substance and intangible narratives. However, existing conservation approaches predominantly emphasize visual and material dimensions, while the role of soundscape—particularly its interaction with spatial configurations—in shaping authenticity perception and guiding effective intervention strategies remains insufficiently addressed.Building upon preliminary research, quantitative evaluation formulae for soundscape authenticity have been established. By integrating spatial typologies and acoustic optimization, this framework delineates the regulatory criteria for soundscape management across diverse environmental contexts. Against this backdrop, this study adopts an in-situ audio-visual simulation approach based on Mixed Reality (MR), selecting commercial, cultural, and residential spaces as case studies. By optimizing the existing district morphology at the spatial level and regulating sound types and acoustic characteristics at the auditory level, a 2×2 audio-visual experimental matrix (Visual×Audio) was constructed. Concurrently, an intelligent soundscape evaluation platform was developed, integrating data acquisition, spatial positioning, audio-visual intervention control, and authenticity assessment functions.The research focuses on spatially differentiated strategies for enhancing soundscape authenticity in historic districts. First, the extent to which spatial and soundscape interventions influence authenticity perception was investigated. By optimizing visual elements that fall outside defined index thresholds and controlling sound types and acoustic properties, the independent effects of visual and soundscape optimization were identified, alongside their synergistic effects. Results indicate that visual optimization improves authenticity evaluation scores by approximately 18.6%–24.3%, soundscape optimization by 27.8%–33.5%, and synergistic audio-visual intervention by 39.2%–45.6%, the latter being significantly higher than the effects of single-mode interventions. Second, differentiated strategies for creating soundscape authenticity across various spatial types are proposed. By addressing both spatial and auditory dimensions, a targeted design strategy system based on "space-soundscape" coupling was established. Finally, by synthesizing multi-dimensional research findings, a Guideline for Creating Soundscape Authenticity in Historic Districts was formulated. A comprehensive methodological framework was constructed, encompassing target systems, design workflows, and preliminary soundscape planning, thereby achieving a full-process closed loop from planning and design to assessment and feedback.The study demonstrates that the integration of MR technology and data-driven evaluation provides an efficient and generalizable technical path for the refined regulation and authenticity protection of historic district soundscapes. This contributes to the scientific rigor and operability of heritage conservation practices and offers methodological support for the inheritance and revitalization of intangible cultural heritage.

Keywords
Intangible cultural heritage, historic district, authenticity, soundscape, audiovisual perception.

Oral Presentation
Enhance
Abstract ID #401

Evaluation and Renewal Strategies for Historical Districts Based on Multi-source Data: A Case Study of the Community Surrounding Franchi Stadium

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Abstract

Urban communities surrounding architectural heritage sites serve as key repositories of heritage conservation, functioning not merely as collections of physical structures, but as spaces that embody social functions and the emotional connections of residents, visitors, and everyday users. Balancing the physical conservation of architectural heritage with the evolving needs of contemporary urban life remains a key challenge in heritage-led regeneration. As a significant architectural heritage site within Florence's Poggi Plan, the Franchi Stadium and its surrounding community provide a representative case for examining this challenge. Despite the area's rich historical and spatial assets, it currently faces functional and spatial constraints that limit its adaptation to contemporary urban life, leading to an under-realisation of its overall value. This underscores the necessity for a more integrated and evidence-based strategy to facilitate urban renewal.

This study proposes a multi-source data-driven approach to evaluate and diagnose the community surrounding Franchi Stadium from three dimensions: perception, function, and morphology. In the perception dimension, BERT-based sentiment analysis is applied to POI-based online reviews, and the resulting sentiment scores are combined with Google ratings to represent public perception. In the function dimension, network-based kernel density estimation and network-based Shannon entropy are utilised to measure functional intensity and diversity. On the basis of the aforementioned two dimensions, tessellation units are classified into four function-perception types: high function-high perception, high function-low perception, low function-high perception, and low function-low perception. Morphological indicators are then introduced as diagnostic variables, including street profile characteristics (height, width, openness, width-deviation, height-deviation, height-to-width ratio), network characteristics (betweenness, node degree, meshedness), and linear structural characteristics (linearity, continuity, straightness). Kruskal-Wallis non-parametric tests are used to examine the relationship between morphological profiles and function-perception types. The results further confirm significant differences among the four types across all selected morphological indicators, particularly in linearity, betweenness, height deviation, height, height-to-width ratio, width, width deviation, and continuity.

The study proposes type-oriented regeneration directions, based on the identified typologies and their morphological profiles. Areas where there is a discrepancy between the functional provision and public perception are interpreted as priority zones for further spatial diagnosis and adaptive intervention. Conversely, areas where there is a positive perception despite limited functional intensity are understood as potential carriers of latent cultural, spatial, or experiential value. The employed function-perception and morphology-based framework facilitates a shift from isolated architectural heritage evaluation to a district-level diagnosis that integrates functional provision, public perception, and urban morphology. It provides an evidence-based foundation for inclusive and adaptive regeneration strategies that sustain architectural heritage as an active component of contemporary urban life.

Keywords
multi-source data-driven, urban regeneration, morphological metrics, architectural heritage

Oral Presentation
Enhance
Abstract ID #407

From Conservation to Symbiotic Coexistence: Resilience Cultivation and Community Integration at the Hutian Ancient Kiln Site in Jingdezhen.

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Abstract

This submission focuses on the "New Approaches and Technologies" area under the sub-theme "Enhance". Taking the Hutian Ancient Kiln Site in Jingdezhen, China as a case study, it explores how inclusive design strategies and cross-disciplinary planning measures can enhance the resilience and practical value of cultural heritage resources amid mounting development pressures and intensifying climate challenges.

The Hutian Ancient Kiln Site embodies the sophisticated location wisdom of Jingdezhen's manual porcelain industry during the Song and Yuan dynasties under a humid subtropical climate: the"hill-front, river-adjacent" layout optimized water access for raw material transport and kiln cooling, while leveraging elevated terrain to avoid historical flood risks. However, rapid urbanization in surrounding areas has continuously weakened the recognizability of this typical contextual landscape feature, while intensifying seasonal flood risks caused by global climate change pose an obvious threat to the preservation environment of the site.

In response to these dual challenges, our practice starts witha systematic analysis of the heritage environment’s historical changes and a scientific diagnosis of flood causes, with the core goals of enhancing the site’s climate adaptability and interpretive capacity.Through targeted ecological landscape design, we implemented bio-retention basins, permeable pavements, and reactivated ancient drainage channels to reduce the physical threats of rainstorms and waterlogging to the relics, while proposing a comprehensive flood prevention and control system for the wider setting oth the heritage. We constructed a multi-functional heritage landscape based on a "low-maintenance ecological sponge system". This practice not only recreates the historical location logic and production scale of the site through topographic restoration and interpretive trails, but also integrates contemporary community needs by providing accessible public space for residents and visitors to interact and engage with the heritage.

This strategy, which organically integrates conservation needs, value interpretation and community development, provides an integrated sustainable solution of "conservation-interpretation-utilization" for urban heritage sites facing dual challenges of "development pressure" and "climate change". It echoes the ICOMOS Triennial Scientific Plan on "Disaster and Conflict Resilient Heritage", which aims to enhance the understanding and practical resilience of cultural heritage in a dynamic environment.

Keywords
heritage resilience, inclusive conservation, climate adaptation, urban heritage site, integrated conservation-utilization

Oral Presentation
Enhance
Abstract ID #447

Enhancing Living Heritage Documentation: A Critical Review of Emerging Spatial Reconstruction Technologies

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Abstract

Emerging spatial reconstruction technologies are increasingly transforming the ways cultural heritage is documented, analysed, managed, and presented. Photogrammetry, terrestrial laser scanning, UAV-based modelling, multi-sensor fusion, HBIM, deep learning, and neural rendering techniques have expanded the capacity to record heritage places and objects with greater geometric accuracy, visual detail, and spatial complexity. These developments are particularly relevant to living heritage documentation, where heritage values are connected not only to physical fabric but also to continuing use, interpretation, and cultural context.

This paper addresses the following research question: how have recent spatial reconstruction technologies reshaped digital heritage documentation, and what methodological challenges remain when they are applied to culturally situated and living heritage contexts? To answer this question, the paper conducts a critical review of recent studies on spatial reconstruction technologies in cultural heritage. Rather than presenting a general summary of technological progress, the review examines the relationship between technical methods, heritage applications, and unresolved methodological issues.

The paper first traces the development of major approaches, including image-based photogrammetry, laser scanning, UAV and remote sensing methods, multi-sensor fusion, HBIM, point cloud semantic segmentation, deep learning-based reconstruction, NeRF, and 3D Gaussian Splatting. It then analyses how these methods have been used for heritage recording, condition assessment, reconstruction of complex sites, rural and industrial heritage documentation, information management, visualisation, and public presentation.

The review identifies several key challenges in current practice: balancing geometric accuracy with interpretability, integrating heterogeneous data sources, ensuring semantic consistency, managing uncertainty in reconstructed models, improving long-term data sustainability, and addressing ethical issues related to access, representation, and digital replication. These challenges are especially important when documentation aims to support heritage that remains socially and culturally meaningful in the present.

In response, the paper argues that spatial reconstruction should not be understood merely as a technical process for producing digital models, but as a methodological framework for organising, interpreting, and communicating heritage knowledge. By synthesising recent technological developments and their applications, this study contributes to discussions on enhancing living heritage documentation through more integrated, transparent, semantically rich, and responsible digital approaches.

Keywords
Living Heritage; Heritage Documentation; Spatial Reconstruction; Digital Heritage; Lived Space

Oral Presentation
Enhance
Abstract ID #472

Branches of Memory: Genealogical Trees as Instruments for Reconstructing and Humanising History—A Yinhawangka Jarndunha Case Study (Pilbara, Western Australia)

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Abstract

A cultural anthropological approach views genealogical family trees not just as records of ancestry but also as powerful, culturally constructed tools that define how people interpret kinship, identity, and social significance. These trees embody complex histories, mapping relationships that hold social, historical, and cosmological meanings for those affected by historical events. This perspective challenges Western approaches of interpreting and reporting 'History' that emphasise a static, linear timeline, advocating instead for narratives rich in cultural context and relevance to current communities' identity. Humanising history through storytelling captures the ongoing impact of historic trauma—especially in communities shaped by dispossession and rights violations like Australian Aboriginal Peoples—making the past actively meaningful across generations, rather than reducing it to isolated facts.

The Yinhawangka Jarndunha Family Tree—an action of the Living Cultures Project—exemplifies this argument. It places narratives and community interpretation at its heart to sustain memory and interpretation as living heritage. Interviews are conducted with Elders and key knowledge holders from the Yinhawangka language group. They share memories and facts from their history, which are added to the family tree. This tree traces nine generations—from the time of Sovereignty in the 1860s, when colonisers arrived in the Pilbara, to today—and connects not only Yinhawangka families but also related language groups that lived together in the past as a single cultural block in pastoral stations in the Pilbara. By (1) safeguarding memories, (2) promoting cultural knowledge across generations, and (3) reinterpreting history from Aboriginal perspectives, memories and community interpretations form the basis for a living narrative deeply intertwined with community identity and historical context.

The research is guided by an Indigenous-informed methodological framework that prioritises the Indigeneity 4Rs Framework (Kirkness and Barnhardt, 1991; Harris and Wasilewski)—respect, relationship, reciprocity, and responsibility. Drawing on Indigenous methodologies (Tuhiwai Smith, 1999, 2003, 2005) and naturalist inquiry (Erlandson et al, 1993), the approach emphasises the importance of conducting research with communities rather than on them. Within this context, the process of knowledge gathering remains grounded in relational accountability (Wilson, 2008), ensuring that community elders and knowledge holders have authority over their narratives and representation. Free, prior, and informed consent frames all interviews, with participants actively involved in reviewing, validating, and contextualising information. Special attention is given to the ethical handling of sensitive cultural knowledge, including restrictions on what can be recorded, reproduced, or shared publicly. Data analysis follows a relational approach, understanding individual narratives within broader kinship networks, connections to Country (their territory in Australia), and collective memory. Consistent with Indigenous data sovereignty principles (Maiam Nayri Wingara Organisation), the family tree is thus developed as a collaborative, iterative tool, rather than a fixed output, allowing continuous revision, correction, and expansion.

The family tree operates as both a knowledge repository and an interpretive device, supporting the reconstruction of historical events through lived experiences to foster a more nuanced, humanised understanding of the past. Such method keep heritage relevant, honouring both the continuous practice and memory that sustain meaning across generations.

Keywords
Anthropological family tree, Community interpretation, Humanised narratives, Indigenous transmission of knowledge; Living heritage.

Oral Presentation
Enhance
Abstract ID #474

Data-Driven Analysis of Disaster Risks and Cultural Heritage: A Domain-Specific Language Model for Understanding Disaster-Heritage Interactions

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Abstract

Cultural heritage is becoming increasingly vulnerable to rapidly evolving disasters worldwide. Cultural heritage objects, structures, and landscapes of local, national, or global significance are increasingly at risk. Innovative solutions are needed to manage disaster risks that threaten cultural heritage amid destruction from both human-induced and natural factors.
Understanding the relationship between disaster risks and their impacts on cultural heritage requires consideration of two key parameters: first, the need to comprehend the types and impacts of disasters that vary across regions from a global perspective; and second, the need to interpret this interaction through a standardized data generation system that enables the analysis of such impacts. This study presents the conceptual framework for a system currently being developed to examine this relationship using large-scale datasets defined as “big data” supported by new information technologies and based on the UNESCO World Heritage Monitoring System, which produces standardized, periodic, and reliable data.
The study introduces a domain-specific language model whose conceptual and structural framework has been established. The model enables analysis of officially identified conservation issues in World Heritage monitoring reports using natural language processing to identify similarities and differences across sites and regions. Building on these analyses, the model aims to examine emerging conservation challenges – whether short-term or long-term – as well as to identify patterns, trends, and successful conservation practices.
The dataset prepared to train the Large Language Model includes doctrinal texts that address the conceptual dimension of protection, which are used to define the rules and logic of conservation within the model. In parallel, guidelines are being developed to clarify the parameters for preparing such doctrinal texts. Field reports, which constitute the largest portion of the dataset, provide real-world examples of conservation challenges across diverse geographical and cultural contexts. These reports have been selected due to their reliability, impartiality, and compliance with established data collection standards and guidelines, and are publicly accessible as open, web-based data sources, enabling transparency and reproducibility in the analytical process.
While the conceptual structure of the model has been completed, its technical development is currently progressing through the integration of the dataset into a retrieval-augmented generation (RAG)-based large language model. The proposed approach has the potential to enhance understanding of the relationships among cultural heritage, disasters, hazards, and risks by using real-world data. Reducing uncertainty regarding risks and threats may support more robust, evidence-based risk assessments. In the long term, it may contribute to the development of global risk-mapping frameworks and the identification of disaster triggers. Furthermore, the best practices highlighted in the reports – such as disaster-resilient local construction techniques and the use of traditional knowledge in disaster response and natural resource management – may provide valuable guidance for conservation professionals.

Keywords
Disaster Risk Management, Large Language Models, Retrieval-Augmented Generation (RAG), World Heritage Monitoring System

Oral Presentation
Enhance
Abstract ID #475

Digital Technology–Enabled Fine Spatial Diagnosis and Conservation of Historic Centers: A Case Study of Zhaoyu Ancient Town, Shanxi, China

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Abstract

How to leverage digital technologies for fine-grained spatial diagnosis of historic centers and formulate science-based conservation strategies has become a frontier topic in living heritage research. Many ancient towns, as living heritage sites, face the dual challenge of preserving authentic urban fabric while meeting residents' needs. Taking Zhaoyu Ancient Town in Qixian County, Shanxi as an example, this nationally recognized historic and cultural city with over 1,500 years is still home to more than 5,600 permanent residents. Issues such as aging infrastructure, fragmented restoration, imbalances in built-form consistency, and outmigration of young people have exacerbated the vulnerability of this living heritage under rapid social change and its difficulty in adapting to ongoing development pressures.
The research employed drone-based oblique photogrammetry to capture data across the ancient town, generating a high-precision 3D point cloud model and a realistic 3D basemap that accurately represent the built environment, topography, and spatial layout. The point cloud data, with their spatial coordinates, were imported into an analysis system to enable multi scale spatial interpretation, from macro to micro levels. First, the digital elevation model reveals a topographic pattern described as "lower periphery and higher center," with an average elevation difference of about three meters between the central cross intersection and the four city gates. This topographic feature directly influences stormwater runoff and drainage safety. Second, point cloud analysis extracts detailed architectural characteristics: roof pitches are mostly concentrated around 20°, building facades peak in the 6–8 meter height range, and three street-facing facade typologies are identified—porch-fronted, porch-less, and projecting types. Through point cloud classification and semantic segmentation, buildings are categorized into historic sloping roof types and newly constructed flat roof types, producing a spatial differentiation map of the core historic area. This map serves as baseline data for assessing the vulnerability of historic fabric.

On this basis, the study further applies GIS and spatial big data for targeted analyses. First, kernel density analysis of points of interest (POI) shows a core periphery structure in commercial and cultural functions, with East and West Streets forming the highest density core zones, and North and South Streets constituting secondary agglomeration belts. This distribution pattern reflects spatial differentiation in the vitality of the ancient town. Second, road accessibility is calculated using a topological network model. The results indicate that the cross shaped main streets and adjacent urban arterial roads have significant accessibility advantages, whereas branch roads and alleyways (gedao) show low accessibility, directly compromising daily maintenance and emergency evacuation efficiency. In addition, kernel density analysis of historic resource points identifies high value clusters, providing a quantitative basis for prioritizing conservation efforts. Integrating the above analyses, the study pinpoints spatial vulnerabilities and vitality gaps within the ancient town.

Based on the spatial diagnosis above, the study proposes three enhanced conservation strategies. The systematic integration of multi source data provides a more scientific decision making foundation for conservation planning and offers a replicable technical pathway for the science based preservation and sustainable development of living heritage ancient towns.

Keywords
Digital technology; Oblique photogrammetry; Point cloud modeling; Spatial diagnosis; Heritage conservation; Zhaoyu Ancient Town

Oral Presentation
Enhance
Abstract ID #479

Water Heritage in the European Rural Mediterranean. Recovering water heritage systems to face climate challenges: WatHer project

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Abstract

The WatHer project focuses on historical hydraulic systems (Water Heritage Systems-WHS) and their potential to enhance the resilience of rural Mediterranean areas to water scarcity. It integrates traditional knowledge, digital innovation, and participatory governance to study and restore nine pilot sites, aiming to develop replicable guidelines (joint strategy and action plans) and solutions (an ecohydrological monitoring model) to support WHS reuse and management. The project addresses WHS as both tangible infrastructure and the intangible practices, skills, and social structures that sustain them, framing heritage as a living and adaptive resource capable of responding to contemporary environmental and societal challenges.
Operating through a transnational partnership involving institutions from Portugal, Spain, France, Italy, Slovenia, Croatia, Albania, and Cyprus, WatHer connects diverse cultural and ecological contexts. This comparative, evidence-based approach enables the development of guidelines applicable across the Mediterranean region. The project enhances cultural diversity by documenting and valorizing local knowledge, particularly that of farmers and rural communities, whose practices have historically ensured sustainable water management under conditions of scarcity, while reinforcing their role as key actors in heritage stewardship and local governance processes.
The study phase examined different WHS typologies, including canal networks, water meadows, karst ponds, and qanat-like underground systems, identifying shared and site-specific values requiring recognition and reinforcement. These include sustainable water provision, biodiversity support, climate change adaptation, socio-cultural significance, and economic potential. Common challenges were also identified, particularly concerning the need to rethink maintenance practices and ensure long-term sustainability. These findings provide the basis for a Joint Strategy addressing the values, functions, and management of WHS in rural Mediterranean areas.
Building on this phase, the project is advancing into a test phase, implementing pilot restoration actions at each site to recover original functions and enhance climate resilience, especially in drought-prone regions. These actions adopt a participatory approach, promoting water management as a common good. By fostering collaboration among municipalities, water authorities, researchers, and local communities, the project supports the development of a Joint Action Plan aimed at integrating collective restoration approaches into territorial policies, strengthening cooperation and shared responsibility.
Data collection is supported by digital tools, including a WebGIS platform for mapping, analysis, and dissemination of WHS-related data. A standardized evaluation model is also being developed to assess the hydraulic, ecological, and socio-economic performance of restored systems, providing a replicable and cost-effective monitoring tool. These tools enhance the integration of traditional knowledge and scientific research.
In response to the ENHANCE sub-theme, WatHer demonstrates how heritage conservation can be strengthened through the integration of local knowledge, technological innovation, and collaborative governance. The project supports the continuity of traditional water management practices while enhancing climate resilience through culture/nature-based solutions rooted in heritage systems. By aligning research, practice, and policy, WatHer aims at offering a replicable model for conservation strategies that reinforce the intrinsic values of cultural heritage while supporting more inclusive, adaptive, and resilient management approaches. Furthermore, the project fosters knowledge exchange across regions, strengthening transnational cooperation and encouraging long-term sustainability pathways for heritage-based climate adaptation strategies.

Keywords
Water Heritage Systems (WHS), Digital Heritage Tools, Climate Change Adaptation, Participatory Governance, Rural European Mediterranean

Oral Presentation
Enhance
Abstract ID #485

Enhancing the 'Universal' in the UNESCO World Heritage List to encompass the entire Earth-Moon System

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Abstract

This presentation relates to the GA2026 Scientific Symposium Sub-theme 2—Enhance. In line with one of the sub-theme's key areas of inquiry, 'enhancing cultural heritage practices for inclusivity', we consider the benefits of expanding the scope of the UNESCO World Heritage List from being limited to sites within territorial boundaries to include examples beyond national jurisdiction. By this we mean sites that are illustrative of the entire Earth-Moon system. Currently, over 45% of the Earth's surface lies beyond the jurisdiction of the 1972 World Heritage Convention, meaning outside the borders (lands and territorial waters) of the 196 State Parties that have ratified the Convention. Thus, an ability to truly embody globally outstanding examples of cultural diversity and natural wealth is currently unachievable.

While global inclusivity is not a specified goal of the Convention, it calls on the international community to cooperate in the protection of the world's universally outstanding heritage. In this presentation, we argue for a thematic study that examines cross- and extra-national inscriptions (that is, beyond national boundaries) that highlight the potential for that same international cooperation in recognising those sites that, arguably, best highlight the impact of 'wicked problems' (such as climate change, environmental pollution, conflict, and social injustice); and the role that an expanded world heritage system might contribute toward tackling such matters.
To illustrate our view, we discuss the example of the 'Middle Passage of the Atlantic Seabed'—a cultural seascape associated with the injustices of the Atlantic Slave Trade. The Middle Passage, the final resting place of enslaved Africans, has no formal protection and falls outside of national jurisdiction, in international waters. It is a place that captures the enormous scale and horror of slavery as practiced in the period from the sixteenth to nineteenth centuries. As a place of memory and a final resting place, we argue that the Middle Passage is strongly and powerfully associated with events of outstanding universal significance.

This presentation draws on the provocation explored in our 2026 publication: 'Beyond national jurisdiction: a proposition for tackling wicked problems through World Heritage sites and practices' (International Journal of Heritage Studies, 32(4), 561–582. https://doi.org/10.1080/13527258.2025.2611244).

Keywords
World Heritage, Universal, Wicked Problems, Atlantic Slave Trade

Oral Presentation
Enhance
Abstract ID #501

A Human–AI Partnership Framework for Climate-Responsive River Heritage Cities in the Global South

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Abstract

River heritage cities in the Global South face increasing pressures driven by climate change and rapid urbanisation. At the same time, current GeoAI-based urban planning systems rely on centralised data and optimisation logics that exclude community knowledge and overlook intangible cultural practices. These limitations reduce their effectiveness in managing living heritage under conditions of environmental uncertainty.

This paper presents a clear and transferable framework that redefines how GeoAI can be applied to urban heritage management. It reconceptualises GeoAI not as a top-down decision-support tool, but as a participatory partner in which human and machine intelligence are co-produced through ongoing interaction with local communities. Developed through a comparative typological analysis of Global South river systems and anchored empirically in the highly vulnerable river corridors of Jakarta, Indonesia, the framework integrates locally generated knowledge, cultural values, and ecological processes as core inputs, and is designed for transferability across analogous river heritage cities without dependence on rigid, site-specific data architectures.

The proposed framework is structured around four operational principles. First, data production must include community-led mapping, oral histories, and everyday spatial practices alongside remote sensing datasets, recognising community data sovereignty. Second, GeoAI models must represent both tangible assets and intangible heritage (such as Jakarta's traditional riverine Kampung typologies and seasonal practices), ensuring more inclusive forms of analysis. Third, climate adaptation strategies must combine predictive modelling with locally tested ecological knowledge, positioning GeoAI as a mediating system within hybrid human–environment knowledge partnerships. Fourth, governance systems must ensure transparency in data use and build local capacity, supporting shared authority between institutions, communities, and AI systems.

This framework directly addresses the ENHANCE sub-theme by demonstrating how GeoAI, when structured as an ethical partnership, can improve heritage conservation through inclusion, communication, and applied innovation. By systematically bridging global computational models with the localized institutional and socio-spatial realities of the Jakarta case study, the paper provides a validated method for integrating advanced spatial analysis with human-centred knowledge systems to support disaster risk reduction and long-term resilience. The contribution is a practical and scalable model that enables planners, designers, and heritage practitioners to apply GeoAI in ways that protect cultural continuity while responding to climate change.

Keywords
GeoAI, river heritage, climate adaptation, Global South, participatory planning

Oral Presentation
Enhance
Abstract ID #505

Adaptive Reuse and Space Syntax in Malekzadeh House, Yazd: An Iranian Experience

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Abstract

The Historic City of Yazd is a climate-responsive settlement located in a hot-arid desert region, characterised by thick earthen walls, wind-catchers, courtyards, narrow and often covered alleys, subterranean spaces, and the strategic use of water to generate a more temperate microclimate. Yazd's Outstanding Universal Value (OUV), as recognised by UNESCO, is associated with its construction systems, the management of scarce resources, and the intangible adaptation of ways of living at both urban and architectural scales. In addition to monumental buildings and settlement characteristics, it could be argued that central dimension of this value is found in residential architecture, which bears witness to a cultural tradition that has largely disappeared while also demonstrating the interdependence of tangible elements, such as materials and passive solar design, and intangible dimensions, such as patterns of spatial use embedded in culture. Since its inscription on the World Heritage List in 2017, the city has experienced increasing re-evaluation of its historic houses through adaptive reuse, particularly their conversion into hotels. More than 110 historic houses in Yazd have been adapted to new functions, of which approximately 70 now operate as hotels, with most active heritage hotels located in the Fahadan district. Therefore, this research asks: how are these houses adaptively reused? Which of the traditional elements are preserved and what is their value in the new adapted use as the hotel?
In order to approach this question, the paper utilises a case study of the Malekzadeh House, now known as Shah Abolghasem Boutique Hotel, as a notable Qajar-era residence (1789–1925) in Yazd's Fahadan district. This research examines the house's OUV through archival research and spatial analysis, comparing its original plan with its current functional arrangement. Space Syntax analysis is applied to explore changes in access and circulation before and after adaptation to understand how traditional elements and use have been adapted through the new function. The findings suggest that adaptive reuse in this house interprets OUV in a fragmented tokenistic manner, weakening the interconnected relationship between climate-responsive architecture, spatial use, and cultural practice. It also highlights the need for future interventions to preserve spatial continuity while accommodating contemporary requirements in similar heritage houses.

Keywords
Adaptive reuse, space syntax, historic houses, boutique hotels, Yazd, Iran.

Oral Presentation
Enhance
Abstract ID #506

Intelligent Detection and Generative Prediction of Timber Roof Pathologies in Tsao Hall, Soochow University

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Abstract

Historic timber roof structures are among the most vulnerable components of built heritage, yet their condition assessment often stops at the surface. Existing studies tend to address either macro-scale pathology detection or micro-scale material analysis in isolation, leaving a gap between what deterioration is observed and how it develops at the material level. This study proposes a cross-scale, material-informed framework for assessing timber pathology, applied to the 1930s timber roof of Tsao Hall, Soochow University — a missionary-university building whose roof framing was documented as imported Oregon pine and subsequently repaired during the 1960s–70s.At the macro scale, a YOLOv11-seg model was trained to segment three pathology categories (shrinkage cracking, decay, and knot defects) across the roof framing, yielding quantified type proportions, area ratios, and spatial distribution patterns. At the micro scale, representative timber samples retained from earlier investigations were characterized by SEM and EDS to identify cell-wall degradation morphology, rot type, and the relative depletion of cellulose and lignin [key findings].By linking macro-scale pathology categories to micro-scale degradation modes, rather than to specific sampling locations, the framework interprets deterioration mechanisms through the combined effects of material degradation, structural configuration, environmental exposure, and historical intervention. The results support differentiated, preventive conservation strategies for the roof and demonstrate that intelligent recognition gains diagnostic depth when grounded in material evidence.

Keywords
intelligent detection, generative prediction, timber pathologies, Tsao Hall, preventive conservation

Oral Presentation
Enhance
Abstract ID #514

Reconstructing Absence: Interpreting Lost Heritage at Lembah Bujang Archaeological Site, Malaysia

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Abstract

Lembah Bujang (Bujang Valley) in Kedah, Malaysia, is one of Southeast Asia's most significant early civilisation landscapes, containing archaeological remains linked to Hindu-Buddhist maritime networks from the 2nd to 14th centuries CE. Yet much of the site is experienced today through fragments, foundations, relocated ruins, disappeared candi (sacred structures) and competing historical narratives. Its heritage value is therefore not only archaeological but interpretive: how can vanished architecture be made publicly legible without reducing uncertainty into a false image of certainty? This paper examines digital anastylosis as a method for mediating contested archaeological narratives and enhancing public understanding of absent heritage. Through a collaboration between Think City, Blue Temple, Jabatan Muzium Malaysia and local researchers, selected candi sites were documented using photogrammetry, archival excavation reports, museum records, comparative temple studies and computational reconstruction. Archaeological and architectural evidence was classified into confirmed features, expert-supported interpretations and hypothesised elements. This evidence hierarchy formed the scientific basis of the reconstruction and allowed uncertainty to remain visible rather than being absorbed into a single definitive image.

The evidence was translated into architectural form through a staged digital process. Photogrammetric models generated plans and elevations directly from surveyed remains, including stone-by-stone traces. Archival and comparative evidence informed massing, roof typologies, structural assumptions and tectonic logic, while computational scripts were used to model reconstructed timber systems over the documented foundations. At Site 8, Candi Bukit Batu Pahat, this involved testing alternative roof hypotheses and reconstructing a timber system informed by traditional Malay joinery. Comparative references from Bali, Kerala and the wider maritime region were assessed in relation to historical exchange, climate, available materials, ritual function and local building traditions.

The process was critically reviewed by Malaysian archaeologists specialising in Lembah Bujang. Their comments informed revisions to roof forms, structural arrangements, religious functions, materials and environmental settings, reinforcing the iterative relationship between archaeological evidence, architectural interpretation and digital modelling. Rather than presenting one reconstruction as definitive, the methodology treats scholarly disagreement and evidential gaps as part of the interpretive process.

The project extended beyond digital modelling through three on-site plexiglass interpretation panels, "Window into the Past," which visually reinsert reconstructed forms into the landscape and enable visitors to engage with absence as a tangible heritage experience. Complementary initiatives included virtual reality tours, open-source audio guides, capacity-building programmes and new public narratives on Ancient Kedah.

The paper argues that digital anastylosis is not merely the reconstruction of architecture, but the reconstruction of cultural understanding. By making both evidence and uncertainty visible, Lembah Bujang demonstrates how interpretation, rather than restoration alone, can reactivate archaeological sites as living heritage, strengthen public understanding and build long-term support for conservation.

Keywords
Digital Anastylosis; Contested Heritage; Heritage Interpretation; Lembah Bujang (Bujang Valley), Computational Reconstruction

Oral Presentation
Enhance
Abstract ID #530

Enhancing Urban Heritage Ecosystems: Japanese Gardens as Socio-Ecological Model Systems. Evidence from Kanazawa

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Abstract

The effectiveness of urban heritage ecosystem models has often been limited by the lack of strong and transferable reference cases. Such models require integrating social, ecological, institutional, and educational dimensions while remaining grounded in the traditional knowledge from which they emerge. However, heritage is often approached as a static asset rather than as a living system shaped by socio-ecological interactions.

Japanese gardens offer a different perspective. Rooted in spiritual and cultural understandings of nature, they conceive landscapes as living environments and spaces of coexistence in harmony with natural processes, adapting over time to respond to changing societal needs. As such, they provide a valuable basis for rethinking and enhancing heritage as a dynamic and inclusive system in the context of current environmental, well-being, and peace challenges.

This paper evaluates the role of Japanese gardens as socio-ecological model systems, drawing on evidence from ongoing research in Kanazawa, Japan. Kanazawa, a historic castle city established in the fifteenth century, contains more than 35 historic gardens embedded within a wider network of water canals, rivers, and surrounding green areas. Adopting a systems approach, the paper analyses how interactions between management intensity, accessibility, governance arrangements, and spatial connectivity influence the delivery of socio-ecological outcomes. Particular attention is given to how these interactions enhance biodiversity, climate resilience, and community engagement, while also revealing trade-offs between aesthetic control, ecological heterogeneity, and patterns of use. Through ongoing fieldwork combining ecological observations, biodiversity and carbon-related assessments, surveys on wellbeing and participation, and direct involvement in participatory practices, the research identifies key configurations that shape system performance. These include joint maintenance activities where citizens and owners manage gardens together, citizen science programs involving children, participatory action research with local associations, and the transformation of underused urban spaces resulting from depopulation into community gardens connected to traditional systems. Eco-tourism initiatives further help reduce tensions between residents and visitors by promoting alternative models to mass tourism. These practices are often linked to bottom-up activities that strengthen community resilience and rebuild connections between people and nature.

The findings highlight both the potential to integrate traditional and contemporary green infrastructure through participatory approaches and the potential of heritage ecosystems to contribute to biodiversity conservation, climate adaptation, disaster risk reduction, and socio-ecological restoration. At the same time, they reveal trade-offs between access, maintenance requirements, and ecological quality.

Finally, the paper discusses the role of global partnerships and hybrid governance frameworks in scaling up these approaches. The combination of international designations with locally grounded practices is identified as a key mechanism for enhancing the visibility, diffusion, and implementation of heritage ecosystem models. The study argues that, when approached as inclusive and adaptive systems, heritage ecosystems can function as transferable model systems for strengthening community–nature relationships and supporting urban socio-ecological transitions in diverse contexts.

Keywords
Urban Heritage Ecosystems, Socio-Ecological Systems, Japanese Gardens, Green Infrastructure, Participatory Action Research, Urban Resilience

Oral Presentation
Enhance
Abstract ID #535

Enhancing Risk-Informed Heritage Approaches through Yörük Seasonal Mobility in Southern Anatolia

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Abstract

Across many rural landscapes, local communities sustain living heritage through seasonal mobility, environmental observation, and adaptive settlement practices. In southern Anatolia, Turkey, Yörük transhumant pastoralists represent such a community, maintaining mobile lifeways that connect cultural continuity with everyday challenges of topography, climate, and resource use. This paper examines how such pastoral mobility can contribute to enhancing current approaches to living heritage conservation in cultural landscapes exposed to climate-related and environmental pressures. The argument is situated within two closely related international developments: the recognition of pastoralists and rangelands through the International Year of Rangelands and Pastoralists 2026, and the growing heritage emphasis on intangible and community-based values reflected in the ICOMOS International Charter and Guidance on Sites with Intangible Cultural Heritage (2024). Together, these frameworks create an important context for reconsidering pastoral mobility not only as cultural heritage that needs to be documented, but also as a living system of spatial and environmental knowledge.

Drawing on ethnographic fieldwork among transhumant Yörük communities in southern Anatolia, the research focuses on how seasonal routes, slope-based settlement choices, flexible stopover strategies, hybrid dwelling systems, and everyday environmental observations function together as an adaptive heritage practice. Based on this documentation process, the paper highlights pastoral mobility's operational value in reading terrain, managing exposure, and adjusting movement and settlement in relation to water availability, flood-prone ground, wind, vegetation, animal health, and seasonal uncertainty. It also considers how this knowledge is being reshaped by wildfire impacts, narrowing grazing areas, drought, water diversion, and the selective use of technological tools such as weather forecasting applications.

The paper suggests that such living pastoral knowledge can enhance current heritage frameworks in three ways: By expanding heritage understanding from historic/documentational value to include operational environmental intelligence; by placing mobile and seasonal spatial practices within risk-informed landscape governance; and by showing that living heritage can inform disaster preparedness without being reduced to a purely technical resource. In conclusion, the paper aims to take Yörük transhumance from solely being a disappearing tradition, to a framework that places it as a significant example of how living heritage can inform more adaptive and inclusive conservation approaches in disaster-prone environments.

Keywords
living heritage, transhumance, cultural landscape, pastoral knowledge, disaster resilience

Oral Presentation
Enhance
Abstract ID #547

Interpretation of the Archaeological Excavation Site of the Sacrificial Pits at the Sanxingdui Site

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Abstract

The Sanxingdui Site bears witness to the peak of Chinese bronze civilization in the upper reaches of the Yangtze River. With its distinctive artistic achievements and belief system, it constitutes a remarkable and unique component of global bronze civilization. Since 2020, the newly discovered Sacrificial Pits 3–8 have yielded a wealth of precious cultural relics. To enhance public interpretation of the site, Sanxingdui Museum, in collaboration with the Sichuan Provincial Cultural Relics and Archaeology Research Institute, has pioneered digital interpretation practices at the archaeological excavation site using VR, AR, MR and other digital technologies.Among these practices, the VR large-scale multi-user experience project reconstructs the sacrificial pits at a 1:1 scale in the museum, enabling visitors to experience on-site archaeological contexts, follow a digital archaeological guide to gain in-depth insights into artifact extraction, laboratory analysis and conservation, and conduct interactive “excavation” within the virtual pits. AR technology, via tablet devices, reconstructs the original burial arrangement of artifacts inside the pits. The MR mixed-reality educational program delivers immersive learning experiences inside the real archaeological cabin, covering the excavation process, stratigraphic cleaning, and cross-pit assembly of Sacrificial Pits 3–8.These initiatives have engaged over 120,000 visitors and received numerous industry awards. This paper analyzes the difficulties in the conservation, presentation, and interpretation of archaeological excavation sites at sacrificial pits, and summarizes practical experience in digital interpretation. This study evaluates the potential of digital technologies in archaeological site presentation and proposes approaches for the sustainable presentation of earthen sites, helping cultural heritage preservation and inheritance gain greater vitality and appeal in the digital era.

Keywords
Sanxingdui site; Sacrificial Pits; VR/AR/MR Applications; Heritage Interpretation

Oral Presentation
Enhance
Abstract ID #564

WHAT MOTIVATIONS DRIVE SUCCESS IN MANAGEMENT PLANNING? INSIGHTS FROM TWO DECADES OF TURKISH EXPERIENCE

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Abstract

Background/aim

Heritage management planning systems are analysed from a variety of perspectives, including their structural adaptation to existing mechanisms, processual management of participatory actions, their consequential impacts on the structures, sites and/or societies. However, motives that derive management planning processes worth particular attention and investigation. The initiator motives are among primary sources of the long-term plan effectiveness as they considerably affect the investments made in the processes, sustainability and quality of both collaborative practices and communicative environments, and the actors' willingness to put their transformative power in use. To put it another way, I prioritize the actors' roles and mindsets in the overall process in contrast to the structuralist approaches.

Methodology/approach

The paper investigates how and through which mechanisms the motivations affect the plans' effectiveness. The selected case is the overall Turkish experience with management planning so far. Türkiye has obtained over thirty management plans in a period of twenty years, including few cases with no World Heritage motivations. The paper will present the outcomes of an updated analysis on 18 management plans that have completed their five-year validity term, with a particular focus on the relation between the motivations behind the management plans and the plans' quality in structural design, processual management, content development and implementation level. Administrative records and the management plan documents are detailly analysed for this purpose while the findings from semi-structured interviews also nourished the analysis.

Results/outcomes

The analysis demonstrated that the primary motives for the development of these plans can be classified as "boosting cultural tourism" and "integrated conservation and management". These motivations are raised and/or directed by local (municipalities), central (the Ministry of Culture and Tourism) or international (the World Heritage Committee) levels, which is considerably decisive in the success. Other key findings include the following: 1) Enhancing cultural tourism through World Heritage inscription does not bring a notable overall quality. It affects the attitudes and level of investment until the decision is taken, but it is not sustainable. Yet, it is still essential to sustain the motivation for implementation. 2) Integrated conservation and management has been shown to be the most effective motivator for maximizing plan quality. The cases in this category do not rely on one aspect over another, rather provide balanced wieght and attention to all. 3) A management plan may fail if commitment to integrated conservation and management is not created and maintained at the grassroot level. Initial political and technical alliances are likely to dissolve if this motive is lost for whatever reason, placing the management planning load on the shoulders of one or a small number of partners.

Conclusions

The results may have global implications, and may have parallels in experiences of other countries, so the paper has great potential to enhance the discourse on effective communication with pertinent authorities, necessary pre-emptive measures, requisite future policy uptakes for fostering sustainable motivations, and strategies for guiding and collaborating with stakeholders to cultivate, rejuvenate, and maintain these motivations.

Keywords
Heritage management plans, motivation for management plans, management plan quality, success in management planning, Türkiye

Oral Presentation
Enhance
Abstract ID #567

Occupant Behavior Models and Feedback Mechanisms in Heritage Building Conservation

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Abstract

Heritage buildings that remain in everyday use are increasingly challenged by the tension between conservation requirements and contemporary expectations of comfort, efficiency, and spatial adaptability. In many cases, conservation practice continues to focus on the repair of historic fabric, material authenticity, and technical intervention, while the role of occupants in shaping the actual performance and continuity of heritage buildings remains insufficiently examined. Yet daily actions such as opening windows, controlling lighting, adjusting temperature, using equipment, and reorganizing interior spaces directly influence environmental conditions, energy use, comfort, and the way heritage values are perceived and sustained. This paper therefore asks how occupant behavior can be understood not as an external disturbance to conservation, but as an active component of heritage building management.

The study proposes a methodological framework that connects occupant behavior modeling with feedback mechanisms for heritage building conservation. The aim is to explain how the everyday use of heritage buildings can be translated into a structured form of knowledge that supports conservation decision-making, adaptive management, and communication among different actors. The proposed framework begins with an analysis of how material construction, spatial configuration, structural limitations, environmental performance, and cultural meanings shape occupants' patterns of use. Based on these relationships, the paper develops an occupant behavior model, referred to as the OB model, which integrates environmental parameters, spatial conditions, behavioral habits, and value perception into a shared analytical structure.

The second part of the framework concerns feedback mechanisms. Rather than treating feedback as a purely technical device for energy saving, the paper positions it as a mediating tool between occupants, conservation professionals, and building managers. Through visual or virtual environmental feedback, occupants may understand how different behavioral choices affect indoor comfort, energy consumption, spatial use, and conservation conditions without requiring immediate physical intervention in the historic fabric. Such feedback can also help conservation practitioners recognize the practical constraints and cultural habits embedded in everyday use.

The paper argues that the value of combining the OB model with feedback mechanisms lies in shifting heritage building conservation from an object-centered approach towards a more relational process involving buildings, users, environments, and values. This approach does not replace established conservation principles, but extends them into the domain of daily use and adaptive management. For heritage buildings under contemporary pressures of use, comfort, and sustainability, the proposed framework offers a transferable way to connect material conservation with occupant agency, environmental responsibility, and long-term continuity of heritage value.

Keywords
Heritage buildings; Occupant behavior; Feedback mechanisms; Adaptive management

Oral Presentation
Enhance
Abstract ID #640

Marine Resources for Sustainable Earthen Architecture: New Material Pathways to Enhance Living Heritage

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Abstract

Coastal and marine environments contain natural materials that could support both, sustainable construction and the preservation of earthen architectural heritage. Earthen architecture is one of the oldest and most climate-friendly building traditions, but its material supply chains are increasingly under pressure: Soils are overused, industrial extraction competes with traditional practices, and many regions face environmental and economic constraints. This paper explores how selected marine resources could help strengthen earthen construction in Europe, Africa and beyond, with benefits for both, heritage conservation and sustainable new construction.
The work builds on current research at Fraunhofer Institue for Building Physics IBP, Germany, including projects that investigate how discarded fishing nets can be recycled for construction applications. Moving beyond single materials, the presented PhD research aims to identify which marine-based raw materials could be compatible with earthen building techniques, and how they could be used without harming ecosystems or local communities. Examples include biogenic binders, mineral sediments, natural fibres and other marine-derived components that may improve strength, durability or moisture behaviour in earthen structures.
The study will compare different regions and their access to marine resources, with a focus on fairness, environmental limits and cultural continuity. Case studies from Europe and Africa will show how marine materials could complement local earth traditions, support the maintenance of historic buildings, and enable low-carbon construction of the future, shaping the relevance and possible applications of marine derived materials in earthen construction and providing a basis for other sites to reflect on similar questions. The goal is to highlight opportunities, risks and practical criteria that help decision-makers understand when marine resources can enhance earthen architecture - and when they should not be used.
By linking material innovation with cultural heritage, the paper contributes to the ICOMOS 2026 theme “Living Heritage” and specifically to the sub-theme “Enhance”. It argues that improving earthen architecture requires not only technical advances but also respect for local knowledge, ecological responsibility and long-term sustainability. Marine resources may offer new options, but they must be evaluated carefully and in dialogue with communities and heritage professionals.

Keywords
Marine Materials; Earthen Architecture; Sustainable Construction; Heritage Conservation; Material Innovation

Oral Presentation
Enhance
Abstract ID #646

Scientific Diagnosis in Masonry Heritage Building Conservation in Malaysia.

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Abstract

In Malaysia, most of the heritage buildings survived today are masonry heritage buildings that built during the British colonial period. The condition of these heritage buildings are depending on several factors such as maintenance and quality of conservation works in the past. High dampness, salt contamination, weather and human factors are the causal factors of deterioration of heritage buildings. According to the National Heritage Act 2005 (Act 645) Malaysia and Guidelines on Heritage Building Conservation (2017) published by the National Heritage Department of Malaysia, the implementation of scientific tests in heritage building conservation works in Malaysia is important to ensure the quality of conservation works. The quality and durability of the masonry structure of heritage building are depending on the materials used, the composition and quality of the mortar, the workmanship, and the construction or assembly pattern of the masonry structure. Thus, it is crucial to diagnose and analyse the condition of heritage building such as composition of building materials and condition of the building structures before the decision making stage and conservation works implementation on site. This paper discusses the scientific tests conducted in masonry heritage building conservation in Malaysia to enhance the quality of conservation works such as x-ray fluorescence (XRF) analysis, x-ray diffraction (XRD) analysis and ion chromatography test. The data was collected from several literature reviews, interviews, laboratory works, and conservation projects documentation in Malaysia (2010-2025). Data collected was compiled and analysed to reveal the purpose and process of conducting x-ray fluorescence (XRF) analysis, x-ray diffraction (XRD) analysis and ion chromatography test in masonry heritage building conservation in Malaysia. A brief procedure on samples collection for x-ray fluorescence (XRF) analysis, x-ray diffraction (XRD) analysis and ion chromatography test from masonry heritage building conservation site was derived from the research findings to enhance the current conservation practices in Malaysia. The research outcome outlines the importance of conducting the scientific tests and assists the project consultants in determining the scope of work and estimating the project cost in terms of scientific tests. Furthermore, the proposed brief procedure on samples collection shall act as a reference and technical guidance for future maintenance and conservation works in Malaysia.

Keywords
Scientific diagnosis, masonry, heritage building conservation

Oral Presentation
Enhance
Abstract ID #673

Living Heritage in the Tropics: Digital Twins as Catalysts for Defect Assessment and Resilience in Malaysian Historic Towns

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Abstract

Malaysian conservation initiatives frequently face challenges due to fragmented communication among government agencies, private conservators, and academic researchers. The adoption of a centralised digital twin serves as a "single source of truth," thereby mitigating duplication of effort and promoting data continuity. The manual, handwritten condition-mapping currently in use results in inconsistent data archiving; thus, transitioning to Heritage Building Information Modelling (HBIM) and digital twins is crucial. This technological shift provides a unified data source for conservators and policymakers, facilitating remote damage assessments, monitoring structural changes, and prioritising maintenance needs in tropical climates. The integration of smart technologies aligns with the ICOMOS Triennial Scientific Plan by enhancing local resilience and fostering international collaboration. The effectiveness of traditional, manual assessments is undermined by fragmented documentation, complicating ongoing monitoring and swift responses during climate-related crises. Emphasising that heritage is a universal human narrative and reflects a shared collective memory in Malaysia's multicultural society, a centralised digital workflow is imperative. Utilising a digital twin as a collaborative archive transcends geographical limitations, bringing together multidisciplinary and international experts to evaluate and safeguard these shared assets. This study presents an integrated HBIM and digital twin framework tailored to Southeast Asian tropical architecture. The workflow is designed to capture point-cloud data using terrestrial laser scanning (TLS) and drone-based photogrammetry to monitor structural and material degradation. This model allows researchers, local councils, and the National Heritage Department to uphold a centralised, real-time database, envisioned as a digital vault for preserving collective history. Digital twins embody more than mere virtual models; they are critical for resilience, enabling heritage practitioners globally to evaluate defects and react to environmental or human-induced disasters. To enable these digital twins procedures, international collaboration among architects, engineers, and data scientists is often necessary, highlighting how various nations can collectively pursue shared objectives in heritage conservation.

Keywords
Living Heritage, Participatory Conservation, Shared Cultural Identity, Digital Twins, HBIM

Oral Presentation
Enhance
Abstract ID #690

Enhancing Living Heritage through A New Paradigm of Sustainable Settlement Design in Setu Babakan, Jakarta

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Abstract

Setu Babakan, a Betawi cultural village in Jakarta, represents a national living heritage facing significant socio-spatial transformation pressures. This study examines sustainable settlement design to enhance and preserve Betawi cultural identity amidst changes in building morphology and function. The phenomenon of the conversion of traditional Betawi buildings reflects a universal dilemma in preserving living heritage in developing cities. This study aims to find ways to respect the existence of local communities, embrace contemporary socio-economic dynamics, and improve quality of life through inclusive partnerships.

A mixed-methods approach combining spatial analysis and social ethnography was used to understand the changing morpho typology of settlements and their impact on socio-cultural sustainability. Data collection included architectural surveys, interviews with local figures and government officials, and analysis of local government policies. The findings indicate that building transformation is both an economic adaptation for local families and a reflection of the lack of policy implementation that integrates cultural preservation with community economic empowerment.

This article proposes a new paradigm of ‘sustainable settlement design’. This paradigm, which incorporates passive preservation and an ecosystem, enables Betawi communities to maintain their cultural identity while achieving economic and social sustainability. The solutions offered include: (1) developing flexible design guidelines that respect modern adaptations while maintaining Betawi character; (2) a multi-stakeholder partnership model between the community, government, and the private sector to support sustainable revitalization; (3) a local economic strategy that links rental/boarding house activities with strengthening the cultural economy; and (4) mechanisms for community participation in development decision-making.

Regarding living heritage cities, this research offers an adaptive model that addresses the complex relationships between conservation, development, and social justice. The case of Setu Babakan demonstrates that enhancement of living heritage cannot be separated from economic empowerment and local community participation.

Keywords
sustainable, heritage settlement, enhance, morpho typology, Setu Babakan

Oral Presentation
Enhance
Abstract ID #726

Enter the Thunderdome: A global community driven initiative with unexpected heritage outcomes

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Abstract

The *Stitchdown Patina Thunderdome* represents an emerging contemporary case study in the preservation and celebration of traditional craft knowledge within digital communities. While outwardly structured as an online competition focused on the ageing and wear of leather footwear, the Thunderdome operates as a broader cultural space in which participants actively engage with, discuss, and transmit knowledge relating to heritage craft practices including traditional bootmaking, leather tanning, repair techniques, and long-term object maintenance. This paper argues that the community surrounding the Thunderdome contributes to a positive heritage outcome by fostering renewed public engagement with materially grounded craft traditions that are increasingly marginalised within contemporary mass-consumer culture.

Central to the Thunderdome is the concept of "patina" - the gradual transformation of leather through use, maintenance, environment, and time. Participants intentionally select high-quality, traditionally constructed footwear — commonly Goodyear welted, stitchdown, or hand-lasted boots — and document their development over periods extending six months or more. In doing so, attention is directed not merely toward aesthetic change, but toward the underlying skills, materials, and production methods that enable such longevity. Discussions surrounding leather types, tannage processes, construction techniques, resoling, conditioning, and repair become key forms of community participation and informal education.

The paper positions this phenomenon within broader heritage discourse concerning intangible cultural heritage and the survival of traditional craft knowledge. In contrast to dominant consumer systems characterised by disposability and planned obsolescence, the Thunderdome community privileges durability, maintenance, and intergenerational skill transmission. Participants frequently celebrate small-scale makers, heritage tanneries, and artisanal production methods, creating renewed visibility and economic support for crafts and industries that might otherwise continue to decline. The competition format itself further encourages slow engagement with objects, requiring long-term commitment, care, and embodied interaction rather than rapid consumption.

Importantly, the digital nature of the community expands access to these traditions beyond their historic geographic and occupational boundaries. Online forums, photography, and discussion platforms allow participants from diverse professional and cultural backgrounds to engage deeply with traditional leatherworking knowledge and associated histories. As a result, the Thunderdome functions not simply as a fashion-oriented subculture, but as a distributed community of practice centred on appreciation for enduring craftsmanship and material literacy.

Keywords
Traditional skills, conservation, digital communities, craftsmanship

Oral Presentation
Enhance
Abstract ID #781

Satellite-Based Assessment and Mapping of World Heritage Damage in Conflict Zones: Evidence from the Ongoing Middle East Armed Conflict

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Abstract

Armed conflict in the Middle East since 28 February 2026 has exposed cultural heritage to direct strikes, shockwaves, debris, and secondary fires, highlighting the need for systematic monitoring and damage assessment. This study examines 86 World Heritage (WH) sites across 11 Middle Eastern countries and develops a transparent, confidence-based framework for identifying exposure and assessing potential conflict-related impacts. It integrates mapped strike locations, NASA FIRMS thermal anomalies, PlanetScope imagery, available higher-resolution imagery, and independent documentary sources to support regional screening and site-level assessment.
The framework combines spatial screening in ArcGIS with visual interpretation, image differencing, and spectral analysis. FIRMS detections are assessed according to their proximity to heritage properties, timing, and recurrence to prioritize sites for further investigation. Before-and-after optical imagery is subsequently examined for changes in buildings, vegetation, and surrounding surfaces. Documentary evidence provides complementary information on damage that may not be detectable in satellite imagery, particularly impacts on façades, interiors, and decorative elements. Evidence is synthesized into three categories: 1) possible impact, indicating exposure or preliminary anomalies without confirmed physical damage; 2) probable damage, indicating observable changes or multiple supporting indicators with unresolved timing or causality; and 3) verified damage, indicating clear physical damage corroborated by reliable independent sources.
Thirty WH sites have been analyzed, with detailed assessments of Golestan Palace, Tyre, and the White City of Tel-Aviv. Falak-ol-Aflak Castle was included as an additional cultural heritage case study. The cases illustrate contrasting impact mechanisms and levels of evidential confidence. At Golestan Palace, documentary sources report shockwave damage to mirrorwork and decorative elements, while satellite analysis identifies changes associated with repeated strikes within and around the property, without confirming major structural destruction. At Falak-ol-Aflak Castle, satellite imagery and documentary reports indicate a blast crater and damage to buildings within the wider complex, consistent with a direct-hit damage pattern. At Tyre, detected changes and documented impacts extend across the heritage site and its surrounding protection area, highlighting its exposure to strikes. At the White City of Tel-Aviv, reported damage to modernist buildings complements satellite evidence of a localized area potentially affected by strikes. Together, these cases demonstrate impacts extending beyond structural loss to heritage attributes, settings, and potentially cumulative deterioration.
The analysis emphasizes that spatial proximity and temporal sequence alone do not establish causality. FIRMS detects thermal anomalies rather than structural damage, while cloud cover, acquisition gaps, spatial resolution, and seasonal variation constrain optical interpretation. Consequently, observed changes may represent cumulative effects over an interval rather than a single strike. By explicitly recording evidence sources, observation dates, and confidence levels, the framework supports more transparent heritage impact mapping and prioritization of follow-up assessment. Future work will incorporate higher-resolution SkySat and SAR imagery and explore deep-learning methods to strengthen monitoring and damage classification.

Keywords
World Heritage; Armed Conflict; Satellite Imagery; Fire detection; Damage Map

Oral Presentation
Enhance
Abstract ID #782

Cycles of Gratitude: The Feast of the Santo Niño de Cebu in the Historic Urban Landscape

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Abstract

This paper presents a practical example and case study to understand historic cities as evolving living systems shaped by the interplay between tangible and intangible heritage. Grounded in the Santo Niño de Cebu Feast Cycle, centered on the Basilica Minore del Santo Niño in Cebu City, a National Cultural Treasure, it reframes urban heritage to activate relationships among people, place, practice, memory, and governance. Such effervescence consequently becomes the primary motivation for present-day multi-stakeholder efforts to conserve the city's heritage district. The Feast Cycle transforms the historic city into a network of ritual movement and shared meaning. Streets, plazas, and waterfronts become living corridors where devotional practices continually re-signify built heritage, while the spatial integrity of these routes sustains the continuity of practice. This reciprocal dynamic forms what the paper terms “cycles of gratitude,” in which recurring acts of devotion cultivate collective care and create conditions for holistic well-being, social cohesion, and urban resilience. Supporting the evolution of historic cities requires holding together continuity and change. This involves recognizing both universal and local values, as well as layered social memory embedded in the often complex or dissonant historic urban landscape. The Feast Cycle demonstrates how ritual mediates these tensions by offering a shared framework through which diverse communities negotiate identity, belonging, and historical consciousness. Anchored in faith-based caring for our common home, the study shows how cycles of gratitude cultivate stewardship across social and material domains. These values are operationalized through sustained collaboration among government agencies, church authorities, private sector actors, and civil society. In the context of a high influx of visitors driven by religious tourism and pilgrimage, such coordination ensures peace and order, the effective provision of urban services, and inclusive access for devotees, while maintaining respect for sacred spaces. These include community-led stewardship of ritual routes, environmental care strategies, and multi-sector coordination platforms. Recurring collaboration builds trust, strengthens institutional capacity, and enables the city to manage large-scale religious pilgrimage and tourism from the ritual core and routes, built heritage to another, and coast to coast. The study highlights the importance of trust-based partnerships. In this social mosaic, heritage practice aspires to uphold human and cultural rights while remaining inclusive and adaptive. By integrating heritage safeguarding with caring for our common home and communities, cities can aspire for order amid contemporary challenges.
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Keywords
ritual ecologies, social cohesion, effervescence

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Enhance
Abstract ID #849

Influence of Moisture-Induced Material Degradation on the Seismic Behavior of Masonry Bridge Structural Systems

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Abstract

Abstract
Historic masonry bridges are key components of cultural heritage infrastructure, yet they are highly vulnerable to combined environmental deterioration and seismic hazards. Long-term exposure to moisture, humidity variations, and wet–dry cycles can progressively degrade the mechanical properties of masonry materials in bridge substructures, particularly at foundation and pier-base levels. Such deterioration may lead to reductions in compressive strength, stiffness, and bond capacity, which are often neglected in conventional seismic vulnerability assessments that assume intact material conditions. This study investigates the influence of moisture-induced material degradation on the seismic performance of bridge foundation systems using a nonlinear numerical modeling approach. A representative masonry arch bridge substructure is developed in a finite element (FE) framework, focusing on the foundation–pier system while assuming constant soil conditions to isolate material degradation effects. The bridge geometry is simplified to capture the essential load transfer mechanism between arch, pier, and foundation. Moisture-induced deterioration is incorporated through a parametric reduction of key material properties, including Young's modulus, compressive strength, and shear strength. Three degradation states are defined based on literature-reported experimental ranges: (i) undamaged condition, (ii) moderate degradation, and (iii) severe degradation, corresponding to incremental reductions in mechanical properties. Nonlinear static analysis is first performed to evaluate the progressive stiffness degradation and capacity reduction of the foundation system. Subsequently, nonlinear time-history analyses are conducted under selected ground motion records to capture dynamic seismic response characteristics. Structural performance is assessed in terms of displacement demand, stress concentration at the foundation–pier interface, and damage distribution patterns. Fragility functions are then developed by correlating seismic intensity measures (e.g., peak ground acceleration) with defined foundation damage states, enabling probabilistic vulnerability evaluation. The results indicate that moisture-induced material degradation significantly reduces stiffness and load-carrying capacity at the foundation level, leading to amplified seismic response and increased probability of damage initiation and progression. Severe degradation scenarios show a marked shift in fragility curves, demonstrating higher vulnerability under lower seismic intensity levels. The study highlights the importance of incorporating environmental deterioration into seismic assessment frameworks for heritage masonry bridges and provides a simplified yet effective methodology for evaluating substructure vulnerability under combined moisture and earthquake effects.

Keywords
masonry bridge,moisture-induced degradation, seismic loading, finite element analysis, fragility curve

Oral Presentation
Enhance
Abstract ID #852

Beyond Risk and Resilience: Reframing Landscape Heritage through the Menderes (Maeander) River as a Living Mediator

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Abstract

Rivers have historically functioned as powerful natural and ecological forces that not only sustain life but also initiate and mediate spatial and cultural relationships. However, beyond their generative roles, rivers also act as transformative, disruptive, and at times destructive forces, reshaping landscapes through flooding, sedimentation, landslides, erosion, and shifting courses. These processes change land-use patterns and socio-spatial structures, and fragment landscape layers, revealing the dual nature of rivers as both life-sustaining and risk-producing systems. In this regard, today's multiple crisis era, increasing environmental risks, climate change, and socioeconomic transformations are increasingly limiting the capacity of landscape heritage conservation and management approaches to effectively address disasters and long-term transformations.
The Menderes (Maeander) River in southwestern Anatolia presents a distinctive case of how a river can shape and transform both natural and cultural landscapes. As the landscape evolved, its water-related relationships—marked by the river's fluctuating presence, scarcity, and abundance—have given rise to new conflicts and complexities, further complicating management of this multi-layered landscape. Accordingly, the research conceptualizes the Menderes River as the living mediator of landscape heritage, continuously reconstructing socioecological relations and sociopolitical interventions over time.
Employing a landscape biography approach, this paper interprets changing river relationships, evolving landscapes, transforming built environments, and shifting narratives through archival research, field studies, spatio-temporal analyses, landscape characterization, and future-scenarios mapping. Multi-scalar and layered methodology of the research explores how water-related landscape dynamics—through their generative, transformative, and destructive roles—shape patterns of settlement, mobility, and livelihood; generate cultural practices, ecological rhythms, and place-based meanings; and mediate interactions between human and more-than-human actors.
Through this approach, the riverine landscape is interpreted as a networked system composed of interconnected character areas, including water-dependent living settlement patterns, alluvial agricultural production landscapes, deltaic transformation zones, and wetland ecosystems. These transitional landscape character areas are interpreted as critical zones of adaptation, negotiation, and continuity, reflecting how communities respond to environmental variability, hydrological risks, and long-term changes such as flooding, drought, landslides, erosion, and landscape degradation.
Building on this perspective, conceptualizing the river as a living mediator enables proactive, process-based heritage management. By revealing how river dynamics continuously reorganize landscape relations and risks, this approach provides a basis for identifying fragile zones, emerging threats, and adaptive potentials. The framework provides an adaptive and transferable model for integrating riverine landscape layers, dynamics, and socio-spatial processes into holistic and resilience-oriented heritage management systems. In this sense, it supports the development of forward-looking, risk-informed, and adaptive conservation strategies, particularly for fragile and risk-prone riverine landscapes through GIS-based spatial technologies and integrative tools. In conclusion, this paper initiates and promotes both local and broader-scale heritage discussions and, in the context of multiple crisis eras, raises critical theoretical and practical questions.

Keywords
Riverine Landscape, Living Heritage, Landscape Biography, Disaster-Resilient Approach, Menderes (Maeander) River Delta

Oral Presentation
Enhance
Abstract ID #857

From Reactive Control to Preventive Dialogue: Preventive Monitoring as a Methodological Interface between ICOMOS National Committees and World Heritage Site Management

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Abstract

Although the World Heritage Convention is one of the most successful international agreements, its implementation faces numerous challenges as the complexity of World Heritage management increases. The efficiency of existing mechanisms is questioned in dealing with spatial transformations, tourism pressure, climate-related risks, infrastructure development, and overlapping responsibilities, challenging the implementation of management plans. Dynamic adaptations of the Operational Guidelines for the implementation of the World Heritage Convention try to keep up. Still, the instruments laid out lack practical mechanisms for continuous dialogue, early-stage advisory support, and the integration of heritage expertise into everyday planning and decision-making.Formal instruments such as Periodic Reporting, Reactive Monitoring, Advisory Missions, Desired State of Conservation Reporting, and related World Heritage Committee decision-making processes are important tools within the World Heritage system, but often involve complex and resource-intensive procedures. In this context, the so-called “preventive monitoring”, developed in different forms in several countries and further elaborated within the German and Austrian National Committees of ICOMOS, aims to support site management at an earlier stage through continuous exchange between ICOMOS experts, site managers, authorities, and stakeholders. Preventive monitoring has no official international mandate, but it can function as a low-threshold and dialogue-oriented mechanism before issues require formal escalation or Advisory Missions linked to specific questions.This paper discusses preventive monitoring as a practice-oriented approach between international heritage expertise and local management structures, presenting the perspectives of preventive monitoring representatives and site management. Based on developments within the German and Austrian National Committees of ICOMOS, focusing on the Austrian experience, the contribution examines how preventive monitoring can support exchange between ICOMOS experts, site managers, authorities, municipalities, and stakeholders involved in World Heritage processes. Preventive monitoring is not intended to substitute existing UNESCO procedures, but to support site management at an early stage. The approach focuses on dialogue and functions as a link between on-site actors and international mechanisms before tensions develop into conflicts.The paper critically reflects the role of National Committees of ICOMOS and the training of voluntary experts and ICOMOS Members within the World Heritage regulatory and scientific framework. The Austrian experience demonstrates that National Committees can, under certain governance conditions, act as trusted intermediaries between international doctrinal expertise and local implementation realities. However, such models are highly dependent on national administrative cultures, institutional trust, available expertise, and local governance structures, and therefore cannot be simply transferred universally. With the case studies World Heritage Sites Hallstatt-Dachstein/Salzkammergut and the Speicherstadt and Kontorhausviertel with the Chilehaus, the paper examines preventive monitoring from the viewpoint of site management, including its opportunities, limitations, and practical relevance within everyday governance processes, drawing on experiences from active management practice.The paper demonstrates under which conditions preventive monitoring can support communication, early exchange, and cooperation between expert networks and local management structures. Preventive monitoring is not a universal tool, but it can be effective if implemented in a careful way and in agreement with national and international frameworks.

Keywords
Monitoring World Heritage sites, Preventive Monitoring, governance and participation

Oral Presentation
Enhance
Abstract ID #866

Cooling Varies with Multi-dimensional Morphology: Unraveling Nonlinear Spatial Heterogeneity in Thermal Environments of Nanjing's Historical Districts with Geographic Explainable AI

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Abstract

Heat adaptation in historic districts requires an understanding of thermal variation within urban fabrics subject to heritage conservation constraints. This study examines how multidimensional morphology is associated with summer daytime land surface temperature (LST) across 20 historic districts in Nanjing, China. LST was retrieved from Landsat 8 imagery and linked to 4,937 analytical grids. Fourteen indicators described two-dimensional (2D) landscape and building-plan characteristics and three-dimensional (3D) building form, measured mainly within 150 m neighborhoods. A CatBoost model was evaluated using district-grouped cross-validation, while GeoShapley separated morphology contributions, joint geographic-location contributions, and morphology–location interactions. Pairwise interaction analysis and partial-dependence surfaces characterized joint nonlinear responses. The model achieved an out-of-fold R^2 of 0.663. The 2D morphology main terms accounted for 54.93% of total mean absolute attribution strength, compared with 6.37% for 3D terms. Vegetation cover, building coverage, and planar enclosure were the leading morphology contributors, highlighting the explanatory value of building-plan organization. Stronger morphology interactions mainly linked blue–green landscape characteristics with building-plan characteristics; 3D form also participated through cross-dimensional interactions. Geographic location and morphology–location interactions together accounted for 38.70% of attribution strength. District comparisons revealed distinct contribution patterns, including similar morphology contributions accompanied by different location contributions, and the converse. These findings connect fine-grained morphology, joint nonlinear responses, and spatial attribution, supporting differentiated heat-adaptation priorities that combine building-plan and blue–green-space management with heritage conservation.

Keywords
Historic Districts; Urban Morphology; Land Surface Temperature; Geographic Explainable AI; Spatial Heterogeneity

Oral Presentation
Enhance
Abstract ID #888

Transhumance as Living Heritage: Enhancing Resilience through Mobility and Traditional Knowledge

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Abstract

In contemporary heritage discourse, resilience is increasingly foregrounded, particularly in response to disasters and conflicts shaping the global context in recent years. Yet these approaches remain largely grounded in sedentarist assumptions that conceptualize heritage as fixed, bounded, and site-based. Within this framework, risk is treated as an external threat, and resilience as the capacity to protect, stabilize, and recover heritage assets. Such assumptions are limited in their ability to account for mobile forms of living heritage, where movement, transience, and adaptation are not exceptions but constitutive conditions.This paper challenges the hegemonic heritage framework by turning to transhumant communities, where heritage is produced through movement, seasonality, and ongoing human–environment relations.

Transhumant communities possess extensive traditional knowledge and environmental literacy, which form the basis of these adaptive capacities. Understanding transhumance as a cultural system therefore offers critical insights into how communities respond to environmental fluctuations, disasters, and socio-political pressures. This knowledge also holds potential to inform contemporary policy-making by identifying ways to engage with, learn from, and integrate transhumant practices into heritage frameworks. Mobility, in this sense, functions as a key mechanism for managing uncertainty, distributing ecological pressure, and sustaining livelihoods across variable environments, while seasonal rhythms and route networks produce a relational landscape extending beyond fixed territorial boundaries. At the same time, these mobile lifeways make important yet often under-recognized contributions to ecological balance and cultural diversity.

Given that transhumance has historically been a long-standing and deeply rooted practice across Anatolia, this study draws on three distinct regional cases representing different ecological, cultural, and organizational forms of transhumance. By examining these cases, the paper foregrounds the diversity of transhumant systems and demonstrates how different mobility patterns, environmental conditions, and socio-economic contexts shape both adaptive strategies and emerging vulnerabilities. These cases reveal that while transhumance embodies resilience through mobility, flexibility, and environmental knowledge, it is simultaneously rendered increasingly fragile under intersecting pressures—particularly those driven by human-induced transformations, including sedentary-oriented administrative policies, the establishment of large-scale energy infrastructures, development agendas prioritising economic growth, and urban expansion.

The continuity of transhumance heritage is carried through embodied knowledge and everyday work with more-than-human participants such as animals, water, vegetation, and weather. Heritage, in this view, is an unfolding socio-ecological process rather than a static inheritance. This paper therefore clarifies that regulatory frameworks built around fixed sites and bounded jurisdictions are not merely inadequate for understanding, conserving, and managing living heritage in motion. They often become actively constraining, creating pressure on mobile communities and, in practice, unintentionally marginalising them. Accordingly, this study proposes a framework for understanding the dynamics of transhumance culture as a necessary step toward developing approaches to its conservation as a living heritage. In doing so, it critically interrogates existing heritage frameworks and explores more process-oriented and adaptive methods for safeguarding transhumance heritage in an era of accelerating environmental change and socio-political uncertainty.

Keywords
transhumance, resilience, living heritage, Anatolia

Oral Presentation
Enhance
Abstract ID #918

Practice-Based Learning for Capacity Building in Architectural Conservation at ISCTE

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Abstract

This paper presents teaching programmes in Architectural Conservation grounded in Practice-Based Learning, implemented by the author in the Department of Architecture and Urbanism at ISCTE–University Institute of Lisbon since 2012. These initiatives strengthen students' technical and critical skills by engaging them in real projects supported by a strong practical component and close mentoring. They also promote climate-responsive learning by emphasising low-carbon materials, traditional construction knowledge, and sustainable rehabilitation strategies, while seminars, workshops, and open classes held within the framework of the ICOMOS International Day of Monuments and Sites foster debate on current issues and strengthen interaction with experts.
A central feature is the immersion of students in real professional contexts. Through field-based courses, study visits, and guided building surveys, students observe construction processes, analyse materials and techniques, and document construction pathology. Direct contact with technicians and specialists enables them to understand on-site decision-making, technical constraints, and interdisciplinary collaboration. Hands-on learning is reinforced through the construction of large-scale physical models, allowing students to explore structural behaviour, materiality, and both traditional and contemporary building systems, including those relevant to climate-resilient design.
The first initiative, the 2012 International Summer School "Practices in Architecture", offered second-cycle students the opportunity to engage in hands-on learning by working directly with materials and constructing large-scale models under the guidance of specialised professionals in stone, earth, timber, and other building systems. The course promoted interdisciplinarity between Construction, Design, and Conservation, addressing both traditional and contemporary techniques with relevance for sustainable and low-impact construction.
The optional course "Construction Site Monitoring and Photogrammetry" brings students closer to professional practice by integrating them into real construction sites in collaboration with public and private entities. Students conduct regular site visits, produce bi-weekly reports, and develop critical reflections on the complexity of construction processes. Photogrammetry is introduced through a workshop in which students experiment with software and produce photogrammetric models, supporting documentation essential for climate-risk assessment and long-term conservation planning.
Two research projects coordinated by the author were integrated into the curriculum of the Integrated Master in Architecture. The project F-ATLAS documents the Italian–Spanish–Portuguese Franciscan Observance network, while Siza ATLAS develops a collaborative, georeferenced inventory of the works of Álvaro Siza, supporting the nomination of selected buildings for the World Heritage List. These projects involved students in surveying, photogrammetry, inventorying, and mapping, resulting in ten architectural proposals for the Malagueira urban rehabilitation project, including one that received an Honourable Mention at the Archiprix 2024 Prize.
Finally, the new Master's in "Conservation and Sustainable Rehabilitation" (2025–26) integrates students into the conservation and musealisation project of the Gunpowder Factory of Vale de Milhaços, coordinated through a collaboration protocol between ISCTE and the Municipality of Seixal. It is the only programme in Portugal offering practical training in construction and conservation workshops, continuing a pedagogical model recognised with the TEKTÓNICA Promotor Academia Award and reinforcing climate-conscious rehabilitation through sustainable materials.

Keywords
Architectural Conservation; Practice-Based Learning; Capacity building; Hands-on-Learning; Climate Adaptation.

Poster Presentation
Enhance
Abstract ID #29

Algorithmic Governance and Urban Heritage Resilience: Redefining Heritage through Relational Networks

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Abstract

Urban heritage conservation has long operated within paradigms that treat history either as a static inventory of monumental objects or, increasingly, as a quantity to be computationally optimized. Despite their differences, both assume that a site's significance can ultimately be reduced to a single value—a monument or not, a relational score, or a resilience index. This paper challenges that assumption.

Returning to Holling's original ecological formulation, resilience is not the persistence of a single equilibrium but the coexistence of multiple basins of attraction separated by thresholds. Heritage scholarship has largely adopted the vocabulary of resilience while reducing it to a scalar measure. We instead argue that if heritage significance is genuinely multi-stable, then conflicting interpretations are not deviations from a single underlying truth but distinct, coexisting configurations of meaning that resilient heritage frameworks should preserve rather than reconcile.

This reframing exposes an unresolved problem in network-based approaches to heritage, including configurational traditions derived from space syntax. Apparent disagreement over a site's significance is fundamentally ambiguous between two explanations. It may indicate a genuine bifurcation, where a site supports multiple incompatible yet structurally stable meanings. Alternatively, it may result from uneven documentation, where one community's relationship to a site is richly recorded while another's remains largely invisible. From a single archival snapshot, these situations appear indistinguishable. Distinguishing them requires tracking significance across repeated, differently positioned engagements over time rather than inferring it from a single cross-sectional archive.

We develop this argument through the Virtual Shanghai project (virtualshanghai.net), treating it not simply as a dataset but as an archival instrument whose documentary density varies dramatically across the city. Historical processes determined who documented whom and for what purposes, producing dense records in commercial and administrative centers while leaving peripheral and subaltern communities comparatively underrepresented. Consequently, computational models may interpret well-documented sites as structurally central and poorly documented sites as marginal, not because their cultural significance differs, but because archival resolution itself conditions what can emerge as significant.

Our central claim is that computational heritage systems do not merely reveal a pre-existing landscape of value. Every act of documentation, digitization, and algorithmic weighting actively reshapes that landscape by reinforcing some configurations of significance while obscuring others. Algorithmic governance is therefore not a neutral analytical layer applied after significance has been established; it is itself a constitutive part of how heritage significance is continually produced and transformed.

We conclude that future heritage frameworks, whether curatorial or computational, should represent contested significance as an enduring structural feature rather than a problem to be resolved. Equally important, they should account for how their own documentary and computational practices continuously reshape the very landscape of significance they seek to preserve.

Keywords
Urban Heritage, Resilience, Relational Networks, Algorithmic Governance

Poster Presentation
Enhance
Abstract ID #53

REHABILITATION OF HISTORIC HOUSES AND PROMOTION OF TRADITIONAL EARTH BUILDING PRACTICES IN AGADEZ.

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Abstract

La vieille ville d'Agadez, joyau du patrimoine mondial situé au nord du Niger, est l'une des rares villes au monde encore construites entièrement en terre. Fruit du génie des maçons qui, au fil des siècles, ont perfectionné leur maîtrise de la terre et du bois de palmier, elle est particulièrement réputée pour son minaret de 27 mètres de haut, attribué au saint bâtisseur Cheikh Zakariyya, qui aurait réalisé cet exploit architectural au XVIe siècle. Cependant, ce savoir-faire constructif, qui a permis à cette ville de traverser les siècles, est fragile et se perd, comme en témoignent de nombreuses constructions dans le centre historique, dont l'état est préoccupant. Ce paysage urbain est confronté à d'importants défis naturels et culturels tels que le changement climatique, la croissance démographique, les mutations socioculturelles et l'insalubrité. Depuis son inscription sur la Liste du patrimoine mondial en 2013, des actions ont été entreprises par les autorités, la population et les ONG pour atténuer l'impact de ces pressions sur la conservation du cœur historique d'Agadez. Des résultats notables ont été obtenus, mais le vieux centre et son patrimoine géologique exceptionnel restent fortement menacés.

Afin de perpétuer la conservation du patrimoine architectural en terre crue de la vieille ville d'Agadez, l'association Imane-Atarikh s'attache à transmettre les savoir-faire nécessaires à sa préservation, notamment par le biais de stages de formation destinés aux jeunes artisans. L'une de ses actions, présentée dans cet article, a consisté en la restauration de 20 maisons historiques en 2020, avec le soutien financier de l'Alliance internationale pour la protection du patrimoine dans les zones de conflit (ALIPH). Grâce à l'assistance technique et au soutien du Centre international de la construction en terre (CRAterre), ce projet a été couronné de succès et a permis à l'association de gagner la confiance de nombreux acteurs, des autorités locales et des habitants d'Agadez. Elle a ainsi pu entreprendre d'autres actions, dont la restauration de 30 maisons entre 2023 et 2024, mobilisant 120 maçons. Cet article développe un aspect essentiel de ces programmes de restauration : la transmission et la sauvegarde des savoirs traditionnels qui fondent l'existence même de cette architecture remarquable, dont la survie dépendra des connaissances transmises aux jeunes artisans de demain.

Keywords
Earth architecture, living heritage, ancient city, transmission of knowledge, promotion of traditional conservation practices

Poster Presentation
Enhance
Abstract ID #96

A Digital Approach for Damage Monitoring of Architectural Heritage: A Case Study of the Great Wall

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Abstract

Monitoring damage in architectural heritage is a critical challenge for preventive conservation, particularly in large-scale sites with complex structures and extensive spatial distribution such as the Great Wall. Traditional inspection methods typically rely on manual surveys and fragmented records, making it difficult to achieve efficient and continuous monitoring, while also lacking systematic understanding of the spatial distribution of damage, thereby limiting the support for decision-making. To address these issues, this study proposes a digital approach for damage monitoring of architectural heritage, integrating visual data acquisition, three-dimensional reconstruction, automated damage detection, and spatial mapping into a unified workflow. The approach employs unmanned aerial vehicles to acquire multi-view and close-range image data, constructs textured three-dimensional models, and utilizes a trained object detection model to identify damage regions in images. The detected results are further projected onto the three-dimensional model, enabling spatial localization and representation of damage. Taking a representative section of the Great Wall as a case study, this paper demonstrates the application of the proposed approach in a real heritage context. The results show that the approach enables a transition from discrete two-dimensional image observations to three-dimensional spatial monitoring, improving the visualization of damage distribution and supporting comparative analysis of damage evolution as well as the identification of high-risk areas. In addition, the approach reduces reliance on labor-intensive field inspections and provides a scalable and cost-effective monitoring pathway for large-scale heritage sites. This study indicates that digital approaches based on visual technologies can effectively support damage monitoring in preventive conservation, offering a feasible pathway for the application of digital technologies in heritage conservation and providing practical references for achieving continuous monitoring under resource-constrained conditions.

Keywords
Architectural heritage; Damage monitoring; Damage detection; 3D reconstruction; Spatial mapping

Poster Presentation
Enhance
Abstract ID #104

Mechanism, Boundaries and Design Implications of Interpretive Architectural Intervention in Living Heritage Sites: A Multi-Case Comparative Study Based on Chinese Immersive Performing Arts Buildings

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Abstract

Title
Immersive Performance Architecture in World Heritage Sites in China: Intervention, Interpretation, and Value Alignment
Abstract
This study conceptualises “performative place-making at heritage sites” as the coordinated creation of locally themed repertoires, architecture and tourism settings that selectively interprets heritage values and reproduces natural and cultural imagery. Drawing on heritage tourism and cultural production, it compares five Encore and Only projects associated with the Ancient City of Ping Yao, Mount Wutai, the Mogao Caves, Mount Emei and the Leshan Giant Buddha, and Melaka and George Town. The analysis uses Statements of Outstanding Universal Value (OUV), Advisory Body evaluations, project drawings, design descriptions and published performance texts. The findings show that different heritage types provide distinct attributes and environmental, spatial and heritage community relationships expressing authenticity and integrity. Through siting, route, form, devices and narrative, the projects translate selected heritage references into continuous viewing experiences. The study identifies a reciprocal interaction mechanism comprising two linked processes: World Heritage properties carry OUV, supply attributes and reconstruct imagery, while architectural and performative design selects attributes, interprets OUV through spatial and performative translation, and reproduces imagery. OUV and attribute relationships constrain design choices and expression. Design, in turn, participates in reconstructing the property’s public imagery through the visibility of value references, continuity of presentation and destination representation. This reinforcement concerns selected facets of natural and cultural imagery, with continuity referring to design expression and venue use.
Keywords
World Heritage properties; performative place-making at heritage sites; Outstanding Universal Value; heritage attributes; performance venues; interaction mechanism

Keywords
Living Heritage; Interpretive Pathway; Spatial Intervention; Heritage Interpretation; Intervention Boundary

Poster Presentation
Enhance
Abstract ID #116

Historic Cities as Living Heritage: The Importance of Traditional Local Knowledge to Enhance Best Practices

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Abstract

Local knowledge constitutes a fundamental epistemological basis for understanding the territory, encompassing traditional construction techniques, architectural practices, and the historical stratification of place. Such knowledge is not merely documentary but is embedded in the lived experiences of inhabitants, transmitted through narratives, testimonies, and vernacular practices that collectively shape the cultural and material identity of the built environment.

Within this framework, Fernando Távora articulates a method of architectural intervention grounded in the acceptance of existing conditions as carriers of historical continuity. His approach reconciles preservation and transformation through a critical process that neither resorts to formal imitation nor reproduces stylistic conventions. Instead, continuity is constructed through relational principles between uses, materials, and spatial configurations, emerging from the design process and extending into the lived experience of built form, where solids and voids operate as integral components of spatial meaning.

This conceptual position underpins a project-specific methodology in which each intervention responds to the particularities of program and place. Consequently, Távora attributes a distinct identity to each public space, negotiating between conservation and innovation. His work demonstrates an ability to both embody and reinterpret principles of scientific restoration: in the Casa da Rua Nova, this is reflected in a precise engagement with the existing fabric, while in the Pousada de Santa Marinha, the dialogue between the historic structure and new additions is achieved not through contrast, but through a continuity that reactivates the building's temporal dimension.

However, the contemporary shift toward digitalization in heritage studies reveals a critical gap. Current digital urban models predominantly focus on territorial diagnosis and the generation of predictive scenarios, or, at the building scale, on geometric characterization and physical condition assessment. While methodologically robust, these approaches often remain detached from the intangible dimensions of heritage. In particular, they tend to overlook local knowledge systems, including social practices, cultural values, and traditional technical expertise.

Addressing this gap requires rethinking digital heritage frameworks to incorporate such qualitative and place-based knowledge as operative variables. Integrating heritage attributes, community narratives, and vernacular construction logics into digital platforms would enable more comprehensive and context-sensitive Cultural Heritage Management Planning Systems. In this sense, the legacy of Távora offers not only a theoretical foundation but also a methodological impetus for developing future digital approaches that are both technologically advanced and culturally grounded.

Within this perspective, two critical challenges emerge for contemporary heritage-led urban management. First, there is the need to support the evolution of historic cities while safeguarding their integrity, ensuring the continuity of both tangible and intangible heritage, and acknowledging the coexistence of universal values with local and often dissonant social memories. Second, there is the challenge of enhancing citizens involvement in urban management processes, which are increased by expertise and digital technologies. These challenges together point to the necessity of digital frameworks capable of bridging expert-driven analysis with participatory local knowledge for better understanding of the place.

Keywords
Local knowledge; Traditional techniques, Heritage management; Digital technologies.

Poster Presentation
Enhance
Abstract ID #160

Fire dynamics and preventive conservation strategies of traditional Chinese timber bridge heritage: a case study of Yongqing bridge

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Abstract

Traditional Chinese timber bridges are invaluable cultural heritage relics, distinguished by their unique structural forms and the intangible value of traditional Chinese architectural craftsmanship. However, due to the inherent flammability of timber, coupled with the degradation of its combustion and mechanical properties after long-term in-service exposure, traditional Chinese timber bridge heritages are extremely vulnerable to fire hazards. In recent years, frequent fire accidents in timber architectural heritages have posed severe and irreversible threats to these precious cultural relics. This study addresses a critical research gap: most existing fire risk assessments and conservation strategies for traditional Chinese timber bridges rely on fresh timber parameters, ignoring fire dynamics variations caused by long-term natural aging of in-situ heritage timber, which leads to inaccurate risk evaluation and fails to comply with the authenticity and minimum intervention principles of international heritage conservation. To fully characterize the fire dynamic properties of traditional Chinese timber bridge heritages and support better conservation, this paper takes the Yongqing Bridge, a National Key Cultural Relics of China, as the research case. First, through on-site investigation and sampling, the structural data and timber species of Yongqing Bridge were obtained. According to the test data from cone calorimeter experiments, pyrolysis models of fresh and aged timber were established respectively. Then, based on the Fire Dynamics Simulator (FDS), numerical fire dynamics simulations were carried out to investigate the fire dynamic characteristics of Yongqing Bridge under real in-situ aged timber conditions. On this basis, targeted preventive conservation measures to improve the fire performance of traditional Chinese timber bridge heritages were proposed and verified via FDS simulation. The results of this study contribute to understanding the fire spread process of traditional Chinese timber bridge heritages, reveal the mechanism of material properties on their fire dynamic characteristics, and provide a theoretical basis for fire risk assessment and preventive conservation of this type of heritages.

Keywords
traditional Chinese timber bridge heritage; fire dynamics; aged wood; FDS; preventive conservation

Poster Presentation
Enhance
Abstract ID #161

Enhancing Cultural Heritage Practice through Intangible Cultural Heritage: Towards a Scalable, Policy-Responsive Model for Heritage-Led Regeneration

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Abstract

Contemporary cultural heritage practice continues to privilege tangible assets, while the integration of intangible cultural heritage (ICH) into conservation, planning, and regeneration frameworks remains fragmented and underdeveloped. This paper argues that enhancing current heritage practices requires a systematic repositioning of ICH as an operational, rather than symbolic, component of decision-making.

Drawing on ongoing research in the Liverpool City Region, the paper develops and tests a scalable advisory model for integrating ICH into heritage-led regeneration. The proposed framework operates across three interrelated layers: identification (community-led mapping of living heritage), integration (embedding ICH within planning and conservation processes), and activation (translating heritage into socially and economically sustainable practices).

The research combines stakeholder interviews, community workshops, and pilot case studies, including Liverpool Cathedral and the Scandinavian Seamen's Church, to evaluate the practical and institutional challenges of embedding ICH within existing governance structures. Particular attention is given to the role of local knowledge, cross-sector collaboration, and emerging digital tools in supporting more inclusive and adaptive heritage practices.

The findings demonstrate that enhancing cultural heritage conservation requires both methodological innovation and policy alignment, particularly in the context of the UK's recent ratification of the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage. The paper proposes a replicable model that strengthens the relationship between tangible and intangible heritage, supports climate and socio-economic resilience, and provides a practical pathway for integrating living heritage into contemporary conservation frameworks.

Keywords
intangible cultural heritage, Liverpool City Region, climate and socio-economic resilience.

Poster Presentation
Enhance
Abstract ID #170

Compatible Use of a Place of Cultural Significance under Development Pressure: The Case of Mihe Farm at the Han Chang' an City Site

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Abstract

Mihe Farm is located to the east of Anmen Avenue within the Han Chang'an City Site, in a complex contemporary context in which heritage protection, rural settlement, agricultural production, and commercial activities overlap. Established through the involvement of a private operator within the protected area, Mihe Farm has, to some extent, prevented the place from falling into disuse and has contributed to visitor flow, employment, and the local economy. This arrangement emerged as a practical response to the continued presence of settlement, agriculture, and commercial activity within the site, together with growing fiscal and spatial constraints on state-led conservation. At the same time, however, it has exposed a series of problems, including the weak relationship between its commercial activities and the cultural significance of the place, insufficient coordination between its spatial form and the historic setting, and the limited extent to which visitors' consumption-oriented experience translates into an understanding of that significance.
Using Mihe Farm as a case study, this paper takes the Burra Charter definitions of place of cultural significance and compatible use as its conceptual and normative point of departure. Through case study research, interviews, and focus group discussions, it examines how existing use in a place of cultural significance may be transformed into compatible use under development pressure. The study finds that the existing use of Mihe Farm is understandable in practical terms, but is not yet sufficiently grounded in the cultural significance of the place. The central issue is not whether the place is in use, but whether the existing use is supported by management and interpretive approaches aligned with that significance. Further analysis suggests that, in such places, existing use can only be regarded as compatible use when three requirements are met simultaneously: minimal impact, compatibility with the setting, and adequate interpretation. On this basis, the paper proposes six recommendations aimed at improving current practice and informing site management in places of cultural significance under development pressure.

Poster Presentation
Enhance
Abstract ID #171

Enhancing Heritage Conservation through HBIM: A Component-Based Digital Framework for Chinese Brick and Stone Pagodas

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Abstract

Brick and stone pagodas represent one of the most distinctive forms of Chinese architectural heritage, embodying centuries of structural ingenuity, technological development, and cultural identity. Despite their historical significance, existing digital documentation approaches remain largely visualization-oriented, producing isolated three-dimensional models with limited capacity to support long-term conservation management, systematic analysis, and cross-case comparison. This research addresses this gap by developing a component-based Heritage Building Information Modeling (HBIM) framework integrated with a relational database, tailored to the architectural logic and hierarchical composition of these structures.

Based on digital survey data obtained through laser scanning and photogrammetry, these pagodas are systematically decomposed into fundamental architectural components, including bases, body tiers, eave layers, balustrades, and finials. These elements are digitally modeled and enriched with geometric and semantic attributes at the component level, enabling the transformation of three-dimensional representations into a structured and queryable information system. The resulting dataset is organized within a lightweight relational database across multiple scales, facilitating systematic storage, efficient retrieval, and comparative analysis across multiple case studies and typological variations.

Rather than focusing solely on digital modeling, the proposed workflow enhances heritage conservation practices in three key ways. First, it advances documentation methodologies by moving beyond static scan-to-model processes toward structured, interoperable, and information-rich digital records. Second, it strengthens heritage resilience by enabling continuous updates to reflect material deterioration, structural damage, environmental impacts, and post-disaster interventions. Third, it improves accessibility through the development of a lightweight digital platform for data exploration, visualization, and knowledge sharing, supporting broader application within heritage management frameworks and conservation decision-making processes.

Using representative Chinese brick and stone pagodas as case studies, this research demonstrates that a component-oriented HBIM framework, integrated with a relational database, can transform heritage documentation into a dynamic and multi-functional resource. The study contributes to ongoing discussions on digital heritage by illustrating how information-based approaches can enhance conservation management, inform heritage management frameworks, support risk preparedness, and sustain the living heritage value of these historic structures for future generations.

Keywords
Brick and Stone Pagodas; Heritage BIM; Component-Based Modeling; Digital Conservation; Heritage Database

Poster Presentation
Enhance
Abstract ID #186

The Encroachment of Non-Native Flora in Pagan: Challenges in Heritage Management Planning and Regulatory Frameworks

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Abstract

Session 1: Heritage Management Planning Systems: Challenges, Lessons Learned, and Potential New Approaches

Pagan, located on the central plain dry zone of Myanmar, represents a massive historic cultural landscape renowned for its exceptional Buddhist art and architecture dating from the 11th to 13th centuries CE. Designated as a World Heritage Site in 2019, Pagan faces an emerging and complex challenge in the realm of heritage management: the unchecked introduction of non-native plant species. This paper examines the critical intersection of traditional cultural practices, modern tourism initiatives, and heritage conservation.

Historically, the arid, sandy landscape of Pagan featured a specific array of indigenous flora that functioned within the traditional landscape management system to define boundaries, stabilize retaining walls, and manage water. However, since 2016, a growing tourism trend has encouraged visitors, diaspora, and local organizations to engage in tree-planting activities as a sacred practice linked to Buddhist merit-making. While socially and religiously significant, these efforts have prioritized client preferences over ecological safety, resulting in the introduction of over 6,000 non-indigenous plant species across more than 9,333 acres of the property zone.

This biological invasion poses a severe threat to the physical integrity of the historical monuments, as the root systems of higher trees harbor significant biodeterioration potential that can lead to the development of pits and structural damage. Furthermore, the gradual transformation into a "colorful" landscape fundamentally alters the authenticity and Outstanding Universal Value of the site, which had remained largely unchanged for centuries.

This paper argues that this environmental and structural degradation stems from a critical gap in current heritage management planning systems, specifically a lack of knowledge, public awareness, and robust regulatory frameworks among local communities and government authorities. To mitigate these challenges and promote responsible tourism, it is essential to establish and enforce legal instruments that provide clear guidelines for flora management. By analyzing the lessons learned from Pagan's recent ecological shifts, this study proposes potential new approaches for integrating biological conservation into heritage management, ensuring that cultural practices do not inadvertently compromise the physical and historical integrity of World Heritage Sites.

Keywords
Heritage Management, Biological Invasion, Responsible Tourism, Pagan, Universal Value

Poster Presentation
Enhance
Abstract ID #229

Exploring the Emotional and Visual Perception of Heritage Street Scenes in Tianjin's Concession Areas

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Abstract

Tianjin, a key city in northern China, is home to a series of historical concession areas that showcase a unique blend of international and local architectural styles. These areas, established under foreign governance in the late 19th and early 20th centuries, now face the dual challenge of balancing heritage preservation with modern urban demands. This study presents an innovative approach to understanding how visual elements in the streetscapes of Tianjin's historical concession areas influence the emotional perceptions of both residents and tourists.

Leveraging advancements in machine learning and computer vision, we combined Street View Images (SVI) with the MIT Place Pulse 2.0 dataset to analyze key visual features such as color harmony, color complexity, and greenery. Using deep convolutional neural networks (DCNN) and support vector machines (SVM), we predicted emotional perception scores across six emotional dimensions: safety, vitality, beauty, wealth, boredom, and depression. This is the first study to quantify the emotional impact of color and visual complexity in a historical urban heritage context, offering a fresh perspective on heritage-sensitive urban planning.

Our results reveal that visual elements significantly influence emotional responses. Specifically, areas with higher greenery coverage—such as the British and Italian concessions—showed a 12.1% increase in perceived safety ($p < 0.01$) and a 9.5% increase in vitality ($p < 0.01$). In contrast, areas with high building density and limited sky visibility, such as the Russian and Japanese concessions, were associated with a 20.3% increase in perceived boredom and 17.8% increase in depression ($p < 0.01$). Additionally, we found that color harmony plays a crucial role in shaping emotional perceptions, with areas showing high color harmony ($Ch \geq 0.70$) having a 15.4% increase in beauty perceptions ($p < 0.01$) and 12.7% increase in vitality ($p < 0.01$). However, areas with more complex color schemes (low harmony, high complexity) often led to higher perceived boredom and lower safety.

This research highlights the importance of integrating emotional perception into heritage conservation strategies, providing a data-driven framework for enhancing the emotional experiences of both residents and tourists. Based on these findings, we recommend specific urban design interventions: improving color harmony in renovations, enhancing greenery coverage to increase perceived safety and vitality, and optimizing building density and sky visibility to reduce feelings of confinement. These strategies are essential for creating environments that not only preserve historical authenticity but also enhance the emotional and experiential qualities of urban heritage sites.

This study contributes to the growing field of heritage management by demonstrating the significant role of emotional perception in urban conservation, and offers practical, quantifiable strategies for heritage-sensitive urban planning and development.

Keywords
Urban Space Perception; Street View Images; Deep Learning; Concession Areas; Heritage Conservation

Poster Presentation
Enhance
Abstract ID #246

Research, development and application demonstration of key technologies for dehydration and reinforcement of unearthed water-saturated ivory: Practice Based on Sanxingdui and Jinsha Site

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Abstract

Since 1980s, a large number of water-saturated ivory have been unearthed in archaeological excavations at Sanxingdui and Jinsha sites in Sichuan, China. After excavation, various diseases are extremely serious and the preservation condition is worrying. There is no research on the protection of unearthed ivory in the literature, and there is no mature technology to completely solve the problem of dehydration and reinforcement of saturated ivory. In order to solve the two core diseases of saturated ivory unearthed in Sanxingdui and Jinsha sites, we systematically carried out the deterioration mechanism analysis, on-site protection technology research and development, and dehydration reinforcement technology research.

It is clear that the main control factors of the deterioration of unearthed saturated ivory are moisture, pH value and microbial activity, which cooperate to accelerate the deterioration process of ivory. A technical system of on-site protection of saturated ivory, which integrates moisturizing, mildew prevention and extraction, was established, including multi-scene moisturizing technology, and the multi-scene implementation scheme of "emergency moisturizing hydrogel- temporary moisturizing double layer material- long lasting moisturizing three layer composite material" was adopted. The whole process technology of mold monitoring and prevention and control is based on the technical route of "rapid genome extraction-isothermal amplification at room temperature-quick visual inspection on site-graded evaluation of mobile application (APP)-accurate prevention and control of monitoring results"; The archaeological site fixing technology uses the composite supporting structure of "polymer bandage- PVC strip keel- gypsum shell". Two sets of in-situ strengthening systems are constructed. One set is a multi-level chemical material in-situ collaborative strengthening system based on "three-dimensional network construction-chemical bond strengthening-surface protection", and dodecyl tertiary amine is selected to realize in-situ displacement and intercalation stabilization of water molecules. Calcium source and phosphorus source were introduced in the form of ions, and hydroxyapatite (HAP) was synthesized in situ in ivory by ammonia fumigation, forming a mineral bridge structure and realizing "bone to bone" reinforcement; Further introduction of highly reactive siloxane precursor, in-situ polymerization in ivory pores, forming Si-O-Si network structure, and chemical grafting with hydroxyapatite surface through Si-O-Ca bond; The other is a microbial strengthening system based on in-situ calcification induced by Pasteurella multocida, in which calcium source is introduced into ivory in the form of ions, and Sporosarcina pasteurii bacteria with calcification-inducing function penetrates into ivory pores. The bacteria react with calcium solution on the pore surface to induce calcification, and calcium carbonate crystals with micron-sized bacteria, nano-sized secretory proteins and other organic substances as the crystal nucleus are synthesized in the pores, so as to realize in-situ reinforcement of pores with different sizes in saturated ivory. The reinforced ivory can be exhibited directly in the museum environment.

At present, the related technologies have been successfully applied to the protection of the water-saturated ivory unearthed in Sanxingdui and Jinsha sites, realizing the long-term stable preservation and display of the unearthed water-saturated ivory, and the reinforced ivory has been exhibited in many museums such as China National Museum.

Keywords
water-saturated ivory; deterioration mechanism; on-site protection technology; dehydration and reinforcement technology

Poster Presentation
Enhance
Abstract ID #262

Recognizing the Heritage Values of Historical Capital Cluster through a Holistic Regional Perspective: A Case Study of the Upper Myanmar Capital Region

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Abstract

Historical capital clusters constitute a form of regional cultural heritage characterized by profound historical layering and complex spatiotemporal interconnections. To fully reveal their heritage significance, it is necessary to move beyond the perspective of individual capitals and adopt a holistic analysis framework. The historical capital cluster in Upper Myanmar represents a significant concentration of royal capital heritage in Southeast Asia, comprising a series of historical capitals including Sagaing, Inwa, Amarapura and Mandalay. However, existing studies have mostly focused on individual cities, with limited attention to the capital cluster as an integrated whole. To address this gap, this paper draws on landscape theories from geography and heritage conservation to establish a holistic regional perspective, aiming to identify the historical landscape configuration and overall heritage values of this capital region.

This study is based on field investigation data and historical documentary sources, including Burmese chronicles and royal orders, and employs methods of historical textual analysis and spatial diagramming. It examines the historical evolution and formation background of the capital cluster, analyzes the overall spatial configuration of the historical landscapes in this region, including the interactions among royal cities, religious spaces, hydraulic systems and the natural environment, and further explores its formation mechanisms and heritage values. The study reveals that, through five centuries of evolution within the middle Irrawaddy River basin, the Upper Myanmar capital region, has formed a historically layered landscape characterized by cultural continuity and structural integration. This landscape is distinguished by the close interweaving of royal power, religion and natural features (mountains and waters), embodying the continuity of Buddhist traditions and an integrated regional planning concept.

The research further argues that recognizing regional integrity of the historical capital clusters can enhance their conservation strategies in three aspects: the expansion of conservation objects from individual sites to holistic landscape systems, the optimization of conservation boundaries by incorporating associated spaces and environmental contexts, and the promotion of cross-site and cross-sector collaborative management. This study advances heritage value identification from an individual-site perspective toward a more systematic approach, and provides a theoretical basis for the holistic conservation strategies for regional cultural heritage.

Keywords
Regional Integrity; Historical capital cluster; Heritage values; Historical landscape; Myanmar

Poster Presentation
Enhance
Abstract ID #264

Practice of Soft Covering Technology in the Protection of Open-air Earthen Sites in Southern China: A Case Study of the Rampart of Sanxingdui Site

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Abstract

Abstract: Southern China preserves a large number of open-air earthen sites, primarily represented by pre-Qin period walled settlements. Due to abundant rainfall and a hot and humid environment, the deterioration of these sites is mainly driven by hydrodynamic erosion and biological damage. Common issues include surface cracking, shallow slumping, and various forms of biological weathering, which pose significant challenges to the protection and presentation of open-air earthen sites. Traditional physical sheltering or chemical consolidation methods offer limited effectiveness in humid environments and may compromise the site's landscape integrity. In the protection project of the Sanxingdui site rampart, the research team adopted an ecological conservation philosophy of learning from nature, exploring ways to balance the protective and destructive roles of biology. Through periodic on-site vegetation surveys, full-scale simulation experiments, and numerical modeling, a soft covering technical solution suitable for humid earthen sites in southern China was systematically developed. This resulted in an integrated protection system combining "reinforcement and restoration, soft covering protection, and landscape harmony." Practice has shown that this technical system can effectively slow the progression of deterioration while maximizing the legibility of the site and the visual harmony of the heritage landscape. This study aims to provide a reference for the protection of open-air earthen sites under similar climatic conditions.

Keywords
Keywords: humid earthen sites; soft covering; ecological conservation philosophy; landscape harmony

Poster Presentation
Enhance
Abstract ID #268

From Fragmented Remains to Interpretable Historical Landscape: Spatial Evidence and Plural Narratives of Suyab on the Silk Roads

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Abstract

The Tianshan Corridor is a major Silk Roads passage linking northwestern China and Central Asia. Its routes, oasis settlements, fortified passes and relay stations formed a regional network of trade, mobility and cultural exchange. Tang administration and garrison deployment made settlements along the corridor important nodes of governance, transport and military activity. Ak-Beshim, the site of Tang-period Suyab in the Chu River valley of present-day Kyrgyzstan, is an important urban archaeological site within the “Silk Roads: the Routes Network of Chang’an-Tianshan Corridor,” reflecting complex processes of intercultural exchange and spatial transformation. Fragmented remains, however, cannot fully reveal historical settlement functions or regional connections. Understanding these relationships is essential to interpreting the corridor’s spatial organization and supporting the conservation and interpretation of Silk Roads urban heritage such as Suyab.

Focusing on 658–755 CE, this study examines the functional networks of Suyab and related oasis settlements in the Tianshan Corridor, emphasizing Suyab’s changing regional roles within military-administrative organization, transport connections and military interactions. Historical texts, modern historical scholarship, archaeological records and geospatial data are integrated into a historical knowledge graph with temporal attributes. Five entity classes—political-military entities, settlements, military facilities, routes and natural features—support three relational layers: military-administrative, transport-spatial and military-action networks. Neo4j and Gephi facilitate relationship queries and network analysis. Shared identifiers link historical settlements, archaeological sites and GIS data, providing a basis for examining spatial correspondences between settlement connections, transport corridors, mountain passes and oasis environments.

Preliminary findings reveal the coexistence and overlap of military command, jimi (indirect) administration, and regular prefectural and county administration. Settlements with similar degrees of connectivity may nevertheless differ in their connection types, requiring their functions to be interpreted in relation to associated routes and connected entities. The military-action network reveals interwoven relationships of attack, occupation, recovery and support among the Tang dynasty, the Türgesh, the Tibetan Empire and the Arab Caliphate. These interactions indicate that settlements’ regional roles were closely related to contestation, military cooperation and shifts in control. The Suyab-focused network further connects institutional affiliation, route connections and military contestation, relating Suyab’s regional roles to institutional adjustments, transport connections and changes in control. Together, these findings frame Suyab as a regional node shaped by institutional organization, transport connections and military interactions, whose historical significance extends beyond its surviving physical remains.

The study proposes a historical network analysis approach linking institutional relationships with settlement spaces, using dispersed records of military-administrative organization and historical interactions to interpret settlement functions. By understanding Suyab and related settlements through regional connections rather than isolated remains, the approach supports the identification of historical associations, regional interpretation and integrated conservation research for fragmented Silk Roads urban heritage.

Keywords
Suyab; Ak-Beshim; Silk Roads; oasis cities; historical landscape; spatial evidence

Poster Presentation
Enhance
Abstract ID #269

Heritage recovery after catastrophe: Community-led conservation of San Guillermo Parish Church in lahar-buried Bacolor, Pampanga

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Abstract

The 1991 eruption of Mount Pinatubo set in motion a prolonged disaster that unfolded over four years of recurring lahar inundation, burying 18 of Bacolor's 21 barangays under six meters of volcanic debris by late 1995. With the national government declaring the town unsafe and withholding reconstruction support, parishioners undertook their own heritage recovery at San Guillermo Parish Church, a structure founded by Augustinian friars in 1576 whose lower half had been consumed by lahar. Residents excavated the buried retablo and centuries-old santos, relocated them beneath the church's dome, laid new flooring at the raised ground level, converted upper-story windows into entrances, and repurposed the adjacent convent as the Museo de Bacolor. Religious life and local traditions were reconstituted and reaffirmed in the disaster's aftermath, such as the institution of the Makatapak festival commemorating the community's survival of the lahar years. Drawing on archival sources, site documentation, and oral histories with parishioners, clergy, and local heritage workers, this paper traces the decades-long recovery of San Guillermo across three phases: the salvage and adaptation of 1995 to 2000, the site's consolidation as a functioning church and informal heritage destination through the 2000s, and the more recent period marked by the 2008 Bacolor Rehabilitation Council legislation and the 2024 digital documentation of the church by Don Honorio Ventura State University. The paper examines how conservation decisions were made, contested, and revised across shifting relationships between parish, municipal government, and national heritage institutions, and considers what San Guillermo's continued exclusion from formal recognition under the National Cultural Heritage Act reveals about the relationship between community-led conservation and heritage governance in the Philippines. The Bacolor case offers grounded insight into how heritage conservation functions as a long-term social practice sustained across generations of recovery.

Keywords
community resilience, cultural landscape, volcanic hazards, lahar, dark heritage

Poster Presentation
Enhance
Abstract ID #329

Systematic Conservation of Wooden Built Heritage: Exploring the "Sichuan Model" for Integrating Tangible and Intangible Heritage

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Abstract

Wooden built heritage comprises at least two dimensions: the tangible fabric of cultural relics and the intangible dimension of traditional construction techniques. As living heritage, traditional construction techniques are essential to the conservation of heritage. However, some current conservation practices tend to pay more attention to "objects" than to "techniques" and to "fabric" rather than to "craftsmen", neglecting the development and change in living heritage through intergenerational transmission.
Sichuan Province, located in southwest China, possesses rich cultural diversity shaped by its natural and human environments, which is also reflected in its architectural heritage. Numerous architectural heritages of various forms remain in use today, serving as material evidence of exchange and mutual learning among various ethnic groups. Their construction techniques are still transmitted as living heritage. These techniques form a complete system from design to construction, making them a key focus of cultural heritage research and preservation in Sichuan Province. In recent years, as older craftsmen have gradually passed away, some techniques have become endangered, making urgent documentation critically necessary.
Since 2015, the Traditional Architecture Research and Design Center of the Chengdu Institute of Cultural Relics and Archaeology has been exploring a "Sichuan Model" for the systematic protection of architectural cultural heritage by integrating tangible and intangible heritage. On the one hand, large-scale field surveys across multiple counties and cities have been conducted, interviewing over 100 craftsmen and collecting audiovisual materials. On the other hand, using the anthropological method of participant observation, the research team learns carpentry from master carpenters and takes part in conservation practices with critical self-awareness. A systematic research framework of "investigation and research – practical application – public interpretation" has been preliminarily established, with innovative explorations in five aspects: conservation principles, research methods, digital storage, repair techniques, and multi-dimensional interpretation.
The research indicates that the systematic conservation of architectural heritage requires both experts who develop repair plans grounded in modern heritage conservation principles and the activation of craftsmen's vitality and agency, enabling them to contribute their traditional practices, insights, wisdom, and knowledge derived from practical experience. Such a collaborative strategy – involving the fabric, craftsmen, skills, and management institutions – greatly benefits the sustainable development of architectural heritage.

Keywords
Wooden built heritage; Tangible and intangible heritage integration; Traditional construction techniques; Systematic conservation; Sichuan Model

Poster Presentation
Enhance
Abstract ID #381

Adaptive Reuse and Space Syntax in Malekzadeh House, Yazd: An Iranian Experience

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Abstract

The Historic City of Yazd is a climate-responsive settlement located in a hot-arid desert region, characterised by thick earthen walls, wind-catchers, courtyards, narrow and often covered alleys, subterranean spaces, and the strategic use of water to generate a more temperate microclimate. Yazd's Outstanding Universal Value (OUV), as recognised by UNESCO, is associated with its construction systems, the management of scarce resources, and the intangible adaptation of ways of living at both urban and architectural scales. In addition to monumental buildings and settlement characteristics, it could be argued that central dimension of this value is found in residential architecture, which bears witness to a cultural tradition that has largely disappeared while also demonstrating the interdependence of tangible elements, such as materials and passive solar design, and intangible dimensions, such as patterns of spatial use embedded in culture. Since its inscription on the World Heritage List in 2017, the city has experienced increasing re-evaluation of its historic houses through adaptive reuse, particularly their conversion into hotels. More than 110 historic houses in Yazd have been adapted to new functions, of which approximately 70 now operate as hotels, with most active heritage hotels located in the Fahadan district. Among these, Malekzadeh House, now known as Shah Abolghasem Boutique Hotel, is a notable Qajar-era residence (1789–1925) in Yazd's Fahadan district. This paper examines the house's OUV through archival research and spatial analysis, comparing its original plan with its current functional arrangement. Space Syntax analysis is used to demonstrate changes in access and circulation before and after adaptation. The findings suggest that adaptive reuse often interprets OUV in a fragmented tokenistic manner, weakening the interconnected relationship between climate-responsive architecture, spatial use, and cultural practice. It also highlights the need for future interventions to preserve spatial continuity while accommodating contemporary requirements in similar heritage houses.

Keywords
Adaptive reuse, space syntax, historic houses, boutique hotels, Yazd, Iran.

Poster Presentation
Enhance
Abstract ID #400

Review and Reflection on a Graduate Course: "Valorisation of Historical Buildings"

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Abstract

"Valorizzazione" is a central concept in the *Italian Codice dei beni culturali e del paesaggio (Code of Cultural Heritage and Landscape)*, often translated as "enhancement" or "valorisation." It is defined as "the set of functions and activities aimed at promoting knowledge of cultural heritage and ensuring optimal conditions for its use and public enjoyment, with the broader goal of fostering cultural development". Within this framework, a key question arises: what approaches and strategies can effectively translate this principle into practice?

The Politecnico di Milano offers a graduate course titled *Valorisation of Historical Buildings*, originally developed by Stefano Della Torre and later taught by Cristina Boniotti. The author participated in this course for two consecutive years as a teaching assistant, gaining first-hand insight into its pedagogical structure. Based on this experience, as well as discussions with instructors and engagement with students, this paper presents a critical review of the course's objectives, content, and outcomes.

First, through interviews with the instructors and analysis of the syllabus, the paper reconstructs the intellectual background and pedagogical aims of the course. Second, it systematically examines the course content, particularly in comparison with conventional *Architectural Preservation Studio* course, highlighting its distinctive emphasis. Third, drawing on observations of student participation and analysis of student projects, the paper evaluates the course's effectiveness and the competencies it cultivates.

The analysis suggests that the course does not primarily focus on training students in specific conservation skills and tools. Instead, it encourages a conceptual shift: cultural value is approached not as a constraint or a mere source of burdens and limitations, but as a productive resource that can inform and generate alternative development strategies for heritage sites.

Although rooted in the Italian framework of "valorizzazione", the course attracts a diverse international cohort. By working on case studies from their own countries, students test this concept across different cultural, economic, and institutional contexts. This comparative perspective collectively suggests that cultural heritage can be mobilized as an active driver of sustainable development rather than treated solely as a social obligation.

Poster Presentation
Enhance
Abstract ID #411

Tracing Mount Miaofeng Incense Routes: Integrated Conservation Study

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Abstract

1. Background and Challenges

The Mount Miaofeng Incense Routes are **one of the most representative historic cultural route networks in northern China.** Since the Ming and Qing dynasties, they have connected Beijing, the Western Hills and **the Bixia Yuanjun Temple, dedicated to a Taoist goddess of fertility and protection,** sustaining over four centuries of pilgrimage. The Mount Miaofeng Temple Fair is national intangible cultural heritage. Urbanisation and changing ways of life have disrupted historic routes, deteriorated heritage sites, and weakened links between routes, nature and living culture. **The project seeks to rediscover this fragmented network and establish integrated conservation.**

2. Integrated Conservation Concept and Systematic Research Framework

The project reconceptualises the incense routes as an evolving cultural route landscape system:
Historical Research → Existing-Condition Survey → Spatial Network Reconstruction → Pattern Analysis → Integrated Conservation Strategies → Living Heritage → Multi-stakeholder Participation → Digital Empowerment → Landscape Practice.

3. Systematic Research and Practice Outcomes

3.1 Historical and Existing-Condition Cultural Route Database

The project **conducted 17 field surveys and identified 5 historic routes and 158 heritage sites across 5 categories.**

3.2 Reconstruction of the Cultural Route Spatial Network System

GPS, drone imagery and GIS analysis reconstructed the multi-level spatial network of the Mount Miaofeng routes. The incense routes were reinterpreted as an integrated cultural route landscape system structured **through route–node–network–regional relationships and integrating tangible and intangible heritage.**

3.3 Landscape Pattern Analysis and Integrated Conservation Strategies

Pattern analyses revealed heritage clustering and **route–nature–settlement links**. **Key sites, core corridors,** severed and vulnerable sections were identified, with conservation, buffer and restoration zones. A conservation structure was established with the route network as framework, mountain and settlement landscapes as foundation, and heritage sites as anchors, **shifting conservation from individual remains to relationships.**

3.4 Living Heritage and Social Mechanisms

Through **50 interviews**, the project integrated social memory, cultural transmission and human activities, generating **15,000 characters of oral history**. It proposes digital documentation and participation.

3.5 Digital Communication, Multi-stakeholder Participation and Social Collaboration

The project **collaborated with 11 organisations on 9 public activities.**

3.6 From Research to Action: Landscape Renewal Planning and Design

The project translates research into planning and design for 6 sections of historic routes, establishing a pathway of:
Integrated Understanding → Strategy Development → Priority Identification → Landscape Intervention → Phased Implementation.

4. Methodological Innovation and Contribution to Landscape Architecture

The core innovation lies in redefining cultural route research and conservation, establishing an integrated pathway from understanding to action:

From "Line" to "System"

The incense routes are reconceptualised from historic paths into a dynamic cultural landscape.

From "Heritage Sites" to "Relationships and Networks"

Conservation expands from individual remains to the spatial and social links among routes, nodes, natural environments, settlements and living culture.

From "Research" to "Continuing Action"

Research, survey, spatial network reconstruction, conservation strategies, participation and landscape practice form a continuous process translating knowledge into action.This framework

extends landscape architecture to spatial diagnosis, relationship restoration and governance.

5. Anticipated Impacts and Long-Term Value

The project expects to restore landscape integrity, improve heritage sites, and bring forgotten routes back into public life, providing a transferable approach for large-scale, multi-route cultural landscapes facing urbanisation and fragmentation.

Keywords

Cultural Routes, Heritage conservation, Spatial analysis, Mount Miaofeng Incense Routes

Poster Presentation
Enhance
Abstract ID #427

Exploration and Practice of the "Digital Living Entity" for Architectural Heritage: A Case Study of the Xu's Residence in Lütan, Zhejiang, China

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Abstract

The conservation of architectural heritage needs to balance multiple demands such as physical preservation, inheritance of traditional craftsmanship, and dynamic management. At present, the industry is widely confronted with prominent problems including fragmented archival data, unsystematic recording of restoration processes, and low utilization of achievements, which can hardly meet the transformation needs from passive protection to proactive management and from single preservation to diversified revitalization. Taking the Xu's Residence in Lütan, Zhejiang Province, China as the research object, this paper innovatively proposes the conceptual framework of "Digital Living Entity" and systematically explores the technical paths and methods to improve the efficiency of architectural heritage conservation by constructing a perceptible, growable and interactive digital archive.

As a typical traditional building in central Zhejiang, the Xu's Residence in Lütan embodies the distinctive ancient construction techniques and profound regional cultural values of the Jinhua area. The project covers three major stages: pre-restoration investigation, in-restoration control, and post-restoration operation and maintenance. It comprehensively adopts digital technologies including Space-air-ground integrated close-range photogrammetry, terrestrial laser scanning, fixed-waypoint aerial photography and time-lapse photography to fully and accurately collect multi-dimensional information such as the physical structure, surrounding environment and detailed components of the building, so as to build a multi-source integrated, high-precision and traceable data foundation and lay a solid foundation for the construction of the "Digital Living Entity".

To endow the model with perceptible and life-like core characteristics, the project applies video fusion technology based on photorealistic 3D models to realize the dynamic visual presentation of the building's status; meanwhile, it integrates IoT sensors for temperature, humidity, settlement, and inclination to enable real-time condition perception. For structural health monitoring, AI-driven intelligent damage detection technology is introduced. Based on deep learning algorithms, recognition models for typical defects—such as timber component damages, wall cracking and damage, and roof leakage—are trained. This enables the automatic identification and accurate assessment of the location, severity, and development trend of these defects.

The "Digital Living Entity" constructed based on the above technologies not only realizes the dynamic integration and continuous updating of heritage information, but also provides scientific data support for the optimization of restoration schemes and disaster risk management through reverse surveying and mapping to output architectural drawings, combined with tilt analysis and flood inundation simulation. At the same time, a multi-stakeholder collaboration platform is built through large-screen visual display, before-and-after restoration comparison and full-process restoration images, so as to promote the in-depth integration of heritage conservation, research and public participation. This practice has established a dynamically updated and fully traceable data system for heritage conservation, providing replicable and scalable practical references for the digital conservation and intelligent management of architectural heritage, and boosting the dual enhancement of architectural heritage conservation efficiency and revitalization level.

Keywords
Architectural Heritage; Digital Living Entity; IoT Sensing; Preventive Conservation; AI Damage Detection

Poster Presentation
Enhance
Abstract ID #523

Conservation-Led Heritage Route Planning for Niah National Park Caves Complex: A Landscape Architectural Approach to Living Heritage

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Abstract

Niah National Park's caves complex preserves evidence of approximately 60,000 years of human activity within a fragile tropical karst ecosystem. Increasing tourism, environmental disturbance, and tensions between local communities and management agencies highlight the need for heritage routes that integrate conservation with living cultural practices. This study develops a conservation-led spatial planning framework for the cave complex through a landscape-architectural approach. A literature matrix was analysed using thematic analysis and excerpt processing. Emerging themes were assessed for their relevance to cave conservation, karst conditions, and applicability to the Niah context. Six interconnected themes were identified: cave microclimate and biogeochemistry; visitor carrying capacity and dynamic thresholds; spatial sensitivity, ecological corridors, and GIS-based routing; living heritage and landscape relationships; community co-management and Indigenous stewardship; and heritage interpretation supported by environmental monitoring and digital technologies. The synthesis supports differentiated visitor management, combining route-based capacity limits with stricter microclimatic thresholds for sensitive cave chambers. GIS-based resistance modelling and least-cost routing can guide the placement of elevated boardwalks to minimize soil disturbance and maintain ecological connectivity. Minimal-intervention design, timed entry, non-invasive environmental sensors, and microclimatic recovery periods are proposed to protect cave formations and rock art. Integrating Iban and Penan knowledge, Indigenous guides, and benefit-sharing mechanisms strengthens local stewardship, while digital twins and augmented reality offer opportunities for interpretation and alternative access. The proposed framework connects environmental protection, visitor experience, and community participation. It positions heritage route planning as an adaptive conservation strategy for sustaining Niah's ecological integrity and cultural continuity. Further site-specific monitoring, long-term impact data, and community feedback are needed to refine implementation.

Keywords
spatial management; cave conservation; visitor carrying capacity; archaeological landscape; interpretive sequence

Poster Presentation
Enhance
Abstract ID #534

Semantic Segmentation Meets Heritage Resilience: An AI-Driven Visual Assessment Framework for Disaster-Affected Urban Historic Districts

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Abstract

Urban historic districts (UHDs) serve as irreplaceable repositories of living heritage. However, in the Global South, these districts are increasingly vulnerable to the "chronic disaster" of rapid urbanization and the spatial conflict brought by aggressive commercialization. The over-introduction of standardized global commercial formats often leads to cultural homogenization, eroding the authentic "placeness" and local historical legibility of these neighborhoods. While resisting such spatial conflicts demands evidence-based planning, the integration of advanced digital assessment methods to evaluate heritage resilience against commercial encroachment remains underexplored.This study proposes a scalable AI-driven visual assessment framework that utilizes Semantic Segmentation (Semseg) to monitor and quantify the spatial resilience of UHDs under high-intensity commercial stress. The framework integrates multi-temporal street view imagery analysis, AI-powered visual element quantification, and community perception surveys to evaluate the visual-architectural quality and cultural authenticity of living historic environments.By extracting three types of Visual Perception Elements (Natural-VPE, Artificial-VPE, and Cultural-VPE), the methodology tracks the structural evolution of heritage streetscapes. Using street view datasets from high-density Chinese UHDs, we demonstrate how the Visual Pixel Ratio (VPR) methodology can detect the degradation of cultural authenticity markers (Cultural-VPE) and reveal how the invasive proliferation of standardized commercial interfaces (Artificial-VPE) visually eclipses local heritage. Furthermore, the framework incorporates demographic stratification to reveal how the loss of "placeness" disproportionately affects the spatial experience of different community groups—a critical equity dimension in living heritage conservation.This research contributes to the ICOMOS ENHANCE sub-theme in three ways: First, it expands the TSP 2024-2027 concept of "conflict" by offering a technological framework to monitor the chronic spatial conflicts induced by hyper-commercialization. Second, it utilizes AI to safeguard intangible cultural atmospheres and tangible morphology, bridging digital urban analytics with heritage justice. Third, it provides a low-cost, replicable methodology for planners to proactively regulate commercial development, ensuring that living heritage adapts to modern economic vitality without sacrificing its authentic spatial narrative.

Keywords
Heritage resilience, commercial homogenization, semantic segmentation, urban historic district, spatial conflict

Poster Presentation
Enhance
Abstract ID #540

From Documentation to Communication: An AI-Based Approach to Activating Historic Urban Heritage in Zurich Old Town

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Abstract

The conservation of historic urban areas involves not only tangible spatial environments, but also intangible dimensions such as cultural meanings, historical narratives, social practices, and collective memory. However, heritage information is often dispersed across heterogeneous sources. This fragmentation limits the understanding of historic urban areas as integrated systems composed of spatial, cultural, and social relationships. Taking Zurich Old Town as a case study, this research proposes an artificial intelligence and knowledge graph-based approach to transform heritage data from static documentation into interactive communication. It activates the communicative and practical value of heritage information, thereby improving the comprehensiveness and effectiveness of cultural heritage conservation.

This study establishes an integrated knowledge graph describing the spatial morphology and heritage values of Zurich Old Town. It brings together multi-scale spatial information, heritage conservation documents, and socio-economic indicators. Different types of urban and heritage elements are organized into tangible spatial entities and cultural-semantic entities. Spatial relationships, including topology, proximity, and containment, are extracted through spatial analysis, while textual heritage descriptions, conservation values, and cultural narratives are transformed into semantic relationships through semantic analysis. A graph database is then used to integrate multi-source data and store the resulting knowledge graph. In this way, complex relationships between tangible spatial objects and intangible cultural information are converted into a structured, searchable, and visual knowledge network.

On this basis, the study further extends the knowledge graph from an information integration model into an AI-assisted interactive platform for heritage interpretation, communication, and use. By combining graph visualization, map-based interaction, and retrieval-augmented natural language question answering, the platform enables users to search heritage entities, explore their spatial and cultural associations, identify thematic heritage clusters, and generate interpretive narratives for different scenarios. Dispersed heritage records are thus transformed into a navigable, understandable, and shareable knowledge system that can support professional conservation analysis, public interpretation, education, cultural route planning, and participatory communication.

The significance of this study lies in a progressive transformation from static documentation of heritage information to active utilization of heritage knowledge. At the level of information organization, the knowledge graph makes relationships between tangible and intangible heritage explicit, computable, and visually accessible. At the level of knowledge use, the AI-assisted interface enables heritage knowledge to be activated, communicated, and reused across different stakeholders and contexts. At the level of long-term support, the platform can be understood as a shared heritage knowledge infrastructure connecting documentation, spatial visualization, conversational interaction, and public engagement. This approach responds to current concerns regarding innovation, technology, and interactive means in safeguarding tangible and intangible heritage, and offers a transferable reference for linking the conservation of urban morphology, cultural interpretation, and social participation in historic urban areas.

Keywords
Knowledge graph, Artificial intelligence, Tangible and intangible heritage, Heritage interpretation and communication, Zurich Old Town

Poster Presentation
Enhance
Abstract ID #583

An Applied Ontology for Historic Area Conservation in China: Bridging the Implementation Gap with Semantic Web Technologies

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Abstract

International heritage conservation has shifted from the protection of isolated monuments to the holistic historic urban landscape (HUL). In China, the conservation of historic cities operates within a hierarchical framework encompassing historic cities, historic areas (HAs), and individual historic relics. Within this system, HAs serve as the fundamental spatial scale for preserving historic integrity and implementation units for conservation practice.
However, a significant “implementation gap” persists between regulatory frameworks and on-the-ground practice. Effective management —spanning designation, planning, and redevelopment— requires the synthesis of heterogeneous information. This includes geospatial data and semantic profiles of both tangible and intangible Conservation Subjects (CSs), alongside complex prescriptive rules like designation statuses and redevelopment constraints. Current governance systems lack a unified semantic structure to formally encode these regulatory concepts, and the absence of scalable computational approaches hinders data integration and automated decision-making.
To address this challenge, this study develops an applied, domain-specific ontology tailored to the Chinese statutory conservation context using Semantic Web Technologies (SWT). While the CIDOC Conceptual Reference Model (CRM) serves as an international standard for cultural heritage, its application remains largely confined to descriptive metadata for movable heritage or single buildings. Conversely, urban planning ontologies effectively handle land use and future development but frequently overlook conservation areas. By bridging this gap, the proposed ontology integrates urban heritage assets into the urban planning system, translating text-based regulations into machine-actionable spatial constraints.
This study first proposes a conceptual ontology that incorporates specific regulatory information essential to HA conservation practice, including the statutory lists, designation criteria, and planning regulations. By reusing and extending CRM classes, it models CSs, designation statuses, regulations, activities, and actors. Based on this framework, a Knowledge Graph (KG) is built to support joint spatial-semantic query for conservation planning taking Nanjing as a case study. To bridge the ontology and the application, we also established an automated data population workflow for KG generation, accompanied by a platform for visualization of the query results.
In our case study, regulatory data and geospatial information of 2,200 CSs are integrated based on the ontology, generating a KG comprising approximately 100,000 triples. Application scenarios in Nanjing demonstrate the system's practical utility. First, it enables the efficient semantic retrieval of comprehensive designation metadata for all CS types, including related date, administrative level and responsible agents. Second, by integrating GeoSPARQL, the system achieves dynamic geospatial visualization, revealing the spatial distributions and topological relationships between HAs and specific CSs. Third, with conservation regulations embedded, the graph supports the query of permissible redevelopment activities within HAs. This eliminates the need for cross-platform manual retrieval, directly facilitating data-informed decision-making in HA conservation practice.
In conclusion, this study introduces an applied semantic framework for Chinese urban heritage conservation, showcasing the practical benefits of formalizing regulatory concepts with ontology and the implications of KG in empowering data-driven planning.
Future directions will focus on expanding the system's analytical capabilities, while the constructed KG would be utilized to enhance Large Language Models via GraphRAG (Retrieval-Augmented Generation), paving the way for a domain-specific AI assistant in heritage governance.

Keywords
Built heritage, Historic conservation area, Planning regulation, Urban heritage management, Semantic Web Technologies

Poster Presentation
Enhance
Abstract ID #599

Research on Three-Dimensional Regulation and Coordinated Conservation of Qin-Han Large Archaeological Site Groups in the Xi'an–Xianyang Region

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Abstract
As the core carrier of the civilization of the Zhou, Qin, Han and Tang dynasties, the Xi'an–Xianyang region boasts a dense cluster of high-grade large archaeological sites of the Qin and Han dynasties on the Xianyang Plateau north of the Wei River, including the Xianyang City of the Qin Dynasty, three Qin royal mausoleums and nine Western Han imperial mausoleums. Since ancient times, it has formed a complete cultural landscape pedigree featuring the symbiosis of "mountains and rivers – imperial capitals – imperial mausoleums". Nevertheless, amid the advancement of new urbanization, balancing the conflicting interests between the conservation and development of large archaeological site groups in this region has become an urgent core issue to be addressed.

Based on field investigations and multi-source data analysis, the current conservation of regional large archaeological site groups is still dominated by isolated single-site protection, with three prominent problems. ①The division of administrative boundaries and fragmented exhibition themes fail to fully present the historical and cultural context of the Qin-Han civilization system. ②The correlation between natural elements and cultural heritage has been severely neglected, breaking the holistic cultural narrative of nature and humanity. ③The traditional two-level zoning control consisting of "protection scope and construction control zone" is overly rigid, making it difficult to achieve a dynamic balance between heritage conservation and regional development.

In response to the above challenges, this paper adopts holistic conservation as the core principle and proposes strategies of three-dimensional regulation and coordinated conservation. It aims to restore the complete narrative of Qin-Han civilization, transform cultural resources into developmental advantages, and realize a win-win scenario for cultural heritage conservation and regional development. The specific strategies are as follows:

(1) Establish a three-dimensional regulation system integrating plane, height and depth. Plane regulation focuses on land use compatibility analysis and targeted governance; height regulation relies on GIS modeling to refine the control of skyline, spatial axes and visual corridors; depth regulation controls underground development intensity in accordance with the burial depth of cultural layers, so as to build a full-coverage, multi-dimensional governance network.

(2) Renew the holistic cultural narrative and exhibition model of the Qin-Han civilization. Centering on the core regional historical context, this strategy incorporates natural landscapes, cultural landscapes, and cultural landscapes shaped by human-nature interaction into a unified narrative and exhibition framework, restoring the complete regional cultural context.

(3) Enhance the depth and vitality of community participation. Breaking the traditional government-led conservation model, it improves the mechanism of community benefit sharing and feedback. By boosting local economy through cultural-tourism integration and cultivating local intangible cultural heritage inheritors to strengthen cultural identity, a multi-stakeholder coordinated conservation mechanism can be established.

In conclusion, the proposed strategies of three-dimensional spatial regulation, inclusive cultural narration and co-constructed living inheritance break the limitations of traditional conservation models and facilitate the holistic protection and sustainable utilization of large archaeological sites. Meanwhile, this study provides a referable theoretical framework and practical paradigm for the conservation of trans-administrative and multi-layered large archaeological site groups across the world.

Keywords
Qin-Han large archaeological site groups ; three-dimensional regulation ; coordinated conservation

Poster Presentation
Enhance
Abstract ID #607

Performing Resilience: The Relational Governance of Living Heritage at Lukang Changyuan Hospital

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Abstract

This paper examines a shift in privately owned heritage conservation from object-based restoration toward a relational, process-oriented understanding of heritage-making. Informed by the Historic Urban Landscape (HUL) approach and perspectives on performative heritage, the analysis adopts a practice-oriented lens to examine how resilience is constituted through everyday interactions between material conditions, governance arrangements, and social use. Through the case of Lukang Changyuan Hospital (est. 1925, Chinese Taipei), resilience is understood not as a static outcome of preservation, but as something that emerges through daily practices of repair, negotiated governance, and use.

After sitting vacant for fifteen years, the building entered a new phase of restoration in 2018. Rather than treating the site as a closed construction zone during the restoration of its murals and signboards, the project reconfigured the hospital as a curatorial space. This allowed the conservation process to remain visible and, at strategic intervals, accessible to the public—a move that blurs the line between professional expertise and civic participation. Architecturally, Changyuan Hospital operates as a palimpsest, layering Qing-dynasty street-house typologies with Japanese colonial hybrid forms. Modern interventions, such as reversible structural reinforcements, do not seek to freeze the site in time but instead continue a long trajectory of structural adjustment to changing historical conditions. The building now supports a range of evolving uses, from repair consultations and exhibitions to experimental forms of cultural engagement. This living quality is further evidenced by the arcade, where long-standing street vendors continue to negotiate their presence, reflecting ongoing adjustments among diverse users and interests.

Field observations and interviews reveal that persistent tensions shape this performative resilience. Access remains conditional, limited by the building's scale and the absence of full barrier-free circulation. Fire safety in the timber-framed structure relies on regulatory exemptions, placing a heavy burden on continuous management. The site must also contend with the economic pressures of private ownership and the material effects of microclimatic fluctuations. Under these conditions, resilience does not appear as a stable state, but as a provisional balance maintained through ongoing institutional and social effort.

Following Changyuan Hospital from restoration to reuse, this paper suggests that heritage is less an inherent material quality than a continuous social performance—one that is actively reinterpreted and sustained over time. Conservation shifts from the stabilisation of fabric toward sustaining heritage as an evolving social practice. While grounded in a privately owned context, the case also raises broader questions for publicly managed heritage, particularly in reconsidering resilience not as a condition secured by institutional stability but as an ongoing practice sustained through negotiation, adaptation, and care.

Keywords
Adaptive reuse, historic urban landscape, living heritage, performative heritage, resilience

Poster Presentation
Enhance
Abstract ID #653

Sedimentation and Evolution: Exploring Living Intervention Strategies for Chinese Fengjing Heritage — A Case Study of Feixueyan

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Abstract

Dominant frameworks in cultural heritage conservation have long centered on "authenticity," tending to anchor heritage value to a fixed historical moment. Yet a distinctive category of heritage — represented by Chinese Fengjing heritage — **is fundamentally characterized by the long-term co-evolution of natural substrates and human activities.** Its significance does not accumulate linearly but is continuously reconstructed through repeated interaction across shifting historical contexts. This layered, non-linear nature resists conservation approaches premised on "freezing" heritage at a particular state, raising an important question for contemporary practice: what intervention strategies are appropriate for heritage whose value is inherently processual and ever-evolving?
This study takes Feixueyan in Chongqing as a representative case, reconstructing its long-term stratified evolution from the Tang–Song period to the Republican era through the integration of historical cartography, remote sensing analysis, and textual interpretation. Three major phases of transformation are identified, demonstrating that the value of Fengjing heritage is not linearly accumulated but repeatedly redefined under shifting socio-cultural contexts — expanding continuously from a nature-centered aesthetic core toward a composite field of human meaning.
Under rapid urbanization, this stratified structure has undergone systematic fragmentation across material remains, spatial relationships, and cultural perception, exposing the limitations of conservation frameworks oriented toward the restoration of a single historical state.
In response, **this study proposes a living intervention approach oriented toward "process continuity" rather than "state preservation"**: not restoring a fixed historical form, but rebuilding the relational structures among heritage elements and reactivating the intrinsic mechanisms that sustain landscape evolution. Rooted in the Chinese Fengjing tradition of dynamic co-existence between nature and human culture, this approach resonates with broader discussions on living heritage and offers practical and theoretical reference for the conservation of cultural landscape heritage sharing similar stratified characteristics.

Keywords
Fengjing Heritage ; Historical Sedimentation ; Living Intervention ; Process Continuity

Poster Presentation
Enhance
Abstract ID #684

White Bay Power Station, Sydney, Australia: Adaptive Reuse and Urban Renewal

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Abstract

White Bay Power Station was a coal-fired electricity power station that functioned between 1913 and 1983. Built initially to provide electricity to the tram and suburban rail system, it expanded in the 1950s to jointly power Sydney's domestic and industrial needs. Located on Sydney's western harbour it was connected by an extensive rail network and by wharves to coal fields to the north, south and west of the city. By the 1980s power generation had relocated to the coalfields; technology and the demands of a changing city has subsequently seen the working harbour move away from the inner city.
This is a story familiar throughout the developing world. Since the early 1980s Sydney has acknowledged the need to address its industrial heritage as vast areas of the harbour have opened up to redevelopment of former industrial lands. This paper examines the current redevelopment of 77 hectares of former harbourside industrial land, utilising extensive elements of former industrial and maritime use to enhance the masterplanning of the precinct to provide a sense of "place" and identity for the future.
White Bay Power Station underwent conservation works in 2022-4 to transform it into a cultural and community hub, servicing the city and providing a focus for the planned development surrounding it. Since opening to the public it has twice hosted Sydney's international Biennale art festival, as well as musical and dance events from the Ministry of Sound to orchestral concerts, and film and television production. Retaining an extensive representaion of machinery, buildings and processes from its 70 years of operation, White Bay Power Station serves these new functions without compromising its significance as an educational heritage destination. Public visitation is encouraged and interpretative installations, physical heritage tours and self-guided audio tours are provided.
The urban renewal of the precinct is ongoing, with major infrastructure to be in place by the mid-2030s.

Keywords
Industrial heritage, adaptive reuse, place, urban renewal

Poster Presentation
Enhance
Abstract ID #689

Planning and Infrastructure support for Sindh's Traditional Skilled Craftsmen: Case of Culture City and Hunarmand Colony, Bhitshah (Sindh, Pakistan)

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Abstract

The province of Sindh, with a well rooted cultural history, has many traditional crafts and skills that have for centuries been the source of livelihood for various communities. With modernization and technological progress in planning and infrastructure, these crafts and cultural contributions have received restrained support to advance their working processes and methods. The case of Culture City and Hunarmand Colony in Bhitshah carried with it the vision for supporting indigenous crafts with modern planning and infrastructure. The plan was developed in 1954 under the Pakistan Peoples Party government and executed partially. The case example is one to learn from and replicate in other parts of Sindh supporting indigenous crafts practices carried forth through generations. Identified traditional craftspeople were shifted to Hunarmand or Artisans Colony supporting their traditional methods of working with infrastructure support. Although partially implemented, the locational shift to a cultural center well known for receiving local people seasonally, the project was successful in contributing to improved livelihoods and better outreach.

Inadequate economic and infrastructure support has led to degeneration of cultural practices with suffering livelihoods. Migrating to urban centers, these crafts people become urban dwellers loosing their indigeneity, individuality and identity. As migrants to towns, they often aim to use their skills and allied knowledge in professions closest to their field, while others may get involved in other informal and formal services. Modern urban planning in semi-urban and urban contexts in the Global South can contribute to economic progress by supporting the skilled artisans. The mentioned case was part of a plan partially implemented. The study sheds light on the details of this intervention in Bhitshah town and highlights its potential if taken forward with planning and policy support particularly in intermediary cities and small towns. Fieldwork documentation of Bhitshah, qualitative interviews and government records are used as methods to present the case documentation.

Keywords
Living Heritage, Skilled Craftsmen, Planning, Infrastructure support, Pakistan

Poster Presentation
Enhance
Abstract ID #719

From The Seven Lamps of Architecture to Lanxi Jiezi Garden: A Cross-Cultural Path for the Living Regeneration of Garden Heritage

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Abstract

Global heritage conservation is undergoing a paradigmatic shift from static preservation towards living regeneration, making the applicability of cross-cultural theoretical tools an increasingly critical issue. This paper situates itself within the global discourse on living heritage and cross-civilisational dialogue. Taking the living regeneration project of Lanxi Jiezi Garden as an empirical case study, it integrates Western theoretical frameworks with local constructive practices to explore a narrative-driven approach to garden heritage that ensures both spatio-temporal connectivity and cultural continuity. Rather than attempting to use John Ruskin's The Seven Lamps of Architecture as a universal framework to verify Eastern heritage, this study treats it as a dialogue partner to engage in cross-cultural mutual interpretation with the living regeneration practices of Lanxi Jiezi Garden. Combining textual genealogy with empirical case analysis, the research traces the semantic migration of seven core principles within the context of Jiangnan literati gardens: the Lamp of Sacrifice shifts from religious piety to cultural reverence; the Lamp of Truth from material authenticity to the authenticity of artistic conception (Yijing); the Lamp of Power from Gothic sublimity to the “a mustard seed containing Mount Sumeru” (Jiezi Xumi); the Lamp of Beauty moves from natural forms to poetic spatial atmospheres; the Lamp of Life inherits from artisanal craftsmanship to continuous contextual vitality; the Lamp of Memory reconstructs focus from physical relics to holistic place-based narrative; and the Lamp of Obedience transfers from rigid compliance with technical regulations to profound spiritual inheritance. This translation process reveals that when Western theory enters an Eastern context, its meaning is not merely applied, but reinterpreted and recreated through specific practices. The case of Lanxi Jiezi Garden demonstrates that the value of cross-cultural theoretical tools lies not in their explanatory power, but in their ability to stimulate the self-awareness of local practices. This study does not aim to prove the universality of Western concepts for Eastern heritage, but rather to present a dialogical and generative cross-cultural path. In this path, Eastern and Western theoretical resources illuminate and correct each other, jointly participating in the contemporary construction of heritage meanings, and contributing reflections and wisdom based on local practices to global living heritage conservation through concrete actions.

Keywords
The Seven Lamps of Architecture; Lanxi Jiezi Garden; living heritage; cross-cultural translation; living regeneration

Poster Presentation
Enhance
Abstract ID #731

Integrating Local Knowledge into Heritage Value Identification for Future Participatory Governance: A Relational Framework from Jingdezhen's Kiln Firewood Production Heritage

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Abstract

Integrating local knowledge into the early-stage processes of heritage value identification is crucial, as it fundamentally shapes how heritage is defined and how knowledge holders are positioned within subsequent governance systems. This paper proposes a relational approach to heritage value identification, which repositions local knowledge as an active structuring force in defining heritage values and in preparing participatory governance frameworks, including contexts where disaster and environmental risk considerations are relevant.
Using the traditional kiln firewood production remains in Lifang Village, Jingdezhen, China, as a case study, the research draws on participatory fieldwork, combined with analysis of oral histories, local archival records, and traditional knowledge of forest use and management. It identifies a relational knowledge system embedded in historical industrial practices, operating across three interrelated dimensions: human–environment relations, social regulatory arrangements, and embodied operational knowledge. Rather than a descriptive typology, this system functioned as a mechanism through which the forest was continuously managed and sustained.
Specifically, the human–environment dimension reveals how local communities developed both practical and cultural relationships with surrounding forests. The social regulatory dimension illustrates how sustainable firewood extraction was maintained through long-term collective coordination and locally embedded economic arrangements. The embodied operational dimension captures forestry and resource-management skills that remain applicable in contemporary practice.
By engaging local communities in early-stage value identification, the research demonstrates how local knowledge functioned as a structuring element in the formation of material remains. Knowledge holders—local communities who inherit and transmit collective memory and practice—are therefore essential actors in sustainable heritage governance, as local knowledge is embedded in their lived practice and can only be articulated and activated through their continued participation, which in turn sustains the continuity of heritage values.
This research contributes to the ENHANCE sub-theme by proposing a pathway through which local knowledge can be systematically integrated into heritage value identification works. This approach highlights how early-stage engagement enables the recognition of the functional and associative roles of local knowledge, and supports its incorporation into future governance processes. In doing so, it strengthens the linkage between knowledge systems, community participation, and heritage management practices, thereby enhancing current approaches to safeguarding living heritage.

Keywords
heritage value identification; local knowledge; community participation; Jingdezhen; Lifang Village

Poster Presentation
Enhance
Abstract ID #800

Spatial Continuity and Cultural Resilience in the Transformation of Living Heritage: A Case Study of the Yao Settlement of Nangang Pai, Liannan, China

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Abstract

This study takes Nangang Pai, YaoAutonomous County, Liannan County,China as a case, and explores thetransformation of traditional ethnicsettlements under the framework of livingheritage from the interactive perspectiveof spatial continuity and cultural resilience.Under the background of urbanization,government-led relocation and heritagetourism development, the relationshipbetween settlement space and communitylife is constantly reorganized. Existingstudies often focus on material spaceprotection and cultural continuationrespectively, and the interactionmechanism of the two in the process oftransformation is insufficient. This studyaims to examine the maintenance,adjustment and reconstruction of spatial continuity, explore the embodiment ofcultural resilience in community practiceand adaptive space use, and analyze therelationship between formal planning andcommunity response. The research adoptsa case study design of a mixed methodbased on qualitative analysis and assistedby quantitative analysis, and compares thehistorical paiyao settlements in Nangangand the related relocation andresettlement settlements. Throughsettlement morphological analysis, GISspatial mapping and spatial syntax results,spatial organizational differences areidentified, combined with fieldobservation, semi-structured interviews ofresidents and stakeholders, and historicaland policy data analysis, space use,cultural practice and communityadaptation are examined. Based on this,comparative analysis identifies thepatterns of continuity and change, anduses qualitative data to explain. The studyfound that the Nangang School showed ahierarchical spatial continuity, and itstraditional settlement logic was partiallypreserved through terrain adaptation andclan space organization. At the same time,it was gradually influenced byinfrastructure construction and tourism-oriented development. Cultural resilienceis mainly reflected in the practice of dailylife, the continuation of rituals and theadaptive reuse of traditional space, ratherthan the static preservation state. Theinteraction between formal planning andinformal community practice has formed amixed heritage landscape characterized byconsultative continuity. The researchresults show that the living heritage should be understood as a dynamic social spacesystem, and its continuity and resilienceare constantly generated through multi-scale governance, community action andenvironmental adaptation.

Keywords
Keywords: living heritage; spatial continuity; cultural resilience; social spatial governance; settlement transformation

Poster Presentation
Enhance
Abstract ID #879

Understanding Disaster Risk, from the People on the Ground: A Case Study of the Historic City of Malacca

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Abstract

Since its inscription in 2008 together with George Town of Penang as a UNESCO World Heritage Site, Melaka has seen a tremendous increased number of visitors to the state, highlighting the growing global trend of cultural tourism. Under the present framework, established heritage site in Malaysia such as Melaka is safeguarded and protected by the introduction of Special Area Plan, regulated under the Town and Country Planning Act 1976 (Act 172).

In ensuring an effective site management, understanding the risk associated with the site through an integrated risk assessment approach is a mandatory. By adopting stakeholder mapping and spatial analysis, the study aims to evaluate the community understanding of the site and the risk associated.

A mixed-method approach was employed combining spatial analysis, policy review and stakeholder survey was conducted within the core zone of the site with emphasis on local traders, workers and visitors.

The study unearthed the disjointed nature of the disaster risk management at the property, originated from the lack of effective communication and unclear leadership on the ground. The heavy dependence towards the government on matters related to disaster risk highlighted the importance of establishing a strong foundation from the ground involving the local community.

By integrating the community within the management process, shall contribute towards a more reliable information of the site, and subsequently assisting the site managers in managing the disaster risk.

Keywords
Cultural Heritage, Disaster Risk Reduction, Community, Engagement, Conservation

Poster Presentation
Enhance
Abstract ID #915

Reconstructing Hopewell Spatial Logic: A Reverse-Engineering Approach to Sacred Cultural Landscapes

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Abstract

The Hopewell Earthworks represent one of the most distinctive forms of cultural landscapes in North America. Ranging from about 100BCE to 500CE, the culture flourished and then very abruptly abandoned not only the sites, but the region as well.
Unlike archaic settlement landscapes, Hopewell Earthwork sites show limited evidence of habitation, and instead functioned as symbolic, ceremonial, burial, and sacred spaces. Since they are a relict landscape, their large geometric forms present a methodological challenge for contemporary researchers seeking to understand why these landscapes were created, how their locations were chosen, and how they are linked with in a network that spans more than 30,000 square miles (78,000 sq. kms).

This paper employs a reverse-engineering approach to investigate the landscape network of the Hopewell, and the drivers behind Hopewell site selection, location and distribution. The study focuses on the Scioto River watershed as a proof-of-concept analysis, since this is the acknowledged center of Hopewell culture, and it is the region with some of the most extensive historical documentation of Hopewell sites. We use a mixed methods approach to the study, relying on GIS spatial analysis methodologies, analysis of historical documents, and an analysis of archaeological reports in the region.
The study uses two approaches to construct a digital database in the watershed: a review of archaeological literature, and synthesis of historical documents (1914 Archaeological Atlas of Ohio, 1848 Squier and Davis surveys). These are overlain with sites identified through studies that have employed a variety of techniques including Lidar scanning, crop mark analysis, tomography, ground penetrating radar, and archaeological excavation. Using the two historical sources and the contemporary confirmation of site location enabled an advanced spatial analysis of environmental relationships. By examining spatial patterns and their correlation with factors such as proximity to navigable waterways, underlying soil types, proximity to topographic features, and proximity by typology, the research identifies environmental logics that informed site selection. Rather than assuming a singular cultural explanation, this method examines whether existing environmental variables can provide insight into the symbolic placement of Hopewell landscapes and as an extension, other networks of relict cultural landscapes and their constructed features.
The findings of this study contribute to the body of knowledge in cultural landscape research by demonstrating how contemporary analytical tools can assist in interpreting pre-documentary cultural sites. Understanding the environmental relationships that may have influenced Hopewell construction can provide a model for analyzing other cultural landscapes where historical meaning has been lost through war, disaster and/or ethnic cleansing. The paper ultimately argues that reverse-engineering techniques offer a promising pathway for uncovering locational selections embedded in ancient and contemporary cultural practices.
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Keywords
relict cultural landscape, reverse engineering, spiritual landscapes, Hopewell

SUB-THEMES: ACCEPT

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Accept

Oral Presentation
Accept
Abstract ID #9

Gaza's Urban and Architectural Heritage: Strategies for Recovery, Healing and Resilience

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Abstract

Note: No revisions have been made, as the abstract was accepted by the reviewers without any requested modifications. Therefore, I am resubmitting below the previously accepted abstract.
ABSTRACT
The recent war in Gaza has caused unprecedented devastation to its architectural heritage, damaging historic urban fabrics, religious structures, traditional dwellings, and cultural landmarks that embody centuries of local knowledge and identity. Beyond the physical destruction, the disruption of social life, displacement of communities, and erosion of traditional building practices threaten the continuity of Gaza's living heritage. This paper examines these impacts through the framework of the ICOMOS Triennial Scientific Plan (TSP) 2024–2027 on Disaster- and Conflict-Resilient Heritage and the 2026 General Assembly theme "Living Heritage: Respect, Enhance, Accept, Partnership."

Within this thematic context, the sub-theme of Acceptance emphasizes that cultural heritage is not static; it evolves through time, including during crises such as conflict, natural disasters, and climate change. Acceptance, grounded in listening to diverse voices, supports dignity, restoration, healing, reconciliation, and long-term resilience. In this spirit, the paper engages with plural narratives, cultural diversity, ethical recovery practices, and the role of appropriate technologies, in shaping post-conflict conservation strategies. It also considers intangible heritage and the governance frameworks required to safeguard continuity amid instability.

By analyzing damage patterns and emergency responses, the study identifies critical gaps in preparedness, documentation, and recovery planning. It highlights the importance of traditional knowledge, community participation, and international cooperation as foundations for resilient and culturally sensitive conservation. Methodologically, the research draws on systematic documentation of existing conditions to the extent possible within the constraints of ongoing conflict and political instability. It focuses on key heritage sites that embody the collective memory of Gaza's communities, Al-Basha Palace, church of Saint Porphyrius, Al-Omari Mosque, Suq Al-Qaysariyya, and Hammam Al-Samra, examining their original significance, the extent of damage, and potential recovery pathways aligned with international heritage charters.

The paper ultimately proposes an integrated framework for post-war heritage recovery in Gaza that respects cultural identity, enhances technical and institutional capacities, accepts evolving realities on the ground, and fosters partnerships between local stakeholders and global heritage networks. Safeguarding Gaza's architectural heritage is therefore not merely a matter of reconstruction; it is a vital step toward restoring cultural dignity, reinforcing social cohesion, and supporting sustainable peace through living heritage.

Keywords
Gaza Cultural Resilience, urban and Architectural Heritage Conservation, Community Participation, Post-Crisis Recovery.

Oral Presentation
Accept
Abstract ID #11

Vanishing Huts and Fragments: Prioritizing Acceptance and Preventive Conservation over Replication in Antarctica

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Abstract

Antarctica's historic sites and monuments face the unprecedented threats from climate change, which is forcing heritage practitioners to reconsider traditional preservation approaches. Rising temperatures, melting ice, and the increased storms accelerate the decay of the fragile wooden huts and relics of human exploration, especially in the Antarctic Peninsula, which is warming faster than almost anywhere else on the planet. Preservationists are now confronted with the difficult reality that it will not be possible to save all Antarctic heritage in its current form, demanding the tough conversations about priorities and realistic strategies. This paper argues against reconstructing or replicating the endangered Antarctic heritage and instead it advocates for a strategy of acceptance of loss combined with preventive conservation. The unique governance of the Antarctic Treaty System and its Environmental Protocol imposes the strict environmental and ethical constraints that favor minimal intervention, requiring that abandoned structures be removed as waste unless they are designated as historic sites and monuments (HSMs). By examining Antarctic heritage typologies—from the iconic explorers' huts and memorial plaques to ephemeral field traces—and analyzing case studies such as the ruins at Whalers Bay, it is demonstrated why the in situ-preservation and managed decay are more appropriate than the replica-building in Antarctica. Accepting the eventual loss of certain sites, while documenting and mitigating damage in the interim, aligns with Antarctic wilderness values and international policy priorities. This approach offers a resilient way to honor Antarctic heritage under climate pressure by reframing and accepting loss as an integral part of heritage management rather than a failure of it. Embracing decay allows the conservationists to shift from being saviors trying to halt time to guides helping the public to understand and cope with change.

Keywords
Antarctic heritage; climate change; preventive conservation; authenticity; Antarctic Treaty

Oral Presentation
Accept
Abstract ID #45

Dark Heritage in Urban Transformation: A Comparative Study of Heterotopic Regeneration in Tai Kwun and Hechai 1972

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Abstract

Most urban regeneration projects rely on identifying a new economic use once the original function has ceased, which necessitates determining what stories should be carried forward from the building's past. This paper contributes to the discussion on the ethics and aesthetics of adaptive reuse by examining a particular category of heritage that 'causes or involves discomfort or uneasiness'. When buildings are associated with unsavory past activities or history, decisions about what to remember and what to forget become more complex. In such instances, the transition of function and spatial regeneration demand not only a narrative shift or rebranding, but also a nuanced negotiation with the building's architectural form, ensuring that the interventions within the fabric reconcile the building's original identity with its new role.

Drawing on two prison-heritage revitalization projects—Hong Kong's Tai Kwun and Hefei's Hechai 1972—this paper employs on-site observation, field surveys and archival research to examine how dark heritage, through strategic forgetting and selective remembrance, can be transformed into creative industry clusters. Comparative analysis is conducted across three dimensions: institutional transformation modes, architectural adaptations, and spatial narratives. By employing Michel Foucault's concept of 'other spaces', this study argues for the heterotopic nature of dark heritage, delineating the discourses and material representations that construct heritage and mirror mainstream social ideals.

The results reveal that Tai Kwun's revitalization combines Victorian and contemporary architecture, carceral space, contemporary art, and postcolonial history, thereby reimagining itself as an integral part of Hong Kong's evolving cosmopolitan identity and as an international arts hub amid its decolonization process. In contrast, Hechai 1972, shaped by the reform of prison-run enterprises in China's industrial era, presents a multilayered collage of industrial production and penal labor, serving as a local exemplar of culture-led urban transformation in an inland, industrial-based city. Together, these cases demonstrate how spatial rewriting and selective remembrance can reconstruct collective memory, transforming dark heritage into sites of conscience, memorial museums, and incubators for creative industries.

The dark heritage, when conceptualized as a heterotopic space, holds the potential to foster critical reflection, diversify public spaces, and shape urban branding. Its inherent dissonant past can be redesigned so that the uncomfortableness embedded in the building's physical fabric becomes an asset, contributing positively to its commodity value and place marketing. A crucial aspect of this transformative regeneration process is making careful decisions about which historical elements to retain or discard and how to represent their meanings, thereby creating a new sense of place and collective memory. Furthermore, the comparative analysis of the two cases offers a distinct Chinese perspective on heterotopic regeneration strategies for urban renewal.

Keywords
Dark heritage, Heterotopic regeneration, Urban space, Adaptive reuse, Prison, Heterotopia

Oral Presentation
Accept
Abstract ID #107

Participatory Heritage Interpretation: Co-creating the Values of World Heritage with Refugees

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Abstract

The practice and theory of heritage interpretation must respond to increasingly mobile, multicultural, and politically divided societies. Yet interpretive practice at most World Heritage Sites (WHSs) still privileges expert-led narratives, material-centred frameworks, and ostensibly neutral epistemologies that often reproduce Western-centric and nationally bounded ways of knowing. At the same time, research methods borrowed from the social sciences, such as observation and interviews, can be limited in their capacity to access the "otherwise" heritage experience. The traditional approaches marginalise the intangible, spiritual, and affective dimensions of heritage, and produce a double absence of refugee voices in interpretation, as their worldviews remain largely excluded from the formation and participation of World Heritage values.
This paper proposes Participatory Heritage Interpretation (PHI) as a methodological and ethical response to these limitations. It draws on fieldwork conducted across four WHSs in Scotland — the Antonine Wall, the Old and New Towns of Edinburgh, the Heart of Neolithic Orkney, and New Lanark — involving 25 participants: 17 refugees and asylum seekers, six migrants, and two local Scottish participants engaged in refugee integration. Operationalised through the Worldview-Oriented Heritage Education (WOHE) framework and the Creative Pyramid, the research co-creates heritage values with refugees through creative interventions.
The findings suggest that the values of WHSs are not intrinsic but co-created, not fixed but fluid. The values are co-created through the integration of site-based resources and participants' lived worldviews. Conventional interpretation is often ill-equipped to engage heterogeneous and mobile communities because it privileges national identity, expert authority, material fabric, and singular narratives. By contrast, PHI offers an ethically grounded and epistemologically just model of interpretation by enabling the co-creation of meaning and value across difference. Refugees' reinterpretations of heritage broaden participation and challenge the epistemic limits of Authorised Heritage Discourse, restoring WHSs as spaces of intercultural dialogue, restorative integration, and peacebuilding.

Keywords
Participatory heritage interpretation, Refugee integration, Worldview-Oriented Heritage Education, Value co-creation

Oral Presentation
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Abstract ID #111

Multi-Source Data-Driven Spatial Resilience Assessment for Living Heritage: A Case Study of Beiyuanmen Historic District, Xi'an

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Abstract

Against the backdrop of **urban regeneration** and **cultural-tourism integration, historic districts** increasingly face **over-commercialization**, declining residential functions and imbalanced **spatial carrying capacity**, which threaten the authenticity and integrity of **living heritage**. Taking **Xi'an Beiyuanmen Historic and Cultural District** as a case, this study constructs a **multi-source data-driven spatial resilience assessment framework**. Grounded in **the theory of human settlements science**, this research integrates multi-source spatiotemporal data—including point-of-interest (POI) records, online reviews, and street view imagery, and employs technical methods such as **GIS spatial analysis, sentiment analysis, and semantic segmentation** to quantitatively evaluate spatial characteristics and diagnose heritage-related spatial conflicts.Results show that Beiyuanmen presents strong commercial vitality and cultural attractiveness, but suffers from prominent **structural imbalance** among subsystems. Over-concentrated commercial functions reduce spatial perception quality; public service supply mismatches intensive tourism demand; unregulated spatial expansion encroaches ecological buffer space and undermines the continuity of traditional **urban fabric**. Accordingly, this paper puts forward optimization strategies including business structure adjustment, micro-ecological restoration, public service network improvement and coordinated **heritage conservation**. This research provides methodological references for **spatial resilience diagnosis** and **refined heritage-oriented regeneration** of historic cultural districts.

Keywords
Historic Cultural District; Spatial Resilience Assessment; Multi-Source Data Analysis; Living Heritage; Urban Regeneration; Beiyuanmen,Xi'an

Oral Presentation
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Abstract ID #127

Interactions between Heritage and Community Reconfiguration: A Case Study of a Great Wall Fort

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Abstract

The Great Wall, inscribed as a World Cultural Heritage site, comprises a complex system of defensive structures, many of which are still inhabited and function as living heritage sites. Existing studies have primarily focused on the material conservation of the Great Wall, while insufficient attention has been paid to how heritage meanings are continuously reconstructed through community practices under conditions of environmental change, population mobility, and social transformation.This paper argues that heritage acceptance should not be understood as passive recognition or preservation of material remains, but as a dynamic process through which communities reinterpret and integrate heritage into changing social and spatial contexts.

To explore this process, this study examines Baoping Fort, a former Ming Great Wall garrison settlement in Shanxi Province, China. Drawing on a qualitative approach that combines historical analysis and community-based fieldwork, the study traces the transformation of Baoping Fort from a frontier military garrison into an agrarian settlement, and eventually into a settlement with declining habitation due to long-term environmental constraints, particularly water scarcity. Rather than focusing on this transformation as a linear decline, the paper highlights how community relocation has generated new forms of spatial organization and heritage-related social relationships.

Although the original settlement has lost its everyday functions, the connection between the new community and Baoping Fort has persisted through multiple forms of memory and practice. Ritual practices, such as continued worship at the reconstructed Grandma Temple(a local community temple), demonstrate the endurance of shared belief systems. Meanwhile, collective memory and oral narratives reinforce a sustained identity linked to a frontier-settler past. Furthermore, recent rural revitalization initiatives have enabled heritage to become a symbolic resource for community reconstruction, as demonstrated by the administrative consolidation of surrounding villages and the adoption of the name “Baoping Fort Village.”

The case of Baoping Fort demonstrates that heritage acceptance constitutes a key mechanism of heritage continuity.The continuity of heritage does not necessarily depend on the complete preservation of its physical fabric or the continued use of its original spatial setting; rather it relies more fundamentally on the capacity of communities to continuously generate and reconstruct heritage meanings amid environmental change, social mobility, and institutional transformation. By highlighting community agency and the social production of heritage values, this study further expands discussions on living heritage and community-based conservation. Furthermore, it argues that for large-scale linear cultural heritage systems such as the Great Wall, sustainable conservation should not only focus on safeguarding material remains, but also recognize how local communities continuously reconstruct heritage meanings through memory, belief systems, and place-making practices, thereby sustaining the social vitality of heritage.

Keywords
Living Heritage; Heritage Acceptance; Collective Memory; Community Integration

Oral Presentation
Accept
Abstract ID #137

Unsanctioned Heritage: Selected and Abandoned Earth-and-Wood Building Traditions among the Yi in Liangshan amid the Anxieties of Modernity

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Abstract

Architectural forms recognized as representative of an ethnic group are often understood as enduring expressions of an inherited building tradition. Yet representativeness is itself historically constructed, and the consolidation of a representative form can obscure other traditions and the historical relationships between them. Taking the earth-and-timber construction of the *Liangshan Yi* in Southwest China as its subject, this paper investigates how *Chuan-dou* and *gong-jia* construction acquired its status as a representative architectural form. By examining surviving buildings that fall outside this representation, it seeks to reconstruct the constructional and historical relationships underlying the formation of a representative ethnic architectural symbol.

The study combines field investigation, hierarchical cluster analysis of structural features, close comparative analysis of building construction, and corroboration with historical photographs and social-historical sources. Among 40 surveyed dwellings, only seven conform to the present-day representative configuration. Cluster analysis identifies four groups, revealing a spectrum of constructional variations rather than a simple division between representative and non-representative forms. These variations expose close relationships between timber assemblies and earthen walls, including earth–timber interlocking, stacked joints, and their combinations with *Chuan-dou* linked assemblies. Comparisons of structural elements and spatial organization further suggest the persistence of local constructional principles across different forms.

Historical analysis identifies several distinct but interconnected processes in the formation of the representative form. Evidence of regional Chuan-dou construction, together with historical records of Han–Yi trade, population movements, and artisan exchanges, indicates possible channels of technological transmission. Within the formerly stratified Liangshan Yi society, elaborate gong-jia construction was associated with *Black Yi* aristocratic dwellings, where structural elements also served as expressions of social status. The study further argues that the social transformations surrounding the Democratic Reforms of the 1950s facilitated a subsequent reinterpretation of this formerly class-marked form as a symbol of Liangshan Yi architecture more broadly. Its present-day representative status thus reflects the intersection of regional technological exchange, persistent local constructional practices, social differentiation, and changing ethnic representation.

These findings distinguish the long-term circulation and recombination of building techniques from the later consolidation of an ethnic architectural symbol. Non-representative dwellings preserve evidence of constructional diversity and historical relationships that remain difficult to discern through the representative form alone. Approaching these surviving buildings as unsanctioned heritage reveals how the selection of a representative architectural image can obscure the processes through which that image emerged. The study therefore calls for an understanding of ethnic architectural traditions that acknowledges their historical transformation and the significance of surviving forms beyond established representations.

Keywords
Multiple traditions, built vernacular heritage, heritage values, earth-and-wood construction, Liangshan Yi

Oral Presentation
Accept
Abstract ID #144

Pluralistic Cultural Resilience and Social Acceptance: Diaolou Buildings and Villages for Tibetan and Qiang Ethnic Groups in Western China

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Abstract

The Diaolou Buildings (stone towers) and Villages of Tibetan and Qiang ethnic groups are included in the China World Cultural Heritage Tentative List. Located at the interface between the Qinghai–Tibet Plateau and the Sichuan Basin, the area is characterized by high elevations, frequent seismic activity, and a complex climate. Over the course of long-term historical development, Tibetan, Qiang, and Han communities have coexisted and interacted in this region, shaping a distinctive mountain settlement cultural landscape through the integration of natural and cultural systems.

The continued existence of this heritage depends not merely on tangible conservation, but more crucially on the capacity of diverse social groups to understand, identify with, and accept its inherent values. Historically, these regions have been inhabited by multiethnic groups, serving as a pivotal node at the eastern edge of the Himalayan cultural corridor. However, contemporary scholarship has predominantly focused on spatial distribution and physical preservation, with insufficient attention paid to the underlying ethnic histories and cultural identities. This imbalance limits a comprehensive understanding of heritage conservation and revitalization within this region.

Drawing on years of ethnographic fieldwork and the interpretation of historical archives from different ethnic perspectives, this research identifies the internal drivers of settlement continuity through three dimensions: cultural resilience, human-nature relations, and multi-ethnic integration. The findings indicate: 1) the Diaolou Buildings and Villages have continuously evolved across diverse social contexts and climate scenarios. Transitioning from early spatial forms with religious significance to ancient military defense facilities, and ultimately to contemporary symbols of social identity, these structures reflect a high degree of social cohesion. Consequently, they have become a spatial expression of cultural resilience. 2) their architecture reflects profound environmental adaptation, securing a balance between high-mountain topographies and human habitation. 3) the system has historically integrated diverse cultural elements, fostering a multi-ethnic identity that reflects a cross-temporal acceptance of cultural plurality.

In essence, the survival of these heritage sites represents a civilizational dialogue across time and space. Rather than merely preserving the past, the goal should be redefining the present through active understanding, recognition and acceptance. By uncovering the underlying mechanisms of heritage continuity, this study offers new theoretical and practical insights for the systematic conservation and management of cultural heritage amidst contemporary environmental and social challenges.

Keywords
Diaolou Buildings and Villages, Cultural Resilience, Social Acceptance, Multi-ethnic Integration

Oral Presentation
Accept
Abstract ID #181

Adaptive Resilience: Cultural Transmission and Native Variation in the Nineteenth-Century Kongsi of George Town, Penang, Malaysia.

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Abstract

In heritage conservation discourse, the "authenticity" of migrant architecture is frequently measured by its static adherence to ancestral prototypes. However, the clan houses (Kongsi) of the "Big Five" Hokkien clans in Penang, who established a close-knit urban ancestral network known as "small Sam Toh", present a sophisticated paradigm of Adaptive Resilience. Moving beyond the traditional view of diaspora architecture as a diluted transmission of Minnan archetypes, this paper explores the dual mechanism of Cultural Transmission and Native Variation. It argues that the survival of Chinese architectural identity depended not on isolation, but on a strategic "Acceptance" of external stressors. Through a comparative analysis focusing on the nineteenth-century Kongsi in George Town, Penang, this study traces a radical typological shift: from the Khoo Kongsi's strict adherence to a single-storey Minnan "Imperial Hall" tradition, to the groundbreaking "Cheah Model" (adopted by the Cheah and Yeoh Kongsis), which transitioned into a double-storey hybrid mansion layout.

This process of Native Variation is analysed through a tri-dimensional matrix of acceptance:

Climatically, the research investigates how internal spatial logic was re-engineered for the equatorial monsoon. The traditional narrow internal sky well (Tian-jing) was dramatically expanded in the Cheah layout to function as an aggressive thermodynamic engine using the stack effect to dissipate extreme tropical heat. Conversely, the Khoo Kongsi externalized the void entirely, wrapping an expansive courtyard around an elevated core to capture 360-degree lateral cross-ventilation, thereby preventing the stagnant humidity that accelerates timber decay.

Materially, the paper uncovers a technological fortification where clans married traditional symbols with global industrial imports. Faced with local sand constraints and strict colonial party-wall ordinances, builders abandoned vernacular infill masonry for thick, load-bearing walls finished with lime plaster "simulated" to look like traditional brick. Beneath the surface, they deployed sub-surface storm drainage bound in waterproof Portland cement, while surfacing high-traffic zones with non-porous Victorian encaustic tiles to successfully combat capillary action and severe tropical groundwater wicking.

Socio-politically, the outer shells of these structures accepted a "Straits Eclectic" skin. Incorporating Neoclassical colonnades, upper-level verandahs, and imported Scottish cast-iron guardian figures, the facades functioned as a "Strategic Shield". This outward compliance granted the clans modern civic legitimacy under British rule (particularly after the restrictive 1889 Societies Ordinance) while completely safeguarding the internal ritual sovereignty of the ancestral core.

Utilizing Cornelius Holtorf's framework of transformative continuity, this research demonstrates that architectural hybridity is not a passive dilution of heritage, but a deliberate choice for resilience. Ultimately, this paper advocates for a paradigm shift in global conservation, recognizing hybrid variants as sophisticated, living records of cultural survival.

Keywords
Adaptive Resilience, Cultural Transmission, Native Variation, Kongsi, Heritage Conservation.

Oral Presentation
Accept
Abstract ID #183

Living Heritage Under Displacement: Architecture, Spatial Memory, and Community Continuity in Ein El-Hilweh Refugee Camp

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Abstract

Living heritage is often discussed through continuity, transmission, and community identity, yet these processes are rarely examined through the architecture of prolonged displacement. This paper argues that Ein El-Hilweh refugee camp in Lebanon should be understood not only as a humanitarian or political space, but as a living architectural environment in which memory, identity, and collective continuity are materially sustained through the built fabric of everyday life. Under conditions of exclusion and crisis, heritage is reshaped through incremental construction, spatial adaptation, ritual use, and symbolic inscription.

Drawing on spatial ethnography conducted during fieldwork in 2019 and 2023, including observation, visual documentation, fieldnotes, and semi-structured interviews, the paper examines how the architecture of the camp functions as a material archive through which memory, kinship, privacy, and everyday continuity are sustained across generations. Vertical expansion, external staircases, rooftops, bridges spanning alleys, shuttered windows, enclosed balconies, market roofing, murals, and neighbourhood inscriptions reveal a built environment produced by necessity, kinship, memory, and political constraint, rather than by formal planning. These forms exceed being merely functional responses to overcrowding or restriction. They are architectural expressions of cultural continuity through which residents preserve privacy, sustain family proximity, embed memory in space, and adapt inherited practices to the conditions of exile. In this sense, tangible and intangible heritage are inseparable: built form, ritual practice, visual inscription, and embodied routine work together to sustain continuity in displacement.
The paper also considers how ordinary spaces are repeatedly transformed through collective use: rooftops become spaces of gathering and care, particularly for women's everyday sociability, football fields become prayer grounds during Eid, alleys host wedding processions and funeral marches, and walls become mnemonic surfaces through murals and symbolic markings. In this sense, the camp's architecture is both adaptive and archival, a material record of displacement and a medium through which resilience and identity are continually reaffirmed.
The paper contributes to current debates on conflict-resilient heritage by proposing that accepting living heritage in contexts of forced displacement requires attention not only to intangible practices, but also to the non-monumental built environments through which those practices endure. Such acceptance also entails respect for displaced communities as authors of culturally meaningful architectural worlds. By reframing Ein El-Hilweh as a living architectural archive rather than a temporary zone of exception, the paper expands heritage discourse toward built forms of endurance forged under conflict and constraint.

Keywords
Living heritage; Forced displacement; Spatial memory; Refugee camp architecture; Conflict-resilient heritage

Oral Presentation
Accept
Abstract ID #191

Living with Seismic Risk: How Earthquakes Shaped the Architectural Heritage of Sikkim

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Abstract

The Eastern Himalayan region, particularly Sikkim, lies within a high seismic vulnerability zone where recurrent earthquakes have continuously influenced patterns of settlement, construction practices, and cultural expression. This paper examines the dynamic relationship between seismic activity and the evolution of built heritage in the region. Rather than viewing earthquakes solely as destructive events, the study positions them as catalysts that have shaped resilient architectural responses embedded within local knowledge systems.

Drawing on case studies of vernacular dwellings, monastic complexes, and traditional urban fabrics, the research explores how indigenous construction techniques—such as flexible timber frameworks, lightweight materials, and adaptive joinery—have historically mitigated seismic impacts. It further investigates the role of cultural memory and intangible heritage in transmitting this knowledge across generations, ensuring continuity even in the face of repeated crises. The study also considers the transformation of these practices under contemporary pressures, including modernization, policy frameworks, and changing material preferences.

In alignment with the evolving heritage in times of crisis, the paper highlights the importance of plural narratives by incorporating perspectives from local communities, artisans, and monastic institutions. It critically evaluates the integration of modern technologies, including digital documentation and virtual reconstruction, as tools for both conservation and risk preparedness. Additionally, the research addresses ethical and governance challenges in balancing heritage preservation with safety regulations in seismic zones.

By framing earthquakes as agents of both disruption and adaptation, the paper argues for a more nuanced understanding of resilience in cultural heritage. It advocates for context-sensitive conservation approaches that respect indigenous knowledge while integrating contemporary innovations, thereby contributing to more inclusive, sustainable, and disaster-responsive heritage practices.

Keywords
Seismic risk, Earthquake resilience, Vernacular architecture, Cultural heritage

Oral Presentation
Accept
Abstract ID #196

Let It Go? Acceptance of Change and Modern Architectural Heritage in Southeast Europe Scale, Limits of Preservation and Living Heritage in 20th-Century Architecture

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Abstract

This paper examines twentieth-century modern architectural heritage in Southeast Europe as living heritage: a dynamic condition sustained through use, social continuity, negotiation, and adaptation rather than through material fixity alone. Focusing on large-scale modernist housing estates and high-rise residential buildings in post-socialist cities, it addresses the limits of conventional conservation models when applied to inhabited, materially fragile, and socially contested urban environments.

These places continue to support everyday life, community memory, and local identity, yet they are simultaneously affected by aging construction systems, fragmented ownership, uneven maintenance, economic pressure, and divergent expectations among residents, experts, and public authorities. Their conservation cannot therefore be approached solely through fabric-centred principles or restoration-led solutions. Instead, it requires attention to governance, participation, plural values, and the ethical management of change.

Drawing on critical perspectives associated with Jane Jacobs and Kathleen DeSilvey, the paper argues that decay, adaptation, selective retention, and even partial loss should not automatically be framed as conservation failure. In specific circumstances, they may constitute responsible and culturally meaningful responses to heritage whose significance depends as much on ongoing habitation and social practice as on physical integrity. This perspective is especially relevant to modern heritage at urban scale, where buildings operate not as isolated monuments but as lived and negotiated environments.

Through selected case studies from Southeast Europe, the paper explores how adaptive reuse, incremental repair, resident-led modification, and strategic non-intervention can serve as legitimate conservation strategies. It proposes that acceptance, understood not as passive surrender but as informed stewardship, can strengthen resilience, dignity, and long-term relevance. In alignment with the symposium's ACCEPT sub-theme, the paper advocates a process-oriented heritage framework that respects continuing use, enables inclusive decision-making, and recognizes that responsible conservation may involve managing transformation across time rather than resisting it absolutely, for communities, institutions, urban futures, and sustainability alike.

Keywords
Living heritage; acceptance of change; "letting go"; durability and loss; modern heritage

Oral Presentation
Accept
Abstract ID #198

The Wellspring of Living Art: Te Matatiki Toi Ora The Arts Centre

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Abstract
The Arts Centre is not an inert relic … the fabric, the stories, and the ongoing use are inseparable, making it uniquely capable of transmitting cultural identity to the public now and into the future.

In 2025 Heritage New Zealand Pouhere Taonga (New Zealand's national heritage agency) sought the views of the New Zealand public to recognise Christchurch's Te Matatiki Toi Ora The Arts Centre (The Arts Centre) as a National Historic Landmark. Over 1200 respondents expressed strong support for the proposal, many articulating deep personal (often intergenerational) connections to the place, as well as a collective pride. This paper explores these responses, from broad and diverse communities, that highlight the enduring interconnection between the buildings, the arts, and the communities that interact with the site.

Set within New Zealand's largest and most cohesive collection of Gothic Revival architecture, the site was formerly a central city university campus, gifted to the people of Christchurch and its visitors in the 1970s for use as a centre for the arts. After the complex was badly damaged in the devastating Canterbury Earthquakes of 2010 and 2011, exemplary restoration and reopening of The Arts Centre was a priority. In 2015, the name Te Matatiki Toi Ora was gifted by local Māori, Ngāi Tūāhuriri, recognising cultural springs in the landscape and the now creative wellspring of The Arts Centre.

The Arts Centre is identified as significant especially by artists, musicians and other creatives, many of whom had their national or international careers launched at this place, and by historians, architectural historians, and the engineering community. Not least, it is identified as significant by its general community of users – Christchurch locals, tenants, visitors and tourists.

As a living heritage precinct, The Arts Centre contributes to our cultural identity, learning, and community wellbeing. Through sustained adaptive-reuse, the heritage buildings offer both space and inspiration; the arts animate and showcase the setting; and the people bring vitality, meaning, and ongoing relevance to this dynamic place. Importantly, the place is a symbol of resilience and provides recognition that our living heritage is a way of recovery in such adversity.
Keywords
Adaptive-reuse; connection; relevance; resilience; living heritage

Oral Presentation
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Abstract ID #200

The Integration of Material Science and Traditional Craftsmanship in the Restoration of a section of the Old City Wall near Estrada de S. Francisco, Macau

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Abstract

The section of the Old City Wall near the Estrada de S. Francisco is a locally built ancient rammed earth wall, which is a classified immovable property (MM041) in Macau. Being a rare remain of the original defense fortification, the wall posts significant historical and cultural values. However, the structure has suffered considerable damage in recent incidents where partial collapses occurred due to the harsh local environmental factors and vigorous urban development. In this study, technical strategies integrating material science into traditional building techniques were implemented for the conservation and reconstruction of the collapsed rammed earth wall. Scientific experiments were performed to identify various physical properties of the original earthen materials including moisture, salt and lime contents, particle size and colorimetric information. Furthermore, analytical techniques including XRD, XRF, FTIR, and microscopic observation were also employed to reveal the composition and mixing ratio. Analytical results indicated that the primary materials of the city wall consist of native soil, river sand and approximately 19% of lime incorporated into the mixture to enhance structural strength. Following the requirement of the conservation principles of authenticity, original material composition and construction techniques were strictly adopted. The raw materials selected for conservation were thoroughly tested until key parameters were in high consistency with the original ones. Subsequently, rammed earth was prepared according to the tested historical mixture ratios and constructed in stacking layers using traditional ramming techniques. In addition, the Leica Nova TM60 Monitoring Total Station and WiSen inclinometer were utilized to ensure the structural stability of the rammed earth city wall through real-time data collection and precise measurements. To address the impact of Macau's high humidity and stormy climate, the ancient method of adding glutinous rice-paste into the lime-soil plaster was tested as a buffer layer at the base of the city walls. Its toughness and improved water resistance have effectively mitigate the long-term impact of rainwater erosion on the foundation of the rammed earth structures. This restoration project not only fully re-established the original appearance and structural integrity of the city walls, but also, created a replicable and scalable technical paradigm for preserving immovable rammed-earth cultural heritage in humid and hot regions through the proper integration of material science and traditional craftsmanship. This study underscores the pivotal role of multidisciplinary collaboration in heritage conservation and provides crucial practical guidance and theoretical support for the preservation of rammed-earth sites under similar climatic conditions worldwide.

Keywords
rammed earth city wall, heritage restoration, material science, traditional craftsmanship, hot and humid environment

Oral Presentation
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Abstract ID #263

Oral Presentation
Accept
Abstract ID #274

Fragmentation and Reconstruction of Folk Sacred Spaces in the Three Gorges from a Living Heritage Perspective: A Thirty-Year Revisit and Reflection

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Abstract

The construction of the Three Gorges Hydropower Complex caused a massive rise in the reservoir water level, triggering an unprecedented large-scale relocation and inundating or forcing the relocation of a vast number of sacred spaces that had nestled against cliffs and water, intimately woven into rural settlements. More than three decades have now passed since this displacement project. What is the current state of these shrines? How have the migrants cognitively reconstructed them? How has a new belief system come into being? These questions have drawn considerable scholarly attention. Living heritage theory conceptualizes heritage as a cultural process continuously practiced and endowed with meaning by communities, with the maintenance and adaptation of "continuity" at its core. This perspective provides an analytical pathway beyond material remains for examining the dramatic transformation of the Three Gorges shrines. Spanning thirty years and grounded in living heritage theory, this study views these sacred spaces as a cultural process sustained by specific communities and carrying collective memory and spiritual solace. The discussion proceeds in four parts. First, it outlines the characteristics of the Three Gorges sacred spaces as a cultural process. Second, it analyzes the operational logic of the "Authorized Heritage Discourse" in the selection of heritage: iconic shrines were prioritized for relocation and reconstruction, while grassroots shrines were submerged. Third, taking the Zhang Fei Temple in Yunyang and Qu Yuan Shrine in the Three Gorges region as examples, it examines the impact of the project on these sacred spaces. Submersion and relocation not only caused the physical disappearance of sacred spaces, but also disrupted ritual routes that were tied to specific landscapes and triggered a crisis of trust in the narratives of divine efficacy that had been rooted in the original environment between devotees and deities. Fourth, based on field revisits and oral histories of over a hundred migrants, and drawing on the ICCROM Living Heritage Approach, the study employs "continuity" from living heritage theory as an analytical tool. From four dimensions—spiritual connection, social function, cultural memory, and everyday stewardship—it examines the current state of the cultural process of the Three Gorges sacred spaces and their associated communities following engineering intervention, and explores the mechanisms by which a new belief system is reconstructed. This reconstruction exhibits a mobility of "deities migrating with the people" and a creativity of "in-situ reinvention," enabling dispersed sacred spaces to sustain community identity and spiritual solace through processes of deterritorialization and reterritorialization, while manifesting distinct characteristics across different generations. From an observer's perspective, this study reveals how large-scale engineering interventions impact living heritage and how resilience-driven reconstruction unfolds under such disturbance, aiming to provide an empirical reference for the systematic, holistic, and multi-level conservation of living heritage in comparable future projects.Acknowledgement: This work was supported by the Special Project of Unpopular Extinctive Subjects of National Social Science Fund of China (NSSFC), titled "Research on Stone Imitation of Wooden Architecture in the Southwest Region" (Grant No.25VJXT021, Principal Investigator: Di Feng)

Keywords

living heritage,folk religious shrines, Three Gorges Project, relocation, belief-system reconstruction

Oral Presentation
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Abstract ID #276

In Search of the historic Wooden Masjid Architecture of the Malay Archipelago.

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Abstract

The historic vernacular wooden masjids of the Malay Archipelago represent a unique architectural heritage shaped by a synthesis of Islamic practice and indigenous knowledge, yet it remains among the least recognised in the global Masjid Architecture of the Muslim world. However, studying this heritage presents a profound dilemma: as relevant historical records are scattered across underutilised primary sources in Jawi Malay, Siamese, and Indonesian, many of which remain inaccessible or have been critically under-examined. This qualitative study builds on previous research tracing how the arrival and adaptation of Islam influenced local wooden vernacular masjid forms, embedding not only cultural symbolism and craft but also climatically responsive, hazard-adapted, and sustainable design principles. The methodology combines literature review, case-study visits, and interviews with community elders, craftsmen, and religious figures. The study extrapolates additional data from translated literature of various sources apart from English, on wooden vernacular masjids across the Malay Peninsula, Siam (Thailand), Borneo, and the Indonesian islands. Preliminary analysis concurs with previous research findings that local communities collectively constructed historic wooden masjids as a shared community effort, under palace command, or with patronage from the nobility, as documented through sketches, photographs, and surviving duplicates. Their architecture reflects the era, available resources, and contemporary technology, while incorporating climatic considerations such as natural ventilation and raised flooring to mitigate flood risk. The results also uncover rich narratives of myth, heroism, miracles, and grounded theory that embody the essence of Malay culture across Southeast Asia. Conclusively, these masjids are not merely places of worship but living repositories of regional identity, resilience, and indigenous sustainability. Urgent interdisciplinary efforts to decode Jawi, Siamese, and Indonesian texts are essential to preserve this vanishing heritage before it is lost to time.

Keywords
Masjid, Malay Archipelago, Wooden Architecture, Islam, Historic, Culture, Technology

Oral Presentation
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Abstract ID #287

Identification and Value Recognition of Regional Water Cultural Heritage from the Perspective of Watershed Governance: A Case Study of the Huai River Basin in Jiangsu Province, China

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Abstract

In flood-prone regions, water management has long supported social organization and regional development. Over time, it has shaped regional cultural landscapes and is reflected in diverse heritage carriers. However, recurrent flood disasters have caused the loss of many material remains. Existing studies often focus on hydraulic engineering and overlook the broader impacts of water management on natural, social, economic, and cultural systems. As a result, regional cultural meanings are not fully understood. The Huai River Basin is one of the most complex flood-affected regions in China. It has a long and representative history of water management. However, its related heritage carriers have not been systematically identified. This study takes the Huai River Basin in Jiangsu Province as a case. It develops a framework to identify water cultural heritage based on water management practices. The aim is to improve the understanding of regional cultural contexts and to support heritage conservation and adaptive reuse.

The study adopts an analytical approach that focuses on the relationship between water management, society, and culture. It reconstructs the historical development of water utilization and flood control in the Huai River Basin from the Spring and Autumn Period (5th century BCE) to the late 20th century. The analysis considers both natural geographic and socio-cultural perspectives. It examines spatial changes across different historical periods, including coastline shifts, the evolution of river and lake systems, and geomorphological restructuring. It also explores the impacts of water management on regional social structures from a perspective of plural narratives. This includes changes in urban systems, administrative hierarchies, territorial divisions, and functional spatial organization. It further analyzes adaptive changes in rural settlement patterns, production modes, and daily life, and explains how these processes have shaped local cultural values and collective belief systems.

On this basis, the study challenges the traditional paradigm that focuses mainly on hydraulic engineering heritage. It expands the scope of water cultural heritage by including agricultural heritage, settlement landscapes, natural elements, and spiritual and cultural expressions. This enables systematic identification of heritage elements in the Huai River Basin. Material heritage is divided into six categories: flood control and drainage engineering, urban and rural settlement landscapes, agricultural irrigation systems, ancient water-related sites, rivers and lakes, and commemorative monuments. Intangible heritage includes production and living techniques, folk customs, and cultural and artistic expressions. The study also develops an evaluation framework based on authenticity, relevance to water management practices, and overall integrity to clarify the values of different heritage types.

Methodologically, the study proposes an analytical pathway for interpreting regional cultural landscapes based on water management processes. It establishes an integrated system of water cultural heritage, with water management as the main thread and multi-dimensional carriers as key expressions. Process-based relevance and systemic integration form the basis for evaluation. The study supports the identification and conservation of water cultural heritage in the Huai River Basin. It also provides a reference for other flood-prone regions worldwide.

Keywords
water cultural heritage; heritage identification; value assessment; Huai River Basin

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What Does It Mean to Accept Modern Urban Heritage? Reinforced Concrete and Urban Transformation in Colonial Singapore: The Case of Brossard & Mopin

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Abstract

Contemporary heritage conservation faces an increasingly pressing challenge: amid rapid urbanization and continuous redevelopment, substantial parts of the urban fabric shaped by modern technologies and commercial activities are being transformed, replaced, or lost. Yet prevailing heritage frameworks remain largely centered on monumentality and conventional notions of historical value, making it difficult to address such “non-typical” forms of urban heritage. As historic cities are increasingly understood as dynamic systems undergoing continuous change, “acceptance” can no longer be regarded as the passive acknowledgment of existing heritage. Instead, it must be critically redefined: how should architectural and spatial layers shaped by technology, capital, and global mobility be understood and incorporated into continuously transforming urban contexts? This paper addresses this question through an examination of reinforced-concrete (RC) architecture and the construction activities of Brossard & Mopin (B&M) in colonial Singapore. In the early twentieth century, Singapore developed rapidly as a free-port trading hub under British colonial rule. During this period, B&M constructed numerous godowns, factories, and office buildings that facilitated commercial exchange and the circulation of goods. Although these structures were not conceived as monuments, they functioned as technical and commercial infrastructure and contributed substantially to the reorganization of Singapore’s urban space. From a technological perspective, B&M’s projects demonstrate both adaptability and hybridization. The firm integrated construction methods derived from systems such as the Hennebique and Coignet systems in response to diverse building requirements. Its practices therefore illuminate the transition of RC construction from proprietary systems toward more flexible and widely applicable technological configurations. Ongoing redevelopment has resulted in the demolition of many of these buildings, while surviving examples remain embedded in the urban fabric through altered uses, functions, forms, and spatial configurations. Their trajectories reveal that the heritage significance of modern commercial architecture lies not only in the preservation of tangible attributes—including form, design, structure, and materials—but also in the continuity and transformation of intangible attributes, such as use, function, construction knowledge, and technological systems. This paper argues that acceptance should be understood as an active and critical conservation practice rather than as the mere recognition of existing conditions. In the case of B&M’s RC architecture, such acceptance requires acknowledging its contribution to urban formation, critically confronting its entanglement with colonial economic systems, and engaging with its continuing material and functional transformation. Reframing acceptance through the interrelated concepts of authenticity, continuity, and change provides a means of incorporating the evolving layers of modern urban heritage into contemporary conservation discourse.

Keywords
Living Heritage, Acceptance, Reinforced Concrete, Urban Transformation, Colonial Singapore

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Abstract ID #295

From Disaster to Regeneration: Environmental Heritage Recovery Through Citizen Participation in Kagoshima, Japan

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Abstract

This article presents the disaster recovery efforts for a World Heritage site, which are being carried out with the participation of a broad range of citizens.
The “Terayama Charcoal Kiln” in Kagoshima, Japan, is component part of the “Sites of Japan’s Meiji Industrial Revolution” that tells the story of white charcoal production during the end of the Edo period; it consists of charcoal kilns located in a valley and the surrounding forest. Due to its location, a landslide triggered by heavy rains in July 2019 caused part of the charcoal kiln to collapse and resulted in the loss of trees from the forest behind it. This forest was not merely scenery surrounding the charcoal kiln; it served as a source of Castanopsis, Lithocarpus and Quercus trees—the raw materials for white charcoal—and was a crucial element in the setting of the Charcoal Kiln Site. Consequently, regeneration of the forested setting became a key priority alongside the restoration of the built heritage. However, rather than following the conventional approach where the authority provides a completed product, a policy was adopted that prioritizes a restoration process involving open public participation. Beginning in 2021, a multi-year initiative was launched to regenerate the forest by working with citizens to collect, nurture, and plant "donguri"—the nuts of Castanopsis, Lithocarpus and Quercus. Through this initiative, more than 20 events have been held to date, attracting a total of over 2,500 participants from local elementary and junior high schools, universities, social welfare organizations, and NPOs. In November 2025, approximately 1,000 saplings raised by the citizens were planted on a section of the damaged slope. Currently, the second phase of the initiative is underway.
This initiative influenced the scope of public interest in World Heritage sites and encouraged action. In local neighborhood associations, heritage learning activities have flourished, covering not only industrial history but also local vegetation and climate change. At a local junior high school, an educational program was developed and implemented to study local cultural resources—including the Terayama Charcoal Kiln—both in and out of the classroom. As a result, students began presenting posters on themes such as “World Heritage and Climate Change” at research presentation contests.
The initiative demonstrates that citizen participation in the disaster recovery process can deepen understanding and interest in the local environment and history and promote learning and action regarding the diverse themes embodied by a world heritage. First, it contributes to restoring the authenticity of the heritage’s tangible attributes—location, environment, materials, and substance—through forest regeneration. At the same time, citizens’ direct involvement in regenerating the setting that reflects the traditional raw-material supply system, together with community education, contributes to protecting and enhancing the authenticity of the heritage’s intangible attributes such as traditional knowledge, community-based management systems, and the cultural–spiritual connection to the site. This initiative provides an effective model for a citizen-participatory approach to cultural heritage conservation—one that accepts disasters and moves forward with recovery—which is applicable to other regions as well.

Keywords
World Heritage Site, Disaster Recovery, Landslide, Forest, Citizen Participation

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Abstract ID #306

Bridging Material Remains and Documentary Records: Uncovering the Deep Spatial Structure of Urban-Rural Heritage——A Case Study of Xinghua, Jiangsu, China

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Abstract

This study investigates how cultural heritage spatial networks and historical documents jointly reveal the deep structure of urban-rural spaces, aiming to bridge the cognitive gap between physical heritage sites and their underlying historical-cultural logics.

The study develops a dual-source analytical framework that integrates heritage network modeling with historical text analysis. The first dimension employs an improved gravity model to construct a cultural heritage network that integrates geographical names, material remains, and intangible cultural elements, followed by community detection algorithms to identify settlement clusters and core nodes. The second dimension conducts multi-scale textual analysis of county gazetteers in different dynasties and supplementary local documents. It includes word frequency and thematic clustering in macro-level, chapter structures and narrative frameworks in meso-level, and case studies of key geographical names in micro-level. Moreover, semantic network analysis is introduced to extract relational structures among historical entities, while spatial visualization of textual references is applied to map historical associations onto contemporary geographic space. Finally, spatial overlay and cross-validation of dual-source evidence test the consistency between material remains and documentary records.

Taking Xinghua in China's Lixiahe Plain as an example, the study has three core findings. First, the town system in Qing dynasty established the foundational spatial pattern of contemporary cultural networks, forming a durable "water–town–village" hierarchical structure that persists as a transmissible spatial schema through gazetteer codification. Second, cultural network core nodes are outcomes of long-term historical selection: Continuously inhabited settlements exhibit cumulative layering of institutional and material cultural capital. Third, semantic network analysis of gazetteers reveals functional linkages, such as salt-trade routes, military systems, and water governance networks, that transcend administrative boundaries and align with contemporary spatial clustering. Spatial visualization further demonstrates that villages frequently co-mentioned in historical texts, despite subsequent changes in scale or name, retain stronger gravitational connections in present-day cultural networks, indicating that textual records encode remarkably persistent spatial relationships.

By integrating heritage network analysis with historical text analysis, this study provides a reproducible framework for understanding the historical formation logic of urban-rural spatial structures. It enables heritage conservation to move beyond isolated sites toward complete cultural narratives, particularly applicable to regions with rich historical documentation.

Keywords
historical text analysis; cultural heritage networks; digital humanities; gravity model; heritage interpretation

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Authentic or Approximate? The Ethics of Virtual Reconstruction and the Evolving Limits of Acceptance in Heritage Conservation

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Abstract

Digital technology has transformed the way cultural heritage is recorded, communicated, and experienced. What began as a pursuit of geometric accuracy through photogrammetric documentation, laser scanning, and image-based modelling has evolved into something qualitatively different. Namely, the virtual reconstruction of monuments that are damaged, ruined, or entirely lost. This evolution raises a question that the heritage conservation community has not yet answered with sufficient rigour: At what point does digital reconstruction cease to be a document of heritage and become, instead, a proposition about it?

The 1964 Venice Charter drew a clear line between restoration and reconstruction and demanded that any addition be distinguishable from the original fabric. Sixty years on, that doctrine, which was conceived for physical intervention, is straining under the weight of digital realities. Virtual reconstructions are visually indistinguishable from traditional documentation surveys. They circulate freely, are adopted by institutions as authoritative representations, and are increasingly experienced by communities as substitutes for, rather than interpretations of, the physical heritage site. The question of what we are asking communities and professionals to accept and on what evidential basis has become urgent.

This paper draws on the invaluable experience of four decades of research in photogrammetric documentation and digital heritage to examine where the field stands. Case studies include the geometric documentation of the Holy Aedicule in the Church of the Holy Sepulchre in Jerusalem, the virtual anastylosis of Macedonian Tombs, the 3D reconstruction of the Middle Stoa in the Athens Ancient Agora, and the acropolis of Kymissala in Rhodes, each representing a different position on the continuum from evidential documentation to interpretive speculation. Across these cases, a pattern emerges: as computational power grows, so does the willingness to fill gaps with plausible inference, without always making that transparent to end users.

This transparency deficit is not merely an ethical oversight; it is a structural problem in the absence of a doctrinal framework suited to digital media. It is proposed that four principles should govern any virtual reconstruction. Firstly, a mandatory confidence gradient: visualisations must distinguish elements that are documented, inferred, or hypothetical. Secondly, community co-validation: communities connected to a heritage site must have a formal role in approving what is presented as a reconstruction of their shared past. Thirdly, institutional accountability: the organisation responsible for a reconstruction must be identifiable and must disclose its methodological basis. Fourthly, digital reversibility: reconstructions must be structured so that their interpretive layers can be separated from their evidential base, analogous to the physical principle of reversible intervention.

These principles are proposed not to constrain technological innovation, which has already demonstrated extraordinary value for documentation, education, disaster response, and post-conflict recovery. Rather, they are offered to ensure that the power of digital technology is directed by the values that define living heritage: authenticity, community ownership, and honest engagement with uncertainty. ICOMOS is uniquely positioned to lead in identifying these limits. The question is whether the community is ready to accept that digital reconstruction, like physical restoration, requires doctrine and not just technical skill.

Keywords
geometric documentation, virtual reconstruction, Venice Charter, ethical issues, acceptance

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Climate adaptation in Pit dwelling with earthen roof from the Jomon Period

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Abstract

The Jomon prehistoric ruins of the northern Japan were designated as world heritage "Jomon Prehistoric Sites in Northern Japan" in April, 2021. The Jomon prehistoric ruins are the domiciliating culture by a collection, hunting, and fishing developed about 5000 to 10,000 years ago in the cold, snowy area from 40°N.

The climate of winter of Goshono Jomon Site 40°N is about 50 cm snow depth and lowest temperature -10 ℃ and snow coverage, and a continuous snow cover remains from the end of December to the end of March. Since a timber and an earth burnt from the remains of pit dwelling with earthen roof of Goshono Jomon Site were unearthed, I was restored as pit dwelling with the first Earthen roof in Japan.

Large-sized pit dwelling with earthen roof were from an about 6 m to 7 m breadth, and an about 8-10m length diameter, and medium size pit dwelling with earthen roof were an about 4 m -- 6 m breadth and about 5m--7m length. The floor surface was dug deep from about 80 cm to 1 m underground. The structure of an earthen roof put the soil on the roof truss which stuck chestnuts skin.

In order that the high moisture of an earthen roof may spread the timber of a roof framing through chestnuts skin in the original roof framing-- about five years -- decapitation and a purlin wood -- a deterioration -- I broke. It is thought that it was a big burden to perform rebuilding of a dwelling and a large-scale rehabilitation in about five years at the Jomon period when the log processing tool was restricted to a stone-ax, a stone blade, etc. Therefore, the maintenance of a pit dwelling with earthen roof has a heavy burden, and I think it a differentness life hindrance and the climate problem by a mental burden with physical damage.

I am improving the endurance by using wood skin of a white birch and similar birch with high water resistance etc. in rebuilding of a pit dwelling of earthen roof. The Goshono Jomon Site is utilized to learn the life culture of elementary and junior high school students and teaching materials of an adaptation-to-environment technology.

As the result of modern technology's restoring a pit dwelling with earthen roof, it became clear that modern technology has a subject in a climate problem rather than the architectural skills and the adaptation-to-environment of the Jomon period. A deflection also serves as an important educational resource to a climate problem.

I think two kinds of disaster, physical damage like an earthquake or a typhoon and the functional problem which does a life hindrance like snow damage or coldness.

Keywords
Climate adaptation iPit dwelling with earthen roof Jomon Period

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From White Elephant to Living Infrastructure: Reactivating Sports Heritage in China

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Abstract

Unlike the widespread “white elephant” phenomenon, whereby large-scale sports infrastructures become obsolete after mega-events, much sports heritage in China has gradually been transformed into publicly accessible spaces in recent years. Using the Wutaishan Swimming Hall in Nanjing, as a case study, this paper examines the transformation. It explores the multiple factors that have enabled the hall’s adaptive reuse and sustained vitality.

The Wutaishan Swimming Hall is an early exemplar of sports heritage adaptive reuse in China. The facility underwent functional and social transitions through incremental adjustment. It is now one of the country’s earliest successful conversions of sports heritage into a widely accessible public space. In 2023, the General Administration of Sport of China recognized the hall as a national model for community integration. It provides a valuable reference for sports facilities seeking to avoid obsolescence through iterative spatial adaptation and cultural cultivation.

Drawing on archival documents, newspaper sources, and oral history interviews, this paper traces the post-event evolution of the Swimming Hall following the Third National City Games in 1995. It examines the hall’s transition from initial operational difficulties to its current status as a heavily used public facility that receives more than one million visits annually. The study argues that this transformation did not result from a single force. Instead, it emerged through a process of adaptive acceptance shaped by multiple actors:

At the national level, the promulgation of the *Sports Law* and the *National Fitness Program Outline(1995)*provided the institutional legitimacy for opening public sports facilities to citizens. At the managerial level, the operators chose direct management instead of leasing. They also introduced modest but strategic spatial and technical adaptations, including adjustable pool-depth systems, circulation reconfiguration, and the incremental expansion of service spaces, to meet growing public demand. In addition, they used public communication strategies to encourage citizens to overcome cultural reluctance toward winter swimming. To further expand its public function, the Hall partnered with local primary and secondary schools. This collaboration incorporated swimming into the standard curriculum. It also addressed the shortage of sports facilities in the high-density city and strengthened the venue’s institutional integration into the municipal education system. At the user level, citizens redefined the space through repeated use. They transformed it from an elite competition venue into a hub for everyday fitness and community life. At the same time, broader cultural perceptions of swimming shifted from a collectivist ethos of “serving the nation” to more individualized practices centered on health.
This paper argues that the central dilemma in sports heritage conservation lies in balancing preservation and continued use. Heritage can endure as static monuments to past glory. However, such an approach risks functional obsolescence and eventual abandonment. Long-term viability therefore depends on accepting their transformation into active components of everyday life. The Hall’s successful adaptation depended on recognizing the interests and needs of diverse stakeholders, including state priorities, urban spatial demands, and citizens’ embodied practices. This recognition enabled the heritage to assume new social roles while preserving its core material fabric.

Keywords
sports heritage, adaptive reuse, post-event legacy, everyday integration, community engagement

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"Wuzhen is Fake. Now What?"– Towards a Discourse of "Critical Acceptance" in Living Heritage

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Abstract

Since the launch of its conservation-led development in 1999, Wuzhen, a historic water town in China's Jiangnan region, has been transformed from a declining rural settlement into a globally recognized tourism and leisure destination. **This transformation reflects broader dynamics in which historic towns are reshaped under tourism-driven development and heritage-led urban regeneration.**
In 2024, its Xizha scenic area introduced a so-called "full NPC-ization" operational model. **This refers to a tourism regime in which relocated former residents are employed to perform scripted versions of everyday life.** This emergent local discourse has been used to critique the increasing performative restructuring of lived space. It has also prompted comparisons to *The Truman Show*. **Rather than an isolated case, this phenomenon reflects a longer structural tension between community displacement, spatial commodification, and the staged production of authenticity in heritage conservation.**
Spatially, Wuzhen presents a fragmented heritage landscape. Different zones are subject to uneven development regimes, producing a condition **in which staged tourism environments coexist with residual everyday life**. **This fragmentation reveals a growing disjunction between lived community space and curated heritage representation.**

At the same time, local authorities frame this transformation as a strategy of survival under development pressure. **Through relocation policies, centralized management, and cultural re-making initiatives**—including the Wuzhen Theatre Festival, the Mu Xin Art Museum, and the Silkworm Flower Festival—**the town has achieved significant economic success and global cultural visibility.**

However, this process also raises a critical question: what happens to living heritage when everyday life becomes increasingly detached from its spatial and cultural base?

Drawing on the ICOMOS GA2026 sub-theme "ACCEPT," this paper conceptualizes Wuzhen's transformation as **an anthropogenic slow-onset process of socio-spatial change driven by tourism and development pressures**. **It asks how "acceptance" should be understood under such conditions, and who is included or excluded in defining it.**

Methodologically, the study combines **diachronic document analysis with fieldwork**. Sources include historical archives, conservation planning documents, policy texts, and media reports. These are complemented by semi-structured interviews with decision-makers, relocated Xizha employees performing cultural roles, and residents in Nanzha and Beizha.

The findings reveal a dual condition of cultural re-making. **On the one hand, elite cultural institutions and symbolic interventions introduce new cultural production capacities into a potentially hollowed-out historic environment**, partially rearticulating local traditions. **On the other hand, these initiatives remain largely oriented toward external cultural consumption and have not been substantively re-embedded within local social life or enabled sustained community-based cultural reproduction.**

This paper argues that "**critical acceptance**" should not be understood as passive acquiescence. **Instead, it should be seen as a reflexive and governance-oriented framework for engaging irreversible heritage transformation.** It requires acknowledging structural change while actively exploring institutional and cultural pathways to strengthen community agency and resilience. **These**

include benefit-sharing mechanisms, reconfigured property rights for displaced residents, and community-led heritage interpretation.

Ultimately, the paper proposes a shift from performative living heritage to participatory living heritage, offering a conceptual framework through which historic towns may move from critique toward critical acceptance.

Keywords
Wuzhen; living heritage; performative authenticity; critical acceptance; heritage governance; community displacement

Oral Presentation
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Living Heritage as Emotional Resilience: KoanCare as a Generative AI Reflective Interface for Climate Anxiety in Urban Communities

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Abstract

Climate change increasingly threatens not only urban environments and material heritage, but also the emotional, spiritual, and cultural continuity through which communities sustain relationships with place, memory, and the future. Climate anxiety often reflects awareness that climate-related losses cannot be individually solved or immediately reversed. This creates a design challenge: how can digital systems support emotional resilience without reducing climate anxiety to a clinical disorder, offering false reassurance, or detaching it from the cultural and heritage contexts in which people experience loss and uncertainty? Responding to the ICOMOS GA2026 theme of Living Heritage: Respect, Enhance, Accept, Partnership, particularly Accept, this paper introduces KoanCare, a generative AI-based reflective interface that connects climate-related distress with contemplative living heritage through Zen koan dialogue.

Many digital mental health tools are diagnosis-oriented, advice-driven, and solution-focused, while climate anxiety is shaped by unresolved systemic threats, place attachment, anticipated heritage loss, collective memory, and intergenerational concern. KoanCare therefore pursues a different objective: not to cure or resolve anxiety, but to create a culturally grounded reflective encounter that supports acceptance, dignity, and metacognitive awareness. It draws on koan dialogue as a form of contemplative living heritage characterized by paradox, ambiguity, non-linearity, and resistance to authoritative explanation. These qualities are translated into interaction design to prevent generative AI from acting as a therapist, spiritual authority, or prescriptive advisor.

The system invites users to enter short reflections on climate-related worry or uncertainty. It identifies emotional cues, transforms them into abstract visual prompts, generates contemplative imagery, and produces a koan-style textual response that redirects attention without imposing interpretation. The design responds to the unresolved nature of climate anxiety, emotional relationships to place and future loss, the need to avoid medical or spiritual authority, and the challenge of respectfully adapting living heritage within AI-mediated interaction. Speech act theory and metacognitive frameworks constrain the system toward low-authority, non-prescriptive responses that encourage pause, observation, and reflective distance.

An exploratory pilot study with seven participants used post-session interviews and surveys. Thematic analysis suggests that the visual reflection phase created a temporary perceptual pause, while the koan-style responses differed from conventional advice-based AI tools. Participants reported that the system did not remove anxiety, but helped them step back from repetitive climate-related narratives and observe their emotional states with greater distance. The findings suggest that design can connect emotional resilience, climate, and heritage by translating inherited contemplative practices into ethical digital structures for living with uncertainty.

The paper concludes that acceptance should not be understood as passive resignation, but as a culturally and emotionally grounded capacity to acknowledge loss, uncertainty, and change while sustaining reflective agency. KoanCare demonstrates how living heritage can contribute to climate resilience not only through safeguarding sites, rituals, or traditions, but also through modes of reflection that help people endure unresolved crises. By connecting contemplative living heritage, ethical AI design, urban climate anxiety, and psychosocial resilience, this research offers a design-based contribution to humane, culturally situated approaches to climate-affected urban futures.

Keywords
living heritage; climate anxiety; human-computer interaction; Zen Koans; emotional resilience

Oral Presentation
Accept
Abstract ID #388

Living with Water: Climate Adaptation of the Yangzhou Section of the Grand Canal as a Water–City Coupled System

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Abstract

In ancient Chinese legend, Yu the Great confronted catastrophic floods not by blocking the waters, but by guiding them—embracing a philosophy that "the only way to escape water is to channel it." This principle has permeated the 2,500-year evolution of the Grand Canal and underpins the theoretical framework of this study.

Since the Spring and Autumn period, the canal initially functioned as an irrigation and drainage infrastructure. Over more than two millennia, the Yangzhou section has undergone a series of adaptive transformations in response to frequent climatic fluctuations—including variations in temperature, precipitation patterns, and extreme hydrological events. These interventions include the connection to Shaobo Lake, the construction of sluices and dams, and the excavation of the "Three Bends." Through this long-term process, a three-tiered coupled system has emerged: the canal body regulates hydrological flows; the interface zones (such as Dongguan Ferry) buffer fluctuations; and the intra-urban water networks (including gardens and streets) absorb and redistribute water. Climate variability not only drove the formation of this system, but, once established, the system in turn enhanced regional adaptive capacity.

This study advances a central argument: heritage should not be understood merely as a passive victim of climate change, but as an active component of climate solutions—"heritage as a climate solution." The system is analytically deconstructed into three levels—canal body, urban interface, and intra-urban heritage—and evaluated across three dimensions of climate adaptability: connectivity (hydrological linkages), regulatory redundancy (buffering capacity under extreme conditions), and recovery capacity (the ability to identify risks and restore functions).

Results indicate that the canal body retains relatively strong adaptive capacity, supported by traditional hydraulic systems, but its regulatory redundancy has declined due to sedimentation and abandonment of meanders. The urban interface exhibits high connectivity but lacks buffering capacity and resilience. Intra-urban heritage performs poorly across all three dimensions, rendering it the most vulnerable to climate impacts.

Three key trends emerge. First, climate risks are amplified along the transmission pathway, with adaptive capacity weakening toward the urban interior. Second, "hidden degradation" (loss of buffering capacity) proceeds faster than "visible degradation" (disruption of connectivity). Third, while modern technologies have improved response speed, they have not replaced the integrative functions of traditional water connectivity and buffering design.

In response, this study proposes three progressive strategies. First, restore meanders in place of rigid engineering to recover storage and regulation functions, enabling dynamic balance between flood retention and dry-season release. Second, reintegrate riverside green spaces and public squares into the urban drainage system as temporary retention zones during extreme rainfall. Third, re-establish subsurface canal connections between gardens and the Grand Canal, and introduce open channels to enhance water circulation and quality.

By conceptualizing the Grand Canal as a living system—both shaped by climate and capable of contributing to climate adaptation—this research provides an empirical and theoretical contribution to the discourse on "heritage as a climate solution." The proposed framework also offers transferable insights for heritage cities across monsoon-affected Southeast Asia facing similar water–city coupling challenges.

Keywords
Grand Canal; Climate Adaptation; Water–City Coupled System; Living Heritage

Oral Presentation
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Towards an ICOMOS Charter on Translocated Heritage: Rethinking Authenticity and Integrity in Evolving Cultural Landscapes.

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Abstract

Abstract

Current heritage frameworks remain grounded in assumptions of fixity, privileging authenticity and integrity as qualities tied to original location and material fabric. This creates a critical gap in addressing translocated heritage objects, particularly in contexts such as Indonesia where mobility, relocation, and reinterpretation have long shaped cultural heritage practices but remain insufficiently theorised within cultural landscape discourse. In response to this gap, this study asks how translocated heritage objects contribute to the formation of cultural landscapes and how authenticity and integrity should be reconceptualised under conditions of mobility. This paper aligns with Sub-theme Accept by examining how heritage evolves through translocation and reinterpretation, and by reframing authenticity and integrity as relational and process-based qualities within dynamic cultural landscapes.

This study employs a qualitative historical-interpretive approach, analysing archival records, visual documentation, institutional histories, and interviews from the 1920s at the former Technische Hoogeschool te Bandoeng (THB), now Institut Teknologi Bandung (ITB), Indonesia. It reconstructs the object biographies and knowledge networks that facilitated the translocation and reinterpretation of more than twenty Hindu–Buddhist statues originating from Central and East Java, Indonesia.
The findings show that the statues, originally situated within sacred and cosmological landscapes, were recontextualised as pedagogical resources within architectural education. Their relocation did not suspend meaning but reactivated it through new contexts of use and interpretation. In this process, translocated objects contribute directly to the formation of cultural landscapes by generating new relationships between artefacts, users, and spatial environments. Cultural landscapes therefore emerge not as fixed entities, but as dynamic cultural constructs shaped through ongoing interaction and reinterpretation.
The study demonstrates that translocation should not be understood as a loss of authenticity, but as a condition that enables the accumulation of layered values—ritual, historical, educational, scientific, and symbolic. Authenticity and integrity are reframed as relational and evolving qualities emerging through use, interpretation, and spatial context rather than fixed to origin or material fabric.
This paper contributes to the development of an ICOMOS Charter on Translocated Heritage within Cultural Landscapes by advancing three dimensions: empirically, it shows how translocated objects actively shape living cultural landscapes; conceptually, it redefines authenticity and integrity as process-based and context-dependent; and normatively, it proposes principles that recognise mobility, reinterpretation, and accessibility as integral to contemporary conservation practice. It argues for a shift beyond site-bound paradigms toward more adaptive and inclusive approaches that enable heritage to remain meaningful within changing cultural landscapes.

Keywords
Cultural Heritage Objects; translocated; cultural landscapes; authenticity and integrity; recontextualization

Oral Presentation
Accept
Abstract ID #428

Adaptive Evolution of Productive Living Cultural Landscapes: Livelihood Transformation and Heritage Resilience in Yanjing, Tibet, China

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Abstract

Under the combined pressures of modernization and market transition, many traditional well-salt landscapes in Southwest China have declined. In contrast, the ancient salt pans of Yanjing, Mangkang county, Tibet, retain their millennia-old solar salt-making techniques and intact production systems, while remaining deeply embedded in local community livelihoods. As a rare and representative productive living cultural landscape, Yanjing lies in the dry-hot valley of the Lancang River (Mekong River) at the border of Yunnan, Sichuan, and Tibet, and was once a pivotal hub on the Ancient Tea Horse Road. Its heritage system integrates brine wells, salt ponds, terraced salt pans, craft traditions, and community life, possessing outstanding productive, cultural, and landscape values. It was inscribed on China's Tentative List of World Cultural Heritage in 2012.

Existing scholarship has focused on technical, customary, and landscape dimensions, yet insufficiently addresses the restructuring of salt production, household livelihoods, and market networks under modernization. Taking Yanjing's productive living cultural landscape as its subject, this paper explores its adaptive transformation amid technological intervention, tourism growth, and market competition, and examines how living heritage sustains productivity, community bonds, and heritage resilience.

Methodologically, this study combines historical review, fieldwork, and semi-structured in-depth interviews in Jiada, Shangyanjing (Upper Yanjing), and other core villages. It analyzes evolving interactions between the salt industry and livelihood systems concerning salt-pan tenure, production rhythms, labor division, marketing channels, technology adoption, and tourism engagement.

Three key findings emerge. First, Yanjing's continuity stems not from static preservation but active adaptation: water pumps have reduced labor intensity and released household labor, while tourism has restructured consumer groups, pricing, and value capture. Second, resilience relies on accepting household differentiation rather than uniform tradition: households independently adopt salt-centered, salt-agriculture-labor mixed, or diversified flexible livelihoods. Third, multi-scalar social networks have been reconstructed: Yanjing has evolved from a Tea Horse Road trading node into a signature heritage tourism destination.

This study demonstrates that the resilience of productive living landscapes lies in adaptation, diversification, and inclusive reorganization. Moderate acceptance of technological change and respect for local livelihood choices sustain heritage authenticity and vitality. Conservation should prioritize not only physical fabric and techniques but also embedded livelihoods, markets, and social structures. These findings offer empirical insights for frontier heritage governance and provide Chinese experience for the adaptive transmission of traditional heritage under global modernization and compound risks.

Keywords
Living heritage; Livelihood transformation; Heritage resilience

Oral Presentation
Accept
Abstract ID #433

Digital Interventions for the Conservation of Intangible Heritage: A Case Study of Hiwadabuki and XR Pedagogy

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Abstract

Modern Japan has gained a reputation around the world for its balance of the traditional and the modern in all aspects of culture and society. However, certain traditional crafts and trades like traditional carpentry or “daiku” have seen constant declining numbers and threat to its existence as a practiced trade. The combination of an aging workforce, demographic shift of the younger generation, detrimental trends in the architectural sector, and the limited demand for the specific skill itself, has left a dent in the potential apprenticeship pool. This vulnerability is showcased with Hiwadabuki (cypress bark roofing)--a protected carpentry technique by the Japanese Ministry of Culture and UNESCO–which is under massive threat of extinction due to the low number of specially-trained carpenters who possess the skill required for bark harvesting, “take-kugi” or bamboo nail production, and the actual assembly itself.

With extended reality (XR) and haptic playbackback devices constantly developing, the digital or digitally-modified/assisted world is becoming more accessible, and this report looks at the hypothetical usage of said technology to help the conservation of Hiwadabuki and other traditional skills. Given the generational divide of the younger citizens moving to major cities in search for the more stable income of the “salaryman” career, using a digital platform like an interactive XR program will not only extend its reach out of the rural workshops, but the “gamification” of the craft may increase its reach to more people who are looking to “play an experience” to garner interest from a wider audience. Another goal is that by introducing potential apprentices to the workshop and tools in a safe simulated environment, that initial period of apprehension will be reduced leading to faster and cleaner entry into the field.

For successful integration, there are two major constraints that must be understood: socio-cultural resistance and physical safety. The need to explain to the masters who are of an older generation that these digital tools are not replacing their job as the master, but preserving their knowledge and “digitizing their legacy” is of utmost importance, because without their cooperation, this immediately becomes impossible. Furthermore, the usage of these devices creates ergonomic and safety hazards on the users due to them impeding on real world peripheral vision and natural movement as well as concerns for the devices themselves (sawdust in workshop). Thus, these digital implementations would act as “pre-workshop training” to train the potential apprentice in the basic motions required before entering the workshop with physical tools.

Traditional Japanese carpentry, even with its global aesthetic appreciation, is fighting a constant battle for its survival against a constantly progressing society and the statutory depreciation cycles of wooden housing. Its survival relies on a constant feed of practitioners, and by implementing digital recordings of traditional carpentry (and by extension, other traditional crafts), the goal is to bridge rural tradition and urban youth, and thus ensuring that protected crafts remain and evolve along with modern society rather than being confined to archives or lost to history.

Keywords
Extended Reality (XR); Digital Heritage; Japanese carpentry; Hiwadabuki; Intangible Cultural Heritage

Oral Presentation
Accept
Abstract ID #440

Building Traditions Born out of Earthquakes—The Post-1976 Reconfiguration of Jinggan-Derived Dwellings in Yanyuan, Southwest China

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Abstract

In the discourse of vernacular architecture and heritage conservation, local building traditions are often perceived as static historical legacies that accumulate slowly through long-term environmental adaptation. However, extreme natural disasters can violently disrupt this smooth continuum, catalyzing rapid mutations in tectonic techniques and spatial morphologies. Taking the 1976 Great Earthquake as a focal point, this study investigates the post-disaster emergence and reconstruction of Jinggan (log cabin) architecture in the multi-ethnic Yanyuan region of Southwest China.

Transcending the limitations of conventional static engineering assessments and macroscopic historical perspectives, this paper conceptualizes the post-disaster architectural transformation as a "new tradition" emerging under the dual disturbances of a seismic trigger and multicultural exchange. Based on field surveying, oral history verification, and tectonic logic analysis of 39 valid Jinggan architectural samples, the research deconstructs this hybrid system into three fundamental topological archetypes: the Jinggan structure(log structure), the roof frame, and the front porch frame. It further summarizes the diverse typological practices within the Yanyuan region. By comparing the tectonic logics of both Jinggan and traditional earthen-wall architecture in the surrounding multi-ethnic areas, the study traces the technological origins of these distinct structural approaches. Furthermore, contextualized within the historical background of regional ethnic migrations, the paper discusses the underlying causes that shaped the formation of Yanyuan's Jinggan architecture.

The findings reveal that this architectural emergence is synergistically driven by three mechanisms. First, extreme survival pressure urgently activated the regionally shared memory of Jinggan timber techniques, establishing them as a resilient, seismic-resistant load-bearing base. Second, cultural inertia compelled the local population to translate the ancestral socio-spatial schema from traditional rammed earth dwellings into the newly adopted timber system. Finally, functional demands propelled the borrowing and localized innovation of mature timber-frame technologies from neighboring ethnic groups.

The study demonstrates that Yanyuan’s Jinggan architecture is not a purely structural transplant, but rather a spatial reconstruction and technological bricolage. It was achieved by pragmatically mobilizing collective memory and technological networks under extreme pressure. Ultimately, this paper reveals that disasters are not only destroyers of tradition but also catalysts for the creation of new traditions, highlighting the disaster resilience of local communities in reorganizing vernacular knowledge.

Oral Presentation
Accept
Abstract ID #441

Interpreting Settlement Morphological Evolution through a Semi-Qualitative Reasoning Framework

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Abstract

Traditional settlements, as important forms of cultural heritage, have undergone long-term processes of environmental adaptation and socio-spatial evolution. Understanding these dynamics is essential for supporting resilience-oriented heritage governance. Recent advances in digital technologies have enabled large-scale morphological measurement, establishing systematic and data-driven approaches for analyzing settlement morphology. However, existing studies tend to focus on numerical classification of spatial patterns, with limited attention to the underlying cultural meanings and plural narratives. Such classification-oriented approaches often overlook the coexistence of transformation and continuity, limiting their ability to support plural interpretations of heritage evolution. This, in turn, constrains the potential of data-driven analysis for supporting heritage continuity and adaptive governance.To address this gap, this study proposes a semi-qualitative reasoning framework that translates statistical patterns into interpretable semantic structures, shifting morphological research from numerical comparison to knowledge-oriented interpretation. This study draws on 8,155 traditional Chinese villages, characterized by diverse, organically evolved morphologies shaped through bottom-up processes. A morphological representation system consisting of twelve indicators is constructed at both building-unit and settlement scales using computer vision and spatial analytical methods. Based on the overall statistical distributions of morphological indicators, this study adopts trend-oriented reasoning by identifying dominant tendencies through measures of central tendency and skewness. Morphological characteristics are thus conceptualized as three evolutionary modes: change, adjustment, and continuity, which provide a structural framework for semantic interpretation. By linking statistical patterns with spatial semantic attributes and their potential driving factors, the framework supports differentiated interpretation of evolutionary subtypes. In this process, numerical patterns act as mediators of semantic reasoning rather than mere evaluation tools, thereby revealing the underlying formation processes. The study further identifies three primary evolutionary mechanisms: (1) externally driven restructuring; (2) incremental spatial adjustment resulting from multi-factor interactions; and (3) structurally continuous evolution driven by internal spatial logic. These mechanisms reveal that settlement morphology simultaneously embodies transformation and continuity, with differentiated adaptive characteristics across spatial dimensions.By bridging large-scale quantitative analysis with semantic interpretation, the proposed semi-qualitative reasoning framework supports plural readings of heritage evolution. The framework recognizes spatial transformation as an integral component of ongoing processes of change and continuity, and reveals long-term adaptive mechanisms of traditional settlements at the macro scale. Compared to classification-based approaches, this study emphasizes continuous variation and adopts a trend-oriented reasoning approach to develop an interpretative logic aligned with spatial cognition. It helps reduce information loss associated with digital interventions while positioning digital technologies as tools for supporting, rather than replacing, plural interpretations of complex evolutionary processes embedded in heritage. Ultimately, this study provides a transferable methodological pathway for generating interpretable knowledge from data-driven morphological analysis. The framework contributes to a more nuanced understanding of heritage as a dynamic and evolving process in which transformation and continuity are viewed as complementary dimensions rather than opposing conditions. In doing so, it supports broader acceptance of heritage transformation and more adaptive governance under environmental and socio-cultural change.

Keywords
Settlement morphology; Semi-qualitative reasoning; Morphological evolution; Cultural heritage conservation; Data-driven methods

Oral Presentation
Accept
Abstract ID #450

Patrimoine vivant et outils numériques. Le H-BIM de l'Observatoire du Pic du Midi comme laboratoire de mémoire, continuité e innovation.

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Abstract

L'Observatoire du Pic du Midi de Bigorre constitue un cas exemplaire de patrimoine vivant, dans lequel évolution scientifique, transformation architecturale et ancrage territorial et humain sont indissociables et continus. Il témoigne d'un processus d'adaptation permanent aux conditions environnementales extrêmes, aux besoins de la recherche en astronomie, météorologie et sciences de l'atmosphère, ainsi qu'aux dynamiques de fréquentation. Sa valeur patrimoniale repose ainsi sur sa capacité d'adaptation, où la transformation constitue une condition de continuité. Depuis sa création à la fin du XIXe siècle, le site a connu de nombreuses transformations de ses infrastructures techniques, ainsi que de son rôle territorial et social. Le paysage de montagne lui-même a été progressivement modifié sous l'effet des exigences scientifiques, des modes d'occupation en milieu extrême, des expériences sensibles du lieu et des relations avec les communautés locales. Ces dimensions, à la fois matérielles et immatérielles, posent un défi majeur : comment les documenter, les interpréter et les intégrer dans les processus de conservation et de gestion ? Dans ce contexte, cette communication propose d'aborder la notion d'« acceptation » comme un processus rendu opératoire par les outils numériques, en particulier à travers l'usage du H-BIM (Heritage Building Information Modeling). Celui-ci est envisagé comme un système intégré de production et d'organisation des connaissances, permettant de structurer des données historiques, architecturales et scientifiques dans un environnement numérique évolutif, où les dynamiques de transformation deviennent visibles, compréhensibles et partageables.Appliqué au cas de l'observatoire du Pic du Midi, inscrit sur la liste indicative de l'État français pour une candidature au patrimoine mondial de l'UNESCO au titre du patrimoine vivant et des paysages culturels, entendus comme « œuvre conjuguée de l'homme et de la nature », le H-BIM permet de documenter la complexité stratifiée du site et de soutenir la démonstration de sa Valeur Universelle Exceptionnelle (VUE). À partir de travaux en cours mobilisant archives, relevés in situ et modélisation H-BIM, dans le cadre d'une thèse doctorale, cette recherche explore le rôle des technologies numériques dans l'intégration des usages, des pratiques scientifiques et des temporalités du site. En ouvrant à une représentation du patrimoine, intégrant mémoire, usages et dynamiques d'innovation, ces outils contribuent à une définition de la VUE fondée sur la reconnaissance de processus évolutifs. Ils soutiennent également la prise de décision en contexte d'incertitude, en facilitant la coordination entre acteurs et l'anticipation des interventions.Le Pic du Midi apparaît ainsi comme un laboratoire où les technologies numériques ne se limitent pas à documenter le patrimoine, mais participent à sa construction même. Dans ce contexte, accepter la transformation ne relève pas d'une posture passive, mais d'un processus actif de reconnaissance et d'intégration du changement, rendu opératoire par des outils capables d'articuler matérialité et immatérialité, passé et futur, connaissance et action.En cohérence avec le thème du symposium et les orientations du Triennial Scientific Plan 2024–2027 de l'ICOMOS, cette contribution propose de considérer le H-BIM comme une interface entre patrimoine et production de sens. Le cas du Pic du Midi illustre ainsi une approche dans laquelle l'acceptation du changement constitue non une résignation, mais le fondement de sa valeur et de sa pérennité.

Keywords
H-BIM; Living Heritage; UNESCO; Scientific Heritage

Oral Presentation
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What Recovery Recognizes: Mapping Living Heritage after the 2023 Earthquakes in Antakya, Turkey

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Abstract

Tracing Living Heritage After Rupture: The Four-Quadrant Framework in Post-Earthquake Antakya
Keywords: Living heritage; post-disaster heritage recovery; Four-Quadrant Framework; cultural continuity; Antakya
The recovery of living heritage begins at the moment of rupture, not with the first act of restoration. When architecture is damaged, inaccessible, or absent, the relations through which heritage is lived do not vanish at the same moment. Practices such as community use and ritual, together with memory, attachment, and spiritual connection, continue to change while damage is assessed and recovery decisions are made. The Four-Quadrant Framework makes this period of transformation analytically visible by documenting and mapping acts, traces, and forms of care along two intersecting continua: tangibility, from material to immaterial, and authority, from official to unofficial. Rather than sorting heritage into fixed categories, it treats the trace as the unit of observation and the relation as the unit of meaning, following how living continuities persist, shift, weaken, or lose spatial or procedural support over time.
Applied to Antakya after the February 2023 earthquakes, the framework compares the post-disaster trajectories of two long-standing religious sites that have anchored worship, collective life, and public presence in the historic core: the Habib-i Neccar Mosque and the St. Paul Greek Orthodox Church. Drawing on fieldwork conducted in 2023 and 2024, institutional documentation, and community-generated materials through early 2026, the analysis follows how continuity, care, and recognition unfolded within two distinct custodial ecologies. At both sites, Material/Official acts emerged early, but the trajectories differed in how far institutional recognition translated into sustained operational custody on the ground. At the mosque, continuous on-site custody gradually brought material intervention, renewed access, and collective worship together at the site. At the church, architectural inaccessibility persisted, while official assessment, technical preparation, religious practice, community care, and translocal support continued across different actors, places, and moments. Read together across all four quadrants and over time, these trajectories show that recovery does not follow a single path but unfolds through relations among material intervention, institutional recognition, lived practice, and community care. This relational reading reframes recovery as a process of recognition: not only restoring a site, but identifying which living continuities persisted or shifted through rupture, and where they weakened or lost spatial or procedural support. By bringing material and immaterial, official and unofficial traces into the same analytical frame, the Four-Quadrant Framework offers recovery research, assessment, and policy a way to account for living continuities that are easily overlooked because they are dispersed, informal, or difficult to measure. It makes visible what was already present, what persisted without formal recognition, and what may otherwise be lost without ever being named.

Keywords
Living heritage; post-disaster heritage recovery; Four-Quadrant Framework; heritage governance; Antakya

Oral Presentation
Accept
Abstract ID #509

Rethinking Living Historical Cities: Spatial Legibility and Suburban Transformation from the Abandonment in Pekan Papan, Lahat and Siputeh, Perak.

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Abstract

Living historical cities are increasingly conceptualised as dynamic environments shaped by the interaction between built heritage, socio-cultural practices, and ongoing urban transformation. However, smaller historical settlements are often ignored and marginalised within dominant conservation frameworks, resulting in processes of neglect and abandonment. This paper investigates three contrasting case studies in Perak—Pekan Lahat, Pekan Papan, and Pekan Siputeh which the aim is to examine how differing historical trajectories influence spatial legibility and settlement in term of sustainability.

Adopting the concept of legibility as introduced by Kevin Lynch, this study employs qualitative methods including field observation, visual documentation, and morphological mapping. The analysis focuses on five key elements which is paths, edges, districts, nodes, and landmarks or marker as methods to evaluate the physical quality through clarity, continuity, and functionality of each settlement's spatial structure. The findings reveal that settlements with higher legibility, such as Pekan Siputeh, demonstrate stronger continuity through active use and socio-spatial coherence. In contrast, Pekan Papan exhibits fragmented spatial elements and declining perceptual identity, contributing to its state of abandonment, while Lahat reflects partial legibility due to suburban transformation and the gradual loss of its mining-based character.

The paper argues for a paradigm shift from static conservation towards adaptive and people-centred approaches that prioritise spatial legibility and lived experience. It calls for targeted interventions to enhance urban readability, reinforce local identity, and re-integrate abandoned historical landscapes into contemporary socio-economic systems.

Keywords
Living historical cities, Urban legibility, Suburban Transformation ,Abandonment, Heritage Conservation.

Oral Presentation
Accept
Abstract ID #513

Historical Phasing and Virtual Reconstruction of a Multi-Phase Architectural Site: The No. 1 Palace Site at Liao Shangjing

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Abstract

The No. 1 Palace Site in the palace-city of Liao Shangjing, located in present-day Chifeng, Inner Mongolia Autonomous Region, China, was first constructed during the Liao Dynasty (916–1125CE), founded by the Khitan nomads, and was later reused and modified under the Jin Dynasty (1115–1234CE), founded by the Jurchen people. The site is of great significance for examining the evolution of capital-city institutions, urban layout, and palace construction traditions during the Liao and Jin periods. It also provides a crucial case for understanding the interaction between palace-building traditions of northern non-Han regimes and the architectural systems of the Central Plains within the broader framework of the plural yet integrated development of Chinese civilization.

For the surviving remains are mainly limited to rammed-earth platforms, column bases, floor surfaces, and related archaeological traces, and for the site has been affected by multiple phases of superimposition, missing architectural components, and fragmented evidence, previous studies have not fully clarified the palace's spatial organization, construction sequence, or visual reconstruction logic. In particular, treating the remains as a single original state risks obscuring the continuities, transformations, and varying degrees of evidential reliability across different historical phases.

Based on excavation records, survey drawings, images of remains, and unearthed materials, this study first clarifies the chronological sequence of No. 1 Palace from its initial construction in the Liao period, through later use and repair, to its reconstruction in the Jin period. It then examines the continuity and transformation of the palace form in different phases from the perspectives of plan layout, column-grid structure, platform and forecourt forms, and spatial organization.

For aspects that cannot be directly confirmed through the archaeological remains, this study draws on extant examples of comparable Liao-Jin timber structures, construction techniques, architectural components, and historical texts. On this basis, it conducts inferential analyses of the palace's architectural form, construction module, roof type, and spatial arrangement. The evidence for reconstruction is divided into three categories: directly verifiable, comparatively inferable, and currently indeterminate. This classification establishes a layered evidential foundation for the virtual reconstruction of the palace in both the Liao and Jin phases.

Through the coordinated use of analytical diagrams, technical drawings, and three-dimensional models, this study presents the architectural form, spatial relationships, and process of transformation across different historical stages. The resulting virtual reconstruction differs from approaches aimed at physical rebuilding or producing a single definitive image. Without intervening in the material fabric of the site, it preserves information on multiple historical phases, reveals different levels of evidence, and leaves room for future revision and supplementation.

This evidence-based digital interpretation, grounded in historical phasing, evidential classification, and the representation of uncertainty, helps reveal the convergence and transformation of Khitan, Jurchen, and Han architectural traditions. It accommodates the multiple historical narratives and cultural diversity shaped by the transition from Liao to Jin rule, while preserving multiple possibilities of reconstruction. It may also offer a methodological reference for the research, conservation, and presentation of similarly complex architectural sites with multiple overlapping phases.

Keywords
Virtual Reconstruction; Liao Shangjing; Historical Phasing; Evidence Grading; Uncertainty

Oral Presentation
Accept
Abstract ID #518

Post-Fire Restoration, Memory, and Technical Resilience of Henan University Auditorium

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Abstract

In May 2024, a major fire devastated the Auditorium of Henan University – a National Key Cultural Relic Protection Unit and an iconic building with nearly a century of history. Beyond the severe structural damage, the fire also caused deep collective trauma within the university community. This paper takes the post-fire restoration project as a living heritage recovery case and argues that acceptance – understood both as a conservation ethic and a technical approach – provides a critical framework for responding to the complex realities of heritage after catastrophic rupture.

The project puts acceptance into practice in three interconnected ways.

First, it accepts material uncertainty. With original shop drawings missing and the main timber roof trusses completely destroyed, the restoration team had to reconstruct the lost structure using fragmentary evidence. This was done by cross-referencing 3D scans of surviving components, photogrammetric analysis of historical photographs, and structural back-analysis. Digital reverse engineering, supported by Building Information Modelling (BIM) for virtual simulation and clash detection, turned the condition of “loss” into a rigorous, iterative design process.

Second, the project accepts the disaster itself as a new layer in the building’s history. Instead of erasing all fire traces, the conservation strategy deliberately keeps selected fire-damaged wall surfaces as “traumatic remnants” for interpretation. This decision makes the disaster an integral chapter of the building’s biography, moving beyond purely physical restitution and transforming the restored site into a dynamic narrative space that holds memory, warning, and education together.

Third, the project accepts temporal sedimentation and the plurality of values. The restoration does not aim for a single, idealised “original” state. Rather, it recognises and negotiates the multiple historical values accumulated over nearly a century of use – notably the collective memory formed after the major renovation in 2004, which serves as a tangible reference. Through a phased implementation programme and a multi-stakeholder participatory mechanism, the project ensures, both technically and institutionally, that different layers of time and different community voices are heard and balanced.

This case shows that, in facing catastrophic rupture, acceptance is not passive resignation. It is an active, critical stance of engagement. It requires restoration practice to embrace uncertainty as a technical reality, to incorporate traumatic memory as part of the narrative, and to respect temporal layering in value judgement – thus genuinely enhancing the dual resilience of living heritage, materially and spiritually.

Keywords
post-fire restoration; living heritage; acceptance; digital technology; collective memory

Oral Presentation
Accept
Abstract ID #538

From Garrison to Living Heritage: Accepting the Transformation of Military Space at Yong'an Suocheng, China

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Abstract

Yong'an Suocheng, established in 1394 as a coastal garrison town of the Ming dynasty in Hepu, Guangxi, once served to patrol maritime routes, guard pearl-producing waters, and support the defense system of the Beibu Gulf. Its military function declined after the withdrawal and administrative reorganization of the garrison during the Qing dynasty. Rather than being abandoned as an obsolete military site, Yong'an Suocheng saw its spatial framework—including the former cross-axis streets, the central drum tower, the barrack plots, the ponds, the ritual nodes, and the historic routes—gradually accepted and reused by local communities as a setting for residence, lineage organization, temple worship, and everyday social life. Through the transformation of the drum tower into Dashi Pavilion, the conversion of former barrack spaces into ancestral halls, the persistence of temple networks, and the annual deity processions that reconnect the lineage halls, the community shrines, the former gates, the central pavilion, and the public spaces, Yong'an Suocheng has been continuously reinterpreted as a living, sacred, and communal landscape. This paper argues that the heritage value of Yong'an Suocheng lies not only in the surviving material traces of Ming-dynasty coastal defense but also in the community's long-term acceptance of transformation. Through this acceptance, a post-military heritage site has gained new social life, collective identity, resilience, and negotiated forms of local governance, offering an inclusive perspective for understanding demilitarized military heritage as living heritage.

Keywords
Yong'an Suocheng; military heritage; demilitarization; living heritage; community resilience; sacred landscape; spatial reuse; acceptance

Oral Presentation
Accept
Abstract ID #550

Curating Living Heritage Online: How Digital Platforms Configure Plural Voices in Shophouse Conservation across George Town, Singapore, and Hoi An

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Abstract

Living heritage in three former maritime trading ports — George Town in Penang, Singapore's Chinatown, and Hoi An — is now substantially mediated through public-facing digital platforms. State conservation portals, civic resource pages, project archives, tourism sites, and private investment-information interfaces classify shophouses, publish repair guidance, archive grant records, narrate community histories, route visitors, and translate conservation status into market knowledge. These platforms do not only communicate heritage. They make heritage publicly usable in ways that determine which local practices appear as national inheritance, which voices acquire autonomous public position, and how plural narratives are organised in the digital field. Yet platform configurations differ across the three sites, even when the heritage object — the shophouse as a vernacular type rooted in maritime trade, colonial regulation, and regional creolisation — is broadly comparable.

This paper compares the digital platform constellations of the three sites and argues that they perform substantively different acts of curating living heritage. Drawing on a corpus of 4,017 semantic sentences extracted from nine public-facing platforms, the analysis combines BERTopic semantic clustering with close platform reading to reconstruct what each constellation makes possible as a public digital relation. Three configurations emerge. George Town's platforms keep state classification, civic advocacy, clan memory, traditional trades, and World Heritage management mutually visible, producing a distributed stewardship infrastructure in which plural voices retain autonomous documentary positions. Singapore's platforms separate technical regulation, multicultural narration, precinct activation, and investment intelligence across distinct interfaces while making them digitally recombinable, producing an asset-legibility infrastructure in which community memory is incorporated into national heritage through certified formats. Hoi An's platforms draw classification, vernacular practice, and international recognition into an outward-facing ancient-town image, producing a destination-articulation infrastructure in which community institutions enter the digital record through official heritage pages and visitor circuits.

These findings speak directly to the conference's concern with acceptance of plural narratives in living heritage. Whether marginalised voices are accepted into public accounts of heritage depends not only on whether their content is published, but on the structural form of the platform layer through which heritage is made publicly usable. A community whose practices are mentioned does not occupy the same position as a community that co-produces a guide, maintains an archive, or controls an autonomous platform. The paper offers a methodological pathway combining computational semantic analysis with close platform reading, applicable to evaluating how digital infrastructures distribute visibility, certification, and participatory capacity across living heritage sites in the Asia-Pacific region. For heritage policy and practice, it identifies the platform layer as a working site at which acceptance is not only declared but operationally distributed.

Keywords
Living heritage; digital platforms; plural narratives; comparative study; Southeast Asia

Oral Presentation
Accept
Abstract ID #563

Remembering absence: Spatial memory, resilience, and the chinese hakka legacy in Tangra's chinatown

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Abstract

This paper explores how cultural heritage evolves through processes of loss, transformation, and partial continuity, notably in contexts of displacement and urban change. Focusing on Tangra's Chinatown in Kolkata, it examines the gradual decline of the Hakka Chinese community and the resulting spatial and cultural transformations embedded in the urban landscape. Rather than framing this condition solely as loss, the paper positions absence as an active and meaningful dimension of living heritage. The argument is grounded in specific sites: the shrine on South Tangra Road, the abandoned graveyard, the newspaper house and remnants of tanneries now converted into workshops or vacant lots. The study argues that the community's fading presence has left layered spatial residues, abandoned structures, altered land-use patterns, and fragmented cultural markers that continue to shape identity and memory. These remnants operate as "living archives," carrying traces of intangible practices and collective histories even in the absence of a stable population. Accepting these evolutions allows for a more nuanced understanding of heritage as dynamic, plural, and continuously reinterpreted. At the same time, the paper acknowledges the scale of cultural loss and questions how contemporary architectural and urban practices frequently accelerate the erasure of such fragile landscapes. Methodologically, this research draws upon photographic documentation from systematic walks through Tangra, mapping visible architectural changes and the spatial distribution of cultural markers. Spatial analysis draws on field observations, annotated site maps, and comparative studies of historical and contemporary land-use data. The interpretations are informed by theoretical frameworks, including Pierre Nora's concept of lieux de mémoire and approaches to living heritage articulated by Laurajane Smith, thereby situating the analysis within debates on intangible cultural memory and urban transformation. It argues that acceptance is not passive observation but an ethical engagement with change that recognises both disappearance and continuity. The research shows how these residual conditions can inform progressively inclusive approaches to heritage and urban planning. It reinforces the need to listen to multiple voices and narratives, including those no longer visibly present but still embedded in space. By situating Tangra within wider discussions of post-crisis recovery, migration, and cultural adaptation, the paper argues for heritage systems that embrace transformation while upholding dignity, memory, and resilience. It concludes by proposing strategies that integrate intangible continuities with changing urban conditions, making certain that even fading cultural landscapes survive as part of the city's future.

Keywords
Living heritage, urban transformation, cultural displacement, spatial residues, absence as heritage

Oral Presentation
Accept
Abstract ID #565

When Connections Are Lost: Post-Disaster Transformation of Living Heritage - The Case of Yazmacılar Inn, Tokat

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Abstract

After disasters, the disruption of the relationships among place, original function, community, and production can fundamentally transform living heritage. This paper examines this process through the case of Tokat yazmacılığı and Yazmacılar Inn, focusing on the loss of authenticity and integrity that followed disaster, spatial relocation, and the weakening of traditional production networks.
Tokat yazmacılığı (Tokat printmaking) is a centuries-old textile-printing tradition encompassing not only the finished product but also the knowledge, skills, tools, motifs, production stages, apprenticeship practices, and commercial relationships that sustain it.Positioned at the intersection of the north-south and east-west corridors of the Silk Roads, Tokat functioned not merely as a transit point but as a major production and redistribution centre where raw materials, artisanal knowledge, motifs, and printed textiles circulated between Anatolia, the Black Sea, Crimea, southern Russia, and the Caucasus. Within this Silk Road-connected commercial landscape, Yazmacılar Inn operated as a nodal space linking production, apprenticeship, storage, sale, and long-distance circulation within the urban fabric of the traditional bazaar.
The “authenticity” value of Tokat Yazmacılığı lies in the preservation and transmission of its traditional production processes, motif language, and layers of cultural meaning, along with its continued use in cultural practices, while its “integrity” value depends on the ability of its physical, functional,and cultural components to be sustained together.This includes the continuity of the network linking Yazmacılar Inn with related spaces in the bazaar, production tools, processes, and the artisan community.
Tokat has a deep-rooted textile history dating back to the Bronze Age. Yazmacılar Inn, together with the bazaar’s urban fabric that sustained this craft culture at the center of global trade until the 18th century, underwent a spatial and functional rupture due to successive disasters,particularly from the early 20th century onward.The earthquakes of 1939 and 1942 and later fires negatively affected both the physical structure and production processes, leading to the decision to relocate the production spaces due to difficulties in managing fire risks associated with traditional methods. In the early 21st century, production was moved to the city’s industrial zone.With the severing of the link between the original site and its location, this 600-year-old practice gradually lost its character as a “tradition” and its integrity as tangible and intangible heritage.This process led to the reification of values defined by traditional production;rather than preserving production and its living interactions, it was reduced to a physical commodity, and attempts were made to sustain it as such.As a result, craft discipline and master–apprentice continuity weakened as they became detached from their spatial context.
This study examines, through the case of Yazmacılar Inn, the transformation of this craft from “living heritage” to a “touristic object” following relocation from a post-disaster reconstruction perspective that highlights the disruption of the traditional fabric and associated practices.It critically examines how displacement from its spatial context reduces traditional production to a nostalgic souvenir shaped by mass production, and argues for safeguarding the tangible and intangible values of both the craft and its setting as living heritage.

Keywords
Living heritage, Disaster risk, Heritage transformation, Heritage vulnerability, Craftsmanship

Oral Presentation
Accept
Abstract ID #568

Beyond the Register: Keeping Heritage Documentation Alive to Support Informed Decision-Making

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Abstract

Heritage listing is often treated as an endpoint, the moment a place is recognised, protected, and secured. Yet in practice, listing marks the beginning of a management challenge that is rarely acknowledged: how do we ensure that the documentation underpinning heritage decisions remains current, relevant, and genuinely useful over time?

This paper argues that outdated or static heritage documentation is one of the most underrecognised risks to the management of listed places. Drawing on experience updating older conservation management plans, heritage studies and policy settings, particularly in Victoria, Australia, it examines how documentation frameworks can stagnate, lose alignment with evolving values, and ultimately fail the practitioners and decision-makers who rely on them. However updating of these documents can be costly and time consuming for mangers and owners and often falls down the priority list when determining how to expend finite resources.

The paper presents a methodology for revitalising existing heritage documents without losing accumulated knowledge or presenting an unreasonable cost or resource burden for managers: reassessing significance against contemporary and community values, restructuring policy to address present-day pressures (including climate adaptation, adaptive reuse, and development intensification), and embedding clear decision-support frameworks that guide consistent, defensible outcomes. Rather than replacing heritage knowledge, this approach treats review as an act of stewardship in itself.

While grounded in the Victorian regulatory context, particuarly in case studies of Williamstown, Maryborough and the Cape Otway Lightstation, the challenges of documentation drift, shifting community expectations, and the gap between policy intent and on-ground practice are globally shared. In an era where heritage places face unprecedented adaptive pressures, good documentation is not bureaucratic overhead, it is the infrastructure of good decision-making.

Keywords
Heritage documentation, heritage management, governance

Oral Presentation
Accept
Abstract ID #580

The Role of Living Heritage in Times of Crisis: Media Representations of Cultural Landscapes after the February 2023 Türkiye Earthquakes

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Abstract

This study examines the role of living heritage in times of crisis by analysing how cultural landscapes were represented in the aftermath of the February 2023 Türkiye earthquakes. Focusing on the period between 6 February and 30 June 2023, the research adopts an integrated methodological framework combining digital media review, public social media content analysis, and qualitative close reading.

News data are compiled through the GDELT (Global Database of Events, Language, and Tone) platform, which aggregates international media coverage, while YouTube is employed as a publicly accessible archive to examine social media discourse. The data collection process is structured around intersecting keyword clusters related to earthquake, cultural landscape, rural settlement, water, shelter, and solidarity. The collected material is analysed through keyword-assisted categorisation, discourse analysis, and close reading.

The study investigates whether cultural landscapes were framed merely as passive backdrops to disaster, or as active systems enabling shelter, water provision, temporary accommodation, kinship-based support, collective practices, and processes of recovery. Particular attention is given to how everyday spatial practices and locally embedded knowledge systems become visible through media narratives in post-crisis contexts.

Positioned within the ACCEPT sub-theme, the paper engages directly with questions of memory, continuity, and transformation. It explores how crisis conditions reshape the meanings attributed to cultural landscapes, and how media representations contribute to recognising—or obscuring—their role in resilience and recovery. The study argues that cultural landscapes function not only as affected environments but as active agents in post-disaster processes, supporting community-based adaptation and the rearticulation of living heritage under conditions of disruption.

Keywords
Cultural landscapes, living heritage, post-disaster recovery, resilience

Oral Presentation
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Abstract ID #587

A living heritage approach to a contested document: learning from the Venice Charter's translations

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Abstract

The Venice Charter is, by any measure, a paradox. Sixty years after its adoption, it remains one of the most cited, debated and contested documents in heritage conservation – simultaneously a founding reference and a prime target of criticism. For the Association of Critical Heritage Studies and others working in its wake, it stands as the canonical expression of the Authorised Heritage Discourse: expert-driven, Eurocentric, and ill-equipped to accommodate the diversity of the world's heritage cultures. And yet, whether embraced or challenged, the Charter refuses to go away. Accepting this paradox – rather than resolving it – is precisely where this project begins.
This presentation reports on the results of a pilot project first introduced at the ICOMOS General Assembly in 2024. It takes this paradox seriously – not in order to rehabilitate the Charter, but to make it work differently. Where the Charter has been criticised for imposing a culturally uniform framework, the project reorients it towards an ambition closer to that of the 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions: not the assertion of a single authoritative doctrine, but the fostering of a dialogue between cultures on the principles, values and vocabulary of conservation. The Charter, in this light, becomes not a prescription but a prompt.
The pilot has focused on four versions: three of the Charter's four official languages – French, English and Spanish – plus Italian, given its close ties to the tradition from which the Charter emerged. Russian, the fourth official language, could not be currently included for political reasons. The analysis brings together specialists with first-hand knowledge of the conservation cultures of the countries involved, combining archival research, network mapping and AI-assisted tools to cross-link and compare information across linguistic and cultural contexts. It pursues two objectives: the first historical – tracing the globalisation and fault lines of heritage discourse over six decades through the Charter's international trajectory; the second operational – using the discrepancies, mistranslations, terminological gaps and divergent interpretations revealed by this comparison as the starting point for an intercultural dialogue on the founding principles of conservation. What gets lost in translation? What concepts resist equivalence? What is missing from the Charter's vocabulary when read outside a Western European framework?
In this sense, the project treats the Venice Charter itself as a living heritage object – not a closed authority to be obeyed or discarded, but a shared, contested, continuously reinterpreted artifact that communities of practice have been appropriating and transforming for sixty years. Applying a living heritage approach to a doctrinal text means accepting its contradictions and cultural limitations as productive rather than paralysing — and shifting attention from the document as it was written to the document as it has been lived: translated, misread, adapted, resisted and reinvented across cultures. Whether one regards the Charter as a foundation or a constraint, it remains, for now, the closest thing the conservation world has to a common language. This project asks what it would mean to listen to all the ways that language has been spoken.

Keywords
Cultural diversity, translation, universalism

Oral Presentation
Accept
Abstract ID #615

From Resistance to Adaptation: Incremental Conservation of Cultural Heritage under Climate Change

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Abstract

Climate change is reshaping the conditions under which cultural heritage is conserved, managed, and experienced. Heritage sites, historic buildings, traditional settlements, and cultural landscapes are increasingly affected by both acute hazards and chronic environmental pressures, including flooding, heat stress, humidity fluctuation, salt erosion, and material deterioration. Conventional conservation approaches have often prioritized resistance, repair, and restoration to a previous state. Yet, as climate risks become more uncertain, cumulative, and long-term, one-time interventions and hard protective measures are increasingly insufficient. This paper examines the need to shift from resistance-based conservation toward incremental adaptation. It focuses on a central question: how can heritage conservation determine which changes are acceptable, which interventions are necessary, and which values must be sustained under changing climatic conditions? To address this question, the paper proposes an incremental conservation framework consisting of risk identification, value prioritization, acceptable change assessment, phased intervention, and long-term feedback adjustment. The study argues that conservation under climate change should not aim solely to maintain physical form, but should also sustain cultural meaning, social function, and memory of place. Incremental conservation enables heritage managers to respond to uncertainty through continuous monitoring, low-impact interventions, reversible measures, community negotiation, and periodic reassessment. Rather than weakening conservation principles, this approach provides a structured way to manage change within ethical and practical boundaries. The paper advocates for integrating adaptive management into heritage policy, disaster risk governance, and everyday maintenance systems, so that cultural heritage can move from reactive repair toward proactive adaptation and long-term resilience.

Keywords
Climate Change; Cultural Heritage; Incremental Conservation; Adaptive Management; Acceptable Change

Oral Presentation
Accept
Abstract ID #619

Living Heritage as Critical Infrastructure: Women-Led Resilience in Times of Crisis

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Abstract

In recent years, living heritage has increasingly been recognised within international heritage discourse as dynamic, evolving, and closely linked to contemporary societal challenges. However, its role as an active driver of resilience – particularly through gendered knowledge systems – remains insufficiently theorised. This paper argues that living heritage should not only be safeguarded as a cultural asset, but also understood as a critical, often informal infrastructure that enables communities to anticipate, withstand, respond to, and recover from crises. In many contexts, women play a central role in sustaining and transmitting living heritage, contributing significantly to the preservation of both tangible and intangible heritage across generations.

Drawing on historical and contemporary case studies, the paper examines how women-led networks function as key vectors of resilience. In situations of conflict, disaster, and societal disruption, communities frequently rely on traditional knowledge systems – many of which are maintained and transmitted by women. These include practices related to food security, water management, caregiving structures, and social cohesion. Typically low-tech, locally embedded, and intergenerationally transmitted, such traditional practices operate largely outside formal institutional frameworks, yet prove indispensable for the continuity and recovery of communities under stress.

A central case study is the Dutch and Flemish feminist movement Dolle Mina, initiated in 1970 and spontaneously reactivated as an influential feminist force in 2025. This revitalisation was driven by growing concerns that women's rights are increasingly under pressure worldwide, including in the Netherlands. Both historically and in its recent resurgence, the movement demonstrates how decentralised, self-organised networks – structured in autonomous local groups – can rapidly mobilise in response to societal challenges. This capacity for reactivation illustrates living heritage as a performative and adaptive system that re-emerges in times of crisis, with relevance beyond gender-specific issues. The speaker draws on personal experience as co-initiator of the movement in 1970 and a driving force behind its revitalisation in 2025.

A complementary perspective is provided by the project Bigi Kaaiman – Songs & Tales from Slavery Times, developed in collaboration with the Afro-Surinamese community. The speaker, as cultural anthropologist, conducted research and produced a documentary demonstrating how oral traditions – transmitted through storytelling songs by women – have safeguarded cultural memory across generations. These practices illustrate how intangible heritage embodies not only identity and memory, but also resilience strategies rooted in lived experience.

Positioned within the framework of ICOMOS Resolution 21GA 2023/20 on Gender Diversity, and aligned with UNESCO, UN CEDAW, and the ICOMOS Triennial Scientific Plan 2024–2027 on disaster and conflict resilience, this paper proposes a conceptual shift. Gender in heritage should be recognised as an intrinsic operational dimension of heritage systems. Gendered knowledge systems constitute functional capacities that underpin community resilience, particularly where formal infrastructures are absent or weakened.

To accept living heritage entails recognising its informal, evolving, and sometimes contested manifestations, and its capacity to act as a protective and regenerative force within society. It requires recognising women not only as custodians of heritage, but as essential agents in the activation and transmission of resilience.

Keywords
Living Heritage; Resilience; Gendered Knowledge Systems; Women-led Networks; Intangible Cultural Heritage

Oral Presentation
Accept
Abstract ID #631

Living Heritage as Continuity Through Use: Structural Reading of Helleren in Jøssingfjord Between History and Present

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Abstract

Helleren in Jøssingfjord represents a distinctive form of cultural heritage in which landscape, architecture, and human activity are inseparably intertwined. The built structures beneath the rock overhang do not function as isolated architectural objects but as part of a broader spatial system shaped by environmental constraints, everyday practices, and long-term adaptation. This paper examines Helleren as an example of "living heritage," where continuity is maintained not through static preservation, but through ongoing use and transformation.

Heritage narratives are often shaped by what survives as monumental, technologically advanced, or historically documented. As a result, the everyday experiences of ordinary people—particularly those living in marginal or environmentally demanding conditions—remain underrepresented. Helleren offers a rare opportunity to study heritage as a record of daily adaptation, where architectural form reflects survival strategies rather than symbolic ambition. In this context, the value of the site lies not in its scale or technological complexity, but in its capacity to reveal patterns of life embedded in a challenging natural environment.

The paper is based on a combined interpretative and material approach. In addition to contextual and historical analysis, it incorporates a structural reading of the buildings, including detailed examination of timber elements, construction sequences, and material transformations. By documenting and analysing individual structural components—such as logs, joints, and repairs—it becomes possible to reconstruct phases of development and patterns of use that are not evident in the current form alone. The built fabric is thus understood as a layered record of lived experience rather than a fixed architectural entity.

This perspective challenges the conventional conservation paradigm that seeks to define and preserve a single "authentic" state. Instead, the study argues for an approach grounded in acceptance of change as an inherent characteristic of heritage. The transformations observed in Helleren are not deviations from an original condition but integral elements of its historical continuity.

Furthermore, the paper situates Helleren within the broader discourse of resilience and adaptation in cultural heritage. The site demonstrates how architecture can persist in extreme environmental conditions through incremental modification, resourcefulness, and sustained use. Such an understanding aligns with current discussions within ICOMOS on disaster resilience, climate response, and the evolving role of heritage in contemporary society.

By integrating structural analysis with a conceptual framework of "living heritage," this paper contributes to a more nuanced understanding of how ordinary architecture, shaped by necessity and use, can inform future conservation strategies. It suggests that sustainability lies not in resisting change, but in recognising and guiding it as part of an ongoing relationship between people, place, and built form.

Keywords
living heritage, cultural landscape, structural analysis, continuity, adaptive use

Oral Presentation
Accept
Abstract ID #656

Retrieving Heritage Management Strategies from Global Climate Adaptation Policy Documents

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Abstract

UNESCO World Heritage properties worldwide are under increasing climate risks, challenging the protection of their Outstanding Universal Value that is crucial for future generations. Despite the global institutional efforts of establishing the list of *World Heritage in Danger* and adopting the 2023 *Policy Document on Climate Action for World Heritage*, it is not yet customary for international, national, and regional climate adaptation policies and action plans to bring heritage management to the forefront. While the state parties and heritage managers are striving to develop plans for balancing the needs of climate adaptation and heritage management, strategies might have been brought up in a totally different urban and/or rural context outside the heritage sector. The language barriers in both senses of literal written languages and domain-specific jargons make it especially hard for heritage managers to gain inspiration from general climate policies. By applying cutting-edge Natural Language Processing (NLP) models aided by Artificial Intelligence, it would be possible to retrieve heritage management strategies from international climate adaptation policy documents not originally aiming at the heritage sector.

This paper aims to develop a computational tool to retrieve management strategies from international climate adaptation policy documents that are potentially informative to protect World Heritage under climate risks. As preparation, a comprehensive taxonomy of heritage management concepts, including different heritage typologies, values and attributes, management actions, as well as management processes, is collected and organised structurally with their definitions from international doctrines and academic publications. The taxonomy is first compared with an IPCC AR6 glossary of 915 climate change terms based on their semantic similarity computed with pre-trained NLP models. Thereafter, the heritage management concepts are used as queries to retrieve relevant text blocks from a collection of international climate policy, including Nationally Determined Contributions, National Communications, and the Global Climate Fund. A subset of the retrieved text blocks is evaluated by human experts and Large Language Models (LLMs) as judges concerning their relevance to different aspects of World Heritage management. A benchmark is therefore created for future similar information retrieval tasks and to facilitate heritage management policy-making processes under climate change.

The tool proposed in this study bridges the knowledge gaps between the domains of climate action and heritage management caused by barriers in language and expertise. The methodology is shown to capture nuances in climate policies and action plans that are relevant to heritage management, even when “heritage” is not explicitly mentioned. With the aid of pretrained NLP models and LLMs, it goes beyond conventional case-specific interpretations and lexical-based policy assessments, offering broader generalizability and scalability. The framework can potentially be used to compare climate-adaptive heritage management strategies developed worldwide and facilitate the drafting of site-specific climate action plans.

Keywords
World Heritage Management; Climate Change Adaptation; Policy Analysis; Large Language Models; Information Retrieval

Oral Presentation
Accept
Abstract ID #675

From Regroupment to Living Heritage: Reframing Kampung Baru Desa Jemapoh within Malaya's Emergency Settlement System

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Abstract

The history of Malaya's Emergency settlements is often narrated through the resettlement of Chinese squatters into New Villages under the Briggs Plan. While this remains a central part of the national story, it does not fully explain the wider system of regroupment, security control, welfare provision and village formation that reshaped rural Malaya during and after the Emergency. This paper examines Kampung Baru Desa Jemapoh in Kuala Pilah, Negeri Sembilan, as an underrepresented Malay-majority case that helps widen the understanding of the Emergency settlement landscape.

Using a multi-source qualitative approach, the study brings together archival references relating to Kuala Pilah District Office administration and Kuala Jemapoh, village-held documents, present-day village plans, oral-history material and spatial observation. Rather than treating the different names associated with the place — Kuala Jemapoh, Jemapoh Kurungan, pendempatan, GSA and Kampung Baru Desa Jemapoh — as contradictions, the paper reads them as traces of different historical stages within one layered settlement history.

The paper argues that Desa Jemapoh should be understood as part of the wider Emergency settlement system, though not necessarily as administratively identical to the better-known Chinese-majority New Villages. Village memory of fences, guarded gates, ration control and restricted movement is supported by local documentation, oral testimony and the continuing spatial importance of the entrance gateway, communal field, balai raya, library and village layout. These elements show that the history of control has not disappeared; it remains embedded in the everyday landscape and community memory of the village.

By connecting archival evidence, oral history and present-day spatial continuity, the paper reframes Desa Jemapoh from a former controlled settlement into a living heritage landscape. Its significance lies in three areas: historically, as a documented Malay-majority case within the Emergency settlement system; spatially, as a village whose layout still carries traces of earlier organisation; and socially, as a community where memories of regroupment remain part of local identity. The case contributes to a more inclusive reading of Malaya's Emergency heritage by moving beyond a single ethnic frame and recognising how difficult histories can continue as living, place-based heritage.

Keywords
Emergency settlement; Kampung Baru; Desa Jemapoh; living heritage; community memory

Oral Presentation
Accept
Abstract ID #695

Adaptive Continuity of Scenic Landscape through River Improvement under Climate Change : The Case of Arashiyama, Kyoto

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Abstract

This study investigates the sustained evolution of scenic landscapes in Arashiyama, Kyoto, through technical interventions in river improvement projects, viewed through the lens of adaptive continuity. In recent years, demand for flood control driven by climate change has increased and is often perceived as being at odds with established landscape values. This study shows that integrating necessary changes has not diminished scenic quality. Instead, adaptive responses have contributed to the emergence of new landscape conditions.
Based on a longitudinal analysis of primary sources, including administrative records, design drawings, and documentation of planning and coordination processes, this study employs an analytical framework comprising four components: (1) contextual change, (2) landscape value, (3) technical adjustment, and (4) landscape formation. Landscape value is defined here as the scenic qualities rooted in both spatial configuration and lived experience, such as the visual continuity of the water surface against the mountainous backdrop, the compositional structure centred on Togetsu Bridge, and the spatial identity and accessibility of Nakanoshima. These values are dynamic, being continually reinterpreted through interactions between environmental conditions, technical measures, and daily use.
The analysis focuses on the three phases of river improvement. The first phase, marked by the 1934 reconstruction of the Togetsu Bridge, introduced a concrete structure to address infrastructure needs. Through careful technical adjustments—including concealed girders, cypress railings, and controlled pavement colours—the project successfully preserved the visual continuity of the traditional landscape. Simultaneously, embankments along Nakanoshima and the riverside road were minimised, ensuring proximity to the water surface. The second phase involved the reconstruction of the Ichinoiseki Weir as part of the postwar Rakusai agricultural irrigation project (1948–1965). This intervention prioritised visual openness and continuity of water flow. The weir was positioned nearly parallel to the Togetsu Bridge, serving as a horizontal element in the foreground and reinforcing the visual structure of the landscape against the mountainous backdrop. The third and most recent phase addresses the challenges posed by climate change, introducing hydraulic movable barriers (mobile levees) and weirs for enhanced flood control. Concurrently, essential scenic values—such as visual continuity, waterfront accessibility, and the spatial identity of Nakanoshima—have been re-evaluated and integrated into the development of new landscape conditions.
The findings demonstrate that the scenic landscape of Arashiyama has not been statically preserved; however, rather, it has been sustained and enriched through iterative cycles of adaptation. This ongoing process demonstrates how landscape values are maintained, and how their meanings are continually reinterpreted in response to evolving environmental and social conditions. This study conceptualises this phenomenon as the adaptive continuity of scenic landscapes, proposing that acceptance should be regarded not as a compromise, but as a generative mechanism through which living heritage is perpetually sustained and transformed.

Keywords
Climate adaptation / Place of Scenic Beauty / Scenic District / River infrastructure

Oral Presentation
Accept
Abstract ID #790

Historical Layering, Value Cognition, and Living Conservation Strategies for Water Cultural Heritage in the Huai River Basin

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Abstract

As heritage conservation shifts from individual monuments to regional and holistic cultural landscapes, and from static preservation to dynamic management, water cultural heritage has become a frontier topic due to its deep interaction with environmental and human adaptation. However, insufficient attention has been paid to basin-scale heritage complexes formed by the long-term dynamic interplay between people and water under flood stress, along with their spatial-temporal layering patterns. China's Huai River Basin provides a rare and complete case: the emergence, disappearance, and regeneration of its cultural heritage are highly coupled with millennial-scale hydrographic shifts, notably the Yellow River's capture of the Huai, endowing it with unique cognitive value among great river civilizations.

Grounded in living heritage evolution and integrating cultural locality with value systematicity, this paper traces the regional water-control sequence and heritage formation history, distilling the elements and value system of water-related heritage. The study employs ancient map translation, spatial layering and sectioning, and the Historic Urban Landscape (HUL) approach to identify tangible and intangible heritage, locate their value carriers, and conduct holistic assessment within the Huai River Basin, revealing the hydrographic connections among heritage components and their spatial-temporal patterns.

Historical analysis identifies two junctures: the Yellow River's capture of the Huai River in 1128 and its northward shift in 1855. Before 1128, the Huai River flowed independently into sea, nurturing an early flourishing period of pond-irrigation systems. The subsequent 700-year flooding and siltation destroyed surface settlements but sealed Neolithic to Han sites beneath thick Yellow River flood deposits, creating buried heritage. After the northward shift, the abandoned Yellow River channel remained, and contemporary Huai regulation added modern engineering remains. By integrating historical maps, local gazetteers, archaeological reports, and POI data, the study builds a multi-source database and classifies Huai water-related heritage into four tangible and three intangible groups. A basin-scale historical-cultural system is established, founded on value carriers and linked via natural ecological patches, cultural routes, and value nodes.

Accordingly, this paper proposes a "water-adaptive resilience" oriented regional conservation strategy. In value interpretation, channel migration and sedimentation are regarded as organic components of cultural layering, reconstructing the value cognition framework through hydrographic change. On the technical pathway, ancient map translation and spatial layering visualization restore the spatiotemporal relationships and build a dynamic monitoring and preventive conservation system. In spatial planning, a water-control heritage corridor along the Huai River links key nodes. For revitalization and transmission, community empowerment and contemporary translation of flood memory promote the safeguarding of intangible heritage. Institutional guarantees establish a cross-provincial collaborative mechanism for basin-scale heritage conservation, promoting holistic integration of Huai River cultural heritage into China's conservation system.

This study not only provides a regional conservation plan based on historical layering cognition for flood-prone basins in China, but also, in addressing the international heritage conservation challenge of the "human-water-heritage" coupling relationship, explores a planning pathway from flood control toward water adaptation, offering a key sample and theoretical reference from Chinese great river civilization for the human-land relationship heritage conservation of comparable basins worldwide.

Keywords
water cultural heritage; water-adaptive resilience; historical layering; Huai River Basin; living conservation

Oral Presentation
Accept
Abstract ID #813

Fostering Sustainable Enhancement of Heritage Spaces : Towards an Integrated Governance Model for Corsica

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Abstract
This abstract synthesizes doctoral research focused on the sustainable enhancement of heritage spaces in Corsica. The approach aligns with the "Enhance" theme by proposing an original model that moves beyond the traditional opposition between strict protection and tourism exploitation.

Corsica, often described as a "mountain in the sea," possesses a unique geographical context marked by a high rate of endemism and exceptional biodiversity (29% forest cover, 126 strictly endemic taxa). However, the island faces major territorial imbalances: growing anthropogenic pressure on the coastline and desertification of the interior, where less than 10% of the population occupies the mountainous heartland. In this context, tourism has emerged as the leading private sector (24% of GDP), but its seasonal and coastal nature raises questions about the long-term sustainability of the development model.

The study is based on the innovative concept of "heritage space" as defined by ICOMOS, which integrates all natural and cultural elements contributing to territorial attractiveness. The research evaluates the socio-economic, media, and fiscal impacts of the UNESCO site "Gulf of Porto: Calanche of Piana, Gulf of Girolata, Scandola Reserve," demonstrating that high-level protection generates international recognition and tangible benefits for local communities.

The central proposal advocates for a regional-scale sustainable enhancement policy, structured around three axes:

1. Strategic Planning: Integrating the management of heritage spaces into urban planning documents (such as the PADDUC) to prevent over-development.
2. Heritage Networking: Linking tangible heritage with intangible resources (agro-food production, history, Corsican polyphonic singing) to enrich the cultural experience and reduce seasonality.
3. Institutional Innovation: The creation of a "Corsican Heritage Enhancement Agency," designed to coordinate public and private stakeholders to ensure a balance between preservation and exploitation.

This presentation will feature technical decision-support tools for local officials and examples of feasible projects, such as the Landscape Photographic Observatory or Landscape Charters. The objective is to demonstrate that a reasoned enhancement of "living heritage" strengthens territorial resilience against climatic and social challenges while respecting the integrity of the legacy passed down to us.

Keywords
Sustainable enhancement; Heritage spaces; Corsica; Territorial planning; UNESCO.

Oral Presentation
Accept
Abstract ID #822

Living Together with Five-Footways: Navigating Dual Crises of Liveability and Fire-Safety in George Town's Urban Heritage

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Abstract

This paper examines the sociocultural challenges surrounding the spatial adaptation of George Town's five-footways. Amid the city's dual crises of urban liveability and fire-safety concerns, it delves into the circumstances behind spatial conflicts and latent risks in five-footways, in search of a path towards a shared understanding and caring for these shared urban heritage spaces. As a UNESCO World Heritage Site, George Town's multicultural built heritage is characterised by blocks and rows of Straits Shophouses – a variation of the Southeast-Asian, mixed use urban building typology in the Malaccan Straits. Its urban fabric is woven with five-footways, which are portico-like, contiguous public-private spaces lining the shophouse streetscapes, originally mandated by the British to facilitate pedestrian movements and livelihoods as sheltered pathways. However, many historical five-footways have undergone substantial fragmentation over the decades, due to informal spatial modifications, encroachments by tenants, as well as limited regulatory oversight and enforcement from authorities. Although past research has detailed the obstructive nature of these impediments from the pedestrians' and urban planners' angles, this paper notes the absence of existing shophouse residents' perspectives; many studies fail to grasp the nuanced intentions and motivations behind five-footway modifications. Therefore, this paper proposes a deeper, multifaceted investigation on the matter. Through detailed anthropological study on local shophouse communities, supplemented by street-level, on-site surveys, this paper aims to develop a more holistic insight into the evolving space-use of George Town's five-footways, accounting for shophouse residents and the challenges in their livelihoods. Following George Town's growing tourism industry, pre-existing local communities, i.e. the city's intangible cultural heritage, are pitted against a crisis of liveability caused chiefly by the over-commodification of cultural tourism; generational residents of old shophouses are seeing their neighbourhoods gentrified, with local families and their businesses replaced by touristic guesthouses and cafes. This has led to the depopulation of the historical centre, resulting in a loss of the communal, lived-in sociocultural aspects representing George Town's history and character. While preliminary findings suggest that many enclosed, informal modifications of five-footways are symptomatic of the locals' need to insulate from encroaching tourism activities, they also reveal another often-overlooked risk: pedestrian hindrance aside, cluttered and obstructed five-footways are also fire hazards that impede escape routes and contribute to fires as flammable material. Compounded by the lack of back lanes in older shophouses and weak fire-safety measures, evidenced by George Town's past and recent fire outbreaks, this paper argues for an urgent need to also critically address five-footway accessibility from a fire-safety perspective. Ultimately, developing ethical, postcolonial frameworks for acceptance requires balancing the dignity and resilience of shophouse residents against the realities of the city's growing tourism economy and disaster risk preventions. Thus, to safeguard the city's liveability, safety and heritage, this paper urges for mutual respect and understanding between all local, tourism and governing stakeholders in George Town, starting from collaborative approaches to the shared responsibilities of caring for five-footways – an indelible part of the country's urban heritage and multicultural history.

Keywords
Living Heritage, Spatial Adaptation, Urban Liveability, Walkability, Fire-Safety

Oral Presentation
Accept
Abstract ID #824

IoT technologies applied to a living heritage: Omori-cho historic town, Shimane Prefecture (Japan)

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Abstract

Omori-cho in Oda City, Shimane Prefecture, is one of the components of the “Iwami Ginzan Silver Mine and its Cultural Landscape” World Heritage site, inscribed onto the list in 2007. Nestled in a valley at an elevation of 150m above sea level and surrounded by 500m-high peaks, this historic town owes its development to the silver mining excavations that commenced in the latter half of the 16th century. The industry sustained the area for around 400 years until its definitive closure in 1923. Although the population is said to have peaked to 200,000 during the height of the mining industry, the settlement saw a sharp decline following the closure of the mine.

Today, however, it remains a “living heritage” site, home to approximately 400 residents engaged in the preservation and sustainable development of their town. The site comprises two primary zones - the residential and the mining areas – surrounded by a natural environment, which together form a cultural landscape reflecting the pre-mechanized industry era as well as the contemporary life of the community. This landscape and townscape are built upon a sustainable use of local resources and a deep symbiosis with the surrounding natural environment.

The residential area retains its traditional townscape, predominantly composed of buildings dating from the 18th to the 20th century. These include temples and shrines, alongside shops, private and museum-dwellings, and essential services such as a school, post office and community centre. While some structures have maintained their original functions over the years, many others have been renovated or repurposed using modern design to meet the evolving needs of the inhabitants. Furthermore, transportation has long remained a challenge in this historic town, where the narrow, ascending main street precludes the use of buses or private cars. To establish a safe, non-invasive public transport system, new IoT technologies have been integrated with eco-friendly electric vehicles (EVs). This initiative ensures a sustainable business model with zero carbon dioxide emissions, used by residents and visitors alike.

The mining areas encompass various archaeological remains. While some are subterranean elements directly related to mining activities such as passages and tunnels, others are vestiges of dwellings and of early-modern defensive fortifications built to protect the mines. Given the scarcity of extant surface remains, implementing AR and VR technologies for digital reconstruction offers a viable solution for visualizing the historical landscape.

These changes are been introduced gradually to maintain a high-quality living environment while effectively preserving the cultural landscape, thereby contributing to the inhabitants’ everyday lives.

Keywords
historic mining town, IoT technology, slow green mobility, cultural landscape, sustainable development, modern design

Oral Presentation
Accept
Abstract ID #844

Reimagine the Past in the Present

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Abstract

Historic neighbourhoods are places where elements of historical settings and buildings are found under the sheen of new development, creating a palimpsest of old and new layers. This often results in a debate between conservation and retention vs erasure and new build, a co-existence not always an easy fit. In conservation practice, it requires consideration of different arguments - balancing the conflict between purposeful eradication and removal of original physical and non-physical elements at one end of the spectrum and a determination to retain, at all costs, at the other.

The starting point is recognising the spirit of place, its cultural significance and values for past and present generations. It is also a determination of what is crucial for the preservation of these values of a place for future generations.

Documentation is an inestimable key to determining and navigating decisions about what to retain, recover, or replace, because its continued presence erodes or subverts the resource's values and significance.

This paper considers the role of archival research and how it is used to inform conservation best practice through an exposition of understanding its many historical layers. It will focus on how documentary, visual, and spatial records, which demonstrate changes over time, become the basis for recovery of the cultural significance of a building or settlement, and how these are used to guide restoration decisions to ensure authenticity and integrity of the heritage resource. It will examine how these historic photographs, architectural drawings, maps, newspapers, postcards, and other related sources can provide critical evidence to identify original design features, understand later alterations, and support informed decisions on repair, reconstruction, and reinstatement during the conservation and restoration process.

Through a series of case studies from Malaysia, the paper illustrates how archival materials have been used to reconstruct lost elements, recover earlier finishes and details, and trace the physical evolution of significant sites and buildings. Projects include the recent highly lauded restoration of the iconic Sultan Abdul Samad Building, located in Kuala Lumpur’s historic civic core. It will also cover the restoration of award-winning projects, such as Stadium Merdeka in Kuala Lumpur and the Masjid DiRaja Sultan Suleiman in Klang, as well as more modern architecture, such as the Galeria Sri Perdana in Kuala Lumpur.

Additionally, it will consider how archival and historical resources contribute to the wider cultural mapping and heritage management planning in the archaeological landscape of the Lenggong Valley, and Melaka historic city UNESCO World Heritage Sites, and Kuala Kangsar, Perak’s royal capital. Together, these examples demonstrate the practical value of combining multiple sources to build a more reliable understanding of the cultural significance of settlements.

The paper also reflects on the relationship between archival evidence and contemporary conservation methods, including the use of new technologies such as 3-D printing and high-definition scanning to reproduce historic materials and finishes. It positions archival research not as supporting background, but as a central part of the conservation process and a key basis for historically informed intervention.

Keywords
research methods, information sources

Oral Presentation
Accept
Abstract ID #845

High-Fidelity Digital Reconstruction of Built Heritage with Neural Rendering : A Visual Phenomenological Study at Rumah Penghulu Abu Seman

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Abstract

Traditional timber vernacular heritage sites in tropical environments face severe threats from environmental weathering and material decay, risking the permanent loss of physical evidence and informational amnesia. While conventional image-based photogrammetry and Terrestrial Laser Scanning (TLS) serve as conservation industry standards for metric spatial precision, these methodologies fundamentally struggle to reconstruct non Lambertian surfaces, dark wood textures, occlusions, and view dependent specular finishes. More critically, the 3D polygonal meshes produced by these methodologies reduce the phenomenological complexities of cultural heritage into geometrical representations. To bridge the gap between geometrical and phenomenological representation, this research explores an accessible digital reconstruction framework transitioning from geometry based explicit representation to deep learning based implicit radiance representation. Utilizing *Rumah Penghulu Abu Seman* as a case study representing a common typology of built heritage in Malaysia, the methodology employs a qualitative experimental design to deploy an unstructured Unmanned Aerial Vehicle (UAV) capture, yielding RAW images under field constrained environmental conditions. Following photometric preprocessing on the acquired photographic dataset, the scene is trained via 3D Gaussian Splatting (3DGS) using freeware (Jawset PostShot) running 600,000 iterations with a spherical harmonics degree of 3 on consumer grade hardware. A novel dual evaluation matrix systematically couples objective computer vision metrics with a structured visual phenomenology protocol across critical architectural zones. Quantitatively, Novel View Synthesis (NVS) benchmarking achieves robust global visual coherence, high in Peak Signal to Noise Ratio (PSNR) and reaching high in Structural Similarity Index (SSIM). Crucially, the model achieves a low Learned Perceptual Image Patch Similarity (LPIPS). Serving as an empirical proxy for haptic visuality, this low LPIPS score verifies the capacity of the model to produce high fidelity digital reconstructions for built heritage features and, by extension, their spirit of place. By replacing prohibitive hardware expenses and proprietary platforms with consumer grade hardware, freeware, and open-source software, this research delivers a cost effective and scalable pipeline that democratizes digital heritage preservation. This research establishes an empirical foundation for the integration of digital radiance based reconstructions under the National Heritage Act 2005 and *Jabatan Warisan Negara* guidelines, and it modernizes documentation deliverables with digital radiance repositories.

Keywords
Built Heritage, Digital Reconstruction, Neural Rendering, Digital Twin

Oral Presentation
Accept
Abstract ID #854

Accepting Heritage Plurality in Borderlands: Negotiating Heritage–Border Entanglements in the Turkish–Georgian Borderscape

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Abstract

Borderlands are dynamic and conflictual environments shaped by shifting social, cultural, economic, and political conditions. Cultural heritage in border regions is constituted through plurality, tension, and continuous transformation. Border regimes impose conditions such as displacement, surveillance, selective recognition, and neglect affecting cultural heritage sites and practices. This paper argues for the necessity of recognizing and accepting the coexistence of multiple, often contested, heritage realities in border regions rather than seeking their resolution into unified narratives.
The study focuses on the Turkish–Georgian borderscape, a historically layered and geopolitically dynamic region shaped by imperial frontiers, Cold War divisions, post-Soviet transformations, and contemporary cross-border mobilities. Characterized by fluctuating regimes of openness and closure, the borderscape has continuously reconfigured patterns of movement, settlement, memory, and heritage-making. As a contact zone marked by overlapping cultural, religious, linguistic, and political histories, the region provides a critical setting for examining how heritage–border entanglements unfold across spatial, temporal, socio-cultural, political, and semiotic dimensions. Employing a multi-sited and multi-scalar qualitative methodology, the study investigates how borders recast heritage sites, practices, and relationships through ongoing processes of bordering and negotiation.
Three case studies from the borderscape will present the necessity of accepting diverse and coexisting heritage realities. The Tao-Klarjeti medieval monastery network embody competing religious, national, and historical claims across Turkish and Georgian territories, requiring the acceptance of layered meanings rather than the prioritization of a singular authoritative narrative. The divided settlement of Sarp/Sarpi demonstrates how everyday life, memory, and mobility practices sustain a form of living heritage that transforms despite the political division imposed upon it. The Machakheli Gorge reveals how conservation designations, institutional scientific authority, and local ecological knowledge operate in tension. This shows the need to accept traditional knowledge systems together with formal conservation frameworks.

Conceptually, the study frames heritage–border entanglements as a field of onto-epistemological modulation. Five modal configurations operationalize this framework (i.e., heritage at the border, heritage of the border, heritage-making as bordering, border as heritage, and heritage marginalized to the border). Each employs intensities that need to be assessed by conservation approaches that prioritize acceptance as a critical principle. The study reveals that heritage in border regions cannot be understood as a fixed or singular entity, but as a relational and continuously negotiated process. In this context, acceptance emerges as a critical conservation principle that enables the coexistence of multiple heritage realities without reducing them to unified, stabilized, or state-centered narratives.

Keywords
Borderlands, Turkish-Georgian borderscape, ontological politics, heritage-making

Oral Presentation
Accept
Abstract ID #859

Documenting the Klirieng as Endangered Living Heritage: Field Observations from Punan Ba, Sarawak

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Abstract
Klirieng, traditional wooden burial poles of the Punan communities in Sarawak, represent a rapidly disappearing form of indigenous mortuary heritage. Although no longer produced, surviving *klirieng* remains exist within forested cultural landscapes as material expressions of social identity, cosmology, and craftsmanship. This paper frames the *klirieng* as an endangered knowledge system and a form of residual living heritage, where cultural meanings persist through memory, oral histories, and community relationships to place despite the cessation of the practice. This study presents findings from preliminary fieldwork conducted at Punan Ba, focusing on the identification, documentation, and condition assessment of *klirieng* sites. Methods included site visits, visual recording, and observational assessment of preservation status. The field observations reveal varying degrees of deterioration affecting the *klirieng* monuments due to environmental exposure, natural decay processes, and in some instances, fire disaster. The findings highlight the vulnerability of the *klirieng* as both physical remains and carriers of intangible cultural knowledge. Further, this paper underscores the need for more inclusive approaches to heritage identification that recognise declining or no-longer-practiced traditions as part of ongoing cultural continuity. As a preliminary study, it establishes baseline data and identifies critical gaps in documentation, pointing toward the importance of future, more comprehensive and community-engaged efforts to safeguard *klirieng* heritage within contemporary conservation practice.

Keywords
Klirieng, Endangered Heritage, Living Heritage, Punan, Sarawak

Oral Presentation
Accept
Abstract ID #863

Living in Harmony with Water: The Adaptive Transformation and Living Heritage Practice of the Yongjiang Flood Control Embankment

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Abstract

Nanning is located in the subtropical monsoon zone of southern China. Affected by typhoons, heavy rainfall and low-lying terrain, it has experienced frequent floods throughout history. The Yong River, as the mother river of Nanning, has suffered multiple disastrous floods over the past thousand years, profoundly influencing the urban spatial form and residents' lives. After the severe flood in 1968, Nanning initiated a large-scale flood control embankment construction project, gradually forming a riverbank flood control system and long-term undertaking the function of urban safety defense.

However, for a long period of time, the space along the Yong River was dominated by flood control functions, with problems such as water pollution, fragmented waterfront spaces and insufficient public activities. The relationship between humans and water also presented a detached state. Since 2012, Nanning has implemented the comprehensive improvement and development project of the Yong River, systematically renovating about 85 kilometers of the riverbank, promoting the transformation of the flood control project into a waterfront space with ecological restoration, public recreation, cultural leisure and daily life functions. Now, a continuous public landscape system consisting of 148 kilometers of greenways, waterfront platforms, sports fields and cultural leisure spaces has been formed along the Biong River.
This article takes the flood control embankment of the Yong River as the research object, exploring the process and mechanism of its transformation from a single defensive infrastructure to an "living heritage" space. The research is based on urban historical materials, planning texts and spatial observations, sorting out the three-stage evolution path of construction along the Yong River from flood control governance, water environment restoration to landscape activation; and combining social platform content analysis and on-site observation, analyzing the relationship between people's activities, waterbird habitats and the use of waterfront spaces after the landscape renewal, and exploring the coexistence practice of humans and other species in the waterfront environment.
The study holds that the flood control embankment of the Yong River is not only an engineering facility for coping with flood risks, but also a social ecological landscape that continuously evolves in the long-term disaster memory, urban governance and daily life interaction. Its transformation process shows the possible path for large-scale water infrastructure to evolve from "defensive engineering" to "living heritage", and also provides a new perspective for the construction of the resilience of waterfront spaces and the re-understanding of the heritage value in the context of rapid urbanization.

Keywords
Flood infrastructure, Adaptive Transformation, Resilience

Poster Presentation
Accept
Abstract ID #33

Digital Empowerment for Typhoon Resilience: Optimising Disaster Prevention Strategies for Heritage Settlements in Tropical Areas

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Abstract

The UNESCO cycle of Periodic Reporting states that climate change and severe weather are among the major threats to cultural heritage. Furthermore, the CMA6 Global Goal on Adaptation decision indicates that heritage sites should adapt to climate change. Therefore, heritage protection needs to address the increasingly frequent and severe natural disasters resulting from climate change. Tropical areas are generally less economically developed than temperate zones and suffer from climate-driven disadvantages, such as super typhoons and public health risks. Traditional settlements in these underdeveloped tropical regions not only suffer from inadequate infrastructure and fragile materials, but also face severe financial constraints in post-disaster restoration. This results in reduced resilience to high-intensity natural disasters and a decline in heritage value. Concurrently, the digitisation of cultural heritage has been widely adopted for archival recording, disaster prevention, emergency management, and virtual display. Thus, this study addresses the question of how to enhance disaster risk reduction strategies for traditional settlements in tropical areas facing typhoon threats.

This study aims to apply digital technology to optimise typhoon mitigation strategies for traditional tropical settlements and to shift the disaster prevention paradigm from "passive response" to "active intervention," ultimately minimising the loss of heritage value and economic damage caused by typhoons. This study adopts quantitative and qualitative research methods to conduct a vulnerability analysis of these settlements through digital technology. Specifically, this study takes Luoyi Village in Hainan Province, a nationally recognised traditional village, as a case study. Based on archives and the real-world geographical environment, this study establishes a digital heritage model of the traditional settlement to analyse the values and attributes of each heritage element of the settlement in terms of temporal and spatial dimensions. Building upon this model, regional climate and environmental characteristics are integrated with historical typhoon data to analyse the vulnerability of the settlement's heritage to typhoon disasters. Through a comparative analysis of pre- and post-disaster conditions and an evaluation of existing mitigation measures, this study identifies the strengths and limitations of current disaster response approaches and analyses their overall effectiveness. Finally, this study combines local restoration techniques and materials to optimise the existing typhoon response strategy within the digital model. This study transcends traditional empirical disaster prevention methods and static, passive disaster risk management. By constructing a digital heritage model, it facilitates the preventive protection of tropical traditional settlements, ultimately aiming to achieve sustainable heritage protection for economically underdeveloped, disaster-prone traditional settlements in other tropical regions.

Keywords
Traditional Settlements, Tropical Areas, Hainan Province, Preventive Protection, Disasters.

Poster Presentation
Accept
Abstract ID #122

Living Heritage in Transforming Socioecological Realities: Accepting Change and Reimagining Heritage Practice in Majuli

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Abstract

In the river island of Majuli in Assam, India, the Mising community has long navigated the opportunities and challenges of a dynamic fluvial landscape through its Traditional Ecological Knowledge (TEK), a vital form of living heritage. Today, however, this knowledge system is increasingly undermined by the entangled forces of coloniality, modernity, capitalism, and climate change. Structural constraints within formal education, the proliferation of modern amenities, and profound ecological transformations driven by river engineering and climate change are only some of the factors that are disrupting the intergenerational transmission of TEK. Simultaneously, technocratic approaches to flood mitigation have reshaped the landscape, generating ecological challenges of unprecedented scale, which are further exacerbated by the region's seismic volatility and climate vulnerabilities. These pressures have produced a scalar and ecological mismatch, limiting the capacity of TEK to respond to the ecological challenges in isolation while also exposing the shortcomings of adopting a purely technocratic approach to environmental governance. Within this context, this study conceptualises acceptance not as passive resignation, but as an active process of reconfiguring living heritage while maintaining cultural identity and dignity. It is further characterised as an ethical and critical stance that can open pathways for reimagining heritage practice and policy by recognising both the limits and continued relevance of TEK. Drawing on ethnographic fieldwork in Majuli, it argues that acceptance is enacted through the community's negotiated decisions about what cultural practices to sustain, transform, and relinquish in response to ecological change and broader structural constraints. For heritage practitioners, engaging with this concept of acceptance entails recognising both the community's agency and the constraints within which heritage choices are made, and facilitating spaces for collective reflection on heritage futures. More broadly, the study argues that recognising the scalar and ecological mismatch facing TEK invites heritage and environmental policies to move towards frameworks that honour relationality and foster meaningful dialogue between different knowledge systems.

Keywords
Traditional Ecological Knowledge, climate change, riverine landscape, Mising community, Majuli

Poster Presentation
Accept
Abstract ID #594

Living Heritage of Gaza – A Heritage Resisting extinction

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Abstract

The current and unprecedented Israeli war on Gaza, since October 2023, has resulted in severe and widespread damage to Gaza's cultural heritage, threatening the loss of millennia-old history and eroding the cultural identity of its people. The war has disrupted traditional cultural practices, including religious ceremonies, traditional events, and community rituals. The displacement of communities and the destruction of gathering places has also threatened the transmission of oral traditions, including stories, songs, and languages. This presentation will bring to the forth local efforts in Gaza to safeguarding local intangible cultural heritage (ICH), focusing on how communities actively sustain living traditions under conditions of extreme violence.

As an inseparable cultural entity of Palestine and the Levant, Gaza possesses a profound, 5,000-year-old cultural heritage, as a main historical port and crossing road. Its rich and vibrant cultural traditions relate to its diverse local communities and geographies. The flow of refugee communities fleeing the Nakba to Gaza contributed significantly to this diversity. Along its western coast, living traditions are deeply intertwined with the Mediterranean in its culinary traditions and fishing culture, while local cultures to the south are an extension of the Bedouin culture of the Negev desert region. Its population includes distinct groups of city dwellers, rural farmers, Bedouins, and a large refugee population, each preserving its own customs.

Intangible cultural heritage in Palestine includes diverse practices of social rituals with a heritage tied to food, performance, memory, and collective identity. As documented in the UNESCO framework and reflected in listings such as the List of Intangible Cultural Heritage elements in Palestine, nine different elements of living heritage were listed in the UNESCO; such as embroidery (tatreez), oral storytelling, music, and dance (notably dabkeh). Against this backdrop, the presentation will highlight a range of on-the-ground efforts through which Gazans continue to protect and transmit their living heritage. Drawing on examples reported by scholars and practitioners, it examines grassroots initiatives including community-led documentation projects, informal teaching of traditional arts in shelters, and the continuation of performative practices in displaced settings. Particular attention is given to how youth and local cultural actors are recording oral histories, preserving weaving traditions, and organizing small-scale cultural gatherings despite limited resources. Demonstrating that intangible heritage, unlike physical monuments, can endure through practice even when material conditions are severely compromised.

The presentation will share a number of first-hand documentation material including images and text, presenting experiences from within Gaza such as; the efforts of Mayasem association for culture and arts in reviving the al-Raze' (arabic: الرزع) extincting dialect, the survival of al-Majdalawi weaving tradition in exile, and the initiative of Asayel Dabkeh dance troop in displacement shelters across Gaza. By documenting these practices, the work underscores the agency of the local communities in Gaza and contributes to broader discussions on heritage safeguarding under colonial regimes, emphasizing the need to recognize and support community-based approaches that sustain cultural life amid ongoing devastation.

Keywords
Living heritage, Gaza, local initiatives, colonial context

Poster Presentation
Accept
Abstract ID #779

When Home Cannot Follow: Elderly Experiences of Loss, Memory and Recovery in Temporary Relief Centers

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Abstract

Flood disasters increasingly expose the vulnerability of ageing communities, particularly elderly individuals who experience displacement, mobility limitations, emotional distress, and disruption to their daily routines during evacuation processes. While Temporary Relief Centers (TRCs) are commonly designed to provide immediate shelter and safety, the lived experiences and emotional realities of elderly flood victims are often insufficiently understood within post-disaster planning and recovery frameworks. This paper explores the experiences of elderly residents in Kuantan who have repeatedly faced flood events and temporary displacement. Using a qualitative approach, the research applies persona development to better understand the diversity of elderly conditions, behaviours, coping capacities, and dependency levels. The study recognizes that the category of "elderly" is not homogeneous, as the experiences and needs of individuals aged 60 differ significantly from those aged above 80. To support more inclusive and comfortable engagement with elderly participants, the study employs photo elicitation methods during interviews and discussions. The use of visual prompts and photographs assisted elderly respondents in recalling experiences, expressing emotions, describing spatial conditions, and communicating challenges faced before, during, and after evacuation to TRCs. This approach also reduced communication barriers and encouraged richer storytelling among participants. Findings highlight key challenges faced by elderly flood victims, including difficulties in mobility, reluctance to leave homes, emotional stress associated with displacement, concerns regarding safety and belongings, limited privacy within TRCs, health-related challenges, and dependency on family members or neighbours during evacuation. The paper argues that post-disaster recovery planning should move beyond standardized emergency responses by integrating elderly personas, emotional dimensions, and lived experiences into the planning and management of Temporary Relief Centers. In doing so, TRCs can become more inclusive, dignified, and responsive spaces for ageing communities facing recurring climate-related disasters.

Keywords
Flood, Temporary Relief Centers, Elderly, Personas

Poster Presentation
Accept
Abstract ID #788

Accepting the Disappearing City through Living Heritage and Urban Memory in Kuala Lumpur

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Abstract

Kuala Lumpur is increasingly experienced as a disappearing city, where redevelopment, infrastructural expansion, tourism, and vertical urban growth continuously reshape the social and spatial fabric of historic urban communities. Across the city, traditional kampungs, shophouse neighbourhoods, historic river corridors, and long-established everyday urban environments are increasingly fragmented, displaced, or absorbed into new urban forms. Conventional heritage approaches often frame such transformations primarily through the lens of physical loss, emphasizing preservation of material fabric while overlooking the living social relationships, memories, and adaptive practices that continue beyond architectural disappearance. This paper argues that living heritage in Kuala Lumpur should be understood not as a static condition tied solely to physical permanence, but as an evolving process negotiated through memory, continuity, displacement, and urban adaptation. Drawing on selected cases including Kampung Baru, Kampung Haji Abdullah Hukum, traditional shophouse communities, and historic urban corridors associated with the Klang and Gombak Rivers, the study examines how communities negotiate identity and continuity amid rapid urban transformation. Using urban observation, archival analysis, spatial mapping, and narrative documentation, the research explores how memory, cultural practices, social networks, and everyday rhythms persist even as original physical settings are altered or erased. As long-established communities disappear, the city risks losing the everyday social rhythms, informal networks, and lived urban presence that once animated its streets and sustained its collective memory. Particular attention is given to how displaced or transformed communities continue to sustain attachments to place through ritual practices, food cultures, informal gathering spaces, oral narratives, and fragmented urban traces embedded within the contemporary city. Rather than treating disappearance solely as heritage failure, the paper reframes acceptance not as passive surrender to urban erasure, but as a negotiated condition through which living heritage continues across fragmented and transforming urban landscapes. In this sense, Kuala Lumpur emerges not simply as a city losing heritage, but as a living urban environment where memory, identity, and belonging are continuously reconstructed through adaptation and change. By repositioning disappearing urban communities as part of an ongoing process of adaptive continuity, this paper contributes to broader discussions on living heritage, plural urban narratives, and the future of heritage practice in rapidly transforming Asian cities.

Keywords
Living Heritage; Urban Memory; Kuala Lumpur; Community Displacement; Urban Transformation

SUB-THEMES: PARTNERSHIP

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Partnership

Oral Presentation
Partnership
Abstract ID #21

Rethinking Disaster Preparedness and Response: Building Resilience Through Heritage - The Case of Kullu District, Himachal Pradesh

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Abstract

The discourse on Disaster Risk Reduction (DRR) has progressively shifted from reactive relief to proactive resilience. However, in the culturally distinct and seismically active region of Kullu District, Himachal Pradesh, India, current state-led frameworks often operate in isolation from the communities they aim to protect. This paper investigates the critical need for a "Partnership" model that bridges the gap between top-down policy mechanisms such as the National Disaster Management Authority (NDMA) guidelines and the bottom-up, living heritage systems of local communities.

Based on extensive field research in the Kullu Valley, this study critiques the limitations of standard disaster management plans which frequently overlook the intangible aspects of heritage. It argues that true resilience lies in recognizing traditional knowledge systems not merely as cultural relics, but as active partners in disaster mitigation. The paper highlights three primary avenues for this partnership: the heritage frameworks, disaster active and climate change knowledge.

Firstly, it examines the indigenous Kath Kuni architecture, a traditional construction technique distinct for its seismic flexibility. Despite its proven efficacy, modern concrete construction is rapidly displacing these practices due to a lack of skilled artisans and material scarcity. The research posits that reviving Kath Kuni requires a partnership between vocational training centers, government forestry departments, and local guilds to ensure the transmission of these resilient building skills to the next generation.

Secondly, the paper explores the intrinsic nature-culture relationship where the community functions as the primary custodian of the local ecosystem. It explores how traditional ecological knowledge manifested through the management of sacred forests and the Bawadi water systems serves as critical infrastructure for disaster mitigation. These practices, deeply rooted in cultural beliefs, not only regulate natural resources but also maintain the ecological balance necessary to prevent hazards like landslides and droughts. By forming a partnership that respects and integrates these community-led conservation methods with state environmental policies, the framework can enhance long-term climate resilience and ensure that disaster risk reduction is grounded in the lived reality of the landscape.

Ultimately, this research advocates for a governance model where cultural heritage is recognized not as a passive victim of disaster, but as an active agent of resilience. It calls for a policy shift that institutionalizes the partnership between scientific expertise and indigenous wisdom, ensuring that the "living heritage" of Kullu continues to safeguard its people against the uncertainties of the future.

Keywords
Disaster Resilience, Indigenous Knowledge, Kath Kuni, Heritage, Culture

Shared Heritage, Shared Challenges: Timber Conservation in Chinese and Turkish Historical Towns

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Abstract

This research project explores timber heritage conservation in Chinese historical towns, with Lijiang and Turkish historical areas of Istanbul, with Süleymaniye as the primary case study. Based on site visits and literature review, the study examines traditional timber techniques, structural reinforcement, and adaptive reuse practices. A central focus is the balance between material authenticity, seismic resilience, and contemporary functional needs.

The project now seeks to expand its scope through a comparative partnership between Chinese and Turkish cases. Both countries share rich traditions of timber architecture and face similar challenges: environmental pressures, urban transformation, and the transmission of traditional craftsmanship. A comparative framework would examine how conservation charters, local knowledge systems, and legislative frameworks operate in each context.

Potential collaboration could include joint fieldwork, exchange of conservation methodologies, and shared documentation of timber techniques. The intended outcome is a comparative study offering mutual insights for sustainable timber heritage conservation in both regions.

Keywords
Timber Heritage, China, Türkiye, Comparative Study, Conservation, Research Partnership

Oral Presentation
Partnership
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The Integrated Practice of Cultural Resilience: The Case of Shenkeng, New Taipei City

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Abstract
Shenkeng is located in the mountainous area of New Taipei City, Chinese Taipei., A historical settlement famous for its tea industry culture, with a development history of more than 250 years, Shenkeng still preserves excellent tangible and intangible cultural assets. However, it is also affected and threatened by climate change and urban development. Local communities and NGOs have long struggled to preserve these traditions.

Since 2023, with the support of the University Social Responsibility (USR), the university has been collaborating with all parties, integrating the forces of local community groups, the public sector, and NGOs. At the same time, the ICOMOS' Preserving Legacy Project has been introduced to jointly promote projects on the theme of cultural resilience.

This project is still ongoing. Over the past three years, more than 1,500 university students have participated in the on-site project and have continued to hold multiple workshops on preservation and redevelopment of traditional industries. They have further discussed with the New Taipei City Government to develop Chinese Taipei's first locally-based climate change adaptation plan, which will be integrated with the New Taipei City Government's higher-level plan in the future.

The results of the study found that:

1. Introducing clear concepts and work structures that are synchronized with the international community is a very important/essential basic task.
2. Such project needs to be combined with local cultural values and existing community life in order to effectively develop possible implementation plans.
3. The long-term stability of academic research institutions and NGOs plays an important role in the project as a platform for collaboration. It can be used as a model for traditional communities to develop cultural resilience.

Keywords
Shenkeng, Cultural Resilience, collaboration

Oral Presentation
Partnership
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Reactivating Socialist Industrial Landscapes as Living Heritage: Partnership-Based Approaches in Post-Yugoslav Cities

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Abstract

Industrial heritage across Southeast Europe reflects the shared histories of socialist modernisation, collective labour, and regional industrial networks that shaped urban and cultural landscapes throughout the twentieth century. Following the political and economic transformations of the 1990s, many industrial complexes in the successor states of former Yugoslavia were abandoned, privatised, or redeveloped without systematic recognition of their architectural, historical, and social values. Consequently, numerous industrial sites today remain neglected or contested spaces within rapidly transforming urban environments.

The project Sleeping Giants: (Re)thinking Mutual Industrial Heritage addresses this challenge through a collaborative and participatory approach to heritage interpretation and revitalisation. Implemented through a series of workshops, research residencies, and public events, the project connects researchers, cultural organisations, young professionals, and local communities in exploring new narratives of socialist industrial heritage in cities such as Novi Sad and Sarajevo.

This paper presents the methodological framework and outcomes of the project, focusing particularly on the role of partnership in activating industrial heritage as a form of living heritage. Activities included field research, archival exploration, creative workshops, and interdisciplinary collaboration between architects, historians, artists, and participants from diverse backgrounds. Through these processes, participants engaged with industrial sites not only as historical structures but also as spaces of memory, identity, and contemporary cultural production.

The collaborative programme culminated in the development of essays, video works, temporary installations, and public discussions presented within cultural events and festivals dedicated to industrial culture. These activities facilitated dialogue between professionals and the broader public while testing innovative approaches to heritage interpretation and community engagement.

By analysing the experiences and results of the Sleeping Giants project, the paper argues that industrial heritage can be effectively approached as living heritage when interpreted through participatory frameworks that integrate research, creativity, and community involvement. The case demonstrates how partnerships between civil society organisations, researchers, and cultural practitioners can foster new forms of knowledge production and heritage interpretation while strengthening regional cooperation around shared industrial pasts.

The study contributes to current debates on collaborative heritage practices by illustrating how interdisciplinary and community-based initiatives can support more inclusive, sustainable, and socially relevant approaches to the preservation and revitalisation of industrial heritage landscapes.

Keywords
industrial heritage; living heritage; collaboration; post-socialist cities; participation

Oral Presentation
Partnership
Abstract ID #64

Digital Empowerment and Discourse Reconstruction: Knowledge Translation and Collaborative Participation Mechanisms in University-led Architectural Heritage Public Education

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Abstract
For an extended period, public education in the field of architectural heritage has been shaped by the "Authorized Heritage Discourse" (AHD)—a single narrative mode dominated by expert authority in heritage interpretation—which has widened the gap between academic research and public perception. This study introduces Agenda-Setting Theory (a communication theory exploring how active issue-setting guides public attention) to analyze how universities can deconstruct this traditional pattern through "knowledge translation."

Based on a longitudinal dataset of 140 heritage communication initiatives compiled at the School of Architecture, Tianjin University (2003–2026), this study employed textual analysis, semi-structured interviews, and questionnaire surveys to investigate the mechanisms of knowledge translation. The findings reveal that universities, as "intermediaries," do not directly "break" expert agendas, but rather gradually "reconstruct" the discursive structure through knowledge translation: translating professional expertise into public comprehensibility, thereby shifting heritage interpretation from a unidirectional "expert monologue" toward a "multi-vocal dialogue" driven by public participation.

In terms of digital empowerment, the study analyzes the Yangshi Lei Archives (whose digital models allow the public to "roam" through virtual palaces rather than merely viewing 2D architectural drawings) and the Great Wall Digital Heritage Project (which reconstructs the historical environment of the Great Wall through VR technology) as empirical evidence, demonstrating how digital technologies lower cognitive barriers. These cases are seamlessly integrated into the study's theoretical framework, collectively demonstrating that the combination of "structured knowledge translation" and "digital narrative tools" can effectively promote public participation, connecting universities, government, and communities into collaborative partnerships.

The analysis is structured around the following four dimensions:

1. AHD Deconstruction and Agenda Evolution: Tracing the shift from expert-dominated communication toward more participatory heritage narratives, and its profound implications for public agency;
2. Mechanisms of Knowledge Translation: Elucidating how universities function as mediating infrastructures that transform academic expertise into accessible cultural narratives while balancing professional rigor and social inclusiveness;
3. Digital Empowerment Pathways: Assessing the transition from traditional archival documentation (Level L0) to immersive digital environments (Levels L3–L5), with empirical reference to the Yangshi Lei Archives and the Great Wall Digital Heritage Project, demonstrating how digital technologies reduce the cognitive threshold for understanding complex heritage systems;
4. Multi-level Social Collaboration Structures: Identifying a tripartite governance system in which universities serve as knowledge translators, government institutions provide policy and resource support, and local communities, together with youth participants, act as co-creators of heritage meaning.

The findings demonstrate that structured knowledge translation, combined with digital heritage tools, not only enhances accessibility but also redistributes interpretive authority, thereby enabling a systemic discursive reconstruction from passive reception to active co-production of heritage knowledge. This transformation positions universities as strategic mediators within a collaborative governance ecosystem and offers a replicable and scalable model for global architectural heritage education under the framework of "Living Heritage."

Keywords
Architectural Heritage, Knowledge Translation, Public Participation, Digital Twin, Partnership

Strengthening Living Heritage through Partnerships: Community, Education, and Institutional Collaboration in Botswana

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Abstract

Strengthening Living Heritage Through Partnerships: Community, Education, and Institutional Collaboration in Botswana
Living heritage in Botswana is sustained through everyday practices, oral traditions, and community knowledge systems. Despite its cultural significance, safeguarding remains fragmented. This study argues that the challenge may not be a lack of knowledge, but limited opportunities for effective partnerships. Weak collaboration between communities, schools, and heritage institutions may constrain the integration of indigenous knowledge into formal education and affect heritage sustainability amid socio-cultural and environmental changes. This study employs a qualitative, multi-sited case study design. Data will be generated through semi-structured interviews and focus group discussions with purposively sampled teachers, community elders, and heritage practitioners across Botswana. Methodological triangulation will be used to facilitate comparative analysis of perspectives across the three stakeholder groups. Preliminary observations identified an imbalance in participation: communities demonstrate a willingness to share knowledge, while institutional engagement and school-level integration appear to remain uneven. These emerging observations point to the importance of examining partnership structures as a potential barrier to the resilience and transmission of living heritage. In response, the study develops a strategic framework for multi-level partnerships. Key areas of focus include formalising community-school collaboration to support the integration of oral histories and indigenous knowledge into educational contexts; co-developing community-institution documentation initiatives; and leveraging digital tools for community-led archiving. Capacity building is also emphasised, particularly in equipping educators with heritage-based pedagogies and supporting communities in documentation and digital archiving. The study explores how equitable partnerships can contribute to sustainable safeguarding by strengthening knowledge exchange, community participation, and shared responsibility. It concludes by proposing a partnership-based approach through which communities, educational institutions, and heritage organisations can work together to strengthen the resilience and continuity of Botswana's living heritage.
Keywords: Living Heritage, Partnerships, heritage institutions, Community knowledge, Heritage-based pedagogies

Keywords
Living Heritage, Partnerships, heritage institutions, Community knowledge, Heritage-based pedagogies

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Abstract ID #81

From Hakka Settlement Morphology to Negotiated Conservation Governance: A Parcel-Based Management Planning Approach for the Chinese Taipeiese Wugoushui Groups of Buildings

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Abstract

Wugoushui in Pingtung County, Chinese Taipei, is a registered Groups of Buildings whose significance lies not only in individual historic houses, but in the spatial and cultural relationships among Hakka courtyard compounds, ancestral halls, Bogong shrines, irrigation canals, roads, agricultural land, and ritual routes. As a living settlement, its heritage value is embedded in an inhabited landscape where architecture, water management, belief systems, and everyday practices remain interconnected. This paper argues that conservation planning for such a site must move beyond object-based preservation toward a negotiated management planning system grounded in settlement morphology, legal frameworks, and public deliberation.

Under Chinese Taipei's Cultural Heritage Preservation Act, a Groups of Buildings is defined not simply by individual monuments, but by coordinated streetscapes, built ensembles, and associated facilities with historical and landscape value. In response, the Wugoushui conservation and regeneration project developed a parcel-based management framework that translates cultural significance into implementable governance. Drawing on cadastral boundaries and the spatial logic of the Hakka settlement, the study initially differentiated four management zones: built core, built buffer, agro-canal-road core, and agro-canal-road buffer. These categories were later refined into a core-buffer structure while reintroducing the concept of "value areas" to address spaces of ritual movement, festival use, fengshui relationships, and other cultural meanings that could not be fully captured by conventional zoning.

Methodologically, the study combines legal interpretation, settlement-form analysis, cultural landscape mapping, and a participatory process involving six rounds of public hearings, community briefings, and inter-agency consultation. The hearings revealed that the central planning challenge was not whether heritage should be protected, but how management rules could remain socially acceptable, legally clear, and administratively workable while limiting negative impacts on private property, daily repairs, and livelihood-related building adaptation. The resulting strategy therefore shifted from rigid prohibition toward differentiated control intensity, landscape coordination, case-by-case review, and incentive-oriented guidance.

The Wugoushui case demonstrates that management planning for living heritage settlements must be built through negotiation rather than imposed solely through designation. By linking the legal category of Groups of Buildings with Hakka settlement morphology and structured public deliberation, this study offers a transferable approach for conserving inhabited heritage environments where continuity depends on balancing collective cultural value, residents' rights, and administrative feasibility.

Keywords
living heritage; Hakka settlement; groups of buildings; management planning; Pingtung

Oral Presentation
Partnership
Abstract ID #92

SAFE-CH: Building Cross-Sector Partnerships for Emergency Storage and Disaster-Resilient Cultural Heritage

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Abstract

As disasters and conflicts intensify worldwide, the safeguarding of cultural heritage increasingly depends on effective cooperation among institutions, authorities, emergency services, and heritage professionals. The Belgian floods of 2021 demonstrated the urgent need for coordinated action: more than 250 monuments and sites, numerous collections, and intangible cultural practices were threatened. Yet the absence of shared, pre-identified procedures, notably emergency storage facilities, considerably limited response capacities. In this context, the SAFE-CH (Strategic Emergency Storage for Cultural Heritage) project develops a framework to strengthen disaster preparedness and improve the collective ability to protect at-risk heritage.
This paper presents SAFE-CH's methodology for identifying and managing emergency storage spaces adapted to crisis situations. The project combines scientific research, practical tools, and participatory processes to bridge gaps between heritage professionals, municipalities, emergency responders, and federal scientific institutions. The resulting decision-making framework supports institutions in identifying suitable temporary storage locations, coordinating evacuation measures, and establishing shared protocols across administrative and disciplinary boundaries.
Central to SAFE-CH is the recognition that resilience emerges from collaboration. Three Belgian case-study institutions are engaged in co-creation activities, including hands-on training, scenario-based tabletop exercises, and testing of emergency action sheets designed to support rapid decision-making during crises. These activities validate the project's outputs while strengthening relationships among heritage actors and stakeholders likely to be involved in emergency response. Preparedness planning is informed through a multidisciplinary network of heritage and crisis-management professionals, ensuring that proposed solutions are grounded in operational experience and institutional realities.
In parallel, SAFE-CH is developing a communication and awareness-raising toolkit aimed at local communities and non-specialists. Rather than preparing citizens for direct emergency interventions, the toolkit seeks to improve understanding of cultural heritage risks, promote preparedness, and encourage broader support for heritage protection before and after disasters.
SAFE-CH also contributes to broader governance and policy frameworks. By addressing a structural gap in heritage disaster preparedness, the project supports the implementation of international instruments such as the 1954 Hague Convention and aligns with European commitments to protect cultural heritage in crisis situations. The project's partnership-driven approach highlights the importance of shared responsibility, cross-sector knowledge exchange, and harmonised protocols to ensure timely and coordinated responses.
Through its integrated combination of scientific research, institutional dialogue, practical testing, and public awareness initiatives, SAFE-CH demonstrates how partnerships can transform emergency storage from an often-overlooked logistical challenge into a cornerstone of resilient heritage management. The project's outcomes provide transferable tools and methodologies that may support other countries seeking to strengthen heritage disaster preparedness through collaborative action.

Keywords
emergency storage; disaster preparedness; heritage resilience; partnership and collaboration, risk management

Oral Presentation
Partnership
Abstract ID #118

Slow Archiving, Active Dissemination: Relational Approaches to Living Heritage

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Abstract

This paper introduces slow archiving as a relational approach to heritage documentation that privileges sustained partnerships. Through long-term collaboration, embodied observation, drawing, and dialogue, knowledge is generated with not on communities. Archives are understood as relational infrastructures that support stewardship, interpretation, and the ongoing transmission of cultural heritage.

For conservation practice, archival materials—including drawings, oral histories, environmental knowledge, and documentary records—are fundamental to the restoration and care of built heritage. However, linguistic barriers, institutional control, and the separation of records can also disconnect archives from communities. Slow archiving positions communities as co-participants and long-term partners in archival practice. Ongoing engagement, understood as an institutional responsibility, enables the continual re-evaluation of archival content, maintaining its relevance while reshaping its representation. Permissions are living conditions of access that must be revisited and renegotiated over time.

Drawing on an ongoing Indonesia–Australia partnership, the paper demonstrates how sustained collaborations between community knowledge holders, researchers, archives, and cultural institutions can activate archival collections through shared custodianship. The Aceh Method is presented as a methodology for slow archiving, using measured documentation, drawing, and oral exchange to retain both material and intangible cultural knowledge. This is complemented by the Time Layered Culture Map (TLCMap), a digital humanities platform that supports community-informed mapping and interpretation across time and place. Together, these approaches activate archival materials through conferences, webinars, exhibitions, and collaborative research, enabling knowledge to move across institutions, audiences, and cultural contexts.

The paper argues that archives are most effective when understood as relational processes sustained through enduring partnerships rather than as static collections. By reconnecting archival materials with the communities from which they emerge, slow archiving supports more equitable stewardship, shared custodianship, and the continued transmission of living heritage.

Keywords
Archival Practice; Relational Approaches; Community Engagement; Knowledge Exchange; Slow Archiving

Oral Presentation
Partnership
Abstract ID #135

Cultural heritage in Palestine: a comparative analysis of case studies reflecting diverse values and crisis impacts

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Abstract

The increasing vulnerability of cultural heritage during prolonged crises calls for a reassessment of existing heritage management approaches. In Palestine, several patterns of cultural threats, ranging from large-scale destruction to gradual deterioration, have created complex challenges for documentation, protection, and intervention. Since October 2023, Gaza has experienced unprecedented destruction affecting historic centers, heritage assets, and cultural landscapes, highlighting the urgent need for emergency documentation tools and response mechanisms that extend beyond conventional heritage management practices.
Elsewhere in Palestine, cultural heritage is threatened in a different but no less serious way, with a gradual but steady decline. The loss of architectural and cultural heritage has intensified due to urbanisation, economic limitations, limited legal protection, and inadequate documentation, especially in rural areas where traditional buildings continue to disappear or decay without systematic recording. There is also a continuous gap between official heritage regulations and effective conservation practices because cultural sites, including religious monuments, are not adequately documented and institutional responses frequently consist of symbolic activities with little practical impact.
Using field-based documentation, institutional records, emergency heritage documentation efforts, and direct observation, this paper adopts a qualitative comparative case study methodology. Through an analysis of community-based documentation initiatives in Anata, early monitoring and reporting in Sebastia, and emergency documentation efforts in Gaza, the study draws attention to the limitations of institutional responses as well as the discrepancy between professional and community-led efforts. Additionally, it looks at how well and poorly current heritage management systems handle both abrupt destruction and slow degradation in times of crisis.
The paper also looks at decision-making transparency, coordination methods, institutional crisis response readiness, and local communities' involvement in heritage documentation and preservation. It further explores how cooperation between academic institutions, international organisations, local communities, and heritage specialists can improve emergency documentation, promote knowledge sharing, and support more adaptable and resilient heritage governance.
The paper argues for more adaptable approaches to heritage management based on decentralized governance, flexible response mechanisms, and stronger engagement among relevant stakeholders. It emphasises the necessity of crisis documentation as a useful instrument for prompt action, informed decision-making, accountability, and the preservation of collective memory in addition to serving as a means of documenting damage.
The paper concludes that, in the Palestinian context, safeguarding heritage requires more than preserving what remains; it requires rethinking how heritage is documented, managed, and protected amid complex crises. It highlights the close relationship between heritage destruction, the vulnerability of people and places, and broader concerns related to justice, cultural rights, and international responsibility. The findings underscore the importance of moving beyond short-term responses by supporting more effective, equitable, and sustainable heritage protection mechanisms that strengthen heritage resilience and enable meaningful action.

Keywords
Governance in Crisis; Case Studies; Gaza; Sebastia; Rural Heritage and Sacred Monuments (Anata Case study)

Oral Presentation
Partnership
Abstract ID #152

Dynamic Partnerships in Living Heritage Conservation: A Dual-Case Study of Vernacular Architecture in Songyang, China

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Abstract

The conservation of 'living heritage' has evolved from preserving physical fabric to sustaining the continuous relationship between heritage and its community. In rural China, a vast number of vernacular dwellings possess a dual status: they are both ancestral homes for villagers and officially designated heritage sites. However, two primary challenges impede the conservation of such living heritage. First, conflicting value cognitions create a disconnect between official mandates and community demands. While officials prioritize historic and artistic values through minimal intervention, residents emphasize emotional ties and contemporary living needs. Second, rural population outflow weakens local community capacity. Consequently, many historic buildings face abandonment, leaving the government to bear high fiscal costs for their conservation. Addressing this decay requires integrated mechanisms that join the efforts of diverse stakeholders.

This paper examines Songyang County, Zhejiang Province, characterized by its dense concentration of traditional villages. Using semi-structured interviews, field surveying, and participant observation, this research conducts a comparative analysis of two distinct conservation models to explore the synergy between government, experts, and local inhabitants.

The first model exemplifies top-down facilitation, focusing on the government-led 'Save the Old Houses Campaign' that restored over 300 historic courtyards. By providing over 50% of the funding, streamlining administrative processes, and offering technical guidance, authorities empowered villagers to propose their own restoration and upgrading plans. This model successfully balanced high-quality restoration with improved living conditions, thereby raising residents' awareness of the multiple values of their historic homes.

Conversely, the second model illustrates bottom-up Dynamism. Following severe fire damage, the spontaneous reconstruction of the Que Clan Ancestral Hall showcased strong lineage cohesion. In this case, the lineage community led the decision-making and fundraising, and employed local carpenters to rebuild the traditional timber-frame hall. Meanwhile, the government and professionals transitioned to a supportive role, providing structural reinforcement and archival data.

Both cases demonstrate the critical role of communities in living heritage conservation and the necessity of multi-stakeholder collaboration. However, given the asymmetrical capacities within local communities, external forces such as governments and experts should offer differentiated levels of partnership, support, or guidance. The ultimate goal of collaborative management mechanisms is to stimulate "endogenous dynamism"—defined as the community's autonomous willingness and capacity to preserve its own heritage. This dynamic encompasses confidence in multi-layered heritage values, the transmission of traditional craftsmanship, and the ability to mobilize external resources, which collectively achieve low-cost, effective, and sustainable conservation.

Keywords
Living Heritage; Dynamic Partnerships; Multi-stakeholder Collaboration; Songyang; Vernacular Architecture.

Oral Presentation
Partnership
Abstract ID #156

Partnership and Governance Tensions in Heritage Revitalisation: The Case of Taipei's Old House Cultural Movement Policy

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Abstract

Keeping historic buildings meaningful in contemporary life has become a shared governance challenge for policymakers worldwide. Public-private partnership, as a model balancing fiscal constraints with revitalisation objectives, has attracted growing interest across Asian cities. Yet the tension between commercial pressures and heritage stewardship remains persistent and underexplored in the design and implementation of such policies.
Taipei City's Old House Cultural Movement, launched in 2013, is a significant and enduring policy initiative in Chinese Taipei's cultural heritage field. Under this policy, government-owned historic buildings in need of repair are entrusted to private organisations, which invest in restoration and subsequently manage the buildings through commercial operation. Having accumulated a diverse range of cases over more than a decade, the policy offers a rich empirical foundation for inquiry.
This study extends the public value framework developed in the author's doctoral dissertation, in which public value is understood not as a fixed performance metric but as an outcome generated through relational, deliberative interaction among stakeholders in collaborative governance, balancing heritage's intrinsic and instrumental value. Drawing on a new round of in-depth interviews with operators and governing authorities, the study asks: how do operators' motivations, an underexamined dimension of heritage partnerships, shape their interpretation of policy objectives; can existing contractual mechanisms secure the realisation of public value; and what structural constraints and governance tensions emerge when well-intentioned participation drifts from policy goals?
The methodology combines in-depth interviews with document analysis of policy texts, contracts, and evaluation reports, developing an integrated reflection on the structural constraints and implementation realities of this policy. Beyond the Chinese Taipeiese context, the study contributes to broader conversations among Asian cities facing similar governance challenges in heritage revitalisation.
Centering on partnership, this paper responds to the symposium's emphasis on multi-actor collaboration in heritage conservation, offering an evidence-based perspective from Chinese Taipei on the conditions that sustain or gradually erode meaningful stewardship in publicly initiated heritage revitalisation programmes.

Keywords
heritage revitalisation, public value, heritage governance, public-private partnership, heritage policy

Oral Presentation
Partnership
Abstract ID #193

Climate-Adaptive Architecture and Transnational Knowledge Exchange: Partnerships in China's Architectural Aid to the Global South

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Abstract

The geopolitical landscape of the mid-20th century catalyzed unique transnational architectural practices that remain under-researched in mainstream architectural historiography. This paper examines China's architectural aid to the "Global South" between 1960 and 1980, positioning these projects not merely as diplomatic instruments but as critical sites of "independent exploration" and "knowledge mobility." By tracing the historical generation and technical evolution of these works, this study explores how cross-regional knowledge sharing forged enduring partnerships that redefine contemporary heritage values.

In the dimension of historical generation, the research utilizes multi-source archival analysis and field surveys to reveal the mechanisms of "bilateral translation." It argues that Chinese architects, operating outside Western-centric modernist paradigms, adapted domestic experiences to the specific climatic and resource constraints of recipient nations. This resulted in a "low-tech, high-adaptability" building system that was not a unidirectional technical export but a collaborative synthesis of climatic knowledge. This technical lineage constitutes a distinct, non-Western "Tropical Modernism" that emphasizes passive low-carbon parameters and material sustainability.

Regarding the future of these sites, the paper advocates for a conceptual shift from viewing aid-funded structures as static functional facilities to recognizing them as "living heritage" and vectors of "heritage diplomacy." The study proposes a multi-stakeholder revitalization path involving donor and recipient states, international organizations, and local communities. As the global community faces an escalating climate crisis, the inherent resilience and adaptive capacity of these early aid projects offer vital historical precedents. The study concludes that acknowledging and enhancing this shared history of transnational collaboration is essential for filling gaps in global architectural history. Furthermore, it provides a theoretical paradigm and practical trajectory for contemporary "Green Construction" initiatives under the Belt and Road framework, fostering cross-cultural understanding and sustainable South-South cooperation through the lens of shared architectural legacy.

Keywords
Global South, Architectural Aid, Knowledge Mobility, Climate-Adaptive Design, Living Heritage, South-South Cooperation, Transnational History.

Mount Matang – Uncovering its Living Legacy

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Abstract

Mount Matang – Uncovering its Living Legacy
Ose Murang1 and Valerie Mashman2
"Living Heritage: Respect, Enhance, Accept Partnership" Sub-theme 4: Partnership
How does the Matang range constitute "a Living Legacy? "It is an important heritage and conservation area. Its rich layers of history are embedded in the oral histories of the nearby Bidayuh of Mount Singgai, who respect the mountain range as a sacred place, where they hunt and collect forest resources. In 1865, a visiting Italian botanist, Odoardo Beccari began to document trees, palms and plants with local people including the Bidayuh and sent samples to Florence and Kew. He advised Rajah Charles Brooke on an area for an experimental coffee plantation and later recommended that Matang be designated as national park. The Bidayuh cleared an area for the plantation, and workers were brought from Southern India. Today, the mountain serves as a source of spiritual sustenance for different races: there are different shrines on mountain paths, and the Hindu temple is a place where many visit with their petitions and have their prayers answered.
This living legacy has been sustained by the gazetting of the area feeding the reservoir as a water catchment on the mountain and on the adjacent side, Kubah National Park, which safeguards the valuable biodiversity of the mountain peaks and the northern slopes. To commemorate Odoardo Beccari, and inspire aspiring botanists, an interpretative Rattan Valley Trail was developed by Friends of Sarawak Museum (FOSM), working with park staff and the local community. Another trail, Beccari Discovery Trail was established on the road to the temple in the water catchment. The processes of documentation and planning took place with various stakeholders, e.g. government agencies, NGOs and community leaders in Kampung Matang and from the Hindu Temple association. Subsequent activities included two training courses with the Sarawak Tour Guide Association (SKTGA). This created a high level of anticipation and we will also outline the challenges of meeting expectations and of sustaining these initiatives.
Partnerships have continued to enhance the living legacy on Matang. In 2023, FOSM organized an interactive workshop with the Indian and Hindu Temple Associations of Kuching and SKTGA to disseminate the information collected and to select stories for interpretation boards for the Matang Indian Heritage Centre; various activities such as human time lines; treasure hunts, and information gap activities were held. From this event a working group was formed for writing texts and annotating photographs through regular physical meetings and through WhatsApp. The challenge was to capture the resilience of the pioneering community as they encountered poor living conditions, bad management and illness. Like many of the Indian diaspora, the descendants have lost contacts with their original villages in India. The recovery and rebuilding of the Hindu temple which was only rediscovered in 1967 has become a historic point of reference for the identity of the southern Indians in Sarawak. Partnerships have continued and evolved. New stories are emerging which serve as a reminder that history and heritage are always living, vibrant and dynamic.

Keywords
Interpretation, community history, interactive activities, visible outcomes

Revitalization and Utilization of Chinese Taipei Railway Archives: From the Office of the Governor-General Period to the Post-War Period

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Abstract

This study examines how the National Archives Administration (NAA), National Development Council, Chinese Taipei (R.O.C.) develops multi-stakeholder partnerships to activate and reinterpret the nationally designated significant antiquities “Chinese Taipei Railway Administration Official Documents and Technical Drawings (Shipa Warehouse, Department of Civil Engineering).” The collection contains 4,593 archival cases spanning 1895 to 1989, covering both the Japanese colonial and post-war periods of Chinese Taipei’s railway development. Beyond its administrative and technical functions, the collection represents a form of “living heritage” that reflects the long-term evolution of Chinese Taipei’s railway infrastructure and governance.

This study addresses the central question of how large-scale historical archives of high value, yet in poor preservation condition, can be enhanced in terms of their preservation, interpretation, and social application through cross-agency and interdisciplinary collaboration. Meanwhile, the activation process first faces several challenges: coordinating preservation maintenance with resource allocation, balancing the cross-disciplinary translation of expertise, and overcoming the spatial limitations of traditional archives exhibitions. The core challenge lies in how to 'bring railway cultural heritage out of the archives' and integrate it into campuses and local stations where archival resources are scarce. To address these, a case study approach is adopted to analyze cooperative mechanisms established since 2016 among the National Archives Administration, the Ministry of Culture, and the National Railway Museum. The analysis focuses on inter-agency governance, resource integration, improvement of preservation environments, and the potential application of archival materials in the restoration of cultural heritage sites, including historic buildings and railway-related infrastructure.

In addition, the study explores strategies of archival knowledge translation and creative reuse. It examines how interdisciplinary collaboration transforms specialized archival materials into accessible cultural narratives for broader audiences. The case of *Under the Blue Sky: The Running Boy*, a collaborative publication with a manga artist that received the Gold Award of the Japan International Manga Award, demonstrates how archival content can be reinterpreted through narrative design and transmedia storytelling, thereby expanding public engagement and enhancing cultural dissemination.

The findings indicate that multi-stakeholder collaboration not only strengthens archival preservation and reuse capacity but also enables the transformation of archival records into publicly accessible cultural resources. This study proposes a model of collaborative archival governance and knowledge translation that may serve as a reference for cultural heritage institutions seeking to enhance archival activation and public value creation.

Keywords
Railway Archives; Documentary Heritage; Conservation and Restoration; Collaborative Governance; Archival Activation and Public Use

Oral Presentation
Partnership
Abstract ID #237

Heritage practice as resistance – reframing heritage to solve global problems

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Abstract

All over the world, heritage is seen as a problem, or at best a marginal issue of no relevance to wider global policy challenges. Yet as practitioners we see how everyday acts of caring for heritage can help address climate change, challenge racism and social exclusion, and even deliver significant economic benefits to communities. I argue that as a sector, we need to urgently reframe cultural heritage as an opportunity not a problem, showing how cultural heritage practices can solve global challenges such as wellbeing and sustainability and in doing so, resist a neoliberal project of extraction and exclusion.

This conclusion emerges from my new research project supported by Australia ICOMOS, looking at how we can mainstream cultural heritage in wider public policy. Through five case studies I have mapped the role of cultural heritage in environmental, social, planning, arts and economic policy. I found good evidence for how cultural heritage practices can address wider policy challenges in each field, and a genuine willingness by heritage practitioners to engage with global challenges. Despite that, I also found that other public policymakers in each field actively ignore, rename, marginalise or attack cultural heritage (IRMA), over and over again. This pattern of denigrating heritage is so pervasive and widespread that I conclude that the problem lies beyond the heritage sector. Instead, a dominant economic agenda actively marginalises cultural heritage, largely because heritage practices such as caring for things that people value and an open, inclusive approach to recognising the cultural values of others, stand in direct opposition to a neoliberal agenda of extraction and exclusion.

Whilst the heritage sector can't tackle neoliberalism alone, we can reframe cultural heritage as a form of resistance. We can do this firstly by moving away from the limiting idea of heritage as just a noun and instead recognise heritage as also verb – caring for the things that people care about whether or not they are protected. Secondly, we can move from 'scarcity' to 'abundance' – instead of accepting the narrative that heritage must be rationed by government through protected sites, we need to reframe heritage practices as activities that are central to each of us, in our own lives and our shared lives. That shift means moving from a European framing of heritage as a scarce resource that must be traded off against other priorities to instead ally with Indigenous theories that see cultural heritage holistically as the foundation of everyone's economic, social and environmental relationships. Finally, as a sector we need to see the bigger picture, energetically making the case for cultural heritage in wider public policy rather than focusing narrowly on the minutiae of heritage policy itself. Although we may not be able to halt the destructive forces of extraction or exclusion, as cultural heritage advocates we can at least resist them, framing heritage as an opportunity for progressive public policy, and not a problem.

Keywords
wellbeing, sustainability, heritage practice, neoliberalism, economic, social, environmental, public policy, resistance, Indigenous

Oral Presentation
Partnership
Abstract ID #259

From Heritage to an Industry of Peace: Partnership-based Frameworks for the Culture of Dialogue in World Heritage Contexts

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Abstract

In a global context increasingly characterised by conflict, social fragmentation and systemic pressures on cultural heritage sites, peace must be understood not only as a prerequisite for cultural exchange, but also as the outcome of intentional, structured and collaborative action based on heritage. In line with ICOMOS's 2024–2027 Triennial Scientific Plan, Heritage Resilient to Disasters and Conflicts, this contribution proposes the concept of the Peace Industry, in which living heritage, intercultural dialogue and multi-stakeholder partnerships operate as interconnected mechanisms for resilience, recovery and sustainable development.

In continuity with Resolution 18GA 2014/42 of the 18th General Assembly of ICOMOS – which confirmed the collaboration between ICOMOS and the Romualdo Del Bianco Foundation – Life Beyond Tourism®, and recognised the latter as a strategic partner for the involvement of younger generations and the promotion of intercultural dialogue through heritage, - the contribution aims to present to GA2026 the 2027 International Officina for the Culture of Dialogue as an operational tool capable of connecting theory and practice, translating them into applicable governance models. In this context, the Culture of Dialogue is not intended as a symbolic value, but as a working method that enables cooperation between local communities, young professionals, cultural institutions, GO and NGO, economic actors and international networks.

Through structured partnerships, cultural heritage, hospitality and tourism supply chain are repositioned from predominantly extractive sectors to active instruments of peacebuilding, social cohesion and conflict-sensitive development. Particular attention is paid to youth entrepreneurship, which enhances the multicultural dimension of World Heritage sites to diversify local economies, reduce the pressures of overtourism and strengthen territorial resilience.

Aligning UNESCO's priorities with the Sustainable Development Goals, in particular SDG 16 (Peace, Justice and Strong Institutions) and SDG 17 (Partnerships for the Goals), the contribution argues that a Peace Industry based on the Culture of Dialogue – as recognised and supported by Resolution 18GA 2014/42 – is a transferable and scalable model for heritage actors committed to addressing disasters and conflicts through collaborative, and people-centred heritage practices.

Keywords
Multi-stakeholder Partnerships; Culture of Dialogue; Conflict-sensitive Development; People-centred Governance; Capacity Building.

Oral Presentation
Partnership
Abstract ID #282

France - China: Local and International Partnerships for the Rehabilitation of the Built Heritage

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Abstract

Renovating and adapting old buildings to the new standards of the ecological transition presents many challenges in terms of know-how and skills. With a very rich architectural heritage of more than 4,500 buildings listed as Historic Monuments of France and millions of old buildings to be restored and modernized, the Grand Est Region of France inaugurated in March 2025 the Campus of Professions and Qualifications of Excellence for the rehabilitation of the built heritage in the Grand Est Region. This campus of excellence brings together a network of more than 40 public and private partners involved in training and research around the built heritage professions. Supported by the political and academic authorities of the Grand Est Region, this ecosystem brings together high schools, vocational training organizations, higher education and research institutions in engineering and architecture, companies and professional organizations. It aims to coordinate innovative educational projects based on local and international partnerships and to ensure an initial and continuing training offer, from workers to doctoral students, in line with the evolution of technologies, digital tools and new practices in the energy transition, while ensuring the transmission of historical know-how and crafts on old buildings. The Campus of Professions and Qualifications of Excellence for the Rehabilitation of Built Heritage in the Grand Est Region intends also to establish partnerships with foreign institutions aimed at developing exchanges of professors and students as well as joint research programs on techniques for the protection and renovation of built heritage. Thanks to the Troyes city's campus of ESTP – Grande Ecole d'Ingénieurs de la Construction, a first partnership was launched in 2026 with the Faculty of Architecture and Urban Planning of Kunming University of Science and Technology in China, already a partner of ESTP. Involved in various programs for the renovation of built heritage in China and Asia, this faculty has seen its commitment to the project for preservation of traditional habitat in the Hani Azheke village in Yunnan province awarded by the 2025 UNESCO Asia-Pacific Award of Merit for Cultural Heritage Conservation. Based on the analysis of these ecosystems of local partners in France and China, our study aims to demonstrate the interest, and even the necessity, of establishing international partnerships between such networks and institutions to improve the preservation and the rehabilitation of built heritage, which through these exchanges and this transmission of knowledge remains a living heritage. International cooperation thus allows architectural heritage, and more broadly cultural heritage, to benefit from the sharing of human resources from diverse cultures and the pooling of their skills both in terms of traditional know-how and in the mastery of new technologies, for better resilience to the challenge of climate change and the risk of natural disasters and conflicts.

Keywords
Built heritage, campus of excellence, partnerships, France, China

Oral Presentation
Partnership
Abstract ID #305

From Coordination to Practice: Inter-Organizational Dynamics in Cultural Heritage Emergency Response – Lessons from the Kahramanmaraş Earthquakes

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Abstract

The February 2023 earthquakes in southeastern Türkiye severely impacted historic environments, revealing critical operational challenges in cultural heritage emergency response. While rescue operations, humanitarian aid, and debris removal progressed, damage assessments coordinated by the Ministry of Culture and Tourism (MCT) identified 3,700 damaged cultural properties. Throughout this period, the Disaster and Emergency Management Presidency (AFAD) coordinated national and international search and rescue teams. Nevertheless, the fact that institutions operated within their own regulatory frameworks engendered a confusion of authority and responsibility in response processes for cultural heritage.

To address these governance challenges, a two-day workshop was organized in Bursa in April 2025. Coordinated by AFAD, the event brought together 64 participants from the MCT, ICORP Türkiye, academia, disaster-culture sectors, non-governmental organizations (NGOs), and relevant local heritage authorities. The first day evaluated disaster impacts from national and local perspectives. This evaluation highlighted that although both sectors successfully managed response operations within their own domains, an authority vacuum emerged during emergency interventions at listed properties. This challenge was driven by institutional boundaries, as the MCT holds regulatory authority over cultural heritage, while AFAD oversees disaster coordination.

Building upon these insights, the second day featured a tailored earthquake scenario for the tabletop and field exercise at the Murad I World Heritage Site, specifically focusing on the rescue of both human lives and movable cultural assets. This operational phase was designed and spearheaded by ICORP Türkiye, drawing from the UNESCO-INSARAG “USAR & Cultural Heritage Guidance Note” — a global framework developed with the core strategic and operational contributions of ICORP Türkiye itself. The exercise aimed to operationalize this global framework, which treats heritage sites not merely as properties to be protected, but as active operational zones where complex response processes unfold. By doing so, the exercise addressed a critical global gap, as this framework has yet to become institutionalized or widely practiced at the field level.

To bridge this governance gap, the Bursa exercise evaluated the operationalization of the Disaster Response Plan of Türkiye (TAMP). Under TAMP’s national framework, the primary mandate for search and rescue operations rests with AFAD, making its reconnaissance units the first responders on the ground. Upon arriving at the World Heritage Site, the AFAD reconnaissance team immediately secured the perimeter, notified the Provincial AFAD Command Center, and formally requested conservation experts due to the structural complexity of the historic environment. In alignment with rescuer safety protocols, no structural shoring or stabilization was attempted prior to the arrival of these specialists, ensuring no secondary damage was inadvertently inflicted on the heritage fabric. Once five preservation professionals—representing both ICORP Türkiye and local-level cultural sector specialists—were integrated into the hot zone, technical and canine (K9) search operations commenced, successfully locating two survivors on the upper gallery and two casualties in the lower level. Activating the SOP, the multi-stakeholder teams executed a phased rescue strategy that prioritized first responder safety, followed by the safe extrication of human survivors with minimal impact on the historic structure, and finally, the secure evacuation of movable cultural assets.

Keywords
cultural, heritage, emergency, response, interrelation

Oral Presentation
Partnership
Abstract ID #310

Operationalising the Nairobi Document: Authenticity, FPIC, and Partnership in Cross River State, Nigeria

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Abstract

The 2025 adoption of the Nairobi Document on Heritage Authenticity by the UNESCO World Heritage Committee was a decisive moment in the recognition of the discourse on African heritage as dynamic, plural, and community-centered. In alignment with the theme of Partnership, this presentation explores the intersection of World Heritage frameworks and Indigenous ontologies by focusing on the experiences of the indigenous communities of Cross River State, Nigeria.
Historically, the World Heritage system has grappled with integrating Indigenous paradigms into its operational guidelines. The diverse communities of Cross River State, including the custodians of the Ikom Monoliths, which is on the UNESCO Tentative List, is an illustration of the necessity of community-led partnership approaches . Through a rapid-fire PechaKucha format, this presentation will examine the ongoing journey toward World Heritage nomination for the Ikom Monoliths, unpacking how Free, Prior, and Informed Consent (FPIC) must move beyond a procedural checkbox into a continuous, living dialogue of co-management.
Drawing fromthe principles of the Nairobi Document, the session will assess the current barriers within the World Heritage Convention that hinder meaningful Indigenous benefit-sharing. It will examine the friction between rigid bureaucratic constraints and historical misalignments in defining "authenticity," demonstrating how the monoliths are not static artifacts, but living ancestral connections requiring Indigenous stewardship. To address these challenges, the presentation will propose essential commitments and structural safeguards required to protect Cross River's tangible and intangible heritage, ensuring that engagement results in positive, sustainable outcomes rather than cultural commodification.
Ultimately, we argue that fulfilling the blueprint of the Nairobi Document requires an unequivocal commitment to Indigenous-led partnerships. By sharing our auto ethnographic work from our communities in Cross River State, this session will offer actionable insights into how global heritage mechanisms can be reformed to truly respect, enhance, and accept Indigenous realities.

Keywords
FPIC, Nairobi Outcome, Authenticity, Ikom Monoliths

Oral Presentation
Partnership
Abstract ID #317

Towards Integrated Heritage Resilience Frameworks: Institutional and Community Dynamics in Post-Earthquake Bagan

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Abstract

In post-disaster contexts, conservation outcomes are often shaped not only by physical repair interventions but also by the degree of coordination among government agencies, heritage professionals, religious institutions, and local communities. This paper investigates how heritage resilience is produced through the interaction of institutional governance and community stewardship in Bagan World Heritage Site, Myanmar, following the 2016 earthquake. Bagan provides a particularly relevant case for examining this issue because the earthquake revealed both the physical vulnerability of its monumental landscape and the institutional fragmentation that can weaken long-term recovery— manifested here as overlapping and at times competing mandates among DANM, monastic custodians, and local maintenance actors over repair authority, material standards, and ritual access.The study examines how post-earthquake recovery in Bagan is shaped by the interaction of state-led restoration, heritage professionals, monastic custodianship, and local maintenance practices. It focuses on four monument clusters, selected based on monument priority, accessibility, and differences in social practices, to compare intervention intensity, repair priorities, religious usages, and everyday care. By tracing how coordination or disconnection among these actors affects conservation outcomes, the research identifies institutional and community conditions that support or weaken adaptive recovery. The paper shows that resilience varies according to specific relations between governance structures, local stewardship, and the continued social life of monuments, rather than treating Bagan as a uniform landscape.The study applies a four-stage resilience framework — prevention, absorption, recovery, and adaptation— to analyze heritage management as an interaction of physical conservation, living heritage practices, and governance structures.Methodologically, the study combines spatial analysis of post-earthquake damage and restoration with qualitative evidence from DANM document archives, field observations, and stakeholder interviews across four selected monument clusters. Comparative analysis across these clusters assesses how differences in community engagement and institutional intervention shape adaptive capacity and recovery outcomes.The findings suggest that heritage resilience is strengthened when formal conservation measures are aligned with continuous local use, religious practice, and community-based maintenance. In these cases, institutional support, public involvement, and living heritage practices reinforce one another, enabling more sustained monitoring, repair, and care. By contrast, where institutional and community actions remain disconnected, recovery tends to be less coherent, with a gap emerging between technical restoration and the long-term social life of the monuments. These patterns indicate that the effectiveness of post-disaster conservation depends not only on the quality of technical intervention but also on the structure of collaboration between governance systems and local heritage actors.The paper argues that post-disaster heritage management in living cultural landscapes should be understood through an integrated resilience framework that emphasizes coordination, information flow, and mutual reinforcement among stakeholders. Whereas existing heritage resilience scholarship has largely modeled institutional and community actors as parallel or additive inputs to recovery, this study foregrounds the relational dynamics — coordination, disconnection, and renegotiation of authority — between them as the primary determinant of resilience outcomes. By grounding the idea of "partnership" in empirical analysis, the study contributes to current debates on adaptive heritage governance and offers a transferable perspective for strengthening resilience in heritage sites facing recurrent disturbance.

Keywords
Heritage Resilience, Governance, Living Heritage, Bagan, Myanmar

Oral Presentation
Partnership
Abstract ID #333

Eco-dome Renovation of Chinese Courtyard Dwellings as a Model of Multi-stakeholder Partnership for Living Heritage

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Abstract

Within the framework of living heritage, Partnership entails collaborative efforts across communities, governments, academia and the private sector to safeguard and transmit cultural traditions while adapting them to contemporary sustainability demands. This study examines how such a partnership can emerge from, and scientifically guide, a widespread but unregulated vernacular practice: the spontaneous enclosure of open courtyards in solar-rich regions of northern China

For over two decades, residents of traditional courtyard houses, a key typology of Chinese built heritage, have been autonomously adding transparent roofs to their yards using low-tech,affordable materials. This phenomenon, driven by the desire for thermal comfort and cleanliness, embodies a form of living traditional knowledge. However, due to the absence of professional guidance, these self-built interventions frequently suffer from structural hazards, summer overheating, low energy efficiency, and mismatched drainage, ultimately threatening both the physical safety of the inhabitants and the integrity of the heritage fabric.

Our project establishes a multi-stakeholder partnership that bridges bottom-up community wisdom with top-down scientific intervention. Through field investigations covering 79 cities across 13 provinces, we co-identified needs with residents and local craftsmen. Collaborating with university experts, green-building enterprises, and village committees, we developed an integrated Eco-dome system comprising: (1) a calculated light-steel structure for safety; (2)passive light- and heat-regulation with breathable openings, and (3) modular prefabrication for easy local assembly and maintenance. A pilot retrofit in Handan, Hebei Province, demonstrated a 19.8% energy-efficiency improvement and a 6°C indoor temperature rise in winter without additional heating, while avoiding summer overheating, validating the fusion of traditional spatial wisdom with modern technology.

This partnership model highlights several key lessons for heritage preservation: policies must be informed by grassroots practices and support community-led upgrading; traditional knowledge should be treated as a living resource rather than a frozen relic; collaboration between craftsmen,architects, and enterprises can transform informal skills into safe, dignified livelihoods;communication through open-source technical guides and a mobile application empowers residents to become stewards of their own heritage; and capacity building through on-site training turns local builders into green dome assemblers. The project demonstrates that equitable, long-term partnerships can resolve the conflict between development needs and conservation,making living heritage both resilient and sustainable in the face of climate change and urbanization.

Keywords
Living Heritage, Partnership, Courtyard Dwellings, Spontaneous Transformation, Community Engagement

Oral Presentation
Partnership
Abstract ID #349

Heritage Mafia: Acknowledging the role of Soft Entity and Power in Kuala Lumpur

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Abstract

In developing nations, heritage management is frequently implemented through a top-down approach to policy-making. However, the failure of many heritage projects is often rooted in a persistent struggle for spatial and narrative control. While heritage is an inherently political process, a significant disconnection exists between "authorised heritage discourses" and the lived, often extra-legal, realities of local communities. Central to this inquiry is the role of hidden identities and informal groups, categorised as "heritage mafias". This research introduces the concept of ‘heritage mafia’ only as a metaphor for embedded informal power networks that shape decision-making within heritage zones. These groups possess a legitimacy rooted in intergenerational presence and the historical establishment of the urban fabric, which operate within the margins of protected zones and potentially influence the policies involved within the heritage areasUsing a qualitative framework, this research incorporates extensive policy analysis, triangulating observations and semi-structured interviews, to map the power hierarchies beneath the surface of official conservation policies and implementation strategies within the heritage zones in Kuala Lumpur. By analysing stalled infrastructure projects at the heritage zones, the paper demonstrates that any changes involving architectural restoration or social policy are effectively impossible without the explicit or implicit permission of these ‘hidden power’. The findings also suggest that these groups do not merely resist formal management when such collaboration offers strategic benefits to their groups and community. By highlighting their existence, this paper challenges western-centric views of heritage as a static process and a state-controlled asset. Ultimately, the study concludes that heritage management in Kuala Lumpur and similar cities of historical significance must move beyond exclusionary top-down policies. Effective preservation requires engaging with informal power structures and acknowledging that heritage is inextricably linked to the complex, often invisible, social dynamics of the people who have long inhabited and control the community at these sites.

Keywords
conservation policy; heritage mafia; Kuala Lumpur

Oral Presentation
Partnership
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"Seventy Percent Owner, Thirty Percent Artisan": A Multi-Stakeholder Partnership Ecosystem for the Protection of Garden-Residences in Yangzhou's Dongguan Street

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Abstract

Dongguan Street in Yangzhou, China, historically served as a key urban area for salt merchants and literati during the Ming and Qing dynasties, and preserves nationally protected heritage sites such as Geyuan Garden and Wang's Residence, alongside numerous privately owned small-scale **Garden Residences** that continue to sustain traditional construction practices. These garden residences—integrating **everyday life, social interaction, and garden aesthetics**—represent a distinctive form of **civic living heritage**. However, under the dual pressures of the decline of the canal economy and rapid urbanization, many such sites have disappeared, while **traditional construction skills face severe intergenerational discontinuity.**
Within heritage conservation discourse, "**partnership**" has emerged as a key pathway for sustaining living heritage. Yet a central challenge remains: how to construct **equitable, plural, and resilient collaborative networks** that move beyond object-based preservation toward **processes of cultural reproduction**, particularly in historic districts characterised by fragmented private ownership, where neither state-led nor market-driven approaches alone are sufficient.
Against the ICOMOS GA2026 sub-theme "**PARTNERSHIP**", this paper asks: when living heritage is confronted with the dual pressures of development and the loss of traditional skills, how can **multi-stakeholder partnerships move beyond top-down governance logics to enable genuinely community-driven heritage processes**? How can **traditional construction knowledge** be reinterpreted, learned, and transmitted from existing material heritage through collaborative processes to contemporary artisans and communities? How can **communities and private owners reclaim their position as primary agents** of heritage conservation? Furthermore, how can short-term **project-based collaborations evolve into sustainable, ecosystem-based partnerships**?

Taking the conservation and revitalization of Garden Residences on Dongguan Street (2014–present) as its empirical focus, this study examines six key sub-projects, including the restoration of Geyuan Garden and Wang's Residence, and the reconstruction or transformation of Jienan Sanctum, Auspicious House, Left Zither and Right Book Cultural Space, and Stacked Hill House. Methodologically, it combines **diachronic analysis of diverse materials**—including historical archives, conservation planning documents, policy texts, and media reports—with **fieldwork and participant observation**, in order to trace **interaction mechanisms, knowledge flows, and pathways of skill transmission** among five stakeholder groups: government, universities, state-owned enterprises, civil associations, and private owners.

The findings demonstrate the emergence of **a community-centered, multi-layered Multi-Stakeholder Partnership Ecosystem**, in which the government acts as an **enabler**, knowledge institutions as **intermediaries**, state-owned enterprises as **public platforms**, civil associations as **connectors and communication bridges**, and private owners reassert their central role through self-directed construction guided by the principle of "Seventy Percent Owner, Thirty Percent Artisan." Crucially, **traditional construction knowledge embedded in existing heritage sites has been systematically decoded and reactivated**, enabling its transmission to contemporary artisans and supporting the continued production of new garden residences.

This paper argues that **sustaining living heritage requires a fundamental shift from project-based partnerships to ecosystem-based partnerships**. It proposes an **"ecological partnership" model**—characterised by **distributed agency, complementary roles, and shared objectives**—as a **transferable framework** for fostering **culturally grounded, community-driven heritage reproduction** in historic urban contexts.

Keywords
Yangzhou; Garden Residences; partnership; living heritage; community capacity building

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Partnership
Abstract ID #416

Sustaining Continuity through Community Resilience: Reframing Emergency Response for Living Heritage in Armed Conflict

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Abstract

While emergency response has been widely addressed in heritage protection practice, its implications for living heritage -particularly in relation to continuity, community agency, and resilience during conflict- remain less explored. This paper argues for a continuity-centred approach to emergency response, one that considers sustaining cultural continuity as part of the response itself.

The paper is grounded in the proposition that cultural continuity and community resilience are mutually reinforcing. On the one hand, cultural continuity can contribute to resilience by sustaining identity, social cohesion, and adaptive capacities during crisis. On the other, resilience may be expressed through communities' ability to maintain, adapt, and reactivate living heritage practices under conditions of disruption. From this perspective, continuity is understood not only as something to be safeguarded, but also as a principle through which response can be conceived.

This reciprocal relationship can also be observed in emerging response practices in conflict settings. The dual role that living heritage may play -as something sustained through resilience and as something that can itself strengthen resilience- can be seen in initiatives such as Saving Ukrainian Cultural Heritage Online (SUCHO), launched in the early stages of the armed conflict -now war- to help safeguard Ukraine's musical, heritage through emergency digital action, as well as in the renewed relevance of the Polyphony Project, where the documentation and continuity of living oral traditions have taken on added significance in wartime conditions. Such examples point to how living heritage may function not only as something at risk, but also as part of response and resilience itself.

Building on this relationship, the paper explores how emergency response may be reframed through a people-centred and partnership-based perspective that recognizes communities not only as beneficiaries of safeguarding, but as active agents in response. It proposes a conceptual framework structured around three interrelated dimensions: continuity as a response principle, community resilience as response capacity, and response as a bridge between immediate action and recovery. Through this framing, emergency response is expanded beyond immediate intervention to include support for knowledge bearers, community agency, adaptive coping practices, and continuity-based forms of safeguarding during active conflict.

By shifting focus from protecting heritage assets alone toward sustaining continuity through resilient communities, the paper contributes to current debates on living heritage, conflict resilience, and emergency response, while offering a way of rethinking response in complex and emergency-in-emergency conditions.

Keywords
living heritage, cultural continuity, community resilience, armed conflict, emergency preparedness for response

Oral Presentation
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Abstract ID #467

Global Strategies for Adapting Coastal and Riverine Heritage to Climate Change

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Abstract

The safeguarding of coastal and riverine cultural heritage has become a critical priority for UNESCO and ICOMOS in the face of accelerating climate change impacts. Across the Mediterranean region and China, historical environments are increasingly exposed to sea-level rise, coastal erosion, salination, extreme storm events, wildfires, and intensifying anthropogenic pressures. Shaped by centuries of interaction between human societies and dynamic water systems, these landscapes embody diverse strategies of water governance, coastal engineering, water storage infrastructures, and landscape-based adaptation. Today, they are undergoing rapid transformations that threaten both their material integrity and associated cultural values while offering valuable lessons for strengthening contemporary climate resilience.

This study develops a comparative analytical framework applied to selected coastal fortifications, deltaic historic cities, and riverine trading ports across Egypt, Türkiye, Morocco, and China. Case studies were selected based on building types and structural systems, shared vulnerabilities to marine-riverine dynamics, and varying institutional risk-management capacities. Namely, the Istanbul Sea Walls and the Golden Horn Walls, dating back to the 5th century BCE; the seawall landscape along the southeastern coast of China; the Portuguese City of Mazagan (El Jadida) in Morocco (early 16th century) and the Cistern Network of Alexandria (4th Century BCE-18th Century CE) are selected as case studies in North Africa to develop an analysis model that is adaptable to other case studies around the Mediterranean and China's coastal areas.

Combining cross-case analysis with an integrated SWOT-geospatial approach—wherein spatial layer mapping of climate hazards directly informs the evaluation of localized institutional strengths and weaknesses—the paper examines climate-related risks and vulnerabilities, adaptive capacities, and existing management responses. Heritage is approached as an active socio-technical system shaped by historical practices of resource governance and environmental adaptation.

The findings reveal differentiated vulnerability patterns linked to geomorphological, climatic, and institutional contexts, while highlighting gaps in current conservation and risk management frameworks. The study identifies transferable resilience mechanisms, particularly those rooted in traditional water management systems and landscape-based adaptation practices. It further examines the tension between preserving historical authenticity and enabling adaptive transformation amid climate stress and articulates how multi-stakeholder partnerships—spanning local heritage management authorities, municipal planning agencies, scientific researchers, and local communities—can co-design collaborative governance mechanisms in practice.

Finally, the study proposes an interdisciplinary framework that combines nature-based solutions, digital and geospatial tools, and participatory governance models. In line with ICOMOS recommendations, it advances a transferable operational model for aligning heritage conservation with climate change adaptation, offering a structured approach to translating traditional knowledge and adaptation practices into scalable policy frameworks for climate-vulnerable coastal and riverine heritage worldwide. This approach is consistent with the principles reaffirmed in the 2026 Busan Declaration on World Heritage, particularly its call for integrated, collaborative and forward-looking strategies to strengthen the protection and climate adaptation of cultural heritage.

Keywords
Coastal Cultural Heritage, Climate Change Adaptation, Water Management Systems, Vulnerability Assessment Nature-Based Solutions

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Partnership
Abstract ID #471

Historic Cities Series: A Nationwide Collaborative Effort for Heritage-led Development in India

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Abstract

Abstract
Historic cities in India embody rich and dynamic tangible and intangible heritage but increasingly face pressures from rapid urbanisation, fragmented governance, and the limited integration of heritage within contemporary planning systems. Addressing these challenges requires governance approaches that move beyond heritage conservation towards collaborative and place-based urban planning. This paper examines the Historic Cities Series as a collaborative governance model for operationalising heritage-led urban development through multi-level partnerships and the application of the UNESCO Historic Urban Landscape (HUL) framework. It investigates how decentralised institutional arrangements support the integration of heritage into planning while identifying the opportunities and challenges associated with scaling such partnerships across diverse urban contexts.
The Historic Cities Series is a collaborative initiative of the National Institute of Urban Affairs (NIUA), DRONAH Foundation, ICOMOS India, HERITOPOLIS, and Altrim Publishers that brings together government agencies, academic institutions, civil society organisations, heritage professionals, and local communities. Rather than applying the HUL framework as a uniform planning template, the initiative operationalises its principles through embedded Indian city planning guidelines, locally co-developed heritage action plans, interdisciplinary stakeholder engagement, heritage interpretation and contextual planning that respond to cultural, institutional, and developmental conditions of individual cities. The study draws on programme documentation, partnership frameworks, city action plans, and implementation experiences across participating cities between 2025 and 2026 to evaluate the effectiveness of this collaborative governance model.
Central to the initiative is a decentralised governance structure led by voluntary City Coordinators, who function as intermediaries between national programme partners and local stakeholders. By facilitating consensus-building, coordinating institutional responsibilities, and supporting inclusive decision-making, City Coordinators enable partnerships among government bodies, professional organisations, educational institutions, non-governmental organisations, and local communities. As the initiative expanded, the governance framework evolved through the inclusion of the Indira Gandhi National Centre for the Arts (IGNCA) as a Series Partner and the establishment of city-level Project Implementation Units (PIUs), providing more formalised institutional arrangements for implementation while retaining local flexibility.
The analysis of the first phase of implementation across 26 historic cities demonstrates that decentralised coordination and locally embedded partnerships strengthened stakeholder participation and generated implementable city-specific heritage action plans. The study identifies three preliminary lessons from implementation: first, trusted local leadership is essential for building cross-sector collaboration; second, a flexible operationalisation framework enables heritage planning to respond to diverse urban contexts; and third, formal governance mechanisms become increasingly important as collaborative networks expand. At the same time, the initiative encountered challenges related to coordinating multiple institutional priorities, sustaining long-term stakeholder engagement, and balancing local autonomy with national programme objectives. These findings demonstrate that collaborative governance provides an effective pathway for mainstreaming heritage within urban

planning and contributes to international discourse on heritage-led development by offering a scalable model for integrating policy, partnerships, and place-based action in historic cities.

Keywords
Historic Cities, Collaborative Initiative, Urban Development, Urban Heritage, India

The Power of Partnership at the George Town Festival

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Abstract

The George Town Festival (GTF) was created in 2010 to celebrate a massive achievement: George Town being named a UNESCO World Heritage Site. What started from the Penang State Government through George Town World Heritage Incorporated (GTWHI) to honor the city's rich history has now grown into one of the most famous and exciting arts festivals in Southeast Asia. At its core is "Sub-theme 4: Partnership." In the world of living heritage, partnership means communities, governments, and groups working together to protect and share cultural traditions. GTF shows how mutual respect and shared responsibility can keep local heritage alive while adapting it to the modern world.**Facilitating Collaboration and Shaping Policy**
To protect culture, GTF builds strong partnerships across different sectors. The festival teams up with local community groups, private businesses, and foreign embassies. For example, working directly with the Embassy of Spain, the Taipei Economic and Cultural Office, and the Japan Foundation brings world-class art to Penang. These public-private partnerships help inspire sound policies that balance modern urban growth with the preservation of history. By mixing top-down support from governments with bottom-up energy from local artists, GTF makes sure the community's voice always leads the way.
Learning from Traditional Knowledge
Traditional knowledge is the foundation of many GTF events. The festival works hard to save traditional skills from disappearing. By putting traditional arts on a massive international stage, GTF honors local knowledge systems. For example, many performances and arts from the indigenous groups around the world have been showcased during the festival. It explores how old traditions and new, modern innovations can complement each other, making sure heritage survives changing times without losing its true meaning.
Building Capacities and Going Abroad
Partnership is also about teaching new skills and building community capacity. When international and local artists meet at GTF, they share experiences through hands-on workshops and training. This regional teamwork also extends beyond Malaysia. Through strong partnerships, GTF helps local artists travel abroad. Malaysia performing groups traveled to the Singapore Night Festival to share their craft. GTF also shares traditional performances with art networks in Thailand. This exchange of skills helps artists grow and keeps regional traditions strong.
Improving Communication and Engagement
Clear communication is essential for building trust. GTF uses creative storytelling and the arts to give heritage makers a loud, clear voice. This helps bridge cultural gaps and balances the needs of everyday locals with the pressures of mass tourism. By inviting the public and artists to join in through both formal talks and informal community events, education becomes a powerful tool for lasting heritage protection.
In the end, GTF proves that true partnership is the key to protecting our shared living heritage. By working across borders and listening to marginalised voices, the festival builds a lasting, healthy arts community for the future.

Keywords
Partnership, Success, Heritage, Culture, Arts

Oral Presentation
Partnership
Abstract ID #499

Reclaiming Domestic Heritage through Partnership: Rumah 1916 and the Continuity of Living Use in Batu Gajah

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Abstract

Rumah 1916, a privately owned ancestral home in Batu Gajah, Perak, Malaysia, presents a case study in reframing conservation through living domestic heritage, adaptive reuse, and family-initiated partnership. Built in 1916 as the residence of Toh Amar Diraja Haji Sulaiman bin Pandak Akhat, Penghulu or Chieftain of Batu Gajah, the house remained a family home until 1942 and later served for many decades as a hostel and school. Its institutional use shaped public memory so strongly that the building came to be remembered primarily as a school, while its earlier identity as the home of a local chieftain gradually faded from collective awareness.This paper examines the restoration of Rumah 1916 as a descendant-led conservation initiative that seeks to recover the house as a site of family memory, community recollection and local history. Using family custodianship and living heritage as conceptual lenses, the paper understands domestic heritage as a continuing relationship between historic fabric, family identity, inherited responsibility and contemporary use. Partnership is framed as an enabling relationship with differentiated roles rather than shared authority among all participants: the family initiated the project and retained custodial leadership; a government conservation grant provided the financial catalyst; and conservation practitioners contributed technical knowledge and evidence-based guidance. Alterations had obscured the house's original domestic typology. Archival research, oral histories, site investigation and comparative study of related domestic buildings reconstructed a clearer understanding of its spatial organisation. This informed the restoration of its domestic layout, architectural form, and setting, including the reinstatement of a buried garden step discovered during the works, which completed the original approach to the house. Family-led decision-making prioritised the recovery of the house’s domestic character, reflecting its significance as a chieftain’s residence. Former students and residents contributed recollections to its institutional years but did not participate in restoration decisions. Although the school period remains documented and interpreted as part of its public history, school-era alterations were selectively removed where they obscured the domestic layout.A pop-up exhibition curated by a family member and opened during the early project phase became a key communication tool. It reintroduced the house's domestic history to the wider community while providing opportunities for former students and residents to return and share memories. The restoration also reunited members of the extended family, including relatives who had previously lost contact, renewing family relationships around the ancestral home. The project does not seek to return Rumah 1916 to residential use. Instead, it restores the legibility of its domestic spatial logic while adapting it for contemporary use as an event and interpretive space. Continuity is therefore understood not as preserving the same function, but as sustaining family custodianship, social life, public engagement and long-term viability. Rumah 1916 offers transferable lessons for privately owned domestic heritage in Southeast Asia and elsewhere: public funding can enable family-led conservation, professional expertise can guide evidence-based restoration, and compatible reuse can sustain an ancestral property without removing its domestic identity.

Keywords
Living domestic heritage; family custodianship; adaptive reuse; Batu Gajah; partnership; intergenerational memory.

Oral Presentation
Partnership
Abstract ID #515

Heritage in Practice: Reframing Partnership in Heritage-led Urban Regeneration in George Town World Heritage Site, Malaysia

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Abstract

The historic city of George Town, Malaysia, was inscribed as a UNESCO World Heritage Site in 2008 in recognition of its Outstanding Universal Value as a multicultural trading port shaped by centuries of cultural exchange. Like many historic cities, George Town faces the ongoing challenge of balancing heritage conservation with urban development, climate change adaptation, and increasing demands on institutional capacity. Conventional public-sector delivery mechanisms have often struggled to address the interdisciplinary, long-term, and implementation-intensive nature of heritage conservation, highlighting the need for more adaptive governance approaches.

In response, the George Town Conservation and Development Corporation (GTCDC) was established in 2014 as a tripartite partnership between Penang Chief Minister Incorporated (CMI), Think City, and the Aga Khan Trust for Culture (AKTC). Rather than functioning solely as a financing or project delivery vehicle, GTCDC operates as a collaborative governance model that integrates strategic planning, technical expertise, and implementation-oriented project management across government agencies, conservation professionals, and community stakeholders.

Using qualitative case studies of three major heritage-led regeneration initiatives within George Town's North Seafront—the conservation and activation of Fort Cornwallis, the UNESCO Asia-Pacific Award-winning Esplanade Seawall project, and surrounding public realm improvements—this paper examines how the GTCDC model has enabled more effective implementation of complex heritage projects. Particular attention is given to project management innovations, including the use of pilot demonstrations, mock-ups, material testing, and iterative on-site decision-making, which allow conservation strategies to respond to evolving site conditions while maintaining heritage values. The paper also reflects critically on the challenges encountered, including inter-agency coordination, differing institutional priorities, and governance complexity, and examines how these were addressed through collaborative processes, adaptive management, and continuous coordination among project partners.

Beyond institutional collaboration, the paper explores how engagement with local communities, businesses, and other stakeholders has informed project planning, interpretation, and place activation, contributing to more inclusive and context-sensitive conservation outcomes. The partnership has strengthened documentation and monitoring practices, enhanced technical capacity among participating organisations, and supported climate-responsive interventions, including the reinstatement of Fort Cornwallis' historic moat and coastal resilience measures at the Esplanade Seawall. Together, these initiatives demonstrate how heritage conservation can simultaneously safeguard cultural significance, improve public spaces, and contribute to broader sustainability objectives, including SDG 11 (Sustainable Cities and Communities) and SDG 13 (Climate Action).

The paper argues that GTCDC represents an alternative model of heritage governance that extends beyond conventional public-private partnerships by combining long-term stewardship, adaptive project management, and shared institutional responsibility within a single implementation framework. While developed within the context of George Town, the model offers transferable lessons for other World Heritage cities seeking to strengthen governance, build institutional capacity, and deliver heritage-led urban regeneration in the face of increasing environmental, social, and development pressures.

Keywords
Partnership; Project Management; Urban Regeneration; Conservation; Heritage Site

Oral Presentation
Partnership
Abstract ID #520

From Selective Allocation to Building Governance Structures: The Evolution of Support Program for Mexican World Heritage Cities (ACMPM)

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Abstract

The Support Program for Mexican World Heritage Cities (ACMPM) is a budgetary program administered by the Mexican Ministry of Culture. The program's objective is to provide financial support to local governments to preserve Mexican cities whose historic centers are inscribed on the World Heritage List or cities associated with an inscribed site. The support consists of a pari passu scheme in which the federal government provides 70% of the total cost for public works projects. In cases where funding is requested for studies or project development, financial support will cover up to 50% of the total amount.
This paper analyzes the evolution of the Support Program for Mexican World Heritage Cities (ACMPM) as a public policy instrument aimed at conserving urban heritage sites inscribed on the World Heritage List in Mexico. It examines the program's transition from a scheme of earmarked resource allocation to a limited number of cities—with insufficient monitoring and oversight mechanisms—toward a progressively more robust, inclusive, and results-oriented model.
Based on a documental review, analysis of the program's regulatory instruments, and results from 2017 to 2026, the study identifies three key stages in its evolution: (1) budgetary consolidation with poorly standardized allocation criteria; (2) an intermediate phase of institutional strengthening, in which operational guidelines, technical evaluation processes and multi-level partnerships among federal, local, and technical institutions; and (3) a recent phase characterized by the expansion of the scope of attention to other components of World Heritage beyond historic centers, the incorporation of risk-based prioritization, stronger technical evaluation, and accountability mechanisms that improved project selection and governance.
The program's evolution has helped align project selection and funding priorities with the conservation of the Outstanding Universal Value (OUV), integrity, and authenticity of properties. However, persistent challenges are acknowledged, including a lack of clarity regarding specific concepts of the World Heritage Convention, the pressure of contemporary urban dynamics, and the need to strengthen community participation in decision-making.
This work proposes that the ACMPM constitutes a relevant institutional learning experience in Latin American contexts, by demonstrating how programs that were initially limited in scope can evolve into schemes that are more transparent, inclusive, and technically, legally, and administratively sound. Finally, the article suggests avenues for improvement aimed at consolidating its impact, including the integration of monitoring indicators linked to the state of conservation of the OUValigned, integrity, authenticity, and management, as well as the incorporation of social justice approaches into heritage management.

Keywords
Financial support, World Heritage Cities, Governance, Public Policy, World Heritage Convention

Oral Presentation
Partnership
Abstract ID #522

Making Heritage Happen: Partnership, Coordination, and the Revitalisation of Seri Negara and Bangunan Sultan Abdul Samad in Kuala Lumpur.

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Abstract

Heritage conservation in developing cities like Kuala Lumpur is constrained not only by technical challenges, but also by fragmented governance, limited institutional capacity, and misaligned stakeholder priorities. This paper examines the revitalisation of Seri Negara and Bangunan Sultan Abdul Samad (BSAS) as a case study delivered through a partnership-driven approach. Drawing on the authors' direct involvement, it argues that while political will and top-down directive were necessary to initiate intervention, delivery ultimately depended on collaborative coordination.
In 2019, Khazanah Nasional Berhad commissioned Think City to prepare a feasibility report under the Kuala Lumpur Creative and Cultural District Strategic Master Plan. The master plan, later launched by the Prime Minister as Warisan KL, proposed a heritage-led regeneration strategy for the capital. As a Khazanah-led initiative, Warisan KL convened local authorities, government agencies, and private delivery partners.
The model that was championed for the revitalisation of these historic assets was a Lease–Develop–Operate structure, which allowed the buildings to remain in state custody while responsibility for their restoration and long-term operation was consolidated under a single party. Through the establishment of a National Heritage Fund, Khazanah provided the capital and institutional confidence that de-risked the undertaking for other agencies. It then set up a special-purpose vehicle to drive redevelopment, with a role extending from restoration to the future upkeep, maintenance and activation of the buildings. In doing so, the projects were delivered while safeguarding their status as public assets.
Operating within accelerated timelines, the projects navigated recurring tensions. To maintain momentum and resolve issues efficiently, a two-tiered structure emerged: strategic oversight through a Steering Committee, and implementation through a Project Consortium responsible for design, conservation, and construction. Critically, a dedicated Task Force within DBKL convened departments to streamline approvals and catalyse problem-solving, allowing the team to escalate decisions while maintaining progress on site.
Public participation was sought through a townhall-style engagement session for the Traffic Impact Assessment on converting Jalan Raja into a three-lane, one-way street returning space to pedestrians. While comprehensive community engagement could not be fully realised within the timeline, this was recognised as an essential next phase. The completed assets present an opportunity: activation as a platform to meaningfully involve community groups and stakeholders, embedding participation into long-term stewardship.
The revitalisation of Seri Negara and BSAS demonstrates that effective heritage conservation is fundamentally a governance and partnership exercise, dependent on alignment across structures and coordination under constraint. While political will and top-down directive were essential to initiate these projects, their delivery depended on the sustained collaboration that translated mandate into action. Warisan KL not only initiated the restoration of these nationally significant buildings, but also shifted the mindset of participating agencies, empowering the government sector and building a willingness to adapt processes to expedite delivery. These lessons offer a transferable model for developing contexts, particularly across Southeast Asia, where colonial-era, state-owned heritage buildings no longer suited to their original use must be unlocked through the alignment of political will with institutional collaboration.

Keywords
Multi-tiered governance, Stakeholder collaboration, Solution-oriented approach, Warisan KL, Public-private partnership.

Participation as a Response - Case of Palestine

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Abstract

Heritage is not only about conserving cultural assets. It is also about identity, memory, and power. Participation is now an important part of heritage policy, but it is often presented as a management tool. In settler-colonial contexts, participation has a different role. It allows local communities to protect their heritage, maintain their relationship with place, and respond to unequal control over heritage. Palestine is a unique context for heritage governance. Since 1967, archaeology and cultural heritage have become part of the conflict over land, history, and identity. Israeli policies have increasingly used archaeological sites to support land control and settlement expansion, while Palestinian institutions have limited authority over many heritage sites. This creates an unequal system of heritage governance that directly affects how cultural heritage is protected.

This paper builds on ideas from critical heritage studies. Smith (2006) explains that heritage is shaped by people, identity, and everyday cultural practices, while Waterton and Smith (2010) argue that participation should give communities a real role in heritage, not just involve them in consultation. In Palestine, Abu El-Haj (2001) shows how archaeology is closely linked to political power and competing historical narratives. De Cesari (2019) further argues that, despite the absence of full sovereignty, Palestinian heritage institutions play an important role in protecting cultural heritage, strengthening national identity, and representing Palestine internationally. Together, these ideas help explain why participation in Palestine is more than a management approach. It is a shared effort between institutions, local communities, municipalities, and civil society to protect heritage under conditions of occupation and contested authority.

This study uses a qualitative comparative case study of two Palestinian World Heritage sites: Sebastia and the Old City of Hebron. The analysis is based on document review, heritage policy analysis, institutional records, semi-structured interviews with key heritage stakeholders, and the author's experience in heritage conservation and management. The aim is to understand how participation responds to contested authority, political exclusion, and the practical challenges of protecting heritage in different governance contexts.

This paper examines how participation emerges as a response to heritage governance under occupation through the cases of Sebastia and the Old City of Hebron.

Case of Sabastia:

Sebastia demonstrates how participation has become a long-term approach to heritage governance in Palestine. Local communities, together with municipalities, government institutions, civil society organizations, and heritage professionals, have protected the archaeological site through everyday stewardship, cultural practices, and local knowledge. The heritage policies and confiscation orders introduced in 2025 strengthened this cooperation, supporting UNESCO World Heritage nomination efforts, documentation, conservation, and advocacy. The case shows that participation is both a practical and political response to protecting heritage under occupation.

Case of Hebron

Community participation has been vital to safeguarding Hebron's Old Town. Collaboration between residents, the Hebron Rehabilitation Committee, and heritage institutions has strengthened community resilience, rehabilitated historic buildings, and preserved the site's cultural identity, living heritage, and connection with the Ibrahimi Mosque.

The Palestinian experience shows participation as a means of protecting heritage, sustaining community-place connections, and preserving cultural identity under occupation and contested sovereignty.

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Partnership
Abstract ID #556

Continuity and Symbiosis: Analyzing Stakeholder Relationships and Roles at Yuelu Academy from a Living Heritage Perspective

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Abstract

Abstract: Academy culture is a vital component of the traditional educational systems in China and East Asia. As one of the four great ancient academies in China, Yuelu Academy is also a globally rare heritage case that has maintained uninterrupted educational functions. Throughout its millennium-long historical evolution, it has not only profoundly shaped the nation's intellectual landscape but also inherited traditional educational philosophies, operational systems, and architectural space utilization practices, successfully achieving contemporary adaptation and becoming a quintessential example of "Living Heritage."

Using the Living Heritage Approach (LHA) as the core theoretical framework, this study examines the identity composition, relationships, and collaborative mechanisms of stakeholders in the restoration practices of Yuelu Academy. The research is founded on two main categories of core materials. First, oral history interviews were conducted with 20 respondents, covering a comprehensive stakeholders from top-level decision-makers to frontline artisans, and from the academic community to administrative staff. Specifically, these included restoration engineering technicians, restoration decision-makers and managers, internal scholars and teachers of the academy, and daily administrative personnel. Second, empirical materials related to the restoration of Yuelu Academy were collected and organized. These include the comprehensive daily logs of restoration activities recorded over 32 years by the on-site director of the restoration project, as well as archival documents such as meeting minutes, engineering and technical documents, historical drawings, published periodicals, and unpublished manuscripts.

The research indicates that, influenced by its inherent educational characteristics, the stakeholder composition of Yuelu Academy differs significantly from that of traditional agricultural living heritage. In the expert-led conservation governance frameworks typical of the latter, there is often a high reliance on external experts to disseminate knowledge to the core community and implement conservation interventions, and the boundaries of responsibilities among local communities, decision-makers, and conservation experts tend to be more distinctly defined. In contrast, Yuelu Academy, as a modern higher education and research institution, exhibits a prominent characteristic of "identity overlap" among its stakeholders. Internal experts and scholars in fields such as history, philosophy, and architecture often simultaneously assume the multiple roles of core academic commuty, decision-maker, and conservation expert. They are not only direct users of the heritage but, driven by a profound cultural identification with the academy, possess high decision-making authority and demonstrate strong proactive initiative in heritage conservation. Distinct from indigenous communities in other living heritage sites that depend on external experts for knowledge transfer and awareness education, they have emerged as an endogenous professional conservation force integrated into the daily operations of the heritage site, embodying the dual roles of users and decision-makers. This internally driven force, rooted in cultural identification, has cultivated robust and sustainable cultural resilience, playing a proactive and leading role in conservation and restoration efforts. The autonomous transmission system formed by Yuelu Academy's endogenous professional groups provides a typical reference paradigm for cultural and educational living heritage to build long-term cultural resilience and achieve sustainable heritage development, enabling it to continually sustain its vigorous vitality in contemporary society.

Keywords
Continuity, Stakeholder, Living Heritage, Yuelu Academy, Partnership

Oral Presentation
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Abstract ID #561

Watercolour painting as a vehicle for promoting local heritage (a central France experience)

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Abstract

This text proposes the description and analysis of a proactive initiative in the field of enhancing local heritage knowledge among residents. It represents a curious way to promote and valorise some aspects of local cultural heritage through using a public-private partnership , offering a case study on how creative practice can support living heritage conservation, offering a case study on how creative practice can support living heritage conservation.
The initiative takes place in central France within the CCGC, a territorial public entity included in the UNESCO World Heritage site "The Loire Valley". It is a proposal aimed at valorising the intangible heritage of traditional local working activities, such as land surveying, forest management, and cattle breeding. The goal is to curb the loss of memory and to foster the integration of these traditional proximity-based activities into the daily lives of local residents.
As part of its broader artistic programming, the CCGC accepted the candidacy of the painter **Alain Biet**, to develop a personal reflection on territorial heritage in terms of the tangible connection with the work objects we interact with daily. The artist meticulously reproduced thousands of small objects in watercolor using the same lighting rules, thus capturing their most minute details. This is what he calls **"objective drawing"** (Biet, 2026), reminiscent of the herbariums drawn by the great travelers of past centuries: the painted object retains the characteristics and dimensions of the original, thereby reproducing the essence of the object-itself, but without its volume and operational capacity.
Alain Biet created an immense illustrated catalog that now includes over 10,000 different objects. The catalog is virtually infinite and aims to encompass every object we handle in our lives, where "our lives" is used in the plural to emphasize that it represents the shared experiences of all of us - that is, something that forms the basis of intangible cultural heritage. This seemingly simple exercise detaches the object from its original context, allowing it to express a deeper meaning. It transforms an everyday material fragment into an attention-grabbing symbol. Ordinary objects are elevated to the status of emblem: symbols of the work rituals and of their craft.
These objects become micro-entities of memory, contributing to the preservation of the cultural fabric that binds our societies together. This process paves the way for the recognition and heritage value of the actions and traditions behind the objects themselves. Alain Biet’s serial and hyper-realistic paintings illuminate proximity-based heritage activities - so familiar and seemingly minor that they often verge on the intimacy of lived experience. For years, the CCGC has used art and culture as tools to foster respect and acceptance of local heritage among residents. This public-private partnership enhances heritage awareness and, as a result, valorizes heritages that may be considered "minor" but are deeply rooted in the inhabitants' daily lives.
The presentation showcases images of the artist's works as well as the CCGC, demonstrating how, through a serious partnership, it is possible to valorize living heritage, demonstrating how a structured, collaborative partnership can support the recognition of living heritage.

Keywords
France; Chambord; Loira Valley; public/private partnership; heritage valorisation

Oral Presentation
Partnership
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Partnerships in Norms: International Instruments on Cultural Property in Armed Conflicts and the Protection of Architectural Heritage

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Abstract

This paper presents a methodological strand of an ongoing doctoral research on the protection of architectural heritage in conflict-to-peace transitions. It focuses on the evolving international normative framework on cultural property in armed conflicts and asks how key instruments conceptualize collaboration among states, international organisations, expert bodies and communities in those processes. Situating this inquiry within the ICOMOS Triennial Scientific Plan 2024-2027 "Disaster and Conflict Resilient Heritage" and the GA2026 theme "Living Heritage: Respect, Enhance, Accept, Partnership" (Sub-theme 4: Partnership), the contribution explores how existing norms support or constrain collaborative approaches to the protection and recovery of architectural heritage.
Methodologically, the paper applies qualitative document analysis grounded in comparative legal and governance theory, combining discourse-analytical attention to normative language with comparative legal reading of treaty and soft-law instruments. The study draws on a structured corpus of international instruments adopted between 1954 and 2026 – including the 1954 Hague Convention and its Protocols, selected UNESCO conventions and recommendations, ICOMOS doctrinal texts, and guidance by ICCROM and Blue Shield – identifying a subset particularly relevant to armed conflicts, risk management and heritage governance, including instruments foregrounding living heritage, local communities and traditional knowledge.
The analytical framework operationalizes "partnership" through three criteria: who is recognised as a partner; in which phases of the conflict and recovery cycle partnership is envisaged; and how traditional or local knowledge, communication and education are described as elements of collaboration. The framework reveals a clear normative evolution: the 1954 Hague Convention and its Second Protocol articulate predominantly state-centred cooperation, positioning non-state actors as technical auxiliaries, while the 2003 UNESCO ICH Convention and subsequent ICOMOS guidance progressively expand roles for communities and expert networks in risk preparedness and post-conflict recovery. Enduring gaps remain, however, regarding shared decision-making power, contested and dissonant heritage, and participatory governance in conflict-to-peace transitions.
These normative gaps carry direct practical consequences: in conflict-affected regions such as Syria, Ukraine and Nagorno-Karabakh (Azerbaijan), reconstruction priorities are frequently set without meaningful community input, contested heritage dimensions remain unaddressed, and locally-held knowledge is structurally marginalised from formal protection processes. The paper offers a preliminary normative mapping to inform three directions: policy development to strengthen participatory provisions in heritage law; institutional cooperation frameworks that explicitly allocate decision-making roles across state and non-state actors; and the design of multi-stakeholder partnerships for more resilient heritage protection in post-conflict transitions.

Keywords
architectural heritage, armed conflict, international instruments, partnerships, conflict to peace transitions

Oral Presentation
Partnership
Abstract ID #573

Building Resilience through Partnerships: Seriality, Connectivity and Global Narratives in Endangered Site-Related Keyboard Heritage

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Abstract

Across the world, historic keyboard instruments – such as organs, fortepianos and reed organs – are falling silent at an accelerating rate. Once integral to religious sites, historic houses, country estates and civic buildings, they form a link between tangible heritage (building's interior) and intangible heritage (music performance, craftmanship, and social memory). These instruments are connected to histories of colonialism and oppression, while also reflecting processes of cultural exchange, and aspirations for freedom and emancipation, including gender and social inequality. They were not passive objects, but active components of heritage sites, shaping their use, meaning and sensory experience. Today, this connection is rapidly eroding: instruments are deaccessioned, neglected or lost, while the associated technical crafts and skills are disappearing as experienced practitioners retire without successors.

Although gradual, this process constitutes a global “slow-onset disaster” affecting heritage sites. The loss is not triggered by sudden conflict or catastrophe, but by cumulative neglect and structural gaps in heritage policy and practice. Crucially, the loss is not only material but epistemic: the breakdown of apprenticeship systems leads to knowledge extinction, undermining the long-term capacity to conserve, restore and activate these instruments. As a result, heritage sites risk losing an essential dimension of authenticity and interpretation. A religious building without music, or a historic house without its characteristic soundscape, limits both the authenticity and the visitor experience of the site.

This paper positions keyboard music and it's instruments as an integral part of built heritage. It argues that, without coordinated action, this form of site-related living heritage will gradually disappear, along with the knowledge and skills to sustain it. Only a partnership-based approach – operating at regional, if not international levels – can effectively address this challenge. This view aligns with the Faro Convention’s emphasis on community value and participation, the UNESCO Convention for the Safeguarding of the ICH focusing on transmission and living practices, and the recent ICICH Charter advocating integrated approaches to tangible and intangible heritage.

Drawing on efforts developed by Museum Geelvinck with support from the European Union programmes (Music Moves Europe) and the Dutch Ministry of Culture in the context of Faro Convention implementation, the paper proposes a partnership-based model. This connects heritage sites, musicians, craftspeople, conservators, researchers, educational institutions and communities, enabling the reintegration of playable instruments into their historical contexts while supporting skills transmission and community engagement. Digital innovation can be engaged to enhance traditional methods and strengthen visitor experience.

The paper emphasizes the seriality and connectivity of keyboard heritage sites. The historical dissemination of keyboard instruments – shaped by cultural exchange, migration and imperial expansion – has created a network of interconnected heritage sites and sound traditions. This shared legacy offers a foundation for transnational collaboration. While several Cultural Routes have been developed around music, this approach goes further by revitalizing livelihoods of craftspeople and musicians.

By framing this overlooked process as a shared challenge, the paper demonstrates how partnerships can serve as proactive response, restoring sound to heritage places, strengthening community resilience, and reconnecting built heritage with its living musical practices.

Keywords
Living heritage – Sound heritage – Historic keyboard instruments – Cultural heritage sites – Partnerships – Resilience – Connectivity – Global narratives

Oral Presentation
Partnership
Abstract ID #577

From a Fading Hawker Street to a Community-Led Cultural Space: A Partnership-Based Regeneration of Jalan Sang Guna

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Abstract

The revitalisation of historic urban spaces requires more than physical upgrading; it involves integrating community knowledge, public authority and implementation capacity into shared decision-making. This paper examines Jalan Sang Guna, a former hawker street in Kuala Lumpur's historic core, as a case of heritage-led regeneration shaped by collaborative governance and community stewardship.

Cultural mapping in 2018 documented stall occupancy, trades and vacancy. During Lorong Fest in 2019, 117 respondents shared concerns about safety and maintenance, and aspirations for improvements to the hawker street. A repeat mapping exercise in 2023 recorded a decline in operating stalls following the COVID-19 pandemic. Together with deteriorating environmental conditions, these findings informed Jalan Sang Guna's selection as one of the sites under the laneway improvement programme. Meetings and site visits with authorities and consultants tested options and refined the vendor-relocation strategy.

Think City, under a mandate from the Ministry of Finance, engaged stakeholders, managed design development, provided conservation input and supported construction monitoring under the Warisan Kuala Lumpur programme. Kuala Lumpur City Hall coordinated statutory requirements, infrastructure delivery and contractor implementation. The Bukit Bintang Parliamentary Office co-funded public-realm components. As a leading local community organisation and one of the principal shophouse owners in the area, the Selangor and Federal Territory Kwong Siew Association connected the project team with surrounding owners and later supported local stewardship.

Community input shaped project decisions. Safety concerns prompted additional street lighting. Pedestrian-priority planning accommodated shop operators' daily access and delivery needs. Owners discussed façade colours, signage and awning locations, reflecting a shift from individual concerns towards shared responsibility for the street. Active shopfronts required phased construction, and undocumented utilities required on-site design changes. These conditions demonstrated the need for flexible implementation and continuous negotiation.

Physical works integrated infrastructure upgrading, cultural interpretation and spatial activation. Drainage improvements and permeable paving strengthened environmental resilience. Murals and interpretation panels celebrated memories of the site and highlighted the shophouses' architectural features. The reconstructed entrance archway used sustainably sourced glued-laminated timber. Appropriate façade restoration materials and methods were emphasised to guide future owner-led improvements.

Post-completion observations found all 16 ground-floor units operating, compared with six before regeneration; the remainder had been used for storage, tenanted but inactive, or vacant. The laneway now hosts festivals, gatherings and commercial filming. Local owners and the Kwong Siew Association lead activation and coordinate upkeep, marking a shift to community-led stewardship. However, rising commercial demand has increased competition for shop units, placing some long-standing traditional businesses at risk of replacement by higher-paying retail tenants, exposing a tension between economic activation and the continuity of living heritage.

Rooted in tactical urbanism, Jalan Sang Guna demonstrates how temporary community activation can develop into permanent, partnership-based improvements and transition towards community-led stewardship. The case suggests that resilient historic urban landscapes depend not only on physical renewal, but also on testing ideas, building trust and enabling local stakeholders to manage change. It highlights the need for future regeneration efforts to consider how commercial activation can proceed without displacing traditional businesses and everyday cultural practices.

Keywords
historic urban spaces regeneration, public-private partnership, community stewardship

Oral Presentation
Partnership
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Cultural Heritage Digitalization and Resilience: a collaborative model for the resilience of cultural heritage in the wider Mediterranean Area

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Abstract

Climate change, environmental degradation, armed conflicts, and anthropogenic pressures are exposing cultural heritage to interconnected and rapidly evolving risks that challenge conventional conservation approaches. Within the wider Mediterranean, where heritage results from the long-term interaction between natural processes and human societies, resilience requires integrated strategies capable of linking scientific knowledge, governance, digital innovation and communities. This paper presents CHEDAR (Cultural HEritage Digitalisation And Resilience) as a collaborative framework designed to strengthen heritage resilience through transnational partnerships, digital knowledge infrastructures, and capacity building. Developed in accordance with the ICOMOS Triennial Scientific Plan 2024–2027 and the themes of the ICOMOS Malaysia Scientific Symposium 2026, CHEDAR proposes a scalable methodology that combines research, education, and operational practices to support preventive conservation and sustainable heritage management. The project currently brings together ten universities and higher education institutions, with the support of ICOMOS Italia and CIPA HD, while continuously expanding through partnerships across the wider Mediterranean. CHEDAR establishes a collaborative ecosystem connecting universities, public authorities, cultural institutions, heritage professionals, and communities in the co-production of knowledge and the shared stewardship of cultural heritage. This network addresses one of the major challenges for heritage resilience: reducing disparities in technological resources, digital competencies, and access to knowledge through long-term institutional cooperation and capacity building. Within this framework, digitalisation is understood as the creation of interoperable knowledge infrastructures supporting the entire risk management cycle. By integrating spatial information, environmental monitoring, diagnostics, documentation, and risk assessment into Heritage Digital Twins and shared information systems, CHEDAR promotes evidence-based decision-making, preventive conservation, and continuous documentation before, during, and after disruptive events. Digital knowledge therefore becomes a common resource that enhances preparedness, facilitates coordinated responses, supports recovery processes, and strengthens institutional learning over time. The project develops and tests this framework through a series of Mediterranean case studies centred on the relationship between cultural heritage and water. Water represents both a generator of cultural landscapes and settlements and a critical environmental factor affecting the conservation of hypogeal heritage. Research activities focus on rupestrian settlements such as Gravina in Puglia and Matera, together with historic gardens and artificial grottoes, where integrated digital documentation, environmental monitoring, and spatial data management support the assessment of vulnerabilities, the understanding of long-term environmental dynamics, and the development of transferable methodologies for preventive conservation. Education constitutes a further strategic component of the framework. Through the CHEDAR Academy, research outcomes are translated into MOOCs, seasonal schools, webinars, and professional training programmes that strengthen digital skills, promote interdisciplinary collaboration, and facilitate equitable access to advanced methodologies for heritage documentation, risk preparedness, and collaborative management across the Mediterranean. The originality of CHEDAR lies in its integration of collaborative governance, digital knowledge infrastructures, scientific research, and education within a shared resilience framework. By transforming partnerships into long-term mechanisms for knowledge exchange and collective capacity building, CHEDAR offers a transferable model for the sustainable management of Living Heritage and contributes to positioning cultural heritage as an active resource for resilient territories and communities.

Keywords
capacity building, resilience, training, 3D digitization, wider Mediterranean area

Oral Presentation
Partnership
Abstract ID #621

The Living Bridge: Connecting Heritage Attributes to Community Management

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Abstract

Managing the George Town UNESCO World Heritage Site involves an ongoing journey of balancing the conservation of Outstanding Universal Value (OUV) with the daily needs of a vibrant, multicultural community. As the site manager, George Town World Heritage Incorporated (GTWHI) operates as a facilitator, relying on trust-based partnerships with local stakeholders to safeguard the site. This paper explores our decadal progress in interpreting heritage attributes, illustrating how these identified elements provide the technical guidance and strategic direction necessary for effective community-based action.

Our journey began with a comprehensive attribute list in 2013. While this provided a deep inventory of physical elements, its component-based structure proved difficult to apply to holistic community management. To address this, we conducted a technical re-analysis of our OUV, aligning our framework with established heritage management principles. This internal re-interpretation culminated in a 2024 hierarchy that connects OUV "Values" to broad "Heritage Attributes" and specific "Inventory" items. This structured framework ensures that site management is not arbitrary; instead, it provides a clear roadmap that validates the community's lived experiences, from worship and religious festival to foodways, as components of the site's OUV.

We demonstrate how these heritage attributes guide our key initiatives. Our community-based site monitoring defends the site's urban form by turning residents into proactive partners in protecting the historic fabric. The George Town Heritage Celebrations facilitate the intergenerational transmission of intangible attributes by documenting living traditions and mentoring younger community members. Finally, our Disaster Risk Reduction (DRR) programme focuses on hazard prevention, empowering residents as first responders to protect the community's living environment from irreversible loss.

In conclusion, we emphasise that cultural heritage is not defined by buildings alone, but by the people and the daily lives within the city. This approach shows how a site manager acts as a bridge, translating international heritage doctrines into practical management tools that empower the local community as the true custodians of heritage.

Keywords
George Town, Site Management, Heritage Attributes, Community Partnership, Living Heritage

Oral Presentation
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Abstract ID #701

A Youth Cultural Design Framework for Creative Placemaking in the Revitalisation of Traditional Urban Fabric in Malaysia

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Abstract

Sustaining traditional urban fabric requires approaches that extend beyond physical conservation to include community participation and lived cultural engagement. In the Malaysian context, rapid urbanisation and predominantly top-down development approaches have influenced the transformation of traditional urban fabric while creating challenges for meaningful youth participation in related processes. Although community-driven placemaking initiatives are increasingly recognised, there remains a lack of structured approaches that connect youth participation with cultural attributes to support the long-term sustainability of traditional urban environments. This study aims to develop a youth cultural design framework for creative placemaking in the revitalisation of traditional urban fabric in Malaysia, focusing on Malaysian youth within urban heritage contexts. The study is centred on Central Market, Kuala Lumpur, selected as the primary case study due to its status as a nationally gazetted heritage site and its active community- and culture-based programmes that provide a rich setting for examining youth participation in creative placemaking. A qualitative case study approach was adopted and guided by an analytical framework comprising creative placemaking, traditional urban fabric, cultural attributes, and youth participation and empowerment, informed by international theories of creative placemaking, place attachment, and youth empowerment. Data were collected through document review, site observations, participatory workshops with youth, and semi-structured in-depth interviews with youth and experts. The data were analysed using a combination of deductive coding based on predefined analytical codes and inductive coding to capture emerging patterns from the data, which were subsequently organised into categories and themes. The findings identify key cultural attributes, namely spatial adaptability, temporal rhythm, creative cultural agency, symbolic expression and identity, and emotional belonging and inclusivity, as critical enablers of youth participation in creative placemaking through spatial, cultural, governance, creative economic, and digital forms of engagement. The findings further demonstrate that sustained youth participation is more effectively fostered through active, experience-based engagement than through institutional directives alone. Building on these findings, the study proposes a youth cultural design framework conceptualised as a multi-layered and cyclical model linking cultural attributes, youth engagement processes, and empowerment outcomes, including participation, skills development, representation, agency, and stewardship. The framework positions youth as key drivers in the revitalisation of traditional urban fabric and offers a culturally grounded, practice-oriented approach to youth-led placemaking. It provides a structured yet adaptable framework to inform heritage revitalisation policies, participatory urban planning, and community-based placemaking initiatives in comparable Malaysian urban heritage contexts, while offering a foundation for future testing and refinement in other settings.

Keywords
Creative Placemaking; Traditional Urban Fabric; Cultural Attributes; Youth Participation; Youth Engagement

Oral Presentation
Partnership
Abstract ID #705

Energy efficiency in historic buildings: ICOMOS steps towards collaboration

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Abstract

EU has an ambitious and well payed program the Green Deal. The vision of the European Green Deal is to make the EU the first climate-neutral area in the world by 2050, to cut pollution and restore a healthy balance in nature and ecosystems.
Therefore EU has worked out several financial and regulative mechanisms to reduce the consumption of energy. Far more than 40% of energy consumption is related to buildings and several regulations address the energy efficiency of buildings, including the historic buildings. One of the most important documents is the Energy Performance of Buidings Directive, originating from 2010 and revised in 2024. ICOMOS has dedicated a lot of effort to participate in the consultations and given advice on how to handle valuable historic buildings. However, there is an obvious need to influence other sectors as the responsibility for implementing the directive lies mostly on ministries of climate or economy and the activities are carried out by the building sector. As the implementation of the directive is the responsibility of states, ICOMOS Europe group started to exchange experience on the adaptation in European countries and a working group was created in 2023. As many challenges were identified, especially the marginalization of heritage concerns in the whole process while the directive impacts historic building stock, the group met on monthly basis for over two years and came out with the report based on evidence from over nineteen EU and non-EU countries through national fact sheets, thematic analyses, and case studies. The main findings, strategic recommendations, and future priorities emerging from this research are relevant worldwide.

Keywords
energy efficiency, climate change, historic builidngs, intersectoral cooperation

Oral Presentation
Partnership
Abstract ID #712

Hazards to Heritage: Protecting the Colonial Churches of Cavite

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Abstract

The Great Bohol Earthquake of 2013 shook the province and leveled its precious colonial churches into ruins. Aside from the financial liabilities, reconstructions were problematic since most of the structures lacked proper architectural documentation. National agencies undertook a meticulous and difficult process of reconstruction and restoration.

This was an eye-opener for the Caviteño heritage workers since the province is in proximity to volcanic and tectonic activities, having Taal Volcano in close range, while the West Valley and Lubang Fault lines are in close distance. Cavite is located south of Manila. Known as the Historical Capital of the Philippines, it is rich in history and material culture; however, many of its structures, particularly in the old fort of Cavite Puerto, were destroyed during World War II. What remains are the colonial churches outside the old fort, established between the late 16th century and the end of the 19th century. It has several churches declared National Cultural Treasures and Important Cultural Property by the National Commission of Culture and the Arts and by the National Museum. Most of the colonial churches were declared as National Historical Landmarks by the National Historical Commission of the Philippines.

Beyond the survey of recognized heritage structures, the study explores the critical vulnerability of these colonial churches to natural hazards and the proactive need for urgent and coordinated heritage protection. Framed within the heritage conservation theory and praxis of disaster and risk reduction, the study integrates the concepts of geographic vulnerability, resilience, and cultural value preservation through multipartite partnerships.

Using a mixed-method approach that covers archival research, field documentation, and interviews with church workers and local authorities, heritage churches are evaluated for hazard exposure. Findings show critical gaps in documentation, limited integration of government units, and the church in disaster planning and preparedness. Oftentimes, heritage structures are overlooked in public management, where programs are reactionary and not preventive, while the church sector varies in its perspectives, as their ecclesiastical administrative priorities are more focused on charities and not on heritage.

The study aims to present the current dynamics of the church-government-private sector in the preservation of heritage structures in the Diocese of Imus, Cavite. Beyond the presentation of chronological developments in retrospect, it presents good practices within the two decades it was implemented as well as key partnership milestones as part of this documentation. Currently, the Diocese of Imus, through its Ministry on Cultural Heritage of the Church, is in close coordination with its parishes to collaborate with the Provincial Government of Cavite, Provincial Disaster and Risk Reduction Management Office, Provincial Tourism Office, and through private and academic institutions like the Cavite Historical Society and Cavite Studies Center. The multipartite partnership seeks to establish joint protocols through collaborative implementations of heritage awareness, local risk reduction awareness and planning, diocesan coordination, and alignment of inspections to safeguard the heritage structures in the province.

Keywords
e, colonial churches, geographic vulnerability, hazard mapping, preparedness

Oral Presentation
Partnership
Abstract ID #717

Equitable Partnership in Fragmented Governance: The Case of Tyre (Sour), Lebanon

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Abstract

Equitable partnership is a fundamental pillar of collaborative heritage governance, yet its standardized operationalization in conflict-affected settings remains theoretically underdeveloped and practically challenged.
Tyre, strategically situated in a border region on southern Lebanon, is an analytically productive case precisely because of its cultural landscape long shaped by structural, social, legal, institutional, and territorial governance complexity.
In effect, Tyre operated simultaneously under four distinct international institutional logics: UNESCO World Heritage designation (1984), active United Nations peacekeeping mission (UNIFIL, 2000), Provisional Enhanced Protection under the 1954 Hague Convention and its Second Protocol (2024 and 2026), and the United Nations Relief and Works Agency for Palestine Refugees (UNRWA, 1949) administered Palestinian refugee camp territories that spatially intersect with archeologically designated zones as defined by the last issued Tyre Directive Plan (2002).
Within this multi-layered governance context, the social dimension of individuals and communities in Tyre includes local residents, long-term displaced Lebanese population, and Palestinian and Syrian refugees. This configuration produces overlapping, and at times contradictory, jurisdictional claims across a single bounded cultural landscape.
Available reports and field observations suggest that both tangible and intangible cultural heritage in Tyre remain vulnerable and subject to differentiated access among socially diverse communities. Therefore, the study employs a mixed qualitative approach combining firstly institutional actors mapping to trace the distribution and asymmetry of governance conditions and finally systematic field observation of community access patterns.
By analyzing these interconnected dimensions, the study identifies the precise spatial and legal intersections at which institutional mandates conflict and demonstrates that equitable partnerships remain constrained under conflict-induced conditions in Tyre, Lebanon.
Further to this, the research explores three analytically grounded key considerations of recognition, negotiation, and acceptance among diverse actors. Practical findings reveal that overlapping protection regimes and multi-scalar governance actors contribute to fragmented decision-making and predominantly formalized or project-based partnerships, limiting the recognition and participation of local and refugee communities so that standard policy models of shared responsibility often challenged under extraordinary circumstances. Spatial and institutional exclusions, particularly affecting communities residing in areas adjacent to World Heritage Property, result in differentiated access to both tangible and intangible cultural heritage.
In response, these findings suggest context-responsive, actor-differentiated partnership framework that accounts for jurisdictional plurality, social heterogeneity, and asymmetric power relations beyond standardized one-size-fits-all policy models.
This contribution advances scholarship at the intersection of conflict heritage governance, institutional theory, and inclusive participation, while offering direct implications for however equitable partnership, as both principle and practice, must be reconceptualized under the living heritage conditions.

Keywords
Equitable partnership, Cultural heritage, Conflict contexts, Fragmented governance, Tyre (Sour)

Oral Presentation
Partnership
Abstract ID #723

Revitalising Africa Hall: A collaborative approach for conserving a modern living cultural site

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Abstract

Africa Hall, Addis Ababa, Ethiopia, designed by Italian Architect Arturo Mezzedimi was gifted to the African people by Emperor Haile Selassie in 1961. The building complex, plenary hall and support spaces, was the birthplace of the African Union, hosting the Organisation of African Unity Conference in 1963. It became a symbol for post independence Pan African identity.
Africa Hall sited on the UNECA Campus has hosted conferences and meetings, enabling the political, economic and social development of the modern African continent through diplomacy, policy making and cultural expression.
After 50 years of service, the building became dilapidated, technologically obsolete and unable to accommodate the expanded African Union membership of 54 countries. Recognising its significance to the African people, the United Nations General Assembly committed to a renovation project in 2010, with the mandate to modernise the conference facilities and develop a Permanent Exhibition to celebrate the building's significance to Pan-Africanism.
The renovation project sought to conserve and renovate a significant mid 20th century modernist architectural masterpiece, enabling its ongoing use and role in the political, economic, social and cultural life of Africa as a living heritage landmark and symbol.
The project had four key Design Objectives: To conserve the place; make it safe & accessible; to interpret the place; and to enhance ongoing use.
This paper reflects on the successful delivery of the project through the decade long international and local collaboration between the United Nations Economic Commission for Africa as owners and project managers; Australian architectural and engineering conservation expertise; Ethiopian architects and engineers on the ground; and international construction contractors training local labour forces in best-practice conservation and construction methods.
From 2014 to 2024 the project team navigated the complex challenges of heritage conservation, technological modernisation, modern safety and security upgrades and integrated art restoration, while managing expectations from a wide stakeholder group and ensuring that the values embedded in the place were retained and enhanced.
The paper will outline the background research and heritage framework for the project based on the Australia ICOMOS Burra Charter process including the development of a Conservation Management Strategy to provide policy guidance. This process, together with consideration of the application of contemporary conservation theory to Modern Heritage places, informed the assessment and management of competing objectives such as material conservation to prolong the life of the building; integrating modern conferencing requirements and sustainable MEP systems, while preserving values, original design intent and authenticity.
The paper will also discuss the value of a two staged conservation and renovation process where lessons learned and investigations from a first early works, opening up and testing stage can inform a second stage of major works, thereby derisking the project and leading to better conservation outcomes.
The re birth of Africa Hall in 2024, achieved through a global partnership across public and private sectors has reinforced its cultural value as a living heritage place enabling collaboration, cooperation and diplomacy. These values seem ever more important in our current climate of global turmoil and uncertainty.

Keywords
Collaboration partnership

Oral Presentation
Partnership
Abstract ID #748

From Melaka to Macao: Connectivity, Global Narratives and Peace Building in Eastern Asian Maritime Heritage through Cultural Routes and Shared Built Heritage Value

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Abstract

在全球化和跨文化关系日益面临紧张和冲突的当下，国际古迹遗址理事会（ICOMOS）在遗产保护方面的使命和责任比以往任何时候都更加重要和紧迫。亚洲海港网络和贸易路线的遗产，这些东西方文明的交汇点，以及文化路线和共享建筑遗产所蕴含的价值，为重新诠释全球文明联系、尊重、加强和伙伴关系提供了重要的视角。

受文化路线和殖民时期建筑遗产影响的历史城市景观遗产形式，大多源于欧洲经验，并经由欧洲大航海时代的叙事和以“西向东”为主导的视角发展而来，深刻影响了人们对亚洲遗产的理解。因此，在文化路线和共享建筑遗产价值框架下，对东亚殖民时期建筑遗产和海洋区域的理解深受后殖民叙事的影响。然而，亚洲海洋文明本身也塑造了跨区域的海港城市网络和文化网络，在南海和印度洋沿岸形成了独特的东方海洋遗产形式。因此，本文试图从“东向西”的文明视角重新解读东亚海洋区域的海洋遗产联系，强调长期以来构成亚洲海洋社会特征的交流、融合、互学互鉴和共存的价值，并为亚洲各国提供一条基于遗产的路径，以实现相互联系和面向未来的自我与他者之间的和解。

本研究以马六甲和澳门为研究对象，并将分析范围扩展至印度尼西亚和中国的古代海港，探讨海港城市之间通过海上贸易、宗教传播、人口迁徙和建筑发展而建立的持续联系。尤其值得一提的是，马六甲和澳门这两座世界遗产城市不仅是欧亚大陆海上贸易的重要枢纽，也是伊斯兰教、天主教、中华文化、葡萄牙文化和东南亚文明相互交融的历史空间。它们的建筑遗产、城市形态、宗教场所和生活社群共同展现了一个跨区域的、连续的遗产体系，并通过文化路线和共同的遗产价值观紧密相连。

本文借鉴亚洲海上文化路线和郑和文化路线的相关实践经验，进一步提出马来西亚，特别是马六甲和澳门，可以通过文化路线和共享遗产网络，成为连接东亚、东南亚和印度洋地区的重要枢纽。通过“从马六甲到澳门”的概念框架，本研究旨在促进海上文化路线、海港城市遗产和共享建筑遗产之间的跨国合作，同时构建超越殖民中心主义视角的新型亚洲海洋文明伙伴关系和叙事。研究还表明，这一框架可以扩展到涉及印度尼西亚以及更广泛的亚洲海洋和大陆地区的遗产合作，从而为基于遗产的和平建设方法做出贡献。

文化路线强调“连通性”，而共享建筑遗产则强调“共享记忆”。这两种方法的融合可以为当代世界提供一种基于尊重、包容和伙伴关系的遗产治理模式，同时为亚洲和全球文明的共同构建和共享提供新的理论和实践途径。

Keywords
Cultural Routes, Shared Built Heritage, Eastern Asian Maritime Heritage, Melaka, Macao

Nurturing Sarawak Heritage Textile for Future Generation

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Abstract

This paper explores the multi-faceted approach taken by the Sarawak Heritage Innovation Project in preserving, conserving, and commercializing traditional Sarawakian textiles, in particular to Sarawak Songket and Keringkam Embroidery. Since 2018, the initiative has shifted toward a sustainable ecosystem rooted in community participation. The strategy addresses three primary pillars; [1] Skill Development and Innovation, [2] Innovative collaborations with Jabatan Penjara Malaysia and Penjara Puncak Borneo and [3] Commercial Viability. In addressing talent shortages gap, strategic partnerships with technology institutions like CENTEXS was made to provide specialized training in Sarawak Songket and Keringkam embroidery. Innovative collaborations with Jabatan Penjara Malaysia and Penjara Puncak Borneo have integrated inmates into the production line, resulting in significant output and skill rehabilitation. With Songket Malaysia's 2021 induction into the UNESCO Intangible Cultural Heritage of Humanity list, Sarawak has aggressively pursued socio-economic enhancement through CENTEXS Commercial. This includes dedicated retail and exhibition platforms such as the Jumaini Pavilion and the Songket Keringkam Gallery. High-profile fashion collaborations, such as those with Dato Tom Abang Saufi and Dato Sri Bernard Chandran, further showcase the integration of heritage products from diverse community sectors into the global fashion landscape. This paper demonstrates how Sarawak's model successfully balances cultural preservation with modern commercial demands to secure the legacy of these textiles for future generations.

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Transcending Locked-in Systems: Boundary Objects and Niche Transitions in Heritage-Education Partnerships

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Abstract

While ICOMOS highlights the growing role of education as a sustainable approach to engaging with living heritage, its implementation faces significant structural barriers. Both the heritage conservation sector and formal education operate as highly "*locked-in*" systems. Heritage practices are often confined within disciplinary boundaries and remain project-based, while formal education is governed by established curricula and standardised assessment frameworks. As a result, neither system easily accommodates sustained collaboration across institutional boundaries. Integrating heritage into mainstream education is therefore not simply a logistical task, but a challenge of bridging two deeply entrenched institutional systems with different institutional logics.

This paper presents a case study of a multi-stakeholder heritage–education initiative at the Changling Porcelain Stone Mine site, developed during Jingdezhen's 2026 World Heritage nomination process. Through participatory curriculum co-design involving heritage professionals, teachers, local communities, technology partners and media organisations, the initiative translated the site's Outstanding Universal Value (OUV), landscape and long-term human–environment relationships into collaboratively developed site-based learning modules, teacher resources and fieldwork guides aligned with the national school curriculum. Drawing on classroom implementation, participant observation, stakeholder interviews, and teacher and student feedback collected during the pilot, the study found increased student engagement, a stronger sense of place, expanded pedagogical capacity among participating teachers, and collaboration that continued to evolve through the subsequent practices of participating organisations beyond the pilot itself.

Drawing on *Niche Construction Theory* and *Boundary Object Theory*, the paper argues that the collaborative interpretation and educational translation of OUV created a process of knowledge co-production through which educational resources and activities came to function as *boundary objects*—shared tools enabling different institutions to collaborate while pursuing their own objectives. The study identifies three mechanisms underpinning this partnership: the creation of a protected experimental niche where diverse stakeholders could align around a shared public purpose; the development of educational boundary objects to facilitate knowledge co-production across institutional boundaries; and the continued uptake of co-produced knowledge and practices by participating organisations beyond the pilot project.

While conventional Public–Private Partnership (PPP) models primarily emphasise the coordination of organisational resources and roles, this partnership model is built around the co-production of heritage knowledge rather than organisational integration, enabling organisations with different institutional priorities to collaborate while pursuing their own objectives. It accommodates the priorities of heritage managers seeking active transmission, schools pursuing pedagogical innovation, technology companies fulfilling ESG commitments, and media organisations promoting public engagement. In doing so, the partnership creates a shared space for collaboration without requiring participating organisations to relinquish their institutional autonomy.

The initiative also operationalises UNESCO's 5C framework by strengthening capacity among educators and young people, empowering local communities through participation in curriculum development, and enabling intergenerational communication of heritage values. Although institutional and cultural differences may influence its transferability, the study proposes a practical partnership approach in which protected niches and boundary objects provide a flexible mechanism for building lasting collaborative capacity beyond individual projects across diverse heritage contexts.

Keywords
Heritage-Education Partnerships; Jingdezhen Porcelain Sites; Niche Construction; Boundary Objects

Oral Presentation
Partnership
Abstract ID #766

The African Cultural Heritage of The Seychellois People: How Much Do We Know?

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Abstract
The African Cultural Heritage of The Seychellois People: How Much Do We Know?

The Seychellois people form a complex national identity, shaped by the great diversity of ethnic groups that constituted its population, resulting in a richly creolized culture. In Seychelles, as in other former colonies and plantation islands of the Indian Ocean, this complexity is the direct outcome of European imperial domination and the institutionalisation of slave-based societies for capitalist gain. The ethnic groups which, through this process, have contributed to the Seychellois creole language and cultural heritage, are thought to include a wide range of Bantu and Swahili cultural groups from the Southern, Central and Eastern African regions including the Comoros as well as a small contingent from West African, Malagasy groups particularly from the east and north-western coasts of Madagascar.

Research linked to the origins of the Seychellois culture have been mostly linguistically orientated, more specifically, in the field of creole linguistics, with a few works focusing on cultural creolisation. While several historical studies have focused on Seychelles' political history, and to a lesser extent its social history, these accounts have arguably been Eurocentric in orientation and not engaged with Creole tradition, or cultural memory as sources of knowledge. In a context where archival material on enslaved populations remains so limited, the failure to integrate oral traditions, folklore, traditional music, craft practices and other retainers of African memory that are typically absent from colonial archives, has further hindered understanding of African contributions.

There is therefore a strong need for sustained ethnographic and historical research into the origins of the various components of Seychellois creolised culture, and into how the different ethnic groups that formed the population contributed to both this culture and the Seychellois sense of identity. The aim of this study is thus to expose the African contributions to the Seychellois cultural heritage, and to enhance the Seychellois knowledge, sense of appreciation and acceptance of this contribution.

The methodology used for this study is a qualitative one, through interviews and content analysis. The findings show that while certain cultural elements are partially traceable through linguistic retentions and surviving practices, their deeper historical and cultural meanings remain poorly understood. Examples include remnants of vocabulary from African languages such as pipili, believed to have originated from a form of ancestral prayer gathering among enslaved Mozambicans in Seychelles; makouti, a coconut-leaf weaving technique used for fencing or house walls; and elements of folklore that have been adapted to the Seychellois Creole way of life.

Oral Presentation
Partnership
Abstract ID #772

Negotiating Living Heritage: Multi-User Value Perceptions and Micro-Regeneration Mechanisms in Xiaoxihu Historic Area, Nanjing

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Abstract

The value of living heritage in historic areas does not reside only in architectural forms, street patterns, or historical appearance. It is also continuously produced through everyday use, value judgment, and negotiation among different users. In residential historic areas, original residents, shop owners, and visitors often form different perceptions of the same place. Residents tend to emphasize dwelling continuity, neighbourhood relationships, and community identity; shop owners are more concerned with historical atmosphere, business conditions, and economic opportunities; while visitors focus more on spatial experience, cultural recognition, and tourism comfort. How to establish a negotiable and sustainable regeneration mechanism among these diverse value demands has become an important issue in the governance of living heritage in historic cities. Taking Xiaoxihu Historic Area in Nanjing as a case study, this paper explores how multi-user value perceptions influence the process of micro-regeneration and further reveals the role of small-scale, incremental renewal in living heritage governance.

Methodologically, this paper adopts a mixed research approach combining regeneration process tracing, multi-user evaluation analysis, and interpretation of typical spatial mechanisms. First, based on planning documents, project materials, and existing studies, the paper traces the transformation of Xiaoxihu from a former shantytown renewal object into a pilot project for historic area conservation and regeneration. It focuses particularly on its renewal logic of being small-scale, incremental, manageable, and flexible. Second, drawing on questionnaires and interviews with residents, shop owners, and visitors, the paper compares different users' evaluations of the regeneration effects from three aspects: place positioning, value perception, and satisfaction. Third, typical spaces such as Duicao Alley, the Shared Courtyard, the Co-living Courtyard, and in-situ resettlement housing are selected to analyse how property boundaries, alley publicness, housing improvement, commercial insertion, and visitor experience form dynamic negotiation through micro-regeneration.

The study argues that the living heritage mechanism of Xiaoxihu is not based on a single value consensus, but is constantly negotiated and reorganized through differentiated perceptions. On the one hand, residents, shop owners, and visitors assign different functional positions and values to Xiaoxihu, making it simultaneously a living community, a historic commercial area, and a cultural tourism destination. On the other hand, micro-regeneration does not simply eliminate these differences. Instead, through voluntary relocation, in-situ resettlement, courtyard sharing, alley repair, adaptive commercial insertion, and public activity organization, it establishes a flexible balance among residential continuity, commercial activation, and public experience.

Based on this, the paper suggests that living heritage governance in residential historic areas should not focus only on the conservation of material remains, nor should it reduce regeneration to tourism consumption or commercial revitalization. Rather, it should establish mechanisms for value recognition and negotiation among multiple users. The Xiaoxihu case shows that living heritage conservation is not about freezing a single version of "authentic life," but about continuously adjusting the rights of use, interpretation, and participation among different actors while respecting everyday life, responding to contemporary needs, and introducing appropriate public vitality. This study provides a reference for micro-regeneration, community participation, and resilient governance in high-density historic urban areas.

Keywords
living heritage; historic area; multi-user perception; micro-regeneration; Xiaoxihu Nanjing

Oral Presentation
Partnership
Abstract ID #798

A New Planning Approach to Community Management in West Lake Cultural Landscape of Hangzhou

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Abstract

Before and after the inscription of the West Lake Cultural Landscape of Hangzhou on the World Heritage List, the heritage values of its communities and villages remained insufficiently articulated, despite being subject to stringent management controls. Recent pressures from local development, China's Rural Revitalisation Strategy, and evolving municipal planning priorities have exposed the need for a more integrated and value-based management framework. This study proposes a community-centred planning approach that strengthens the integration of heritage conservation and local development within the existing World Heritage management system.

Drawing on collaborative work with villagers, heritage site managers, planners and researchers, this paper develops a methodological framework for identifying, assessing and prioritising community values. Using a localised ICOMOS thematic framework, community values are identified and assessed according to their relationships with the Outstanding Universal Value (OUV), their contribution to OUV attributes, and evidence derived from historical development, settlement patterns, architecture, tea production and associated cultural practices. It then demonstrates how these recognised values can be translated into practical planning strategies, such as classifying villages according to their relevance to the OUV and its attributes, refining land-use and landscape controls at village and household levels, and improving village roads, facilities and public services. Application of the approach in Longjing Village illustrates how the framework can support coordination between heritage management and village planning, facilitate community participation in decision-making, and provide a basis for more effective conservation while accommodating local development needs.

The paper also clarifies the appropriate planning level and implementation contexts for this approach. The proposed approach integrates collaborative planning with internationally recognised principles of cultural landscape management, arguing that effective management planning for cultural landscape heritage requires sustained attention to the dynamic relationships between communities and heritage places. Rather than being a one-time exercise, the interpretation of community heritage values should be treated as an ongoing process that informs adaptive management and planning decisions, thereby supporting more equitable, participatory and sustainable heritage conservation.

Keywords

Management planning, Partnership, Values, Community

Oral Presentation
Partnership
Abstract ID #821

Safeguarding Living Heritage through Community Partnerships in World Heritage Practice: Lessons from world heritage sites of Hampi and Agra in India

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Abstract

World Heritage management often prioritises monument-centred conservation approaches focused on the protection of physical fabric, while the transmission of living heritage practices and traditional knowledge systems integral to heritage sites remain marginal to formal safeguarding frameworks. This paper reflects on how community partnerships can enable the transmission and safeguarding of living heritage within World Heritage practice across different governance contexts.
The first case is drawn from the World Heritage site of Hampi, a living cultural landscape comprising multiple inhabited villages. During the restoration of the heritage structure Gagan Mahal, partnerships between conservation practitioners, government agencies, and local communities enabled the integration and transmission of traditional knowledge related to lime construction within conservation practice. Here, safeguarding of traditional knowledge occurred through the direct participation of local masons and women from Anegundi village, with conservation processes functioning as a means of transmitting traditional knowledge, practices, and skills through active engagement.

The second case is an initiative in Agra focused on safeguarding stone inlay craftsmanship as a form of living heritage associated with the World Heritage property of the Taj Mahal. While this craft tradition exists outside the inscribed property, it remains closely connected to the property's Outstanding Universal Value. In this context, partnerships between community groups, local institutions, practitioners, and heritage stakeholders are enabling sustained engagement with traditional craftspeople. Safeguarding is being pursued through livelihood support linked to living heritage tourism and through the continued transmission of craft skills and material knowledge across generations, contributing indirectly to conservation through continuity of craftsmanship and traditional practices.

Through these two cases, one where living heritage remains embedded within a living World Heritage site and another where it exists outside the inscribed property but remains closely associated with it. The paper highlights how community partnerships can function as important mechanisms for the transmission and safeguarding of living heritage within different World Heritage contexts. In both contexts, community actors emerged as central participants in the transmission of living heritage, safeguarding processes, and conservation practice. The paper suggests that community-centred partnerships provide a practical means of supporting the continuity and transmission of living heritage within World Heritage management across diverse institutional settings.

Oral Presentation
Partnership
Abstract ID #833

From Principles to Practice: Operationalising the ICOMOS Charter for Cultural Heritage Tourism (2022) through Partnerships

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Abstract

The increasing complexity of managing living heritage in contexts of climate change, mass tourism, and socio-political change calls for frameworks that move beyond principles into practice. The ICOMOS International Charter for Cultural Heritage Tourism (2022) provides guidance for responsible and sustainable tourism; however, its implementation depends on inclusive and effective partnerships.
This paper explores how multi-stakeholder collaboration can support the operationalisation of the Charter through an integrated approach combining dialogue, knowledge structuring, and application. It draws on the 2026 international webinar series hosted and facilitated by the ICOMOS International Cultural Tourism Committee, “From Principles to Practice,” which brings together policymakers, practitioners, and experts to examine the Charter through principle-based discussions. These exchanges are consolidated in an open-access digital dossier, designed as a structured resource platform that upon the Charter and its principles curate recordings, case studies, and thematic insights to support continued learning and Charter dissemination.
The dossier functions as a bridge between global principles and local implementation, enabling comparative analysis and facilitating access to complementary cases and examples of practice across regions. Building on this framework, the paper reflects on the presented case studies of Charter application at regional and national levels, illustrating how partnerships between international organisations, public institutions, and local stakeholders contribute to policy uptake and context-specific adaptation.

These experiences demonstrate that partnership is not only an enabling mechanism but a fundamental condition for sustaining living heritage. Effective collaboration requires equitable participation, recognition of local knowledge systems, and sustained investment in capacity development. By connecting dialogue, knowledge resources, and practice, the paper offers practical insights into how global heritage frameworks can be translated into resilient, inclusive, and adaptive management strategies.

Keywords
Cultural Heritage Tourism; Living Heritage; Climate Change; Sustainable Tourism; Heritage Management; ICOMOS Charter; Multi-stakeholder Partnerships; Heritage Governance; Community Participation; Capacity Development; Knowledge Sharing; Resilience;

Oral Presentation
Partnership
Abstract ID #839

Coalitions from Crisis: Multistakeholder Heritage Networks in Post-Disaster Antakya

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Abstract

Post-disaster rehabilitation is rarely a linear process. While large-scale disasters typically trigger centralized, top-down recovery frameworks, the actual dynamics of rehabilitation involve a complex web of actors, interests, and negotiations. Alongside centralized governmental interventions, informal networks and bottom-up coalitions emerge, shaping recovery process. Understanding these informal dynamics can be critical to more effective and inclusive recovery outcomes. Antakya (Antioch), one of the ancient world's most significant urban centers shaped by centuries of multicultural coexistence and layered heritage, presents precisely such a case. Even prior to the earthquakes of February 2023, the city was characterized by diverse stakeholders, competing interests, and complex relational networks. Following the disaster, while governmental decision-making pursued a rapid top-down recovery agenda, a parallel process unfolded: local actors, communities, and professionals consolidated into informal networks, negotiating their presence and asserting alternative visions of recovery.

The study draws on qualitative fieldwork in post-earthquake Antakya, including in-depth interviews with local decision-makers, conservation professionals, NGO representatives, heritage project initiators, local academics, and representatives of diverse cultural and religious communities. The findings reveal that the disaster catalyzed a significant shift and fostered multistakeholder collaboration. Central to this shift is the role of irreversible loss: the threat of losing Antakya's extraordinary heritage proved a powerful mobilizing force, uniting actors across institutional, cultural, and disciplinary boundaries who had previously operated in isolation. Local communities, professionals, and civil society organizations formed new coalitions, asserting community-driven visions of recovery alongside and in response to centralized governmental interventions. The city's rich multicultural and multilayered heritage attracted national and international attention, enabling new networks to form beyond the city. Through these connections, resources were mobilized, new projects initiated, and the city became the subject of unprecedented scholarly, activist, and professional interest.

Drawing on this case, the paper examines what kinds of dynamics of informal process and alternative networks emerged in Antakya's post-disaster landscape and how these shaped the trajectory of heritage recovery. It discusses both the generative potential and the limitations of bottom-up alternative collaborations, reflecting on how informal processes interacted with formal recovery frameworks. In doing so, it offers transferable insights into how informal multistakeholder collaborations and local capacities contribute to heritage rehabilitation in multicultural urban contexts affected by disaster, and how these dynamics might be better recognized and supported within heritage policy and rehabilitation frameworks.

Keywords
Multistakeholder collaboration, heritage networks, post-disaster heritage governance, post-disaster rehabilitation.

Oral Presentation
Partnership
Abstract ID #870

Participatory approach partnership in Mozambique Island for heritage assessment of climate resilience in the face of cyclone impact

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Abstract

The Island of Mozambique has faced many challenges related to its preservation and the survival of its communities given the rising vulnerability of its built heritage, a living heritage exposed to extreme weather events, especially cyclones. Since Cyclone Gombe in 2022, Mozambique Island was affected by a high number of damaging tropical cyclones, such as Cyclone Freddy in 2023, Cyclone Chido in 2024, Cyclone Dikeledi and Cyclone Jude in 2025. The impact of this growing climatic phenomenon reveals the urgent need to develop resilient strategies for the protection of local communities and their habitat.This paper aims to present the participatory work carried out in close partnership between GACIM - the Conservation Office of the Island of Mozambique, the Portucalense University consultants, and Mozambican consultants, in 2024 and 2025. The Portucalense team and the Mozambican consultants coordinated the implementation of the project 'Community Participation in Assessing the State of Conservation of Heritage and Resilience Mechanisms in Response to Risks and Disasters caused by Cyclone Gombe' in the Island of Mozambique, in Mozambique. The project was promoted by GACIM and funded by UNESCO's World Heritage International Assistance Fund. Resilient Mozambique project was structured around 4 pillars: technical capacity building; post-cyclone conservation status assessment; development of a multi-sectoral management tool to respond to disasters; and preparation of a booklet with recommendations for a more cyclone-resilient habitat.The project emerged as a response to this urgency, with the technical strengthening of local institutions and its community to manage and conserve their living heritage and habitat. This was addressed through capacity building in World Heritage; the assessment of the island state of conservation; the development of management instruments; and the strengthening of habitat resilience. Through a methodological and collaborative approach, the team addressed the local assessment of cyclones damage, the survey of the island conservation status post-cyclones, the island community survey using Geographic Information Systems (GIS), and a collaborative mapping of risk elements associated with the impact of cyclones. GIS was also used to map recurring flood areas and the zones most affected by cyclones, allowing for the identification of patterns and the future development of mitigation strategies.The project encountered several significant restrictions: the limited availability of computing resources, the low performance of the existing software and hardware - essential for mapping GIS software which requires high graphic capabilities -, and the unstable internet connection. The Presidential elections unrest and the recurrent cyclones impact severely constrained the work. The team was compelled to recurrently adapt to unforeseen challenges. For instance, to overcome computer limitations, the survey was conducted using local team members mobile phones. The positive outcomes were attributed to the professionalism, work capacity, and dedication of the involved teams. This paper does not replace the in-depth knowledge of local technicians, nor the know-how of local communities. Rather, it aims to clarify methodologies that worked for assessing the island's state of conservation, to facilitate more effective management of the site's escalating vulnerability to increasingly destructive cyclones, and to propose recommendations that contribute to the strengthening of the local habitat.

Keywords
World Heritage, earthen architecture, Conservation, Climate Resilience, Disaster preparedness

Quel partenariat entre communautés locales et les intervenants pour la gestion du patrimoine culturel dans des contextes de crises et de catastrophes.

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Abstract

La gestion des ressources du patrimoine culturel et leur protection dans la sphère globale du développement socioéconomique ont rarement été prises en compte par les décideurs nationaux et internationaux sur le continent africain, surtout dans des situations de catastrophes et de conflits armés.

Quand bien même les Etats africains élaborent et adoptent des documents de politique culturelle, la mise en œuvre de ceux-ci a toujours été un problème lié à plusieurs facteurs dont notamment les priorités de développement prédéfinies, le manque de ressources matérielles, financières et surtout humaines pour le secteur de la culture en général, les décisions d'intervention prises sans associer les communautés, etc.

Des sites et des monuments ainsi que des éléments du patrimoine culturel immatériel sont classés dans le patrimoine culturel national ; certains sont inscrits sur les différentes Listes du patrimoine de l'UNESCO sur la base de critères (conventions 1972 et convention 2003).

La gestion et la conservation des biens et éléments culturels en amont et en aval des crises sont très difficiles parce que les contours du partenariat autour de ces questions sont mal définis, souvent inexistant à cause de la faible participation communautaire. Ceci s'explique par le fait que la gestion et la conservation des biens et éléments culturels sont perçues comme étant une affaire de professionnels alors que les communautés locales gestionnaires et gardiennes du patrimoine culturel disposent de savoirs, pratiques, méthodes et systèmes traditionnels de gestion et de protection de leur héritage culturel transmis de génération en génération même dans des contextes de crises et de catastrophes (conflits armés, effets néfastes des changements climatiques, séismes, volcans…).

L'UNESCO, à travers le Centre du patrimoine mondial et le Secrétariat de la Convention de 2003, a mis en place un système d'assistances internationales dédiées aux pays en voie de développement dont ceux de l'Afrique.

La mobilisation de fonds d'appui pour la conservation des biens et éléments du patrimoine culturel suffit-elle pour impulser la collaboration pour préserver les sites, les traditions culturelles en amont et en aval des crises et des catastrophes ?

Quelles politiques efficaces mener au sein des Etats africains pour faciliter la synergie d'action et la collaboration multipartite ?

Quelle stratégie développer en matière de communication en direction des parties prenantes, notamment des communautés et quelle approche de formation et de renforcement des capacités pour prévenir les crises et les catastrophes ou apporter des solutions post-crises ?

Les réponses à ces différentes interrogations sont au centre d'un partenariat efficace en matière de gestion du patrimoine culturel dans des contextes de crises et de catastrophes.

Keywords
Partenariat, communautés locales, parties prenantes, crises, catastrophes

Oral Presentation
Partnership
Abstract ID #917

Open Doors and Shared Heritage: Lessons from Budapest100 and the Power of Civic Partnerships

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Abstract

Title: **Open Doors, Shared Heritage: Civic Partnership and Participatory Heritage Governance in Budapest100**
Community-led heritage initiatives are often credited with widening access and strengthening local identity, yet the mechanisms through which they redistribute knowledge, voice and responsibility – and the limits of that redistribution – require closer examination. This paper analyses **Budapest100**, an annual, volunteer-supported architectural-cultural open-house festival initiated in 2011 by the Open Society Archives and KÉK – Contemporary Architecture Centre, through the lens of **participatory heritage governance**. Co-creation is treated as the mechanism through which residents, civic organisations, researchers, municipalities and visitors contribute – though not necessarily equally – to heritage knowledge, interpretation and stewardship. The paper asks how Budapest100 redistributes voice, knowledge, and responsibility among these actors and what conditions constrain inclusiveness, continuity, and transferability.

During the festival, volunteers and residents research and document participating buildings, open normally inaccessible spaces, and develop programmes that connect architectural histories with memories, everyday practices, performance, and public discussion. The analysis is situated in Budapest's **Buda Castle Quarter** – part of the city's UNESCO World Heritage property and characterised by layered histories and complex governance – to examine how such civic practices operate within a highly regulated historic urban area.

The paper adopts a reflexive qualitative **case-study** design and distinguishes **three evidence streams**: (1) observational material generated through attendance as a visitor and residence in a participating historic building; (2) a reflexive practitioner account based on voluntary involvement in research and programme organisation; and (3) document analysis of Budapest100 materials and relevant UNESCO and ICOMOS guidance on historic urban areas, interpretation, intangible heritage and documentation. The evidence is analysed across four dimensions: access and representation; co-production of knowledge; distribution of roles and responsibilities; and continuity beyond the event.

The analysis suggests that Budapest100 provides an informal **platform** for multi-stakeholder **collaboration**, translating dispersed local knowledge into public narratives and connecting built heritage with living heritage practices. Its combination of professional and community research, storytelling and resident-led programming broadens the range of narratives represented, supports neighbourhood attachment and creates relationships that can **complement** formal heritage management. These networks may also constitute social infrastructure for **resilience**, although the study does not measure disaster-response outcomes.

Because the researcher occupies an insider-participant position and the evidence does not include a representative resident sample, the findings are **interpretive** rather than generalisable. Participation is voluntary and self-selecting, which can underrepresent residents with limited time, resources or confidence. Dependence on unpaid labour raises questions of continuity; temporary public access does not necessarily produce sustained influence over formal decisions; and replication depends on local trust, organisational capacity and governance arrangements. Budapest100 is therefore best understood not as a substitute for institutional conservation but as a complementary civic arena whose value lies in making heritage interpretation and stewardship more collaborative while revealing the conditions required for equitable and durable partnership.
Keywords: Budapest100, living historic quarter, governance, participation, co-creation

Keywords
Budapest, living historic quarter, storytelling, traditions, neighborhood

THE FUTURE OF AN ENDANGERED TRADE: CAN OTTU KADAI SURVIVE IN MODERN PENANG?

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Abstract

Ottu Kadai was a distinctive small-scale retail heritage that was owned by the Indian community in Penang. These small sundry shops emerged in the late colonial era, reflecting the historical presence and business of Indian traders in Malaya prior to independence. Ottu Kadai was typically attached to a larger building that sold daily necessities and operated on a roadside or “drive-through” basis. Besides businesses, it also played a role in the cultural heritage identity, collective memory, and living heritage of Little India, George Town. However, with rapid urbanisation, changing consumer tastes, loss of interest among younger generations, competition from modern convenience stores, and the growth of e-hailing and delivery services, the trade was constantly under threat of extinction. It was further undermined by weak institutional support and the lack of coordinated safeguarding measures. This study focused on the future sustainability of the Ottu Kadai trade in present-day Penang, including its heritage significance, community-based initiatives to preserve it, and the roles of relevant stakeholders. This research employs ethnographic research using a qualitative design. Shop owners, local community, heritage organisations and public authorities were interviewed using semi-structured interviews accompanied by field observations. The thematic analysis technique from Braun and Clarke (2006) was used to analyse the data. Results showed that Ottu Kadai had transformed into semi-permanent micro-structures while maintaining its recognisable spatial, commercial and cultural traits, and was attached to historic shophouses. Familial inheritance, long-term customer relations and community commitment maintained continuity to a large extent, while formal preservation initiatives were limited and institutionally fragmented. The study found that an integrated safeguarding approach, involving community participation, intergenerational transmission, regulatory recognition and economic support, with coordinated stakeholder collaboration, was needed for the survival of Ottu Kadai.

Keywords
Endangered Trade, Heritage, Intangible Cultural Heritage, Ottu Kadai, Penang, Heritage, Traditional Shop.

Poster Presentation
Partnership
Abstract ID #153

Mitigating Gentrification in Living Heritage: A Cooperative Governance Framework for the Capture of Locallessness Value and the Recirculation of Local Benefits in Gonghe Village, China

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Abstract

In this study, locallessness refers to the attributes within the value system of living heritage that can enter the economic market through appropriate adaptive reuse. Its evaluation depends on whether, after heritage value flows into the market, it generates positive or negative feedback on the value system itself.
Against the backdrop of the continuous strengthening of living heritage conservation and the accelerated upgrading of consumption, the living heritage value systems are increasingly being transformed, through various forms of reuse, into product premiums and economic returns in the market. However, in the absence of effective governance, these returns are often preferentially captured by external investors, thereby intensifying the risks of gentrification, including rising rents, business replacement, resident marginalization, and cultural hollowing-out. This paper revisits the theory of placelessness caused by global commercial homogenization in critical regionalism, and takes the binary relationship between locality and locallessness as an analytical thread for understanding the formation and return of economic benefits in living heritage. On this basis, it explores governance pathways for mitigating gentrification in living heritage contexts.
Taking Gonghe Village, a traditional village in China, as the case study, this paper examines the reuse of heritage value and the effectiveness of benefit return through the lens of locality and locallessness. Since 2016, Gonghe Village has implemented the ‘Three Conversions’ reform. Through this reform, all village members established a cooperative operating company, transforming various heritage resources owned by villagers into assets, developing distinctive agriculture and tourism with heritage-based brand value, converting collectively raised funds into shares, and ultimately turning all villagers into shareholders. As a result, the village’s per capita income has increased to more than four times its level ten years ago. Based on relevant policy documents, spatial and evolutionary mapping, transaction data from business activities, and questionnaire survey data, this paper identifies how the value of living heritage enters the market and is transformed into economic returns through this policy mechanism. By further identifying the rights, responsibilities, and benefit distribution of multiple actors in the process of benefit return, it analyzes how institutional arrangements shape the return of local benefits.
The study shows that the key to mitigating gentrification does not lie in rejecting locallessness—that is, rejecting the entry of heritage value into the economic market through appropriate adaptive reuse. Rather, it lies in establishing four types of governance tools: 1) allowing heritage value to be transformed into assets suitable for appropriate adaptive reuse; 2) creating an equitable shareholding system for all villagers; 3) guiding commercial planning that generates positive feedback on original heritage value; and 4) establishing government-supported mechanisms for shareholder negotiation and products propaganda. Based on these findings, this paper proposes a governance framework for living heritage communities, with the aim of mitigating gentrification in the process of living heritage conservation and operational utilization.

Keywords
Living heritage; Gentrification; Locallessness value; Benefit recirculation; Cooperative governance

Poster Presentation
Partnership
Abstract ID #248

Reframing Safeguarding through Partnership: Integrating Tangible and Intangible Conservation at the Omar Ali Saifuddien Mosque

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Abstract

Safeguarding living religious heritage means balancing two main needs; protecting the physical building and sustaining cultural practices, even while the site is in constant use. This need for balance is exemplified in the Omar Ali Saifuddien Mosque, a central symbol of religious, cultural, and national identity in Brunei Darussalam. Its dual role as both a national monument and an active place of worship introduces significant complexity. Conservation must proceed without disrupting daily prayers, ceremonial functions, or public engagement. In this context, conservation cannot be treated as a discrete technical task. Instead, it becomes a negotiated process shaped by the demands of ongoing religious and social activity.

Beyond its architecture, the mosque sustains cultural traditions through religious gatherings, educational activities and organised events. However, these practices have been reconfigured due to changes in the surrounding social context. The mosque was once embedded within a residential and learning environment. It functioned as part of a self-sustaining community. Today, this is no longer the case. Cultural and religious practices are no longer reproduced through everyday communal life. Instead, they depend on planned, institutionally coordinated programmes. This shift from embedded continuity to managed cultural provision redefines both what is being safeguarded and how safeguarding must be carried out.

Rather than positioning multi-stakeholder partnerships as a supplementary framework, this paper examines how they operate in practice under such conditions. Using a practice-based case study methodology, the paper draws on site observations, stakeholder engagement, maintenance documentation and institutional coordination processes. It examines how responsibilities are distributed among religious authorities, mosque management, government conservation agencies, technical personnel and community representatives. In practice, collaboration emerges not from ideal coordination but from the need to resolve competing priorities between conservation requirements and religious use.

This paper demonstrates how capacity building is strengthened through the gradual transfer of responsibility to local staff. Through their involvement in technicalities and decision-making processes, they develop practical knowledge of the building, its risks and its cultural significance. Unlike buildings, traditional practices cannot be safeguarded through material conservation alone. Its continuity depends on transmission of knowledge among stakeholders who sustain cultural meanings over time. The findings show that effective stewardship of traditional practices requires collaboration among stakeholders to balance the needs of conservation, religious use and public engagement. As climate change, demographic shifts and the loss of traditional knowledge affect community continuity, collaborative partnerships help sustain tangible and intangible values while responding to emerging conservation challenges.

Drawing from Omar Ali Saifuddien Mosque, it offers transferable lessons for other living religious heritage sites internationally. It demonstrates how adaptive management, knowledge sharing and interdisciplinary collaboration ensure living traditions continue while protecting the physical fabric of the mosque. The paper further argues that safeguarding in this context is no longer a matter of preserving stable traditions, but of actively sustaining them through institutional systems that compensate for the loss of a rooted community. It therefore presents partnerships as a core part of conserving living heritage in Southeast Asia and similar contexts, based on how they work in practice.

Poster Presentation
Partnership
Abstract ID #303

Community based approach for management of Archaeological site ; case study of Jeongokri site

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Abstract

The Jeongok-ri Paleolithic Site is widely recognized as a pivotal archaeological site that transformed the paradigm of Paleolithic studies in East Asia and exemplifies a community-based approach to heritage management. This study examines the site's archaeological significance and analyzes the formation and development of the Jeongok Paleolithic Festival, with particular attention to interactions between the site and the local community and their implications for heritage conservation and utilization.

The importance of Jeongok-ri stems from a 1978 discovery of a handaxe, which challenged the long-held “Movius Line” theory. This theory suggested a technological gap between Acheulean handaxe traditions in Africa and Europe and simpler core-and-flake industries in East Asia. However, the bifacially worked handaxes found at Jeongok-ri showed that this dichotomy was too simplistic, highlighting the technological diversity and complexity of East Asian Paleolithic cultures. Various stone tools, such as cutting tools, scrapers, and stone cores, were excavated at this site. This demonstrates the presence of diverse technological traditions and adaptation strategies, suggesting that the use of advanced stone tools at the time served as a catalyst for the Industrial Revolution. This assemblage offers vital insights into human behavior, cognitive abilities, and environmental adaptation during the Paleolithic. Additionally, the stratified deposits in the Hantan River basin allow for diachronic analysis of cultural and environmental changes, making the site a significant reference point both chronologically and geographically.

Despite its archaeological importance, the conservation and management of Jeongok-ri have sparked conflicts among archaeologists, local communities, and local governments. These tensions stem from competing priorities among preservation, regional development, and local livelihoods, reflecting broader structural challenges in managing archaeological heritage in living landscapes.

A crucial mechanism for mediating these conflicts has been the Jeongok Paleolithic Festival, initiated in 1993 by Bae Kidong and students from Hanyang University. Initially conceived as a small-scale academic outreach program, the festival expanded through active participation by local residents and evolved into a platform for communication and collaboration among multiple stakeholders. Through this process, local communities shifted from passive observers to active participants in heritage interpretation, fostering a sense of ownership and local identity.

This bottom-up process contributed to policy shifts at the regional level, encouraging integrated approaches that combine conservation with education, tourism, and community engagement. The establishment of the Jeongok Prehistory Museum in 2011 is a tangible outcome of this transformation, serving as a central hub for research, education, and public outreach.

In conclusion, Jeongok-ri exemplifies an integrated heritage model that combines scientific significance with social value. Beyond its role in challenging the Movius Line, it demonstrates how participatory approaches can mediate conflict and support sustainable heritage management, with important implications for contemporary heritage governance.

Keywords
Jeongok-ri site, Community-based approach. Jeongok Paleolithic Festival, Acheulean handaxe

Poster Presentation
Partnership
Abstract ID #314

A Study on Mechanisms for Co-Creating Tourism Value and Pathways for Revitalizing Intangible Cultural Heritage —A Case Study of the Interprovincial Border Region of Hubei, Anhui, and Henan

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Abstract

The deep integration of intangible cultural heritage and tourism is a key pathway to promoting the living transmission of heritage, sustaining local cultural identity, and strengthening the cultural resilience of communities. The region where Hubei, Henan, and Anhui provinces meet is situated at the confluence of Central Plains, Jianghuai, and Chu cultures. Its revolutionary heritage, traditional local knowledge, and folk practices collectively constitute the core carriers of the region's "local spirit." However, the region has long faced structural challenges such as fragmented resources, insufficient coordination, and weakened community participation, creating an urgent need to establish a resilience-based governance framework grounded in partnership. Using the theory of value co-creation as an analytical framework, this study comprehensively employs field surveys, in-depth interviews, and social network analysis to systematically examine the mechanisms of value co-creation and pathways for the living revitalization of intangible cultural heritage (ICH) tourism in this region. The study found the following: First, a diverse network of collaborative relationships—centered on heritage bearers as key hubs—has formed among the public sector, market entities, and heritage-holding groups (managers of revolutionary cultural heritage sites, local ICH inheritors and community practitioners, and communities preserving folk customs); Second, these actors follow a co-creation logic of "value consensus—resource integration—business model innovation—benefit sharing," collaboratively advancing the integration of culture and tourism while safeguarding the authenticity and cultural essence of ICH; this process itself constitutes a crucial mechanism for fostering community cultural resilience; Third, based on this, the study proposes a "heritage-based, community-led, multi-stakeholder co-governance" mechanism for living revitalization, supported by three pillars—policy safeguards, resource integration, and market drivers—and outlines five actionable pathways: jointly develop cultural heritage study tours that interweave "red revolutionary culture—yellow rural intangible cultural heritage—ancient traditional villages," clearly explaining to the international academic community that "red-yellow-red" is a color metaphor representing a three-tiered heritage spectrum; constructing a composite industry system integrating "intangible cultural heritage—ecology—educational tours—revolutionary culture"; establishing a platform for cross-regional cultural and tourism collaboration and the sharing of local knowledge; cultivating professionals in intangible cultural heritage education, while strengthening capacity building for inheritors and community empowerment; and jointly creating culturally and tourism brands with distinct regional identities to enhance local identity and external visibility. This study extends the theory of value co-creation to the context of heritage governance in interprovincial neighboring regions, providing a theoretical framework for addressing practical issues such as resource fragmentation and the lack of revitalization in such areas, while deepening the discussion on resilient heritage governance centered on inclusive community participation and the empowerment of heritage stakeholders.

Keywords
Intangible cultural heritage; co-creation of value; revitalization of heritage; interprovincial border regions; Hubei-Anhui-Henan; multi-stakeholder collaboration

Poster Presentation
Partnership
Abstract ID #334

From Heritage Making to Heritage Keeping: How Communities Sustain Long Term Project Operation

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Abstract

While community contribution to the initiation of heritage conservation is well-documented, the mechanisms that sustain these projects during long-term operations remain underexplored. This study adopts Elinor Ostrom's design principles for long-running common-pool resource (CPR) governance systems as an analytical framework to investigate the factors that influence the enduring viability of community stewardship in cultural heritage management, once it is operating.
The paper draws from two Hong Kong case studies of award-winning heritage projects—Blue House and Yim Tin Tsai. It analyses two different models of community stewardship where the original community remained after the revitalisation of their heritage sites. Data were drawn from field work, desktop research, and semi-structured interviews with stakeholders from each site. The comparative analysis reveals that long-term survival hinges on three main stakeholder groups: a recognised or formal body (e.g., NGO) overseeing the sites, the original community members, and the new stakeholders (e.g., new residents, volunteers) who can give fresh human resources. The formal body facilitates a platform for collective decision-making, minimal recognition by external higher bodies, and recruitment of resources to help at the site. Through the Ostrom design principles' lens, the study observed that when one group is unclear with its role (e.g., original residents), the others (e.g., new residents, NGO) would need to fill the gap. However, conversations for collaboration and resolving conflicts remain largely informal. Three interconnected sustainability challenges emerge for community-stewarded heritage projects: intergenerational transmission of mission and values, be financially sustainable while remaining autonomous in operations. To address these challenges, this study recommends the introduction of proportional incentives and clearly defined, non-punitive graduated sanctions to reinforce long-term community participation.
The innovative point of this research lies at the application of Ostrom's design principle to the analysis of the post-development phase of heritage conservation projects. Drawing from empirical insight, this study aims to provide a framework and guidelines for practitioners to foster resilient community-led conservation.

Keywords
community stewardship, Ostrom's design principles, heritage governance

Poster Presentation
Partnership
Abstract ID #346

From Authenticity to Everyday Use: Rethinking Living Heritage — A Case Study of Zhangyuan and Fengshengli in Shanghai

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Abstract

Living heritage is commonly understood as a condition in which heritage continues to be used and perceived in contemporary society, a process closely tied to users' everyday practices. This study focuses on how heritage is manifested through daily use, and defines sustained occupation as the condition of continuous staying and repeated use of heritage spaces by users, considering it as a key dimension for understanding its liveness. To facilitate analysis, sustained occupation is represented through two observable dimensions: stay conversion and stay persistence. Stay conversion reflects whether people entering a space are willing to stay, while stay persistence indicates the continuity and duration of staying behaviors. Authenticity is a fundamental basis for the value construction of living heritage. An important question therefore arises: do heritage spaces with higher levels of authenticity necessarily exhibit stronger characteristics of everyday use and sustained occupation? To explore how authenticity relates to actual patterns of use, the study selects two adjacent historic commercial districts in Shanghai as comparative cases: Zhangyuan (a conservation renewal project with relatively high authenticity) and Fengshengli (a reconstructed heritage-style development). Through behavioral observation, behavioral mapping, spatial analysis, and unstructured interviews, the study measures stay conversion and stay persistence in the public spaces of the two districts and further analyzes the spatial factors influencing stay stability. The findings reveal distinct patterns of use between the two sites. Zhangyuan, despite attracting a large number of visitors, is primarily characterized by short-duration stays, resulting in relatively weaker stay persistence. Fengshengli, despite its different authenticity characteristics, demonstrates higher stay conversion and supports longer stays. The findings indicate that while authenticity plays an important role in heritage recognition and valuation, it does not directly determine the degree of sustained occupation in everyday use. Instead, micro-spatial conditions, such as seating provision, interface openness, and boundary configuration, more directly influence whether users choose to stay and how long they remain. Living heritage should be understood as a condition continuously generated through users' everyday practices. Through sustained use enabled by staying behaviors, users actively participate in the construction of spatial contexts. Therefore, heritage conservation and regeneration should not only focus on authenticity itself but also consider micro-spatial conditions that support stay stability, facilitating the continued activation of heritage spaces in contemporary society.

Keywords
living heritage; authenticity; user behavior; heritage regeneration

Poster Presentation
Partnership
Abstract ID #393

Water related heritage in The Netherlands: Interest, Significance and Policies

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Abstract

The present Dutch water- and landscapes are the result of centuries of hard work at local, regional and national level, with the objective to adapt the water- and landscapes in order to provide water security and water safety for our society. This work has resulted in numerous historical water related material, governance and immaterial 'sites'. Some of these 'sites are cultural or natural world heritage sites. They have recognized outstanding and unique historic cultural or natural 'values'. These sites are taken care of by our government, and are very popular for tourists, and for culturally interested scientists including volunteers. Historical tangible and intangible 'sites' that are not recognised as (world) heritage depend for their sustainability and upkeep on their 'fitness' or 'significance' to serve water security and water safety to our present and future society including ecosystems. Their social and economic 'functionality' to provide water security and water safety determines them to be considered as 'assets' for water management or not. This article presents some examples of 'assessments' on 'significance' of historic water related sites and the measures to sustain their fitness into the future. The article concludes with a discussion on the relevance of the Dutch experiences for the ICOMOS International Scientific Committee on Water and Heritage as well as for (international) water management research and policies.

Keywords
Historic Water management: interests, significance and partnerships.

Poster Presentation
Partnership
Abstract ID #537

Living Heritage Conservation in the Yancheng Coastal Wetlands Supported by Citizen Science: Correlation between Landscape Development Intensity and Spatiotemporal Dynamics of Waterbirds

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Abstract

The Yancheng Coastal Wetlands, a UNESCO World Natural Heritage site (Phase I of the Migratory Bird Sanctuaries along the Yellow Sea–Bohai Gulf) and a key node of the East Asian–Australasian Flyway, exemplify a living natural heritage whose Outstanding Universal Value hinges on the dynamic interplay between waterbird populations and wetland habitats—a relationship that can be degraded by human pressures but restored through collaborative stewardship. Against a backdrop of rapid urbanisation, reclamation legacies, and ecological restoration, reconciling conservation with development demands cross-sectoral partnerships.

We analysed 2020–2025 data, using remote-sensing-derived Landscape Development Intensity (LDI) to quantify anthropogenic modification, and integrated citizen science observations from platforms (China Birdwatching Record Centre, eBird, GBIF). MaxEnt habitat suitability modelling and Geographically Weighted Regression (GWR) are applied to explore the relationship between human activity intensity and shorebird distribution, with a focus on how citizen science data can support collaborative monitoring and joint governance among government, researchers, NGOs and local communities.

Results showed that following Spartina alterniflora control, construction of high-tide roosting sites, and Nature-based Solutions (NbS) restoration, LDI stabilised or decreased in key zones, while habitat suitability improved significantly. At Tiaozini, occupancy of indicator species (e.g., Spoon-billed Sandpiper) increased, and spatial congruence between suitable habitats and waterbird hotspots strengthened. The LDI–bird diversity relationship exhibited marked spatial heterogeneity, indicating that targeted interventions can reshape human–biodiversity interactions. Notably, citizen science coverage strongly overlapped with improved areas, underscoring its value in assessing restoration outcomes and identifying conservation priorities.

We acknowledge inherent challenges in citizen-generated data—including observer variability, temporal discontinuity, and coordination overhead—and mitigated them through standardised training, multi-year aggregation, and a clear feedback protocol. More importantly, we argue that these challenges are not insurmountable when embedded within a governance framework that institutionalises communication among scientists, authorities, and local communities.

We conclude that Yancheng's experience advances the living heritage discourse by demonstrating that ecological integrity (measured through waterbird dynamics) and participatory governance (enabled by citizen science) are mutually reinforcing components of a resilient social-ecological system. This challenges static preservation models and advocates for adaptive co-management as a core principle, offering a transferable pathway for partnership-based stewardship in similar natural heritage sites worldwide.

Keywords
Citizen science; Landscape development intensity; Habitat suitability; Living heritage; Public participation

Poster Presentation
Partnership
Abstract ID #543

Public-Private Partnerships as Drivers of Global Visibility: Multi-Stakeholder Collaboration in SanXingdui International Communication

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Abstract

Successful multi-stakeholder collaboration requires the integration of diverse expertise from governments, museums, social institutions, and community groups. This paper takes the transnational communication practices of the Sanxingdui Museum as a case study to systematically analyze three models in the international dissemination of Sanxingdui culture: the top-down government-dominant model, the bottom-up community-driven model, and their hybrid model—the government provides institutional frameworks and financial support, while the private sector and universities activate concrete practices, with community voice serving as the core driver. This hybrid model is identified as the key to achieving long-term communication outcomes. The paper further argues that sustainable public-private partnerships depend on establishing a synergistic participatory mechanism for heritage preservation, forming a collaborative chain of "policy guidance - professional support - market distribution - community feedback."

Keywords
Sanxingdui; Public-private partnership; international communication;multi-stakeholder.

Poster Presentation
Partnership
Abstract ID #692

From George Town Declaration to the World Heritage Site Management

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Abstract

World Heritage Site Managers are the frontliners of the UNESCO 1972 Convention with responsibilities to conserve, protect and safeguard the Outstanding Universal Values of respective World Heritage Sites. Yet, the roles, responsibilities and challenges faced by these individuals and entities have received limited recognition from international organisations, state parties and local communities. George Town Declaration was launched during the We Are Site Managers International Symposium organized by George Town World Heritage Incorporated in March 2024 as a mean to promote the understanding of the functions, challenges and needs of Site Managers, at the global level. Efforts have been made since, to mobilize the World Heritage Site Managers Global Network. This presentation details the path to the drafting of the Declaration, the processes and challenges face in mobilizing the Global Network, and the way forward.

Keywords
World Heritage, Site Manager, George Town

Poster Presentation
Partnership
Abstract ID #791

Industrial Heritage in Negotiation: Recurrence, Contact Zones, and the Unfinishedness of the Taipei Railway Workshop

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Abstract

This paper examines how industrial heritage is continuously produced through processes of recurrence and encounter, using the transformation of the Taipei Railway Workshop into the National Railway Museum as a case study. Drawing on Mary Louise Pratt's concept of the "contact zone" and James Clifford's formulation of museums as sites of negotiation, the paper conceptualizes the museum as a space where different actors meet, interact, and renegotiate meanings under asymmetrical power relations.

The analysis is based on policy and archival documents, exhibition and educational materials, and field observations of volunteer participation at the Taipei Railway Workshop. Within this framework, the paper focuses on the return of former railway workers to the site as volunteers. These actors do not simply participate in heritage display; rather, they re-enter the site under new institutional and curatorial conditions, bringing their past labor experiences and technical knowledge into contact with contemporary interpretations. For example, through guided tours, technical explanations, and the identification of machinery and workshop practices, former workers help reshape how the site is interpreted, not only as an architectural or industrial monument, but also as a place of labor, expertise, and lived experience.

This paper conceptualizes this process as "recurrence as encounter," arguing that heritage is not stabilized after preservation, but is continually reopened through such re-entries across temporal and social boundaries. The case of the Taipei Railway Workshop demonstrates that industrial heritage is produced not only through policy decisions or preservation movements, but also through the repeated re-engagement of actors who return to the site and renegotiate its meanings. In this sense, heritage can be understood as an ongoing "contact zone," whose unfinishedness is not a transitional condition, but a constitutive feature of industrial heritage-making. By foregrounding the recurrent participation of former workers, the paper contributes to broader discussions on industrial heritage, museum practice, and the role of technical knowledge in shaping post-industrial sites.

Keywords
industrial heritage, recurrence, contact zone, unfinishedness, Taipei Railway Workshop

SESSION 1
Heritage Management Planning Systems: Challenges, Lessons Learned and Potential New Approaches

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SESSION 1

Oral Presentation
Heritage Management Planning Systems: Challenges, Lessons Learned and Potential New Approaches
Abstract ID #13

An Integrative Hazard-Ecology-Perception Framework for Cultural Landscape Planning

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Abstract

Cultural landscapes are increasingly vulnerable to the compounded effects of geographical risks, ecological degradation, and imbalanced heritage value perceptions under intensifying climate change and global urbanization pressure. However, planning frameworks rarely integrate geographical hazards, ecological sensitivity, and both expert and public heritage value perceptions, often leading to insufficient planning responses. This study proposes a Hazard-Ecology-Perception Landscape Planning (HEPLP) framework that links these three dimensions for cultural landscape planning and evaluates it through a case study of Chengde Mountain Resort. A GIS-based approach is used to analyze geographical hazards and ecological sensitivity, while heritage value perceptions are derived from expert scoring and large language models' analysis (LLMs). The results identify one cluster where the high-risk geological hazards require complete conservation. Another eight clusters are also identified where trade-offs between ecological sensitivity and heritage value perception are carefully balanced, revealing that public perceptions conflict with ecological limits, or that clusters with low ecological sensitivity hold undervalued potential for development. Building on these insights, HEPLP delivers cluster-targeted conservation and development strategies that can be directly translated into practical zoning guidelines, as well as policy implications at both local and international level. Conceptually, unlike previous frameworks that focused on single or dual dimensions, HEPLP theoretically advances and extends landscape planning as an integrative tool for sustainable cultural landscape conservation and development under environmental and social challenges.

Keywords
Cultural landscape planning, geographical hazards, ecological sensitivity, heritage value perception, conservation and development

The Blue Mountains as a Historic Urban Landscape – The potential for a new and integrated approach to local urban planning and heritage in New South Wales, Australia

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Abstract

As urban populations increase, cities across Australia and globally are under increased pressure for urban development, and for the delivery of social imperatives including housing. Further, this same increase in global population generates large, and increasingly mobile groups as tourists, visiting places of heritage and history, which are often fragile and at risk, as a result of mass visitation and the infrastructure required to accommodate it.

The Blue Mountains, in New South Wales, Australia, is one such place. It is one of only two cities in the world located inside a UNESCO World Heritage National Park and on the land of the Dharug and Gundungurra peoples. It is also on the edge of Sydney, Australia's largest metropolitan area. The Local Government Area is within an urban corridor, inside the outstanding natural World Heritage setting, stretching over 100km and encompassing 27 towns and villages that are home to approximately 80,000 people. Despite this relatively low population, the Blue Mountains receives approximately 5 million visitors each year. This location on the edge of Sydney results in pressure for development to accommodate metropolitan growth, and pressure for infrastructure to support large visitor populations.

In this context, heritage is often treated as a barrier to progress – something to work around rather than work with. This paper challenges that view, arguing that heritage can and should be part of the solution to contemporary urban challenges like housing supply, sustainability and place-making, and that local governments have a key role to play in this policy shift; enabling change to benefit local communities.

The paper suggests that an improved, integrated approach is required in the Australian planning system to enable meaningful recognition of the social value of heritage – its ability to connect communities to the past and contribute to a sense of place, while also allowing for dynamism and change and providing for the needs of modern life. The paper highlights practical strategies like adaptive reuse of heritage buildings, but specifically considers UNESCO's Historic Urban Landscape (HUL) approach, utilising the Blue Mountains Local Government Area in New South Wales, Australia, as a case study.
The HUL model promotes integrated, participatory and place-based planning approaches, embedding heritage meaningfully within its broader social, environmental and spatial contexts. This supports sustainability, respects local identity, and helps communities evolve without erasing their past. Significantly, such an approach provides the opportunity for First Nations knowledge and cultural heritage to move from simple recognition, as it often is within Australian planning schemes, to become a central and underpinning element of the planning process.

Below the Bricks: A Nested, Five-Dimensional Model for Archaeological Heritage Management from Campus Projects to City Ordinance

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Abstract

Archaeological heritage management in rapidly changing historic urban settings often falters not for lack of values, but for misalignment between planning, governance, and implementation capacity. Using ICAHM's five-dimensional analytical framework—flexibility, strategy, governance, context, and capacity—this paper presents a "nested" management-planning model developed through the College of Charleston's (CofC) campus undertakings and translated into broader civic practice on the Charleston Peninsula.

Grounded in applied practice, the paper synthesizes lessons from compliance-driven campus projects that demanded rapid, defensible decisions within active construction schedules, including the 2020 Solar Pavilion undertaking and its Section 106–aligned archaeological documentation. It also draws on renovation and redevelopment contexts where archaeological risk had to be integrated into design development and contractor workflows, including 106 Coming Street Commons, work at Addlestone Library, and the Simons Center for the Arts renovation.

The model is then tested against two intertwined municipal challenges: a lead-pipe mitigation program within a dense historic peninsula where excavation risk and public health urgency collide, and the decades-long effort to craft and implement an archaeological ordinance for the City of Charleston. Across campus and city settings, nested planning improved flexibility through modular treatment options tied to phasing; sharpened strategy by prioritizing high-risk zones and high-value research questions; strengthened governance by clarifying roles and documentation thresholds; deepened context by linking site-level findings to peninsula-scale histories and cumulative impacts; and built capacity through repeatable workflows that integrate students, staff, consultants, and community partners.

The CofC–Charleston experience suggests archaeological management planning is most effective when treated as an operational system spanning design, procurement, construction, and interpretation rather than a static plan produced at project start. The proposed model is offered as a transferable approach for urban heritage settings seeking to align day-to-day project delivery with durable protection, infrastructure risk mitigation, and meaningful public benefit.

Keywords
urban archaeological heritage management, Section 106 archaeology mitigation, municipal archaeological ordinance, infrastructure projects and archaeology (lead pipe mitigation), historic district cultural resource management (CRM)

Disaster Risks and Disaster Risk Management Planning Systems at Living World Cultural Heritage Sites: Fourteen Global Case Studies

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Abstract

Living World Cultural Heritage (WCH) sites, including old towns, historic settlements, and cultural landscapes, are characterized by the coexistence of historic fabric and active communities whose cultural practices, livelihoods, and social systems sustain the heritage values of these places. In collaboration with ICOMOS International and ICOMOS/ICORP, a questionnaire and interview survey was conducted between March 2023 and October 2025, with 64 WCH sites responding and 15 participating in follow-up interviews. Based on these data, this study examines disaster risks and disaster risk management (DRM) planning systems at fourteen living WCH sites across diverse geographical and cultural contexts.

The analysis indicates that living WCH sites are exposed to multiple natural and human-induced hazards. Frequent natural hazards include earthquakes, floods, landslides, storms, droughts, and coastal erosion, while the vulnerability of heritage structures is often intensified by fragile traditional materials and dense historic urban fabrics. Climate-related hazards, particularly drought and extreme weather events, increasingly threaten cultural landscapes and traditional agricultural systems (e.g., Öland, Sweden). Human-induced risks are also significant, including fires, tourism pressure (e.g., Patan, Nepal), vandalism, industrial development, and armed conflict (e.g., Hebron, Palestine). Past disasters, including fires, floods, earthquakes, storms, erosion, armed conflict, looting, and climate change, have caused structural damage to historic buildings, degradation of cultural landscapes, disruption of traditional livelihoods, and displacement of local populations. In some cases, local communities played a crucial role in fire management and response, and post-earthquake restoration. However, the lack of craftsmen with traditional restoration skills in one case hindered recovery.

The analysis of DRM planning systems shows that nine of the examined sites lack dedicated DRM plans. Instead, disaster countermeasures are often fragmented within broader heritage management or municipal disaster frameworks. Although emergency response mechanisms exist at several sites, regular training and emergency drills remain limited due to financial and institutional constraints. In contrast, some sites demonstrate complex stakeholder networks for DRM involving local communities, property owners, religious institutions, and government agencies. Financial resources for DRM planning are supported by international loans, national heritage agencies, and municipal funding, while the legal framework is provided by national disaster management laws, building codes, conservation laws, and land-use regulations.

The study also highlights the role of traditional knowledge in disaster risk reduction and recovery. Traditional construction techniques, such as flexible timber–brick structures with wooden joinery, Sal timber, and lime–surkhi mortar in the Kathmandu Valley (Nepal), have demonstrated earthquake-resistant constructions and supported post-disaster reconstruction. Community-led recovery practices and rituals further illustrate the importance of communities and intangible heritage. Similarly, traditional risk management systems in Djenné (Mali) and environmental management practices that reduce fire risk in the Sukur Cultural Landscape (Nigeria) contribute to resilience.

Overall, these findings underscore the need for integrated DRM frameworks tailored to living heritage contexts. DRM planning should address both the protection of physical heritage and the resilience of communities and cultural practices. Strengthening DRM planning systems that enhance stakeholder coordination, community participation, traditional knowledge integration, and preparedness mechanisms is essential for improving the long-term resilience of living WCH sites.

Keywords
Living World Cultural Heritage; Natural and Human-induced hazards; Armed Conflict; Climate Change; Disaster Risk Management

Living Heritage on a Former Cold War Frontier: the Conservation of An Wartime Elementary School

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Abstract

A wartime elementary school, located on Nangan in the Matsu Islands, is a frontline educational site formed during the period of wartime administration. Under conditions of depopulation, spatial abandonment, and the weakening of local use, such wartime sites are often treated as static heritage objects rather than as living social spaces. This paper centers on the practices of the Matsu Youth Development Association after it began using Chuluo Elementary School as a community base. It shows how a youth organization, through spatial maintenance, public events, alumni gatherings, local collaboration, and everyday care, has transformed the site from a disused former school into a form of living heritage that continues to be used, narrated, and collectively sustained. The paper argues that, in the context of border islands and histories of conflict, heritage conservation is a timely action against the gradual loss, misrepair, forgetting, and erosion of public meaning surrounding living heritage. The case of Chuluo Elementary School demonstrates that youth organizations can serve as first-line actors in heritage governance, reconnecting wartime space to contemporary local life through community-based participation.

Keywords
Matsu; living heritage; emergency response; wartime heritage; island community

Resilient Archaeology in Portugal: Climate Risks, Renewable Energy Pressures and the Role of GIS, Impact Assessment and Public Participation

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Abstract

Archaeological heritage in Portugal is increasingly exposed to overlapping environmental and development pressures that challenge its long-term preservation and effective management. Climate change intensifies coastal erosion, accelerates soil degradation, increases the frequency of extreme precipitation events and heightens wildfire risk, creating both immediate and cumulative threats to archaeological sites in coastal, rural and urban landscapes. At the same time, the rapid expansion of renewable energy infrastructures—particularly large-scale solar photovoltaic plants, onshore wind farms and emerging offshore developments—has introduced new and often conflicting land-use dynamics. These interventions frequently occur in areas rich in cultural landscapes, listed monuments and yet-unmapped archaeological resources, thereby increasing the risk of irreversible heritage loss. These converging pressures place significant strain on existing planning frameworks and heritage management practices, which are not always fully equipped to address the complexity and scale of climate-related and energy-transition challenges. In this context, there is a growing need for more integrated, forward-looking and risk-informed approaches capable of bridging heritage conservation, environmental assessment and spatial planning. Drawing on selected case studies from different Portuguese regions, including coastal areas affected by erosion, sea-level rise and extreme weather events, as well as inland archaeological landscapes influenced by large-scale renewable energy developments, this paper examines the diverse risks currently affecting cultural heritage and the effectiveness of existing management responses.

The paper explores how a combined framework involving Geographic Information Systems (GIS), impact assessment processes (Environmental Impact Assessment and Heritage Impact Assessment) and public participation mechanisms can contribute to strengthening the resilience of archaeological heritage in Portugal. It analyses the potential of spatial modelling, predictive mapping and LiDAR-derived datasets to identify patterns of vulnerability and exposure under different climate and development scenarios. Particular attention is given to the role of European and national governance frameworks, including the European Green Deal, the Renewable Energy Directive, the Environmental Impact Assessment Directive, and the institutional responsibilities of Património Cultural, I.P., the Portuguese Environment Agency and regional and local planning authorities in managing heritage-related risks.

The study also critically assesses the performance and limitations of current impact assessment procedures in addressing archaeological risk, highlighting gaps in early-stage assessment and the need for more systematic integration of cultural heritage concerns into decision-making processes. Furthermore, it emphasizes the importance of early and meaningful public participation in identifying locally embedded heritage values, enhancing transparency and supporting socially legitimate planning outcomes. Based on the findings of the selected case studies, the paper proposes a set of operational recommendations aimed at integrating archaeological sensitivity mapping, climate-risk indicators and participatory approaches into planning and assessment practices.

Aligned with the theme of the 2026 ICOMOS General Assembly, “Living Heritage: Respect – Enhance – Accept – Partnership”, this research demonstrates how archaeology—supported by digital technologies, interdisciplinary assessment and community engagement—can play a proactive role in fostering resilient and sustainable territorial management in the face of climate change and the energy transition.

Keywords
heritage resilience, climate change, environmental impact assessment, renewable energy development, community participation

The Encroachment of Non-Native Flora in Pagan: Challenges in Heritage Management Planning and Regulatory Frameworks

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Abstract

Session 1: Heritage Management Planning Systems: Challenges, Lessons Learned, and Potential New Approaches

Pagan, located on the central plain dry zone of Myanmar, represents a massive historic cultural landscape renowned for its exceptional Buddhist art and architecture dating from the 11th to 13th centuries CE. Designated as a World Heritage Site in 2019, Pagan faces an emerging and complex challenge in the realm of heritage management: the unchecked introduction of non-native plant species. This paper examines the critical intersection of traditional cultural practices, modern tourism initiatives, and heritage conservation.

Historically, the arid, sandy landscape of Pagan featured a specific array of indigenous flora that functioned within the traditional landscape management system to define boundaries, stabilize retaining walls, and manage water. However, since 2016, a growing tourism trend has encouraged visitors, diaspora, and local organizations to engage in tree-planting activities as a sacred practice linked to Buddhist merit-making. While socially and religiously significant, these efforts have prioritized client preferences over ecological safety, resulting in the introduction of over 6,000 non-indigenous plant species across more than 9,333 acres of the property zone.

This biological invasion poses a severe threat to the physical integrity of the historical monuments, as the root systems of higher trees harbor significant biodeterioration potential that can lead to the development of pits and structural damage. Furthermore, the gradual transformation into a "colorful" landscape fundamentally alters the authenticity and Outstanding Universal Value of the site, which had remained largely unchanged for centuries.

This paper argues that this environmental and structural degradation stems from a critical gap in current heritage management planning systems, specifically a lack of knowledge, public awareness, and robust regulatory frameworks among local communities and government authorities. To mitigate these challenges and promote responsible tourism, it is essential to establish and enforce legal instruments that provide clear guidelines for flora management. By analyzing the lessons learned from Pagan's recent ecological shifts, this study proposes potential new approaches for integrating biological conservation into heritage management, ensuring that cultural practices do not inadvertently compromise the physical and historical integrity of World Heritage Sites.

Keywords
Heritage Management, Biological Invasion, Responsible Tourism, Pagan, Universal Value

Climate Adaptation Across Borders: Governance Lessons from The Great Spa Towns of Europe

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Abstract

Background and Aims
Serial transnational World Heritage properties face a distinctive challenge: climate risks manifest locally, but their impacts are collective. For the GSTE – eleven spa towns across seven countries but one World Heritage property – this vulnerability is acute, affecting the shared attributes that express its Outstanding Universal Value (OUV): spa architecture, therapeutic landscapes and the continuing spa function, all already affected by climate change.

This paper examines the governance conditions to develop and coordinate a transnational approach to climate risk assessment and adaptation for the GSTE using two complementary methodologies.

Methodology

Management of the GSTE is undertaken through a two-tier system: a Property Management Plan, consisting of a shared monitoring framework and action plan setting collective priorities, complemented by local management plans for each component town. Together these function as an integrated, nested planning system. Climate adaptation was not extensively addressed in the current Property Management Plan; its absence was identified as a priority gap and embedded as a cross-cutting action for the revised Plan.

Two programmes are under way. In Baden bei Wien (Austria), the Climate Vulnerability Index (CVI) was tested through a participatory workshop in October 2025. The CVI intersects documented heritage values and attributes with climate threat scenarios to identify priority risks and adaptive strategies. In parallel, the Preserving Legacies programme is being applied in Bath (UK), Spa (Belgium) and Vichy (France) through capacity building and community workshops in 2026.

Results and Outcomes

Outcomes from Baden bei Wien confirm high vulnerability of the property component's OUV alongside substantial but not yet fully activated adaptive capacity. Importantly, this vulnerability was assessed as leading to community vulnerability from the anticipated impacts on the heritage attributes. The Preserving Legacies workshops are generating early insights into community perceptions of climate risk and locally specific adaptive responses across three further component towns.

Two property-wide participatory workshops – involving all Mayors, States Parties heritage focal points, Site Managers and the GSTE Youth Forum – are structured around climate risk identification: the first in April 2026, the second planned for December 2026. These operationalise the GSTE's participatory governance model, translating findings into collective priorities in the revised Property Management Plan, while enabling cumulative impact assessment across the serial property.

Conclusions

The GSTE experience suggests that coordinating climate adaptation at serial transnational level requires methodology, but also the governance and management infrastructure surrounding it. A management system capable of coordinating action across borders offers a pathway for translating site-specific findings into property-wide strategy. The main challenge lies in monitoring cumulative impacts across different national frameworks and translating shared commitments into local action – which the GSTE addresses through structured participatory processes and a revised Property

Management Plan placing climate adaptation at its core.

Just as vulnerability is shared across components, so is adaptive capacity: when one component develops and implements effective responses, the management system provides the infrastructure to translate those lessons across the property as a whole. This model offers transferable principles for other serial and transnational properties navigating collective vulnerability and distributed governance.

Keywords
serial transnational heritage; climate adaptation; participatory governance; cumulative impact; World Heritage management; adaptive management; nested planning

Fire Risk Management Planning for Cultural Heritage: Current Challenges and the new ICOMOS Fire Guidelines as a Framework for Practical Action

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Abstract

Fire remains one of the most destructive and irreversible threats to cultural heritage worldwide. Yet analysis of fire events across diverse heritage contexts, from historic urban ensembles and places of worship to archaeological landscapes and museum collections, consistently reveals three recurring failures: elevated and poorly understood site-specific risks, deficiencies in fire risk management planning, and inadequate emergency response. Despite a growing body of international guidance, including UNESCO's Fire Risk Management Guide (2024), NFPA 909 and 914, and CFPA Europe's guidelines for historic buildings, fire risk management plans for cultural heritage sites remain inconsistently developed, frequently prescriptive, difficult to implement, and rarely updated. Plans are too often produced as compliance documents rather than living tools for risk reduction, and they commonly fail to integrate heritage values, community knowledge, or emergency responder capabilities into their foundations.

The new ICOMOS Guidelines for Protecting Cultural Heritage from Damage and Loss Caused by Fire directly address these shortcomings. Developed collaboratively by four ICOMOS international scientific committees, the Guidelines establish twelve principles that together reframe fire risk management as a continuous, risk-informed cycle encompassing awareness, assessment, planning, implementation, monitoring, and updating. Critically, the Guidelines move beyond generic checklists to offer specific and practical direction: grounding fire strategies in the documented significance, authenticity, and integrity of each site; mandating meaningful engagement with emergency responders, local communities, and Indigenous knowledge holders from the outset; and requiring performance-based, outcome-focused approaches that accommodate the constraints and values of cultural heritage assets both tangible and intangible.

Most significantly for heritage management practice, the Guidelines introduce a new, more flexible and implementable model for fire risk management planning, one that is site-specific, scalable, and designed for regular review rather than one-off production. This model is directly applicable across the full spectrum of heritage typologies addressed by Session S1, from fragile archaeological sites and living cultural landscapes to historic urban areas facing complex governance and resource constraints. This paper argues that the new ICOMOS Guidelines on Fire represent a substantive step forward: providing the principled framework and the practical tools needed to close the persistent gap between planning intention and on-the-ground fire risk reduction.

Keywords
fire risk management, cultural heritage, ICOMOS Guidelines, risk-informed planning, heritage management plans, fire preparedness, performance-based approach

A Value-Based Management Model for Archeological Sites

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Abstract

The paper addresses the growing complexity of heritage management planning systems for museums and archaeological sites, responding to contemporary challenges such as increasing visitor pressure, fragmented governance structures, climate risks, and insufficient data frameworks. Building on international standards (UNESCO, ICOMOS, ICCROM), it proposes an integrated and operational methodology for the development of management plans that are both adaptable and implementation-oriented.

The paper identifies a central paradox in archaeological site management: the same cultural values that attract visitors are simultaneously threatened by overuse. This tension is further exacerbated by unequal visitation patterns, where some sites struggle with underuse and financial sustainability, while others face over-tourism and degradation risks. The need for a structured yet flexible management framework is therefore critical.

The proposed approach introduces a value-based management model, structured around six interdependent categories: heritage, social, educational, economic, developmental, and ownership values. These values form a comprehensive analytical matrix that connects site significance to management objectives, indicators, and decision-making processes. This holistic framework moves beyond traditional conservation-focused models by integrating socio-economic and governance dimensions into core planning.

A key innovation lies in the operationalization of management planning as a cyclical and adaptive process, rather than a static document. The management plan is conceived as a “living instrument,” continuously updated through monitoring, evaluation, and iterative learning. This aligns with the Deming’s Plan–Do–Check–Act cycle and emphasizes measurable outcomes over formal completeness.

Methodologically, the paper proposes a phased, workshop-based planning process, combining structured stakeholder engagement with iterative data collection and analysis. Central tools include stakeholder mapping, risk assessment matrices, Heritage Impact Assessment (HIA), Historic Urban Landscape (HUL) approaches, and RACI responsibility frameworks. The integration of these tools ensures both analytical rigor and practical applicability.

Another significant contribution is the emphasis on data governance and minimum information thresholds. Recognizing that many sites lack complete documentation, the methodology defines a “minimum dataset” required for initiating a management plan, enabling incremental development even under resource constraints. The introduction of a centralized “Data Room” concept further supports transparency, coordination, and knowledge continuity.

The paper also highlights the importance of risk-based and climate-informed planning, incorporating vulnerability assessments and adaptive responses into management systems. Visitor management is reframed as both an opportunity and a risk, requiring capacity-based strategies and integration with conservation objectives.

Finally, the approach underscores the necessity of multi-level governance and participatory management, addressing the challenges of complex ownership structures and stakeholder interests. By linking legal frameworks, spatial planning, and operational tools, the methodology enhances the feasibility and enforceability of management plans.

In conclusion, the paper proposes a shift from prescriptive planning models to adaptive, value-driven, and implementation-focused systems, offering a scalable framework applicable to diverse archaeological and heritage contexts. Its contribution lies in bridging the gap between international guidelines and real-world management practice, particularly in resource-constrained environments.

Keywords
heritage management planning, adaptive management, value-based approach, stakeholder engagement, risk and climate resilience

Hòa giải di sản đô thị: Nhận thức địa phương và hệ thống quy hoạch quản lý trong bối cảnh hậu thuộc địa của Đà Lạt

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Abstract

This research examines the complex interplay between global heritage frameworks and local perceptions within the post-colonial landscape of Da Lat, Vietnam. While international heritage guidelines, such as the Venice Charter, traditionally emphasize material authenticity and the preservation of original architectural features, they often create challenges in management planning systems by overlooking the nuanced ways in which living communities experience and value their surroundings. This study investigates the potential disconnects between global standards and local experiences. Adopting a decolonial lens, the methodology combines quantitative and qualitative approaches through two complementary phases. The first phase pairs historical with contemporary perception through photographs of tangible heritage. This phase utilizes a visual preference survey (n=174) and photo segmentation analysis to quantify visual elements and identify local preferences regarding the tangible heritage landscape. The second phase explores the intangible and emotional dimensions through cultural text analysis of 37 Vietnamese poems and songs (1938–2023) alongside in-depth interviews with emotional and cultural dimensions of intangible heritage to understand how local cultural expressions have shaped collective memory and heritage values, particularly relevant given the city's recent UNESCO recognition as a Creative City of Music.

This dual approach aims to bridge the gap between the city's physical fabric and its collective memory. The results reveal a significant divergence between global heritage standards and local views. While international frameworks focus on preserving original architectural features, locals value the harmony between buildings and nature, even if it means some changes or partial views, specifically the iconic pine forests and Xuan Huong Lake. Furthermore, cultural narrative analysis shows that architecture in Da Lat is rarely celebrated in isolation; instead, it serves as an emotional anchor for romance and nostalgia, deeply shaped by the city's climate and intangible musical heritage. Text analysis also highlights how local culture, through music and literature, shapes how people perceive the city heritage, showing that tangible and intangible aspects are more closely linked than global guidelines often recognise. The study finds that for the community, heritage is a living cultural process rather than static physical objects, where emotional resonance and intangible expressions are vital components of the site's significance. By foregrounding living heritage, this research offers lessons learned for decolonizing heritage management in post-colonial cities. It proposes that reconciling global frameworks with local realities is a potential new approach for sustainable preservation, ensuring that heritage remains a relevant part of the urban social fabric. The findings also apply to other post-colonial cities facing similar planning challenges.

Keywords
Nhận thức địa phương, Hệ thống quy hoạch, Di sản phi vật thể, Hậu thuộc địa, Việt Nam

Bottom-up Governance Models in European Mountain Fortresses: New Participatory Approaches in the Preparation of a Transnational Serial Nomination

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Abstract

Paper presents an emerging model for activating local communities in the management of cultural heritage, developed over recent years through a bottom-up cooperation platform involving local site managers, ICOMOS Poland, and the Polish Ministry of Culture. Since 2020, the initiative has focused on supporting small mountain communities (typically 500–2,000 inhabitants) in their efforts to achieve recognition of the largest European mountain fortresses as World Heritage sites. The process is facilitated by experts and supported at the governmental level.

Each component of the proposed serial nomination comprises a large-scale fortress embedded within an open cultural landscape historically used for military purposes dating from the 16th to 18th centuries. The transnational nomination includes sites from three countries: Srebrna Góra Fortress (Poland), Königstein Fortress (Germany), and the fortresses of Fenestrelle and Rocca d'Anfo (Italy), collectively illustrating the European phenomenon of early modern mountain fortifications.

These sites are managed by small local communities operating under diverse governance models, including NGOs, regional tourism bodies, museums, and municipal companies. The paper highlights the challenges of maintaining and managing extensive heritage landscapes with financial resources that are disproportionately limited compared to conservation needs. At the same time, it emphasizes the strong commitment of these communities to initiating and sustaining high-quality social, scientific, educational, tourism, and research activities.

The study identifies this approach as a contemporary model of resilience and adaptive heritage management under conditions of geographical and financial constraints. It has gained recognition among experts as an example of extensive adaptation that respects shared and often "difficult heritage," reframing it through narratives of soldiers' lives, technological innovation, and Enlightenment-era engineering achievements that shaped modern Europe.

The coordination of the serial nomination process, bringing together specialists and site managers through monthly meetings, workshops (both online and in person), and collaborative research, led to the signing of a cooperation declaration in May 2025, along with formal support from regional and national authorities.

This bottom-up model has been positively received by Polish and German governmental stakeholders as an innovative approach to heritage governance. Unlike traditional top-down systems, it positions site managers as key initiators and coordinators of multi-level stakeholder engagement. The responsibility for preparing documentation, conducting archival and landscape research, consulting spatial planning and conservation strategies, and facilitating stakeholder dialogue lies with an international network of heritage experts, supported by regional funding and governmental approval processes.

The collaborative framework enables knowledge exchange, access to international research, mobility of specialized experts, and joint organization of conferences, workshops, exhibitions, and tourism initiatives. It also strengthens negotiation capacity with local communities facing development pressures, such as renewable energy projects, by promoting best practices in sustainable cultural and mountain tourism.

Finally, the mountain fortresses' nomination - led by the Srebrna Gora site - has contributed to

broader systemic changes at the national level in Poland, where this participatory bottom-up model is now recommended for future heritage nominations through dedicated training programs and funding schemes.

Keywords
bottom-up heritage management, mountain fortresses nomination, local community engagement, difficult cultural-natural landscape

When Universal Frameworks Encounter Local Conflicts: Adaptive Heritage Management Addressing Tree-Rock Conflicts in Classical Chinese Gardens

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Abstract

Heritage management planning aims to achieve effective protection through comprehensive value assessments. However, when universal frameworks are applied to living heritage in specific cultural contexts, a disconnect may occur: listed **values categories** fail to guide real-world conflicts. This study uses the **tree-rock conflict** in the **artificial rockeries** of Chinese classical gardens as a case study to explore a new path for **adaptive management.**

Trees and artificial rockeries together form the aesthetic concept of the **urban mountain and forest**, yet growing roots and canopies threaten the structural integrity. The conflict manifests in two main dilemmas: first, the "**separation of responsibilities**", where the artificial rockeries and **ancient and famous trees** fall under different management authorities, leading to a lack of inter-departmental coordination; second, the "**value-risk misalignment**", where trees, though not classified as ancient and famous trees, both contribute to value and pose risks to rockery safety. Striking a balance between the two has become a challenge for current management planning.

To address this, the study introduces the concept of **Scenery-Realm Value** proposed by Kai Gu. Rooted in the aesthetic context of traditional Chinese gardens, this concept is not a universal value but a localized interpretation that narrows the focus from a broad value inventory to the specific "**tangible rockery experience**" in conservation efforts.

Based on this, the study proposes a "**Value-Risk-Authority**" layered decision-making model as **an adaptive heritage management tool** that can be embedded into existing management plans. The model consists of a "**value-risk matrix**" and "**ownership and status identification**". The **value-risk matrix** employs the quantified and graded **scenery-realm value** of the artificial rockery and **structural risk** as its two-dimensional coordinates. The position within the matrix dictates macro-level strategic directions, such as investment prioritization and intervention limits. Within this matrix, the additional scenery-realm value contributed by ordinary trees serves as a decision threshold: the degree of a tree's contribution determines whether it warrants protection consideration. **Ownership and status identification** determines whether the tree is recognized as an ancient and famous tree and establishes a joint evaluation process between cultural heritage and forestry authorities.

This study takes the **Mountain Villa with Embracing Beauty** in Suzhou and **Qiyuan Garden** in Jiaxing as examples. Mountain Villa with Embracing Beauty (value-risk misalignment: replanting needs and pending tree decisions) and Qiyuan Garden (separation of responsibilities: ancient and famous trees vs. rockery safety). Applying the model, the former quantified tree value, leading to "replanting and restoration" and "monitoring and symbiosis" for worthy plants; the latter reaches a consensus on "joint inspection and branch pruning" through cross-departmental joint evaluation, coordinating the symbiotic relationship between the rockery and the ancient trees. The model offered quantified indicators and procedures for both types of cases.

The effectiveness of heritage management lies not only in the comprehensiveness of value assessments but also in providing actionable, replicable decision-making processes in specific conflicts. The local **core value** and **inter-departmental coordination mechanisms** are key to achieving **adaptive management**. This study also attempts to explore how international universal frameworks can be adapted to **local cultural contexts**.

Keywords
Living heritage, Artificial rockery, Tree-Rock Conflict, Scenery-Realm Value, Adaptive Management

Playing with the past: using active learning to develop critical skills in cultural heritage management planning

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Abstract

Cultural heritage management plans alienate communities, annoy developers, frustrate bureaucrats, and risk enabling a private sector predicated on arguing insignificance.

Although I exaggerate for effect, there are genuine challenges of planning for the future of complex heritage sites that include living and material heritage, and a wide range of social, economic, environmental and cultural issues. As a result, plans often become formulaic tickbox exercises, that fail to engage with local communities or values, and fail to assist site managers in navigating genuinely difficult terrain. Supposedly centred on 'values,' such plans often do little more than restate the initial designation criteria in exhaustive detail, whilst failing to engage with the competing values of a variety of stakeholders struggling to navigate heritage, let alone the implications of how those different perspectives might shape the future (Clark 2022).

This paper argues that this is a skills problem that cannot be solved through better guidance. The problem is not new. I have been grappling with management planning issues since the early 1990s, driven by the people-based approaches to heritage developed by the UK Heritage Fund. Over that period, I worked with a many policy colleagues on developing and updating guidance, reading and feeding back on plans for ships, cathedrals landscapes, museums and more, and delivering over 200 workshops and training events with community groups and people in the heritage sector. Yet, despite our best efforts, we largely failed to stimulate a more flexible, inclusive, engaged, reflexive approach to site management planning.

We discovered that simply writing guidance is not enough: instead a new approach to planning must be underpinned by a new approach to teaching and understanding heritage practice. Instead of telling practitioners how to plan we needed to encourage people to think critically. The result was Playing with the Past (Clark 2019), a series of around 80 activities that engage people in discussions about what matters and why and to whom, in the context of real-life day to day heritage issues, inspired by the work of the Heritage Fund. Designed to 'train the trainers' the aim was to encourage both scholars to develop their own active learning techniques and to help practitioners engage with a variety of stakeholders on real life heritage issues.

Ultimately the key to better, more flexible planning lies in strengthening the core skill of cultural heritage practice – engaging with what matters and why and to whom. Heritage practitioners are not alone in this: like heritage, transport planners need to engage with a wide range of values and issues on the ground that require critical thinking and engagement skills that are often lacking. Encountering similar issues in transport policy has reminded me that the skill that is unique to heritage practice and central to site management planning is the ability to navigate the multiple, contested, often conflicting values that people hold for the world around them and ultimately drive everything we do. That is the skillset that can drive a better, more effective approach to site management planning.

Keywords
Active learning, Critical thinking, engagement, reflexive, including, planning, inclusive approaches, values-based thinking

An inclusive sustainability-led approach to strengthen heritage ecosystems and foster the green transformation of local communities

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Abstract

The contribution presents an approach developed in Slovenia by a broad interdisciplinary group of 37 researchers from 14 fields, together with societal stakeholders, through transdisciplinary integration of knowledge grounded in ecological economics. Based on the circular heritage management system and the Burra Charter process, the approach aims to realise the built heritage's multidimensional sustainable potential as comprehensively as possible, without exploitation, through adaptive reuse planning.

It is a dynamic approach, based on the hypothesis that built heritage, when unused, represents dormant, untapped sustainable capital for local communities. When reactivated through adaptive reuse, it can significantly strengthen all four of heritage's sustainable capitals – cultural, social, economic, and environmental – and, in turn, the local community's sustainable capitals. To achieve this goal, the approach enables inclusive decision-making on heritage and includes local stakeholders from the very beginning of the process, which is novel in Slovenian practice, where traditional top-down decision-making is currently used.

In the process of transdisciplinary knowledge integration, the multidimensional impacts of heritage on sustainable development, as identified in various European projects, were ranked by the benefits they provide to each of the sustainable capitals. The categorisation was achieved by identifying the attributes of each capital and the associated effects/benefits that strengthen it. This was made possible by using the essential-instrumental heritage values perspective. Instrumental impacts on each of the sustainability capitals are assessed using predefined attributes to simplify use and ensure that the assessments can be used by the widest possible range of users – owners, potential investors, and municipal staff. The impacts on the essential values are assessed using the methodology developed in 2022 for heritage impact assessment in a World Heritage context (HIA). While the sustainable capitals' attributes were predetermined for ease of use, the attributes of the essential heritage values must be determined through expert assessment in line with the HIA methodology.

The approach – we named it the "KD 4.0 Model" – enables inclusive guidance for adaptive reuse projects at their earliest stages, tailored to changing local contexts. It was optimised based on experience from the four RevitLabs, where we work together with local stakeholders in four municipalities. In each, three adaptive reuse proposals were inclusively developed for typologically distinct areas of abandoned or underused heritage (industrial area, castle complex, historic town core and cultural landscape with archaeological heritage). The Model comprises seven phases: five ex-ante phases, an implementation phase, and an ex-post phase, totalling 17 steps. Based on the municipality's development profile, which identifies the characteristics of its sustainable development, the proposed project can be adapted to the needs and potentials of the local community, contributing to the mutual strengthening of both the heritage ecosystem and the community to which it belongs.
I would like to thank ARIS for supporting the HEI-Transform research project, which is funded under grant agreement J7-4641.

Keywords
inclusive sustainability-led approach, built heritage as sustainable capital, adaptive reuse, transdisciplinary knowledge integration

From Restoration to Empowerment: Urban-Rural Heritage Governance under Public–Private Partnerships

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Abstract

Conventional heritage management planning systems are increasingly insufficient to address the complex realities of privately-owned heritage, particularly in contexts characterised by fragmented institutional support, economic constraints, and evolving governance structures. This paper examines how public–private partnerships (PPP) can be reconceptualised beyond resource-sharing mechanisms as adaptive governance systems mediated by intermediary organisations.
Focusing on the Chinese Taipei-based organisation X-Basic PLANNING Ltd., this study analyses a heritage management planning system that integrates conservation, economic activation, and knowledge circulation across urban and rural contexts. Methodologically, the research draws on qualitative case study approaches, including document analysis, project-based evidence, and field observations across 15 sites in Chinese Taipei, ranging from urban commercial transformations to the adaptive reuse of historic settlements. Rather than applying the Enhancing Our Heritage 2.0 (EoH 2.0) framework as a prescriptive tool, the study adopts it as an analytical lens—particularly focusing on governance and management processes—to examine how management principles are translated into practice through a lifecycle approach encompassing restoration, adaptive reuse, and long-term operation.
The study identifies three critical mechanisms that reshape heritage management systems: (1) the mediation of institutional and ownership gaps through intermediary practices that navigate regulatory complexity and build trust between public authorities and private owners; (2) the reconfiguration of heritage assets as socio-economic infrastructures that support local development and heritage-based entrepreneurship; and (3) the development of knowledge platforms that translate conservation experience into accessible and adaptive resources for practitioners.
This paper argues for a shift from static and plan-based approaches towards a dynamic and system-oriented model of heritage governance. In this model, heritage is understood as a socio-cultural ecosystem continuously shaped through negotiation, collaboration, and adaptation. While the model demonstrates strong integrative capacity, it remains dependent on regulatory flexibility and intermediary expertise, raising questions about its transferability across different contexts. The study positions intermediary-led PPP models not as supplementary mechanisms, but as constitutive components of contemporary heritage management systems.

Keywords
heritage management systems; public–private partnerships; intermediary organisations; adaptive governance; heritage ecosystem; privately owned heritage

Chiribiquete National Park, World Heritage Site (Colombia): new approaches for collaborative management of archaeological heritage in a peacebuilding context

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Abstract
Background/aims
Chiribiquete National Park was inscribed on the WH List in 2018 as mixed site due to its biological diversity and ancient rock art paintings probably dated back to 18.000 AP. It is located in one of the prioritised regions of the National Peace Agreement (2016) in Colombia, where local communities face the challenge of moving forward economically, environmentally, and socially as part of a post-conflict period that yet faces an important challenge in terms of an upcoming uprising of armed conflict at national and regional level. In consequence, Chiribiquete offers a unique opportunity to analyse how archaeological heritage performs new social roles and meanings in the context of peacebuilding and how new heritage management models can be explored in light of actual social needs and realities.

Methodology/approach

The discussion here presented is based on the author's experience as site manager from 2020 to 2023 and on her ongoing doctoral research from 2023 to date. Discussions on heritage management held by the author along with the World Heritage Site's team have been exploring new approaches to integrate local communities into the management of the site moving forward to a people-centred-approach that enables an understanding of the actual social realities and needs. Likewise, discussions on the role that archaeological heritage is currently playing in a period of "post-conflict" and peacebuilding are based on interviews conducted by the author and their corresponding qualitative analysis following the methodology of Grounded-Theory, including several coding phases of the transcripted interviews. The author is currently undertaking the analysis phase seeking to integrate the results of interviews coding with the main concepts guiding the research: heritage as social process, place, and peacebuilding; and is also currently exploring the concept of ontological security.
Results/outcomes

Data collected suggest that archaeological heritage has been playing an important role in shaping new social identities and memories among local communities directly (or indirectly) involved in the management and protection of the rock art sites as well as in a renovated sense of belonging to the place. Similarly, the factors mentioned before, have contributed to reach new agreements of life in community and conflict resolution, all important elements for fostering both reconciliation in a context of post-conflict and peacebuilding. Therefore, the author is currently exploring how new social identities/memories can contribute to providing ontological security to communities in the process of building peace and facing new conflict waves.
Conclusions

This case study provides data that allow the author to claim that heritage can play an important role in terms of ontological security providing a mode of social resilience and survival during a period of convulsion between a past armed conflict, the current need of building peace and a probable resurgence of a new period of armed conflict in the region. In consequence, heritage management models on the site should keep evolving towards the proper understanding of social realities and needs, and a more determined integration of local communities in the frame of a people-centred-approach.
Keywords
World Heritage, Archaeological Heritage, Management, Communities, Peacebuilding

Collective Stewardship in Practice: Community-led Governance in a Complex Urban World Heritage Site

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Abstract

The Victorian Gothic and Art Deco Ensembles of Mumbai, India were inscribed as a UNESCO World Heritage Site in 2018. The site represents a layered historic urban landscape within the core of Mumbai's Island City. Spanning 66.34 hectares (with a 378.78-hectare buffer zone), the site comprises a large open space, the Oval Maidan at its heart, with 19th-century Victorian Gothic institutional buildings and the 20th-century Art Deco residential fabric along Marine Drive and the Backbay Reclamation. Beyond its architectural significance, the site is notable for the process of its inscription, which was spearheaded over fourteen years by local residents and civil society organisations rather than state-led initiatives.

This paper examines the evolution of a community-led governance and management model in the post-inscription phase, focusing on the emergence of a networked stewardship approach in the absence of a formally designated local nodal authority. Operating within a dense and continuously inhabited urban context, the site presents a complex matrix of stakeholders, including private residents, institutional owners, municipal bodies, tourists and advocacy groups. In response, multiple citizen-led organisations have assumed complementary stewardship roles, collaboratively addressing management concerns across precincts. Among these, the FORT Heritage Conservation Association represents one example of a not-for-profit organisation facilitating coordination, advocacy and management initiatives within the World Heritage property.

Situating this case within broader debates on historic urban landscape management, the paper highlights key challenges faced by community-led governance structures: limited institutional authority/ co-ordination and fragmented regulatory frameworks. Drawing on a range of initiatives undertaken across the World Heritage property, including the development and implementation of an urban-scale signage management plan aimed at improving public awareness, building- and site-level advocacy efforts, and a climate risk assessment study, the paper examines how collaborative stewardship is translated into practice.

Through these examples, the paper demonstrates how collective stewardship can function as an adaptive governance strategy, enabling local capacity and incremental interventions to address institutional gaps. It argues that such models are particularly relevant for rapidly transforming urban centres in the Global South, where formal governance structures often struggle to address the layered realities of living heritage sites. The Mumbai case offers transferable insights into participatory governance, multi-stakeholder coordination, and the integration of climate considerations within heritage management frameworks.

Keywords
Historic Urban Landscape (HUL); Community-led governance; Collective stewardship; World Heritage Site management

Backstage Heritage in a Tourist City: Assemblage Mismatch and Living Utilities in Macao's Chi Lam Vai

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Abstract

Since the inscription of the Historic Centre of Macao on the World Heritage List in 2005, *vai* has gained recognition as a legacy of Chinese communal living spaces, framed as part of Macao's historical urban fabric filling the spaces between the city's iconic monuments. As a small, compact city with an internationally recognized heritage landscape and a long-term reliance on tourism and gaming, Macao's conservation practices operate within an uneven frontstage–backstage relation, continually drawing communal spaces into tourist visibility and consumption. This study examines this tension through Chi Lam Vai (茨林圍; Pátio do Espinho), a protected component of historic urban fabric and an informal settlement located behind the Ruins of St Paul's.

This study combines contextual analysis, policy analysis, and site observation. It reconstructs *vai's* shifting spatial recognition from vernacular communal living space to colonial street category and protected historical urban fabric. Policy analysis examines the Historic Centre's protection-management texts from 2014, 2018, and 2024, together with Urbanistic Conditions Plans issued since 2014, assessing their conservation approach and its impact on *vai's* developmental flexibility. Site observation of Chi Lam Vai focuses on its informal settlement condition, public resource access, and environmental improvement tactics. The findings indicate that the current conservation approach tends to recognize *vai* through visual continuity under the framework of streetscape and urban fabric, while tourism-oriented policy risks pushing heritage toward scenic attraction. Such an approach does not sufficiently address *vai's* historical quality as a pragmatic assemblage: a fluid socio-spatial unit formed in response to specific circumstances rather than a fixed architectural type. Situated between morphological conservation constraints and the pressure of the tourism economy, Chi Lam Vai has developed a survival strategy that this study calls assemblage mismatch.

Assemblage mismatch refers to a condition in which the narratives, resources, legal categories, physical forms, and everyday practices assembled to sustain a heritage place do not share a common historical origin or institutional logic, yet their partial misalignment creates room for survival and adaptation. In Chi Lam Vai, this mismatch appears in three relations: between morphological protection and living utilities, between the local history of the vai and the broader St Paul's cultural-landscape narrative, and between formal building control and informal environmental improvement. With the mediation of NGOs and professional actors, these mismatches allow the community to navigate between formal public support and marginal tactics without turning the site into a tourist-oriented hotspot.

Through Chi Lam Vai's experience, this study argues that, for backstage communal heritage such as *vai*, morphological protection should serve only as the minimum threshold of conservation rather than its final objective. In cases of *vai* with limited architectural significance or severely blighted conditions, conservation should instead support communities in negotiating the historical linkages and living conditions needed to sustain communal life. The inherited form of *vai* should therefore be treated as a medium for participatory regeneration, translating historic social contexts into gradual, community-oriented development that allows the community to remain part of the city.

Keywords
Historic Centre of Macao; staged authenticity; living heritage; participatory redevelopment

Oral Presentation
Heritage Management Planning Systems: Challenges, Lessons Learned and Potential New Approaches
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Conservation and Management Plans for Mediterranean World Heritage Archaeological Sites in the Face of Climate Change, Conflicts, and Political Instability

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Abstract

Coastal archaeological heritage across the Mediterranean is increasingly threatened by climate change, particularly in low- and middle-income countries facing financial, institutional, and governance constraints. A comparative analysis of Conservation and Management Plans (CMPs) from selected World Heritage archaeological sites (Butrint in Albania, Tyre in Lebanon, Carthage in Tunisia, and Paestum in Italy, the latter considered as best practice) offers a valuable perspective on the interaction between climate risks, socio-institutional contexts, ongoing conflicts, and shifting international cooperation policies, as well as their cumulative impacts on site conservation. This paper combines findings from the first two years of Laura Nicolini's doctoral research on the UNESCO sites in the central-eastern Mediterranean, with Gaetano Palumbo's strategic perspective built on over thirty years of international experience in CMPs. The research combines documentary analysis, fieldwork, expert consultations, and a series of semi-structured interviews conducted with site managers, national authorities, and heritage professionals. It applies a multi-criteria framework, based on five analytical dimensions (governance arrangements, implementation capacity, climate-change integration, community participation, and monitoring systems), to investigate the potential contribution of Conservation and Management Plans to institutional resilience, interpreted within the broader context of the Sustainable Development Goals.
The research started in late 2023 in a complex geopolitical context, and it now faces increasing instability that challenges both conservation approaches and their underlying assumptions. While Mediterranean countries share a commitment to preserving archaeological sites, the concept of conservation has evolved from the 1964 Venice Charter through the notion of authenticity introduced in the Nara Document (1994) and the Faro Convention (2005), which emphasizes community involvement. Over the past 25 years, debates have focused on value-based CMPs, protection of Outstanding Universal Value, and risk mitigation strategies. However, all these theoretical, methodological and scientific elaborations seem to be put to the test in the current instability which also undermines predictive models and weakens community engagement, particularly in regions affected by migration and social transformation. Even the fundamental principle of community involvement and the preservation of traditional knowledge, which transforms the local population from a simple recipient to a protagonist in the management of its cultural and natural heritage, seems to lose its meaning in much of the Mediterranean coast and beyond, where radical social transformations due to voluntary or forced diasporas and massive migratory phenomena have an impact on community perception of common heritage. At the same time, shifts in donor strategies - such as the EU's Global Gateway- suggest a move toward more geopolitically driven, top-down approaches. Findings reveal a highly uneven landscape: from exemplary practices to sites under tourism pressure, outdated or unimplemented plans, weak strategic frameworks, and sites damaged by conflict or abandonment, where the results of years of correct management practices seem to have been lost. In response, the study identifies key priorities: placing shared heritage at the center of peacebuilding and social cohesion; strengthening genuine community participation; promoting new models of site interpretation; advancing open-source GIS-based knowledge digitalization; and enabling continuous monitoring through satellite technologies supported by artificial intelligence.

Keywords
World Heritage, Climate Change, Mediterranean Basin, Social Cohesion Policies, Conservation and Management Plans

Bridging Authenticity and Modernization: The Geodesign Alexandria Project as a New Approach to Urban Heritage Planning

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Abstract

Alexandria is a reputable city with its distinctive cosmopolitan identity and geostrategic location, which were generated over 2300 years of continuous human civil contribution. Since its foundation in 332 BC, its Hippodamic urban pattern has undergone profound transformations due to conflict, economic shifts, and natural hazards. This history has left a complex legacy of multi-archaeological layers and submerged antiquities that represent a vital cultural asset for the future development of Egypt. Traditional heritage management planning systems currently face a critical challenge in Alexandria; basically, centralization and contemporary social behaviors have inflated the commercial value of the Downtown core, creating an immense urban burden. This pressure often forces a conflict between preserving historical authenticity and pursuing modernization.

This contribution is derived from the "Alexandria Geodesign Project." This research project moves beyond static preservation models and introduces a system that aligns heritage conservation with the modernization goals of Egypt Vision 2030.

This research utilizes the Geodesign framework, an interdisciplinary approach that leverages Geographic Information Systems (GIS) and collaborative design. The methodology integrates nine distinct urban systems—including heritage management, residential density, and green infrastructure—into a unified "Sustainable Change Model." This process involved interactive workshops organized by DMUCH-Ritsumeikan University, Geodesign Hub, and International Geodesign Collaboration (IGC), bringing together Egyptian and Japanese institutions and real stakeholders—with a distinguished presence of the community—to negotiate Alexandria's urban space through data-driven simulations. The project successfully demonstrated that systemic planning can protect the historic downtown core while simultaneously enhancing mobility and environmental resilience. Furthermore, the findings reflect that the sustainability of these plans depends on capacity building and changing the mindset of stakeholders to favor integrative development.

A central lesson learned is that heritage should not be viewed as an isolated or burdensome sector; rather, it acts as a proactive force for sustainable urban transformation when integrated into a broader geospatial framework.

This contribution advocates for a shift from defensive, material-focused preservation to a proactive, systems-oriented management model. By leveraging geospatial tools and serious collaborative workshops, the Geodesign approach provides a scalable roadmap for modernizing heritage management. The project ensures that Alexandria’s past remains a functional part of its future, creating a qualified generation of decision-makers and young researchers capable of balancing authenticity with modernization.

Keywords
Alexandria, Geodesign, Cultural heritage management, NSDS, Egypt vision 2030

Preliminary Study on GIS-based Spatial Analysis Against Climate Change within the Process of Archaeological Heritage Management Planning

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Abstract

This preliminary study develops a climate-responsive risk-prediction model for cultural heritage by combining field-survey data with GIS-based spatial analysis accumulated during the heritage management-planning process. The study site, Tangchundaeseong Fortress, forms part of Seoul's fortification system and was nominated in 2026 for World Heritage inscription under the name "Capital Fortifications of Hanyang," together with Hanyangdoseong and Bukhansanseong. Protection and management plans have been formulated to meet the requirements of Outstanding Universal Value (OUV), and, as a national heritage site, it is subject to a legally mandated five-year management plan. Using the data accumulated in this planning process, the study builds a climate-responsive risk-management model for fortress heritage and examines procedures for reflecting it in the actual management plan. Because a single site provides too few collapse points to train a predictive model, it was built from 13 collapse points at nine domestic stone-built mountain fortresses of comparable conditions and then applied to Tangchundaeseong.

The Korean Peninsula has recently shown a climate-change pattern marked not merely by increased precipitation but by a rising frequency of extreme rainfall, a key factor aggravating heritage deterioration risk. Mountain stone-built fortresses are especially exposed owing to their topographic and drainage conditions. Fortress collapse occurs when heavy rainfall acts as a triggering factor at locations topographically vulnerable due to steep slopes and poor drainage. This study therefore divides collapse risk into terrain susceptibility, determined by topographic and hydrological conditions, and the rainfall factor that triggers it, assessing the two separately and then integrating them.

As topographic variables, slope, aspect, slope length, curvature, the Topographic Position Index (TPI), and the Terrain Ruggedness Index (TRI) were used, unified as 5 m × 5 m raster data derived from 1:5,000 digital topographic maps. For the hydrological analysis, a sink-filled DEM of the same resolution was generated, from which the Topographic Wetness Index (TWI) and the Stream Power Index (SPI) were computed. These variables were used to estimate terrain susceptibility with a Maximum Entropy (MaxEnt) model, which learns collapse susceptibility by contrasting the environmental conditions of collapse points (presence) with those of the background. The collapse points of the nine fortresses served as presence data, and the interior of a 30 m buffer along the walls as background data. This marks a shift from conventional risk mapping based on subjective expert-derived weights to a data-driven approach that learns each variable's risk-response function from actual collapse data. Redundant variables were removed through multicollinearity screening, and model performance evaluated with ROC/AUC showed good discrimination (AUC ≈ 0.76).

Because collapse occurs when rainfall is added to topographically vulnerable points, the rainfall variable, normalized on the basis of extreme-rainfall values to reflect the climate crisis, was combined with the terrain-susceptibility map to produce the final risk map.

By presenting a quantitative risk-assessment method integrating topographic, hydrological, and climatic factors, this study offers an approach to preventive, climate-responsive heritage management, extendable beyond Tangchundaeseong to stone-built fortresses and comparable stone-built cultural heritage.

Keywords
Tangchundaeseong Fortress, Climate Change, Management Plan, GIS spatial analysis

Tourism-Pressure Responsive Integrity Assessment: A Three-dimensional Framework for World Heritage — Evidence from Quanzhou, China

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Abstract

Heritage inscription may intensify tourism pressures that threaten outstanding universal value — a tension increasingly recognized as defining the "post-inscription challenge" of contemporary World Heritage management. Quanzhou, inscribed in 2021 as *Quanzhou: Emporium of the World in Song-Yuan China*, exemplifies this dynamic acutely. In 2025 alone, the historic city attracted approximately 16 million visitors, more than four times the 2020 figure, and tourist accommodation bed spaces have increased eightfold. Meanwhile, the resident population of the core historic district has steadily declined. This trajectory of heritage recognition accelerating tourism-driven spatial transformation and community displacement constitutes a form of chronic anthropogenic pressure, which conventional conservation frameworks inadequately address.This paper proposes a **Tourism-Pressure Responsive Integrity Assessment (TPRIA)** framework that reconceptualizes heritage integrity beyond static attribute-compliance toward the dynamic capacity of historic urban fabric to sustain its outstanding universal value under anthropogenic stress. Grounded in urban morphology, socio-spatial theory, and critical heritage studies, TPRIA operationalizes integrity across 3 interrelated dimensions: **Morphological Robustness (MR)**, **Functional Intactness (FI)**, and **Social Continuity (SC)**. The framework employs a 12-indicator system: **MR** is measured through Building Quality (**BQ**), Building Protection Value (**BPV**), Plot Morphological Compactness (**PMC**), and Fabric Network Robustness (**FNR**); **FI** through Public Facility Mix (**PFM**), Tourist-to-Resident Facility Ratio (**TFR**), Tourism Replacement Rate (**TRR**), and Accommodation Capacity Intensity (**ACI**); **SC** through Resident Population Density (**RPD**), Resident Retention Rate (**RR**), Migrant Population Intensity (**MPI**), and Living Intangible Heritage Density (**LIH**). Data are sourced through GIS spatial analysis, POI processing, space syntax, morphological typology, and systematic field surveys.The framework is applied to 240 plot series within the *Xijie Historic District* as analytical units. Each unit is classified as High (H) or Low (L) across the three dimensions, generating 8 combinatorial integrity profiles mapped onto 8 differentiated conservation strategies, including: **Exemplary Robustness (H-H-H)**: strict conservation with proactive safeguarding; **Socially Attrited (H-H-L)**: community revitalization and benefit balancing; **Functional Void (H-L-H)**: functional activation and facility infill; **Morphological Shell (H-L-L)**: catalytic intervention and structural reconfiguration; **Fabric Erosion (L-H-H)**: morphological repair with organic guidance; **Commercial Substitution (L-H-L)**: risk control and cultural compensation; **Community Island (L-L-H)**: basic upgrading with respect for community autonomy; **Systemic Decline (L-L-L)**: emergency safeguards and strategic reservation.This typological mapping transforms integrity assessment into actionable management guidance directly compatible with existing conservation planning instruments.Applied to Xijie Historic District, **TPRIA** reveals that while morphological robustness remains relatively sustained in the residential western section, functional capacity and social continuity are critically degraded in the tourist-dominated eastern section, a differentiated pattern largely invisible to conventional heritage monitoring. Beyond Quanzhou, **TPRIA** offers a transferable methodology for World Heritage properties facing mass tourism as a chronic anthropogenic pressure, directly responding to ICOMOS's calls for innovative, evidence-based tools bridging morphological conservation, community resilience, and adaptive management in living heritage contexts.

Keywords
Heritage Integrity; Responsive Assessment; Mass Tourism; Management Planning; Historic District; Quanzhou

Cultural Landscape Management in Peripheral Shrinking Regions: Lessons from the IBA Thüringen in Schwarzatal

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Abstract

Schwarzatal is a rural valley in Landkreis Saalfeld-Rudolstadt in the historic region of Thüringen in Germany. Its built environment carries the legacy of pre-industrial glassmaking, nineteenth-century Sommerfrische resort culture, German Democratic Republic (GDR)-era worker holidays and three decades of post-reunification vacancy. At present, the valley lies well above the national vacancy average with an ageing population. It also holds a large number of unlisted buildings with heritage value which do not fall under existing heritage management frameworks. The UNESCO Historic Urban Landscape (HUL) Recommendation is no exception.The Internationale Bauausstellung (IBA)-Thüringen (2013-2023) worked as a temporary planning instrument under the regional StadtLand framework. The initiative had an experimental governance structure where the cultural landscape management was handed to a civil society network named Zukunftswerkstatt Schwarzatal, outside conventional municipal planning structures. The initiative developed several projects in the area throughout the decade, however, four main project episodes – Schloss Schwarzburg, Sommerfrische Architekturen, Wasserfrische, Bahnhof Rottenbach, were framed as replicable models for the wider regional development. This paper draws on an ongoing MA thesis evaluating the IBA-Thüringen project episodes through a combination of two frameworks. The HUL Recommendation defines a normative standard for heritage-integrated landscape management, whereas the THRIVE Spiral Metamodel (Ripp, 2021, Gustafsson and Ripp, 2022) provides a process evaluation tool which works through five iterative phases: scoping, analysis, development, implementation and evaluation. The methodological contribution lies in applying this combination of frameworks to a non-urban and low-resource peripheral context, considering neither framework was originally designed for a rural landscape like Schwarzatal. It assesses to what extent heritage, landscape and sustainability concerns were integrated across each of the four IBA project episodes. Preliminary findings, drawn from the initial review of IBA-Thüringen project documentation suggest that the historic significance was explicitly identified as a heritage value in the Schloss Schwarzburg project episode, which is reflected in the project design and objective of increasing visibility and public accessibility. For the rest of the project episodes, the degree to which heritage values shaped the process appears to have varied considerably.Two years after the IBA-Thüringen ended, the paper investigates how well the project outcomes have lasted and whether the intended replication has happened. The lessons it draws are aimed at practitioners and researchers working in comparable peripheral shrinking regions where management of cultural landscape must function under low institutional capacity, uncertain investment and no guarantee of continuity once temporary and experimental planning instruments conclude. Thus, the research directly engages with the session's concern with implementation capacity and adaptive flexibility, questioning whether a temporary and experimental planning instrument can develop a durable governance arrangement to outlast it.

Keywords
Heritage Landscape Management, Historic Urban Landscape, Heritage-based Development, Peripheral Shrinking Regions

From Emergency Documentation to Modular Management: Post-Conflict Heritage Planning in Tigray, Ethiopia

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Abstract

Post-conflict heritage recovery often begins with urgent documentation, but the decisive challenge is whether the resulting records can be translated into practical systems for conservation decision-making. This paper examines the Tigray HeritageScapes Restoration Initiative in northern Ethiopia as a case of moving from emergency documentation toward modular heritage management planning for living heritage landscapes. The initiative works across Cheleqot, Agulae, Nejashi/Amanuel Maego, and Khwi'en, where churches, vernacular hidmo architecture, traditional public spaces, oral histories, ritual practices, and damaged landscape settings must be addressed together rather than as isolated monuments.

The paper asks how documentation produced under post-conflict conditions can support adaptive management when resources are limited, institutions are recovering, and risks continue to change. It analyses a multi-scalar method combining UAV survey, 360-degree imagery, photogrammetry, GIS mapping, condition assessment, oral-history documentation, community consultation, and risk observation. These methods were used to establish digital and narrative baselines, identify priority vulnerabilities, and connect immediate stabilization needs with longer-term conservation, interpretation, and settlement-planning concerns.

The paper argues that conflict-affected living heritage requires management systems that are modular rather than static. A single complete plan is rarely feasible at the beginning of recovery; instead, management must proceed through layers: site recording, risk triage, community value mapping, conservation prioritisation, governance clarification, phased interventions, and periodic revision. In this model, digital documentation is not an archival end product but an operational infrastructure through which evidence, local knowledge, and planning decisions can be coordinated. The approach also helps distinguish between urgent conservation actions, issues requiring further diagnosis, and longer-term planning questions that depend on institutional negotiation and community consent.

By grounding this argument in Tigray, the paper contributes to ICOMOS debates on heritage management planning under conditions of conflict, climate exposure, institutional fragility, and social repair. Its contribution is both methodological and strategic: it demonstrates how fragmented field data can become a management matrix linking values, vulnerabilities, responsibilities, and feasible interventions. It proposes a transferable framework for transforming emergency records into living management tools that respect community continuity while supporting accountable conservation action.

Keywords
post-conflict heritage; management planning; risk assessment; digital documentation; Tigray

In-Between Living Heritage and World Heritage: The Multi-Layered Cultural Landscape of Bergama (Pergamon)

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Abstract

The multi-layered, multi-cultural heritage sites and their management hold an important part in contemporary conservation discussions, especially for the settlements that have archaeological, urban, social and intangible components existing within active local communities. Conservation initiatives such as international recognition, legal protection and conservation planning, while aiming to address the needs of these areas, often struggle to establish a common ground between physical preservation and the continuity of everyday life. Failure to generate a sufficient response to the local socioeconomic realities, thus results in the weakening of the dialogue between communities and their environments. The accelerating displacement of local people and culture appears as an additional outcome, transforming these living heritage areas into spaces that increasingly prioritize external actors and commerce. A UNESCO World Heritage Site in Türkiye, Bergama, provides an important example of these challenges, as the multicultural urban heritage area faces complex social, architectural, and economic challenges. As the displacement of local people, deterioration of heritage layers, the dissonance between conservation regulations and local urban life appear, socio-spatial fragmentation between different quarters becomes increasingly observable. The Atmaca and Selçuk neighborhoods provide a critical microcosm of these challenges, where multiple historical layers, vulnerable communities, and conservation problems intersect most visibly. This study investigates the shortcomings of previous conservation decisions, plans, and site definitions in Bergama in terms of responding to the needs of living communities. These shortcomings inadvertently contribute to forms of exclusion, physical degradation, and the commodification of heritage; thus, the multicultural character of the area, while inherently a value, becomes a challenge. This situation hinders the conservation of a living heritage site in a manner that is participatory and responsive to the local community. The study, conducted within a comprehensive urban conservation studio in 2025 with the contributions of the Bergama Municipality, is based on literature review, archival research, architectural and archaeological field research, on-site surveys, in-depth stakeholder interviews, and focus group meetings. The data obtained is analyzed and evaluated across multiple scales through GIS-based spatial analysis. The project, as the product of this very study, provides a flexible, community-oriented approach for addressing the problems of the area, not only by presenting solutions but also by designing their implementation. Alongside physical preservation, this framework prioritizes social continuity, local economic resilience, and a stronger relationship between inhabitants and place. Structured across interconnected regional, settlement, and neighborhood scales, the resulting strategy introduces adaptive conservation principles, a guideline for policies, a management plan, and action plan concurrently. This strategy aims to bring the isolated urban layers together, enhance local identity and locality, and provide sustainable support for the living heritage. Bergama shows that heritage management should be more dynamic instead of static, focusing on developing conservation methods that foster inclusive and people-centered systems. Sustenance of multilayered and multicultural heritage sites requires a comprehensive approach that not only addresses the needs of the physical tissue but also actively strengthens the living communities that give these places meaning.

Keywords
Living Heritage, Multi-layered, Multi-cultural, GIS studies, Conservation Management

SESSION 2
Living Historical Cities: New Paradigms and Call to Action

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SESSION 2

Oral Presentation
Living Historical Cities: New Paradigms and Call to Action
Abstract ID #28

Charleston at the Waterline: Archaeology, Overtourism, and Governing a Living Historic City in the Age of Climate Risk

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Abstract

Charleston's Old and Historic District is often celebrated as an architectural triumph—an early, precedent-setting experiment in municipal preservation that helped define "historic district" practice in the United States. Yet the city's most consequential heritage asset is not only its streetscapes, but its palimpsest: buried deposits shaped by colonial urbanization, enslavement and African Diaspora lifeways, maritime commerce, land-making and drainage, and recurring cycles of storm damage and rebuilding. Today, that stratified record sits at the front line of a triple pressure system: accelerating sea-level rise and storm surge, chronic nuisance flooding and groundwater salinization, and overtourism that concentrates wear, service demands, and development pressure into a small, highly valued core.

This paper offers Charleston as a case study in "living heritage" governance—where the question is not whether change will occur, but how it will be steered so integrity, social memory (often dissonant), and community benefit can co-exist. It focuses on the city's decades-long effort to create and implement an archaeological ordinance as an adaptive management tool: a mechanism to translate archaeological significance into predictable, equitable, and timely decision-making across planning, permitting, infrastructure, and redevelopment. The ordinance effort is examined as a long-haul negotiation among preservation ideals, property rights, construction realities, and public expectations—revealing why policy design (thresholds, triggers, and enforceability) matters as much as technical standards.

This paper argues that archaeological regulation is not a "specialist add-on," but core urban resilience infrastructure. It can: (1) reduce preventable loss during climate-adaptation and utility work; (2) strengthen disaster preparedness by mapping vulnerability and significance together; (3) counter overtourism's extractive dynamics by requiring public reporting, interpretation, and community-facing outcomes; and (4) build trust through transparent governance that recognizes descendant and neighborhood stakes in what is protected, studied, and told.

Drawing on practice-based experience in Charleston and the author's global professional background the paper distills transferable lessons for historic port cities worldwide: treat archaeology as part of climate and infrastructure governance; design ordinances for implementation capacity, not just aspiration; and ensure that the benefits of heritage—knowledge, identity, and economic value—are reinvested locally rather than merely consumed.

Keywords
historic cities heritage management, climate change adaptation in historic districts, sea level rise coastal heritage, overtourism impacts on historic cities, archaeological ordinance urban governance

Diasporic Heritage and the Ethics of Mobility: Rethinking "ACCEPT" through the Chronology of Heritage Relocation in the Living Historical City Hancheng, China

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Abstract

Dogmatic adherence to in-situ conservation often collapses under the weight of extreme environmental threats and rapid rural depopulation. To sustain "Living Historical Cities," contemporary heritage discourse must pivot toward the reality of architectural diaspora. This paper introduces the ACCEPT paradigm, arguing that the physical mobility of historic structures should not be inherently dismissed as a preservation failure, but rather understood as a complex, inevitable form of urban metabolism. By bypassing purely technical tectonic debates, this research examines the chronological trajectory of architectural relocation in Hancheng, Shaanxi, utilizing spatial diaspora and value transformation as primary analytical lenses.

Tracing Hancheng's relocation practices reveals a stark historical dichotomy in the motivations driving architectural mobility. Historically, the dismantling and relocation of traditional structures in this region were desperate, pragmatic responses to severe environmental crises, most notably recurrent flooding. These early, forced migrations functioned as genuine survival mechanisms, ensuring the continuity and structural resilience of local tectonic intelligence.

However, contemporary intra-regional mobility presents a deeply controversial departure from this legacy of survival. Driven by heritage tourism and urban regeneration, Hancheng has recently begun cannibalizing its own rural hinterlands. Endangered defensive watchtowers and mixed-structure vernacular courtyard houses are being systematically extracted from agrarian villages and transplanted directly into the dense fabric of the ancient city center to artificially patch historic streetscapes. Unlike the flood-induced migrations of the past, this localized metabolism is highly contentious. Coupled with the broader, cross-provincial commercial flow of heritage—such as the absurd importation of incompatible "faux-Beijing" typologies into the Loess Plateau—this practice triggers a radical value transformation. When a rural watchtower is uprooted from its agrarian periphery and dropped into an urban alleyway, its original defensive and socio-spatial logic is irreversibly dissolved. It morphs from a functional clan fortress into a dislocated ornamental commodity.

As a Call to Action, this research argues that while we must ACCEPT architectural mobility as a reality of historical evolution, a strict ethical boundary must be drawn. True resilience in a living historical city requires curating the diaspora: we can accept the physical relocation of structures to save them from imminent ruin, but we must forcefully resist their weaponization for superficial landscape fabrication. The contemporary preservation paradigm must defend regional typologies against commercialized typological misplacement, ensuring that mobility serves heritage survival rather than mere spatial consumption.

Keywords
ACCEPT Paradigm, Architectural Diaspora, Intra-regional Mobility, Urban Metabolism, Living Historical Cities

Living Environments in Historic Cities: Functional Analysis, Mapping and Management for Sustainable Development

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Abstract

The living environment as a factor of authenticity and Outstanding Universal Value (OUV) in historic cities is increasingly recognized as essential in the contemporary cultural heritage discourse.

Contemporary heritage discourse recognizes more the living environment as an essential factor to authenticity and OUV. This study views historic cities as dynamic systems, proving that authenticity goes beyond tangible preservation including the continuity of social practices, community relationships, and living functions.

Aligning with international principles the study defines heritage as a continuous development of tangible and intangible values. The everyday lives of residents are seen as integral to urban integrity, ensuring that the relevance of use is preserved as a fundamental attribute of authenticity.

The study analyses the functional structure of historic towns and its role in maintaining the urban environment, focusing on the relationship between lifestyle changes, functional transformation, and urban qualities. Using data on population and functional distribution, it examines how changes - tourism and economic pressures - affect living heritage. Using the old town - World Heritage Site as a case study, it illustrates the tensions between heritage preservation, tourism development, and residents' quality of life. It demonstrates how small changes can weaken the town's living character even when physical heritage is preserved. Comparisons with other small Baltic towns reinforce these findings.

The study argues that the living environment and the authenticity of its functions should be examined like other authenticity categories such as form, material, or technique. Mapping and analysing function are essential for determining acceptable uses of the town as a living environment and for supporting informed decision making among residents, administrators, and heritage professionals.

A methodology for usability research and data analysis is proposed, along with strategic mechanisms for balancing development and integrity. These include restoring courtyards as green and social spaces, relocating parking outside historic centres, limiting large retail development, supporting building maintenance, fostering permanent residency, and restricting short-term accommodation. The reuse of buildings whose original functions are outdated is considered as part of viewing the town as a living system. The study also highlights the importance of community-based heritage management, integrating research, creativity, and public engagement to strengthen social resilience and address contemporary challenges such as climate change, migration, and socio-economic shifts.

The study concludes that usability is an adaptive, data-driven, and community-centred management approach. By identifying mistakes like functional homogeneity and tourism dominance, it advocates for integrated policies, digital solutions, and trust-based partnerships. Ultimately, living historic cities must be managed as socio-ecological processes where preservation and development complement one another to strengthen social resilience against contemporary global challenges.

Keywords
functions, adaptive, data-driven, community-centred , sustainability

Ambivalent Authorities: The Shifting Relationship Between Hawkers and the State in George Town, Penang

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Abstract

This paper examines the shifting relationship between hawkers in George Town and the state, shaped by the dual forces of restriction and valorisation from the colonial era to the present. Historically, hawkers were treated as public nuisances. Emerging from the colonial working class, many transitioned from labour-intensive occupations into informal food economies, serving primarily working-class communities. Despite building independent livelihoods, they were subjected to strict regulations and periodic crackdowns, justified by concerns over hygiene, congestion, and public order. These restrictive frameworks persisted well into the mid-20th century, constraining their ability to operate legally.

In contrast, hawkers are now celebrated as cultural icons and positioned as pillars of heritage tourism. Following George Town's UNESCO World Heritage inscription in 2008, food practices became central to national identity narratives, and hawkers gained international visibility through mechanisms such as Michelin listings and state-led recognition. They are increasingly acknowledged in conservation frameworks, including the George Town Conservation Management Plan.

Despite this symbolic elevation, hawkers remain constrained by outdated bylaws and uneven urban planning policies. This reveals a persistent disconnect between heritage recognition and governance structures that continue to deny hawkers secure access to space. As food heritage becomes entangled with tourism economies and populist narratives, benefits are unevenly distributed: operators aligned with curated notions of authenticity gain visibility, while others are displaced through gentrification and shifting urban priorities.

Hawkers thus exist at the intersection of valorisation and regulation: simultaneously celebrated and excluded. Drawing on Martina Löw's theory of social space, this paper examines how heritage governance, tourism economies, and state actors co-produce the urban spaces hawkers occupy. It foregrounds the ways in which recognition and restriction operate together to shape everyday livelihoods in the historic city.

This study employs an ethnographic methodology focused on George Town's core and buffer zones, where tourism, heritage regulation, and local governance most visibly intersect. Methods include interviews with hawkers and heritage practitioners, site observation, spatial mapping, and archival analysis of municipal bylaws, conservation policies, and historical records.

Ultimately, the paper contributes to broader discussions on rethinking governance frameworks in living historic cities, particularly in relation to equity, access, and the rights of living actors within heritage landscapes.

Keywords
Living heritage; Historic cities; Heritage governance; Urban policy; Informal economies; Spatial justice; Gentrification; Tourism urbanism

A Tale of Two Cairos: Livability Between Heritage and Modernity

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Abstract

Two distinct but interconnected urban realities exist in Cairo today. Historic Cairo is a thick, layered, and socially entrenched urban landscape influenced by centuries of daily living, cultural memory, religious practices, markets, crafts, and community relations. In contrast, New Cairo is a planned urban extension with modern infrastructure, spatial order, environmental control, and housing styles. This lecture uses these two urban environments as complementary narratives to show how livability is conceived, generated, and experienced in distinct urban contexts.

According to this study, infrastructure, road capacity, housing quality, and environmental performance are not enough to measure livability. Social connection, economic interchange, cultural continuity, walkability, and public space use produce livability in historic living cities. Despite physical problems, deteriorating infrastructure, overpopulation, and environmental pressure, historic Cairo maintains social vibrancy. Its streets, markets, mosques, residences, workshops, schools, and small businesses link building function to public life. Public space has social, economic, and visual importance. Public places encourage movement, informal trade, local services, craft activities, social support, and belonging.

New Cairo's livability differs. It offers improved environmental control, broader roadways, contemporary housing, planned infrastructure, and regulated urban spaces. Its urban structure tends to isolate functions, rely on vehicles, and reduce street vitality. Malls, gated communities, private clubs, and controlled recreational venues often house public life. Thus, New Cairo may be comfortable and functional, but it lacks the social depth, cultural continuity, and human-scale interaction of older urban areas.

This comparative study uses urban livability criteria. Spatial structure, walkability, accessibility, mixed-use patterns, public-space vibrancy, social inclusivity, local economic activity, environmental comfort, and heritage continuity. This paradigm shows how architectural functions affect urban life. Mixed uses and active ground floors of Historic Cairo encourage movement and contact, while religious, commercial, residential, and craft functions preserve the town's identity and rhythm. Residential, commercial, and recreational functions are separated in New Cairo, creating a more ordered but less socially integrated urban experience.

The main point is that Historic and New Cairo have different livability. Historic Cairo proves that social and cultural vibrancy can survive environmental and physical strain. New Cairo proves that urban life is not just about comfort and infrastructure. Rethinking livability as a context-sensitive notion that combines physical improvement with social value, economic activity, cultural identity, and continuity of place is the problem, not choosing between legacy and modernization.

This lecture contributes to conversations on historic urban landscapes, sustainable urban development, and city futures by situating livability inside living heritage. It implies that a livable city enhances memory, community, public life, and economic activities as well as efficiency. This conversation between Cairo's traditional and modern urban forms can improve living conditions in historic regions without weakening their social fabric and guide new developments toward more walkable, inclusive, mixed-use, and culturally responsive urban environments. (abstract developed according to reviewer comment).

Keywords
Sustainability in cities, historic and modern Cairo, historical preservation, and livability

New Buildings in Old City, A view from South Asia

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Abstract

South Asia presents one of the most complex theatres for the management of ueban heritage in the world. Cities such as Ahmedabad, Lahore, Kathmandu, Jaipur and Colombo contain living historic cores that have accumulated layers of architectural meaning over centuries, yet they are also among the fastest - urbanising environments on the planet. The insersion of new buildings within this contexts neither exceptional, nor differable. It is constant, daily condition, further complicated by the imperative of climate adaptation. How these cities navigate the creative tention between continuity, change, and questions of sustainability will define urban heritage in this region for generations.
This paper argues that while the existing frameworks of governance are inadequate to address the scale, pace, socio-cultural complexity, and climate urgency of South Asian cities, the Historic Urban Landscape framework (HUL, UNESCO, 2011) offers a more productive starting point. By reframing the historic city as a dynamic layering of natural and cultural values, social practices, and urban processes, the HUL approach creates the conceptual space to hold heritage conservation and climate resilience simultaneously. In South Asia, where vernacular building traditions encoded centuries of passive climate intelligence (in the stepwells of west India, wind catchers of Sindh, courtyards of Rajasthan), the historic urban fabric can be positioned as a primary resource to sustainable futures.
The paper also draws on the Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (ICOMOS, 2011) to interrogate how new architecture can contribute positively to historic urban character while meeting the demands of a climate altered world. Rather than treating sustainability and heritage as competing agendas, this paper argues that the Valletta rinciples, read through a climate lens, constitute a character for low-carban urban community, one that demands new buildings engage meaningfully with scale, material, spatial rhythm, passive environmental performance, and the social life of their host environments. Case studies from Ahmedabad and Jaipur, both UNESCO World Heritage Sites facing acute heat stress, water scarcity, and flooding, are examined to illustrate how contemperory insertions can either reinforce urban resillience or accelerate its erosion.
Central to this arguement is the positioning of Heritage Impact Assessment (HIA) not merely as a procedural compliance tool, but a strategic policy instrument for simultaneously managing urban change and advancing climate adaptation. The pressures of new developments and uneven institutional capacity in South Asian cities will be analysed through case studies from the same cities to establish that reactive approaches to heritage safeguarding have constranctly failed, and climate shocks are exposing those failures with new urgency. The paper concludes with a proposition of HIA as an embedded tool statutory planning frameworks and applied at early stages of design development to enables municipalities and heritage authorities to evaluate cumulative environmental and cultural impacts together, identify thresholds of acceptable change, and guide design quality proactively.

Keywords
Historic Urban Landscape, Valletta Principles, Heritage Impact Assessment, South Asian Cities, Living Heritage Cities

Building a Participatory Resilience Framework with Land Use Land Cover Analysis for Historic Cities in India

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Abstract

The historic cities and settlements across India are among the richest repositories of its living heritage and exhibit a continuous, evolving adaptation to their transforming landscapes. Often, these cities are grappling with rapid urbanisation, resource depletion, and climate vulnerability. In such a scenario, it is imperative to develop dynamic tools for recording and registering such changes. This paper addresses a multipronged methodology that is essential for understanding long-term urban sprawl and landscape transformations in historic Indian cities

In terms of scientific analysis, the methodology takes forward a previous approach using remote-sensing land use and land cover (LULC) data to understand high-level environmental classifications within and surrounding World Heritage properties in the Indian subcontinent. This approach established that protection of cultural properties from climate-based impacts can benefit from LULC analysis by responding to known climate-related risks (e.g., flood, wildfire, etc.) associated with specific land cover classes. These risk profiles can be useful decision support tools for climate adaptation.

Building upon the LULC methodology, the proposed approach will use historical sources (such as archival maps of selected case studies) georeferenced to a common coordinate system to understand the evolving city landscape with time. This integrated approach will provide a robust, data-backed narrative for the selected case studies. Finally, LULC satellite imagery will be integrated with oral histories with the intention of creating a 'Social-Ecological Resilience Framework'. This will allow the map-based findings on climate change to be integrated with the lived experience of the residents. Oral histories are an important tool to understand how people a) recall the city's past landscape in their memory; b) use indigenous modes of recording or monitoring climate change; and c) experience and adapt to these changes with time. Long-term memory could fill the gaps not captured in datasets. This layered analytical approach will be applied across four case studies in India that include cities, city cores, and ensembles or groups of buildings that comprise World Heritage Sites and span varied geographies and climatic conditions. The cities are selected to present variability in terms of the time period, materiality of architecture, and geography of the place. Jaipur and Chandigarh are inland planned cities from the 18th and early 20th centuries in northwestern and northern India. The Jaipur plains are located in the semi-arid region surrounded by the ancient Aravalli range, while Chandigarh occupies a transitional zone between the Himalayan ecosystem and the Indo-Gangetic plain. In contrast, Mahabalipuram and Mumbai are coastal areas from the western and southern parts of India, dating from the 7th century and 17th century, with one facing coastal erosion and the other as an example of coastal land reclamation.

This series of case studies will explore climatic variations, inherent characteristics that have contributed to resilience, and the potential threats faced by historic Indian cities. These may be addressed through a dynamic participatory resilience framework that can be utilised by both locals and policymakers in the future.

Keywords
Social Memory, Historic Cities, Climate Change, Land Use and Land Cover, India

Governing Living Heritage: What Gets Decided and What Gets Lost in George Town

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Abstract

In built heritage conservation, widely adopted frameworks have historically prioritised material authenticity, as articulated in the Venice Charter. Subsequent efforts, including the Nara Document on Authenticity, sought to broaden this understanding by recognising cultural context and diversity. However, when these frameworks are applied across different cultural settings, questions remain as to how far such plural definitions of authenticity can be realised in practice.Drawing on site management experience in George Town Historic City, this paper examines how heritage values are translated into everyday decisions through the George Town Special Area Plan. While the framework formally acknowledges the relationship between built heritage and intangible cultural significance, what is taken into account in routine processes, such as permit approvals, change-of-use applications, and compliance checks, is largely limited to what can be clearly defined, standardised, and regulated. Intangible values are recognised, but rarely operational in decision-making.
Seen from this perspective, the issue is not only an implementation gap, but also a question of how heritage value is structured within governance systems. Certain forms of knowledge, particularly those tied to use, social practice, and continuity, are less easily accommodated within regulatory tools and are therefore less likely to shape outcomes. In this way, an implicit Authorized Heritage Discourse is not only embedded in policy frameworks but reproduced through everyday administrative routines.
These dynamics are especially visible in the management of a living historic city like George Town. Shophouses, which form a large part of its urban streetscape, were historically conceived as flexible spaces combining commercial and residential uses. While adaptive reuse is formally permitted, practical challenges arise when building owners are required to repair or maintain the buildings using “original materials” to maintain their “authenticity”.
At the same time, high-category heritage buildings are often required to retain an “original” use, positioning change as a deviation from authenticity. Together, these practices reveal how authenticity is realised differently across regulatory categories, yet consistently prioritises material and functional fixity over continuity of use. This creates a tension between conserving built form and sustaining the socio-economic practices that give the city its character, contributing to gradual displacement and the risk of museumification.
Rather than framing this solely as a conflict between “Western” and “local” approaches, this paper suggests that the challenge lies in how global heritage concepts are operationalised within local governance systems. If living heritage is to remain viable, management approaches need to better recognise adaptability, use, and ongoing social practice as integral to authenticity, rather than treating them as exceptions to it.

Keywords
living historic city, heritage governance, world heritage site management, authenticity, authorised heritage discourse, George Town

“Penser avant d’agir : pour une méthode globale de transformation des villes historiques”

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Abstract

Les villes historiques font aujourd’hui face à une pression croissante liée à la surdensification, où l’accumulation des fonctions et des populations par unité de surface atteint des seuils critiques. Dans ce contexte, la poursuite des logiques d’expansion et de construction apparaît de plus en plus inadaptée, voire contre-productive.

Cette communication défend une hypothèse volontairement critique : plutôt que de construire davantage, il devient nécessaire d’apprendre à occuper autrement. Cela implique de repenser en profondeur les modes d’usage des espaces existants, en rééquilibrant les relations entre présence humaine, biodiversité et cycles naturels.

En considérant la ville historique comme un système vivant et contraint, cette contribution propose une approche intégrée articulant les enjeux de gestion de l’eau, de régulation thermique, d’énergie, de mobilité et de déchets. Ces dimensions, souvent traitées de manière sectorielle, doivent être envisagées comme interdépendantes, nécessitant une lecture globale préalable à toute intervention.

À partir d’une pratique de transformation du bâti existant, l’intervention met en avant l’importance d’une méthode d’analyse multi-échelles, capable d’articuler territoire, infrastructure et architecture. Dans ce cadre, l’intelligence artificielle est interrogée comme outil d’aide à la décision, permettant de modéliser la complexité, sans se substituer à une pensée critique.

En dépassant le paradigme de la croissance urbaine continue, cette approche appelle à une redéfinition des politiques publiques, fondée sur la transformation, l’adaptation et la capacité à faire moins, mais mieux, dans un monde aux ressources limitées.En dépassant l’opposition entre conservation et transformation, il s’agit de proposer une méthode permettant d’accompagner l’évolution inévitable des villes historiques, en intégrant les enjeux de résilience, de justice sociale et de durabilité. Cette approche invite à repenser les politiques publiques à partir d’une vision transversale et anticipatrice.

Resilient heritage: Disaster risk reduction and management in Philippine historic urban landscapes

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Abstract

The Philippines tops the WorldRiskIndex in 2025 as the most disaster-prone country with its exposure to floods, typhoons, and other natural hazards. Indeed, local approaches to construction have been cognizant of risk associated with building within the archipelago through traditional adaptations such as earthquake Baroque and the bahay na bato. However, with the intensification of current calamities brought about by the climate crisis, it is necessary for Historic urban landscapes (HULs) in the Philippines to build capacities on disaster risk reduction and management (DRRM) for heritage in order to continue evolving as living heritage systems. Stakeholders in HULs, such as those in the cities of Manila, Cebu, and Vigan, are compelled to reconfigure heritage management in response to intensifying natural and man-made disasters and climate hazards, including earthquakes, volcanic eruptions, typhoons, fires, and flooding.

The four DRRM pillars mandated by Republic Act No. 10121 of the Philippines are disaster prevention and mitigation, disaster preparedness, disaster response, and disaster rehabilitation and recovery. Positioning HULs as evolving ecological and socio-cultural systems, it is necessary to examine how DRRM is slowly being integrated into conservation frameworks for each of the DRRM pillars. The responses to the 2022 Luzon earthquake that damaged the Historic City of Vigan, a World Heritage site, and the 2013 Bohol earthquake, Typhoon Rai in 2021, and the 2025 Cebu earthquake that damaged structures in Cebu City, demonstrate how catastrophic loss can catalyze new models of resilient rebuilding that balance memory, identity, and safety. With the launch of the local chapter of the ICOMOS International Scientific Committee on Risk Preparedness (ICORP) in 2025, a channel was opened for the alignment of DRRM and HUL goals within the Philippine context.

Today, persistent gaps exist, including limited technical capacity at the local level and tensions between rapid reconstruction and authenticity. It argues that effective disaster response in historic cities requires moving beyond reactive approaches toward anticipatory governance that embeds resilience into everyday urban management. This includes strengthening partnerships among local communities, heritage practitioners, scientists, and policymakers, while ensuring that interventions remain culturally sensitive and socially inclusive.

The Philippines and its multi-hazard environment, diverse heritage typologies, and complex governance structures mirror the challenges faced by many countries and are a testbed for developing DRRM methodologies for heritage adaptable to other high-risk, resource-constrained settings worldwide, strengthening community preparedness and embedding disaster resilience within heritage policy systems.

Keywords
resilient heritage, disaster risk reduction, disaster risk management, historic urban landscapes, earthquake preparedness

Laksa Dreaming – Heritage Practitioner as Community Conservation Enabler – A Community Heritage Project in Melaka

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Abstract

This paper will provide an overview of a grassroots community heritage project currently in progress in Melaka, Malaysia. Driven by the desire of an eclectic local community group to record and celebrate Melaka's cultural legacy, and born out of observed gentrification and cultural loss, the project is providing an opportunity for the exploration of true community-led development. The paper will outline how through the application of best practice community engagement approaches, the project seeks to leverage local knowledge and enthusiasm to create conservation outcomes designed by a community who are the experts in their own cultural heritage. While in its infancy, the project is exploring methodologies such as cultural mapping, with the view to the possible creation of an Ecomuseum which would explore Melaka's historic urban landscape and provide a mechanism for the conservation of its rich intangible cultural heritage. The rationale is that by moderating the "professional" heritage contribution to guidance and facilitation rather than expert advice and direction, (ie becoming a community conservation "enabler"), a sustainable co-created outcome can be achieved; one which can continue to support the community and its significant cultural heritage into the future.

Keywords
Community, Collaboration, Cultural Mapping, UNESCO World Heritage, Ecomuseum

Community Power in Shaping the Future of Living Historic Cities: The Delegated Planner Mechanism and Multi-actor Collaboration in Beijing's Tianqiao Historic District

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Abstract

Against the backdrop of climate change, increasing population mobility, social restructuring, overtourism, and the rapid development of digital technologies and artificial intelligence, historic cities are shifting from being understood as "static objects of conservation" to dynamic, evolving systems that continuously adapt and are deeply intertwined with everyday life. For historic urban areas that remain inhabited by large resident populations, heritage conservation is no longer limited to the preservation of monuments, street patterns, and historic townscapes, but is also closely related to quality of life, community identity, social equity, public participation, and the continuity of local culture. Taking the Tianqiao Historic District, located in the southern section of the Beijing Central Axis in China, as a case study, this paper focuses on the critical role of community power in the conservation and development of living historic cities. It further examines the Beijing Delegated Planner system—particularly the multi-disciplinary "Delegated Planner Team" mechanism in Tianqiao Subdistrict—and its positive role in activating community actors, organizing multi-actor collaboration, and promoting the integration of heritage conservation with urban regeneration.

The study argues that the sustainable conservation of living historic cities cannot rely solely on top-down planning control or expert-led spatial design. Instead, it requires the continuous involvement of diverse community actors, including residents, shopkeepers, children, volunteers, local artists, grassroots organizations, and university faculty and students. The Tianqiao practice demonstrates that Delegated Planners do not replace community action as external professionals; rather, through long-term on-site engagement, deliberative consultation, technical translation, resource coordination, and activity operation, they transform dispersed community intentions into actionable, maintainable, and communicable collective initiatives. Through the embedded platform of "Tianqiao We Space," co-created micro-scale public space regeneration, a triadic cultural communication system integrating physical, digital, and social spaces, volunteer docent programs, community gardens, hutong fairs, World Heritage volunteer projects, and school–community collaborative teaching practices, community power has been continuously manifested in spatial improvement, cultural transmission, grassroots governance, and the enhancement of social resilience.

This paper proposes that community power constitutes the fundamental basis for sustaining the vitality of living historic cities, while the Delegated Planner mechanism serves as a critical institutional tool to activate and organize such power. The integration of the two offers an insightful Chinese experience for achieving a dynamic balance among heritage conservation, livelihood improvement, and multi-actor co-governance in the ongoing evolution of historic cities.

Keywords
Living historic cities; Community power; Delegated Planner; Multi-actor collaboration; Beijing Central Axis

Urban Heritage » Management Challenges Loopholes: Observations from China, the Comoros, France, the United Kingdom and Elsewhere

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Abstract

Based on hands-on experience and direct observation, this paper examines some of the contemporary management challenges loopholes of "urban heritage" and of heritage more broadly within the urban-rural continuum, exploring who is concerned and how to retain heritage values while improving urban liveability in fast-growing cities. Drawing on examples from China, the Comoros, France, the United Kingdom and elsewhere, it focuses in particular on legal frameworks and the relationship between heritage and economic development, using the thematic areas provided by the Historic Urban Landscape Recommendation implementation tools and steps — (a) civic engagement, (b) knowledge and planning, (c) regulatory systems, (d) finance — as a lens through which to share observations.

In relation to these thematic areas, it will consider heritage value identification and their carrying attributes, and the relation with conceptual trends that have become mainstream, such as the urban-rural and nature-culture linkages.

Stepping beyond direct heritage conservation and management, it will look at what lies at the periphery of heritage management yet has an impact on the management of change such as: municipal tax systems, zoning, competency gaps and outsourcing, the desire for modernity, the development of cultural confidence, e-commerce, access to services and timescales, among others.

Lastly, the objective of sharing these observations is to identify research areas of interest for CIVVIH and ISCL and reflect on training and competency building.

Keywords
HUL/Urban Management/Governance/Economics/China/France/Comoros/United Kingdom

Enhancing Resilience through Inclusion: A New Paradigm for Managing Dissonant Memory and Social Fragility in Bozcaada (Tenedos)

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Abstract

Bozcaada (historically known as Tenedos) is a historic Aegean island in present-day Turkey, characterised by a multicultural and multivocal landscape, and the longstanding coexistence of Greek and Turkish communities. While each community maintained its distinct cultural identity, reflected in the island's urban fabric and daily life, their shared use of the island's resources and continuous cultural exchange fostered common traditions and a shared cultural landscape. However, early 20th-century migrations led to a demographic disconnect, leaving behind a dwindling Greek population and a "memory void". Today, under the pressures of overtourism and shifting economic structures, this landscape exhibits profound social fragility which is a man-made “disaster” in heritage places. Accordingly, a conservation management plan was prepared in collaboration with the local authority and the Middle East Technical University. To address this fragility, the study understands the heritage place as an integrated natural, historical, physical, social, economic and political context. Based on this understanding, a holistic conservation management approach is proposed with a dynamic, digital-governance framework. In doing so, the island, its terrain, relationship with the sea, and the built settlement are assessed together as key spatial elements, acknowledging the historic city as an evolving ecological process. This holistic perspective ensures that the relationship between existing heritage and characteristic spaces is preserved as a unified whole, rather than in isolation. The management plan provided a participatory platform for various stakeholders including local decision-makers, inhabitants -both old and new, and tourists. Perspectives of the stakeholders are gathered through oral histories and social surveys to document their traditions and practices, with a specific focus on the diminishing Greek population. This diverse information was incorporated into a GIS-based spatial information system, which was used to prepare an accessible and updatable "living archive." The spatialization of the social and historical data gathered from the insight of the islanders is of great significance in enriching the conservation approach. By spatializing "invisible" and dissonant memories alongside tangible attributes, the project enables the inclusion of marginalized narratives into the urban management. This "living archive" became central to the proposed conservation management plan, offering an innovative tool for policymakers to support the island’s conservation as a living heritage place. Departing from the case of Bozcaada, this paper discusses the challenges of fragile landscapes facing cultural disappearance as a man-made disaster and presents conservation and management strategies in parallel with an accessible and updatable "living archive."

Keywords
fragile landscape, living archive, memory void, social fragility

Oral Presentation
Living Historical Cities: New Paradigms and Call to Action
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Buddhist Monastery-Centered Urban Communities as Living Heritage: Community Resilience in Historic Patan, Nepal

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Abstract

Historic Patan in the Kathmandu Valley is characterised by a dense network of Buddhist monasteries (Bahāḥ and Bahī), courtyard-based settlements, and community-managed spaces that have shaped the city's urban structure over centuries. While heritage conservation in Nepal has largely focused on monumental architecture, the historical, religious, and social significance of Buddhist monasteries has received less attention. This study explores Buddhist monasteries as living heritage and examines their roles in sustaining community life and resilience.
Drawing on long-term architectural fieldwork, historical research, post-earthquake observations following the 2015 Gorkha Earthquake, and questionnaire and interview surveys conducted in 2022, the study examines the historical, spatial, and social roles of Buddhist monasteries in Patan. The questionnaire survey covered 46 registered monasteries, of which 38 responded.
Historically, Buddhist monasteries have served as centres of religious practices, traditional arts and crafts, ceremonies, and community gatherings. Historical texts and architectural studies suggest their significance in the development of courtyard-based urban forms. Religious festivals such as Samyak and Mataya demonstrate connections among monasteries and neighbourhood communities. Traditional rituals, Sangha-based management, and craftsmanship continue in adapted forms, sustaining the living heritage of Patan.
The study further examines how monastery spaces have supported both everyday life and emergency use. During the 2015 earthquake, 26 of the 38 responding monasteries were used as evacuation shelters or gathering places, mainly by nearby residents. These findings indicate that monastery courtyards, maintained through everyday religious and communal practices, also provided important spaces during the emergency.
The study identifies challenges to the continuity and conservation of this living heritage, including declining Sangha membership, changing management arrangements, insufficient recognition of the distinctive heritage values of historic Bahāḥ and Bahī, and reconstruction approaches that may prioritise structural safety over traditional construction knowledge and practices. It argues for heritage value assessment and conservation approaches that recognise the historical and architectural significance of Bahāḥ and Bahī, their religious practices, traditional management systems, and relationships with the wider urban fabric. Future conservation and reconstruction should be based on appropriate documentation and dialogue among traditional Sangha, associated monasteries, Buddhist organisations, local communities, and relevant authorities. Such an approach can support the continuity of living heritage and contribute to community resilience in historic Patan.

Keywords
Nepal, Living Heritage, Community Resilience, Historic Urban Communities, Heritage Value Assessment

Learning from Medan: Interdisciplinary Approaches to Heritage, Planning, and Stakeholder Communication in a Living Historic City

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Abstract

Indonesia is rich in cultural heritage, where colonial influences play an important role in urban patterns and reflect a challenging part of the country's history. Still, they are recognised as part of this history, and reflect this sometimes difficult past. Medan, the capital of Sumatra, is one of the most multicultural and historically layered cities in Indonesia. It offers a great case study for discussing strategies for the future of living historic cities. Kesawan, the historic district, provides insight from local traditions to colonial and contemporary influences that shaped the city over time. Current challenges are evident in the rapid transformation of the city through infrastructure projects, development pressures, and changing forms of urban use. Nevertheless, the remaining historic structure still plays an important role for local identity and collective memory. Between 2023 and 2025, a series of interdisciplinary and international teaching activities used Medan and Kesawan as a testing ground for approaches to heritage city conservation. Students, lecturers, planners, heritage experts, and local stakeholders from several Asian and European countries worked together in workshops dealing with urban heritage, planning, and transformation processes.The programme combined urban analysis, heritage documentation, cultural mapping, stakeholder interviews, archival research, and participatory observation. Applying methods aimed at shifting the perception of Kesawan from a collection of monuments to an understanding of the historic city as a living urban system shaped by numerous influences. UNESCO's Historic Urban Landscape (HUL) approach served as an important reference point, introduced as a practical way to connect heritage conservation with urban development and planning processes.The teaching team emphasised interdisciplinary working processes. Students from different universities worked together in international groups on predefined sections of Kesawan and conducted comparative studies of the urban fabric. Through sketches, interviews, cultural mapping, photo documentation, and discussions with local actors, they explored how heritage values are perceived differently by communities, planners, authorities, business owners, and heritage experts. This process helped students and lecturers alike to better understand the challenges influencing the careful development of historic urban cores and the different understandings of what cultural heritage actually represents.The project was accompanied by representatives from ICOMOS and experts from various countries. This led to discussions not only from an academic perspective, but also drawing directly on the practical experience of heritage management. Above all, it highlighted the importance of communication and outreach within such processes. Methods such as cultural mapping and participatory urban analysis proved to be not only tools for documentation but also a sound basis for supporting dialogue between experts, authorities, local communities, and decision-makers.The paper reflects on the continuous refinement of this educational framework and discusses what can be learned from such interdisciplinary and international approaches for future heritage education and planning practice. The Medan case study demonstrates that living historic cities require approaches that move beyond purely object-based conservation. Equally important are communication structures, stakeholder involvement, and educational formats that help future planners and decision-makers understand heritage as part of an ongoing urban process.

Keywords
living historic cities; interdisciplinary heritage education; Historic Urban Landscape; stakeholder communication; urban heritage management

Digital Documentation as Urban Memory: Recording Addis Ababa's Disappearing Historic Quarters

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Abstract

Addis Ababa is currently undergoing rapid urban transformation through large-scale redevelopment projects that are significantly reshaping the city's historic quarters. While these changes are often associated with modernization and urban growth, they have also resulted in the demolition of architecturally and culturally significant buildings and the gradual disappearance of important urban memories embedded within the historic fabric of the city. These conditions highlight the urgent need for new and accessible approaches to documenting and understanding urban heritage in rapidly evolving historic cities.

This paper presents an ongoing heritage documentation initiative undertaken by researchers and students at Addis Ababa University to digitally record endangered buildings and historic urban environments in Addis Ababa. Using laser scanning, photogrammetry, photography, and hand measurement as its primary documentation methods, the project seeks to create a comprehensive record of the city's architectural heritage while fostering new forms of public awareness, educational engagement, and community participation.

At its current stage, the initiative has focused primarily on field documentation and the creation of digital records through collaborative work involving university researchers and architecture students. The project has also facilitated workshops and educational exchanges for students in both Addis Ababa and Tokyo, creating opportunities for cross-cultural learning and knowledge-sharing on digital heritage documentation practices. Although the initiative has not yet advanced into conservation implementation or formal public programming, it establishes an important foundation for future exhibitions, presentations, and digital archives intended to reconnect broader audiences with Addis Ababa's rapidly changing historic environment.

The paper argues that in contexts where urban transformation occurs faster than formal heritage protection processes, documentation itself can become an important act of cultural preservation and civic engagement. Beyond creating archival records, the process of documenting historic buildings encourages students and young professionals to engage critically with questions of urban identity, collective memory, and continuity. In this sense, the project demonstrates how educational and participatory documentation practices can contribute to broader discussions about the future of living historic cities.

By reflecting on the experience of Addis Ababa, the paper contributes to ongoing debates concerning the role of digital technologies in heritage practice, particularly within rapidly urbanizing African cities facing redevelopment pressures. The study highlights the importance of collaborative methodologies, accessible documentation tools, international academic exchange, and community-oriented partnerships in developing more inclusive and future-oriented approaches to urban heritage management.

Keywords
Ethiopia, Addis Ababa, historic quarters, architectural heritage, digital documentation, capacity buidling

Ecological and Socio-cultural logics in a Living Historic Settlement: Insights from Lo Manthang, Upper Mustang, Nepal

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Abstract

Living historic settlements represent complex cultural landscapes where built environment reflects long-standing relationships between environmental conditions, local knowledge, and everyday social practices. Such settlement are not static but a living settlement shaped continuously by communities inhabiting them. The fortified settlement of Lo Manthang, Upper Mustang, nestled at an altitude of 3810 meters within a high- altitude, offers a particularly instructive example of a living historic city where vernacular architecture has evolved in response to both ecological constraints and socio-cultural practices. Over centuries, its vernacular building traditions have not emerged arbitrarily but have been carefully shaped by pressures of a harsh ecology and enduring imperatives of local socio-cultural life.This study explores the ecological and socio-cultural logics embedded in vernacular architecture in Lo Manthang, seeking to understand how built form both reflect and sustain the life of community. Employing a qualitative case study approach, the research combines field observations, architectural documentation and structured interviews with local residents. The study aims to understand how vernacular architecture mediates human interaction while responding to harsh climatic conditions and resource scarcity of the high-altitude Himalayan environment. Findings indicate that traditionally vernacular houses in Lo Manthang demonstrate a strong relationship between ecological adaptation and socio-cultural practices, shaping the form and spatial organisation of the built environment, revealing that architecture functions not only as a physical shelter but also as a cultural framework that supports everyday life. However, recent architectural changes influenced by modernisation, expanding tourism, infrastructure development, and changing lifestyles are gradually altering these relationships, such as reshaping traditional building practices and socio-cultural use of domestic spaces. By highlighting the ecological and socio-cultural logics embedded in vernacular architecture, this study emphasises the importance of understanding living heritage as a dynamic system shaped by both environmental and cultural practices. Such insights can inform more context-sensitive approaches to managing and conserving living historic settlements.

Keywords
Vernacular architecture, Ecological adaptation, Socio-cultural adaptation, Historic Settlement, Lo Manthang

Poster Presentation
Living Historical Cities: New Paradigms and Call to Action
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Beyond Historic Urban Cores: Understanding the Values of Archaeological Site Areas From a Historic Urban-Rural Landscape Perspective (The Case of Qindongling in Xi'an)

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Abstract

In China's historic cities, many archaeological sites are located on the urban fringe, forming coexistence systems between archaeological activities and local communities. For a long time, the construction process of archaeological site areas has limitations recognizing the values of local communities, which leads to problems such as underuse of landscape resources and the neglect of local knowledge. Thus, identifying the values of this coexistence system is a crucial research gap. This paper incorporates the HUL concepts of dynamic layering, holistic correlation, and multi-party participation, further emphasizes urban-rural transitionality, local community agency, and the spatialization of intangible practices, and puts forward the concept of Historic Urban-Rural Landscape (HURL).

We take the Qindongling Archaeological Site Area in Xi'an, China as a case study. Qindongling is the mausoleum area of the late Warring States period Qin monarchs, dating to around 251 B.C. It includes not only archaeological remains from the Qin period, but also Guanzhong terraced landscapes, temples, traditional villages, and contemporary construction activities, reflecting the typical situation on the fringes of historic cities.

We adopt the methods of historical literature research, field survey, and structured interviews to recognize the landscape values of archaeological site area for local communities from the perspective of HURL, which is mainly carried out from three perspectives. Regarding historical layering cognition, this paper divides the landscape of the archaeological site area into five distinct stages based on its chronology: the Qin Dynasty, Han and Tang Dynasties, Ming and Qing Dynasties, modern times and contemporary period. This division underscores the continuity of the civilizational development in the area, while refining the values of the archaeological site in each era.

Moreover, spatial holistic cognition takes a comprehensive approach to the landscape, integrating archaeological sites, traditional rural communities, contemporary construction, and tangible and intangible elements. By including the overall landscape pattern, environmental components, and cultural activities, this perspective reveals the interconnectedness and strong correlation between the traditional and contemporary landscapes. Regarding multi-stakeholder engagement cognition, the stakeholders related to the historic landscape of the area include archaeological and heritage conservation experts, local villagers, government bodies, heritage management institutions, and tourists. We highlight the various values of the archaeological landscape in relation to public participation, economic benefits, urban identity enhancement, and the promotion of local culture.

Based on our findings, we propose two planning strategies at macro and micro scales. The macro-scale focuses on reconstructing a historical-cultural interpretation system using community spaces as a resource and facility. The micro-scale combines renovation of abandoned kiln dwellings, ecological management of small gullies, and temple public space remodeling to enhance urban-rural space quality.

This paper proposes a value cognition framework based on HURL to understand the diverse heritage values and the living heritage environment formed through the interweaving of archaeological remains, rural landscapes, local communities, and urbanization processes on the fringes of historic cities, and integrates this framework into the planning of the Qindongling archaeological site area to provide a reference for the sustainable development of archaeological site areas in China.

Keywords
Archaeological site area; local communities; value cognition; HURL

Poster Presentation
Living Historical Cities: New Paradigms and Call to Action
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Les Bastides du Sud-Ouest de la France : Villes Nouvelles du Moyen-Age et Pôles de vie sociale du 21ème siècle. - S2 - Thème Villes Historiques Vivantes

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Abstract

400 Bastides furent créées au 13ème siècle et au début du 14ème siècle dans les régions françaises d'Occitanie et d'Aquitaine. Créations royales elle permirent le regroupement des populations rurales dans des petites citée organisées suivant un même modèle « idéal » de plan en damier : Un place centrale bordée de galeries commerçantes et des ilots d'habitations desservis par des rues se coupant à angle droit. Les habitations possèdent un jardin privatif sur l'arrière.Les nouveaux habitants sont attirés par une charte de création, leur octroyant des droits garantis par le Roi. Ils échappaient ainsi à l'arbitraire des seigneurs locaux. C'est un début de citoyenneté.Ces cités gérées par une assemblée élue par les habitants, deviennent vite des pôles commerciaux et administratifs prospères, rôle qu'elles ont conservé jusqu'à aujourd'hui. Toujours très dynamiques, elles sont un modèle d'urbanisation dense offrant, par leurs jardins, des espaces de fraicheur face au réchauffement climatique.Les architectures ont évolué avec le temps, mais l'ensemble conserve un cadre patrimonial à conserver. La règlementation d'urbanisme et de protection, permettent que ces cités ne soient pas défigurées et restent des espaces de vie de qualité. Ces règlements sont adaptés et complétés par les municipalités de chaque ville.Dans ces petites villes à taille humaine, les associations d'habitants jouent un rôle important, et héritent peut-être de l'esprit des assemblées qui géraient ces villes au moyen-âge. Les Bastides du Sud-Ouest sont des petites citées, à la campagne et permettent toujours une vie sociale de qualité. Les actions publiques de proximité doivent continuer à favoriser cette vie citoyenne dans le cadre patrimonial de ces villes nouvelles du Moyen-Age.Photos de Bastides : Villeréal Marché de Libourne

Poster Presentation
Living Historical Cities: New Paradigms and Call to Action
Abstract ID #481

Integrating Intangible Cultural Heritage into Living Historic Cities: A Digital Mytho-Toponymic Approach to New Urban Paradigms, Governance and Resilience

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Abstract

In the context of contemporary globalization, climate change, conflicts, crises, and economic instability, the role of historic cities as carriers of both tangible and intangible cultural heritage is significantly increasing. The factors associated with these processes undermine the national and cultural identity of historic cities, transform societal values, and weaken social cohesion, thereby destabilizing the integrity of the "environment–society" system.

In these conditions, the challenges faced by historic cities and societal needs are rapidly evolving, requiring new approaches to governance and planning. This necessitates the formation of a new urban paradigm and a strategic culture of governance integrating both spatial structures and socio-cultural processes. Living historical cities are understood as open and adaptive systems whose viability depends on a dynamic balance between continuity and transformation, shaping cultural identity and sustainable development. This balance must be ensured through integrated, interdisciplinary, and participatory governance approaches that incorporate both tangible and intangible heritage.

Intangible cultural heritage (ICH) — in particular the *mytho-toponymic potential*© as an integral component — is considered a key city-shaping factor that contributes to the preservation of the national identity of the territory, its self-identification and cultural identity. Mytho-toponymic potential is recognized as a significant cultural, social, and economic resource.

Based on international frameworks, including ICOMOS, UNESCO, the UN SDGs, Culture Compass for Europe, the New European Bauhaus, the Urban Agenda for the EU, and the Territorial Agenda 2030, a strategy has been developed for integrating ICH into digital tools for territorial planning, including 2D/3D urban cadastres, where ICH is positioned as a driver of sustainable development and post-crisis recovery of national and cultural identity.

The strategy operates across four levels — scientific and methodological, instrumental (digital), normative-legal, and educational-institutional — supported by innovative methodologies, tools, and mechanisms for integrating ICH into urban policy, legislation, and architectural and planning practice, with strong potential for scaling across diverse cultural and territorial contexts.

The core innovation lies in transforming ICH into a measurable and scalable spatial data layer through an original methodology for its integration into digital urban planning systems. A central component of the approach is the *Mytho-Toponymic Reference Plan*© — a pioneering digital and regulatory tool embedded in strategic urban development plans.

The approach contributes to the advancement of international practices of ICOMOS, ICCROM, and Blue Shield, supporting the development of new international charters and improvements in planning legislation and heritage policies, while aligning with UN-Habitat's mission and principles of sustainable, inclusive, and culturally oriented urban development. By bridging the humanities, cultural studies, and digital planning, the approach advances a human-centered and culture-oriented urban paradigm, integrating cultural memory, digital tools, and spatial governance into a unified research and planning framework.

Keywords
Intangible Cultural Heritage; Urban Planning; Living Historic Cities; Mytho-Toponymic Approach; Digital Planning

Bridging the Scales: An Integrated and Transferable GIS-Based Methodology for Climate Adaptation of Educational Heritage

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Abstract

Climate change-induced hazards, such as urban flooding and sea-level rise (SLR), pose significant risks to the integrity of living historic cities on a global scale. Historic schools, distinguished by their high user density and central roles in collective memory, are among the most vulnerable cultural assets in this context. By synthesizing a comprehensive literature review, archival research, fieldwork, and stakeholder interviews, this study presents an innovative and transferable methodological framework that links urban-scale risk modeling with building-scale conservation interventions—a framework designed for application across diverse geographical and urban contexts.

In the first phase, the methodology conducts a multi-layered data analysis at the urban scale using Geographic Information Systems (GIS). Spatial data, obtained through detailed archival research and literature reviews, were overlaid with flood vulnerability data generated via digital modeling (InVEST) and SLR projections for the years 2050, 2100, and 2150. This macro-scale analysis, applied to the case of İzmir (Turkiye), serves as a vital decision-support mechanism that enables the prioritization of heritage assets based on their specific risk profiles.

The urban-scale assessment directly guided the building-scale investigation by identifying the 19th-century Mithatpaşa Vocational and Anatolian High School—a landmark with a significant history of flooding—as a critical case for in-depth analysis. The building-scale assessment was conducted using a qualitative method supported by interviews with school staff and experts, employing specific vulnerability indicators such as architectural features, building envelope sensitivities, and existing drainage capacity.

The study demonstrates, through its integrated approach, how macro-environmental data can be translated into micro-architectural solutions. The findings indicate that the methodology developed serves as a universal guide for historic cities and living heritage sites facing similar climatic threats. This study proposes a cross-scale and systematic management paradigm aimed at enhancing the resilience of living historic cities against the climate crisis, one that preserves local heritage values while simultaneously enabling technical adaptation.

Keywords
Climate Change Adaptation, Historic Schools, Transferable Methodology, Flood Vulnerability, Sea-Level Rise

Towards Living Historical Cities: Examining the Effectiveness of the 3-Point Approach

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Abstract

Following the paradigm shift from Historic Center to Historic Urban Landscape, I presented at CIVVIH in Seoul in 2016, titled "The Creative Town Model: Towards an Alternative Regional Development Model Led by Regenerating Historic Urban Centers." I proposed a 3-point approach that inherits traditional designs, incorporates a scheme where residents become developers, and promotes the local lifestyle as a business. Ten years later, historical cities in Japan have been hit by natural disasters, seen an increase in vacant houses, and continued decline in central urban areas. Some cities are suffering from overtourism. The biggest problem is the continued loss of historical buildings. For example, in Kyoto, the number of traditional townhouses decreased from 40,000 in 2016 to 32,000. In this context, what effects has the 3-point approach had? This presentation will examine several cases. In Yame-Fukushima, Fukuoka Prefecture, an NPO is working on a project to carry out appropriate renovations on behalf of the owners and hand over the properties to new users. They have been particularly successful in introducing accommodation facilities. In Kyoto, an NPO supported the owner of traditional townhouses and successfully completed a project to revitalize a group of townhouses. In both cases, three points are important, but ensuring earthquake resistance, fire prevention, and evacuation as required by the Building Standards Act emerges as a major challenge. In Kyoto, the city's meticulous response to these issues was one of the main factors in its success. Kyoto City is working to create a system that will enable the construction of new townhouses using traditional construction methods, which is expected to open up new prospects for realizing living historic cities.

le centre ancien de Tunis vu comme un écosystème patrimonial

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Abstract

Le centre historique de TUNIS vu comme un écosystème patrimonial, performance hydrique, biophilie et phénoménologie de l'habiter face au stress climatique.

La Médina de Tunis est inscrite au patrimoine mondial depuis 1979.

Une première période faste avec la mise en place d'une structure d'animation et de gestion, l' Association de Sauvegarde de la Médina a permis durant 59 ans à travers les nombreuses réalisations à son actif de démontrer la pertinence d'une démarche concertée (intégrée) de sauvegarde et de mise en valeur.

Une dynamique culturelle enclenchée au cœur des années 80 a transformé la médina d'un simple lieu de conservation en un écosystème créatif vibrant.

L' ASM s'est considérablement affaiblie, passant d'une structure complète à seulement deux architectes aux responsabilités désormais limitées à la surveillance. Aujourd'hui, au-delà des défis climatiques et sociaux, l'urgence est double : instaurer une nouvelle gouvernance (plan de gestion) et intégrer officiellement le patrimoine des XIXe et XXe siècles dans la protection globale de la ville (zone tampon).

À l'initiative de l'Institut Français de Tunis, une expertise franco-tunisienne réévalue le site à travers ses dimensions juridiques, urbaines et architecturales. Cette mission privilégie une approche par les vulnérabilités de la médina pour adapter la réglementation, intégrer les enjeux socio-éco-paysagers et promouvoir des réhabilitations basées sur les ressources locales.

Cette étude souligne avec l'analyse de morphologie architecturale et urbaine comment la Médina a su répondre dans ce contexte climatique méditerranéen avec la pertinence du recours aux ressources naturelles et l'intérêt du motif architectural du patio dans un milieu urbain dense permet de répondre à la problématique des ilots de chaleur urbain et au réchauffement de nos centres anciens ?

Comment s'en inspirer et quelle leçon en tirer pour innover et adapter nos centres anciens ?

Keywords
ville historique vivante, écosystème patrimonial, biophilie, phénoménologie de l'habiter approche transdisciplinaire et multiscalaire, urbanisme patrimonial et bioclimatique vivant, nature,/culture/immatériel, ressources locales naturelles et humaines

Poster Presentation
Living Historical Cities: New Paradigms and Call to Action
Abstract ID #632

From Loss to Recovery: The Historical Values and Current Problems of the Three Urban Rivers of the Bursa Historic Urban Landscape

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Abstract

Urban rivers reveal the historical layering of the cities they have shaped. As living heritage, they are not only physical watercourses but continuous corridors along which natural aspects, urban fabric, intangible practices, and collective memory have accumulated over centuries. In the modern period, however, urban rivers have generally been progressively channelised, covered, built over and lost their visibility. As a result, their heritage values have not been sufficiently recognised in contemporary conservation and planning practice. The covering of an urban river is not only the loss of an urban element: it also weakens the morphological continuity of the historic urban landscape (HUL), suspends the productive and social life the corridor once sustained, and threatens the continuity of the collective memory.

Bursa, the first Ottoman capital and the host of a UNESCO World Heritage serial site, has three urban rivers that illustrate the loss of natural and cultural values due to improper interventions. These rivers display three different states: The Gökdere River remains an open corridor whose heritage values are insufficiently recognised in current conservation planning. Karıncadere River, a branch of the Gökdere, is partially covered and fragmented. The Namazgah River, runs beneath Çelebi Mehmet Bulvarı, while its upper course survives as a concrete channel within the Valley of Waters, a toponym in which collective memory continues even though the original watercourse is no longer visible.

Read together, the three rivers originally formed a single living heritage system. Nineteenth-century sources document a unique and layered character along the Gökdere corridor: watermills, residences, agricultural fields and orchards, public recreational areas, and water-dependent industrial complexes such as tanneries, formed an integrated cultural landscape along its banks. Alongside these tangible features, the corridor sustained an intangible heritage, particularly the collective memory, including recurring floods. This memory is materialised in the masonry embankments built along both sides of the Gökdere —traditional knowledge translated, generation after generation, into urban fabric. River, banks, structures, and inhabitants together constitute a living heritage in which the tangible and the intangible cannot be separated.

This paper proposes a values-based reading of Bursa's three rivers, grounded in the HUL approach and integrated heritage conservation principles. Combining archival, cartographic and spatial research with the assessment of collective memory through toponymy, oral interviews and written records of inhabitants' memories and daily practices, it develops an integrated reading of the historical, social, and symbolic values of the three river corridors. The paper argues that the cultural significance of an urban river cannot be measured by its physicality alone: it must be grounded in the living heritage and history of the corridor as a whole, and respect the collective memory through which that heritage is carried. The Bursa case shows that recovery from loss begins with the recognition of these values — and with the responsibility to make them visible again. This study is derived from the ongoing doctoral thesis of the first author, supervised by the second author, and conducted in the Restoration PhD Program at Bursa Uludağ University Faculty of Architecture.

Keywords
living heritage, intangible heritage, community memory, historic urban landscape, urban rivers

The Publicness of Living Infrastructure Heritage: The Ex-Sham Shui Po Service Reservoir in Hong Kong

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Abstract

Historical cities are not only composed of monuments, streets, and officially recognized conservation areas, but also of hidden infrastructures, everyday routes, green spaces, and public memories that continue to shape urban life. In high-density cities, the conservation of such heritage often raises questions beyond material preservation: who can access heritage spaces, whose memories are recognized, and how heritage governance reshapes the relationship between citizens and the urban environment. This paper addresses these questions through the case of the Former Sham Shui Po Service Reservoir in Hong Kong, a rediscovered underground water infrastructure located beneath Mission Hill.

The reservoir was originally part of Hong Kong's early water supply system, but entered public attention during a planned demolition process. Its rapid transformation from a technically framed "dangerous structure" into a legally protected monument revealed tensions between infrastructure management, heritage recognition, public access, and community memory. Unlike isolated monumental heritage, the reservoir is embedded in a broader urban setting that includes hillside paths, green belt space, neighborhood use, recreational walking, and public curiosity. Its heritage-making process therefore offers a valuable case for examining how infrastructure heritage becomes part of a living historical city.

Methodologically, the paper combines document analysis, media review, field observation, and an actor-network perspective on heritage-making. It examines how government agencies, heritage experts, local residents, social media users, hikers, journalists, and the material structure of the reservoir collectively participated in redefining the site's value. The analysis focuses on three dimensions: the narrative shift from risk to heritage; the spatial shift from hidden infrastructure to publicly visible urban resource; and the governance shift from public mobilization to institutionalized conservation and controlled access.

The paper finds that the reservoir's significance lies not only in its architectural or engineering value, but also in the way it reorganized public relationships with the historical city. Its rediscovery made visible a hidden layer of urban infrastructure, activated community memory, and exposed unresolved questions about access, safety, interpretation, and participation. The study argues that living historical cities require a more inclusive understanding of heritage governance, one that recognizes infrastructure heritage as both a material remnant and a public urban resource. In this sense, the conservation of the Former Sham Shui Po Service Reservoir should not be understood merely as the protection of an underground structure, but as a call to rethink how historical cities accommodate contested memories, everyday publicness, and citizen participation in heritage decision-making.

Keywords
living historical city; infrastructure heritage; publicness; green belt access; heritage governance

Public Drinking Fountains as Living Urban Heritage: Spatial Distribution, Everyday Use, and Publicness of the Toret in Turin

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Abstract

Public drinking fountains are not only urban infrastructure, but may also become everyday heritage through long-term use, helping residents understand the city, participate in public life, and maintain a sense of local identity. Taking the Toret public drinking fountains in Turin, Italy, as a case study, this paper examines how this small-scale urban artefact continues to function in water provision, short-term stopping, wayfinding, social interaction, and urban memory. The study aims to provide a reference for identifying the heritage value, daily maintenance, and resilient renewal of ordinary public facilities in historic cities.

Methodologically, the paper adopts a mixed approach combining spatial distribution mapping, on-site behavioural observation, and user perception surveys. First, based on the location data of Torets, the study analyses their relationship with historic areas, residential neighbourhoods, campuses, parks, major pedestrian routes, and public space nodes, in order to identify their spatial coverage and potential distribution differences. Second, field observation records the use of selected fountains, including drinking, bottle refilling, short-term stopping, route confirmation, tourist photography, and incidental interaction, so as to understand the actual role of the Toret in everyday public life. Third, questionnaire surveys compare the perceptions of residents, students, tourists, and non-users, focusing on trust in water quality, perceived accessibility, cultural recognition, symbolic meaning, and expectations for future maintenance and redistribution.

The expected findings suggest that the heritage value of the Toret does not derive solely from its historic image or distinctive bull-head design, but is continuously produced through everyday use. As an urban object embedded in streets and public spaces, the Toret provides free, open, and low-threshold access to drinking water, thereby strengthening the inclusiveness of public space. At the same time, through its stable spatial presence and repeated daily use, it becomes an important reference point through which citizens perceive the city. When connected with pedestrian networks, public activity nodes, and stopping needs under high-temperature conditions, it may also serve as a form of micro-resilient infrastructure responding to climate change and urban heat stress.

To make these values identifiable and comparable, the paper analyses the Toret through five dimensions: spatial coverage, behavioural use, perceived accessibility, public trust, and cultural identity. It further proposes a framework of “conservation–maintenance–redistribution–interpretation” to enhance its multiple functions in contemporary public service, walkability, environmental resilience, and urban cultural communication. Therefore, the Toret should not be understood merely as a historical ornament or infrastructural remnant, but as living urban heritage connecting people, water, streets, and urban memory.

Keywords
living heritage; public drinking fountain; urban artefact; everyday use; Turin Toret

Capital City as a Contested Uran Heritage: Towards Acknowledging Addis Ababa as a Living Historic City

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Abstract

Capital cities in rapidly developing countries, such as Addis Ababa, are sigificant centers of national economic growth, as well as political and diplomatic hubs. Such urban centers mostly emphasize rapid urban modernization over the preservation of uban heritages. Addis Ababa's past decades witness the same. The capital city is exemplary with its historically-grounded rapid urbanization and modernization that for long sidelined its local urban community and heritages. The ojective of this paper is two fold: First, it will argue why acknowledging Addis Ababa as a 'Living Historic City' is very importat, based on the perspective from local and international (historical) developements. Second, it will remak on what it will take to realize Addis Ababa as a Living Historic City, based on current developmets in the heritage policy development context. It will finally remark on the significance of legal provisions at the local urban commuity level to ensure sustainable developmet. The insight is relevant for further deates in the cotext of the Rights Approach to the City and social protection policy making in developing countries.

Keywords
Addis Ababa, Capital City, Urban Heritage, Contested Heritage, Legal Provisions, Social Policy

Beyond Monument Conservation: Rethinking the Future of Taxila as a Living Archaeological Landscape

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Abstract

The World Heritage property of Taxila, Pakistan, represents one of South Asia's most significant archaeological and cultural landscapes, comprising a network of ancient urban settlements, Buddhist monastic complexes, trade routes, and associated cultural features extending across a broad territorial setting between present-day Punjab and Khyber Pakhtunkhwa. Unlike isolated archaeological monuments, Taxila evolved historically as a layered and interconnected landscape in which urban centers, religious institutions, ecological systems, and routes of exchange formed part of a dynamic regional network. Today, however, the site exists within a rapidly transforming peri-urban environment characterized by expanding settlements, infrastructure development, tourism pressures, and increasing fragmentation of its wider archaeological and environmental setting.
This paper examines the contemporary conservation challenges facing Taxila and explores the need for approaches that move beyond conventional monument-centered models based primarily on protected sites, fixed boundaries, and zoning controls. In rapidly changing urban and peri-urban contexts, there is an increasing need for conservation, master planning, and management frameworks capable of addressing the interrelationships between archaeology, landscape, ecology, infrastructure, tourism, settlement growth, and living communities. In this context, the paper draws upon principles advanced through UNESCO's Historic Urban Landscape (HUL) Recommendation (2011), together with broader international approaches that advocate integrated archaeological, ecological, and landscape-scale conservation of living historical environments.

Particular attention is given to the extent to which existing legislative and institutional frameworks, including the Antiquities Act 1975, are able to respond to the complexities of living archaeological landscapes and evolving urban contexts.

The study also considers the growing importance of Buddhist religious tourism associated with Taxila's Gandharan heritage, with monks and pilgrims increasingly arriving from countries including Sri Lanka, Japan, and South Korea. In recent years, Pakistan has promoted Buddhist heritage tourism as part of broader interfaith harmony and cultural diplomacy initiatives. The paper therefore explores how conservation and management frameworks may respond sensitively to the spiritual and experiential requirements of religious visitors while safeguarding the archaeological landscape from excessive commercialization and tourism-driven development.

The study also examines international experiences in the conservation and management of living archaeological landscapes and pilgrimage heritage sites in order to draw broader lessons for Taxila in addressing pressures of tourism, urbanization, and environmental change.

The paper ultimately argues that the future conservation of Taxila depends upon balancing archaeological protection with sustainable tourism, regional planning, environmental management, and community participation. Such an approach is essential if Taxila is to withstand the pressures of contemporary urbanization while retaining the integrity and authenticity of one of the most important cultural landscapes of the Gandharan world.

Keywords
♣ Taxila ♣ Archaeological Heritage Management ♣ Buddhist Pilgrimage Tourism ♣ Antiquities Act 1975 ♣ Sustainable Heritage Conservation

Statues and Memory in Postcolonial Southern Africa

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Abstract

This paper is situated in the central business district of Bulawayo, where a statue of Joshua Mqabuko Nyongolo Nkomo, known as the "Father of Zimbabwe," has stood since 2013. The city centre was planned during colonialism and spatially organised through racial segregation. It functioned as a point of convergence between racialised urban territories. At the site where Joshua Nkomo now stands, there was previously a statue of Cecil John Rhodes, symbolically positioned within the urban core of colonial power.
This paper examines the relationship between monuments, memory, and heritage practice within postcolonial Southern African cities. It traces Zimbabwe's conservation history and the evolution of heritage policies, from the colonial-era Rhodesian museum system to the present-day governance of the National Museums and Monuments of Zimbabwe (NMMZ). Heritage conservation takes place within a context characterised by postcolonial economic and political precarity, from which a demographic identified as the precariat has emerged.
Within the colonial city centre, the precariat generation emerges amid the unresolved tensions between colonial spatial legacies and postcolonial memorialisation practices. While decolonial discourse increasingly advocates for intangible and community-centred understandings of heritage, Zimbabwe, as a postcolonial state, has adopted a highly regulated approach to monuments as instruments of national identity-building, employing strategies and symbolism inherited from colonial systems of representation. Using Bulawayo as a case study, this paper interrogates the "statue question" within Southern Africa and examines how different countries in the region have responded to contested colonial monuments. It compares memorialisation and preservation strategies across Southern Africa while engaging with decolonial theory produced by Southern African, particularly Zimbabwean scholars.
The paper argues from the positionality of the precariat, a demographic positioned at the centre of interrogating heritage methodologies within postcolonial urban environments through direct activism and engagement. It ultimately questions whether postcolonial memorial practices remain constrained by colonial paradigms of authority and remembrance, despite broader shifts towards decolonial and relational heritage frameworks.

Keywords
Postcolonial heritage, Urban Memorialisation, Decoloniality, Statues and monuments, Southern Africa

SESSION 3
'Doctrinal' Texts in an Age of Living Heritage: What/Who are They For, and Do We Still Need Them?

Contents

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SESSION 3

Oral Presentation
'Doctrinal' Texts in an Age of Living Heritage: What/Who are They For, and Do We Still Need Them?
Abstract ID #125

Who Are Doctrinal Texts For? Living Heritage, Local Governance, and the Making of a "Republican-Style" Heritage Image in the Renewal of Yuantian Street, Huili Ancient City, China

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Abstract

In contemporary historic-district renewal in China, selected images of the modern past are increasingly transformed into identifiable, consumable, and governable heritage resources. The renewal of Yuantian Street in Huili Ancient City provides a revealing case. In this project, a "Republican-style" heritage image—referring not to a direct reconstruction of the Republican period in China (1912–1949), but to a selectively constructed design language associated with that era—was explicitly adopted as the guiding framework for streetscape intervention. Rather than treating this as a simple stylistic choice, this paper argues that it should be understood as a process of heritagization shaped by planning review, local governance, cultural representation, tourism-oriented place-making, and infrastructural modernization.Based on planning documents, design texts, and field observation, the paper shows that this "Republican-style" image does not amount to a direct recovery of historical reality. Instead, it translates fragments of the modern past into a legible and marketable heritage image compatible with contemporary urban governance and consumption. At the same time, the case reveals a double structure: while the visible layer emphasizes historical atmosphere, local identity, and cultural display, the less visible layer is driven by drainage renewal, pipeline reorganization, and other forms of infrastructural upgrading.
The paper uses this case to reflect on the role of doctrinal texts in a living heritage context. It argues that doctrinal principles remain relevant, but only if they are interpreted not as rigid formal prescriptions, but as critical tools for examining how authenticity, locality, and everyday life are negotiated in contemporary heritage production. The Huili case suggests that in living heritage contexts, the key question is not whether doctrinal texts should disappear, but how they may be reoriented to engage more seriously with local historical specificity, ongoing use, and the politics of heritage making.

Keywords
Living Heritage; Doctrinal Texts; Authenticity; Heritagization; Historic District Renewal; Huili Ancient City, China

From Reference to Internalization: The Influence of ICOMOS Doctrinal Documents on China's Cultural Heritage Conservation Concepts

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Abstract

Since its founding in 1965, ICOMOS has exerted a profound influence on the principles for the conservation, restoration and management of cultural heritage worldwide through its doctrinal documents. It has also promoted the understanding and recognition of the values and components of various emerging types of cultural heritage, and laid a foundation for the establishment, practice and reflection of theoretical systems for cultural heritage conservation in various countries. The ideology of cultural heritage conservation in China can be traced back to epigraphy, which originated in the Han Dynasty, reflecting a long-standing tradition of cultural relics cognition and preservation awareness. Since the 20th century, with the introduction, widespread dissemination and disciplinary maturity of modern archaeology, architecture and other related disciplines in recent era, while translated and referred to the heritage legislation from other countries. China has gradually established a systematic and professional system for cultural heritage conservation. In this process, a large number of Chinese scholars introduced and promoted Western doctrinal documents related to heritage conservation, which not only facilitated the exchange and collision of Chinese and Western ideologies on cultural heritage conservation, but also enabled Chinese cultural heritage practitioners to transform their understanding of international concepts from reference to internalization. In 2000, the *Principles for the Conservation of Heritage Sites in China(Known as The China Principle)* was issued. As an guiding document formulated on the basis of absorbing international heritage concepts such as the Venice Charter and the Burra Charter,and integrating China's own ideology and experience in cultural heritage conservation, it holds far-reaching significance for China's cultural heritage conservation practices. Taking the China Principle as a case study, this research analyzes the evolution of key concepts including minimum intervention, authenticity and integrity within the Chinese context, so as to examine the impact of ICOMOS doctrinal documents on the evolution of China's cultural heritage conservation concepts.

Keywords
Heritage Conservation Concepts, ICOMOS Doctrinal Documents, Principles for the Conservation of Heritage Sites in China

Fire Risk Management Emerging from Cultural Context: Reflections on the ICOMOS Guidelines on Protecting Cultural Heritage from Fire

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Abstract

Universal doctrinal texts are designed to work everywhere. But do they work equally well for all communities, and particularly for those where cultural context should preferably lead the process? This paper uses the development of the draft ICOMOS Guidelines on Protecting Cultural Heritage from Damage and Loss Caused by Fire as a case study to reflect on that question at a moment when the final draft will have completed global membership review and be approaching adoption at the 2026 General Assembly.

The Guidelines were developed over five years by an ad hoc working group drawn from four ICOMOS International Scientific Committees, through multiple rounds of structured consultation with National and International Scientific Committees worldwide. Responses were reviewed using lexicon-guided content analysis across successive drafts, making the evolution of the document unusually transparent and traceable. The resulting 12-principle framework addresses fire risk management across all heritage typologies, integrating Indigenous and traditional knowledge, community stewardship, and the role of emergency responders.
Yet the consultation process itself brought to the surface a tension that this paper addresses directly. The Guidelines, like most ICOMOS doctrinal texts, began from a fire-management framework into which cultural context was incorporated. For high-context societies, where relationships, tradition, ritual fire practices, and community authority fundamentally shape how risk is understood and acted upon, this ordering may be precisely wrong. In such contexts, technically sound guidance that lacks cultural legitimacy might not always be implemented. A more effective and honest approach would position cultural context as the generative foundation from which fire risk management strategies emerge, rather than as a consideration layered onto an existing technical framework.
This paper argues that this reframing is not merely a presentational adjustment, but a substantive challenge to how ICOMOS doctrinal texts are conceived. It asks whether universalism, even when consultative and well-intentioned, can accommodate the very different ways of knowing that Living Heritage communities bring to the management of their heritage, or whether the way doctrinal texts are developed requires rethinking.

Keywords
fire risk management, guidelines, cultural heritage, doctrinal texts, high-context societies, ways of knowing, universalism, Indigenous and traditional knowledge, community stewardship

Life Matters: Reclaiming Universalism through Life and Matter in the Age of Living Heritage

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Abstract

In an era of accelerating technological development and shifting power dynamics, the "Doctrinal Text" of heritage conservation is often viewed as a fading instrument. This paper argues that while we may not need more rigid codified rules, we still need active universal thinking rooted in the shared reality of "Life" and "Matter."
The author challenges the nihilistic temptation to abandon universalism in the post-colonial, identity driven age. By re-examining the concept of Outstanding Universal Value (OUV), I propose that universalism is not a top-down abstract hegemony, but an "Encyclopedia of Human Possibilities" encoded in physical matter. Heritage conservation serves as a modern language that allows different cultures and communities to share their most intimate experiences of being human—our understandings of the world, our interactions with nature, and our spiritual aspirations toward the divine. OUV constitutes as a reservoir of collective wisdom for how we might live together on this shared planet. This is a universalism that connect and grow from the local communities in the first place.

Furthermore, in a "post-truth" time of new media and virtual technology, the materiality of heritage functions as a even more crucial cognitive bedrock. While narratives can be distorted memories overwritten— turning history into manipulated scripts and that's often how the war starts— the material witness of heritage remains the ultimate safeguard of our collective right to truth. Protecting the diverse material evidence of human experiences is thus essential for cultivating a sustainable peace.

As we confront and benefit from the rapid development of technology, we might realize more that the opposite of life is not matter, but machine. Like the human body, materiality, with its fragility and capacity for decay, is also a manifestation of life. Our connection to heritage is rooted in the resonance between our own physical bodies and the sensible material world. To protect living heritage is to resist the mechanical urge to replace the imperfect sensory experience with algorithmic perfection.

Ultimately, heritage protection is not blindly guarding the past, but the active construction of a peaceful future. By safeguarding the "truth" and "integrity" of our diverse material world, we protect the very possibility of human resonance across borders. In a time of fragmenting identities, the paper calls for a return to universal thinking for our material world and appreciating the entanglement of life and matter in living heritage—a universal reality that remains our most reliable home in a turbulent world.

Keywords
Universalism, Materiality, Post-truth, Living Heritage, OUV, Peace-Building, Conservation Philosophy

Living Heritage Under the Shadow of the Sacred: Challenges to Western Doctrinal Texts from a Tibetan Community in China

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Abstract

The ICOMOS doctrinal texts embody a universalist aspiration: to define principles for the conservation of historic places that can be applied across diverse contexts. Rooted largely in a Western, expert-driven tradition, these texts have proven valuable but sometimes face challenges in fully engaging with the realities of living heritage. In such contexts, the authority to define significance and rules for intervention often resides not primarily in international charters, but in the daily practices and beliefs of resident communities.

This paper presents a case study from the Himalayas that both complements and enriches our understanding of doctrinal texts. The Khawa Karpo community in Northwest Yunnan, China, organized around a sacred mountain, has developed a powerful and enduring set of conservation norms without any formal doctrinal text. This "indigenous doctrinal framework" is spatial, implicit, and enacted through three concentric cognitive categories:

Zoning the Sacred: The "Rikha" is a physical and spiritual boundary that demarcates an upper, sacred realm from a lower, utilitarian one. Its authority is not legal but cosmological, serving as the community's primary land-use planning tool (the first circle).

Gendering the Divide: The sacred/secular vertical divide is analogically extended horizontally, creating an "inside" (female, agriculture) vs. "outside" (male, pastoralism) social division. This spatialized gender division underpins local polyandrous marriage practices, a unique social institution for labor allocation in a resource-scarce environment (the second circle).

Housing the Cosmos: Finally, this cognitive map is projected onto the smallest unit of habitation—the house. The form and rituals of the domestic space create a microcosm of the sacred mountain, turning the home into a stage for the daily reproduction of a cosmology that sanctifies nature and legitimizes the community's rules (the third circle).

These three circles are not separate; they form a nested, self-reinforcing system. Rules for resource use (first circle) necessitate a social structure of labor division (second circle), which in turn is symbolically reinforced and reproduced within the domestic space (third circle), all while remaining grounded in the foundational sacred/secular divide.

The Rikha of Khawa Karpo thus represents a powerful instance of an endogenous and living doctrinal framework. It offers a constructive critique of universalist doctrine by demonstrating that effective conservation can arise from a place-based, culturally specific cosmology. It challenges the necessity of formal texts by presenting an alternative mode of rule-making, one that is spatial, embodied, and community-driven.

This paper argues that the future of a relevant ICOMOS doctrinal framework may lie not in producing more universal texts alone, but in creating space for these local, "lived" doctrines—and the dialogue between them. Do we still need our doctrinal texts? Perhaps, but only if they learn to respect the shadow of the sacred.

Keywords
Living Heritage; Doctrinal Texts; Khawa Karpo; Space Cognition; Indigenous Conservation

Are ICOMOS's founding doctrinal texts living or dead documents?

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Abstract

Louis Cloquet, a Belgian engineer, drew a sharp distinction in 1901 between living monuments — those that "have a present life and must adapt to their use" — and dead monuments, which "belong to the past and can only claim to survive as memories of bygone eras" ("La restauration des monuments", *Revue de l'Art chrétien*, 1901) . It is a distinction he applied to buildings. But what about the documents that govern their fate?
Over the past fifteen years, ICOMOS's doctrinal texts have come under sustained fire. The creation of the Asoociation of Critical Studies in 2011 gave institutional muscle to what Laurajane Smith had already diagnosed in 2006 as the "Authorised Heritage Discourse" — a body of expert-driven, top-down thinking increasingly at odds with approaches to living heritage. Are these founding charters still alive? Or have they quietly become the very thing they were written to protect against — monuments to a faded consensus? This short presentation uses the revision processes of the Venice and Burra Charters as contrasting test cases to ask: can ICOMOS's doctrinal texts still breathe?

Keywords
doctrinal texts; Venice Charter; Burra Charter; living and dead monuments

Heritage as the Medium of Identity, Agency, and Practical Reason: Toward a Functional Universalism

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Abstract

What should all forms of heritage have in common? I argue that the answer should not be sought in any substantive property shared by all heritage, but in the conditions under which communities are able to construct and develop it. I call this position generative universalism: the view that what should be universal in heritage is the effective freedom of communities to author, transform, and develop their own heritage.
The argument proceeds from a metaphysical account of heritage to a metaethical one. I defend an anti-realist, relativist, and communalist metaphysics according to which heritage is not a natural kind whose identity or value exists independently of communities, but is constituted through relations that communities have to their world. This raises a further question: if heritage is constituted in relation to communities, on what basis should competing theories of heritage be normatively evaluated?
I argue for an anti-realist metaethics of heritage. Normative realism is theoretically more demanding than necessary because it posits independent normative facts or values to account for the evaluation of heritage. In the absence of a compelling reason to posit such facts, an anti-realist account is theoretically preferable on grounds of parsimony. More importantly, anti-realism makes possible a normative framework in which the relevant object of evaluation is not whether a community conforms to independently existing heritage values, but whether it possesses the effective capabilities necessary to author its own heritage.
This leads to a principle of heritage justice. Part of being a community is having a culture, and part of having a culture is having heritage. Heritage is therefore partly constitutive of community. If self-authorship is a basic capability required by justice, then communities must have the effective freedom to construct and develop their heritage. Theories of heritage can consequently be evaluated according to the extent to which they enable or constrain this capacity. Descriptivist anti-realism is maximally permissive, and thus maximally just, whereas normative realism is maximally constraining insofar as it subjects communities to independently constituted heritage values.
Generative universalism therefore identifies the universal principle of heritage not with a universal content, form, or value, but with a universal condition of collective self-authorship.

Keywords
universalism, justice, agency, capabilities

"Beauty" as a Bridge Between Tangible and Intangible Heritage – A New Hope for the 21st Century?

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Abstract

This paper aims to stimulate discussion regarding the role of "beauty" in the current debate on heritage values. It highlights the fact that "beauty" as a criterion for heritage value is absent from most doctrinal documents on conservation, with the exception of the 1962 UNESCO Recommendation Concerning the Safeguarding of Beauty and Character of Landscapes and Sites. In the criteria for inscription on the UNESCO World Heritage List, "beauty" is assessed only in the case of natural sites. Yet the "beauty" of monuments and sites was one of the main motivations for their recognition and protection by professionals and authorities until the early 20th century (the 1916 Katechismus der Denkmalpflege by the Austrian heritage conservationist Max Dvořák and the Central European movement for the homeland protection, the preservation of the "Stadtbild" and "Ortsbild," the 1894 book Esthétique des villes by Brussels Mayor Charles Buls, as well as the protection of "scenic spots" by imperial decrees in historical China, etc.). It is hardly disputable that "beauty" remains a key argument in favor of the popularity of monuments and sites among the public. People travel to see "monuments" because they are "beautiful" (or rather, more beautiful than non-monuments), and likewise—people build and create artifacts (future "monuments") with the ambition of enriching the beauty of the world. Beautiful sites evoke sympathy, and any disruption of beauty sparks widespread outrage and a desire for remedy. In professional discourse on heritage conservation, however, "beauty" was replaced during the 20th century—out of concern for aesthetic-psychological subjectivism—by other arguments, supposedly more universal ones. Was this an undesirable consequence of Eurocentrism, or—on the contrary—was it a cautious and diplomatic gesture, in fact one of the first manifestations of cultural pluralism and relativism in the debate on heritage values? Following on from the retrospective reflection, the paper would like to examine the potential of "beauty" in today's discourse. On the one hand, beauty is now being studied scientifically using the tools of cognitive neuroscience, which confirms a high degree of consensus across cultures and social groups; on the other hand, the subjective aspects of this phenomenon—expressed through forms and ideas that bind communities together and distinguish them from one another—may be no less compelling. In "beauty," significant opposites such as objectivity and subjectivity, universality and diversity, Western and Eastern mentalities, culture and nature, traditionalism and modernism, tangible and intangible heritage, and expertise and lay judgment might perhaps meet and reconcile. This would not mean abandoning hierarchy: not all heritage sites must be "beautiful" to the same degree, and some cannot be beautiful by their very nature (dark heritage). Nor would it mean prioritizing beauty over other criteria: the founders of conservation in the 19th century—who otherwise did not shy away from aesthetic arguments—already struggled against undesirable "embellishment" and "excessive restoration." If we were to acknowledge the positive potential of "beauty," would it make sense to devote a special doctrinal document to it? If so, what should it include?

Keywords
beauty; conservation; doctrinal documents; nature; culture

The Holy Grail of Conservation Doctrine? Questioning the Relevance of Authenticity to Living Heritage Sites

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Abstract
This presentation examines the evolving concept of authenticity, through a critical analysis of key conservation doctrines, in order to challenge its relevance to the conservation of living heritage sites.

The concept of authenticity has been at the core of the discipline of conservation since its introduction in the Venice Charter, through its refinement in the World Heritage Convention Guidelines and the Nara Document, and up to the present day. On this basis, given the Western roots of the discipline, authenticity could be seen as the discipline's 'Holy Grail'. The idea of authenticity was introduced when historic buildings were thought of predominantly as evidential or art historical objects, and became universalised on the basis of an assumption that historic buildings are no longer 'living' expressions of a local culture and should therefore no longer change. This is stated very clearly in Article 5 of the Venice Charter. This earlier understanding of authenticity effectively excluded living heritage sites from serious consideration within conservation; in religious terms, it made them 'impure', or even 'sacriligious'.

Subsequently, the scope of authenticity has significantly broadened with the addition of non-material and non-formal aspects of authenticity in the Nara Document. Many of these aspects, including 'use and function, traditions and techniques […] and spirit and feeling' (Article 13) enable living heritage sites to be brought within the scope of authenticity. However, this broadening can also be seen as a weakening; the addition of 'other internal and external factors' makes the concept of authenticity effectively limitless.

This paper addresses the following questions:

- Has authenticity been broadened to a point where it has become too weak an idea to form the guiding principle for conservation? While it has substantially changed over time, what inherent norms might authenticity have retained?
- How well does this evolving concept of authenticity serve living heritage sites?
- How well might concepts such as Coherence and/or Continuity of heritage serve as more relevant alternatives to this form of heritage?

Keywords
authenticity, doctrinal documents, living heritage

Universalism and Living Heritage

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Abstract

Universalism, as defined by Jan Assmann (2010), refers to the emergence of theories, ideas, and beliefs that claim universal validity. In the context of heritage conservation, this raises a critical question: can any single conservation philosophy or practice be universally applicable to all cultures and communities?

The limitation of universalism was articulated in the Nara Document on Authenticity (1994), which emerged following Japan's engagement with the World Heritage Convention in 1992. The document challenged the dominance of Western conservation doctrines, arguing that existing charters failed to adequately consider Asian cultural perspectives and practices, in particular the definition of authenticity. This may have been the first instance when universalism was challenged.

Heritage conservation is inherently contextual. Every intervention is shaped by the specific nature of the heritage asset, its cultural setting, values, and living traditions. This implies that, when heritage is debated, it cannot be reduced to a singular paradigm. Built heritage itself encompasses multiple typologies, meanings, and relationships with society and hence the intangible aspect of the heritage in question. In fact, conventional conservation approaches have historically overlooked three essential dimensions of heritage – its diversity, continuity and community.

Early conservation discourse, such as the Madrid Conference of 1904, classified heritage and dead or living heritage. Dead heritage implied that heritage that was not possible to use anymore, whilst living heritage was that which could still be made use of by society. Hence living heritage encompasses the concept of continuity and the importance of community to achieve this.

From this perspective, conservation may be understood as the management of continuity through change rather than the prevention of change itself. Living heritage approaches embrace this dynamic condition by allowing heritage to remain active, functional, and meaningful within contemporary community life. Rather than opposing conservation principles, living heritage complements them by integrating both fabric-based and value-based approaches. Furthermore, intangible heritage reinforces the importance of continuity and community participation, as it is communities themselves who identify, sustain, and transmit the values and meanings associated with heritage.

Universalism within heritage conservation can therefore be understood as a process of attributing universal value to humanity's cultural achievements. This, though, presents the risk of diminishing the distinct identities and meanings held by individual communities. An interesting example of the concept of universalism is the scenario with the Buddhas of Budiyam. There was a universal opposition to their demolition coming from different religious denominations and cultures. This showed universal interest and acknowledgement that such culture belonged to all humanity and not only to the Afghanistan community. Hence the universal aspect of such culture

This paper argues that discussions of universalism in a living heritage context is challenging as it must recognise cultural diversity, different communities and the continuous evolution of heritage – a challenge that conservation communities must resolve.

Keywords
Universalism, Living Heritage, Intangible heritage,

The Age of Living Heritage – Today's Challenges for Integrated Conservation

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Abstract

Cultural heritage plays a vital role in achieving long-term sustainable societal development. Cultural environments embody our history and make living heritage accessible in people's everyday lives. Integrated conservation, and the recognition of historic environments as resources in societal development, urban planning, and land-use planning, have been widely accepted within the profession for several decades.

This presentation aims to explore the interplay between living heritage, conservation, and development, particularly in the context of large-scale urban development plans. Within such plans, legibility and cultural value are key concepts that require careful consideration. Success in this area requires collaboration across a range of professions and perspectives, as well as engagement with the public. These development plans often affect historic environments and cultural heritage that, from a public perspective, are neither recognised as monuments nor designated as heritage sites.

Integrated conservation encompasses concepts of heritage — both tangible and intangible — as well as interpretation, operational practices, interdisciplinary cooperation, and the balance between top-down and bottom-up processes. To what extent do we, as cultural heritage professionals, live up to the principles of integrated conservation and living heritage? How can we take on this task?

Keywords
Integrated Conservation, living heritage, sustainable societal development, urban development

The usefulness of universal and local "doctrinal" texts in the context of the Living Heritage of conflict sites as exemplified by the "open-air museum of European fortifications" in Poland

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Abstract

Poland, a Central and Eastern European country, has served as a battleground for European conflicts for centuries. Its territory contains fortifications of foreign origin dating from the Middle Ages to the 20th century, including Prussian, French, Austrian, Russian, and Scandinavian examples.
Many experts describe it as an “open-air museum of European fortifications,” as preserved structures from multiple eras and empires can be found within a single country.

This difficult and often unwanted heritage is still perceived by parts of society as a symbol of oppression and conflict. Only since the 1990s has it been comprehensively documented and protected, and a decade ago, dedicated tools for safeguarding fortification systems were introduced in the form of “cultural parks”, and an interdisciplinary ICOMOS Poland team of fortification experts has developed numerous doctrinal texts and adaptation standards, enabling the proper identification of historical values, management strategies, human-centered approaches, and tourism use.

These documents have been prepared in accordance with universal ICOMOS doctrinal texts developed over the past 50 years. Although rooted in early 20th-century conservation theory emerging in Europe, they seek new models of management, acceptance, and dissemination based on global best practices. The loss of original defensive functions and users has not diminished the importance of historical military principles, the understanding of which contributes to contemporary identity, social acceptance, and a high level of public awareness.

The tradition of preserving “Common Heritage” with universal values forms part of a broader global discourse on the conservation of military heritage associated with foreign powers, which emerged in the second half of the 20th century and has since evolved toward emphasizing the importance of preserving doctrinal frameworks worldwide.

The ongoing tradition of developing doctrinal charters within the ICOMOS community is deeply embedded in the heritage protection systems of Poland and the broader European cultural region, and it remains socially relevant and necessary. The continuing international debate on the need to uphold conservation doctrine as a form of universal standard-setting also aligns with the societal right to maintain traditions shaped within specific cultural contexts.

Is not the right to apply conservation doctrine - based on the universal principles of the Venice Charter and its successors - a foundation for sustaining “Living Heritage,” just as it once supported the recognition of “difficult” or “unwanted” heritage?

This tradition does not absolve experts from the responsibility to analyze, interpret, understand, and protect phenomena identified as significant in 21st-century heritage management.

Reconciling diverse global perspectives and experiences remains challenging; however, it appears essential for preserving the integrity of conservation doctrine, ensuring that cultural communities for whom it constitutes an integral element of identity can continue to see themselves as participants in this “Intangible Cultural Heritage”.

Keywords
doctrinal texts, fortifications, Poland, living heritage

What about our own cultural values and biases? a doctrinal provocation

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Abstract

This short doctrinal provocation will argue that decolonising our own practice means going beyond cultural values in the sense of what matters, and why and to whom, to also engage critically with how our own cultural values and biases shape our heritage practice.

Doctrinal debates map evolving theory and practice in cultural heritage from the universalism of the 1970s to today's concerns with conservation as a social process and the role of cultural heritage in wider issues such as wellbeing and sustainability. I suggest that the next doctrinal challenge is to look at the role of our own cultural values and biases in heritage policy and practice.

Twenty years ago the public value of heritage project went beyond universalism to open up a debate about the role of wider values in heritage practice. The project identified three pillars of cultural value that shape heritage practices - the meanings people attribute to their past (intrinsic cultural values), the wider economic, social and environmental values of heritage practice (instrumental cultural values) and the cultural values that heritage organisations bring to their work (institutional values). That debate between intrinsic meanings and instrumental benefits can be found in environmental policy and thinking and in the arts as well as in heritage practice. Reflecting on that public value project, not enough attention was paid to our own individual cultural biases and values as heritage practitioners. Cultural values emerge from and are reinforced by the collective narratives and stories that we tell about ourselves and our past. Cultural values shape how we see the world around us and how we see each other, including who we include and who we don't include. Increasingly values scholars in other fields are moving on from the instrinsic/instrumental debate to also look at how people's own cultural values shape their work. For example, Indigenous scholars such as Craig Ritchie remind us that all public policy is ultimately a cultural activity, shaped by our own cultural values and that failing to recognise that significantly hampers the ability to achieve progressive policy outcomes.

Whilst heritage practitioners have moved beyond universalism to a more inclusive approach to articulating multiple cultural values, the debate around decolonising heritage practice reminds us that there is much more to be done. Racism and whiteness are as much cultural values as aesthetic values or historical values or ethical values. Ultimately, working towards the goal of a more critical, reflexive inclusive approach to cultural values in heritage practice (CRIV) means being brave enough to also engage more openly with our own cultural values and biases.

Keywords
Cultural values, Cultural biases, values-based practice, inclusion, Indigenous cultural theory, heritage practice

SESSION 4
Knowledge, Standards, Guidelines and Resources for Education and Training in Architectural Conservation

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SESSION 4

Oral Presentation
Knowledge, Standards, Guidelines and Resources for Education and Training in Architectural Conservation
Abstract ID #61

Heritage Competence for a Shared Future: Training Ecosystems for Sustainability, Plural Memory, and Peace in Asia

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Abstract

This paper explores the evolving landscape of heritage education and capacity-building in Asia, focusing on equipping heritage managers at various levels, including government officers and officials, to lead with competence, cultural sensitivity, and sustainability. Grounded in the ICOMOS CIF Education and Training Guidelines and the UNESCO–ICCROM–AAHM Competence Framework for Cultural Heritage Management, it advocates for a plural, practice-based model of "training the trainers" that integrates technical knowledge with ethical stewardship and community engagement.

Central to this approach is the recognition that conservation is inseparable from sustainability. Heritage sites are not static relics but living systems—deeply entwined with climate resilience, carbon neutrality, and the 17 UN Sustainable Development Goals (SDGs). Architectural conservation, when practised holistically, contributes to adaptive reuse, low-carbon urbanism, and inclusive development. These principles are increasingly embedded in regional postgraduate programs, like the recently established MA Architectural Conservation program at the National University of Singapore, field school programs, including those supported by the Asian Academy for Heritage Management (AAHM), and Cultural Heritage Clinics by SEACHA (South East Asian Cultural Heritage Alliance), which foster experiential learning and cross-sector collaboration, targeting all levels of stakeholders and managers.

The presentation also highlights emerging institutional networks such as the UHC-HEI initiative led by WHITRAP Shanghai, which connects universities and higher education institutions to advance the UNESCO Historic Urban Landscape (HUL) approach. These platforms offer fertile ground for co-developing curricula, sharing case studies, and scaling impact across diverse urban and rural contexts. Looking ahead, the recent inscription of Cambodia's Tuol Sleng Genocide Museum as a UNESCO World Heritage "place of memory" opens new possibilities for establishing a second-category UNESCO training centre focused on conflict resolution and peacebuilding. Such a centre could serve as a regional hub for addressing fresh conflicts through heritage-based dialogue, healing, and reconciliation.

These efforts signal a shift toward heritage education that is not only technically rigorous but also socially responsive, ecologically attuned, and future-facing, with capacity building for heritage conservation competence not only in Asia but also globally.

Keywords
Heritage Education & Capacity Building, Sustainability & Climate Resilience, Experiential Training Ecosystems, Peacebuilding & Places of Memory

From International Principles to Local Pedagogies: Cross-Cultural Translation in Architectural Conservation Education

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Abstract

Architectural conservation education has long relied on international charters, professional standards, and technical training. However, as living heritage, plural values, local knowledge, and community participation become increasingly central to conservation practice, the task of education is no longer simply to transmit universal principles, but to cultivate the capacity to translate them across different cultural, institutional, and social contexts. This paper examines a China–Singapore teaching collaboration developed around Wuhan University's global general education course, Critical Conservation and Revitalization of Architectural Heritage, in dialogue with the heritage education expertise of the National University of Singapore. Through comparative cases from China, Singapore, Southeast Asia, and beyond, the course introduces issues such as authenticity, adaptive reuse, community identity, climate responsibility, and urban regeneration as cross-cultural learning problems. Based on four years of course materials, student feedback, and final assignments, the paper analyzes how students from diverse disciplinary backgrounds understand and reinterpret concepts such as "heritage," "conservation," "revitalization," and "public value." It argues that cultural difference should not be treated as an obstacle to conservation education, but as a pedagogical resource. The case suggests that future architectural conservation education should move beyond the one-way application of international principles and place greater emphasis on local knowledge, cross-cultural translation, and public interpretation.

Keywords
Architectural conservation education; cross-cultural translation; local pedagogy; living heritage; local knowledge; public interpretation; China–Singapore collaboration

A survey of the potential of a professional body – the IHBC - to serve as a national resource for knowledge, standards, guidelines and advocacy in architectural conservation, with a case study of its role is supporting regulators in local government

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Abstract

A select overview of how a professional body such as The Institute of Historic Building Conservation (IHBC) – dedicated to supporting built and historic environment conservation specialists across all relevant disciplines – can offer uniquely valuable infrastructure and support in all aspects of the 'Knowledge, Standards, Guidelines and Resources for Education and Training in Architectural Conservation', with a case study and response.

The IHBC: • A UK professional body for built and historic environment conservation specialists • C.2600 membership, c.1200 accredited • Encompasses all heritage management, planning, development and construction disciplines • Member services support a single standard of practice across all aspects and career stages in interdisciplinary Architectural Conservation, including career progress, regulatory oversight and sector advocacy.

IHBC Origins: • Operates 'public benefit' and interdisciplinary practice standards rooted in UK's local government conservation practice: previously the 'Association of Conservation Officers' in UK Local Authorities • 1997: incorporated as the IHBC – a charity and professional body – and a centre of skills ('Competences'), practice standards (Code of Conduct) and career support (Education & Learning, Careers and employment) across public, charity/NGO and private sectors

IHBC Today: • Membership accredited through IHBC's structured interdisciplinary and multi-disciplinary model of conservation practice • Members operate to shared principles of conservation competence and practice rooted in public service - 'Public benefit' – tied to Charity status and (possible future) UK Royal Charter
Supporting Education & Training etc: • Learning and standards based on 'IHBC Competences' tied to International Standards (e.g. 1993 ICOMOS Guidelines & World Bank Environmental Project Management) • Its single conservation standard - operating across regulators, private sector and NGOs, and their employees - underpins services for public and private sectors • A critical role especially as public sector services in UK (and elsewhere) face huge challenges • Uniquely positions IHBC for credible, targeted cross-sector conservation advocacy
at all levels
Case Study 1 – Supporting Regulators • IHBC's practice model & cross-sector membership underpins current advocacy on behalf of conservation regulators in local government • Part of 'Commitments' presented by IHBC in a 2025 'Briefing' in UK Parliament: 'From Crafts in Crisis to Rubbish in Retrofit: IHBC's 5 Commitments to Help Heritage' • Key priority: Championing 'Regulators', promoting Conservation Officer & Service values to government • Currently presenting 'Recommendations' to Parliament using a survey of Officers' suggestions for improvements, while working with ALL sectors to secure support

Case Study 2- Architect's view • Benefits to practice & conservation of a single cross-sector standard of conservation practice across regulators, communities and private sector • Softer IHBC benefits, from research and career development to businesses (HESPR)

Keywords
Conservation Regulators, Standards Professional body, Practice, Resources, Government, Advocacy, Services

Production and Dissemination Pathways of Living Heritage Knowledge Systems

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Abstract

The defining characteristic of living heritage lies in the continuity of both function and spirit, while its conservation strategy emphasizes sustained practices grounded in deep community engagement. Existing studies on the concept of living heritage have largely focused on its theoretical evolution and practical applications; however, systematic analyses of its capacity-building approaches—particularly in terms of knowledge production and dissemination—remain limited. This study examines the interrelationship between knowledge systems and training frameworks, thereby tracing the processes through which living heritage knowledge is produced and disseminated. Rather than emerging in isolation, the knowledge system of living heritage has been progressively constructed by ICCROM through accumulated experience in international training and regional programmes. The formation of this knowledge system underpins the establishment of training frameworks, while these frameworks in turn provide a platform for the operation and dissemination of knowledge.
Building on this premise, the paper develops a dual analytical perspective based on knowledge systems and training frameworks. On the one hand, it traces the historical evolution of the living heritage knowledge system, identifying key aspects at different stages—including conceptual definitions, academic networks, methodological tools, and representative case studies—in order to reconstruct trajectories of knowledge production. On the other hand, it examines the development of training frameworks by retracing the origins and construction of relevant training programmes, and by comparing typical training models across different periods to synthesize their structural characteristics.The study identifies three major phases in this process. The exploratory phase (1990–2002), represented by the ITUC programme, focused on experimenting with bottom-up decision-making within an integrated conservation framework, with particular attention to monitoring and evaluation and the introduction of social dimensions. The formative phase (2003–2015), represented by the LHSP programme and PCA programme, witnessed the formal articulation of the Living Heritage Approach, during which the knowledge framework became progressively defined, with an emphasis on conceptual clarification and the provision of practical tools to support collaborative conservation with communities. The dissemination phase (2016–present), represented by long-term programmes such as PNC programme, has focused on refining management processes for both cultural and natural heritage while exploring the central role of communities in the interpretation of heritage values.Comparative analysis reveals that the development of knowledge systems and training frameworks in living heritage is characterized by processes of mutual construction and dynamic adjustment. Based on these findings, the paper proposes a phased capacity-building framework that integrates knowledge systems and training structures, incorporates locally grounded conservation visions into capacity-building processes, and establishes corresponding training models and feedback mechanisms. This framework aims to inform the design of capacity-building and training systems in the field of heritage conservation.

Keywords
Living Heritage;Knowledge Systems;Capacity Building;Training Framework

Implementing ICOMOS Training Guidelines: The "Culture of Dialogue" as a Transversal Competency for Architectural Conservation Professionals

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Abstract
Starting from the premise that heritage conservation today requires competencies that extend beyond material restoration, this abstract examines how the Culture of Dialogue can be integrated into capacity-building pathways, transforming it into an operational resource and a methodological standard for the management of complex heritage sites. In line with the mission of the ICOMOS International Scientific Committee on Training (CIF), the contribution is structured around three pillars essential for updating contemporary training curricula.:

- Knowledge Integration. Building on Resolution 18GA 2014/42, the paper proposes the systematization of the experience developed by the Romualdo Del Bianco– Life Beyond Tourism Foundation as a form of applied knowledge. The aim is to share practices—implemented over more than thirty years in Florence—capable of mediating between conservation requirements and social dynamics, interpreting living heritage as a factor of territorial resilience.
- Standards for the Profession. In alignment with the 2024–2027 Triennial Scientific Plan, the contribution argues for the need to define new training standards that incorporate conflict management and peacebuilding through heritage. This approach elevates the role of the conservator from technical specialist to facilitator of sustainable development processes (SDGs 16 and 17).
- Training Resources – 2027 International Officina for the Culture of Dialogue. The International Officina is presented as a model of a permanent laboratory. This pedagogical device responds to the need for interdisciplinary training, where young architects and conservators learn to translate ICOMOS Guidelines into multi-stakeholder governance models, addressing critical issues such as tourism flows and social cohesion.
- Storytellathon – Narrative Practices for Heritage. As a complementary dimension of the International Officina, the paper highlights the role of the Storytellathon as a methodological tool for heritage interpretation and communication. The initiative demonstrates how strategic storytelling and the design of cultural itineraries by younger generations can transform conservation into a participatory process. This practice enables emotional connections among territories, communities, and visitors, translating local memory and traditional knowledge into an active experience of dialogue and shared identity.

Through case studies and methodological tools, the contribution aims to offer educators and training institutions new educational resources, promoting a vision of architectural conservation that is both scientifically rigorous and socially oriented, capable of operating effectively across diverse global contexts.

Keywords
Youth Capacity Building; Training Standards for Emerging Professionals; Applied Knowledge in Heritage Education; Interdisciplinary Learning Resources; Next-Generation Conservation Skills

Education and Training for the Conservation of Twentieth-Century Heritage: Getty's Conserving Modern Architecture Initiative's Pedagogical Approach

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Abstract

From iconic works of architecture to ordinary construction, infrastructures to landscapes, and everything in between, the unprecedented growth, innovation, and globalization of the twentieth century has had an undeniable impact on our built environment. These places embody a multitude of complex values; however, they are often insufficiently recognized as heritage.
An increasing number of these sites now require major upgrades or are threatened by demolition, neglect, and insensitive alterations. With insufficiently identified heritage values, these sites are vulnerable to poor management and inadequate conservation approaches, highlighting an urgent need to strengthen awareness and build professional capacity.
Conserving this recent heritage does not call for a new conservation paradigm, but it does require specific knowledge and skills so that practitioners are equipped to address complex and sometimes contested values, conserve modern and experimental materials and construction techniques, engage with living memory, operate at unprecedented architectural and urban scales, and deal with frequently unfavorable public perceptions.
For the Conserving Modern Architecture Initiative (CMAI) at the Getty Conservation Institute (GCI), training and education is a key area of work. This need was identified during a colloquium in 2013 and confirmed by a global survey developed by the GCI and Docomomo International (published in 2020), which identified a significant gap in dedicated educational opportunities. In response, CMAI developed a comprehensive international training strategy focused on mid-career professionals. This audience is critical because modern heritage was often absent from their formal education, they have practical conservation experience, and they are uniquely positioned to have decision-making power and continued influence in the field.
This contribution presents CMAI's strategy and pedagogical approach, showcasing two complementary tracks of blended (online and in-person) trainings: an intensive international course based designed for experienced professionals and a series of regional training programs developed in partnership with local institutions designed for professionals working and living in those regions. The trainings are grounded in a values-based approach and programs address a wide range of topics, including identification and protection, conservation of modern materials, sustainability, economics, and advocacy. Lectures emphasize decision-making processes through real case studies rather than purely theoretical instruction. Throughout, there are course evaluations collected to inform the future evolution of trainings.
This presentation further elaborates on key pedagogical questions shaping current practice, such as: approaches to education during the information age; training in an era of increasing specialization; navigating different learning styles and media formats; the need for multidisciplinary curricula beyond traditional conservation subjects; and, concerns around finding information, its reliability and gaps in research. It also addresses the opportunities and challenges of delivering training to professionals with different backgrounds and in international contexts, recognizing how "modern architecture" carries different meanings, values, and timelines.
Outcomes from these programs demonstrate a strong ongoing global demand for this type of training and confirm the effectiveness of practice-oriented, collaborative learning environments. Beyond knowledge transfer, these initiatives contribute to the formation of an active international community of practice, which remains essential for advancing the conservation of twentieth-century architectural and urban heritage.

Keywords
Training, Conservation, Modern Heritage, Twentieth Century

Learning from Wood: Timber Heritage and the Education of Architects in Korea

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Abstract

(Session 4)
In the early 1970s, the curriculum of Korean university schools of architecture was dominated by the pursuit of creativity and technical knowledge — structural engineering, construction methods, and all matters pertaining to the built work. One studied the architecture of ancient Egypt and Greece, yet was never taught — nor prompted to consider — what manner of architecture had existed in the very land one inhabited. Korea's own built heritage, rooted overwhelmingly in a sophisticated tradition of timber construction, was absent from the classroom entirely.

More than fifty years on, that absence has not been adequately addressed. Vernacular architecture — born from intimate familiarity with land, climate, and material, producing structures unmistakably of their place — is increasingly regarded as outmoded, a relic rather than a living inheritance. The architectural language spoken today is, with remarkable uniformity, much the same the world over. This homogenisation carries a quiet but consequential erosion of cultural identity. In Korea, where timber has historically been the primary vehicle of indigenous spatial philosophy, structural ingenuity, and craft knowledge, this erosion is particularly acute.

This paper examines what is at stake and what must be done, across three equally weighted areas of inquiry.

Heritage Education and Training addresses the most urgent concern: the persistent marginalisation of built heritage — and timber construction in particular — within mainstream architectural education. A practitioner who cannot read a timber structure, understand its joinery, or appreciate its cultural logic is ill-equipped to care for it. Yet conservation remains peripheral in most curricula, treated as elective rather than essential. Beyond formal education, professional training for conservators and craft specialists demands equal attention. The timber joiners, carpenters, and material specialists who carry traditional building knowledge in their hands represent an irreplaceable living heritage. When they retire without trained successors, that knowledge vanishes entirely. Coordinated apprenticeship programmes and professional certification pathways are not optional refinements — they are matters of cultural urgency.

Heritage Care Works examines the practical dimension of sustaining Korea's timber-built environment over time. Traditional and contemporary conservation methods are considered alongside the significant challenges of sourcing appropriate timber species, maintaining craft standards, and securing institutional continuity for long-term maintenance programmes. Timber structures are unforgiving of neglect; they demand regular, skilled attention. Collaborative efforts between domestic institutions and international partners have yielded valuable knowledge exchange, and the lessons of such partnerships — what they achieve and where they fall short — are examined with attention to their implications for future practice.

Raising Awareness of Heritage considers how appreciation for timber heritage is cultivated among the broader public. Government policy, non-governmental initiatives, community engagement, and media all play a role in making the case that these buildings matter. Case studies of notable projects illustrate how timber heritage, when made legible and accessible to non-specialists, can become a genuine resource for communities rather than a burden upon them.

Together, these three dimensions form a single argument: that timber heritage is not a footnote to architectural education in Korea, but its most instructive and most overlooked chapter.

Keywords
Heritage education · Heritage conservation · Vernacular architecture · Built heritage · Timber construction · Craft knowledge

Embedding Intangible Cultural Heritage in Higher Education: A Practice-Based Model from the MA in Sustainable Heritage Management

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Abstract

The recent ratification of the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage (ICH) in the UK has intensified the need for educational frameworks that move beyond object-based heritage paradigms and engage with living heritage as dynamic, community-led practice. This paper presents a pedagogical model developed through the MA in Sustainable Heritage Management at the University of Liverpool, which integrates ICH into higher education through a practice-based, interdisciplinary approach.

The programme reframes heritage education by positioning ICH not as supplementary to built heritage, but as central to processes of identification, documentation, and safeguarding. It combines theoretical grounding with applied learning, including fieldwork, stakeholder engagement, and partnerships with local communities and heritage organisations. Students are trained to work with both tangible and intangible dimensions of heritage, reflecting current policy shifts and professional practice demands in the UK and internationally.

Drawing on recent teaching initiatives and live projects in the UK, including community workshops and collaborative documentation exercises, the paper demonstrates how ICH can be embedded in curricula to enhance critical thinking, cultural sensitivity, and professional readiness. It also reflects on challenges, including ethical considerations, assessment methods, and institutional constraints.

The paper argues that integrating ICH within higher education is essential for developing future practitioners capable of addressing complex heritage contexts, particularly in relation to migration, identity, and sustainable development. It offers a transferable model for embedding living heritage in heritage and built environment programmes.

Keywords
Intangible Cultural Heritage (ICH); Living Heritage Heritage; Education Higher Education Pedagogy; Interdisciplinary Teaching; Sustainable Heritage Management

Evolving Professional Knowledge in Architectural Conservation: From Education to Cultural Heritage Practice

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Abstract

This paper presents the results of the ICOMOS-CIF Global Architectural Conservation Education Survey (GACETS), which is based on the ICOMOS Guidelines for Education and Training in the Conservation of Monuments (1993) and the ICOMOS-CIF's Decalogue for Education in Architectural Conservation (2023). The research was initiated to explore how professional education in architectural conservation has changed since the issuance of these guidelines. The central research question investigates the state of the art in architectural conservation education. It was prompted by the trend in recent decades that led Architectural Faculties worldwide to move away from architectural preservation towards contemporary design, and by what this implies for cultural heritage.

Using insights from the first phase of GACETS (2025), the paper highlights key trends, patterns, and principles in global educational approaches related to cultural heritage. An inclusive methodology, aligned with ICOMOS quality standards and the CIF's 2022 Decalogue, was employed for GACETS, including a process for collecting data on programmes in architectural conservation. The scope was broadened to include any programme available to architects interested in conservation or related topics in cultural heritage, as well as any programme that offers basic knowledge in the field or addresses conservation or cultural heritage issues open to other professionals. Using QR code-linked questionnaires, data on 174 study programmes worldwide across all academic levels were collected and presented in the Interim Report 1 in March 2026.

Drawing on these findings and feedback from broader consultations, the paper outlines future directions for the project. The ultimate objective, set for the end of 2027, is to analyse the relationship between gaps in architectural education and trends of neglect or misinterpretation of cultural heritage values among different stakeholders. Exploring the main drivers of change and emerging trends in teaching architecture is also a focus. Recommendations on architectural conservation education, which will be announced, are planned for delivery by the end of 2027, aiming to develop an integrated framework that standardises professional knowledge in architectural conservation, extends conservation awareness beyond professional circles, and supports the sustainable protection of cultural heritage sites.

Keywords
architectural conservation, conservation education, GACETS

Oral Presentation
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From Brick Recovery to Living Heritage: Participatory Conservation and Public Education at the Nanjing City Wall

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Abstract

Constructed in 1366, the Nanjing City Wall stands as the longest and best-preserved urban fortification in China. It functions not merely as a cultural landmark but as a living heritage deeply embedded in the daily lives of surrounding communities. The upheavals of war and subsequent urban development resulted in the dispersal of countless historic bricks into private buildings and local infrastructure. Launched in 2016, the 'Bring Every Brick Home' initiative repositions these recovered bricks as tangible educational assets, transforming local residents from passive observers into active guardians and interpreters of their heritage.

The project mobilizes three interconnected resource streams, each with a distinct scholarly focus. First, as material evidence, recovered bricks are incorporated into conservation works and museum exhibitions at the Nanjing City Wall Museum, where they serve as tactile learning objects illustrating Ming-dynasty brick-making technology. Second, as oral history records, the recollections of brick donors and local residents are systematically documented, creating an archive of community memory that documents lived relationships with the city wall. Third, as knowledge resources, volunteers have deciphered over 10,000 brick inscriptions. Through the ongoing 'Brick Inscription Daily' digital outreach program, these brick inscriptions are interpreted for their cultural significance, and the resulting data contribute substantially to authenticity assessments of the Nanjing City Wall.

Public participation operates through three ascending levels: contributors who provide brick provenance information, researchers who analyze inscriptions, and educators who deliver public lectures and workshops. Over the past decade, the project has recovered nearly 600,000 bricks, integrated them into 13 kilometres of conservation works, displayed selected specimens in museum galleries, and generated numerous publications and media features. These efforts earned the project the 2023 Global World Heritage Education Innovation Award.

The collection–research–display–education model demonstrates that participatory heritage programs can simultaneously advance material conservation and strengthen community bonds, turning silent relics into living textbooks. This model also presents a replicable Chinese paradigm that unites physical recovery with cultural transmission in heritage education and training.

From Recovery to Resilience: Education and Training for the Conservation of Built Heritage

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Abstract

The increasing frequency of disasters, conflicts, and climate-related crises has highlighted the urgent need to rethink education and training approaches for the conservation of built heritage. This paper examines how capacity building can contribute to holistic, sustainable, and resilient recovery of cultural heritage, particularly in post-crisis contexts where conservation challenges are deeply intertwined with social, cultural, economic, and institutional transformations. Drawing upon ICCROM's recent initiatives, including the capacity-building programme for the recovery of Mosul and international training courses on post-crisis recovery of cultural heritage, the paper analyses emerging pedagogical frameworks that integrate conservation practice with disaster risk reduction, urban recovery, climate adaptation, and community engagement.

The paper argues that heritage recovery should move beyond the reconstruction of physical fabric to encompass rehabilitation of communities, revival of traditional skills, restoration of cultural continuity, and strengthening of local governance capacities. It explores educational methodologies that combine classroom teaching, field-based learning, stakeholder participation, craft-based training, and digital documentation technologies. Particular focus is placed on the two-track training model implemented in Mosul, which simultaneously developed professional competencies in built heritage conservation and revived endangered traditional crafts as a means of generating livelihoods and supporting long-term recovery.

By critically reflecting on the relationship between knowledge systems, heritage practice, and resilience-building, the paper proposes an interdisciplinary approach to heritage education that bridges technical expertise with social and cultural dimensions of recovery. It concludes by emphasizing the need for long-term institutionalized training frameworks that position heritage conservation as a driver for sustainable development, peacebuilding, and resilience in increasingly uncertain environments.

Keywords
Capacity Building, Post Crisis Recovery, Resilience, Interdisciplinarity

From Students to Society: An Interdisciplinary Educational Framework for World Heritage Dissemination at the Cosmological Axis of Yogyakarta

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Abstract

Current conservation education frameworks still largely follow a unidirectional model in which expert knowledge is transmitted to students who are then expected to apply it within professional practice. This paper discusses an alternative educational framework developed through the project “Cultural Collisions Goes Indonesia”, implemented since 2023 at the UNESCO World Heritage site Cosmological Axis of Yogyakarta and its Historic Landmarks. The project explores how interdisciplinary, intercultural, and intergenerational interconnected learning approaches can contribute to heritage education and the dissemination of Outstanding Universal Value (OUV).Educators and students from architecture, conservation, literature, and the arts are brought together within an educational framework that combines heritage education with participatory exhibition development prepared by students for schoolchildren. In this way, the project not only creates engagement within the educational environment itself, but also reaches out into public space and society. It creates a circular connection across generations and social boundaries by sharing knowledge from experts and lecturers with university students, then with children through participatory exhibition formats, and, from there, into families and local communities. At the same time, feedback from pupils, visitors, and students enables participating educators, experts, and project partners to identify communication gaps and continuously improve future educational approaches, working as a dynamic educational cycle rather than as a one-directional transfer of information.The project is based on the understanding that the communication and dissemination of cultural heritage cannot be approached from a single disciplinary perspective alone. Architectural approaches contribute to the spatial and material understanding of the urban fabric and the heritage site itself, while fine and visual arts support emotional and sensory interpretation. Literature and storytelling strengthen the project's narrative layer and support the communication of complex heritage values to broader, younger audiences. Additionally, the international collaboration between Austrian and Indonesian institutions brings together different cultural backgrounds, perspectives on heritage conservation, and academic traditions. Through this intercultural dialogue, students are encouraged to reflect on cultural heritage values from different perspectives and within different societal contexts. The intercultural exchange becomes an important part of the educational methodology itself and strengthens the understanding that heritage conservation and the communication of OUV cannot be separated from cultural context and lived experience.Implemented in several consecutive phases since 2023, the framework has continuously evolved. While the first exhibitions were organised within university environments, the 2026 edition was relocated to Tugu Station in Yogyakarta, one of the city’s busiest public spaces. In this way, the educational framework moved out of the institutional context to bring the discussion on World Heritage into public urban life.The ongoing evaluation phase includes interviews and questionnaires with students, schoolchildren, educators, and heritage stakeholders. The paper reflects on how interdisciplinary collaboration, intercultural exchange, and participatory exhibition development influence the understanding of OUV and how communication and public engagement can become a stronger part of future conservation practice.The study discusses how approaches of this kind may contribute to current discussions within ICOMOS-CIF concerning more interdisciplinary, practice-oriented, and socially connected approaches to architectural conservation education and heritage training.

Keywords
heritage education; interdisciplinary learning; intercultural exchange; participatory dissemination; intergenerational learning

Instilling conservation values through collaborative learning: The student voice

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Abstract

The nature of architectural pedagogy is on shifting ground as the role of the architect is being redefined in response to what has been termed a 'polycrisis' (Heinberg, 2024). With widespread conflict and diminishing resources globally, architects have a responsibility to value and care for the existing built environment and connected urban ecosystems. The proposition of this paper is that many of the tools and values required to equip architecture students for an uncertain future can be found in architectural conservation practice. This research forms part of a PhD study which was initiated under the Building Change project, a collaborative endeavour across the six schools of architecture in Ireland to rethink how we teach and practice in the context of a climate emergency. The intention is to identify aspects of architectural conservation practice which could be embedded in early architectural education, thus contributing to a more responsive and sustainable generalist architectural practice.

This paper focuses particularly on the student voice. A series of heritage mapping workshops in first and second year Design Studio served as teaching interventions to test ways in which conservation values could be distilled within the core architecture curriculum. Key references included the Burra Charter (ICOMOS, 2013) and the Historic Urban Landscape approach (UNESCO, 2011). Collaborative exercises on a shared online whiteboard allowed students to present their designs and reflect on how they impact the cultural and natural heritage of their site. Student opinion on the concepts and exercises was gathered through anonymous polls and surveys within the workshops. A focus group with student representatives allowed for open discussion on the evolving role of the architect, and the need for care and repair in practice. This paper presents reflections on findings from this research, with a consideration of how the outcomes might shape approaches to learning.

Keywords
architectural conservation, historic urban landscapes, urban heritage, architectural pedagogy, cultural significance

Oral Presentation
Knowledge, Standards, Guidelines and Resources for Education and Training in Architectural Conservation
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Decolonizing Educational and training Resources for Architectural Conservation in Africa: Integrating Indigenous Knowledge with Emerging Digital Technologies

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Abstract

Africa lags behind in terms of the number of sites inscribed on the World Heritage List for various reasons includig the existing limited technical capacity. This was due to the colonial historical legacy which also impacted the educational and training context. In addition, current global advacedments in the ditigital technological sector will add other layers of challenges and opportunities to the existig African predecamet. This paper examines this African technical issue in the context of the architectural heritage coservation, which regards the question how to decolonize educational and training resources in Africa. It will remark on the need to integrate indigenous knowledge studies with emerging technologies in the digital documentationas of cultural properties as one of the best options. The remarks are based on a case study of a photogrammetrical documentation project in Lalibela, conducted in 2019 with the particpation of undergrasuate students of architecture. The paper argues that the case demonstrates the sigificace of such technologies along with the study of tangible heritage jointly with the intangible. The insights are relevant for the study of African vernacular heritages as a startegy to nomintate many more sites as World Heritages.

Keywords
Decolonizing Heritage Resources, Emerging Digital Technologies, African World Heritage Sites, Lalibela Documentation Project,

Poster Presentation
Knowledge, Standards, Guidelines and Resources for Education and Training in Architectural Conservation
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Apprenticeship-Oriented Cross-Cultural Architectural Heritage Education: A Case Study of Western-Style Architecture Outreach by HAND Initial Group, Chinese Taipei

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Abstract

Chinese Taipei retains a wealth of architectural heritage from the Japanese colonial period constructed in Western styles, bearing witness to the dynamic cultural exchange between European architectural vocabularies and local building traditions. Despite their significant heritage value, learners in Chinese Taipei's architectural education often engage with these buildings only at the level of stylistic recognition, lacking deeper understanding of their structural logic, decorative grammar, and cultural context. This gap poses a considerable challenge for cultivating meaningful built heritage conservation awareness.
This study examines the educational programme of HAND Initial Group, a non-profit experimental educational institution in Chinese Taipei whose core mission is to train future apprentices for architectural restoration work in Germany. Its curriculum is grounded in a distinctive vocational logic: before apprentices engage in hands-on restoration practice in Europe, they must first develop an informed and perceptive architectural gaze — and Chinese Taipei's existing Western-style historic buildings provide a concrete and accessible preliminary training ground. The curriculum introduces European architectural history, explores the design language of master builders such as Balthasar Neumann, and uses the adaptive reuse of a German farmstead as a visioning exercise to stimulate students' thinking about spatial transformation and sustainable reuse. Students who have already undertaken study or practical experience in Germany contribute their first-hand cross-cultural observations and reflections as an important peer resource in classroom discussion.

This study adopts a qualitative case study approach. Data sources include curriculum design documents, student freehand sketches and measured drawings, and adaptive reuse design drafts, alongside a visual analysis of the complete body of student works produced during the course. In addition, semi-structured interviews are conducted with six to eight students and their instructors following course completion. Interviewees are selected through purposive sampling to ensure coverage of diverse work types and learning experience backgrounds. The research addresses two questions: How does an apprenticeship-oriented, cross-cultural curriculum design help students forge meaningful connections between Chinese Taipei's local architectural heritage and European conservation practice? And in what ways does experiential, hands-on learning facilitate the deepening of understanding from surface-level stylistic recognition towards genuine cultural comprehension?

Preliminary analysis indicates that activity-centred learning — particularly freehand drawing exercises and adaptive reuse design workshops — functions as a key catalyst for cognitive transformation, while the introduction of cross-cultural reference cases helps students construct a comparative aesthetic framework. This study aims to offer a cross-cultural curriculum model that integrates vocational training with heritage education as a point of reference for related practice, and to open dialogue with the ICOMOS international community on knowledge construction, educational resource integration, and the design of transnational training mechanisms for architectural conservation.

Keywords
architectural heritage education; apprenticeship training; Western-style historic buildings; cross-cultural curriculum; Chinese Taipei built heritage

Poster Presentation
Knowledge, Standards, Guidelines and Resources for Education and Training in Architectural Conservation
Abstract ID #113

Research on the Dynamic Evaluation System for the Living Conservation of Built Heritage Oriented by Education and Training Resource Construction: A Case Study of Jianshui Ancient City

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Abstract

Traditional education and training in built heritage conservation often favour static physical spaces, lacking dynamic assessment training resources targeted at the progressive degradation risks of living functions. This study transforms the three-dimensional scientific evaluation framework of "landscape value – community participation – adaptive space" into a "training assessment tool" for professionals and community workers. Relying on this framework, a "Dynamic Evaluation System for the Living Conservation of Built Heritage" was developed as a digital practical training carrier. The system adopts a C/S (Client/Server) architecture, integrates a PostgreSQL/PostGIS spatial database, and provides four core functions: historical building management, living evaluation calculation, GIS spatial analysis, and report generation. On-site workshops were established to deliver training to grassroots cultural heritage managers, planners, and community representatives. Through a comparative analysis of pre-tests and post-tests, trainees' scores significantly improved across three dimensions: "understanding of living conservation concepts", "operational capacity for quantitative tools", and "mastery of risk warning logic". The study confirms that this training assessment tool and its digital resources significantly enhance trainees' ability to solve complex heritage conservation problems using quantitative methods, providing a valuable reference case for the construction of educational resources by ICOMOS-CIF.
For supplementary footnote: The living conservation of historical heritage represents a set of conservation philosophies and practices that emphasize the sustained inheritance and dynamic adaptation of heritage within contemporary social life. Moving beyond the traditional mindset that regards heritage as static "cultural relics" or "specimens", it advocates safeguarding the cultural vitality embedded in heritage, as well as the continuity of community life and historical cultural context.

Keywords
Education and training; Resource construction; Built heritage; Living conservation; Dynamic evaluation; Jianshui Ancient City

Poster Presentation
Knowledge, Standards, Guidelines and Resources for Education and Training in Architectural Conservation
Abstract ID #415

From Activation to Production: Advancing Heritage Conservation in Higher Education

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Abstract

Heritage conservation in higher education frequently prioritizes the protection of material fabric, often overlooking the critical role of education and training in maintaining and transmitting cultural significance. Consistent with international conservation principles that emphasize contextual continuity through use, this study introduces an educational approach to heritage conservation by positioning higher education as a central mechanism for sustaining heritage values through activation and utilization. This perspective advances an academic turn in heritage conservation by foregrounding education as a domain where heritage is actively constructed, while simultaneously strengthening conservation practices through capacity building and knowledge development.
This study employs a qualitative historical-interpretive methodology, examining archival records, published architectural writings, and institutional histories from the 1920s at the former Technische Hoogeschool te Bandoeng (THB), a Dutch colonial-era technical university established in 1920 and now known as Institut Teknologi Bandung (ITB), Indonesia. The research investigates the relationship between Hindu–Buddhist statues as tangible artifacts and educational practices within the context-responsive framework of Indies architecture. The analysis focuses on how these artifacts were integrated into teaching practices and how architectural knowledge was constructed through their interpretation.
The presence of more than 20 Hindu-Buddhist statues at Gallery Soemardja, Institut Teknologi Bandung (ITB), Indonesia, demonstrates that these artifacts were incorporated into *bouwkunde* (building) education as learning resources in the early days of THB. Within the framework of Indies architecture, characterized by responsiveness to local climate, cultural, and spatial practices, these tangible artifacts facilitated contextual interpretation in architectural education. In this context, architecture serves as an intangible framework of interpretation and knowledge, integrating tangible artifacts and pedagogy into a coherent system that supports the continuity of heritage values. This integration demonstrates that the artifacts were intentionally embedded within the pedagogical structure, shaping architectural understanding and design thinking.
The findings suggest that heritage can be effectively conserved by integrating it into educational processes, engaging both its tangible and intangible dimensions through active use, reinterpretation, and dissemination. Institutional practices, including curriculum design and interpretive methods, play a central role in shaping how cultural significance is understood and sustained. This approach reinforces contextual continuity by embedding heritage within everyday academic environments and practices, enabling ongoing reinterpretation in response to evolving contexts.
This study proposes a transferable educational framework to support heritage conservation within higher education institutions. By aligning conservation with the academic turn, the Indies architecture framework sustains cultural significance, reinforces recontextualization, and promotes sustainable approaches to heritage across diverse institutional settings. It further highlights the strategic role of higher education in developing competencies and the sustainability of conservation practices.

Keywords
Cultural heritage conservation; academic turn; Indies architecture; higher education; recontextualization

SESSION 5
Living Wooden Heritage

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SESSION 5

Oral Presentation
Living Wooden Heritage
Abstract ID #59

From Debris to Cultural Sanctuary: A Retrospective Examination and Calibration of the Relocated Wanfu Temple in Chinese Taipei

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Abstract

The 1988 salvage of the Wanfu Temple, originally located in Kaohsiung Qieding, Chinese Taipei, represents a critical paradigm of post-crisis recovery in Chinese Taipei's conservation history. Rescued from antique dealers who violently dismantled the structure for commercial export, the surviving components were acquired by the National Museum of Natural Science without architectural surveys or dismantling codes. Consequently, its reassembly was inherently a speculative restoration relying on fragmented physical evidence. Decades later, as architectural archaeology advances, there is a pressing need to retrospectively examine and calibrate this emergency intervention.

Despite its significance, no comprehensive architectural drawings of the reconstructed temple exist. Addressing this gap, this research initiates the first-ever systematic surveying and mapping of the relocated structure, encompassing both its primary timber framework and intricate carvings. This meticulous documentation serves as the essential groundwork for structural forensics. By treating the physical timber as a primary historical text, the project engages the ethos of living wooden heritage, recognizing that the material carries the readable history of its structural evolution, trauma, and resilience.

Building upon this data, the study rigorously calibrates the museum's reconstruction. The methodology authenticates the spatial logic of the timber framing by analyzing mortise and tenon alignments, residual paint, and weathering patterns. This forensic approach identifies instances of forced assembly, ultimately establishing a "credibility rating" that delineates verified historical configurations from conjectural interventions.

Resonating with the ICOMOS theme of Accept, this recalibration embraces the temple's displaced reality as a legitimate new phase in its architectural lifecycle. The museum proactively addressed the loss of the original site's genius loci by commissioning craftsmen to reconstruct a King Boat (Wangchuan). This continuation of intangible heritage is powerfully validated by the Qieding community: every three years, newly divinely selected temple committee members journey to the museum, profoundly moved to reconnect with their reconstructed sanctuary. While this living connection sustains the spirit of the faith, the physical architecture requires equally rigorous academic validation. By honestly accepting its fragmented past and reasserting its material authenticity, we ensure its ongoing evolution as living heritage remains grounded in verifiable structural truth.

Keywords
Post-Crisis Recovery, Relocated Conservation, Architectural Lifecycle, Intangible Cultural Heritage, Community Reconnection

Roof structures - Partnership – Multi- and Transdisciplinary Approach

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Abstract

Wooden heritage in Romania is most commonly associated with wooden churches, widely recognized for their cultural and architectural value. However, this perspective captures only part of a much broader reality. Historically, wood has been a fundamental construction material for a wide range of structures, including rural houses and vernacular architecture built entirely of timber, wooden bell towers, and buildings in which only certain structural, architectural, or artistic components are made of wood. It is noteworthy that almost all traditional buildings incorporate timber roof structures (carpentries), which remain among the least visible elements, yet among those that contain highly relevant information regarding the intangible dimensions of built heritage. These roof structures are often overlooked due to limited accessibility or simply because they are hidden from view. Nevertheless, they function as “black boxes” of historical information, preserving evidence of a building’s construction phases, its transformations, the evolution of woodworking techniques, and the methods of execution. Beyond their technical and structural role, timber roof structures embody intangible values—knowledge systems, craftsmanship traditions, and culturally embedded construction practices—making them essential sources for understanding both material and intangible heritage. Through careful study, supported increasingly by digital tools such as 3D surveying, digital modelling, and data documentation methods, they provide valuable insights into material selection, craftsmanship, and local building traditions, contributing significantly to the understanding of historic buildings. The study of timber roof structures began to develop more systematically in the late twentieth century, driven by increasing scholarly interest and the emergence of complementary disciplines such as structural modelling, dendrochronology, materials science, building archaeology. Today, this field requires a multi- and transdisciplinary approach that integrates knowledge from architecture, history, engineering, conservation science, traditional craftsmanship, and digital technologies. This paper argues that timber roof structures should be investigated not only as structural systems but also as carriers of intangible heritage. It proposes a framework for their analysis that integrates technical investigation, digital documentation, and the recording of traditional knowledge. Furthermore, it formulates a set of recommendations regarding research methodologies, conservation strategies, and enhancement practices, with a particular focus on the transmission of traditional carpentry skills. In this regard, the training of new generations of craftspeople—alongside the use of digital tools as complementary means of documentation and dissemination—is essential, ensuring both the continuity of knowledge and the sustainable preservation of these structures.
In line with the theme “Partnership – Multi- and Transdisciplinary Approach,” the effective conservation of (living) wooden heritage depends on collaboration between researchers, practitioners, and local communities. The involvement of craftspeople and the support of early-career professionals are essential for the transmission of traditional knowledge and for ensuring continuity. Such partnerships, further enhanced by digital platforms and collaborative tools, not only improve research but also strengthen intervention strategies, making them more sustainable and context-sensitive.

Keywords
wooden heritage, intangible, roof structures, digital tools

Authenticity vs Survival: Lessons from Masjid Kampung Laut's Documented Relocations.

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Abstract

Conservation practice continues to face a fundamental tension between preserving authenticity and ensuring survival, particularly in disaster and conflict-prone contexts where cultural heritage is exposed to recurring risks such as flooding, environmental change, and socio-political disruptions. Conventional conservation approaches have traditionally prioritised material authenticity through the retention of original fabric and location. However, for living wooden heritage that is inherently vulnerable yet adaptable, such approaches may not adequately respond to changing environmental realities. This paper is motivated by the need to reconsider authenticity beyond its material dimension and to examine how intangible heritage values, including traditional craftsmanship, continuity of function, community memory, and cultural practices, can sustain heritage significance while strengthening resilience. This study examines how relocation, reconstruction, and community-led stewardship can function as legitimate conservation responses that enhance resilience while sustaining cultural significance. It focuses on Masjid Kampung Laut, Malaysia's oldest surviving timber mosque and one of the oldest in Southeast Asia, as a case study of living wooden heritage that has undergone multiple documented relocations in response to flooding and environmental pressures. The research adopts a concise methodology suitable for a short-term study, combining case study analysis, desktop research, literature review, site observation, and interviews. Data are drawn from archival records, conservation reports, and published literature, and are analysed through comparative assessment of the mosque's successive relocation phases using value-based interpretations informed by ICOMOS principles on authenticity, integrity, disaster risk preparedness, mitigation, and recovery. The study engages with contemporary conservation debates on authenticity, resilience, and adaptive conservation by arguing that authenticity should be understood as a dynamic rather than a fixed material condition. The findings indicate that although successive relocations altered aspects of the mosque's material authenticity, its intangible heritage values remained continuous through the preservation of traditional timber construction knowledge, religious function, community identity, craftsmanship, and collective memory. The dismantling and reassembly of timber components, together with selective material replacement, demonstrate adaptive conservation practices that supported both risk mitigation and long-term recovery while maintaining cultural significance. These documented relocations reveal a locally embedded resilience model in which mobility, repairability, and community stewardship are fundamental to safeguarding living heritage. The paper concludes that, within disaster-prone environments, relocation should not be regarded solely as a compromise to authenticity but as a carefully considered conservation strategy that balances material continuity with the enduring transmission of intangible heritage values. It proposes a framework based on four interrelated principles: RESPECT traditional knowledge systems, ACCEPT change and relocation as part of living heritage processes, ENHANCE adaptive capacity through documentation, skills transmission, and risk-informed conservation planning, and PARTNER with local communities as primary custodians in disaster preparedness and post-conflict recovery. The findings provide practical guidance for Public Works Department Malaysia in developing risk-responsive conservation strategies for timber heritage and contribute to International Council on Monuments and Sites by advancing international discourse on authenticity, resilience, and the conservation of living wooden heritage.

Keywords
Living Heritage, Authenticity, Disaster Resilience, Timber Heritage, Adaptive Conservation

Oral Presentation
Living Wooden Heritage
Abstract ID #533

Heritage Building Research Between Principles and Practice: International Workshops in Korea as a Laboratory for Architectural Conservation

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Abstract

(Session 5)
Over the past decade, the author, as an expert and board member of ICOMOS International Scientific Committees (ISCs), has initiated and led several international workshops dedicated to heritage building research as a method for analysing, preserving, and restoring architectural heritage. The overarching aim of these workshops was to examine, further develop, and critically reflect upon international heritage conservation principles within the specific local context of Korea.
The series commenced with the international ISCARSAH workshop "Materials and Techniques – Stone, Wood and Earth" (2017), which addressed the structural properties of historical building methods using stone, timber, and earth, as well as safety management and seismic protection. Scholarly discussions were combined with architectural field studies at the UNESCO World Heritage Sites of Gyeongju and Buyeo (part of the Baekje Historic Areas), enabling in-depth analysis of historical structures in situ.
The second workshop, ISCARSAH Workshop in Situ – Stone, Wood and Earth II (2022), examined the transferability of international principles to diverse cultural contexts under the theme "Universality and Cultural Specificity of Cultural Heritage." Particular attention was given to the modern and contemporary architectural heritage of the twentieth century. Case studies in the former port cities of Mokpo and Gunsan provided the basis for investigating colonial-era architecture and the associated challenges of historic conservation.
The findings of both workshops were documented in a scholarly publication and submitted to ICOMOS.
In parallel, the principles governing the restoration of historic timber structures, as formulated by the ICOMOS International Wood Committee (IIWC), were systematically reviewed in 2021. The restoration of the Daebang hall of the Buddhist Temple Heungcheonsa in Seoul, together with a comparative multilingual analysis of key technical terms in English, Korean, Chinese, and Japanese, underscored the importance of precise terminology in international heritage building research. These discussions informed the contributions to ICOMOS Korea 2022, referencing the ISCARSAH Principles of 2003.
Building upon this foundation, the author organised the IIWC Workshop in Situ – “On the Scope of Materials and Techniques: Wood” (2024). The workshop pursued a holistic approach to building research, encompassing the full process from material extraction in the forest through inventory, analysis, to restoration, and relocation to the sustainable management of historic timber structures.
In November 2025, the author conducted field studies of historical sites in Gyeongju and Andong — sites not fully examined during the 2024 IIWC Workshop owing to time constraints — as part of an introduction to Korea's World Heritage Sites of timber architecture for representatives attending the 11th APEC Architect Project Central Council Meeting. These field studies served both as a vehicle for raising awareness among an international professional audience and as an opportunity for continued monitoring of these sites. Significantly, the process revealed a discernible gap between formally stated conservation principles and the actual on-site perception and management of timber heritage — a finding with direct implications for future practice.
Taken together, these workshops and field studies demonstrate how international conservation principles can be tested, refined, and contextualised through concrete regional case studies, positioning building research as a central instrument for context-sensitive heritage conservation.

Keywords
Timber conservation · International conservation principles · Context-sensitive conservation · Heritage building research · Architectural field studies

The Protection of Indigenous Sami Vernacular Wooden Heritage of Norway

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Abstract

This presentation examines the protection of vernacular wooden heritage in Norway through the example of Indigenous Sámi cultural heritage. It focuses on the authenticity of vernacular architecture as a dynamic process rooted in the transmission of traditional knowledge related to Sámi wooden building practices in the Arctic regions of Northern Norway. Rather than viewing authenticity as the preservation of a fixed material condition, the paper approaches it as a living and adaptive cultural process shaped by communities, environmental conditions, and social change.

The contemporary understanding of Sámi heritage and Sámi architecture has developed significantly over recent decades. An important milestone occurred in 1978, when the Norwegian Cultural Heritage Act formally recognised Sámi cultural heritage. Further political recognition followed in 1990, when the Norwegian Parliament acknowledged the Sámi as the Indigenous people of Norway. This development was closely linked to the establishment of the Sámi Parliament of Norway in 1987, which was later granted responsibility for Sámi cultural heritage management. Through academic research and evolving administrative practices, the definition of Sámi heritage gradually expanded. Earlier approaches associated Sámi architecture primarily with reindeer-herding communities; today, a broader perspective recognises buildings connected to diverse Sámi livelihoods, traditions, and cultural contexts, including modern Sami architecture.

This conceptual shift has contributed to the listing and protection of a substantial number of Sámi buildings and to a broader recognition of Sámi culture within Norwegian society. Current preservation policies emphasise the maintenance of Sámi buildings through traditional construction methods and materials. This approach is promoted both by the Sámi Parliament of Norway and by The Norwegian Directorate for Cultural Heritage as part of a wider national conservation strategy. Traditional maintenance practices are regarded not only as technically appropriate conservation methods but also as essential for sustaining intangible cultural knowledge, craftsmanship, and community identity. The presentation discusses three case studies illustrating how these principles are applied in heritage management.

At the same time, climate change presents growing challenges for Norway's wooden heritage, particularly in Arctic regions where many Sámi buildings are located. Rising temperatures, increased precipitation, and accelerated biological deterioration threaten vulnerable structures and complicate conservation efforts. In some cases, traditional methods alone are no longer sufficient, requiring the use of alternative maintenance strategies. The paper highlights these tensions between material preservation, environmental adaptation, and the safeguarding of traditional knowledge.

The study also emphasises the interethnic character of Northern Norwegian communities. Building traditions historically transcended ethnic boundaries, and construction practices were often shared among Sámi, Norwegian, and Kven populations. Consequently, vernacular architecture in the region reflects intertwined cultural histories rather than fixed ethnic categories. Furthermore, the legacy of Norwegianisation policies has contributed to identity loss, cultural conflicts, and continuing debates concerning the interpretation and recognition of Indigenous heritage.

The author adopts a holistic understanding of cultural heritage grounded in the principles of the Faro Convention, and the concepts of authenticity articulated in the Nara Document on Authenticity and the Gunma Charter. The perspective presented is informed not only by academic research but also by direct involvement in the protection of Sámi cultural heritage.

Revisiting Nias Earthquake-Resistant Wooden Buildings in Indonesia

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Abstract

The island of Nias, located off the western coast of Sumatra, lies within one of the most active tectonic regions of Southeast Asia. Comparable in size to Bali, the island is characterised by three distinct traditional architectural typologies that developed in response to recurring seismic activity over centuries. Despite regional differences, these building traditions share structural principles that make them remarkably earthquake resistant.In 2003, the island was visited within the framework of an architectural field survey in North Sumatra documenting remaining traditional building typologies and settlement structures. During the finalization of the documentation work, the 2004 Indian Ocean earthquake and tsunami occurred, followed by another major earthquake affecting Nias in 2005. Several months later, the research team returned to investigate the impact of the earthquake on the traditional architecture and to document the structural behaviour of surviving buildings.The investigations combined architectural surveying, detailed measurements, photographic documentation, three-dimensional modelling, and subsequent structural analysis. The results demonstrated that the traditional buildings in all three regions of Nias show a high degree of earthquake resistance. This resilience is based on a comparable three-part structural concept consisting of a stable hardwood substructure with diagonal bracing, a box-like central living structure providing rigidity, and a lightweight roof construction composed of flexible timber elements. Even in cases where roof structures partially collapsed, the interlocking timber framework reduced the risk of life-threatening structural failure.These investigations where the base for a research focusing on reconstruction processes and the effectiveness of post-disaster rebuilding strategies. Between 2011 and 2013, comparative studies in Nias and Yogyakarta analysed how differing levels of local community involvement influenced reconstruction outcomes. These studies revealed that particularly in South Nias, ongoing transformations of traditional buildings potentially affected their seismic performance.More than ten years later, a renewed field survey focusing on South Nias aims to document the current condition of traditional architecture and analyse how contemporary transformations, materials, and construction interventions may have influenced the earthquake resistance of these buildings. At the same time, the study investigates whether structural concepts derived from traditional Nias architecture have found their way into contemporary regional building practices. The paper presents the first results of this ongoing field research and discusses the broader relevance of indigenous construction knowledge for resilient architecture and post-disaster reconstruction strategies.

Keywords
earthquake-resistant architecture ; indigenous construction knowledge ; post-disaster transformation ; traditional timber structures ; seismic resilience

Living Wooden Architectural Heritage in the Salzkammergut: Historical Frameworks and Contemporary Challenges

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Abstract
subthemes

1. Living wooden HeritageThe UNESCO World Heritage cultural landscape of Hallstatt–Dachstein / Salzkammergut Cultural Landscape represents a distinctive example of living wooden architectural heritage shaped over centuries through the interaction of natural resources, economic interests, legal frameworks, and local building traditions. In particular, salt production strongly influenced the availability and use of timber resources within the region. As a result, specific legal regulations, construction techniques, and architectural solutions were developed that continue to shape the cultural landscape today.The paper argues that the wooden architecture of the Salzkammergut should not be understood as a static historical legacy, but rather as a living and continuously evolving building culture. Historical wooden architecture always developed within specific economic, legal, and social conditions — and contemporary architecture continues to be strongly influenced by building regulations, market mechanisms, tourism development, resource availability, and economic pressure.Against this background, the study investigates how current legal and economic framework conditions influence the development of contemporary wooden architecture within the World Heritage region and discusses how these conditions could be approached differently in the future in order to support a more sustainable and culturally landscape-sensitive continuation of regional wooden building traditions. The aim is not the mere repetition of historical forms or a romanticised reinterpretation of regional traditions, but rather the exploration of how traditional materials, construction logic, and regional design principles can be integrated into and further developed within contemporary architecture.Methodologically, the study is based on archival research, historical legal documents, literature review, expert interviews, as well as observations and documentation within the region. Building upon previous student work on regional wooden architecture, the research particularly focuses on current transformation processes and on how legal, economic, and planning frameworks influence the continuity of living wooden building culture.Within the context of living wooden architectural heritage, the paper contributes to current discussions on how traditional building culture can persist and evolve amid changing social, economic, and environmental conditions. Particular attention is given to the interaction between regional knowledge, everyday use, planning decisions, and economic framework conditions. The study demonstrates that living wooden heritage is not preserved solely through static conservation, but through adaptive and context-sensitive approaches that allow architectural development while respecting the cultural identity and heritage values of the cultural landscape.

Keywords
living wooden heritage; cultural landscape; regional building culture; timber architecture; governance and planning frameworks

Conservation of 2,500-year-old archaeological wood from the Vuon Chuoi site, Hanoi, Vietnam using trehalose impregnation

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Abstract

The Vuon Chuoi archaeological site in Hanoi, Vietnam, is a significant complex of habitation and burial remains that developed continuously through four major cultural periods: Phung Nguyen, Dong Dau, Go Mun, and Dong Son (approximately 4,000 years ago to the 2nd century AD). Excavations across 60 pits within a 6,000-square-metre area have yielded important new evidence for understanding prehistoric societies and the early formation of state-level structures in the Red River Delta, shedding light on the early history of Hanoi, the capital of Vietnam. Among the discoveries, the remains of a Go Mun-period woodworking workshop (over 2,500 years ago) hold exceptional heritage value. The wooden artifacts recovered here offer rare, tangible testimony to the material knowledge, craftsmanship, and daily life of early communities in the region, with scientific identification of 13 wood species and one bamboo species revealing a sophisticated understanding of local resources. As organic remains, however, they had suffered moderate to severe degradation from prolonged burial, placing this irreplaceable evidence at risk of being lost. A pilot conservation program using trehalose impregnation was carried out on 20 of these artifacts. The treatment proved highly effective: the objects retained their original form and colour, weakened structures were consolidated, and their long-term stability was secured, enabling safe display in museum and exhibition settings. Beyond the site itself, this work demonstrates how scientific conservation can rescue and give lasting voice to fragile archaeological wood. Given the shared environmental conditions and comparable organic heritage found across mainland Southeast Asia, the Vuon Chuoi experience offers a valuable reference for safeguarding and interpreting the region's endangered cultural heritage.

Keywords
The Vuon Chuoi archaeological site, Trehalose impregnation, archaeological wood, wood conservation

Renovation-associated dry rot and the susceptibility of newly installed timber

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Abstract

Biodegradation of wooden cultural heritage in Estonia is a significant conservation challenge due to the country's humid climate, fluctuating temperatures, and species diversity. Wooden structures, artifacts, and historical buildings are highly susceptible to deterioration caused by fungi and wood-boring insects. The aim of the presentation is to provide a comprehensive overview of the main biological agents responsible for the degradation of wood in Estonian cultural heritage objects, focusing on fungal species that cause brown rot and white rot, as well as insect infestations such as wood boring beetles. The presentation highlights how environmental conditions—particularly high relative humidity and poor ventilation—accelerate biodegradation processes. Case studies from churches, open-air museum, manor houses collections illustrate typical damage patterns and risk factors. In addition, existing preservation and research methods are discussed, highlighting their effectiveness and limitations in the Estonian context. The presentation concludes that sustainable preservation of wooden cultural heritage in Estonia requires an integrated approach combining regular monitoring, improved environmental management, and the development of eco-friendly conservation techniques. Enhanced collaboration between scientists, conservators, and heritage institutions is also essential to reduce ongoing biodegradation and ensure the long-term protection of these cultural heritage objects.

Keywords
wood, biodegradation

Poster Presentation
Living Wooden Heritage
Abstract ID #437

Who Decides the Visibility of Living Timber Heritage? Building Practices and Transformations in Stilted Dwellings of Northern Guangxi

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Abstract

This study examines stilted dwellings (diaojiaolou) in northern Guangxi, China, a vernacular building type raised on timber posts along mountain slopes, with living quarters set above ground-level space used for livestock and storage. Built through post-and-lintel timber framing joined by mortise-and-tenon techniques, using timber sourced from surrounding community forests, these dwellings have traditionally depended on master carpenters (zhangmoshi) who hold and transmit local building knowledge. The study conceptualises “heritage visibility” as the degree to which a building type, its construction knowledge, and its practitioners are recognised, documented, and rendered legible within formal conservation and research systems — a condition produced through the interaction of governance, building practices, and knowledge production, rather than an inherent property of the heritage itself.

The findings show that some villages have been incorporated into formal conservation frameworks — including China’s Law on the Protection of Cultural Relics — where building façades are regulated to maintain visual continuity while interior spaces allow limited adaptive modification. Current planning regulations generally permit traditional and new buildings to coexist within a village, but rarely require new construction to follow traditional forms, so timber structures gradually become a diminishing minority. In contrast, other villages remain outside formal protection systems and continue undergoing structural transformation, resulting in the gradual weakening of traditional construction practices. These differences reflect an asynchronous unfolding of governance across space and time, illustrating how governance choices shape which buildings, and whose knowledge, become visible.

At the level of practice, the visibility of vernacular timber building knowledge depends on the continuity of construction activities and transmission. As new building demand declines, opportunities for master carpenters to practise their craft have narrowed in most villages, although training programmes have recently been introduced in some areas to help sustain the skill. Whether the different schools of carpentry knowledge found across the region have been documented and protected remains uneven. Concerns about fire risk were also frequently mentioned, further discouraging the continued use of timber structures and accelerating the weakening of craft practices.

Meanwhile, rural heritage research tends to focus on better-preserved villages recognised by formal conservation frameworks, while rapidly transforming settlements receive comparatively less attention. This selective focus parallels, and reinforces, the governance-driven distinctions above, so villages excluded from conservation status are also excluded from research and documentation, deepening their invisibility.

Based on these observations, the study argues that the visibility of living timber heritage is not a natural attribute but the outcome of ongoing interactions between governance choices, building practices, and knowledge production. Read against ICOMOS principles on vernacular and living heritage, which call for safeguarding both physical fabric and associated knowledge systems, the case of northern Guangxi points to a gap in China’s current legal and planning framework regarding the documentation of craft knowledge. Addressing this gap offers a practical direction for heritage conservation strategies seeking to sustain living timber heritage as an integrated system of buildings, practices, and people, rather than protecting isolated structures alone.

Keywords
living timber heritage; building practices; vernacular architecture; heritage visibility; knowledge transmission

Decoding Construction Knowledge: Wooden Roofing Systems of Temples in Tulunad

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Abstract

The research paper presents a case-specific analysis of the wooden roofing systems of temples in Tulunad region in South India, and their relationship with the Vishvakarma community through a comprehensive documentation. The construction of timber roofing systems is an endangered practice in the region due to the declining number of craftspeople and the increasing use of alternative materials. The study examines this craft as a systemic cultural and economic practice embedded within the community and sustained through generational knowledge transfer.

The wooden roofing structures above the garbhagriha (cella) and mandapas (pavilions) respond to the region's climatic conditions and material availability. While the spatial syntax of temples remains broadly consistent across the Indian subcontinent, regional variations are evident in the articulation of the vimana and the roofing systems of the mandapas. Conventional temple documentation practices tend to prioritize spatial drawings, often overlooking detailed sequence of building, construction techniques and material knowledge.

Adopting a qualitative research methodology, the study investigates construction practices through detailed comprehensive documentation of selected temples, classified based on variations in wooden roofing typologies. Knowledge embedded within the Vishvakarma community is recorded through archival research, field observations, and semi-structured interviews. The research highlights the importance of interdisciplinary, community-centric, and inclusive approaches in documenting knowledge systems sustained through oral traditions and increasingly at risk of discontinuity.

The study develops a glossary of construction-related terminology, timber joinery details and analysis of variations based on roof forms and timber species. By foregrounding these knowledge systems, the paper asserts the authenticity of the craft in situ and underscores its relevance for the conservation and restoration of temple architecture in the Tulunad region.

Keywords
Wooden Roofing Systems, Tulunad Temples, Vishvakarma Community, Oral Tradition

THE TIMBER PRODUCTION IN SELANGOR COMMUNITY, 1896-1941

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Abstract

Selangor is a state located on the west coast of Peninsular Malaysia where the surrounding area is covered with vast natural forests. This forest is also filled with forest products including a variety of timber tree species such as Meranti, Chengal, Taban and Merbau. These timber tree species are a very popular forest resource for various purposes among the Malay community in Selangor. The Malay community in Selangor utilizes timber in the construction and carving activities of their traditional houses. This is because the timber found in Selangor has high durability which is suitable for use in the construction process such as the *Rumah Potong Perak* and *Rumah Bumbung Panjang Selangor*. In addition, timber is also used in the field of medicine by the Malay community in Selangor, such as the use of *Agarwood* timber in traditional medical practices by the Malay community has been recorded in several collective manuscripts. In the meantime, rice farmers who are mostly Malays carry out logging activities that support the construction of structures as part-time wage work. Therefore, the importance of timber is no stranger to the lives of the Malay community. Even so, the Malays utilize timber resources only for their livelihood. As a result of that phenomenon, the production of timber in Selangor before the arrival of the British showed a good development in the field of trade at the same level as the development of the commercial industry of mining, rubber and agriculture. However, after the arrival of British and formation of federated malay states, timber production in Selangor community in the late 19th century to the mid-20th century has made a huge contribution to the economic growth of Selangor and Malaya. Therefore, this study was conducted to analyse timber production in Selangor in the years 1896-1941. The objectives of this study are to identify the Selangor community development in maintaining the tradition of using timber during the British rule, analyse the role and challenges of the Selangor community in timber production in Selangor 1896-1941 and evaluate the impact of timber production in Selangor 1896-1941. The research method used is a quantitative method using a qualitative approach. Archival research was used to collect primary sources consisting of annual reports, private application letters and official documents. Library research was also used to collect secondary sources as a counterbalance to primary sources such as books on the history and economy lifestyle of Selangor community. This study can help in identifying and developing how the timber heritage works in Selangor community during the British period. This study was conducted to fill the gap in previous studies which focused more on other economic industries in Selangor and to specialize this study more on timber production and prove that this production was a fairly become well-known sector in Selangor at one time.

Keywords
Timber production, Selangor community, traditional knowledge, British rule

MATERIAL DETERIORATION PATTERNS ON THE TIMBER STRUCTURE OF THE REAR SECTION (BAHAGIAN BELAKANG) ISTANA LAMA SERI MENANTI: PRESERVING A LIVING HERITAGE MUSEUM

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Abstract

Traditional Malay timber architecture represents an important component of Malaysia's cultural heritage, reflecting indigenous craftsmanship, climatic adaptation, and the continuity of royal cultural identity. Istana Lama Seri Menanti is one of the most significant examples of Malay royal architecture and currently functions as a living heritage museum. Although the palace has been widely recognized for its historical and architectural significance. Limited studies have focused on the physical condition and deterioration behavior of the rear section (bahagian belakang) of the complex. This study aims to investigate the material deterioration patterns affecting the timber structure of the rear section in order to support the preservation of the palace as a living heritage museum. The research adopts a qualitative field-based methodology involving visual condition assessment, dilapidation survey, and photographic documentation of timber structural elements, wall panels, floor components, roof structure and etc. Observed defects were systematically identified and classified according to their physical characteristics and deterioration behavior. The analysis focused on deterioration patterns associated with environmental exposure, biological activity, material ageing, and maintenance conditions within a tropical climatic environment. The findings indicate that the timber structure exhibits several forms of deterioration, including termite infestation, fungal decay, moisture staining, timber deformation, surface weathering, cracking, and paint deterioration. The study also demonstrates how continuous museum use, environmental conditions, and ageing materials influence the deterioration of the behavior of timber heritage structures. The research contributes to the documentation of lesser-studied functional spaces within Malay royal architecture and provides conservation considerations for preserving Istana Lama Seri Menanti as a living heritage museum while preserving heritage through "Save the Past for the Future."

Keywords
Material Deterioration, Timber Structure, Living Heritage Museum, Traditional Malay Architecture, Istana Lama Seri Menanti

Living Heritage Without a Single Lineage: Digital Fabrication and Craft Knowledge Codification in Chinese Taipei's Heritage Temple Repair System

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Abstract

Living wooden heritage, as defined by the IIWC framework organizing this session, denotes heritage whose vitality depends on continuous community craft practice—periodic repair traditions that sustain knowledge transmission across generations. Chinese Taipei's heritage temple repair system challenges this framing on two structural counts. Its repair mechanism is reactive rather than periodic: conservation procedures initiate only upon findings of structural risk, creating extended temporal gaps between repair events. More fundamentally, Chinese Taipei's timber craft traditions were never a unified lineage: Qing-dynasty immigration produced a plural craft landscape, further compounded during the Japanese colonial period by *zuò duì chǎng*—rival lineages each constructing one structural half of the same temple. Today, as temple construction has shifted to reinforced concrete, traditional timber knowledge survives almost exclusively in heritage repair—carried by craftsmen practicing local variants of historically fragmented traditions, not a recoverable original lineage.

This study applies a two-tier conceptual framework throughout its analysis, distinguishing *codifiable heritage knowledge* (geometric, documentable, machine-reproducible) from *tacit craft knowledge* (embodied, lineage-transmitted, irreducible). Each method targets one tier or their interface: structured 3D point cloud scanning of deteriorated components documents the codifiable tier; ethnographic interviews with attending master craftsmen address the tacit tier; and a CNC fabrication benchmark from prior research (Shen et al., ACADIA 2022)—which established that CNC machining completes 70–90% of traditional timber fabrication but cannot replicate the hand-planed surface finish produced by direct fiber-cutting—locates the boundary between the two.

Field research was conducted at Nankunshen Daitian Temple, a National Heritage Site in Tainan, during an active repair procedure. Deteriorated sparrow braces (*què tì*) were systematically documented, and the attending master craftsman independently confirmed the fabrication boundary: CNC is acceptable as an aid, but only when operated by craftsmen with 5–10 years of apprenticeship. Each intervention is then examined against the IIWC Principles (2017): point cloud documentation aligns with the recording requirements of Principles 1, 27–28, and 34, while CNC reproduction is assessed against the preference for "similar craft methods and tools" (Principle 14d) and the caution required of present-day technologies (Principle 23).

This examination positions digital fabrication as supporting, not replacing, fragmented craft traditions: CNC can reallocate scarce craftsman hours from machine-reproducible work toward tasks that depend on master-level judgment—hand-planed finishing, joinery adjustment, component verification, and apprentice training—while craft authority remains with the craftsman. The convergence of field documentation and craftsman testimony reinforces the proposed two-tier framework: *codifiable heritage knowledge* (geometric, documentable, and machine-reproducible) and *tacit craft knowledge* (embodied, lineage-transmitted, and irreducible). This framework addresses a gap at the heart of the IIWC Principles: how living wooden heritage should be governed when no single continuous craft lineage survives to protect.

Keywords
living wooden heritage / craft knowledge / digital fabrication / knowledge codification / tacit knowledge

Living with Zelkova Tree: Vernacular houses, daily life and wooden furniture in rural Shanghai

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Abstract

Vernacular dwelling heritage is often examined through structural timber and carpentry, while wood related to everyday life remains underexplored. In the Chinese context, the acquisition of rural furniture constitutes a significant moment in domestic life and often serves as a key occasion for the reconfiguration of household space. Such furniture is typically sourced from locally available timber and produced by local carpenters, resulting in distinct vernacular characteristics shaped by material availability and craft practices.This study addresses this gap by investigating how locally sourced timber shapes domestic spatial organization and everyday life, using the tradition of planting zelkova trees and making furniture in rural Pudong, Shanghai as a case study.While Shanghai was historically positioned at the terminus of timber trade networks, shaping its vernacular dwellings through transregional material flows, the zelkova-based practice in rural Pudong reveals a locally embedded process of furniture production. As a native species, zelkova rarely entered timber trade; instead, it was cultivated along waterways surrounding *Gaoquan houses*(绞圈房)(a type of vernacular courtyard dwelling in rural Pudong)as a long-term material reserve under conditions of resource scarcity. When children in the *Gaoquan Houses* had grown up and established their own families, mature trees were felled and crafted into furniture by nearby carpenters, commissioned to work on-site for weddings. As these households expanded, new trees were planted as reserves for the next generation, forming a cycle linking family development and the life cycle of the trees. Following the opening of Shanghai, this tradition was increasingly reshaped by industrialization, shifting from an economic necessity to a more limited cultural practice.This study focuses on the zelkova trees, furniture carpenters, and zelkova furniture preserved in *Minyi Village* and *Qigan Village* in rural Pudong, Shanghai. Drawing on oral history interviews, spatial analysis, and the collection of historical photographs and archival materials, it examines how this tradition has shaped village landscapes, the interior organization of *Gaoquan houses*, and everyday life in rural Pudong.Ultimately, this study understands the practice of planting zelkova trees and making furniture as an integrated system linking landscape, architecture, and everyday life. Although this process does not directly intervene in the structural fabric of *Gaoquan houses*, its material cultivation, construction logic, and dimensional control are closely intertwined with the dwelling. By interpreting this tradition as a continuation of spatial formation beyond the completion of the house, the study highlights its significance as a form of living wooden heritage sustained through ongoing community practices within otherwise static built environments.It further suggests that the conservation of wooden heritage should move beyond the preservation of built structures to encompass associated material cycles, craft knowledge, and everyday practices embedded in community life.

Keywords
Zelkova timber; vernacular furniture; Gaoquan houses; domestic spatial organization; carpentry practices

SESSION 6
Safeguarding Living Heritage and Community Resilience through Tourism: From Principles to Practice

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SESSION 6

Oral Presentation
Safeguarding Living Heritage and Community Resilience through Tourism: From Principles to Practice
Abstract ID #115

Interconnecting Cultural and Religious Routes in Portugal: Living Heritage, Resilience Communities, and Built Heritage Systems

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Abstract

This paper examines the interconnections between the Romanesque Route, the Paths of Fátima, and shared built heritage in Portugal. It frames these overlapping pilgrimage networks as a living heritage system shaped by the dynamic interaction of communities, cultural practices, the built environment, and tourism. While existing studies have largely focused on itineraries and shared tangible and intangible heritage, less attention has been paid to monitoring processes, stakeholder networks, and the strategic mechanisms that underpin the creation, consolidation, and long-term sustainability of these routes and associated heritage assets.

Positioning tourism as an integral component of this system, the paper adopts a critical perspective that moves beyond the simple intersection of cultural and religious heritage, incorporating community resilience and recent adaptive management practices. In this context, tourism is understood as both a potential driver of heritage continuity and a source of pressure, requiring careful monitoring and well-defined evaluation criteria.

The research focuses on key architectural and heritage nodes along these routes, including works by Álvaro Siza Vieira in Leça do Balio and Matosinhos, such as the chapel, the Leça Swimming Pools, and the Casa de Chá da Boa Nova. These sites are analysed as interconnected components within a broader cultural landscape, where cultural and religious dimensions converge through pilgrims' practices and narratives. The Horrea thematic network is further considered as an additional cultural layer that enhances the interpretative and experiential depth of these itineraries.

Drawing on selected case studies, the methodology combines: (i) spatial mapping of route overlaps between Fátima and Santiago de Compostela; (ii) analysis of stakeholder roles and influence; (iii) compilation of pilgrims' narratives; and (iv) identification of monitoring tools and evaluation practices capable of capturing experiential, social, and cultural dimensions of use.

The paper addresses three main questions: (1) How can connectivity between routes and heritage nodes be identified and strengthened? (2) How do stakeholder networks influence the management and sustainability of these routes? (3) How can monitoring and evaluation frameworks integrate lived experiences into heritage management processes?

The findings highlight the need for coordinated, multi-scalar management strategies that reinforce connections between cultural routes, support community practices, and enhance resilience in the face of environmental and social change. The paper contributes to current ICOMOS debates by proposing an approach that links monitoring and evaluation with living heritage principles, offering transferable learned lessons for the management of complex cultural route systems.

Keywords
Built Heritage, Routes, Intersections, Resilience, Community Practices

Global Frameworks, Local Failures: Rethinking Resilience in Heritage Tourism Management

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Abstract

For Sub-theme: Risk, Conflict, and Disaster Management integrating resilience into heritage tourism planning.

International bodies such as UNESCO, ICOMOS, and the World Tourism Organization have established comprehensive guidelines that integrate risk, conflict, and disaster management into heritage conservation and tourism planning. Yet, despite the availability of these global resilience frameworks, many heritage tourism sites remain insufficiently prepared for environmental hazards, climate change, and socio-political instability. This gap reflects a persistent disconnect between global prescriptions and site-level realities. In many regions, tourism and heritage function within separate governmental and administrative structures: tourism departments prioritize marketing, visitor numbers, and revenue generation, while heritage departments focus on preservation, archaeology, and conservation. These divergent mandates often lead to conflicting agendas—heritage authorities restrict activities to protect monuments, whereas tourism authorities promote events, festivals, and mass visitation. The absence of unified management plans results in weak risk and disaster preparedness, leaving heritage assets vulnerable to conflict, climate pressures, and mismanagement, with consequences for both sites and visitors. The challenge extends beyond safeguarding monuments; it requires protecting an interconnected system of heritage resources, communities, tourism economies, and governance structures. The paper highlighted the challenges in implementing standardized global model in context of Pakistan which lacks a single, integrated national policy that links heritage tourism with tourism development.

Keywords
Heritage Tourism, Visitor Management, Disaster Risk Management, Tourism policies, Pakistan

From Heritage to an Industry of Peace: Partnership-based Frameworks for the Culture of Dialogue in World Heritage Contexts

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Abstract

In a global context increasingly characterised by conflict, social fragmentation and systemic pressures on cultural heritage sites, peace must be understood not only as a prerequisite for cultural exchange, but also as the outcome of intentional, structured and collaborative action based on heritage. In line with ICOMOS's 2024–2027 Triennial Scientific Plan, Heritage Resilient to Disasters and Conflicts, this contribution proposes the concept of the Peace Industry, in which living heritage, intercultural dialogue and multi-stakeholder partnerships operate as interconnected mechanisms for resilience, recovery and sustainable development.

In continuity with Resolution 18GA 2014/42 of the 18th General Assembly of ICOMOS – which confirmed the collaboration between ICOMOS and the Romualdo Del Bianco Foundation – Life Beyond Tourism®, and recognised the latter as a strategic partner for the involvement of younger generations and the promotion of intercultural dialogue through heritage, - the contribution aims to present to GA2026 the 2027 International Officina for the Culture of Dialogue as an operational tool capable of connecting theory and practice, translating them into applicable governance models. In this context, the Culture of Dialogue is not intended as a symbolic value, but as a working method that enables cooperation between local communities, young professionals, cultural institutions, GO and NGO, economic actors and international networks.

Through structured partnerships, cultural heritage, hospitality and tourism supply chain are repositioned from predominantly extractive sectors to active instruments of peacebuilding, social cohesion and conflict-sensitive development. Particular attention is paid to youth entrepreneurship, which enhances the multicultural dimension of World Heritage sites to diversify local economies, reduce the pressures of overtourism and strengthen territorial resilience.

Aligning UNESCO's priorities with the Sustainable Development Goals, in particular SDG 16 (Peace, Justice and Strong Institutions) and SDG 17 (Partnerships for the Goals), the contribution argues that a Peace Industry based on the Culture of Dialogue – as recognised and supported by Resolution 18GA 2014/42 – is a transferable and scalable model for heritage actors committed to addressing disasters and conflicts through collaborative, and people-centred heritage practices.

Keywords
Multi-stakeholder Partnerships; Culture of Dialogue; Conflict-sensitive Development; People-centred Governance; Capacity Building.

Reframing tourism for living heritage: Community resilience and practice in the Philippines

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Abstract

The Philippines provides a critical context for examining tourism within a living heritage ecosystem shaped by indigenous knowledge, layered histories, and high exposure to environmental risk. Tourism development, however, has largely followed growth-oriented models that risk commodifying culture and weakening community resilience. The principles of the ICOMOS Cultural Heritage Tourism Charter can be operationalised to reposition tourism as a tool for safeguarding living heritage. Using case studies from the Rice Terraces of the Philippine Cordilleras and the Historic City of Vigan, both World Heritage sites, the study analyses governance, participation, and resilience strategies in practice. The case studies highlight three intersecting dimensions: (1) the role of community engagement and collaborative governance in consolidating local and indigenous voices; (2) the integration of disaster risk reduction and climate adaptation into heritage tourism planning; and (3) the need for monitoring frameworks that prioritise cultural vitality and social resilience over visitor growth. While policy shifts toward sustainable and community-based tourism are evident, implementation gaps remain due to institutional fragmentation and uneven local capacity. Nevertheless, emerging community-led models demonstrate viable pathways toward more regenerative tourism practices. A transition from extractive to resilience-based approaches is possible, offering practical insights for translating international principles into locally grounded strategies in heritage-rich, high-risk contexts.

Keywords
community tourism, community resilience, cultural tourism, climate adaptation, world heritage

Risk Assessment of Crowd Accidents using Evacuation Simulation in the Kiyomizu-Temple World Cultural Heritage Area

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Abstract

The area surrounding Kiyomizu-dera Temple, located at the base of the Higashiyama Mountains in Kyoto, is one of Japan's most prominent tourist destinations and part of a UNESCO World Heritage Site. It attracts approximately six million visitors annually. During peak periods—such as spring and autumn tourism seasons, year-end holidays, and special events—the narrow streets and sloped pathways become heavily congested. In such high-density conditions, sudden disasters like earthquakes, fires, or landslides could trigger dangerous crowd behaviors, including stampedes and suffocation, as people simultaneously attempt to evacuate.

At the same time, the area is designated as a buffer zone for cultural heritage preservation, which imposes strict limitations on physical alterations such as road widening or large-scale structural changes. These constraints make it difficult to implement conventional infrastructure-based safety improvements. Therefore, this study focuses on non-structural approaches to disaster mitigation, particularly crowd management strategies such as capacity control and evacuation guidance.

To analyze crowd dynamics and accident risks, the study employs an evacuation simulation model that evaluates crowd density both spatially and temporally. By comparing multiple scenarios with varying numbers of evacuees, the study identifies locations and time periods where congestion is most likely to occur and where the risk of crowd accidents increases. Particular attention is given to three key intersections where tourist routes converge and congestion frequently arises even under normal conditions.

Three evacuation scenarios were examined: approximately 20,000 people (current scale), 25,000 people (current plus 5,000), and 30,000 people (current plus 10,000). Simulation results indicate that as the number of evacuees increases, crowd density rises significantly, especially at two of the three key intersections. In the 30,000-person scenario, all locations experienced densities exceeding Risk Level II, indicating a high likelihood of dangerous crowd behavior such as domino effects.

To mitigate these risks, the study evaluates a phased evacuation strategy in which evacuation start times are staggered in 15-minute intervals across four stages, focusing particularly on Kiyomizu-dera as the primary source of evacuees. Simulation results demonstrate that this approach effectively reduces peak crowd density, maintaining levels below three persons per square meter (Risk Level I) across all locations. This confirms that phased evacuation can significantly improve safety even under high-density conditions.

Based on these findings, the study proposes a dual strategy combining inflow restrictions (capacity management during normal times) and phased evacuation (time management during emergencies). By limiting the maximum number of people in the area to approximately 30,000 and implementing staggered evacuation procedures, it is possible to reduce the risk of crowd accidents without altering the physical environment. This approach offers a practical and effective solution for disaster preparedness in historic urban areas where infrastructure modifications are constrained.

Keywords
over tourism, evacuation simulation, crowd accident, evacuation guidance, Kiyomizu-Temple World Cultural Heritage Site

From Recognising Rights to Building Resilience: A Comparative Reading of Community–Heritage Relationships in Tourism Practice

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Abstract

Living heritage may be understood as a dynamic ecosystem in which communities, cultural practices, and environments are interwined. Within such contexts, tourism is not external to heritage but actively shapes how these relationships are sustained, transformed, or marginalised. The 2022 ICOMOS International Cultural Heritage Tourism Charter provides an important framework for aligning tourism with heritage values, particularly through its emphasis on rights holders, participatory governance, and the recognition of heritage commons used in tourism.
Notwithstanding this framework, the translation of these principles into practice remains uneven, particularly in contexts where community–heritage relationships are differently articulated, recognised, or made visible within governance and tourism systems. This raises a critical question: how are such relationships rendered legible within heritage management, and how does this affect their integration into tourism practice? This paper presents a comparative, practice-based reading of two World Heritage properties in Malaysia - Lenggong and Niah - to examine how indigenous community–heritage relationships are recognised and engaged within governance and tourism systems. The analysis draws on structured observation of site use, visitor movement, interpretation, and management arrangements, focusing on how relationships are represented within the heritage commons rather than evaluating site performance. In Niah, ongoing practices such as swiftlet nest harvesting by the indigenous Iban and Penan communities, illustrate how knowledge, access, and movement within the cave system are structured through long-standing engagement with the environment. These practices contribute to making relationships visible within the system, enabling forms of participatory governance and tourism that are more closely aligned with living knowledge systems. In contrast, in Lenggong, the Lanoh indigenous community has historical associations with the caves and landscape; however, these relationships are less explicitly reflected in contemporary governance and tourism systems, resulting in different modes of engagement. The comparison suggests that the operationalisation of participatory governance depends on a prior condition: the recognition and visibility of community–heritage relationships within governance and tourism systems. Where such relationships are visible, they can be positioned within governance structures, integrated into tourism practices, and contribute to guiding behaviour and sustaining knowledge, thereby strengthening heritage resilience. Where they are less visible, tourism may operate alongside rather than within these relationships. To support practice, the paper proposes an operational framework - Recognition, Governance, Integration, and Resilience - which offers a transferable approach to aligning community relationships, tourism, and governance to sustain the heritage commons in the face of ongoing environmental and social change.

Keywords
rights holders, participatory governance, heritage commons, heritage resilience, community–heritage relationships, indigenous communities

Coasting Tel Aviv: A Hybrid Approach to Community-Based Cultural Heritage Tourism

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Abstract

The updated 2022 ICOMOS Charter for Cultural Heritage Tourism places community rights and stakeholder engagement at the heart of its principles. It views a participatory approach to managing cultural assets as a vital means of recognizing the rights of local communities to their heritage commons. Furthermore, it identifies capacity development as an essential tool for strengthening the resilience of both these communities and their cultural heritage (Principle 4 and 6 respectively). Moving from principles to practice, this presentation introduces “Coasting Tel Aviv,” a local initiative that successfully operationalizes the Charter’s directives. By examining the mobilization of a local community around heritage tourism, this case study demonstrates the practical implementation of participatory governance and sustained engagement.

“Coasting Tel Aviv” began in 2019 in response to a municipal call for proposals inviting residents to promote community-led heritage and tourism projects. The criteria demanded community participation, sustainability, ongoing events, and the capacity to engage a diverse public. At its core, the initiative aimed to offer high-quality activities that reconnect residents with their local assets. Leveraging neighbourhood knowledge, a weekend event featuring tours across ten neighbourhoods in the northeast district of Tel Aviv was created. Each tour is led by a professional guide who specializes in their field and is also a community member. Covering topics from neighbourhood history and local art to urban nature and food gathering, the tours were designed for diverse audiences, with local residents as the primary participants. Over time, residents from across the city and former neighbourhood residents joined, fostering renewed and meaningful ties. Since late 2019, the event has been held 14 times. During the Covid-19 pandemic, the initiative took on new significance; residents were encouraged to stay close to home, learning to appreciate their immediate surroundings while discovering shared interests with neighbours.

Various studies suggest that community resilience is built by strengthening social ties, fostering capacity development, and ensuring active engagement in the participatory governance of local heritage commons. As demonstrated by this case study, “Coasting Tel Aviv” reinforces the principles of the ICOMOS Charter for Cultural Heritage Tourism by putting these concepts into practice. It underscores the importance of engaging local communities in the protection, preservation, and development of tangible and intangible cultural heritage and heritage tourism.

Keywords
Cultural heritage Tourism, Sustainability, Community Rights, Heritage Commons.

Bridging the Rift: Applying the ICOMOS Charter to Develop and Manage Resilient, Community-Oriented Tourism along Kenya's Trans Rift Trails

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Abstract

Kenya's Great Rift Valley is viewed as the origin place of humanity thanks to the discovery there of archaeological fossils Turkana Boy (1.6 million years old) and Lucy (3.2 million years old). It has also evolved into the birthplace of faster forms of our species, with many World and Olympic champion long distance runners emerging from the hills and valleys that comprise the region. It is also a key component of one of the world's greatest bird migration routes, the African-Eurasian Flyway, linking cultures, landscapes and people across the great continents of Africa, Europe and Asia, and a top birdwatching region. Today, the Great Rift Valley has become the basis of a pioneer brand of adventure tourism for the Kenya Tourism Board (KTB) as it markets the country's visitor offering beyond safaris and beaches. The challenge will be on modulating nascent tourism development in the Great Rift Valley, and its impact and long-term benefits for local communities and resources.
The Trans Rift Trails (TRT), is a 140-kilometre route that connects a network of footpaths across the dramatic and diverse landscapes of the Great Rift Valley. Also known as 'The Old African Highways', this initiative is set to open up villages and draw more tourists to this scenic and less-explored natural area and its unique tangible and intangible cultural heritage. Through the United Nations Development Programme's (UNDP) Small Grants Programme, the project has been granted funds to develop the age-old natural trails as well as promote active adventure tourism, cultural tourism and ecotourism while supporting environmental conservation and boosting visitor economies in rural areas.
With the decline of the COVID-19 contagion across Africa, Great Rift Valley communities have experienced heavy trail use activities especially hiking in the route's third year. The KTB has provided significant support through the launch of its Magical Kenya Mountain & Trail Series. The initiative's intent is to attract additional hiking, running and cycling tourists by tapping in the unique regional trails, giving opportunity for youth to exploit their talent as well as promote the local economies and cultural heritage where the trail is used. The TRT has also expanded its global outreach and partnership by signing a Memorandum of Understanding in April 2026 with the Bruce Trail Conservancy in Ontario, Canada, one of the globe's largest and best organized trail systems.
As its destination profile continues to emerge, the TRT's development resilience will be supported by the application of the ICOMOS International Cultural Heritage Tourism Charter's Objectives and Principles by promoting responsible and diversified cultural tourism development and management. This includes contributing to cultural heritage preservation; community empowerment, social resilience and wellbeing; and a healthy global environment. In future, using the Charter in the Trail's tourism planning and development phases will support the establishment of a sustainable network of paths for the TRT that provide corridors of attachment and association and have the potential to form new bonds between visitors and communities alike.

Keywords
kenya, great rift valley, trails, adventure tourism, cultural tourism, communities, resilience

Living Heritage and Community Resilience: Croatian Perspectives through the ICOMOS Charter for Cultural Heritage Tourism

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Abstract

Living heritage depends on the continued vitality of communities, practices, meanings, knowledge systems and relationships that connect people to place. It is expressed not only through monuments and historic settings, but also through everyday uses of space, local traditions, social memory, cultural expressions and evolving forms of community life. Tourism forms part of this dynamic ecosystem: when responsibly governed it can contribute to continuity, protection and resilience, but when poorly managed it can intensify displacement, commodification, seasonal pressure and the erosion of local identity. Croatia provides a particularly relevant context for examining these dynamics due to the prominence of tourism within many heritage destinations and the increasing need to balance economic opportunity with long-term cultural sustainability.

This paper explores how the principles of the newly revised ICOMOS International Charter for Cultural Heritage Tourism: Reinforcing Cultural Heritage Protection and Community Resilience through Responsible and Sustainable Tourism Management may be operationalised through Croatian examples, with particular attention to Split and Hvar, while drawing broader comparative insights from other Croatian World Heritage contexts. These include historic urban environments, island communities, archaeological landscapes and culturally significant tourism destinations exposed to changing visitor patterns and strong seasonal concentration.

The paper adopts an optimistic perspective, recognising that tourism pressures have also stimulated new thinking on stewardship, participation and sustainable destination management. In recent years, Croatian practice has shown encouraging developments, including efforts to diversify visitation beyond peak seasons, stronger recognition of resident perspectives in planning processes, renewed support for traditional cultural practices and local crafts and closer cooperation between heritage institutions, tourism actors, municipalities and civil society stakeholders. There is also growing awareness that successful tourism management must respond to carrying capacity, quality of life indicators and the need to maintain authentic relationships between communities and place.

These developments suggest that resilience is not only a matter of protecting monuments, urban fabric or archaeological remains, but also of sustaining everyday life, identity, local agency and fair community benefit. The paper argues that the new Charter offers a practical and timely framework for moving beyond extractive growth models toward tourism that actively strengthens living heritage systems and supports adaptive governance.

Croatian experiences indicate that destinations under significant visitor pressure can still evolve toward more balanced futures when governance, values and community interests are aligned. These reflections will gain further relevance through the forthcoming international conference on heritage, tourism and sustainability to be hosted in Split in 2027.

Keywords
Living heritage, Community resilience, Cultural heritage tourism, Sustainable tourism management, ICOMOS Charter, Croatia

Tourism Area Life Cycle and the Relevance of Cultural Heritage Tourism Charter (2022) in the Context of Bangladesh

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Abstract

Despite growing national interest in tourism as a development strategy, tourism policy and investments in Bangladesh have largely prioritized natural attractions, while built heritage continues to receive limited institutional attention and structured management. Within this context, and with limited tourism and few social and economic benefits, cultural heritage tourism in the country remains at Butler's (1990) "exploration stage" of Tourism Area Life Cycle (TALC). Completed in 2023 and currently under active review, Bangladesh's National Tourism Master Plan (TMP) aims to move to the "development stage" with huge investments in infrastructure development and tourism planning.

Within this predominantly economic vision, Phase II of the TMP emphasizes sustainable conservation, preservation, and management of natural and cultural assets by developing tourism centers and corridors in different regions of the country. Located about 121 kilometers north of Dhaka, the 235-year-old Mymensingh district, with its rich architectural and intangible heritage, is one such region. The district's administrative center, also called Mymensingh, is dubbed the City of Art and Culture in the TMP.

Although it serves as a divisional headquarters, there is no comprehensive master plan or strategic plan to preserve the historic core of the town. As a result, rapid and unplanned urbanization is placing significant pressure on older structures - many of which have strong potential to be developed into valuable tourist attractions. However, despite clear emphasis on placing heritage protection and community rights at the core of tourism policies, stakeholder collaboration and sustainable development in the ICOMOS International Cultural Tourism Charter (2022), there is no clear policy framework to address these critical issues in the TMP.

This paper operationalizes the TALC and its later iterations through structural and functional indicators, including visitor presence, infrastructure, institutional involvement, commercial activity, and physical condition. The ICOMOS Cultural Heritage Tourism Charter (2022) is translated into a set of evaluative criteria, including community participation, authenticity, conservation quality, interpretation, visitor management, cultural continuity, visitor experience, resident attitudes, and well-being. A matrix-based analytical framework is proposed to integrate these dimensions, providing a structured tool to evaluate the relationship between development stage and alignment with heritage tourism principles. It then investigates how the current stage of cultural heritage tourism in Mymensingh, as interpreted through TALC, aligns with the principles of the 2022 ICOMOS Cultural Heritage Tourism Charter. Through literature review, local and international case studies, field observations and interviews with tourism and heritage experts and officials, and local community and business representatives, this paper explores (1) the current Tourism Area Life Cycle stage of Mymensingh, (2) performance against key principles of the Charter (community, authenticity, sustainability, interpretation), (3) the gaps between current conditions and Charter expectations, and (4) how the gaps inform stage-specific strategies for heritage tourism development.

Keywords
Tourism Area Life Cycle, ICTC Charter, Cultural Heritage Tourism, Bangladesh, Tourism Master Plan

Partnerships for Sustaining Malay Village Heritage through Community-based Conservation Insights

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Abstract

Malay villages are valuable heritage places because they contain both physical heritage and cultural practices. This place is not only an ordinary residential settlement but also an important place where Malay heritage is still lived, practised, and experienced by the community. These values are evident in traditional houses, historic sites, local customs, oral narratives, food, agricultural landscapes, and the community's daily life. Although Malay villages have strong heritage values, it is becoming harder to keep that heritage alive and meaningful in the long term. These include challenges in maintaining heritage buildings and sites, weak interpretation or explanation of heritage meanings, limited tourism visibility, declining participation from younger generations, and the difficulty of sustaining community-led programmes or initiatives over time. This paper examines the role of partnership in sustaining Malay village heritage through three comparative case studies: Kampung Pasir Salak in Perak, Kampung Morten in Melaka and Kampung Lonek in Negeri Sembilan. All three villages have heritage values, but they sustain and present their heritage in different ways. Pasir Salak is a historical site with a museum-based heritage; Kampung Morten is a living Malay heritage village near the UNESCO site; and Kampung Lonek is a homestay-based rural cultural tourism destination. Using field observation, visual documentation and secondary data review, the paper analyses the heritage assets, community roles, tourism activities, conservation challenges and partnership needs of the three villages. The discussion argues that Malay village heritage cannot be sustained through physical preservation of tourism branding alone. Instead, it requires shared responsibility among local communities, heritage agencies, tourism bodies, local authorities, education institutions, youth and cultural practitioners. The paper proposes that a partnership-based conservation approach can strengthen heritage interpretation, community ownership, intergenerational knowledge transfer and long-term sustainability. Through these comparative insights, the paper contributes to the wider discourse on living heritage, community-based conservation and sustainable rural heritage tourism in Malaysia.

Keywords
Malay village heritage; community-based conservation; living heritage; heritage tourism; heritage conservation

From Hydraulic Heritage to Community Resilience: Tourism Transformation and Local Participation in the Living Water Facilities of Liuquan Town

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Abstract

Rural tourism has increasingly been adopted as a strategy for revitalizing heritage landscapes, strengthening local identity, and supporting community development. However, when living heritage is transformed into tourist resources, there is a risk that its everyday functions, local knowledge, and community-based practices may be simplified into static visual displays. This tension is particularly evident in rural hydraulic heritage, which often remains embedded in agricultural production, water management, ecological regulation, and collective memory. This paper addresses the question of how living hydraulic heritage can support community resilience through tourism transformation without being detached from the local practices that sustain its value.

The study examines the water facilities of Liuquan Town as a case of living hydraulic heritage. Rather than treating canals, sluices, ponds, pumping stations, embankments, and irrigation systems as isolated technical structures, the paper understands them as part of a rural water system that connects agricultural fields, village settlements, ecological processes, and everyday community practices. These facilities not only record the historical organization of rural production, but also continue to shape water use, flood drainage, landscape maintenance, local memory, and village identity. In the context of rural revitalization and tourism-oriented development, they are increasingly being reinterpreted as cultural, educational, and recreational resources.

Methodologically, the paper combines document analysis, spatial reading, field observation, and semi-structured interviews with villagers, local managers, and tourism-related actors. It examines three interrelated dimensions: first, how hydraulic facilities are made visible and interpreted as heritage resources in tourism transformation; second, how local residents participate in the maintenance, narration, and everyday use of these facilities; and third, whether tourism development strengthens or weakens community resilience in terms of local knowledge transmission, environmental adaptation, economic opportunity, and social cohesion.

The paper finds that tourism transformation can enhance the visibility of rural hydraulic heritage and create new opportunities for public education and local development. However, its contribution to community resilience depends on whether tourism remains connected to living water practices. When hydraulic facilities are presented only as scenic objects or nostalgic symbols, their functional, ecological, and social meanings are weakened. By contrast, when tourism interpretation incorporates local water knowledge, maintenance practices, agricultural memory, and community participation, hydraulic heritage can become a medium through which rural communities negotiate continuity and change.

The paper argues that living hydraulic heritage should not be conserved merely as historical infrastructure or developed simply as a tourism attraction. Its resilience value lies in the ongoing relationship between water facilities, ecological processes, local knowledge, and community life. A community-based tourism approach can therefore transform rural hydraulic heritage into a shared resource for cultural interpretation, environmental learning, and community resilience.

Keywords
living hydraulic heritage; community resilience; rural tourism; local participation; water management

Cultural Routes as a Driver of Promoting Heritage, Generating Resiliency: Adaptive Re-Use of İznik Olive Landscape and Rural Heritage

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Abstract

Rural areas worldwide are increasingly challenged by the climate crisis, migration, unsustainable building and agricultural policies, and the resulting loss of cultural and natural resources. These processes threaten the heritage values embedded in historic agricultural landscapes while weakening the social, economic, and environmental resilience of communities. As recognised by the 2022 ICOMOS International Charter for Cultural Heritage Tourism, responsibly managed cultural heritage tourism can play a significant role in heritage conservation and sustainable development. In this context, there is an urgent need for integrated and people-centred conservation approaches that strengthen community resilience and support the continuity of living heritage within rural cultural landscapes.

This paper addresses this challenge by focusing on the historical olive landscape of the İznik (Nicaea) Lake Basin in Bursa, Türkiye. The study area encompasses eighteen villages located to the south of the lake, where centuries-old olive cultivation has shaped a distinctive cultural landscape characterised by the interdependence of agricultural practices, vernacular architecture, and intangible traditions. The region lies in the vicinity of the historic centre of İznik, which was inscribed on the UNESCO World Heritage Tentative List in 2014. The research highlights the potential of cultural routes to reconnect center–periphery relations and to promote more inclusive governance models that recognize rural landscapes as dynamic heritage ecosystems shaped by the interaction of natural, cultural, and social components.

Within this context, the paper explores the creation of thematic cultural routes specifically structured around historical agricultural practices in rural areas as a strategic tool for developing a sustainable touristic network. Drawing on the principles of the 2022 Charter, particularly Principle 1 (placing heritage protection at the centre of tourism planning), Principle 4 (reinforcing community rights and participatory governance), and Principle 6 (increasing community resilience through adaptive management), this research highlights the potential of cultural routes as a cultural tourism opportunity to reconnect centre–periphery relations, encourage the reuse of underutilised rural assets, and recognise rural landscapes as dynamic heritage ecosystems.

Methodologically, the study combines literature review, historical research, and extensive field surveys conducted in eighteen villages. The collected data are systematically analysed and mapped within the framework of integrated conservation and sustainable rural development to identify the historical, cultural, natural, and social values of the landscape and to develop a cultural route as a strategic tool for responsible heritage tourism.

As a result, the study proposes the İznik Olive Landscape “CulturAlive Route” (culture + alive), a thematic cultural route based on historical olive cultivation and rural heritage. Each village is associated with a specific agricultural theme and a vernacular building proposed for adaptive reuse. Designed as a production-oriented network rather than a conventional tourism itinerary, the route aims to sustain agricultural practices, strengthen community participation, and enhance the interpretation of tangible and intangible heritage.

Based on the first author’s 2023 doctoral dissertation supervised by the second author, the study demonstrates the potential of thematic cultural routes to safeguard living heritage, strengthen community resilience, and promote responsible cultural heritage tourism through a transferable methodological framework that bridges theory and practice.

Keywords
Cultural heritage tourism, cultural routes, agricultural landscape, rural heritage, adaptive reuse.

From Sacred Rituals to Modern Lifestyles: Re-contextualizing Living Heritage through Tourism in Bangka, Taipei

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Abstract

Bangka, the historical birthplace of Taipei, serves as a vital repository of traditional religious beliefs, trade, and craft industries. Historically, temples were the important places of the community's daily life; however, in a rapidly urbanizing society, this living heritage faces a widening disconnect as younger generations gradually drift away from traditional sacred spaces. This paper explores how traditional faith in Bangka (now the Wanhua District) is being revitalized through cultural translation and co-creation to rebuild these lost connections and enhance community resilience.
The study examines how these "bridges" are being built through two contemporary phenomena: the functional adaptation of traditional deities and the creative commodification of sacred symbols. A prominent example is the emerging ritual of seeking blessings from the God of Love (Yuelao) specifically for securing concert tickets—a modern interpretation of "happiness" and "connection" that resonates with the digital generation's social anxieties. Furthermore, the development of temple merchandise demonstrates how sacred aesthetics are translated into modern lifestyle objects and souvenirs, enhancing the accessibility of heritage and making it easier to promote traditional values to a broader, more diverse audience.
This study argues that these practices are not mere commercialization but essential acts of cultural translation that bridge the gap between ancient rituals and the contemporary youth. Through co-creation between temple authorities, designers, and the younger generation, Bangka's religious heritage transcends passive preservation. By re-embedding tradition within the "ecosystem" of modern life, these initiatives transform temples back into relevant social hubs, ensuring the continuity of living heritage through adaptive and resilient frameworks.

Keywords
Bangka (Wanhua), Cultural Translation, Community Resilience, Tourism

Efficacy of Applying the 2022 International Charter for Cultural Heritage Tourism towards revising the evaluation mechanism for Traditional B&Bs in Kinmen

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Abstract
Throughout the 20th century, the international community understood the important relationship between cultural heritage preservation and cultural tourism. ICOMOS issued the first International Charter for Cultural Heritage Tourism (ICHT) in 1976 and subsequently continued to revise the Charter in response to changes in the international community. The latest version, released in 2022, emphasizes that cultural heritage should integrate climate action, risk management, community engagement, and sustainable development strategies, with the aim of enhancing cultural heritage's ability to cope with climate change while ensuring the long-term preservation of both historical value and cultural significance.

Kinmen is an island located off the coast of Fujian, China. Given its unique geographical location, the region has always been threatened by war during the past 1,000 years, and it is currently an important buffer zone between the two sides of the strait. Due to such historical factors, traditional settlements and buildings have been preserved which are protected. Since 2005, the national park's preservation mechanism for planning and public cooperation has converted these traditional houses into B&Bs, with a total of 81 buildings and an evaluation mechanism.

This article discusses the introduction of the 2022 ICHT into existing evaluation mechanisms. Literature analysis, field surveys, and Multi-Criteria benefit analysis (MDCA) and Fuzzy Delphi Method (FDM) methods were applied in order to establish evaluation index frameworks and weights for analysis.

The results of the study found that:

1. Compared with the 2022 ICHT, which emphasizes integrated governance and local knowledge-oriented climate action frameworks, there are still structural gaps in Kinmen's current system.
2. Through scientific analysis, it is shown that "depth of cultural interpretation," "community disaster management mechanism," and "climate adaptation and disaster risk resilience" are potential key driving factors for the evaluation, factors which play a guiding role in the overall development of the system.

The revised evaluation mechanism in this study revealed a positive response after retesting. This indicates that the 2022 ICHT has had significant positive impact on Kinmen's evaluation mechanism for traditional B&Bs. In addition, this study shows that the mechanism for evaluation can be used as a developmental model for Kinmen's cultural preservation through cultural tourism and sustainable governance. This will enable the promotion of preservation in accordance with international standards.

Keywords
Kinmen, Traditional B&Bs, International Charter for Cultural Heritage Tourism, MCDA, FDS

Negotiating Heritage, Building Resilience: Community Participation in Jiaoxi, a Jiangnan Water Town on the Verge of Tourism

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Abstract

In the context of contemporary tourism development, the safeguarding of living heritage is no longer merely a matter of selecting optimal technical solutions, but a social process through which diverse stakeholders negotiate and achieve cultural consensus. This study examines heritage conservation practices in Jiaoxi town to explore how local communities enhance heritage governance resilience through ongoing negotiation with professionals.

Jiaoxi, one of the thirteen Jiangnan water towns included in China's official tentative list for UNESCO World Heritage nomination, lies in the Taihu Lake basin south of the Yangtze River. It embodies the quintessential water town landscape – canals, bridges, and streets – alongside its distinctive "yellow stone half-wall" architectural features. The prospect of tourism growth brought by the future UNESCO nomination has begun to unsettle the once-stable rhythms of local daily life. Under the pressure of potential visitor flows, questions such as what landscape should look like, which architectural features should be preserved, and who has the authority to define these values have shifted from self-evident certainties to contested issues requiring renewed negotiation. It is within this real-world context that this paper focuses on the negotiation process between the local community and professionals, rather than on tourism planning or management strategies per se. Drawing on semi-structured interviews, participant observation, and archival review, the paper analyzes three representative cases.
The bridge case reveals tensions between the local community's collective imagination of what a water town should be and professionals' considerations of historical facts and functional needs. A petition letter, as an institutionalized expression of collective will, compelled professionals to reevaluate the landscape value. The wall case demonstrates the collision between two conservation ethics – material authenticity versus typological integrity. Disputes raised by the local inspection team over the introduction of new technologies to preserve old walls eventually catalyzed a cognitive shift among residents: their understanding of the yellow stone half-wall evolved from a traditional local practice into a valuable heritage asset. The gatehouse case presents the stratification of and choices among multiple knowledge sources – oral memory, archaeological evidence, genealogical images, and expert judgment. When residents invoked genealogy to intervene in design, local memory gained a legitimate role in constructing heritage meaning.

These three cases trace a spatial scale from public space to family memory, corresponding to escalating levels of participation – from conflict to negotiation to co-creation. They reveal a recurring pattern: the institutionalized expression of collective will, cognitive transformation through material practice, and the assertion of local knowledge against expert authority serve as key mechanisms through which community resilience is generated. The study argues that seemingly "troublesome" controversies – petition letters, inspection team queries, genealogical claims – are precisely the moments when heritage gains contemporary vitality and community resilience is generated. This research responds to the participatory governance and community empowerment principles advocated in the 2022 ICOMOS International Cultural Tourism Charter, offering a practical case study from a Chinese water town for understanding living heritage conservation in the context of tourism development.

Keywords
living heritage; community resilience; value negotiation; participatory governance; Jiangnan water town; Jiaoxi

Keeping Living Heritage Open: Visitor Capacity at Xuankong Temple, Datong, China

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Abstract

For living heritage, the central question is not how many visitors a site can contain, but how access can remain possible without undermining the practices, materials, and spatial conditions that sustain the place. Xuankong Temple in Datong, China, is a cliffside timber temple in which religious meaning, public visitation, and fragile architectural fabric coexist within a highly constrained setting. Visitor movement is channelled through suspended galleries, narrow passages, steep turns, and exposed edges. Meanwhile, rainfall variability, wind exposure, water infiltration, material ageing, and repeated visitor movement narrow the margin for unmanaged access. This paper asks how visitor capacity can be recalibrated so that tourism remains compatible with conservation and continued use.

Responding to the 2022 ICOMOS International Charter for Cultural Heritage Tourism, this study treats visitor capacity as a management instrument rather than a fixed numerical output. It develops a low-intervention method that combines three-dimensional laser-scanning point-cloud data, measured architectural drawings, field observation, site-specific opening rules, and structural and comfort checks. The method converts surveyed geometry into managed visitor space. Instead of treating the visiting route as a single floor area, it divides the route into passages and nodes. Passages are assessed through route length and effective management width; platforms, corners, and pause points are assessed by the space that can actually sustain orderly movement, turning, waiting, and controlled release. This links spatial measurement to how the site is physically used and operationally managed.

The results show that geometric access and managed access are not equivalent. Within the visitor zone, 176.65 m² of geometrically accessible space is reduced to 110.15 m² of managed visitor space after circulation, bottleneck, and management constraints are applied. Within the temple interior, one-way movement reduces the usable area of the primary linear route from 124.10 m² to 53.60 m². When incorporated into the existing visitor-capacity framework, this recalibrated space supports a maximum daily access threshold of 2,475 visitors, a recommended instantaneous capacity of 137 visitors, and an upper instantaneous boundary of 220 visitors. These thresholds provide an operational basis for access-control decisions by the site management authority. The case shows that safeguarding Xuankong Temple depends neither on closure nor on physical expansion, but on a carefully governed mode of moderate access. It offers a practical reference for cliffside, linear, and spatially constrained heritage places where preservation through use requires measured space to be translated into governable access.

Keywords
living heritage; visitor capacity; managed access; cliffside timber heritage; preservation through use

Leather-Based Knowledge Systems as Cultural Heritage: From Craft Traditions to Urban Landscapes in France and Portugal

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Abstract

The glove-making skills of the Millau region are concentrated in a large area of southern France. For nearly seven centuries, these skills have encompassed livestock farming, which supplies hides and wool to leather dressers and tanners; these, in turn, supply leather and wool to glove makers for glove production. Beyond its protective role, the social dimension of the glove remains important today: wedding gloves, christening gloves, military uniform gloves, gloves for performances, film, and sports. The glove-making skills of the Millau region are also found in other parts of France, including the Limousin and the Alps. In Europe, glove-making is practiced in Italy, Spain, Hungary, Luxembourg, and Portugal. In Africa, the quality of sheepskins from Ethiopian sheep farming remains highly sought after by master glove makers. In South America, Argentina also supplies hides to glove-making artisans, particularly in the small town of Pigüé, where a significant number of families from Millau emigrated from the mid-19th century onward. In conclusion, leather dressing and glove-making are among the crafts recognized by the French state. Glove makers may also use other crafts such as lacemaking and embroidery.
The case of the Historic Centre of Guimarães and Couros Zone provides a complementary perspective by embedding leather-related production within an urban and architectural framework. The Couros Zone, historically associated with tanning activities, illustrates how craft-based knowledge systems shaped not only economic practices but also the spatial organisation of the city, including the relationship between production areas, water systems, and residential spaces. As in Millau, these practices reflect a long-term transmission of technical knowledge and skills; however, in Guimarães, this heritage is materially inscribed in the urban fabric itself. The site demonstrates how intangible knowledge and tangible structures operate together as a coherent system, linking craft production, urban development, and social identity across time.
Together, the cases of Millau and Guimarães highlight how leather-related traditions extend beyond craftsmanship to form integrated cultural systems, where production processes, social practices, and spatial configurations are deeply interconnected. These examples also offer a relevant framework for heritage management and cultural tourism, where understanding the interdependence between intangible practices and their spatial contexts becomes essential for sustainable conservation and interpretation.

Keywords
Millau, Guimarães, Couros. France, Portugal, Italy, Spain, Hungary, Luxembourg, Ethiopia, Argentina Pigüé, relevant framework for heritage management and cultural tourism, sustainable conservation and interpretation

Understanding Youth Engagement with Intangible Gastronomic Heritage: A Study of Generation Z and Penang Street Food Tourism

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Abstract

Penang street food is widely recognised as one of Malaysia's most significant elements of gastronomic tourism, reflecting deep cultural traditions, historical continuity, and everyday heritage practices. Despite its popularity among both domestic and international tourists, limited scholarly attention has been given to understanding how Generation Z forms travel intentions related to this gastronomic heritage. This study aims to examine the key factors influencing Generation Z's engagement with Penang street food, focusing on cultural experience, sensory appeal shaped through social media, and perceived affordability. These factors are explored in relation to their collective impact on gastronomic travel intentions.

Cultural experience is reflected through authentic food practices such as traditional recipes, preparation techniques, and the social atmosphere of hawker centres, which together offer immersive encounters with local gastronomic heritage. In parallel, sensory appeal plays a crucial role in influencing perceptions, particularly through visually engaging food content shared on platforms such as Instagram and TikTok. Such digital exposure enhances anticipation and interest in visiting food destinations by shaping sensory expectations prior to travel. Additionally, perceived affordability remains a key determinant, as Generation Z tends to prioritise travel experiences that are both meaningful and budget-friendly. Penang street food, known for its accessibility and diverse gastronomic offerings at reasonable prices, aligns well with these preferences.

This study adopts a quantitative research design using structured survey questionnaires distributed among Malaysian Generation Z respondents through a cluster sampling method. The data collected will be analysed to determine the relationships between cultural experience, sensory-driven digital influence, and perceived affordability in shaping gastronomic travel intentions. The findings are expected to provide valuable insights for tourism stakeholders, food vendors, and destination marketers in enhancing the appeal of Penang as a gastronomic tourism destination. Ultimately, this research contributes to a deeper understanding of youth travel behaviour and supports the development of targeted strategies that promote sustainable gastronomic tourism while preserving Malaysia's rich gastronomic heritage for future generations.

Keywords
Generation Z; Penang street food; gastronomic tourism; cultural heritage; travel intention

Online–Offline Co-recognition of Rural Nostalgia: Multi-stakeholder Architectural Practice in the Adaptive Reuse of Hongxing Village Supply Cooperative, Wuyishan National Park

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Abstract

Rural heritage sites located at the interface between local communities and tourist destinations are increasingly challenged by two parallel pressures: the decline of everyday village functions and the visual consumption of “nostalgia” through tourism and social media. In many cases, adaptive reuse turns former rural buildings into display-oriented spaces, while the daily needs of residents, the continuity of local production, and the agency of community actors remain weakly integrated. This paper examines the transformation of the former Hongxing Village Supply Cooperative, located at the southern gateway of Wuyishan National Park, into the Hongxing Village Homesickness Museum. The project provides a case for exploring how architectural practice can mediate between physical renovation, community participation, tourism experience, and online cultural dissemination.

The study aims to explain how a former supply-and-marketing building can be reactivated not merely as a renovated object, but as a shared platform where rural memory is recognised, used, and reproduced by multiple actors. The project integrates three functional layers: the old supply cooperative store as a carrier of collective memory, a village living room for residents’ rest and communication, and a shared tea-making workshop connected to Wuyishan’s tea culture and tourism economy. Its recent operation by a well-known rural nostalgia content creator further introduces a strong online dimension, linking local spatial practice with a wider digital audience.

Methodologically, the paper adopts a practice-based case study approach. It combines architectural reading of the existing building, analysis of adaptive reuse strategies, functional reprogramming, and stakeholder mapping. Particular attention is given to the role of architects as mediators rather than isolated designers. The architectural intervention retains and reveals the original stone wall texture, reorganises the roof and structural system, connects separate building volumes, and creates semi-open spaces for display, rest, tea experience, and social encounter. These spatial operations are examined alongside the participation of village collectives, residents, operators, tourists, tea producers, and online followers.

The case shows that rural nostalgia is not produced by visual symbols alone. It emerges through an online–offline process of co-recognition. Offline, residents regain a familiar public place for rest, conversation, and local practice, while tourists encounter tea culture, old-store memory, and village life through embodied experience. Online, social media narratives translate these everyday scenes into widely recognisable images of rural nostalgia. The online visibility attracts visitors back to the site, while the lived practices of the village continuously renew the authenticity of digital storytelling.

The paper argues that the value of this project lies in its multi-stakeholder architectural mechanism. It demonstrates how adaptive reuse can move beyond conservation aesthetics and become a community-based operational process. For heritage practice in tourism-oriented rural areas, the Hongxing Village case suggests that architectural scholars can play a productive mediating role, linking material heritage, local livelihood, public life, and digital cultural identity. This offers a practical model for safeguarding rural memory while strengthening community resilience through tourism.

Keywords
Rural nostalgia; Adaptive reuse; Community tourism; Social media; Architectural mediation

The transformative potential of cultural tourism

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Abstract

ICOMOS International Charter for Cultural Heritage Tourism 2022: Reinforcing cultural heritage protection and community resilience through responsible and sustainable tourism management
Adopted by the ICOMOS Annual General Assembly (Bangkok, Thailand), November 2022
The evolution of ICOMOS cultural heritage tourism charters, from 1976 to 1999 and most recently 2022, reflects a significant paradigm shift in how tourism is understood and managed in heritage contexts. Initially centered on safeguarding heritage from tourism-related impacts, these frameworks have progressively embraced broader sustainability goals, foregrounding community rights, participatory governance, and alignment with global agendas such as the UN Sustainable Development Goals and the Paris Agreement. This trajectory signals a move toward more holistic, adaptive, and people-centered approaches that balance conservation with the realities of tourism development.
At the same time, the expanding scope of the charters responds to increasingly complex systemic challenges. These include climate change, overtourism, commodification, gentrification, displacement of local communities, and inequitable benefit-sharing pressures that often undermine both heritage values and social cohesion. The COVID-19 pandemic further exposed the fragility of tourism-dependent economies, reinforcing the urgency of strengthening community resilience as a core dimension of heritage tourism policy and practice.
The 2022 ICOMOS Charter marks a critical turning point by explicitly calling for a recalibration of tourism beyond extractive, growth-driven models. It emphasizes the need to address unsustainable development patterns and rights-based concerns, advocating for stewardship of heritage commons, cultural continuity, and social equity. Since its adoption, however, escalating emissions, climate disruptions, and continued extractive practices have intensified risks to both cultural and natural heritage, underscoring the urgency of transformative change.
In this context, transformation refers to a systemic reorganization of the structures, incentives, and values that underpin tourism. It entails moving beyond incremental improvements toward fundamentally rethinking how tourism operates, shifting power relations, redefining success metrics, and fostering practices that support long-term ecological balance and community well-being. For heritage practitioners, this implies engaging with deeper questions about values, economics, governance, and the role of tourism in shaping more just and sustainable futures.
Responding to these challenges, the Charter Application (ChAp) Compendium is introduced as a practical and conceptual tool to support implementation of the 2022 Charter. Positioned within the broader frameworks of the ICOMOS Resolution on the Cultural Dimension of the SDGs (21 GA 2023/16), the Compendium seeks to guide stakeholders toward regenerative development pathways. It focuses particularly on tourism's potential to contribute to economic transformation by promoting equitable, commons-oriented, and place-based practices rooted in cultural heritage.
Structured as a working synthesis, the Compendium combines conceptual reorientations with actionable insights. It highlights both opportunities and critical blind spots in current approaches, encouraging reflective and collaborative engagement.
The poster will visualise the reorientation of the 2022 Charter regenerative tourism by bridging principles and practice, it aims to support heritage and tourism actors in navigating change and advancing more resilient, inclusive, and regenerative models of tourism.

Keywords
ICOMOS ICTC, cultural tourism, charter, resilience, transformation

Revealing the Unseen: Recovering Lost Historical Layers to Reshape Visitor Management in Melaka World Heritage Site

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Abstract

The Outstanding Universal Value (OUV) of Melaka is rooted in its historic role as a centre of interchange—of cultures, trade, and belief systems—expressed through a complex layering of urban forms and practices. Yet, contemporary tourism in the city remains concentrated within a limited core, privileging dominant narratives while obscuring other historical layers that equally contribute to its significance.

This paper argues that tourism pressure is not only a spatial issue, but also a representational one. The overexposure of selected sites has produced a partial reading of Melaka's heritage, where many enclaves and their associated histories are underinterpreted, under-visited, or effectively "lost" within current tourism frameworks.

Drawing on archival documents, historical maps, and spatial analysis, the study reconstructs these layered histories and identifies a network of enclaves shaped by different phases of cultural interchange. Particular attention is given to layers that have diminished in visibility due to urban transformation, changing land use, and shifts in tourism narratives. For instance, the present-day Peranakan identity of Jalan Tun Tan Cheng Lock overlays earlier layers as Kampung Belanda (Dutch settlement), preceded by Kampung Keling and earlier still Kampung Bendahara—revealing successive cultural imprints that are no longer legible within current visitor experience.

These reconstructed layers form the basis for a thematic framework, where each enclave is articulated through an identity grounded in its role within the interchange of values. This framework informs the development of interpretive trails, differentiated visitor experiences, and targeted programming that redirect movement beyond the congested core, while reintroducing overlooked narratives into public consciousness. At the same time, activity controls are calibrated according to the cultural sensitivity and carrying capacity of each enclave.

Guided by the principles of the ICOMOS Cultural Heritage Tourism Charter (2022), the approach integrates narrative recovery, spatial dispersal, and visitor management into a single system. It positions interpretation as a key mechanism for influencing visitor behaviour and rebalancing tourism flows.

The paper proposes that recovering "lost" historical layers is essential to sustaining OUV. By expanding what is seen, understood, and experienced, visitor management can move beyond mitigation towards a more regenerative model—one that restores meaning, redistributes pressure, and reconnects communities with their heritage as a living, evolving continuum. In doing so, it also strengthens the capacity of heritage places to adapt to social tensions, environmental change, and future uncertainties, contributing to more resilient approaches to managing heritage in contexts of conflict and disaster.

Keywords
Outstanding Universal Value (OUV), Layered Urban Heritage, Heritage Legibility Interpretation and Presentation, Visitor Dispersal and Management

conservation and tourism: the importance of local communities in protected areas

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Abstract

As global conservation concerns intersect with surging tourism interest in natural landscapes, the intricate interplay between preservation and visitor demands on protected areas comes into focus. This study delved into the complexities of harmonizing conservation and tourism in these regions, aiming to offer practical insights for sustainable coexistence. Its primary goal was to ensure both biodiversity preservation and socio-economic wellbeing within this delicate balance. At its core, this paper addresses a central inquiry: What complexities arise in balancing conservation and tourism development within the governance frameworks of protected areas? Illustrated through a case study of the Wulingyuan World Heritage Site, this research dissects these intricacies across three critical dimensions in the interface of conservation and tourism: governance; socio-cultural considerations; and political-economic dynamics. Through a conceptual analysis of the literature in the field of protected area governance, I classified the governance approaches in the literature according to their perspective on human-nature relations. Accordingly, I proposed a research method for understanding the key processes that influence how protected area governance happens in real life, and which and whose values come to influence decisions made about protected areas. Following this approach, the study uncovered that the governance of Wulingyuan is rather fragmented, both structurally and in terms of content, leading to major coordination difficulties. The research findings showed that residents' sense of place and place meanings were diverse, varied over time, and were affected by changes to their livelihoods and the economy that resulted from increased tourism. Moreover, the thesis explored the process of tourism-induced green land acquisition, unveiling that the expropriation of land by local government and the acquisition of use rights over land for tourism development have increased the rent gap and enabled accumulation of potential land value predominantly by the government, although private actors and local communities also received a share. Addressing these intricacies, I argue that, to achieve equilibrium between conservation and tourism interests, a balanced governance paradigm for protected areas needs a coalescent approach. Such an approach needs a governance system that systematically incorporates local stakeholders' opinions into the decision-making process, bolstered by adaptively engaging the senses of place of local communities, empowerment of vulnerable groups, and innovative funding mechanisms dedicated to conservation pursuits. By adopting this approach, the potential to cultivate socio-economic benefits while upholding environmental integrity and community welfare within protected areas is underscored.

Keywords
sense of place, touristification, landscape value

Leveraging "Place" as a Brand Strategy for Cultural Startups

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Abstract

In recent years, the cultural and creative industries have increasingly leveraged cultural heritage to drive local tourism. Relevant enterprises and teams engage in cultural translation by deeply exploring local history and lifestyles, utilizing innovative business models to address the dilemmas of cultural heritage conservation. Through experiential and narrative strategies, these entities integrate their operations with local humanistic and historical contexts to demonstrate the uniqueness of cultural heritage. However, ensuring that these business models transcend traditional tourism frameworks and avoid superficial consumption remains a critical challenge. Accordingly, this study aims to explore how the cultural and creative industry integrates tangible and intangible cultural assets to enhance the visitor experience, foster community resilience, and promote the sustainable development of cultural ecosystems.
Using Chinese Taipei's Hongmei Cultural and Creative as a case study, this research adopts a qualitative approach, employing participant observation and in-depth interviews for data collection. Eschewing overly complex technical interventions or purely physical spatial modifications, the study focuses on how the brand embeds itself within the social context of living heritage to construct a flexible and scalable practical model applicable to other heritage sites.
The findings indicate that the brand successfully breaks away from static heritage preservation paradigms by introducing the concept of a "distributed museum." This strategy integrates local historical spaces with intangible cultural elements and collaborates with local creative communities to incorporate traditional crafts and regional food culture into the cultural tourism experience. By guiding tourists deep into local living networks, this approach not only effectively enhances community participation and consolidates profound place identity but also transforms the brand into a key stakeholder in the collaborative governance of tourism.
In conclusion, this study demonstrates that cultural and creative enterprises play a crucial role as cultural translators within the heritage tourism ecosystem. By prioritizing localized collaborative models, these enterprises can transform cultural assets into substantial drivers of sustainable tourism. This developmental paradigm offers a highly adaptable practical reference for diverse urban contexts, proving that tourism development and heritage conservation can mutually empower each other, thereby deepening community resilience and ensuring the sustainable prosperity of living heritage.

Keywords
Cultural translation,Cultural and creative brand,Place making

Living with the Sea: Tourism Governance and the Shaping of Community Resilience in Southern China's Oyster Aquaculture Landscapes as Living Heritage

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Abstract

The ICOMOS International Charter for Cultural Heritage Tourism (2022) calls for cultural tourism to reinforce community participation, strengthen the resilience of communities and heritage, and integrate climate action into heritage governance. Yet tourism-led heritage development produces divergent resilience outcomes depending on how governance arrangements balance local livelihoods, adaptive capacities, and heritage values. This paper examines how tourism governance shapes community resilience in a living maritime cultural landscape in southern China. The study focuses on the Chenzhou Oyster Agricultural Heritage System in Shanwei, Guangdong, one of China's Nationally Important Agricultural Heritage Systems characterized by oyster aquaculture, the distinctive Yuwen (鱼塭) fishpond landscape, and Dan (蛋)-associated cultural traditions. The Yuwen landscape reflects a way of living with the sea, where oyster aquaculture, environmental adaptation, and community life have remained inseparable across generations. At least since the Ming Dynasty (1368–1644 CE), traditional ecological knowledge (TEK), including brackish water management, tidal observations, and typhoon adaptation, has sustained the social and ecological continuity of the community. Maritime cultural traditions, represented by Mazu worship and Shanwei fisher songs, have reinforced place-based identity and sustained the community's cultural continuity. Since 2019, state-led tourism development has accelerated across the heritage system through investments in public infrastructure, oyster cultural attractions, heritage fishing ports, and rural tourism initiatives. Tourism has diversified local livelihoods and enhanced the visibility of oyster heritage, attracting more than 300,000 visitors annually. However, fieldwork revealed that tourism development has generated a series of tensions within the heritage system, including growing dependence on external investment, uneven community participation, the marginalization of traditional ecological knowledge, and the mismatch between tourism's year-round development logic and the community's adaptive livelihood rhythms. These challenges raise broader questions about how tourism reshapes community resilience in living heritage destinations. The research combines ethnographic observation, semi-structured interviews across multiple villages, and analysis of governance documents. Particular attention is given to how state agencies, tourism planners, external investors, and local communities differently mobilize ecological and heritage values within tourism development. Preliminary findings suggest three tourism governance patterns. A substitution pattern emerges where tourism-led development advances while local participation remains limited and heritage practices are transformed into consumable representations. A hollowing-out pattern occurs when living heritage gradually loses its social and ecological functions as local knowledge, livelihood practices, and community participation become detached from governance systems. In contrast, a coexistence pattern is characterized by negotiated relationships among tourism, heritage conservation, and local livelihoods, where meaningful community engagement enables multiple heritage functions to persist in productive tension. This study contributes to cultural heritage tourism research by suggesting that community resilience in living heritage destinations is best understood as a historically accumulated and place-based adaptive capacity that is continuously reshaped through tourism governance. It further demonstrates that tourism governance in climate-sensitive maritime cultural landscapes must move beyond destination

branding to support local participation, traditional ecological knowledge, and long-term adaptive capacities.

Keywords
tourism governance; living heritage; traditional ecological knowledge; community resilience; oyster aquaculture landscapes

SESSION 7
Heritage Interpretation in the Mid-21st Century

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SESSION 7

Oral Presentation
Heritage Interpretation in the Mid-21st Century
Abstract ID #146

Reframing Heritage Interpretation: Emerging Challenges and the Need to Revise the ICOMOS Ename Charter

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Abstract

Since the adoption of the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites (Ename Charter) in 2008, the field of heritage interpretation has undergone profound conceptual, ethical, and technological transformations. While the Charter represented a significant departure from authoritative, expert-driven narratives toward more inclusive and communicative approaches, the rapidly changing global context now reveals important limitations that call for critical revision.

Over the past two decades, several interconnected challenges have reshaped the theoretical and practical foundations of heritage interpretation. First, the increasing emphasis on multivocality and inclusiveness, influenced by critiques of the “Authorized Heritage Discourse,” has challenged the dominance of singular, expert-led interpretations and highlighted the need for participatory, community-based approaches. Second, the growing recognition of cultural rights and decolonial perspectives, particularly in relation to Indigenous peoples and associated communities, raises fundamental questions concerning authority, representation, and ownership in the interpretation process. Third, the accelerating impacts of climate change are not only threatening the physical integrity of heritage sites but also transforming their meanings, requiring interpretation to address issues of environmental change, loss, and resilience.

In addition, the rapid expansion of digital technologies and artificial intelligence has fundamentally altered the modes and scales of interpretation, while simultaneously introducing new ethical concerns regarding authenticity, data governance, and epistemic transparency. Furthermore, heritage interpretation is increasingly expected to function as a platform for dialogue, reconciliation, and peace-building, particularly in contexts of contested heritage, memory conflicts, and post-conflict recovery.

In light of these developments, this paper argues that the current Ename Charter, although still foundational, no longer adequately reflects the complexity of contemporary interpretive practices. It proposes a framework for Charter revision structured around five key directions: (1) adopting a rights-based and equity-oriented approachto interpretation; (2) integrating climate-responsive and future-oriented perspectives; (3) institutionalizing community co-creation and shared governance mechanisms; (4) establishing principles for digital integrity and the ethical use of emerging technologies; and (5) developing interpretation impact assessment tools to evaluate social, cultural, and environmental outcomes.

By reconceptualizing heritage interpretation as a dynamic, dialogic, and socially embedded process, this paper advocates for a revised Charter that moves beyond communication toward collaboration, co-production, and collective meaning-making. Such a revision is essential to ensure the continued relevance of ICOMOS standards and to position heritage interpretation as a critical instrument for advancing inclusive, sustainable, and resilient futures.

Keywords
Heritage Interpretation; Ename Charter; Multivocality; Climate Change; Digital Heritage

Bilingual Street Names and Interpretive Divergence in Hong Kong: A Case Study of Four Sites

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Abstract

Heritage interpretation has never been a settled practice. Traceable from ancient commemorative inscription through Freeman Tilden's foundational principles, it has always been entangled with questions of whose meaning counts and who holds the authority to name. In multilingual post-colonial cities, those questions persist not in monuments but on the bilingual sign bolted to the corner wall, read daily and rarely questioned. In Hong Kong, almost every street carries two names: one in English and one in Chinese, displayed side by side as apparent translations of each other. In a number of cases, they are not translations. They encode different historical references, different linguistic logics, and occasionally different places entirely. The sign, which appears to translate, in fact divides. Existing research on Hong Kong's street names has developed along two streams: large-scale spatial and taxonomic analyses of colonial and vernacular naming distributions, and qualitative linguistic studies of individual signs. This paper addresses a question neither tradition has reached: the mechanism by which bilingual divergence is produced on individual signs, and the interpretive heritage content such divergence preserves or suppresses. The paper examines four sites. At High Street / 高街 in Sai Ying Pun, a Cantonese phonological avoidance of the homophone 四/死 ("four/death") overrides the colonial grid's mathematical logic. At Possession Street / 水坑口街 in Sheung Wan, colonial commemoration of the 1841 British landing stands beside a Chinese name retaining the pre-colonial hydrology of the same site. At Spring Garden Lane / 春園街 in Wan Chai, semantic drift between two meanings of the English word "spring" has generated two centuries of divergent cultural memory on a single sign. At Power Street / 大強街 in North Point, a mistranslation preserved through administrative habit remains the sole surviving trace of a demolished power station. These four mechanisms, linguistic avoidance, vernacular continuity, accidental drift, and institutionalised mistranslation, constitute what this paper terms the gradient of erasure: a typology of bilingual divergence along an axis of increasing semantic and physical displacement. The analysis draws on archival research in the Hong Kong Public Records Office, oral histories spanning three generations of Cantonese speakers, 3D Gaussian Splatting capture of signage stratigraphy, and augmented-reality overlays that re-surface divergent readings in situ. Read against the Nara Document on Authenticity and the ICOMOS Ename Charter, the findings argue that interpretive authenticity in multilingual post-colonial cities is determined less by the survival of signage than by the legibility of the linguistic decisions signage records. Where two communities walk the same street and inhabit different names for it, the silence between those names constitutes a memory war that heritage interpretation has yet to address. The paper proposes the gradient of erasure as a replicable documentation tool for comparable port cities in the Asia-Pacific region, including Macau and Singapore, making shared histories visible by first acknowledging that they have never, in fact, been shared.

Keywords
bilingual toponymy; heritage interpretation; authenticity; gradient of erasure; Hong Kong; living heritage; post-colonial cities

From a Vernacular Perspective — A New Interpretation of the Architectural Value of Mount Emei

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Abstract

Mount Emei, an outstanding paradigm of cultural-natural integration, together with the Leshan Giant Buddha, was inscribed as a Mixed Cultural and Natural Heritage by UNESCO in 1996. UNESCO's official interpretation of the Mount Emei temple complex—the principal cultural carrier of the site—remains notably vague. It merely identifies the site as a center of sacred Buddhist mountains, without adequately articulating the technical and cultural distinctiveness of the architecture itself. In essence, a religious narrative replaces a proper evaluation of the architectural heritage. Historically, the temple architecture of Mount Emei was not highly regarded. As early as the Song dynasty (960–1279), travel accounts described certain temples as "humble" and "crude". More than a century ago, the Japanese architectural historian Itō Chūta (伊東忠太) conducted the most comprehensive survey of Mount Emei. After personally investigating 38 temple complexes, he formulated seven overwhelmingly critical observations: in terms of layout, composition, form, decoration, structure, as well as historical and aesthetic value, the architecture was considered unworthy of appreciation and no better than ordinary vernacular dwellings.

Against this background, the present study reinterprets the heritage value of the Mount Emei temple complex from a vernacular perspective, grounded in its construction history and technical characteristics. Setting aside Itō's criteria of "high-grade, labor-intensive, and official style" architecture, this perspective turns to the vernacular construction reality of "no state-standardized building methods, no court-appointed craftsmen, and no state funding," and centers on three dimensions: vernacular technology, vernacular standpoint, and vernacular interaction. "Vernacular techniques" focus on how large-scale religious spaces were constructed using ordinary vernacular methods, covering all temple hall types through two flexible column-grid configurations. "Vernacular standpoint" concerns the priority given to the needs of pilgrims: by reducing space for Buddhist icons and ritual areas to accommodate pilgrims' lodging requirements. Temple scales and institutional arrangements were adaptively reduced to provide rest stops along the approximately 25-kilometer pilgrimage route. "Vernacular interaction" reveals that, as a sacred Buddhist mountain in western China, nearly all of Mount Emei's temple complexes and individual monastery designs were spatially and programmatically improved to facilitate social interaction.

By exposing the mismatch between Itō Chūta's aesthetic expectations and the vernacular character of the Mount Emei temple complex, this study challenges the conventional valuation of sacred mountain complexes based on northern official architectural paradigms. It further articulates an aesthetic appreciation of religious architecture from a vernacular perspective, thereby offering a more accurate value interpretation for the Mount Emei temple complex, an integral component of the World Cultural Heritage.
Acknowledgement: This work was supported by the Special Project of Unpopular Extinctive Subjects of National Social Science Fund of China (NSSFC), titled "Research on Stone Imitation of Wooden Architecture in the Southwest Region" (Grant No.25VJXT021, Principal Investigator: Di Feng)

Keywords
Mount Emei temple architecture, vernacular character, World Cultural Heritage, UNESCO, Itō Chūta

Interpreting the Void: Monumental Shifts, Non-Performativity, and Contested Heritage in Virginia, USA

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Abstract

The global contestations of 2020 marked a revolution in public memory and heritage interpretation, nowhere more visibly than in the United States, where an unprecedented number of monuments were removed from public spaces. This paper addresses the ICOMOS General Assembly themes, specifically the imperatives to “Accept” difficult truths and “Respect” pluralistic narratives by examining how the events in Virginia, following the murder of George Floyd, creates the necessary space for new and inclusive interpretive frameworks.
Drawing on our interdisciplinary study, this research focuses on the distinct impacts of contested and removed statues across Virginia, particularly in Richmond. Key monuments attacked here were the Robert E. Lee Monument, the Jefferson Davis Statue, Christopher Columbus Statue and the Stonewall Jackson Statue. The study employs the theoretical lens of "agentic capacity" to analyze how these monuments actively influenced social conflict, and uses the concept of internal colonialism to interpret how colonial practices and exclusionary narratives were embedded in Virginia's public arenas.
The research also proposes innovative solutions for heritage interpretation within this specific regional context. By examining the community-led reclamation of these newly emptied spaces, the paper explores how contemporary interpretive strategies can challenge historical silences and intentionally center marginalized experiences. By illustrating how anti-colonial, victim-centered memorial frameworks can be adopted in Virginia, this presentation offers a localized roadmap for peacebuilding and intercultural understanding.

Keywords
Contested heritage, George Floyd, Attacked monuments, Virginia USA

The Sacred Garden, the Birthplace of Lord Buddha, as a Living Heritage

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Abstract

In an era marked by increasing conflict, religious heritage sites can promote tolerance, non-violence, peace, and respect for cultural diversity through professional interpretation and presentation. According to ICOMOS, 'living heritage' encompasses all dimensions of cultural heritage: tangible, intangible, and natural. Lumbini, the birthplace of Lord Buddha, as evidenced by the inscription on the Ashoka pillar, is one of the holiest and most significant places in Buddhism. The archaeological remains of the Buddhist monasteries and stupas in the Sacred Garden, set in beautiful natural surroundings, form a complex heritage that requires specific interpretation and presentation. This paper aims to showcase the interpretation and presentation of the Sacred Garden of Lumbini in Nepal, a UNESCO World Heritage Site, and to propose an innovative yet respectful approach to interpreting this religious heritage site. The case study methodology and scientific documents enable us to assess whether the interpretation and presentation of this religious heritage aligns with the principles outlined in the relevant ICOMOS charters, including the 2008 Charter for the Interpretation and Presentation of Cultural Heritage Sites, the 2022 ICOMOS International Charter for Cultural Heritage Tourism, and the 2024 ICOMOS International Charter and Guidance on Sites with Intangible Cultural Heritage. Drawing on personal and professional experiences of guided tours and group meditation, this paper identifies the various forms of respect required by sacred places (e.g. walking barefoot, quiet activities and meditation) and proposes alternative approaches that can be applied specifically to religious heritage (e.g. spiritual involvement, contemplation and self-interpretation of the built and natural environment and its direct effect on the senses), taking into account the special needs of different audiences, including pilgrims, tourists and disadvantaged people. A special approach is required for the interpretation and presentation of religious heritage, in order to respect its spirituality. Through sensitive interpretation, sacred places can contribute to mutual understanding, respect, and peace-building, and help us to experience and feel that we all belong to the greater community of humanity.

Keywords
Living heritage, religious heritage, respect, innovative approach to interpretation

Democratization or Discursive Reproduction? A Case Study of AIGC-Mediated Heritage Interpretation in "Foothold"

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Abstract

The growing accessibility of AI-generated content (AIGC) tools has prompted renewed discussion about the democratization of cultural heritage interpretation, with some arguing that individuals can now construct heritage narratives independent of institutional frameworks. This paper critically examines that prospect by asking whether AIGC-mediated heritage narratives represent a genuine departure from Authorized Heritage Discourse (AHD), or whether they constitute a new form of discursive reproduction operating through different means.

The study is grounded in a case study of *Foothold*, a narrative web game developed through a full AIGC workflow centered on the everyday lives of Chinese immigrant communities in 1912 George Town, Penang, examined here not as a design outcome but as an observational lens for how AIGC systems generate heritage narratives.

The theoretical framework draws on Smith's (2006) AHD critique, Menotti's (2025) proposition that generative AI systems reproduce the extractivist logics of cultural institutions, and Beekmans' (2025) concept of Algorithmically Authorized Heritage Discourse (AAHD). While Beekmans identifies how Big Tech platforms reproduce heritage discourse at the distribution level, this paper extends the discussion to the point of production. It argues that the training data relating to Straits Chinese immigrant heritage reflects three successive layers of discursive filtering: colonial historiography, UNESCO institutional frameworks, and mainstream academic and tourism narratives. Consequently, the voices of the community remain structurally marginalized within the data the AI inherits.

Two sources of evidence are examined. At the production level, the creator's adoption of AIGC outputs with minimal revision is interpreted not as a sign of accuracy, but as an indicator of discursive alignment between the creator and the AI system, both drawing on the same internalized mainstream references without awareness of doing so. At the reception level, semi-structured interviews were conducted with 14 participants: Group A (insiders) comprised multi-generational Malaysian Chinese descendants, while Group B (outsiders) comprised non-specialists with a general interest in heritage. Analysis through thematic coding revealed a notable perceptual divergence: Group B generally found the narrative plausible and engaging, while Group A perceived a subtle but recurring displacement, describing the story as closer to an external construction than to lived or inherited memory.
The convergence of frictionless production and insider perceptual displacement suggests a coherent mechanism. AIGC narratives, by closely aligning with dominant discourse, are readily accepted in the process of creation and by external audiences, while revealing a perceptual gap for communities with lived connections to the heritage being represented. Building on the AAHD framework, this paper argues that algorithmic reproduction of heritage discourse extends beyond platform-level distribution into individual creative practice. This dynamic raises critical concerns regarding the assumption of democratization in AIGC-mediated heritage interpretation, and calls for a more careful examination of how community voices are represented within generative systems.

Keywords
Authorized Heritage Discourse, Generative AI, Heritage Interpretation, Discursive Reproduction, Living Heritage

Interpreting Living Industrial Heritage: Selective Memory and Publicness in the Regeneration of Jinji Park, Nanjing

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Abstract

In the mid-21st century, heritage interpretation is no longer limited to the communication of historical facts after conservation. In heritage-led urban regeneration, interpretation increasingly becomes a mechanism through which industrial memory, urban identity, cultural consumption, and public space are selectively organized. Former industrial sites are often reinterpreted as creative parks, cultural districts, or urban landmarks, but the question remains: whose memories are made visible, whose experiences are marginalized, and how does interpretation shape the publicness of regenerated heritage spaces?
This paper examines Jinji Park in Nanjing, China, as a case of living industrial heritage undergoing adaptive reuse. Once embedded in the city's industrial production and workers' everyday lives, the former factory site has been transformed into a cultural and creative park through architectural reuse, spatial branding, exhibition display, commercial activities, and public events. While this transformation has increased the visibility of industrial heritage and reactivated a formerly enclosed production space, it has also reorganized the meanings attached to the site. Industrial history is often presented through preserved façades, machinery fragments, nostalgic visual symbols, and curated narratives, while the lived experiences of workers, neighboring residents, and everyday users are less consistently incorporated into the interpretive framework.

Methodologically, the paper combines document analysis, field observation, spatial reading, and a publicness-oriented interpretation framework. It examines how official narratives, design strategies, commercial programming, material remains, visitor experiences, and local memories jointly shape the site's heritage meaning. The analysis focuses on three interpretive dimensions: first, how industrial memory is visualized through architectural and symbolic elements; second, how regenerated spaces encourage or limit different forms of public use; and third, how far former workers, surrounding residents, business operators, and visitors can participate in negotiating the meaning and rules of the heritage site.

The paper finds that the regeneration of Jinji Park has successfully transformed an industrial compound into a visible urban cultural space, but its interpretation remains selective. The site's industrial past is made legible mainly through aestheticized and consumable forms, while labor memory, social history, and local everyday experience occupy a weaker position. As a result, the publicness of the site is uneven: it is visually open and culturally attractive, but less inclusive in terms of memory representation and interpretive negotiation. The paper argues that interpretation of living industrial heritage should move beyond nostalgic display and branding-oriented storytelling. It should create conditions for multiple publics to recognize, use, and reinterpret industrial heritage as a shared urban resource.

Keywords
heritage interpretation; industrial heritage; adaptive reuse; publicness; selective memory

Interpreting Living Heritage: Co-creating Principles for Inclusive and Participatory Practice

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Abstract

Heritage interpretation is increasingly expected to address complex and changing relationships among heritage, communities, places, and values. In the context of living heritage, interpretation is not only a means of communicating information about the past, but also a process through which different actors engage with heritage, negotiate meanings, and build shared understanding. This changing role of interpretation calls for principles that can provide a common foundation while remaining flexible enough to respond to diverse cultural, social, environmental, and institutional contexts.

This paper presents the ongoing work of WHIPIC in developing principles for heritage interpretation and presentation. Based on research, roundtables, working groups and workshops, the project seeks to clarify what interpretation should enable in contemporary heritage practice and how it can support more inclusive, context-sensitive, and sustainable approaches. Rather than treating principles as fixed or prescriptive rules, the paper understands them as a framework for reflection, dialogue, and practical guidance.

Aligned with the ICOMOS GA2026 theme, “Living Heritage: Respect, Enhance, Accept, Partnership,” the paper particularly focuses on the role of partnership in interpretation. Partnership is relevant not only as cooperation among institutions, but also as a broader approach that recognizes communities, practitioners, experts, policymakers, and other stakeholders as participants in the interpretation process. In this sense, principles can help move heritage practice beyond one-way transmission of knowledge toward more collaborative forms of meaning-making.

The paper discusses several key considerations emerging from WHIPIC’s development process, including the need to recognize diverse narratives and knowledge systems, ensure realistic and meaningful access, strengthen participation without reducing it to formality, and support adaptive implementation in changing circumstances. It also considers how ethical responsibility and digital transformation are becoming increasingly important for interpretation in the mid-21st century.

By situating WHIPIC’s work within the framework of living heritage and partnership, this paper aims to contribute to international discussion on how interpretation principles can support heritage practice today. It argues that principles for heritage interpretation should serve not only as conceptual guidance, but also as a practical tool for dialogue, collaboration, and long-term stewardship across diverse heritage contexts.

Keywords
Heritage Interpretation, Partnership, Meaning-making, Heritage Practice

Reframing Heritage Interpretation in the Mid-21st Century: A Practitioner Framework for XR and Authenticity

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Abstract

The rapid integration of immersive and interactive technologies into heritage contexts is reshaping how cultural narratives are constructed, mediated, and experienced. Extended reality (XR) is increasingly deployed as a tool for interpretation, yet its use introduces ongoing tensions between innovation and core heritage concerns, including authenticity, interpretive integrity, and long-term sustainability. Despite a growing body of experimentation, practitioners often lack structured yet adaptable guidance to navigate these complexities in practice.

This paper introduces a set of practitioner-oriented guidelines developed to support the design and implementation of XR-based interpretation at heritage sites. The framework places authenticity at its core, drawing on heritage tourism scholarship to integrate objective, constructive, and subjective understandings of authenticity into a cohesive interpretive approach. In doing so, it responds to a key challenge in contemporary heritage interpretation: how to meaningfully translate heritage values into digitally mediated experiences without reducing them to purely technological spectacle. The guidelines are grounded in a multi-method research design, combining qualitative interviews with professionals working across heritage, academia, and digital production; user survey data collected from visitors engaging with an augmented reality application at a heritage site in China; and a critical review of international charters, academic literature, and digital heritage case studies. This triangulated approach enables the development of a framework that is both theoretically informed and empirically grounded.
Organized around the stages of project development — planning, design, and evaluation — the guidelines highlight key considerations, including narrative coherence, alignment between technology and interpretive intent, audience engagement, and the sustainability of digital interventions. Rather than functioning as prescriptive standards, they are conceived as a flexible tool to support interdisciplinary dialogue and context-sensitive decision-making. To explore their applicability, the guidelines were shared with sector professionals through a structured feedback process using a SWOT-informed reflection method. The responses point to both the perceived value of such frameworks in supporting reflective practice and the practical constraints that shape their implementation across institutional settings.

Positioning digital interpretation within broader debates on the future of heritage management, this paper argues that heritage interpretation depends on the development of critical, adaptable frameworks that enable practitioners to engage with digital tools while remaining grounded in heritage values. The proposed guidelines contribute to this agenda by offering a practical yet conceptually robust resource for navigating interpretation in the mid-21st century.

Keywords
Digital heritage, Heritage interpretation, Extended reality (XR), Authenticity, Guidelines

Fontainhas, Panaji – Authenticity & Algorithms

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Abstract

Fontainhas, Panaji – Authenticity & Algorithms
A decade from now, the authenticity of Fontainhas, or the Latin Quarter of Panaji, Goa, may depend less on the conservation of its stucco-covered facades than on who controls the narrative feed. Fontainhas, a heritage precinct defined by its Indo-Portuguese (or Goan-Portuguese) architecture and remains one of the most intact such quarters in the country. It encompasses the wards of Sao Tome, Fontainhas, and Mala, and lies at the foot of Altinho hill. The Indian National Trust for Art and Cultural Heritage (INTACH) listed the area as a Heritage Zone in 1984, and it has since been under the "protection" of the Conservation Zone provisions of the Goa Town and Country Planning Act.
This paper examines the dilemma facing the surviving long-term residents of Fontainhas: whether to continue holding on to the heritage values of the wards, or to yield to a commodification in which cafés and homestays steadily hollow out former residential homes. The study analyses how the post-pandemic domestic travel boom drove a sharp increase in tourist footfall after social media prompted the quarter's viral re-discovery. Drawing on field surveys, interviews, and photo-documentation, it also traces how established interpretation strategies — heritage walks, festivals, and grading — are now competing with crowd-sourced narratives pushed by influencers through stories and reels.
An interpretive framework is proposed to balance intangible practices, resident voices, and pedagogical engagement against the algorithm-driven spectacle of social media and the pressures of commodification. Where this study is focused on Fontainhas, a wider and transferable lens could include any living heritage precinct, grappling with a similar dilemma, where formal conservation and a guideline driven approach or interpretation is challenged by social media platform based visual consumption.

Keywords
authenticity, algorithms, narrative, commodification, conservation

Beyond the Plate: Interpreting Food Practices as Living Heritage and Community Cartographies in Malaysia

Abstract

This paper proposes food practices as critical interpretive infrastructures for understanding living heritage in the mid-21st century. Drawing from the curatorial research project Beyond the Plate: Food Images, Memory, and Community Cartographies in Malaysia, the study examines how everyday culinary practices function as embodied interpretive systems that transmit cultural memory, spatial identity, and intergenerational knowledge beyond conventional heritage institutions. Rather than treating food solely as intangible cultural heritage to be documented, the project positions food practices and food images as active interpretive agents that continuously mediate relationships between people, place, and memory.

The research focuses on two Malaysian case studies: Kampung Siam in Penang and the New Village of Jenjarom in Selangor. In Kampung Siam, the demolition of the Last Siamese House marked the loss of a significant architectural heritage site. However, communal cooking practices—such as preparing Siam laksa—continue to function as interpretive acts that preserve lineage, grief, and belonging. These food rituals operate as "edible memorials," enabling communities to interpret loss, sustain continuity, and reconstruct spatial identity through embodied repetition. In Jenjarom, everyday food production—including handmade bao, egg cakes, and gong tang—serves as a preventive heritage interpretation, where culinary labour becomes a living interface through which younger generations engage with inherited knowledge, family histories, and localized economic ecosystems.

Through narrative mapping, visual documentation, and curatorial fieldwork, the project develops a methodology of food cartography as a form of heritage interpretation. Food images and practices act as spatial markers that reveal hidden social infrastructures, including networks of care, labour, migration, and resilience. This interpretive approach challenges monument-centred heritage models by foregrounding relational, sensory, and participatory modes of engagement. Heritage interpretation, in this context, emerges not solely through institutional mediation but through everyday practices embedded in domestic, commercial, and communal environments.

By reframing food practices as interpretive infrastructures, the study contributes to expanding heritage interpretation beyond static representation toward dynamic, community-driven processes. It argues that recognising food practices as living interpretive systems enables more inclusive, accessible, and sustainable heritage frameworks, ensuring that cultural continuity is maintained not only through the preservation of sites but also through the ongoing practices that give them meaning.

Keywords
Heritage Interpretation, Food as Living Heritage, Community Cartography, Embodied Cultural Memory, Intangible Heritage Transmission

Reinterpreting Living Heritage Buildings: Youth Perceptions and Engagement in Ipoh Old Town, Malaysia

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Abstract

Heritage buildings play a significant role in sustaining the historical and cultural identity of cities as part of living heritage. However, in the context of the mid-21st century, the challenge is no longer limited to physical conservation, but extends to how heritage is interpreted, communicated, and made meaningful to contemporary society, particularly the younger generation. In Malaysia, cities such as Ipoh, known for their rich colonial architecture and cultural narratives, are facing increasing threats from rapid urban development, neglect, and declining public interest among youth. This study addresses the critical issue of how heritage is perceived and interpreted by youth, and how this influences their engagement in conservation efforts. Despite the existence of regulatory frameworks such as the National Heritage Act 2005, there remains a gap in translating heritage values into forms that are relatable and engaging for younger audiences. This raises concerns about the long-term sustainability of living heritage, as youth represent future custodians of cultural assets.

The study aims to (1) assess the level of awareness among youth regarding the historical, cultural, and aesthetic values of heritage buildings in Ipoh; (2) identify key factors influencing their perceptions, interest, and engagement; and (3) explore strategies to enhance heritage interpretation approaches that resonate with contemporary youth. Previous studies indicate that modern lifestyles and digital environments significantly shape youth attitudes, often resulting in a disconnect from traditional heritage values. However, innovative interpretation methods—such as digital storytelling, social media engagement, and experiential activities—have the potential to bridge this gap. A qualitative approach is adopted using a descriptive research design. Data is collected through an online questionnaire targeting youth aged 18 to 30 in Ipoh Old Town, using purposive and snowball sampling techniques. The data is analysed descriptively using SPSS to identify patterns in perception and engagement. The findings contribute to the discourse on heritage interpretation in the mid-21st century by highlighting the importance of aligning heritage narratives with the values, interests, and communication preferences of younger generations. This study provides practical insights for urban planners, policymakers, and cultural institutions in developing more inclusive, youth-oriented interpretation strategies to ensure the continuity and relevance of living heritage in rapidly evolving urban contexts.

Keywords
Living Heritage, Heritage Interpretation, Youth Engagement, Urban Heritage, Ipoh

From Survey Findings to Heritage Meaning: Reframing Memorial Tun Abdul Razak (MTAR) for Inclusive Heritage Management

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Abstract

This study examines how visitor survey findings can be translated into meaningful heritage interpretation through the case of Memorial Tun Abdul Razak (MTAR), Kuala Lumpur. MTAR is a house museum and former residence associated with Malaysia's second Prime Minister, Tun Abdul Razak Hussein, and third Prime Minister, Tun Hussein Onn. As an important national memorial, it preserves political legacy, personal history, and serves as a site of historical education and public memory. However, like many memorial institutions, the challenge lies not only in conserving the physical site, but also in ensuring that its historical meaning remains relevant and engaging for contemporary audiences.Using a mixed-method approach, the study combines quantitative data from 401 visitor survey respondents with qualitative insights from five stakeholder interviews involving agencies related to museology, exhibition, and recreational management. The findings reveal a critical disconnect between awareness and engagement. The respondents are highly aware of MTAR's significance as a national memorial, yet they lack the deep understanding of Tun Abdul Razak's broader legacy and emotive connection to the site. This discrepancy indicates a "survey-to-meaning gap," where numerical indicators fail to fully capture the interpretative aspects of heritage significance. Short visit duration and low repeat visitation further reflected this engagement gap.Qualitative findings further underscore institutional and interpretive challenges, including fragmented communication strategies, limited community participation in interpretive planning, and a tendency toward top-down narrative construction. These factors contribute to a constrained heritage experience, where official representations may not resonate with evolving public expectations, particularly among younger and more diverse audiences.In response, this study proposes a shift from conventional conservation practice toward a more inclusive and meaning-oriented integrated heritage management and museology approach. This involves participatory interpretation, co-creation of narratives, and adaptive communication strategies that reflect multiple perspectives and contemporary relevance. The core challenge facing MTAR lies not in the absence of heritage value, but in the need to transforming the value into meaningful, emotionally engaging, and experience-driven encounters. By repositioning MTAR within contemporary social contexts, this study contributes to redefining an inclusive and meaning-oriented approach that not only preserves physical assets and collections, but also cultivates connections between people, place, and history.

Keywords
House museum, inclusive heritage management, museology, visitor perception

Heritage Interpretation Beyond Communication: A Comparative Approach within Complex Heritage Contexts

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Abstract

In a globalised, digitised, and rapidly transforming world, the interpretation of cultural heritage faces increasingly complex challenges that extend far beyond its traditional role as a communication tool. While understanding of cultural heritage is rooted in shared collective memory, its interpretation has traditionally been shaped through communication and discussion. Today, however, it must address more complex tasks, including mediating between conflicting stakeholder interests, supporting decision-making processes and fostering a broad societal understanding of heritage as a foundation for future developments.

At the same time, a presistent gap remains between expert knowledge, political discussions, and broader public understanding. These different perspectives strongly influence how heritage is interpreted, discussed, and transformed, often leading to misunderstandings or problematic developments at heritage sites. Addressing these challenges requires approaches that connect these perspective more directly and consider both tangible and intangible aspects of heritage as closely interconnected within ongoing social and spatial transformations.

This paper explores a comparative and intercultural heritage approach, employing diverse methods as a way to address heritage interpretation within the complex frameworks of the 21st century. The study was developed within an internationally connected teaching framework, with a focus on the World Heritage Sites, the Historic Centre of Vienna and the Borobudur Temple Compounds and their cultural landscapes. Students and experts from Austria and Indonesia worked together using a combined range of methods, including cultural and attribute mapping, spatial and visual analysis, field observations, interviews, and visitor mapping. The course format combined hybrid presentation and discussion with alternating field visits.

Through student-led fieldwork, the study explores how heritage is perceived, used and transformed in different contexts. The results reveal underlying tensions, such as tourism pressure, changes in community practices, and the ongoing gradual transformation of cultural landscapes. Examining the two case studies side by side reveal that, despite their very different cultural settings, many of the underlying core challenges are remarkably similar: dealing with multiple, sometimes conflicting narratives; bringing together and integrating tangible and intangible values; and balancing development with conservation.

Rather than understanding interpretation purely as a communication tool, this study approaches it as a process for analysing how heritage is perceived, used, and negotiated across different cultural contexts, while also contributing to heritage management and decision-making discussions and processes. Within the limits of the pedagogical framework, the study shows that comparative, intercultural, and interdisciplinary approaches can help develop a broader understanding of heritage without losing sensitivity for local contexts and specificities. At the same time, the findings indicate that approaches like this could help feed observations on values, ongoing transformations, and emerging tensions back into heritage management discussions and processes, which influence decision-making procedures.

With this in mind, this paper examines how comparative and intercultural approaches can contribute to the interpretation of cultural heritage within the increasingly complex context of the mid-21st century. These approaches can help to bridge the persistent gap between specialist knowledge, political decision-making and public perception, which continues to shape the understanding and management of cultural heritage.

Keywords
heritage interpretation; intercultural exchange; cultural landscapes; heritage management; decision-making

From Authorized Discourse to Participatory Co-construction: A Post-custodial Framework for Heritage Visual Archive Development

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Abstract

Heritage interpretation has traditionally relied on expert-generated historical records and institutional documentation as the primary basis for constructing authoritative narratives. Digital technology, however, has fundamentally reshaped the production logic of heritage visual documentation, enabling community-generated visual archives to emerge as an increasingly important evidential foundation for heritage interpretation. Traditional visual archive construction has long been constrained by the professional monopoly embedded in the Authorized Heritage Discourse (AHD), systematically marginalizing local knowledge, emotional memory, and community narratives, thereby limiting the plurality of heritage interpretation. The proliferation of digital platforms has accelerated a post-custodial shift from centralized institutional ownership toward distributed social co-construction—a transformation that constitutes not merely technological innovation, but also a fundamental restructuring of the production of heritage evidence and the discursive foundations of heritage interpretation.

Drawing on Authorized Heritage Discourse (AHD), participatory archive theory, the Records Continuum, social memory theory, and digital connective memory studies, this paper examines the theoretical foundations and policy contexts of public participation in heritage visual archive construction. The research is informed by three complementary strands of inquiry: comparative analysis of participatory heritage imaging and visual archive initiatives across diverse international contexts; stakeholder interviews; and long-term heritage documentation and archival practice. On this basis, the paper shows how public participation reshapes heritage interpretation through visual archives: participatory visual archives function not only as documentary records but also as interpretive resources through which communities continuously produce, negotiate, and renew heritage meanings. This value is expressed across three dimensions—documentary integrity, narrative plurality, and sustainable transmission. At the same time, the analysis reveals an inherent tension between participatory openness and the safeguarding of heritage authenticity, a challenge that participatory heritage interpretation must confront.

Building on these findings, the paper proposes a systematic framework for participatory heritage visual archive development across four interconnected dimensions: stakeholder cultivation, platform development, institutional mechanisms, and professional integration. The proposed framework is further informed by an ongoing participatory heritage practice developed by the research team, which builds upon existing historical heritage archives and enables communities to extend archival records through the co-creation of visual materials, textual narratives, and contribution-based participation, providing an initial practice context for the proposed approach. Situated within the multidimensional dynamic framework of the Records Continuum, the paper argues that open, sustainable, and professionally grounded participatory visual archives represent a viable model for advancing inclusive heritage interpretation, discursive restructuring, and multi-stakeholder partnership in living heritage conservation. The findings provide both theoretical grounding and practical reference for strengthening heritage interpretation through community-generated visual evidence in the digital age.

Keywords
Visual Archive Construction; Public Participation; Authorized Heritage Discourse; Participatory Archives; Post-custodial Theory; Records Continuum; Digital Connective Memory;

SESSION 8
Common Threads: Similarities for a Peaceful Future

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SESSION 8

Oral Presentation
Common Threads: Similarities for a Peaceful Future
Abstract ID #35

Shared Similarities: The Integration of Vernacular Architecture in Multi-ethnic Southwest China and Its Implications for a Peaceful Future

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Abstract

In an era marked by intensifying identity politics, cultural conflicts, and the resurgence of exclusionary nationalism, the question of how cultural heritage can become a resource for peaceful coexistence has emerged as a pressing concern. While contemporary discourse overwhelmingly focuses on cultural differences and boundaries, the potential of shared cultural elements—similarities that cut across ethnic lines—to foster mutual understanding and peaceful interaction remains largely undertheorized. This study addresses this gap by examining vernacular architecture in the Three Parallel Rivers area of Southwest China, a multi-ethnic region where diverse groups have coexisted peacefully for centuries. Through this lens, it explores how cultural similarities can serve as a foundation for sustainable peace.

Drawing on interculturalism as a theoretical framework, this research investigates how architectural similarities across ethnic groups are generated through long-term interethnic interactions and how these shared material traditions contribute to peaceful coexistence. The study develops a three-tier analytical framework—"prototype–element–practice"—to systematically compare vernacular architecture across ethnic boundaries. Based on extensive fieldwork conducted between 2021 and 2025 in 119 traditional settlements representing 10 ethnic groups (Tibetan, Bai, Yi, Lisu, Naxi, Mosuo, Pumi, Nu, Dulong, and Hui), the research employs architectural typology combined with quantitative methods including Jaccard similarity coefficients, hierarchical clustering, K-means clustering, and principal component analysis to identify patterns of architectural similarity and difference.

The findings reveal a complex landscape of "partial coupling and overall interweaving" between architectural types and ethnic boundaries. Three primary architectural prototypes are identified: timber-frame architecture, shared among Bai, Yi, Naxi, and Hui communities; log-construction architecture, widely distributed among Lisu, Nu, Dulong, Pumi, and Mosuo groups; and blockhouse architecture, predominantly associated with Tibetan communities while also influencing neighboring groups. Crucially, the analysis demonstrates that similarities are most pronounced in technical and spatial-functional dimensions, with average similarity coefficients exceeding 50% across ethnic groups. In contrast, the symbolic dimension exhibits significantly lower similarity (averaging 39.1%), indicating that while technical knowledge and spatial organization readily cross ethnic boundaries, cosmologies, religious beliefs, and ancestral worship practices remain distinctive cultural markers.

The study further identifies four pathways through which architectural similarities are generated: (1) shared solutions under environmental constraints, where similar ecological conditions lead different groups to independently or collaboratively develop analogous building technologies; (2) deep integration through ethnic inter-embedding, where prolonged co-residence, intermarriage, and daily cooperation foster convergent spatial practices; (3) knowledge transmission through population mobility, with itinerant craftsmen and traders disseminating technical expertise along trade routes; (4) cultural shaping under political orders, where governance structures create institutional frameworks for cross-cultural adoption and adaptation.

This research provides empirical support for intercultural theory, offers a methodological example for systematically interpreting material cultural integration in multi-ethnic regions, and contributes unique local insights to the reflection on cultural heritage as a resource for a peaceful future.

Keywords
Similarities; Vernacular Architecture; Peaceful Coexistence; Cross-ethnic Sharing; Southwest China

Common Threads Across the Indian Ocean: New Discoveries from Banbhore and Their Relevance for a Shared, Peaceful Future

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Abstract

Banbhore, an ancient port city that flourished from the 1st century CE to the 13th century in present-day Thatta district of Sindh, offers compelling evidence of long-distance cultural and economic entanglements across the Arabian Sea and the wider Indian Ocean world. Since 2011, the Pak–Italian Joint Archaeological Mission has uncovered a series of discoveries that illuminate Banbhore's role as a cosmopolitan hub. The recovery of 80–100 kg of ivory waste in 2019 suggests the presence of a large-scale ivory-working industry, raising questions about the procurement networks that linked Banbhore to both African and Indian elephant populations. Subsequent excavations in 2023–24 revealed large ceramic vats likely used for dyeing, echoing comparable artisanal practices documented in Morocco and other parts of the western Islamic world. The 2024–25 identification of a Roman-style bathhouse—an architectural form not indigenous to Sindh—further underscores the site's participation in transregional exchanges with the Arabian Peninsula and the broader Mediterranean sphere. Additionally, a bilingual Arabic-Persian inscription discovered in 2015 reflects the linguistic hybridity characteristic of port cities. In an era marked by global fragmentation and renewed debates on identity, Banbhore's archaeological record demonstrates how shared technologies, ideas, and practices historically connected diverse communities, offering a powerful reminder of the deep common threads that can inspire a more peaceful future.

Keywords
Banbhore, Bathhouse, Jars, Arabian Peninsula, Mediterranean sphere

Balancing Act: Conservation of timber framed WWII structures

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Abstract

Around the world, large scale timber structures constructed during WWII face unique conservation challenges, including rapidly developed and implemented construction technologies, under-appreciation of their cultural heritage significance, and obsolescence of their original purpose once peace was declared. Equally, their construction, protection and conservation can demonstrate humanity's capacity for innovation, awe and wonder, and carrying of shared memory.
This paper will examine the former Werribee Satellite Aerodrome, and specifically the conservation of one of its timber framed aircraft hangars known as Werribee Hangar 1, within this global context. The Aerodrome has state level heritage protection due to its historical and technological significance. The innovative, and ultimately short-lived, TECO structural connectors used in the hangar trusses enabled relatively short lengths of unseasoned Australian hardwood to achieve large clear spans of 39 meters (130ft). This construction technique was developed due to material shortages during WWII, and the requirement for rapid construction. Similar constraints and solutions are found in Europe, and in North and South America, reflecting the global nature of warfare and collaboration in the 20th century.
80 years after the end of WWII, these timber structures have followed a similar trajectory. Not required for their wartime use, a number were demolished or destroyed before their significance could be assessed and provided statutory protection. The availability and size of those that remain have provided a home for aviation enthusiasts now acting as stewards of the buildings and the often intangible memories associated with them. However these often 'accidental' custodians have limited understanding of, or ability to advocate for and fund, the maintenance and conservation of the fabric and the heritage values of the place, to the extent that their ongoing existence is threatened.
Unusually, funding is available for the conservation and adaptive re-use of Werribee Hangar 1, providing a safe and practical space for a local historic aircraft restoration group. While politically and technically challenging, the works to Werribee Hangar 1 have shown that the physical process of conservation, particularly to structures of this scale, can draw out fundamental and shared human experiences – awe, wonder, curiosity and storytelling. While revealing the technological achievements of the original fabric and construction methodology to a wider audience, the project has also become a live demonstration of the contemporary innovation necessary to restore the structure. The act of conservation has become in part an event around which the end users, local community, building owners, contractors and consultant team can gather, encouraging collaboration and the project's long term success.
This paper summarises the approach to and practical implementation of Werribee Hangar 1's conservation. It places the project within a global context through comparison with international examples and discusses learnings that can provide precedent and valuable knowledge for responding to global conservation considerations for large scale timber WWII infrastructure. It concludes that the scale and visibility of these structures offers an opportunity for the process of conservation and adaptive reuse to build unity, and contribute to the celebration, acknowledgement and understanding of the original and contemporary innovation required for their ongoing success.

Keywords
Timber conservation, WWII heritage, technical significance, shared knowledge

Parallel Vernacular Intelligence: A Comparative Study of Narrow Ventilation Openings in Black Sea Seranders and Japanese Machiya

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Abstract

This paper explores convergent vernacular architectural solutions developed in geographically and culturally distant contexts through a comparative study of narrow ventilation openings in Black Sea seranders (Türkiye) and Japanese mushikomado. Despite the absence of direct cultural exchange, both elements demonstrate strikingly similar spatial and functional responses to shared environmental challenges, particularly in relation to ventilation, moisture control, protection, and climatic adaptability.

Seranders, traditional raised storage structures widely used in the Black Sea region, incorporate narrow slit-like openings that regulate airflow while safeguarding stored goods from humidity, pests, and external exposure. Similarly, mushikomado, a distinctive feature of traditional Japanese townhouses (machiya), consists of finely articulated, lattice-covered openings that balance ventilation, light control, and privacy while contributing to fire mitigation and environmental performance. These architectural features, although developed independently, reveal parallel design logics shaped by climate, material constraints, and accumulated local knowledge.

Drawing on field observations, visual documentation, and comparative analysis, the study examines how such analogous solutions emerge from shared human concerns related to shelter, preservation, and environmental adaptation. It situates these findings within broader discussions on convergent cultural evolution, vernacular intelligence, and the interplay between tangible forms and intangible knowledge systems.

Recent research has examined the role of mushikomado in delaying fire spread through simulation-based approaches (Yokota et al., 2025). Building on this line of inquiry, the present study recontextualises such elements within a cross-cultural comparative framework. An attempt was made to establish scholarly exchange with researchers working on mushikomado; however, this communication could not be realised within the timeframe of the study. The comparison presented here is therefore positioned as an initial contribution, highlighting the potential for future collaborative research. It is anticipated that further communication with the relevant researchers will be established prior to the symposium, with the aim of developing a joint contribution.

By foregrounding these shared architectural strategies, the paper argues that recognizing such “common threads” can enrich heritage interpretation, support intercultural dialogue, and reinforce the role of vernacular knowledge in shaping resilient and sustainable built environments.

Reference: Yokota, K., Okubo, T., & Kim, D. (2025). A Study on the Fire Spread Time Delay Effect of Traditional Component of Architecture: An Evaluation of the Window with an Ultra-Fine Lattice. Ritsumeikan University, International Wood Committee Annual Meeting & Symposium, Samsun.

Keywords
Vernacular architecture, cross-cultural comparison, living heritage

Identifying Relational Similarities in Living Historic Settlements: A Spatio-Temporal Graph Study of 8,155 Chinese Traditional Villages

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Abstract

Living historic settlements retain inherited spatial order while continuing to be shaped by changes in geographic, cultural, and socio-economic contexts. In this regard, similarities among such settlements extend beyond visible form and depend on how spatial configuration relates to broader contextual conditions. Such a relational understanding is important for heritage interpretation and comparative approaches to settlement conservation. Yet existing comparisons often privilege visible morphology or symbolic features, leaving less visible relational similarities underexamined. This study therefore asks whether recurring relations among spatial configurations and contextual conditions can be interpreted as contextually embedded convergent settlement logics in living historic settlements.

This study examines 8,155 Chinese traditional villages as living historic settlements, situating them within China's evolving policy context of heritage conservation and rural revitalization. It draws on multi-temporal satellite imagery, OpenStreetMap data, and complementary contextual data at three time points between 2015 and 2025 to construct an integrated spatio-temporal heterogeneous graph representation. The analysis is organized around two complementary levels. The first focuses on the internal structure of each village, where graph relations are used to represent how built elements are connected with mobility structures. The second focuses on relationships between villages, where a similarity network is constructed to compare their contextual conditions, including natural geography, modern transport accessibility, agricultural-cultural setting, and industrial background. Based on these two levels of representation, embedding-based clustering is used to identify candidate groups of villages with similar relational patterns, while interpretable graph-based analysis is used to explain these groups in relation to spatial structure and contextual variables.

The comparisons indicate that visible similarity and graph-derived relational similarity do not always coincide. Villages with comparable outward morphology or plan configurations may differ in the relations among roads, buildings, and boundaries, whereas visually different villages may share patterns of accessibility, aggregation, and boundary formation. At the inter-village level, the combined analysis of intra-village graph representations and the contextual similarity network suggests that settlement similarity can emerge from the joint effects of internal spatial organization and contextual affinities in geography, agrarian culture, and industrial background. Longitudinal comparisons add a temporal dimension: visible spatial configuration may remain stable, while graph-derived spatial relations indicate reorganization associated with changes in modern transport connectivity. Together, these results frame similarity as a relational condition produced through spatial order, environmental setting, mobility, and socio-economic transformation.

Overall, the findings suggest that similarities among living historic settlements are expressed not only through visible morphology or regional typology, but also through the relational organization of spatial elements and their connections to contextual conditions. They also highlight the value of relational graph analysis in identifying changes that may be overlooked by morphological comparisons. Grounded in the context of Chinese traditional villages, the study contributes empirical cases to broader discussions on settlement protection and development, while suggesting a relational approach to documentation and regional comparison that may inform comparative studies in global contexts.

Keywords
Living historic settlements; Chinese traditional villages; Similarity network; Spatio-temporal heterogeneous graphs; Digital Heritage

The Enduring Heartbeat: Convergent Engineering and the Global Evolution of Circus Arts as Living Heritage

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Abstract

This paper presentation proposes a comparative exploration for Session S8: Common Threads: Similarities for a Peaceful Future, investigating the universal phenomenon of the circus arts. Moving beyond mere comparative analysis, this research delves into the deeper, unifying forces that have guided human creativity to convergent solutions in physical performance, mechanical engineering, and spatial organization. By exploring these striking similarities across disparate geographies, we demonstrate how the global evolution of the circus serves as a powerful antidote to narratives of cultural division, standing as both a testament to the fundamental oneness of humanity and a vital conduit for protecting ancient artforms.
For over 4,000 years, the circus has functioned as a dynamic laboratory for human potential, driven by universal instincts for community, storytelling, and symbolic expression. We trace this enduring cultural heartbeat from foundational human-balance motifs in ancient Egyptian murals at Beni Hasan to the integrated acrobatic spectacles of China's Han Dynasty. Through targeted historical case studies, this presentation highlights how vastly different cultures arrived at parallel technological answers to fundamental human needs. A central comparative analysis bridges the ancient mechanics of the Roman Colosseum's Hypogeum—with its human-powered pulleys and trapdoors—to the sophisticated Goulan Washe theaters of China's Song and Yuan Dynasties. Both environments utilized hidden, muscle-powered mechanics and acoustic innovations, such as the resonant Chinese Zaojing (lotus-shaped) ceiling. These convergent engineering feats created an "invisible value," deliberately concealing the infrastructure to seamlessly amplify human achievement.

The narrative further traces the evolution of performance dynamics into the modern era, where the intersection of mathematics and physics drove new convergent solutions. This is epitomized by Philip Astley's 1768 discovery of the 42-foot ring, a dimension universally adopted to perfectly harness centrifugal force. Crucially, this shared evolutionary thread remains a potent force for peace-building today. Throughout the East—including the deeply rooted traditions of Russia, Ukraine, China, and institutions like the Capital Circus of Budapest—the state circus model operates as a premier instrument of cultural diplomacy. Because the kinetic language of acrobatics inherently transcends linguistic barriers, these state-sponsored artforms gather diverse communities around an undeniable global similarity. They succeed where political bodies often struggle, building unbreakable bridges of dialogue even amidst geopolitical tension.

Finally, this presentation addresses the modern imperative of safeguarding this shared intangible cultural heritage (ICH). By contrasting international frameworks, such as the 2003 UNESCO Convention, with robust localized mechanisms like China's active ICH listings, we highlight the need for cohesive global protection strategies. By illuminating these parallel inventions and their ongoing diplomatic power, this presentation weaves together disparate strands of knowledge to show that recognizing our shared cultural expressions fosters profound mutual respect, actively strengthening the pillars of a more empathetic, collaborative, and peaceful world.

Keywords
Intangible Heritage, Cross-Cultural Comparative Analysis, Heritage Safeguarding, Transnational Heritage

Rethinking the Climate Resilience of Modern Heritage: Conservation Challenges and Energy Efficiency Strategies at the METU Campus

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Abstract

As a pioneering example of the international modernist movement in Türkiye, the Middle East Technical University (METU) Ankara Campus reflects the universal character of modernism through its use of exposed concrete, expansive window openings, rational floor plans, and unadorned surfaces. This structural framework, along with the campus's built environment and open spaces, is conceived through an integrated design language that incorporates water elements and a vast, man-made forest created in the middle of the steppe, together forming a holistic cultural landscape.

However, the very qualities that define the campus as a 'modern heritage' site, particularly the expansive glass surfaces, the exposed concrete and brick reflecting brutalist modernism, and the delicate landscape balance, have rendered the site vulnerable to the environmental pressures of climate change. These aesthetic and functional components of modernism have become significant disadvantages regarding energy efficiency under contemporary climatic challenges. Consequently, a critical methodological tension arises between preserving the campus's living modern heritage values and enhancing its climate resilience and energy performance, as potential interventions may fundamentally alter its architectural integrity.

This study examines how energy efficiency, user comfort, and conservation can be reconsidered for modern heritage. It is of critical importance to ensure a balance between the preservation of modern heritage values and the sustained comfort and functionality of the campus as a living cultural landscape, while simultaneously enhancing its energy efficiency and resilience against climate change. In this context, this study identifies specific principles, strategies, and actions related to energy efficiency and the challenges of climate change for the METU campus, a living modern heritage cultural landscape. These are discussed, along with their pros and cons, through case studies. The principles developed aim to provide a roadmap for global modern heritage sites with similar architectural characteristics and climatic challenges.

Keywords
Modern Heritage, Climate Resilience, Living Cultural Landscape, Energy Efficiency

Beyond Modernist Ideology: Evaluating Twentieth-Century Heritage and Symbolic Commonalities in Dubai's Architectural Evolution

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Abstract

This research investigates the distinctive trajectory of twentieth-century heritage through Dubai's commercial architectural landscape during the 1970s and 1980s. Driven by the goal of transforming the city into a world-class global hub, the study situates Dubai's development within a framework of shared cultural heritage expressions, where modernist design principles were appropriated alongside traditional vernacular archetypes. These designs reflect symbolic and spatial commonalities that are both culturally and climate-sensitive to the Gulf region.The aim is to elucidate how modern forms, technologies, and construction histories were intentionally used in Dubai as tools for economic development and international visibility. This research facilitates a globally aware understanding of how modernism evolved beyond the West, challenging the idea that moving "beyond modernism" always entails a shift toward postmodern critique. In doing so, it contributes to broader international discussions on twentieth-century heritage in cities such as Brasília, Chandigarh, and other non-Western contexts where modernism was selectively adapted to local cultural, political, and environmental conditions. Methodologically, the paper employs a case-study analysis of seminal projects—including Dubai International Airport (1971), Sheraton Hotel (1978), Dubai World Trade Centre (1979), and Hyatt Regency Hotel (1980)—alongside critical engagement with theoretical debates on late modernism and peripheral modernities. The results indicate that in Dubai, modernism was adopted for its visual and technical capabilities rather than its original Western ideological goals. By highlighting how modern heritage functions outside its original context, this study contributes to a more diverse and context-aware view of the common threads within modernist architecture in late-developing Eastern urban settings.

20th Century Heritage in the Context of Climate Change

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Abstract

While 20th-century built heritage is frequently linked to increased energy consumption, it also facilitated significant progress in building physics and environmental solutions. Numerous buildings from this era employed effective passive strategies, including natural ventilation, deep sunbreakers, and thermal mass, each adapted to local climatic conditions. Since the 1970s, these features have often been eliminated through air-conditioning retrofits and unsympathetic alterations. The ongoing climate crisis underscores the necessity of re-evaluating and reapplying these lost climatic design principles to enhance both heritage integrity and energy efficiency. This paper analyzes the common challenges posed by climate change to heritage sites worldwide, irrespective of geographical location, cultural background, or political context. Through case studies from diverse climate zones, the paper identifies maladaptation issues and best practice response strategies, and encourages additional case study submissions from practitioners and scholars.

Keywords
20th century heritage, climate adaptation and mitigation, climatic design principles, sustainable adaptive reuse

Human similarities in archaeological heritage

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Abstract

Tangible cultural heritage does not only manifest some cultural similarities across the world but also human similarities. In this contribution, I reflect on the presence of human fingerprints on a variety of archaeological artefacts including potsherds and bricks. Such finds are common on archaeological sites but have often been neglected. These prints contain valuable information about the people who left them, but they can also remind us of a common humanity shared by living humans and those who were associated with various ancient cultures. Sometimes we can place our fingers into the prints left by theirs. Making such human similarities and connections across time and space more prominent in interpretation could help contemporary audiences to appreciate our common humanity. Affecting the minds of humans in this way (as envisaged at the beginning of the 1945 UNESCO constitution) might make violent conflicts and wars between humans less likely: we might be harming or killing fellow humans with whom we share much more than what perhaps divides us. Instead, we may feel a sense of empathy, solidarity, and respect across time and space, and therefore stand for global peace and collaboration.

Keywords
human similarities, archaeological artefacts, fingerprints

Towards the New Fibonacci Rectangles Method for the Study of Global Heritages of Medieval and Early Modern Architecture

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Abstract

A recent study proposed a new geometric system of concentric circles and rectangles that grow out radially and symmetrically, and in accordance with the Fibonacci sequence, termed as the Fibonacci Rectangles. The Fibonacci Rectangles were successfully employed as an innovative method to conduct overlay tests over the facades of three rock hewn churches in Lalibela, assuming that the medieval cosmological model of design was applied at various scales and scopes. This article discusses the significace of the new method to study the wider global heritages of medieval and early modern architecture, as opposed to the traditional Fibonacci rectagles system which grows out as spiral, without symmetry. It remarks on the material and techological convinience of symmetrical construction techiques of the pre-industrial world, by taking examples from Africa, Asia and Europe. The insights will be sigificant to braoder study of symolism in religious and art history, as well as to the history of mathematics.

Keywords
Fibonacci Rectangles Method, Fibonacci rectangles, Medieval Architecture, Global Heritages, Lalibela Churches

SESSION 9
Heritage Ecosystems: Possibilities and Potentials for an Inclusive Systems Approach

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SESSION 9

Oral Presentation
Heritage Ecosystems: Possibilities and Potentials for an Inclusive Systems Approach
Abstract ID #78

Heritage Ecosystems and Cultural Landscapes: Towards Integrated Governance in World Heritage

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Abstract

This paper explores the concept of heritage ecosystems as an analytical and operational framework to address the growing complexity of World Heritage governance, drawing on combined experience as an international consultant, Site Manager of the Qhapaq Ñan – Andean Road System (UNESCO World Heritage), and ongoing doctoral research on cultural landscapes as a conservation category.The research positions cultural landscapes as a critical interface between nature and culture, enabling a shift from site-based conservation toward systemic, relational, and territory-based approaches. This perspective is applied to two complementary cases: the Qhapaq Ñan, a transnational serial property spanning six countries, and the Sierra Nevada de Santa Marta (Colombia), a territorially coherent system governed by Indigenous peoples.

Both cases illustrate heritage as a dynamic socio-ecological system, where cultural, spiritual, and environmental dimensions are inseparable and continuously reproduced through practice. However, they also reveal structural challenges within the World Heritage system, including the fragmentation between cultural and natural criteria, the limitations of conventional management frameworks, and the difficulty of integrating Indigenous knowledge systems into standardized evaluation processes.

Through a comparative and practice-based approach, the paper examines how different governance models (state-led, community-based, and hybrid) interact within these heritage ecosystems. Particular attention is given to the role of cultural landscapes as a bridging category, capable of articulating multiple value systems, scales of management, and knowledge frameworks.

The analysis highlights emerging practices such as multi-scalar governance arrangements, Indigenous territorial management, and coordination mechanisms that move beyond isolated site management toward networked and landscape-based approaches. These practices suggest a transition from participation to more inclusive forms of governance grounded in reciprocity and long-term stewardship.

The paper argues that the combined use of heritage ecosystems and cultural landscapes as conceptual and operational tools can enhance the inclusivity, coherence, and effectiveness of World Heritage processes. It also contributes to ongoing debates within UNESCO, ICOMOS and IUCN on the integration of cultural and natural heritage, particularly in relation to mixed properties and living heritage systems.

By bridging academic research and professional practice, this contribution offers both conceptual refinement and practical insights for advancing more adaptive and inclusive heritage governance frameworks.

Keywords
Cultural landscapes – Heritage ecosystems – Governance – Mixed heritage – Living heritage

From Frontline to Heritage: Reinterpreting Matsu's Military Cultural Landscape through the Heritage Ecosystem Framework.

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Abstract

The Matsu Islands control a strategic chokepoint in the Chinese Taipei Strait. During the period of confrontation between the Cold War era, they served as the frontline gateway blocking the expansion of communist forces. Since the implementation of martial law in 1956, the defense strategy has shifted from "counterattack" to "defensive consolidation." Faced with extreme geological challenges and scarce resources, Matsu fully utilized its rugged granite terrain to construct a highly integrated military engineering system that extends from sea level to mountain peaks and from the surface to underground. This "underground" defensive landscape merges international strategy with island topography. As a masterpiece of Cold War engineering registered as a Cultural Landscape in 2020, it exemplifies the profound interaction between humanity and nature under extreme historical pressure.This paper draws upon the "heritage ecosystem" framework proposed in the Gunma Declaration (2025) to reinterpret Matsu's governance structure. The Matsu military cultural landscape is not a collection of disparate outposts, but rather a living system composed of the Cold War defense system, the daily life of Eastern Fujian settlements, the rugged geological environment, and collective memory. Its value attributes manifest in three dimensions: first, the "island-chain defense system," which leverages topographical elevation differences to form a three-dimensional protective network; second, the "integration of military and civilian spaces," such as the embedding of propaganda slogans and air-raid shelters within traditional settlements; and finally, "environmental resilience," where long-term military control has inadvertently preserved ecological diversity through limited development. This characteristic of continuous interaction between the tangible and intangible, nature and culture, is the very core of the heritage ecosystem.Since the end of military administration and troop reductions in 1992, Matsu has faced intense transformation. Modern development—including land redistribution and tourism-driven construction—threatens the integrity of its skyline and military sites. Simultaneously, extreme weather and coastal erosion pose increasing risks to these aging structures. To address these challenges, preservation strategies must adopt stratified governance and adaptive reuse (translation and regeneration). By establishing an inter-agency data-sharing network, a dynamic monitoring system can track environmental, human, and social shifts. This marks a vital transition from maintaining isolated facilities to a systemic, landscape-wide approach to governance. Only by viewing the heritage as a dynamically balanced ecosystem and introducing resilience measures under the principle of authenticity can Matsu's military heritage evolve into a resilient foundation for sustainable development in contemporary society.

Keywords
Military Cultural Landscape, management, governance, Cold War heritage, Landscape Integrity

Operationalising a Heritage Ecosystem Approach to Disaster Risk Management through Traditional Knowledge: A Case Study of Niah National Park, Malaysia

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Abstract

Heritage conservation practice has become increasingly specialised, often leading to disciplinary fragmentation, particularly in heritage places where cultural, natural, tangible, and intangible elements are deeply interconnected. Disaster Risk Management (DRM) is vital for the protection of these heritage places. However, it often prioritises the identification of hazard, vulnerability and exposure, with limited incorporation of community-based Traditional Knowledge (TK) and its mediating role in human–environment interactions. In line with the integrative aims of Gunma Declaration, this study investigates how TK can operationalise a heritage ecosystem approach to DRM.

The study is conducted at The Archaeological Heritage of Niah National Park's Cave Complex, a World Heritage site in Sarawak, recognised for its Outstanding Universal Value under criteria iii and v. This heritage place is approached as a living heritage ecosystem in which archaeological features, cave microclimates, rainforest dynamics, and human practices continously interact. A field-based qualitative design which comprise semi-structured interviews, participatory mapping, and site observation documents TK related to environmental processes, spatial practices, and resource use.

Findings indicate that TK acts as an informal risk-regulation system, guiding spatial behaviour and controlling exposure of hazards to sensitive heritage attributes. Risk is co-produced through interactions between human and non-human elements, such as cave microclimates, forest dynamics, and cave-dependent species, which collectively influence the resilience of heritage values and their attributes. Analysis using the Hazard–Vulnerability–Exposure (HVE) framework highlights a gap between formal DRM strategies and living knowledge systems. These knowledge systems often correspond to areas of high vulnerability and reduce risk by shaping behaviour.
The study demonstrates that effective heritage protection depends on recognising and operationalising these knowledge systems within DRM, advancing an attribute-based, behaviour-informed approach rooted in living heritage practices. By linking cultural practices, environmental processes, and site management, it contributes to operationalising the heritage ecosystem approach. Expanding on this, the study engages local communities and park authorities to co-develop indicators of resilience that blend scientific risk metrics with daily lived experiences. Its transferable design supports policy and practice across World Heritage sites where living knowledge mediates human–nature interactions, offering a practical pathway for adaptive governance in the face of evolving risks. In doing so, it presents a replicable framework for strengthening resilience by integrating local TK into DRM governance, with broader implications for heritage policy and practice.

Keywords
Traditional Knowledge, Disaster Risk Management, Heritage Ecosystem, Hazard–Vulnerability–Exposure, Niah National Park, Emergency Response

Towards a systemic framework for World Heritage Sites through the Rural landscapes lens

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Abstract

Since 1972, the World Heritage Convention has institutionalized a distinction between cultural and natural heritage that has significantly shaped conservation practices worldwide. For many complex and functional heritage categories, including “rural landscapes”, this divide represents a constraint limiting recognizing their systemic character and values. As defined by the "ICOMOS-IFLA Principles concerning Rural Landscapes as Heritage" (2017), rural landscapes inherently integrate cultural, natural, tangible, and intangible dimensions, challenging conventional categorical separations. Dividing culture and nature, as well as tangible and intangible heritage, often implies establishing hierarchies of value that may affect conservation and management processes.
Over the past decades, important steps have been taken to bridge this divide, including the introduction of the "Cultural Landscape" category in 1994 and the adoption of unified criteria for Outstanding Universal Value (OUV) in 2005. However, a growing international debate questions whether existing UNESCO categories still adequately reflect the bio-cultural diversity and systemic character of heritage worldwide. This discussion – reflected in initiatives such as the World Rural Landscapes Initiative, the ICOMOS Transhumance Initiative, and the ISCCL ICOMOS-IFLA NatureCultures Working Group, as well as in recent documents including the "Ouro Preto Document" (2024) and the "Gunma Declaration on Heritage Ecosystems" (2025) – fosters inclusive, systemic, and community-centered approaches to heritage interpretation and management. These concerns are particularly prominent in regions such as Latin America, Africa, Asia, and the Pacific, where the separation between nature/culture or tangible/intangible heritage is often perceived as an imposition not aligning with daily landscape management practices. In such contexts, rural landscapes are understood as dynamic 'NatureCultures’ heritage systems, sustained by the continuous interaction between communities, environments, and knowledge systems.
In relation to the above, the contribution presents the results of thematic research aimed at identifying rural landscapes across the 1,248 World Heritage Properties (cultural, natural, and mixed). Adopting a functional perspective – moving beyond both the OUV framework and the “Cultural Landscape” subcategories (clearly defined, organically evolved, and associative landscapes) – the study identifies 473 Properties characterized by the presence of rural landscapes. Among these, 270 exhibit systemic relationships (agro-environmental, socio-cultural, economic, or associative) with the broader World Heritage site. This figure corresponds to an equal number of communities taking care of this heritage daily. Notably, 125 cases are located within Natural sites, where Indigenous and local people still hold and transmit ancestral knowledge from generation to generation, often without being adequately recognized within governance frameworks and Management plans.

By revealing the embedded systemic complexity of the World Heritage List, the study supports the need for shifting toward more inclusive and transdisciplinary heritage frameworks. It argues for the recognition of rural landscapes as key lens through which to reinterpret World Heritage sites as heritage systems, rather than categorized entities. Such an approach can enhance the role of local communities as active heritage stewards and knowledge holders, while fostering resilient conservation practices. Ultimately, the contribution aims at moving beyond the selection of “outstanding” heritage toward more inclusive, process-oriented models that better reflect the relational, dynamic, and systemic nature of heritage in a rapidly changing world.

Keywords
Heritage systems, Rural landscapes, Gunma Declaration, World Heritage List, Dynamic conservation

Enhancing Urban Heritage Ecosystems: Japanese Gardens as Socio-Ecological Model Systems. Evidence from Kanazawa

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Abstract

The effectiveness of urban heritage ecosystem models has often been limited by the lack of strong and transferable reference cases. Such models require integrating social, ecological, institutional, and educational dimensions while remaining grounded in the traditional knowledge from which they emerge. However, heritage is often approached as a static asset rather than as a living system shaped by socio-ecological interactions.

Japanese gardens offer a different perspective. Rooted in spiritual and cultural understandings of nature, they conceive landscapes as living environments and spaces of coexistence in harmony with natural processes, adapting over time to respond to changing societal needs. As such, they provide a valuable basis for rethinking and enhancing heritage as a dynamic and inclusive system in the context of current environmental, well-being, and peace challenges.

This paper evaluates the role of Japanese gardens as socio-ecological model systems, drawing on evidence from ongoing research in Kanazawa, Japan. Kanazawa, a historic castle city established in the fifteenth century, contains more than 35 historic gardens embedded within a wider network of water canals, rivers, and surrounding green areas. Adopting a systems approach, the paper analyses how interactions between management intensity, accessibility, governance arrangements, and spatial connectivity influence the delivery of socio-ecological outcomes. Particular attention is given to how these interactions enhance biodiversity, climate resilience and community engagement, while also revealing trade-offs between aesthetic control, ecological heterogeneity and patterns of use.

Through ongoing fieldwork combining ecological observations, biodiversity and carbon-related assessments, surveys on wellbeing and participation, and direct involvement in participatory practices, the research identifies key configurations that shape system performance. These include joint maintenance activities where citizens and owners manage gardens together, citizen science programs involving children, participatory action research with local associations, and the transformation of underused urban spaces resulting from depopulation into community gardens connected to traditional systems. Eco-tourism initiatives further help reduce tensions between residents and visitors by promoting alternative models to mass tourism. These practices are often linked to bottom-up activities that strengthen community resilience and rebuild connections between people and nature.

The findings highlight both the potential to integrate traditional and contemporary green infrastructure through participatory approaches and the potential of heritage ecosystems to contribute to biodiversity conservation, climate adaptation, disaster risk reduction, and socio-ecological restoration. At the same time, they reveal trade-offs between access, maintenance requirements, and ecological quality.

Finally, the paper discusses the role of global partnerships and hybrid governance frameworks in scaling up these approaches. The combination of international designations with locally grounded practices is identified as a key mechanism for enhancing the visibility, diffusion, and implementation of heritage ecosystem models. The study argues that, when approached as inclusive and adaptive systems, heritage ecosystems can function as transferable model systems for strengthening community–nature relationships and supporting urban socio-ecological transitions in diverse contexts.

Keywords
Urban Heritage Ecosystems, Socio-Ecological Systems, Japanese Gardens, Green Infrastructure, Participatory Action Research, Urban Resilience

A Methodology for Enabling Local Communities to Recognize Heritage Ecosystems at the Regional Scale

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Abstract

This presentation introduces two dialogue-based approaches to helping local communities recognize the heritage ecosystems they are already part of and share this understanding with others. Drawing on experiences with Gunma's silk heritage, it explores how the perspectives articulated in the Gunma Declaration can inform practical opportunities for dialogue.
Heritage is sustained through connections among places, people, industries, landscapes and memories. However, people may see only those parts closest to their own work and everyday lives. Elements outside formal designation may also receive less attention, even when they play important roles in sustaining heritage. Making these relationships visible is therefore an important step towards encouraging broader participation in heritage conservation.
The first approach uses workshops combining reflection on the past with Future Design. Participants first consider what they appreciate about the choices of earlier generations and what they wish had been done differently. This reflection helps them recognize that they are already someone's future generation. They then imagine living in 2055 at their present age and look back at the choices that made a desirable future possible. Conversations in small groups with different backgrounds encourage participants to explore possibilities beyond present-day constraints. Recorded discussions and AI-assisted summaries support reflection and the sharing of ideas.
Across the workshop discussions, six future visions emerged, encompassing silk production, the environment, branding, everyday life, technology and learning. These visions provide a starting point for asking who would be needed to make such futures possible, thereby drawing attention to relationships beyond participants' own fields.
The second approach uses interviews to explore how everyday activities support the continuity of heritage. The example of a local newspaper illustrates how discussing an organization's role in recording memories and raising public interest can help it recognize itself as part of a heritage ecosystem. Questions about who supports an activity, whose activities it enables, and which connections could be strengthened offer a practical way to begin such conversations.
Heritage professionals also participate in these ecosystems and can act as catalysts by listening and connecting different perspectives. This presentation invites participants to consider how they might try these approaches in their own communities and connect greater awareness of heritage ecosystems with further dialogue and collaboration.

Cultural Landscapes as Heritage Ecosystems: A Cultural Geography Framework for Planning

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Abstract

Contemporary planning approaches remain largely grounded in physical and spatial data, failing to capture the cultural processes that actively shape space. This limitation becomes particularly critical in cultural landscape contexts, where everyday practices, local knowledge systems, and intangible values constitute essential components of heritage. Addressing this gap, this paper argues that cultural geography provides a critical framework for understanding cultural landscapes as heritage ecosystems, in which human and environmental relations continuously interact and co-produce space. Current planning approaches fail to capture the cultural processes that shape space; cultural geography provides the tools to reveal these processes and translate them into planning knowledge.

The study draws on both field-based research and studio-based explorations developed within architectural education, employing a qualitative and multi-method approach that combines spatial analysis, mapping, oral history, and the interpretation of everyday practices. Rather than treating cultural landscapes as static representations, the research focuses on revealing the dynamic relationships between community practices, material environments, and locally embedded knowledge systems. In doing so, it aligns with perspectives that conceptualize heritage as an interconnected system of tangible, intangible, cultural, and natural components.

The findings demonstrate that cultural geography-based methods enable the identification and interpretation of otherwise unrecognized heritage components, particularly those embedded in daily life and local practices. These components, often excluded from conventional planning analyses, play a crucial role in sustaining the continuity and resilience of cultural landscapes. The integration of studio-based learning processes further demonstrates how such knowledge can be translated, tested, and expanded within educational settings.

By bridging theory, field research, and pedagogical practice, the study proposes an ecosystem-based approach that enables cultural processes to be incorporated into planning frameworks. The study ultimately argues that heritage ecosystems cannot be effectively understood or operationalized without integrating cultural processes into planning, and that cultural geography offers a concrete pathway for achieving this integration.

This paper directly engages with the Heritage Ecosystems framework by demonstrating how cultural processes—revealed through cultural geography—form the essential link between tangible, intangible, cultural, and natural heritage within planning practices.

Keywords
Cultural geography, cultural processes, everyday practices, spatial analysis

From Post-Mining Landscape to Heritage Ecosystem: Interventional Resilience and Eco-Social Transformation in Changdang Lake, Jiangsu

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Abstract

Post-mining landscapes have become increasingly important heritage concerns in regions where industrial decline, ecological restoration, and rural transformation intersect. Yet they are still often interpreted through two separate frameworks: as degraded environments requiring technical remediation, or as industrial remains requiring cultural recognition. This separation limits our understanding of how ecological repair, local livelihoods, collective memory, and heritage value are jointly produced in the long-term transformation of former mining areas. This paper addresses this gap by asking how a post-mining landscape can be understood not merely as a damaged industrial site, but as a dynamic heritage ecosystem.

The study examines the mining landscape on the southwestern side of Changdang Lake in Jiangsu Province, China, with particular attention to the former quarrying and kiln-related areas around Youshan Village in Rulin Town. Historically, this area was shaped by quarrying, kiln production, water systems, village settlements, and local industries. After intensive extraction caused ecological degradation and spatial fragmentation, a series of governance and landscape interventions gradually reshaped the site, including enterprise closure and rectification, vegetation restoration, pit wetlandization, water-body transformation, infrastructure improvement, and the introduction of ecological public space and rural tourism.

Methodologically, the paper combines cultural landscape analysis, policy and planning document review, field observation, and the conceptual framework of interventional resilience. It examines how buffering, adaptive, and transformative capacities are generated through the interaction of natural systems, industrial traces, governance arrangements, and community practices. Rather than evaluating the site through the survival of isolated industrial relics, the paper traces how heritage value emerges from the evolving relationships among damaged terrain, ecological repair, village life, memory, and future-oriented land use.

The paper finds that the transformation of Changdang Lake cannot be adequately described as either ecological beautification or industrial heritage conservation alone. Instead, it represents an eco-social reassembly in which post-mining scars, restored habitats, community practices, and governance interventions together constitute a living heritage ecosystem. The study argues that authenticity in post-mining landscapes should not be limited to the preservation of former industrial forms, but should include the continuity of legible traces, ecological processes, and local social relations. This perspective contributes to debates on living heritage, cultural landscapes, and inclusive systems approaches by proposing a relational model for conserving post-industrial landscapes under conditions of ecological and rural transformation.

Keywords
post-mining landscape; heritage ecosystem; interventional resilience; cultural landscape; eco-social transformation

From Designation to Action: Implementing a Heritage Ecosystem Approach in the Multilayered Landscape of Jaipur

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Abstract

Jaipur represents a unique paradigm of rapid, multilayered UNESCO recognition, hosting four distinct designations achieved within a single decade. While the astronomical site Jantar Mantar (2010), the Hill Fort of Amber as a component of a serial property (2013), and the Jaipur Walled City (2019) are inscribed for their Outstanding Universal Value (OUV), the city's status as a UNESCO Creative City (2015) celebrates its living traditions. However, these sites are currently managed as fragmented entities within the boundaries of the specified buffer zones, even though collectively they belong to a larger ecosystem.

This paper argues for a transition from a site-specific management focus to a holistic heritage ecosystem approach, treating the natural topography, built form, and social systems as an interconnected biophysical and cultural landscape. It explores the potential for interoperable digital tools to augment the means of structuring these understandings.

Historically, the evolution from the 10th-century defensive hill town of Amber to the 18th-century mercantile grid of Jaipur demonstrates the sophisticated planning systems of the royal Rajput clan of the region. The ingenuity of the Kachwaha Rajput rulers lay in their ability to harness the Aravalli range's topography, integrating the defensive fortifications of Amber, Jaigarh, and Nahargarh with the flat-land urbanism of the new capital city of Jaipur in 1727 CE. The Jantar Mantar, as the observatory was the first built monument to determine the angular grid of the city.

Central to this ecosystem was the '36 karkhanas' (royal workshops) system, which embedded crafts and folk arts into the city's socio-economics. Beyond its grandeur in planning, this living heritage remains the primary attribute of its contemporary identity that needs to be addressed through the commitments towards its double designation as a creative city and as a world heritage city. The paper highlights the attributes, commitments and challenges associated with these inscriptions, the overlapping property areas and buffer zones and the potential to meet the management challenges in protecting the OUVs through a holistic ecosystem approach that physically and socially interconnects these sites, engaging novel digital tools.

Jaipur participated in the IUCN-ICCROM Heritage Place Lab Project in 2021, which recommended an ecosystem approach within a larger environmental setting informed by the indigenous knowledge system of the local craftspeople and citizens. Building on these recommendations from the IUCN-ICCROM Heritage Place Lab (2021), this study examines the management challenges posed by overlapping property boundaries and buffer zones. In alignment with the recent UNESCO report "People and nature in UNESCO-designated sites: Global and local contributions" that highlights how these sites act as strategic assets in tackling climate change and biodiversity loss, while sustaining ecosystems, cultures and livelihoods around the world; the paper will examine the potential of a large-scale ecosystem approach for managing such interlinked designated sites through the case of Jaipur and its multiple inscriptions.

The research proposes an integrated management matrix using a spatially ordered digital interface that addresses climate resilience, biodiversity loss, and livelihood sustainability, demonstrating how Jaipur's interlinked designations can serve as a model for managing complex, large-scale heritage ecosystems.

Keywords
Heritage Ecosystem, Living Heritage, Fortified Landscapes, Urban Nature, Digital Tools

Heritage Ecosystems Protection in Lahemaa National park, Estonia

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Abstract

This paper analyses the benefits of a holistic ecosystem-centred approach to heritage conservation in Lahemaa National Park over its 55-year history. Founded in 1971 to protect natural and cultural heritage, traditions, folk culture, and ecosystems, Lahemaa encompasses approximately 75,000 hectares of land and sea, including nature reserves and 74 villages. Its ecosystems, landscapes and seascapes, as well as its tangible and intangible cultural heritage, are protected under Estonia's Nature Conservation Act.

The paper argues that holistic management practices, combined with the strengthening of local identity, have contributed significantly to the resilience and revitalisation of heritage ecosystems. Throughout decades marked by political, socioeconomic, and ideological transformations—from Soviet occupation to the restoration of Estonian independence, as well as paradigm shifts in heritage conservation theory and practice—Lahemaa has remained a pioneering example of integrated heritage management. Simultaneously, the coastal environment of Lahemaa has undergone profound cultural and environmental disruptions during the twentieth century.

The study approaches ecosystem-centred conservation practices in Lahemaa from two interrelated perspectives. First, it examines the development of holistic ecosystem-centred management concepts through a diachronic perspective, focusing on conceptual evolution and changing paradigms in heritage conservation. Jaan Eilart, one of the founders of Lahemaa, articulated the conceptual foundations of this approach in Human, Ecosystems and Culture (1976). The paper demonstrates how this holistic vision was conceptualised and continuously reconceptualised within conservation policies over several decades, leading to recent approaches integrating heritage ecosystems and the cultural space paradigm.

Second, the paper explores rights-based approaches within the governance framework of Lahemaa, with particular attention to the role and rights of heritage communities, as well as broader considerations concerning the rights of all living beings. The establishment of the Lahemaa Cooperation Council in 2010 strengthened the position of local communities as primary rights holders in cultural heritage management. The presentation discusses the concept of heritage communities, relevant rights-based frameworks, and the practical opportunities and challenges related to their implementation.

The paper concludes with the example of the holistic co-management, research, and revitalisation of Pohiranna coastal heritage. Several projects contributed to mapping and documenting the tangible and intangible values of coastal cultural landscapes, including the Memoryscapes Project (2017) and the Study of Traditional Coastal Fishing and Maritime Culture (2022). Parallel initiatives focused on documenting and revitalising the Pohiranna coastal language. In addition, the rights of heritage communities were further defined, and policy recommendations were developed to support traditional coastal fishing, maritime culture, and the livelihoods of coastal heritage communities. The Pohiranna cultural space, which nearly came to destruction during the Soviet occupation, is now experiencing significant cultural revitalisation. Maritime ways of life, landscape perceptions, traditions, and cultural identities are being actively restored and reinterpreted. This example demonstrates the importance of ecosystem-centred approaches and the forms of resilience embedded within culture.

The paper highlights the heritage ecosystem approach as a foundation for transformative change in heritage protection. The author's perspective is informed not only by academic research but also by direct involvement in the identification, protection, and revitalisation of the cultural heritage discussed in the study.

Japanese Castle Keeps as a Heritage Ecosystem: From Symbols of Feudal Authority to Civic Engagement

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Abstract

In early modern Japan, castle keeps (*Tenshu*) were constructed as architectural monuments to visualise the power and authority of feudal lords. Since the modern period, however, their social meaning has undergone a profound transformation. Today, they function as central nodes within multilayered heritage ecosystems that connect local communities, governance systems, and cultural practices. This study reinterprets the surviving and reconstructed Japanese castle keeps as dynamic systems in which tangible and intangible elements, legal frameworks, ownerships, civic participation, and disaster recovery processes continuously interact.
Twelve original castle keeps have survived in Japan. These structures have endured the “one castle per province” policy in 1615, the 1873 Castle Abolition Edict following the establishment of the modern state, and the destruction of the Second World War. Although many castles were auctioned or demolished during the Meiji period (1868-1912), local citizens mobilised financial resources to repurchase and preserve keeps such as Matsue Castle and Matsue Castle. In contrast, Inuyama Castle, once confiscated by the Meiji government, was returned to its former lord after the 1891 Nobi Earthquake on the condition of proper restorations and maintenance. It remained as the sole privately owned castle until 2004. These cases illustrate the transformation of castle keeps from instruments of centralised authority into heritage sustained by civic stewardship.
During the Second World War, numerous castles were destroyed by air strikes. As part of post-war reconstruction, keeps were rebuilt across the country, often using reinforced concrete, as exemplified by Nagoya Castle. Although such reconstructions raise debates concerning material authenticity, they have maintained continuity in historical urban landscapes and regional identity. In the case of Kumamoto Castle, after the 2016 earthquake, nationwide donations supported the restoration of the keep, despite it being reconstructed by reinforced concrete after the post–Satsuma Rebellion (1877). It became the focal point of a post-disaster recovery, and a broad support network extended beyond regional boundaries. Furthermore, annual National Castle Summits and citizen-participatory maintenance events at the five National Treasure castles demonstrate how ongoing civic practices connect tangible heritage with intangible dimensions such as collective memory and local identity.
Rather than viewing the *Tenshu* as isolated architectural objects, this study positions them within integrated systems that include legal frameworks, ownership models, post-disaster recoveries, economic activities, and the transmission of collective memory within historic urban landscapes. The heritage ecosystem approach provides a perspective that redefines authenticity not solely in material terms but as a notion of sustainable relationships. The case of Japanese keeps demonstrates how cross-disciplinary collaboration and citizen engagement can foster inclusive heritage practices that connect local and national scales.

Keywords
castle keep, urban landscape, collective memory, civic stewardship, post-disaster recovery

Integrating Low-Impact Infrastructure in Living Heritage Cities: Vacuum Waste Systems in Kuala Lumpur

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Abstract

The integration of contemporary infrastructure within historic urban environments presents an ongoing challenge in sustaining the continuity of living heritage. In Kuala Lumpur, heritage precincts such as Jalan Petaling and Dataran Merdeka function as active socio-cultural and economic landscapes, where dense urban activity, tourism pressures, and limited-service space intensify demands on municipal systems. Solid waste management remains a critical concern, as conventional collection methods introduce visual clutter, traffic congestion, and environmental impacts that compromise both the physical integrity and experiential quality of historic settings.

This paper investigates underground vacuum waste collection systems as a low-impact infrastructural strategy for Kuala Lumpur's historic core. Operating through concealed pneumatic networks, the system reduces reliance on surface-level waste storage and collection vehicles, thereby minimising physical and visual disruption to sensitive urban fabric. By improving sanitation, reducing emissions, and enhancing the overall public realm, the approach contributes to maintaining the cultural and functional vitality of historic districts while accommodating contemporary urban needs.

The study adopts a systems-based perspective, evaluating feasibility through analysis of urban morphology, land-use intensity, pedestrian movement patterns, and seasonal tourism fluctuations. Attention is given to the compatibility of such infrastructure with conservation principles, including minimal intervention, reversibility, and sensitivity to existing built fabric. In this context, waste management is reframed not merely as a technical service, but as an integral component of the broader heritage ecosystem that shapes everyday urban experience.

The findings suggest that underground vacuum systems offer significant environmental and operational advantages, including reductions in greenhouse gas emissions, noise pollution, and street-level congestion, while enabling more efficient waste segregation practices. These benefits support wider urban sustainability objectives and improve the liveability of heritage areas. However, challenges remain in terms of high initial investment costs, technical limitations, and potential disruptions during installation, necessitating careful planning and stakeholder coordination.

By positioning infrastructure as a key agent in the stewardship of historic cities, this paper advocates for integrated and forward-looking approaches to heritage management. The case of Kuala Lumpur demonstrates how innovative, low-impact systems can support the long-term resilience, environmental performance, and cultural continuity of living heritage in rapidly urbanising contexts.

Keywords
living heritage, waste management, historic cities, urban sustainability, Kuala Lumpur

Adaptive Evolution Mechanisms of the Water Heritage Ecosystem in the Huang-Huai Floodplain: A Case Study of Siyang County

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Abstract

Historical floodplains have long been shaped by interactions among hydrological fluctuations, hydraulic engineering interventions, and local livelihoods, making them critical contexts for observing the evolution of heritage systems. In the lower reaches of the Huai River in eastern China, repeated southward diversions of the Yellow River historically reconfigured the regional hydrological regime and, through local governance and flood-control practices, generated a series of water heritage systems, including the Grand Canal as a prominent example. Existing studies have predominantly focused on linear heritage entities or corridor-based linkages, while the layered spatial configurations and cross-scalar relationships among canals, hinterland channel networks, and settlement landscapes remain insufficiently examined. The internal connectivity mechanisms of such heritage systems also require further clarification.

Drawing on the heritage ecosystem perspective advocated in the Gunma Declaration, this study takes Siyang County—located at the intersection of the Yellow River ancient course, the Grand Canal, and the lower Huai River water network—as a case study. It integrates historical map reconstruction, critical analysis of local historical records, and spatial feature extraction to construct an analytical framework of “hydrological change–engineering intervention–settlement adaptation.” This framework is used to examine the stratified evolution of regional water–settlement patterns under the combined influence of Yellow River diversions into the Huai River, canal governance, and irrigation canal construction from the Song Dynasty to the twentieth century.

Findings indicate that the region’s heritage is not composed of isolated river channels or singular relics, but constitutes a heritage ecosystem formed through the interaction of natural hydrological systems, hydraulic infrastructures, and settlement landscapes. At the macro scale, canal embankments and the Yellow River ancient course reshaped the regional hydrological structure to ensure navigational and transport functions. At the meso scale, flood discharge channels such as the Liutang River and the Huai-Shu River, together with main canal networks, sustained the connectivity of drainage and irrigation systems. At the micro scale, settlements were distributed along levees and riverbanks, while agricultural practices adapted through differentiated irrigation regimes across northern and southern irrigation districts. This spatial configuration reflects the long-term interplay between top-down engineering constraints and bottom-up local adaptation.

This study demonstrates that the core value of the heritage ecosystem lies in the dynamic continuity of functional relationships among hydrology, engineering systems, and settlements under a dynamic and uncertain hydrological environment. By extending the heritage ecosystem approach to floodplain contexts, the proposed cross-scalar analytical framework offers a transferable basis for heritage identification, hierarchical conservation, and adaptive governance in regions facing similar hydrological conditions.

Keywords
heritage ecosystem, water heritage, the Grand Canal, historical floodplain, adaptive evolution

Beyond Zoning: Using Form-Based Codes for Heritage Ecosystems in Thrissur

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Abstract

The research paper examines how the concept of “heritage ecosystems” can be applied within urban planning through the study of the historic town of Thrissur in Kerala. The research approaches the city not as a collection of isolated heritage monuments, but as a connected system of spatial form, cultural practices, ecological features, and community relationships.

Thrissur has evolved around the Vadakkunnathan Temple, with its urban form historically shaped by trade, migration, and the coexistence of diverse religious communities. Cultural practices, including the Thrissur Pooram, along with built and unbuilt heritage of temple networks, streets, water systems, and local economies, are closely interlinked which defines the ‘identity’ of the city.

The study combines in-depth archival research, spatial mapping, and field documentation to identify key components of the city, including temple ecosystems, historic market areas, settlement patterns, and culturally significant routes. Three areas, Puthen Peta (historical market), Pazhayanadakkavu (historical street), and ten temple precincts which included the associated sacred forests and ponds, were examined in detail. The gradual loss of ‘sense of place' was the common issue observed, largely resulting from zoning-based planning, unregulated demolition of traditional structures, and the separation of built form from cultural practices.

The paper proposes the designated form-based codes (FBC) as an alternative planning approach for the city focusing on regulating the form and character of streets and buildings, through integration of the cultural and ecological layers. The study further develops case specific policy decisions and formulates the identification of the heritage-sensitive areas within existing administrative wards, with active involvement of local communities in defining and guiding development.

The paper argues that city specific form-based codes can serve as a practical tool to connect different aspects of heritage within a single framework. The research demonstrates how planning approaches can support both the physical environment and living traditions, offering a relevant model for other historic cities, particularly in the Global South, where sustaining the relationship between living traditions and spatial form is critical to resilient urban futures.

Keywords
Thrissur, Heritage Ecosystems, Sense of Place, Historic Urban Landscape, Form Based Codes

Actors, activities, audiences and assets: an ecosystems approach to cultural heritage

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Abstract

This paper will argue that an ecosystems approach is a powerful tool that provides the foundation for reframing cultural heritage in the modern world. It is the starting point for a broader more inclusive approach to heritage as practice, it opens out a more critical, reflexive, inclusive approach to engaging with people's cultural values. Above all, it enables heritage practitioners, policymakers and scholars to look outwards, engaging with the major progressive public policy challenges of our time, from tackling climate change to delivering wellbeing.

Cultural heritage activities are traditionally seen as the legal protection of heritage sites (designation) and perhaps interpretation. This framing excludes the everyday nature of heritage practice in our own and shared lives: we all engage in heritage practices when we speak a language, cook familiar food, or care for a person or thing in our own lives or shared lives that might hold meaning and value. That narrow view perpetuates the marginalisation of cultural heritage both as a contributor to progressive public policy and as a meaningful intellectual endeavour of wider scholarly relevance.

As part of my recent ICOMOS-supported doctoral research project on mainstreaming cultural heritage in wider public policy, I have discovered that the sticky narrative of heritage as protected sites and conservation as freezing things lies behind many of the barriers to mainstreaming heritage in wider public policy. The key to a better understanding of the role of heritage is to challenge that narrow view . I use a broad inclusive ecosystems approach to cultural heritage based on a taxonomy of actors, activities, audiences and assets (or better, resources), drawing on the inclusive people-focused work of the Heritage Fund in the UK. That approach recognises cultural heritage as primarily a verb – something people do in their own lives and in their shared lives, rather than something done by government and official bodies. More importantly, a taxonomy of every day cultural heritage practices capture the dynamic nature of heritage practice: discovering, using, caring, sharing and reimagining. Together 5 practices show how heritage activities play a role in almost every aspect of our lives. That ecosystems approach enables a fundamental shift in how we think about cultural heritage in public policy, moving from scarcity to abundance. Instead of seeing heritage narrowly as designation, an ecosystems approach allows us to frame cultural heritage broadly as everyday activities which can deliver wider environmental, social and economic benefits to us as individuals, or collectively to communities.

A broader ecosystems approach also is the springboard for a more open, reflexive, inclusive approach to articulating the cultural values that shape the choices each of us makes about what matters to us. Rather than limiting values to the statutory criteria used to select heritage sites for protection, it allows for a much wider conversation about cultural values including our own cultural biases and the wider social environmental and economic benefits that can flow from supporting a thriving heritage ecosystem.

Keywords
ecosystems, cultural heritage practice, actors, activities, audiences, heritage resources, narrow view, public policy

Aso Caldera Cultural Landscape and Grassland Conservation Efforts

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Abstract

The volcanic land environment of a world-scale caldera was converted into a magnificent green agricultural landscape over a millennium by the people who lived there. The vast grasslands covering the caldera walls, which were created following the traditional local agricultural cycles, now are being maintained by the efforts of a collaboration of residents and local sectors while other grasslands around Japan are disappearing, facing the difficult challenge of modern agricultural development.

Aso is a caldera volcano located in Kumamoto Prefecture, Japan. Formed by four massive eruptions that occurred between approximately 270,000 and 90,000 years ago, the caldera measures 25 km from north to south and 18 km from east to west, with surrounding walls rising approximately 400 m high; it is known as the “Aso Caldera.” The unique cultural landscape of Aso Caldera was shaped by human activity. Local communities have practiced traditional agriculture while adapting to, and making use of, the distinctive topography and geological conditions of the caldera. Currently, approximately 50,000 people live in the Aso Caldera.
The people of the Aso Caldera have skillfully integrated land use adapted to the unique topography—grasslands at the upper slopes of the caldera rim, forests below, and settlements and farmland on the flatlands—with traditional livelihood cycles. Through this integration, they have sustained agricultural practices that respond to and overcome the constraints of the natural environment.
The cultural landscape of Aso is characterized by several distinctive features: the continued habitation of a large population within a volcanic caldera; the extensive grassland landscape maintained through cyclic land-use such as controlled burning, grazing, and forage harvesting; and the ingenious water management systems supported by abundant spring and groundwater resources. In addition, legends, rituals, beliefs, and traditions—such as volcano worship and agricultural festivals—have developed through long-standing interactions between people and nature. These are preserved within local communities as intangible cultural heritage, along with associated religious sites and facilities.
However, with the modernization of agriculture and society, the traditional cyclical agriculture systems that once sustained grasslands for livestock raising and fertilizer production have largely disappeared in Japan, resulting in a significant decline in grassland areas. Under these changing social conditions, the grassland landscapes of the Aso Caldera have acquired new value not only as a foundation for beef cattle production, but also as tourism resources and as symbols of regional identity, thereby becoming important social assets.
To conserve this grassland landscape, local communities, conservation groups, and administrative organizations have established cooperative frameworks through dialogue and are actively promoting conservation initiatives.
This paper discusses the “Cultural Landscape of Aso” as a living cultural heritage, focusing on both its inherent values and the conservation efforts undertaken through cooperation between local communities and administrative organizations.

Keywords
Aso Caldera, Cultural Landscape, Community Participation, Grassland, Agriculture

How to Document Vernacular Living Heritage? A Comprehensive Approach to Tangible and Intangible Cultural Heritage: The VIDA Project

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Abstract

Living heritage is often an integral component of vernacular contexts, where both tangible and intangible cultural heritage hold equal significance. In various global sites, they have coexisted harmoniously. However, in today's world, the primary focus has often shifted towards preserving tangible heritage within living sites, while intangible cultural heritage receives less attention. Furthermore, when documenting intangible cultural heritage, the significance of the cultural spaces associated with it is often overlooked. This oversight arises from several factors, including the absence of a balanced and shared approach for documenting both tangible and intangible cultural heritage.To address this challenge, a collaborative initiative emerged from expert members of two ICOMOS Committees: the CIAV (International Scientific Committee on Vernacular Architecture) and the ICICH (International Scientific Committee on Intangible Heritage). The VIDA group was subsequently established with the objective of documenting both tangible and intangible cultural heritage within vernacular living sites.The VIDA group acknowledges the indivisible link between tangible and intangible cultural heritage and aspires to develop a more inclusive and holistic approach that encompasses both attributes. To achieve these objectives, the group-initiated VIDA Workshops to refine its methodological approach. Within the context of these workshops, the team works in culturally rich vernacular heritage sites and invites local heritage custodians, as well as international and national experts, to participate in documenting both tangible and intangible heritage. The first VIDA workshop was held in Yunlong, China, in October 2025, with highly successful outcomes. The workshops also served as a platform to recruit emerging professionals from various parts of the world who are interested in conserving and safeguarding vernacular living heritage.This paper aims to discuss the challenges and opportunities presented by the project, emphasizing the importance of embracing new methodological approaches in diverse cultural regions. It seeks to contribute to the ongoing discourse on transcending boundaries and embracing living heritage in all its attributes.

Keywords
Living heritage, Vernacular architecture, Intangible cultural heritage, Tangible heritage, documentation

Producing Landscape, Producing Life: Teascape as a Living Heritage Ecosystem under Change in Rize, Türkiye

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Abstract

Tea, beyond being a globally consumed agricultural commodity, constitutes a key component of industrial heritage, cultural landscapes, and intangible cultural practices. Across different geographies, tea production has shaped not only economic structures but also settlement patterns, labor relations, and everyday life, giving rise to integrated agro-industrial ecosystems. In this sense, tea landscapes form living heritage ecosystems in which natural processes, production infrastructures, and cultural practices are deeply intertwined.

In Türkiye, although tea had been incorporated into global production and consumption networks earlier, its large-scale production and institutional organization emerged only in the early twentieth century within a state-led development strategy. In the Eastern Black Sea Region, tea production was developed to stabilize the fragile post-war economy and to integrate agricultural production with industry.

Since 1924, tea cultivation has transformed local production practices and labor relations, becoming one of the principal modes of production in the region. This production system became particularly concentrated in Rize, forming a center that is defining in institutional, spatial, and social terms. With the establishment of state-founded tea factories (ÇAYKUR), plantation areas, processing facilities, and transportation networks have together formed a multi-layered agro-industrial production system integrated with settlement patterns and everyday life.

Over time, this system has evolved beyond a purely economic structure into an integrated tea ecosystem and habitat that shapes population movements, working rhythms, and everyday practices, while transforming spatial organization, sensory experience, and human–nature relations. In this context, tea in Rize is not merely a production activity, but a fundamental element that shapes the city's landscape, temporality, and way of life. Extending beyond the scale of Rize, this ecosystem has become a nationally shared cultural practice through widespread consumption patterns and its central role in everyday life across Türkiye. Thus, tea emerges not only as a mode of production, but as a defining force shaping both a regional landscape and a national way of life.

At the same time, as an agriculture-based industry dependent on climatic conditions, tea production is inherently vulnerable to environmental change, particularly the impacts of the climate crisis. Moreover, the region is confronted not only with natural hazards and climate-related risks but also with anthropogenic pressures. Large-scale transportation and infrastructure projects, along with expanding mining activities, have significantly intervened in the fragile ecological balance of the Eastern Black Sea region, contributing to forest degradation, affecting natural habitats, and posing risks to ecological integrity. Consequently, this industrial heritage landscape is threatened not only by natural processes but also by human-induced pressures.

In this context, the study demonstrates that such interventions affect the tea ecosystem as a whole, operating through interrelations between production, ecology, space, and culture. It calls for reconsidering the continuity and resilience of such agriculture-based industrial landscapes. Accordingly, through the case of Rize, the study offers an interpretive perspective on how similar agro-industrial systems can be understood and evaluated under changing environmental and socio-cultural conditions.

Keywords
Living heritage ecosystem, industrial landscape, tea production, resiliance, Rize

Decades Erasing Millinnia of Heritage: Impact of Urban, Agricultural and Industrial Expansions on the Heritage Ecosystem of the Oases of Egypt (tentative title)

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Abstract

The oasis is a manifestation of millennia that formed and shaped its outstanding natural and cultural heritage. It boasts with its vernacular architecture, cultural landscapes as well as natural landscapes and living species that signify its identity and essence. However, such a unique Oasean heritage is being threatened by the gross impact of urban, agricultural & industrial encroachments that already have their toll on its state of conservation. This paper highlights the management problems of the oasis heritage and analyzes their influence on the destruction of such a heritage ecosystem and the erasure of the Oasean identity. It also explores means of avoiding such problems and threats for a better sustainable heritage management. Moreover, the paper sheds the light on the role of the local community in the protection of its heritage that is often undermined by the the lack of awareness or missed opportunities of the participation of its indigenous people in the recognition and protection of their heritage.

Keywords
Oasean heritage, cultural landscape, natural landscape, Heritage ecosystem, right to heritage.

SESSION 10
Shared Built Heritage: Seriality, Connectivity and Global Narratives

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SESSION 10

Oral Presentation
Shared Built Heritage: Seriality, Connectivity and Global Narratives
Abstract ID #224

Old St Thomas Anglican Church, Moose Factory, Canada: A Node on the North American Fur Trade Route and a Model for Shared Heritage Conservation

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Abstract

Built between 1856 and 1864 on Moose Factory Island in sub-arctic Ontario, Old St Thomas Anglican Church is both a modest Carpenter Gothic building and a significant node in one of the world's great cultural itineraries: the Hudson's Bay Company fur trade route, a colonial trading network stretching from London and the Orkney Islands, across the North Atlantic, into Hudson Bay, and deep into the North American interior. This paper argues that framing St Thomas within the serial and connective logic of shared heritage, rather than as an isolated monument, opens transformative possibilities for its conservation, interpretation, and community-centred renewal.

Moose Factory has been Canada's oldest continuous Indigenous-European "Middle Ground" since 1673, where Cree and European cultures, economies, and families intertwined across centuries. The church, built by HBC carpenters alongside local Cree, embodies the tangible and intangible dimensions of that shared history: settlement and construction, bilingual Cree-English worship, intermarriage, and ultimately the colonial institutions, such as residential schools and the Indian Act, that sought to sever those connections. The intercultural relationships that developed between Cree and the company's Orkneymen sailors and traders left a living legacy that endures to this day: fiddle music and step dancing remain active traditions among the Moose Cree, heard and danced at weddings and community gatherings. This is shared heritage not as monument but as lived cultural practice.

Led by the Moose River Heritage and Hospitality Association (MRHHA), the project to renew St Thomas as a community heritage centre models shared heritage governance that prioritises Indigenous agency, intercultural reconciliation, and socio-economic capacity building. A co-management agreement with the Anglican Diocese, emergency stabilisation works, and local trades training demonstrate how a shared heritage framework can move beyond institutional conservation to animate living community relationships.

This case study invites reflection on how serial and shared heritage frameworks — typically applied to transnational routes of continental scale — can be deployed locally to reconnect a community with its complex, under-represented past, and with the global narratives of colonial exchange in which it was an active, if often overlooked, participant.

Keywords
shared heritage, cultural itineraries, fur trade route, intercultural middle grounds, Indigenous heritage, intangible heritage, community-led conservation, reconciliation

Participatory planning processes for shared heritage resources – Emerging paradigm for co-creation of heritage innovation districts in Puducherry Union Territory, India

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Abstract

The erstwhile 'Etablissements Francais dans l'Inde' or the former French territories in India comprising of the enclaves of Pondichery, Karaikal, Yanam and Mahe, located along the Coromandel and Malabar Coasts of India; and Chandernagor, a riverine port in Bengal, are significant historic ports linked with international maritime networks for millennia. Geographically dispersed along the eastern and western coasts of the Indian sub-continent, the four enclaves of the Union territory of Puducherry constitute a unique, invaluable shared heritage resource necessitating partnerships and grounded participatory approaches for heritage management plans integrated with sustainable development concerns.

Pondichery and Karaikal, the important trading ports of Poduke and Camara mentioned in 'Periplus of the Erythrean Sea' (c. 40CE), have a multi-layered, shared heritage including natural resources of coastal backwaters and mangroves, archaeological, urban, industrial, built and living cultural heritage associated with cross-cultural interactions, maritime trade networks over two centuries of French colonial influence from 1673CE onwards, and the impact of Dutch and British colonial interventions. While continuities have been recognized since at least the 3rd century CE, with archaeological sites such as the port of Arikamedu associated with trade with the Roman empire, and living temple complexes associated with the Pandyas, Cholas and Pallavas of the 'Sangam Period', the settlement known as 'Vedapuri' and later as 'Puducherri' was an important centre of spiritual learning, artisanship, and trade. Subsequently, Pondichery emerged as the pre-eminent port associated with the French colonies in India, with a 17th century walled 'Boulevard town', areas for botanical and horticultural experimentation and extensive textile industries linked with its coastal resources. The integration of the 'Etablissements Francais dans l'Inde' into the Republic of India, in contrast to the process of liberation of the rest of India from British and Portuguese colonial rule, was through a gradual and largely peaceful merger over a period from 1947 to 1962, which also supported the recognition of the shared cultural heritage.

Sustained initiatives for conservation of the unique shared heritage of Puducherry since the 1960's focused on the built heritage located within the 'Boulevard town', with international collaborations under the EU-Asia Urbs Program leading to development of planning frameworks for built heritage. Subsequently, after the 'Smart Cities' and 'CITIIS' (City Investments to Innovate, Integrate and Sustain) programs, there has been increasing recognition of the necessity for broader understanding of shared heritage in the post-colonial context, and integration of the components of historic urban and regional coastal cultural landscapes as resources for sustainable development. Under a partnership of government agencies, academic institutions, different types of local, national and international stakeholders, a participatory, multi-scalar approach has evolved for formulation of heritage management plans including co-creation of heritage innovation districts and frameworks for economic, social, cultural and environmental sustainability. Innovative financing mechanisms under the Urban Challenge Fund are to be utilized for regeneration of derelict and underutilized industrial heritage resources as heritage innovation districts, along with conservation and sustainable strategies for the historic urban landscapes, ecological resources and living 'shared heritage' of the port town of Puducherry.

Keywords
Cultural syncretism, transnational perspectives, innovation

Trading Livelihood Space as a Koine: A Serial Grammar of Shared Built Heritage along the Southern Silk Road

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Abstract

Cultural routes reveal a dimension of built heritage that is inherently shared: a spatial logic belonging not to any single culture but to the exchanges between them. The Southern Silk Road—stretching from southwestern China through northern Myanmar to eastern India—connected market hubs, border stations, and terminal settlements for over a millennium. Across this corridor, a recurring spatial pattern emerges: commerce and domestic life consistently occupy the same unit, with the street-front dedicated to trade and the rear to dwelling. While the 'shophouse' typology that embodies this live-work arrangement has been extensively studied in Southeast Asia, systematic cross-border comparison along the overland Southern Silk Road remains notably absent. Rather than treating any single location as the origin or canonical expression of this pattern, the study observes it as a distributed phenomenon—a shared spatial logic that recurs in distinct local variants wherever comparable trade pressures operate. The central question is how this live-work pattern has been shaped by historical trade functions, and how it is being transformed today.

To address this question, the paper introduces Trade Koine. The term koine is repurposed here to describe a shared spatial grammar generated by functional convergence. This grammar is operationalised through Rapoport's tripartite framework of fixed, semi-fixed, and non-fixed features. Fixed features—building structure, shopfront interface, and spatial organisation—are assessed through facade openness, transitional space depth, the sequence of public-to-private thresholds, and modular dimensions of doorways and platforms. Semi-fixed features encompass decoration, signage, shrine placement, and furniture. Non-fixed features capture human behaviour, spatial usage patterns, and ritual activities that temporarily activate the live-work unit.
The study combines historical and contemporary analysis: historical work draws on two years of typological surveys, spatial mapping, and observation across thirteen settlements—seven in Yunnan (China), three in northern Myanmar, and three in eastern India; contemporary analysis incorporates interviews, shopfront usage observation, and review of planning documents. The findings reveal a dual dynamic. First, the live-work arrangement converges functionally across the corridor: the same spatial grammar—crystallised in Yunnan's 'a door, a window, a platform' formula at Yunnanyi and Jianchuan, adapted to riverine-caravan transition at Mangyun, reoriented to wharf-and-street at Bhamo, and integrated with silk weaving at Sualkuchi—recurs regardless of cultural origin. Second, this functional convergence is matched by technical and cultural divergence: fixed features (facade openness and spatial organisation) diverge geographically with transport modes, while semi-fixed features (decoration, shrine placement) diverge by religious tradition. Today, these spaces face shared pressures from declining traditional trade, uneven tourism, and modern construction. The paper concludes by outlining a cross-border survey protocol, proposing that systematic documentation of this Trade Koine may provide an empirically grounded basis for the transboundary serial recognition of the living shared heritage and collaborative strategies along the Southern Silk Road.

Keywords
Shared Built Heritage; Trade Koine; Trading Livelihood Space; Southern Silk Road; Serial Heritage

Transborder conservation politics of Buddhist murals between Wat Photivihan (Kelantan) and Wat Thep Nimit (Pattani)

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Abstract

Buddhist mural traditions across the Thai–Malay frontier constitute a form of shared built heritage shaped by centuries of cultural exchange between the Siamese and Malay polities. This paper examines two geographically proximate yet politically separated sites, namely Wat Photivihan in Tumpat, Kelantan (Malaysia) and Wat Thep Nimit in Pattani (Thailand), to interrogate how a visually continuous mural tradition becomes fragmented through divergent conservation regimes.
Both temples house murals depicting the Vessantara Jataka, executed using similar powdered pigments, brushwork techniques, compositional strategies, and iconographic elements,including costume, weaponry, and narrative sequencing, suggesting a regional artistic school unique to the Pattani–Kelantan cultural zone. These murals, dating back more than a century (with an inscription at Wat Thep Nimit dated 1863), function not merely as religious illustrations but as material evidence of a historical cultural continuum that predates and contests contemporary political boundaries. The ordination halls, also known as *Ubosot* in both temples further embody vernacular Thai-Buddhist architecture native to Southern Thailand and Kelantan, much of which has been lost due to late 20th-century standardisation of Thai architectural identity.
Despite this shared heritage, the two sites are subject to contrasting conservation politics. Wat Thep Nimit, though located in a Muslim-majority province and relatively marginal in local use, is officially registered as an ancient monument and has undergone state-funded restoration by Thailand's Fine Arts Department. In contrast, Wat Photivihan, an actively used temple embedded within a Buddhist-majority community and central to local religious practices such as ordination rituals remains unrecognised at the national level in Malaysia, relying instead on bottom-up, community-driven conservation efforts supplemented by fragmented external collaborations.
Adopting a comparative ethnographic methodology, this study draws on semi-structured interviews with monks, local communities, experts, and governmental stakeholders, alongside visual analysis and policy review, to examine how heritage values and conservation approaches are constructed, negotiated, and operationalised across the two contexts. The findings reveal a paradox, in Thailand, heritage is institutionally protected yet socially distanced, while in Malaysia, it is socially embedded yet institutionally neglected. These divergences are shaped by broader dynamics of state religion, minority politics, trust in governance and differing heritage management frameworks.
By situating these murals within a transborder heritage system, this paper argues that shared cultural assets can experience asymmetrical conservation outcomes when filtered through national agendas. It calls for a rethinking of heritage governance beyond political borders, advocating for collaborative, transnational conservation strategies, improved stakeholder dialogue, and value-based approaches that reconcile community use with professional conservation standards. Such an approach is essential to ensure that shared heritage, rather than being divided by borders. It is hoped this shared heritage can serve as a foundation for cultural continuity and mutual understanding.

Keywords
Transborder heritage, Conservation politics, Buddhist mural art, Cultural significance, Pattani–Kelantan region

Structuring Shared Heritage Across the Indian Ocean: Communities, Connectivity, and Perspectives from Project Mausam

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Abstract

Structuring Shared Heritage Across the Indian Ocean: Communities, Connectivity, and Perspectives from Project Mausam
Abstract

Recent shifts in heritage discourse have moved beyond isolated monuments towards recognising interconnected heritage systems shaped by mobility, exchange, and shared histories. Across the Indian Ocean, centuries of movement by trading, religious, and maritime communities have produced complex networks of shared heritage extending across regions and cultures. These networks are structured not by sites or routes alone, but through patterns of community mobility in which people carry trade systems, beliefs, skills, memories, and cultural practices that become materialised in interconnected forms of built and intangible heritage.

Drawing on practitioner experience from Project Mausam, an initiative of the Ministry of Culture, Government of India, the paper examines how transregional maritime heritage across the Indian Ocean can be understood and articulated through patterns of connectivity grounded in community movement. The paper draws on examples emerging from this work, including mercantile settlement networks across port cities and transoceanic Sufi shrine networks associated with trading communities. These examples demonstrate how communities act as carriers of heritage, transmitting architectural forms, ritual practices, social identities, traditional knowledge, and sacred relationships across geographies through processes of settlement, ritual continuity, craft transmission, pilgrimage, and cultural exchange. In this context, built heritage and intangible heritage emerge not as separate domains, but as interconnected expressions of shared cultural processes shaped through movement and exchange. It argues that different forms of community mobility generate interconnected heritage expressions that cannot be fully understood through isolated sites or rigid heritage categories alone.

The paper further reflects on two key aspects experienced in structuring shared heritage. The first relates to the need for more community-centred understandings of connectivity, where shared heritage is understood through the movement, relationships, and cultural exchanges of communities across regions rather than through isolated sites alone. The second concerns the difficulty of aligning such overlapping heritage systems within existing UNESCO frameworks, where built, intangible, and living heritage are often addressed through separate conventions despite functioning as interconnected cultural processes in practice. Through these reflections, the paper contributes a practice-based perspective to current discussions on serial nominations, transnational heritage, shared heritage, and the synergies between UNESCO heritage frameworks.

Keywords
Shared Heritage, Indian Ocean, Community Mobility, Cultural Exchange, Transnational Heritage

Contested Shores, Shared Histories: The Western Indian Ocean Corridor as a Framework for Shared Built Heritage

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Abstract

The Indian Ocean has long been recognised as one of the world's most consequential arenas of human exchange - a vast maritime space connecting civilisations through millennia of trade, migration, and cultural interaction. Within this broader system, the western Indian Ocean constitutes a particularly dynamic corridor, one that intensified dramatically with the arrival of Colonial powers, transforming pre-existing regional maritime networks into theatres of geopolitical contest. This paper focuses on this corridor - spanning the western coast of India, the eastern Arabian Peninsula, and extending to East Africa- as a shared heritage landscape whose antiquity is attested by documentary and archaeological evidence, and whose tangible-intangible dimensions articulate a deeply interconnected system.

As maritime exchange intensified from the fifteenth century onwards, coastal nodes along this corridor assumed heightened strategic importance, prompting successive efforts to control them. Along the western coast of India, from the ports of Gujarat through the Konkan coast to the Kerala harbours, an extensive system of coastal fortifications emerged, reflecting layered regimes of authority from early regional polities through colonial occupation to reassertion by regional powers. A comparable trajectory is evident along the eastern Arabian Peninsula, where earlier trading ports evolved into fortified settlements within the Hormuzi sphere, later incorporated into Portuguese imperial systems, and subsequently reoccupied by regional powers. Further along the corridor, sites such as Fort Jesus in Mombasa form the East African anchors of this system, preserving parallel layers of Arab, Swahili, Portuguese, and British occupation.

This shared geopolitical trajectory is materially expressed in the architecture of coastal fortifications across the corridor. European military engineering traditions were adapted through locally available materials and natural defensive features. Subsequent phases of reoccupation by regional powers further transformed these structures, embedding them within local systems of governance and maritime control. These forts thus represent layered architectural records of sustained and reciprocal dialogue.

The corridor simultaneously sustained shared intangible practices that reinforced its connectivity. Dhow-building traditions, monsoon navigation knowledge, and linguistic exchanges reflect enduring cultural linkages across communities. Coastal settlements functioned as living socio-economic centres, where patterns of trade, settlement, and cultural exchange shaped collective identities across regions.

Through comparative analysis of coastal fortifications and port settlements across India, Arabia, and East Africa, grounded in historical trade-route mapping and archaeological/architectural evidence, this paper reconceptualises seriality as emerging from shared experiences of connectivity, contestation, and adaptation across space and time, rather than from typological similarity alone. It advances a network-based understanding of maritime heritage landscapes, highlighting the need for interdisciplinary approaches that integrate tangible-intangible frameworks, collaborative transnational management, and interpretive strategies. Within the UNESCO framework, this includes the potential of transnational World Heritage nominations and associated Intangible Cultural Heritage listings - a direction already conceptualised by India's Project Mausam in its proposal for a thematic framework for the Indian Ocean's shared maritime heritage. By situating the coastal fortifications within this broader corridor, the paper demonstrates how layered heritage systems defined by contestation,

exchange, and resilience can serve as platforms for intercultural dialogue and shared global narratives.

Keywords
Western Indian Ocean, Maritime Corridor, Shared Heritage Landscape, Shared geopolitical trajectory, Collaborative transnational management

A Digital Pipeline Decoding Global Shared Heritage of Chinatowns

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Abstract

Cross-cultural migration and diaspora have long been a historical phenomenon, creating and sustaining diverse diasporic heritage worldwide. Chinatowns scattered across the world are both a global urban phenomenon and iconic tourist destinations. Beyond singular destinations, Chinatowns constitute a built heritage dispersed across continents yet linked through migration histories and community ties. They also embody attributes shared with Chinese places of origin and places of transition. Recent years have seen efforts and discussions on nominating Chinatowns for supranational heritage recognition, either as individual properties or as serial heritage, exemplified by Vancouver and Montreal in Canada and Kolkata in India. Recognising the potential of global Chinatowns as a series of shared built heritage, this study addresses the need to develop new methods for identifying and interpreting their shared and differentiated cultural significance.

This study presents the results of a digital pipeline tested on social media data generated by an online interest group about global Chinatown. A multimodal dataset of 18,975 posts was collected from a Flickr group called “Chinatowns of the World”. Combining Named Entity Recognition, classification model training, and network analysis, the pipeline identifies heritage attributes related to Chinatown heritage globally. The results reveal both shared and differentiated patterns, with broad global distribution and connections between origins and destinations. These results also allow comparisons of selected Chinatown as sub-networks.

Taking global Chinatowns as a starting point, this pipeline constitutes an exploratory, bottom-up method for shared heritage, including data collection, cultural significance extraction, and cross-case comparison. It can inform the interpretation of Chinatown heritage and underpin potential shared heritage themes based on community-shared narratives. Beyond the dispersed nodes of Chinatowns, this pipeline may also point towards latent cultural routes composed of Chinese diasporic heritage connecting multiple origins and destinations. This study also offers a transferable and transnational lens that can support serial heritage identification related to global ethnic communities and diverse diaspora, ultimately fostering intercultural dialogue and mutual learning across multiple locations.

The training data and model used in this study have been validated by experts, demonstrating a certain degree of robustness under conservative predictions. They can be aligned with heritage attribute categories of international heritage policies, facilitating the translation of unstructured textual information into attributes for heritage management. Future research will combine and compare social media and local interviews to achieve a comprehensive understanding of cultural significance.

Keywords
diasporic heritage; Chinatown; social media data; machine learning; network analysis

SESSION 11
Local First Responders: Community and Indigenous Leadership in Heritage Emergency Response for the SDGs

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SESSION 11

Oral Presentation
Local First Responders: Community and Indigenous Leadership in Heritage Emergency Response for the SDGs
Abstract ID #41

Community Resilience Through Cultural Heritage: Practices, Livelihoods, and Legal Tensions in Times of Crisis

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Abstract

This presentation explores community resilience through cultural heritage as a set of practices actively mobilized by communities during and after a disruption or prolonged instability. It examines how living heritage, traditional and indigenous knowledge, customary norms, and diverse economic practices can foster resilience.The study adopts a qualitative, comparative, case-based approach across several regions experiencing different types of disruption (armed conflict, natural disasters, displacement etc.) and diverse forms of post-conflict recovery. It draws on the work of relevant organizations, project reports, scientific literature, and heritage governance records. The analysis follows a cross-case thematic framework, identifying recurring mechanisms and patterns rather than treating cases as isolated phenomena. Documented community practices are analyzed through theoretical perspectives of resilience, social infrastructure, and legal pluralism.The central argument is that heritage-based community resilience is systemic rather than exceptional. Across diverse contexts, communities often rely on cultural practices to respond to threats, maintain cohesion, and enable recovery. The argument develops through four interrelated analytical dimensions.First, tangible and intangible heritage presents embedded resilience. Cultural practices, rituals, and knowledge systems can be mobilized to establish continuity and cope with fear, uncertainty, and loss. The evacuation of manuscripts in Timbuktu, community-led salvage efforts after the Nepal earthquake, and spontaneous safeguarding of shrines and museum collections in Syria and Iraq show how local actors substituted for absent or delayed institutional responses. Activities are often informal, collective, and risk-bearing, yet largely overlooked by formal heritage and humanitarian frameworks.Second, during conflicts, displacements or economic disruption, heritage-related activities can support networked exchanges and micro-economies of survival grounded in reciprocity and trust. Traditional and Indigenous economic practices - such as commitment pooling (Mweria) in Kenya, labor organization (Minga) in Ecuador, dual currency (Banjar) in Bali, and the Islamic Waqf tradition - alongside a diversity of heterodox and non monetary exchange systems, exemplify how communities around the world meet basic needs and evolve collectively. Craft production in displaced groups, such as textile production among Wayuu households, or Tatreez in Ramallah and Betlehem demonstrate how heritage-based livelihoods reinforce economic resilience, identity, and intergenerational transmission. Third, heritage provides a foundation for risk preparedness and post-crisis recovery, revitalization and transformation. Recognizing vulnerabilities of sectors like tourism can open up more diversified, locally rooted, heritage-based economies. After conflicts or disasters, heritage practices become entry points for employment, reorganization, and belonging. Examples from post-war Mostar, community rebuilding in Rwanda, and heritage-based revitalization in Aceh and Beirut show how lived heritage supports social repair beyond monument reconstruction. Fourth, resilience practices often operate within legal pluralism, combining customary norms with formal law. Post-crisis regimes frequently fail to recognize economic pluralism, collective rights, or customary governance, creating new marginalizations and missed recovery opportunities.Based on a comparative analysis across regions and crisis types, the presentation concludes that recognition of community-based governance and economic practices is essential for post-crisis, heritage-based resilience. Ultimately, cultural heritage must be reframed—from a static object of preservation to an active, community-driven social infrastructure underpinning systemic resilience.

Keywords
Community resilience; Heritage-based recovery; Heterodox economies; Governance; Legal pluralism

Citizens' petition to stop high-rise buildings in Munich, Germany

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Abstract

Historic cities are fundamental cultural resources for sustainable and resilient urban development. Their protection requires governance approaches that balance urban transformation with the safeguarding of cultural heritage while ensuring meaningful public participation. International policy frameworks, including the UNESCO Recommendation on the Historic Urban Landscape (HUL), the ICOMOS Valletta Principles, the New Urban Agenda and the United Nations Sustainable Development Goals (SDGs), emphasize that cultural heritage should be integrated into urban planning and decision-making. In particular, SDG 11.4 calls for strengthening efforts to protect and safeguard the world's cultural and natural heritage, while SDG 11.3 promotes inclusive urbanization and SDG 16 highlights participatory and accountable institutions.

Against this background, the presentation examines the proposed construction of two 155-metre high-rise towers adjacent to Munich's historic Paketposthalle as a case study of the relationship between heritage conservation, urban governance and civic participation. It asks whether current planning and legal procedures adequately safeguard the heritage values of historic urban landscapes and provide effective opportunities for citizen participation in decisions affecting the city's cultural identity.

The presentation adopts a qualitative case-study approach based on the analysis of planning documents, legal decisions, policy statements, international heritage principles and material produced by the citizens' initiative HochhausSTOP. The analytical framework is informed by the HUL, the ICOMOS Valletta Principles and the concept of heritage governance in relation to sustainable urban development and SDG 11.4.

The proposed towers have been presented by the City of Munich as a symbol of innovation and an important contribution to the city's future development. Critics, however, argue that Munich's identity is rooted in its historic urban landscape, distinctive skyline and carefully preserved visual relationships. These include the panorama of the historic city centre viewed from the Monopteros, key viewpoints such as the Olympiaberg and Nymphenburg Palace, and visual connections between the city's monumental architecture and the Alpine landscape. The proposed development would significantly alter these historic sightlines and the visual integrity of the city.

In response, the citizens' initiative HochhausSTOP launched a petition opposing the project. The Munich City Council declared the petition inadmissible, a decision upheld by the Administrative Court of Munich in October 2025 and confirmed by the Bavarian Higher Administrative Court (BayVGH) in January 2026. Judicial review of the legally binding land-use plan remains possible.

The Munich case illustrates the tensions between urban growth objectives, investor-driven development and the protection of cultural heritage. It demonstrates that heritage governance extends beyond monument conservation to encompass democratic participation, social legitimacy and the preservation of the historic urban landscape as a public good. The presentation argues that meaningful citizen participation is an essential component of sustainable urban development and contributes directly to implementing SDG 11.4 through integrated, people-centred and heritage-sensitive urban governance.

Keywords
Sustainable development, civil society, communities

ICOMOS Philippines – Ramon Aboitiz Foundation Inc. Kabilin Project: "Pamana 2030" Mobilizing Philippine Heritage as a Driver and Enabler of Sustainable Development

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Abstract

Beginning 2021, ICOMOS Philippines embarked on a multi-year initiative to explore the possibility of localizing discourse on the intersection of cultural heritage and sustainable development. Inspired by the ICOMOS Sustainable Development Goals Working Group (SDGWG) policy, "Heritage and the Sustainable Development Goals: Policy Guidance for Heritage and Development Actors", Filipino heritage practitioners dissected meanings, conducted focused group discussions and developed partnership strategies to examine how heritage contributes to global priorities in areas such as social inclusion, economic growth, and environmental protection. In March 2024, ICOMOS Philippines partnered with the Ramon Aboitiz Foundation Inc (RAFI) - a non-stock, non-profit organization who works with local government and civil society in bringing about positive change – and they developed the "Kabilin Partnership", to explore links between culture and sustainable development in four culture and heritage projects situated in the Province of Cebu, Philippines. Kabilin is the local terminology for "heritage," and the initiative is financially supported and co-implemented by RAFI.
This presentation introduces the general concepts and working methodology being developed by the Kabilin Partnership. It focuses on three main areas. First, it presents the exploration of Filipino perspectives on the relationship between cultural heritage and sustainable development, as captured through focus group discussions with cultural practitioners, national agency representatives, and local government representatives. Second, it outlines how this work was synthesized for the Cebu context through the Kabilin Partnership and being analyzed across four case studies: a heritage site and museum; a culture and arts institution; a national disaster risk management for heritage training program; and safeguarding project for an intangible heritage practice. Finally, the presentation introduces the working methodology that will be tested by ICOMOS Philippines and RAFI.

This initiative aims to elevate awareness of cultural heritage as a strategic asset to achieve sustainable development aspirations, particularly investigating an example of private sector contribution in applying inclusive national heritage systems. It assesses the activities and analyses qualitative and quantitative data which connects the safeguarding of heritage, in both tangible and intangible forms, within broader development planning. The Kabilin Partnership will develop publications which will be released in two parts, with the first targeted for completion by the end of 2026 and the second in 2029.

Keywords
Sustainability; Localization; Policy Development; Philippine Heritage; Qualitative and Quantitative; Data Monitoring

Role of Historic Religious Buildings and Precinct in Community-Led Disaster Risk Management

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Abstract
Religion and religious institutions play a key role in shaping social structures, cultural identity and how communities respond to crises. Beyond belief systems, they serve as strong networks of trust and often influence how communities interpret, respond and recover from disasters. However, their role is often overlooked in formal Disaster Risk Reduction frameworks, which usually focuses on technical and government-led solutions. On one side, historic religious buildings often possess a rich heritage significance, through their historical and cultural values and on the other hand due their strategic locations, they also act as active infrastructures that supports the communities during disasters. This study is an attempt to address the following questions.

1. What role does historic religious buildings and their precincts offer in different phases of Disaster Risk Management (DRM)?
2. What spatial and non-spatial attributes are associated with the historic religious buildings and precincts that helps in supporting the Disaster Risk Management?

This study adopts both primary and secondary studies in order to understand the nature of spatial and non-spatial attributes and the way they determine the supporting role in DRM. As a part of the primary study, this study brings forward evidences from Flood affected areas in the states of Jammu and Kashmir, and Punjab. Semi-structured interviews from the local religious and institutional authorities had revealed direct and indirect role in DRM. The study eventually calls for the inclusion of these historic religious sites and their institutional support mechanisms in disaster management practices. It argues that religious heritage sites should be seen not just as cultural resources, but as critical parts of resilience infrastructure.

Keywords
Religion. Disaster Risk Management, Heritage, Community Resilience

Safeguarding Heritage at Risk Without Appropriation: An Ethical Framework for Temporary Custody in Times of Crisis

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Abstract

In contexts of armed conflict, natural disasters, and political instability, cultural heritage faces increasing risks of destruction, looting, and irreversible loss. While international conventions such as the Hague Convention (1954), the UNESCO Convention (1970), and the UNIDROIT Convention (1995) provide important normative frameworks, significant challenges remain in translating these principles into effective emergency responses.
This paper proposes an ethical and operational framework for the temporary custody of endangered cultural assets by third countries, addressing the urgent need for coordinated emergency-response mechanisms during crises.
Positioned between inaction and appropriation, the proposed model establishes a “third way” grounded in shared responsibility, full respect for national sovereignty, and guaranteed restitution. Drawing on recent international experiences, including initiatives led by UNESCO, the Blue Shield network or the Apliph Foundation, among others organizations, in conflict and disaster contexts, the paper defines key principles for temporary safeguarding measures: prior sovereign authorization, strictly temporary custody, mandatory return under the control of the country of origin, full documentation and traceability, time limitations to prevent de facto appropriation, and the continuous involvement of technical representatives from the originating country.
The methodology relies on a comparative policy and legal analysis of major international treaties, integrated with empirical insights from recent heritage crises. This framework expands significantly upon current 'safe haven' practices by proposing a legally binding operational model, as recently theorized in Oliveira (2026).
The framework also integrates operational criteria relevant in emergencies, including risk assessment, heritage significance, logistical feasibility, and capacity-building. It highlights the need for appropriate legal instruments capable of supporting rapid, legitimate, and internationally coordinated interventions.
By articulating a practical and ethically grounded model, this paper aims to contribute to current debates on heritage emergency response, offering actionable guidance for safeguarding endangered cultural heritage without undermining ownership, identity, or sovereignty.

Keywords
Emergency Response; Archaeological Heritage; Solidarity-based cooperation

SESSION 12
Indigenous Participation in the World Heritage System – Case Studies and Observations

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SESSION 12

Oral Presentation
Indigenous Participation in the World Heritage System – Case Studies and Observations
Abstract ID #77

Indigenous Partnership and Living Heritage Governance: The Sierra Nevada de Santa Marta Case.

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Abstract

This paper presents the ongoing process of Indigenous-led engagement in the potential World Heritage nomination of the Sierra Nevada de Santa Marta (Colombia), focusing on the four Indigenous peoples who inhabit and govern the territory: the Kogui, Arhuaco, Wiwa, and Kankuamo.The Sierra Nevada constitutes a complex living heritage system, where spiritual, cultural, and ecological values are inseparable and actively maintained through Indigenous governance structures. In this context, the nomination process is not only a technical exercise but a deeply political and intercultural negotiation, raising fundamental questions about partnership, representation, and decision-making within the World Heritage framework.This contribution examines how a partnership-based approach is being operationalized in practice. It explores mechanisms of collaboration between Indigenous authorities, state institutions, and international experts, highlighting the central role of Indigenous leadership in defining priorities, territorial boundaries, and heritage values. Particular attention is given to the implementation of Free, Prior and Informed Consent (FPIC), not as a procedural requirement, but as an ongoing process embedded in Indigenous governance systems and decision-making protocols.The paper also addresses key challenges, including the translation of Indigenous cosmologies into the language of Outstanding Universal Value, the alignment between cultural and natural heritage criteria, and the risk of asymmetries in power and knowledge within the nomination process. These tensions reveal the limitations of conventional heritage frameworks when applied to dynamic and relational systems of living heritage.At the same time, the Sierra Nevada process demonstrates emerging good practices. These include Indigenous-led territorial mapping, intercultural dialogue platforms, and the recognition of traditional authorities as primary governance actors. Such approaches contribute to redefining partnership as a process based on respect, reciprocity, and shared responsibility, rather than consultation alone.The case provides concrete insights into how Indigenous participation can generate meaningful benefits, including strengthened territorial governance, increased visibility of Indigenous knowledge systems, and the potential for more inclusive heritage management models. However, it also underscores the need for long-term commitments, institutional safeguards, and adaptive frameworks to ensure equitable outcomes.By presenting this experience, the paper contributes to ongoing discussions within UNESCO, ICOMOS and IUCN on how to move from participation to genuine partnership in the World Heritage system, aligning with the principles of respect, acceptance, and collaboration at the core of living heritage approaches.

Keywords
Indigenous partnership – Living heritage – FPIC – World Heritage – Cultural landscapes

Between Living Traditions and Formal Recognition: Indigenous Material Intelligence in Mithila Heritage

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Abstract

This paper examines the trans-border Mithila heritage corridor spanning the Madhubani–Darbhanga belt of Bihar, India, and the Janakpur–Dhanusha region of Nepal through the lens of Indigenous Material Intelligence (IMI), a knowledge system through which traditional practitioners select, prepare, and apply materials in ecologically informed and culturally meaningful ways. It argues that Mithila heritage is best understood not as a static tradition tied to one territory, but as a living, cross-border practice shaped by community transmission, ecological adaptation, and material knowledge. Using a qualitative interdisciplinary approach that combines material culture analysis, ethnographic documentation, and heritage policy critique, the study focuses on three dimensions of IMI: ecological integration, chemical pragmatism, and generational transmission. These dimensions show how practitioners sustain a knowledge system grounded in local materials, low-intervention techniques, and inherited practice across generations, through the Ma–Beti parampara (mother-daughter tradition). Drawing on fieldwork and practitioner accounts from both regions, the study situates its policy critique within the material realities of practicing communities, tracing how knowledge transmission continues across the India–Nepal border independent of formal recognition structures. The case of Mithila reveals a key gap in current heritage frameworks, including mechanisms associated with the World Heritage system. Existing recognition mechanisms — most notably the Geographical Indication (GI) tag granted to Madhubani painting in India, which operates through a territorial branding logic structurally analogous to UNESCO's Outstanding Universal Value criteria — tend to emphasize territorial identity and visual style more than the broader ecological and cultural knowledge embedded in the practice. This creates a mismatch between a trans-boundary living tradition and the administrative categories used to recognize it. The Nepal dimension is central to this argument. The Janakpur tradition shares iconographic language, matrilineal transmission, and bioregional material ecology with its Indian counterpart, yet it remains outside equivalent formal protection. The shared use of Bhelwa seed ink, prepared through region-specific fermentation techniques, illustrates how IMI's Chemical Pragmatism operates seamlessly across political borders and sustains continuity within the Mithila cultural landscape. The paper concludes that indigenous participation in heritage systems must move beyond symbolic recognition and territorial branding to engage with material knowledge systems as the foundation of living heritage. It proposes a model that prioritizes material sovereignty, community-led knowledge transmission, and trans-boundary continuity, offering a more inclusive path for the formal recognition of indigenous material intelligence within global heritage discourse.

Keywords
Mithila Art, Indigenous Material Intelligence, Trans-boundary Heritage, India-Nepal Corridor, Material Sovereignty.

Papua New Guinea's World Heritage Tentative Listing and Rock Art Living Traditions: A Case Study and Observations

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Abstract

Papua New Guinea (PNG) is globally unique as it has over 800 distinctive languages and living traditions but these living heritage is also rapidly disappearing owing to major threats, such as from transnational companies (e.g. logging and mining). However, national and global cultural heritage protections, and research and outreach are some ways of safeguarding these living traditions and their cultural values. Yet, while the PNG government has nominated seven tentative sites namely: Kikori River Basin/ Great Papuan Plateau, Kokoda Track and Owen Stanley Ranges, Trans-Fly Complex; Milne Bay Seascape (Pacific Jewels of Marine Biodiversity), The Sublime Karsts of Papua New Guinea, Huon Terraces – Stairway to the Past, and the Upper Sepik River Basis to the world heritage listing since 2006, Kuk Agricultural Site remains the only World Heritage Site in the country. Kuk contains archaeological evidence of early farming that dates between 7000–10,000 years ago which has overarching importance globally and no doubt PNG has more sites to preserve such as those within the current tentative heritage listing sites as mentioned above. One such site on PNG's Tentative Listing is the Upper Sepik River Basin which consists of mixed cultural and natural sites. One of Upper Sepik River Basin's cultural sites are its rock art traditions near Auwim village, located in the Upper Karawari-Arafundi region. This paper presents a brief overview of PNG's current serial site nominations, and a case study and personal observations of the living rock art traditions neighbouring Auwim village. The research combines archaeological science with ethnography to understand how people connect to these living rock art sites in order to document and preserve these traditions. However, working with other Indigenous communities in PNG requires more than passion for research. For example, it requests that researchers also work collaboratively and in partnership with the communities to achieve national and world heritage protections, respectively. This presentation seeks to provoke conversations within the Indigenous Heritage Working Group, the ICOMOS Scientific Committee for Rock Art and the broader ICOMOS Scientific Committee to network and develop long-term relationships to further help Indigenous communities achieve their own heritage protections.

Operationalising the Nairobi Document: Authenticity, FPIC, and Partnership in Cross River State, Nigeria

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Abstract

The 2025 adoption of the Nairobi Document on Heritage Authenticity by the UNESCO World Heritage Committee was a decisive moment in the recognition of the discourse on African heritage as dynamic, plural, and community-centered. In alignment with the theme of Partnership, this presentation explores the intersection of World Heritage frameworks and Indigenous ontologies by focusing on the experiences of the indigenous communities of Cross River State, Nigeria.
Historically, the World Heritage system has grappled with integrating Indigenous paradigms into its operational guidelines. The diverse communities of Cross River State, including the custodians of the Ikom Monoliths, which is on the UNESCO Tentative List, is an illustration of the necessity of community-led partnership approaches . Through a rapid-fire PechaKucha format, this presentation will examine the ongoing journey toward World Heritage nomination for the Ikom Monoliths, unpacking how Free, Prior, and Informed Consent (FPIC) must move beyond a procedural checkbox into a continuous, living dialogue of co-management.
Drawing fromthe principles of the Nairobi Document, the session will assess the current barriers within the World Heritage Convention that hinder meaningful Indigenous benefit-sharing. It will examine the friction between rigid bureaucratic constraints and historical misalignments in defining "authenticity," demonstrating how the monoliths are not static artifacts, but living ancestral connections requiring Indigenous stewardship. To address these challenges, the presentation will propose essential commitments and structural safeguards required to protect Cross River's tangible and intangible heritage, ensuring that engagement results in positive, sustainable outcomes rather than cultural commodification.
Ultimately, we argue that fulfilling the blueprint of the Nairobi Document requires an unequivocal commitment to Indigenous-led partnerships. By sharing our auto ethnographic work from our communities in Cross River State, this session will offer actionable insights into how global heritage mechanisms can be reformed to truly respect, enhance, and accept Indigenous realities.

Keywords
FPIC, UNESCO, Authenticity, Nairobi Document, Cross River, Ikom Monoliths

Developing and incentivising a culture-nature conservation economy

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Abstract

The concept of a conservation economy has shaped nature-focused policy and practice for several decades, particularly through initiatives led by non-government organisations across the Australia–Pacific region. Promoted as a means to align environmental protection with local economic benefit, this approach has been widely adopted in Indigenous contexts. However, questions remain regarding its effectiveness in delivering sustained social, economic, and cultural outcomes for participating communities.

Drawing on nearly four decades of professional experience in natural and cultural heritage conservation, this presentation reflects on observed outcomes of conservation economy initiatives and examines their implications, including costs and benefits for Indigenous peoples. It considers the extent to which these approaches have supported community wellbeing, safeguarded cultural heritage, and respected Indigenous values and governance systems. By posing critical questions about equity, agency, and long-term cultural impacts, the presentation invites a re-examination of how conservation economies are conceived, implemented, and incentivised, and whether a more integrated culture–nature framework is required to achieve meaningful and lasting outcomes.

A key proposition is that UNESCO Conventions can work together to achieve more effective outcomes. The 1972 World Heritage Convention (focused largely on places) and the 2003 Convention for the Safeguarding of Intangible Cultural Heritage (ICH) (focused on living practices and knowledge) can work most effectively together when they are treated as mutually reinforcing frameworks, rather than as separate heritage systems. When aligned deliberately, they can deliver stronger, community-centred outcomes.

Keywords
Conservation economy, Indigenous Peoples, UNESCO conventions, Cultural heritage

First Impressions and Reflections on the Mithaka led World Heritage Nomination Journey

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Abstract

This presentation will discuss and reflect upon the Mithaka people's journey from National Heritage Listing of the Mithaka Cultural Landscape, through to the current early stages of community consultation in preparing for World Heritage Nomination. Throughout this journey it has been a priority to ensure the process is by and for the Mithaka people, who consider the Mithaka Cultural Landscape to be of not just national, but international significance. As part of this process, the community worked with the Australian government to prepare the report collaboratively in an effort to ensure a culturally strong application done in the right way for the community, that protects sensitive material, yet still shares this significant story with everyone.

Moving forward, there is precedence set for our voice - the Mithaka voice - to be heard in the World Heritage process, as has been evidenced by the Budj Bim and Murujuga Cultural Landscapes successful World Heritage Inscriptions. But is it enough? And is the process as it stands appropriate for our own Mithaka Cultural Landscape World Heritage journey?

Interpretation of Indigenous Cultural Heritage and Cultural Identity: A Case Study Based on the Indigenous Rock Art in Xinjiang, China

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Abstract

With the development of global Indigenous studies and cultural heritage research, prehistoric cultural relics such as rock art have gradually evolved from mere archaeological objects into heritage resources that carry both cultural-political and identity-symbolic significance. Against the backdrop of the "decolonization of heritage interpretation" advocated by the United Nations Educational, Scientific and Cultural Organization (UNESCO), the interpretation of Indigenous peoples' heritage has become a key topic of concern in academic and cultural circles. As a critical material remnant of early human culture, rock art embodies profound spatial sacredness and cultural symbolism. It not only bears information about the production and livelihood of ancient societies, but also constitutes a pivotal medium for ethnic group memory and cultural identity.

A large number of rock art sites are distributed across the Xinjiang region of China, which are the cultural legacies of various Indigenous ethnic groups that have inhabited the area for generations. Most of these rock art works are carved and painted on the exposed rock faces of the Tianshan, Altai and Kunlun Mountain ranges. Their themes cover hunting, sacrificial rituals, dances, animal totems and the rudiments of early writing, with a time span extending from the Neolithic Age to the Bronze Age and even the historical period. Its pictorial language not only shares the common features of trans-Eurasian steppe cultures, but also presents distinct regional characteristics and ethnic continuity. To this day, some rock art sites remain venues where local ethnic groups, including the Uyghur, Kazak and Mongol peoples, hold seasonal rituals or conduct oral transmission, reflecting the deep intertextual relationship between living cultural practices and material relics. Such living continuity has enabled rock art to transcend the static definition of "prehistoric relics", and become an embodied cultural node that connects the past and the present, as well as bridges official narratives and folk memories.

This paper argues that rock art is not merely "prehistoric art", but a cultural text that is continuously reinterpreted in the processes of modern nation-building, tourism development, cultural conservation and local memory construction. Through an analysis of the image characteristics, heritagization process and cultural politics of Xinjiang's rock art, it holds that the issue of the right to interpret Indigenous cultural heritage is directly linked to the narration of ethnic group history, the formation of local identity, and national cultural integration. In contemporary heritage conservation, greater emphasis should be placed on the interpretation of cultural subjectivity and the participation of local Indigenous communities in relation to rock art, and the situated local understandings of rock art held by Indigenous peoples, alongside relevant tourism communication, should be incorporated into the core of heritage research and conservation.

Keywords
Rock Art, Indigenous and Cultural Heritage, Cultural Identity, cultural policy

SESSION 13
Living Heritage in Africa: Safeguarding Intangible Practices

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SESSION 13

Oral Presentation
Living Heritage in Africa: Safeguarding Intangible Practices
Abstract ID #297

Safeguarding Water Management Practices as Intangible Heritage: Case of the Konso Cultural Landscape in Ethiopia

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Abstract

This paper addresses a critical gap in heritage conservation frameworks: the insufficient recognition of intangible management systems as primary infrastructure in living cultural landscapes. While conservation policies and monitoring mechanisms largely prioritise material attributes, in many African contexts, the sustainability of heritage sites depends on socially embedded practices that regulate environmental management. This gap becomes particularly urgent under increasing climate variability and development pressures, where the erosion of communal systems remains largely invisible to conventional heritage assessment tools.

The Konso Cultural Landscape in southern Ethiopia, inscribed on the UNESCO World Heritage List in 2011, provides a compelling case study. The site encompasses extensive dry-stone agricultural terraces, walled hilltop settlements, sacred forests, and traditional water reservoirs (Harda), all actively maintained by approximately 44,500 inhabitants. What distinguishes Konso is the structural interdependence between its physical features and intangible heritage practices, particularly the Kanta-Parka system—a communal labour and governance institution that organises seasonal maintenance of water infrastructure and terraces. This system not only sustains the landscape's Outstanding Universal Value but also functions as an indigenous disaster risk reduction mechanism against drought, soil erosion, and flooding.

Methodologically, the study adopts a multi-layered qualitative approach combining archival analysis of the UNESCO Nomination Dossier, literature review on Konso's socio-cultural organization and water management practices, and hazard-based assessment using the UNDRR-ISC Hazard Information Profiles (2025). Comparative insights are drawn from analogous heritage systems to contextualize Konso within broader debates on living heritage and resilience. Particular attention is given to the interaction between development interventions—such as piped water systems—and traditional practices, examining how infrastructural substitution affects communal participation and long-term landscape integrity.

The expected results demonstrate that the decline of intangible governance systems constitutes an early-warning indicator of physical degradation in living cultural landscapes. In Konso, reduced reliance on traditional water reservoirs diminishes the necessity of communal maintenance, weakening the Kanta-Parka system and accelerating terrace deterioration. The study argues that such processes are not adequately captured by existing monitoring frameworks, which focus on material conservation rather than social continuity.

The paper proposes a reframing of conservation practice in which intangible heritage—specifically communal water management systems—is recognised as the primary unit of safeguarding. It further suggests integrating seasonal labour cycles, participation structures, and traditional governance mechanisms into heritage monitoring and management plans. By positioning intangible practices as both cultural value and environmental infrastructure, the study contributes to ongoing discussions within ICOMOS on living heritage, offering a transferable model for African contexts where institutional resilience underpins landscape sustainability.

Keywords
intangible heritage, water management, disaster resilience, Konso, Africa

Living Heritage under Conflict in Northern Ethiopia

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Abstract

In conflict-affected cultural landscapes, heritage recovery cannot be understood only as the repair of damaged buildings or the production of technical records. It also concerns the fragile continuation of ritual practice, oral memory, sacred custodianship, seasonal festivals, vernacular knowledge, and the social relations through which communities recognise themselves after rupture. This paper examines post-conflict heritage safeguarding in northern Ethiopia from the perspective of living heritage, asking how communities sustain continuity when cultural places, institutions, and everyday practices have been disrupted by violence and uncertainty.
The paper argues that communities often preserve heritage through ordinary but consequential acts: maintaining ritual calendars, safeguarding sacred knowledge, caring for places of worship, transmitting vernacular building skills, remembering damaged landscapes, and reactivating forms of collective belonging. These practices are not secondary to material conservation; they are the cultural conditions that make conservation meaningful, legitimate, and socially grounded.
Drawing on field documentation, oral-history work, community conversations, audiovisual recording, observation of religious and festive practices, and engagement with local custodians and knowledge-holders, the paper analyses how intangible heritage becomes a medium of continuity, repair, and future imagination. It pays particular attention to the relationship between sacred landscapes, vernacular architecture, intergenerational memory, and collective resilience. Rather than treating communities as passive beneficiaries of expert intervention, the paper positions them as interpreters, custodians, and co-producers of heritage knowledge.
The contribution of the paper is twofold. First, it offers an African post-conflict case in which living heritage provides the ethical and social framework for conservation action. Second, it challenges recovery models that separate tangible fabric from intangible practice. The northern Ethiopian case suggests that sustainable heritage recovery after conflict requires an ecosystemic approach: one that recognises buildings, rituals, memories, landscapes, skills, and future generations as mutually dependent parts of the same heritage process.

Keywords
Living heritage; post-conflict recovery; ritual continuity; community resilience; Ethiopia

SESSION 14
On the Role of Living Heritage in Climate Action

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SESSION 14

Oral Presentation
On the Role of Living Heritage in Climate Action
Abstract ID #194

Beyond Urban Paradigms: Reinterpreting Positive Energy Districts (PEDs) through Renewable Energy Communities in Rural Heritage Landscapes

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Abstract

The climate crisis represents an existential threat to cultural heritage. Beyond socio-economic challenges, environmental degradation is accelerating the physical decay of historical sites and rural landscapes, compromising their structural integrity and long-term fruition. Simultaneously, it disrupts the transmission of intangible cultural practices and traditional agricultural knowledge, which are essential components of rural identity and resilience. This research addresses the urgent need to redefine the relationship between historical memory and energy transition. It argues that energy transition is not merely a sustainability goal but an essential strategy for "active conservation." The primary aim is to investigate whether the urban-centric concept of Positive Energy Districts (PEDs) can be meaningfully reinterpreted for rural heritage landscapes, exploring Renewable Energy Communities (RECs) as the operational vehicle for this transition, aimed at protecting sites from climate-induced deterioration while safeguarding local knowledge and traditional practices.
The research adopts an interdisciplinary approach, bridging Heritage Science, planning, and energy policy. The methodology acknowledges the inherent complexity of historic sites and the documented scarcity of energy data in such contexts. Consequently, the study employs simulation-based scenarios as a primary methodological tool to test the model's viability where empirical data is insufficient. The research aims to define a context-situated governance framework rather than a universal model, recognizing the socio-cultural and geographical diversity of Italian rural territories. This approach explicitly addresses the ICOMOS management dimensions of Strategy, Governance, and Context through a co-design protocol that prioritizes the protection of both material values and intangible cultural heritage.
The research expects to deliver a context-aware governance framework for integrating energy transition with the preservation of Outstanding Universal Value (OUV). Key outcomes include: (1) an analysis of how RECs can serve as a mitigation tool against the environmental factors threatening both material heritage and living practices; (2) the definition of a new hybrid professional profile capable of mediating between heritage conservation, the transmission of traditional knowledge, and energy requirements; and (3) a strategy for "heritage-led" community empowerment, ensuring that climate adaptation measures are deeply rooted in the historical memory and socio-ecological linkages of the territory.
This study posits that energy transition in historic rural areas should not be viewed as an external imposition, but as a practice of situated stewardship. By exploring the translation of PED paradigms through Renewable Energy Communities, the research seeks to generate environmental and economic value that directly contributes to the survival, fruition, and transmission of cultural landscapes. The proposed framework offers a flexible, community-centered approach to sustainability, establishing a precedent for adaptive management that honors local specificity, and the living traditions associated with it, while actively shielding heritage from the impacts of the global climate crisis.

Keywords
Cultural Heritage, Energy Transition, Rural Landscapes, Active Conservation, Community Empowerment

From Principles to Practice: Operationalising the ICOMOS Cultural Heritage Tourism Charter through Living Heritage and Climate Action

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Abstract

The 2022 ICOMOS International Cultural Heritage Tourism Charter calls for a rebalancing of tourism practices by placing heritage protection, community participation, and sustainability at the centre of decision-making. While widely endorsed, its operationalisation at the local level remains a key challenge.

This paper asks how the 2022 Charter can be effectively operationalised through small-scale, community-based initiatives that activate living heritage in support of climate action. It addresses this question through the case of Faro Story Spot, a community-driven initiative developed in southern Portugal, based on the collection and dissemination of local stories, memories, and everyday practices.

The project links intangible cultural heritage with contemporary environmental challenges, including coastal transformation, water scarcity, tourism pressure, and food waste. In particular, it draws on traditional food practices associated with the Mediterranean diet — such as seasonal consumption, preservation techniques, and the use of leftovers — to highlight how everyday cultural behaviours can contribute to more sustainable resource use. This approach is complemented by applied components, including the co-creation of a zero-waste menu with a local chef, building on the NO ALgarbage initiative, a project focused on reducing food waste in the tourism sector by translating traditional knowledge into practical and scalable solutions.

By embedding interpretation within the urban and coastal landscape, Faro Story Spot creates accessible points of engagement that foster connections between residents, visitors, and place. It positions local communities not as passive recipients of heritage narratives, but as active contributors to knowledge production and transmission.

Using this case, the paper examines how selected principles of the Charter — particularly those related to knowledge and interpretation, community participation, and sustainability and climate action — can be translated into practice through place-based interventions. It highlights the role of storytelling as a tool for climate literacy, capable of bridging scientific knowledge and lived experience, and supporting behavioural change.

The Faro Story Spot case demonstrates how local initiatives can contribute to broader climate action frameworks by strengthening cultural connections to place and supporting more sustainable and resilient forms of tourism. At the same time, it offers a critical reflection on the opportunities and limitations of operationalising the Charter in practice, contributing to ongoing discussions within ICOMOS on moving from principles to implementation.

Keywords
Living heritage; Climate action; Community participation; Cultural heritage tourism; Food waste reduction; Heritage interpretation, ICOMOS ICTC, ICOMOS Cultural Tourism Charter 2022, Faro Story Spot

Traditional Water Management Systems as Living Assets Essential for Sustaining Livelihoods and Helping to Meet SDG6 Targets

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Abstract

The urgent threats of climate change and environmental degradation, water scarcity and food insecurity, faltering livelihoods and economic vulnerability of communities that rely on traditional water management systems, and marginalization of traditional knowledge combine as a perfect storm. Despite these challenges, evidence-based data from the stepwells of India to a Roman aqueduct in Greece, from the Qanats of Algeria to the karez of China, and from the Aflaj canals of Oman to the amunas of Peru, State actors, NGOs, non-profits, private foundations, local communities and stewards around the world have repeatedly demonstrated that rehabilitation and cyclical maintenance of traditional water management systems are viable, scalable and fiscally sound alternatives to new construction. The Global Commission on the Economics of Water's inaugural 2024 report called for "Launching a new revolution in food systems, [and] restoration of sustainable traditional techniques and systems" and acknowledged the relevance of restoring traditional water [management] systems to mitigate the water and climate crises.

Traditional water management systems are living assets essential for sustaining livelihoods and helping to meet SDG 6 targets. Formally approved in 2024, ISC Water is dedicated to bridging divides between the water sector and heritage experts; fostering research, protection and promotion of water-related heritage; encouraging best-practice stewardship; and launching an international water heritage and culture platform. As we build momentum towards the 2026 United Nations' Water Conference and as we advance to the final years of the 2030 Agenda, is increasingly apparent that no options be left on the table for meeting SDG6 targets. Traditional water management systems are missing from SDG6 and need to be re-evaluated as assets. The United Nations' Valuing Water Concept can be enhanced by establishing a connection between water-related heritage (in both water supplies and water resource management) as significant for water security and water safety. Cultural heritage can be integrated into the GGA Targets on water and food. Investors, policy makers and water managers can embrace the possibility of rehabilitation, not just building new. We need to unlock potential to help achieve potable quality for water sourced from traditional water management systems and see these systems as part of critical path solutions, alongside modern infrastructure, in an inclusive and hybrid vision of the future.

The water management and heritage communities must continue to engage in multi-disciplinary dialogue and encourage investment in the rehabilitation of traditional water managements systems as underscoring that rehabilitation of traditional water management systems is a cost-effective model that promotes the economic livelihoods, climate resiliency and sustainability of communities. Let us join our voices and hands as we collectively envision a climate resilient, water and food abundant, and heritage-rich future for all.

Keywords
Traditional water management systems, heritage, SDG 6, livelihoods, climate change

Multidimensional Resilience: WMF's Climate Heritage Initiative in Practice

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Abstract

Since 1965, WMF has adapted to ensure that it is tackling the most pressing problems facing historic sites around the world. In recent years, this has meant focusing on climate-related threats to heritage places as rainfall patterns change, severe storms grow more frequent, and sea levels rise. Our work at the nexus of climate change and heritage consists of both mitigation (limiting greenhouse gas emissions) and adaptation (safeguarding communities from the worst effects of climate change) projects.
In 2024, building upon these longstanding commitments, we launched our Climate Heritage Initiative (CHI) to redouble our commitment to using heritage preservation as a climate solution. This presenation will introduce the four pillars of WMF's CHI and dive into case studies showing how WMF works with communities globally to identify and understand interconnected risks and to leverage opportunities for multidimensional resilience.

Keywords
climate change, water security, building decarbonization, biocultural heritage, risk assessment

The Role of Climate Literacy in Supporting Climate Action within the Heritage Sector

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Abstract

The ICOMOS Future of our Pasts report stresses the importance of integrating critical components of climate action - including climate modelling, risk assessment, adaptation and mitigation planning - within heritage practice in a values-centred and right-based manner. However, surveys from heritage organisations and academic studies have repeatedly identified a lack of knowledge and capacity to engage in these processes as a key barrier to climate action. This paper will present the Climate Literacy Training for Heritage (CLTH) course developed by the Climate Action Working Group (CAWG) and the Preserving Legacies Project to respond to this challenge. It will also provide a review of its ongoing strategy to translate training material, train trainers and support the wider ICOMOS community to delivery CLTH across the globe in as many unique cultural contexts and local languages as possible

Climate literacy training for heritage is building an understanding of our impact on the climate and how we can best respond in our relevant contexts. In cultural terms, it seeks to better identify the intersections between culture and climate, exploring both how climate change impacts heritage, but also the critical contribution heritage can make to representative and equal climate action. CLTH has two key goals. Firstly, it seeks to address a critical and time-sensitive need to equip those in the heritage sector to meaningfully respond to the challenges posed by climate change. Secondly, it aims to empower and uplift often marginalized communities, allowing them to engage in climate conversation and decision-making processes in a robust, culturally appropriate and representative manner. The CLTH resources and strategy is therefore built upon principles of climate justice and equity, centring and valorising cultural knowledge and experience and seeking to overcome the power dynamics often present in complex, top-down science-based solutions and frameworks.

Using examples from multiple deliveries of the CLTH across the globe, including Australia, Brazil, Ireland and Estonia, this paper will also provide critical reflections on lessons learnt, impact made and important next steps to ensure it remains a vital asset and core foundational tool to allow the heritage sector to best engage in climate action.

Keywords
cultural heritage; climate change; capacity building; literacy; training

A Decade of Climate Action: Assessing the ICOMOS Climate Action Working Group at 10 Years

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Abstract

2026 marks ten years since the creation of the ICOMOS Climate Action Working Group (CAWG), launched amid accelerating global alarm over climate change and building on more than a decade of earlier ICOMOS engagement. Foundational milestones—including the 15th ICOMOS General Assembly (Xi'an, 2005) where ICOMOS first formally recognized climate change as a critical issue for cultural heritage and subsequent Scientific Council and ISC initiatives such as the 2007 Delhi Expert Meeting and Pretoria Scientific Symposium —first positioned climate change as a systemic challenge to heritage conservation, shaping early World Heritage climate policy (2006–2007) and informing discussions at the 16th General Assembly in Québec (2008). Rising urgency in the mid-2010s, combined with the World Heritage Committee's call to update its 2006–2007 climate guidance, catalyzed the establishment of CAWG and a rapid expansion of ICOMOS's climate-heritage programme.

Since its early years, CAWG focused on helping to mainstream heritage into climate policy and climate into heritage policy; produced influential think pieces such as The Future of Our Pasts (2019); forged strategic alliances including helping found the Climate Heritage Network; and seeded new methodologies and frameworks through initiatives such as the Climate Vulnerability Index and Heritage on the Edge projects.

Throughout the decade, CAWG has been advocating for integrating cultural heritage conservation into global strategies, including those of the UN, UNFCCC and UNESCO, as well as regional and national climate and heritage policies. ICOMOS CAWG has been contributing to the UN Special Report on Cultural Rights and Climate Change (UN 2020), UNESCO Policy Document for Climate Action for World Heritage (UNESCO 2023). ICOMOS is a founding knowledge partner of the Group of Friends of Culture-Based Climate Action and an observer of UNFCCC.

A major breakthrough came with the 2021 International Co-Sponsored Meeting on Culture, Heritage and Climate Change—the first formal collaboration between the IPCC and the heritage sector. This external milestone was matched internally by the adoption of the Triennial Scientific Plan (TSP) 2021–2024, Cultural Heritage and Climate Action, and its successor, the 2024–2027 Disaster and Conflict Resilient Heritage plan, both of which advanced CAWG's aim to institutionalize climate action across all ICOMOS modalities.

With doctrinal and policy frameworks being established—and with rapidly intensifying risks as the world heads toward a 1.5°C overshoot— in the early 2020s CAWG shifted decisively toward scaling operational action. This includes preparation of a Heritage, Climate Justice and Equity Toolkit, a focus on equipping the ICOMOS community and the wider heritage field through Climate Literacy Trainings (CLT), delivered globally in multiple languages, and through co-founding the Preserving Legacies / Heritage Adapts! initiatives to support climate risk assessment and adaptation planning for all heritage places.

This paper reviews CAWG's first decade—its aims, achievements, and limitations; the evolution of its mandate; and the extent to which its strategies have been fit for purpose. It also uses the 10-year milestone to look ahead, assessing how ICOMOS must engage not only with the escalating impacts of the climate emergency but also with its underlying drivers.

Heritage Adapts!: Scaling Locally Led, Plural Knowledge-based Climate Adaptation for Natural and Cultural Heritage

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Abstract

Launching in June 2026, Heritage Adapts! is a global campaign to accelrate locally-led climate adaptation action for heritage sites and cultural practices by 2030. The campaign is positioned as one of the most comprehensive and strategic efforts to advance the new Global Goal on Adaptation (GGA) Framework cultural heritage target 9(g), which calls for “protecting cultural heritage from the impacts of climate-related risks by developing adaptive strategies for preserving cultural practices and heritage sites." As a founding partner, ICOMOS’s leadership has so far been both foundational and catalytic to this work.

Heritage Adapts! seeks to remove persistent structural barriers that have limited the scaling of adaptation action across the heritage sector. These include (1) risk-assessment tools which exist but are not widely available; (2) climate data which remains “functionally unusable” for many site managers; and (3) exclusion of cultural heritage from climate policy and scarcity of adaptation finance. These low-maturity levers, combined with the absence of inclusive governance for some heritage sites and gaps in methodological standards, especially for living heritage/intangible cultural heritage, have constrained adaptation planning action across heritage but especially cultural heritage.

Heritage Adapts! address these challenges through a coordinated architecture that integrates a diverse, global coalition; the “Letters from Heritage” public mobilization campaign; a structured Pledge; and the Heritage Adapts! Community of Action, which “democratizes climate and heritage education,” expands access to localized climate data, and provides a guided three-stage Action Journey aligned with the UNFCCC iterative adaptation cycle. Complementary tools—including Regional Data Hubs, a Monitoring, Evaluation and Learning (MEL) Toolkit, and an Advocacy Toolkit—support stewards in developing, implementing, and evaluating locally led adaptation strategies while helping communities leverage the new policy and potential finance opportunities created by the GGA.

For ICOMOS, Heritage Adapts! represents a strategically aligned platform for advancing long-standing organizational priorities. These include the integration of natural and cultural heritage; the ethical and equitable use of Indigenous Knowledge and traditional and local knowledge systems; the promotion of inclusive, community-centered, and rights-based approaches to conservation and climate action; and landscape-scale approaches. The campaign provides a mechanism through which ICOMOS members and committees can directly contribute to operationalizing the GGA’s cultural-heritage target while benefiting from shared methodologies, data access, and global peer learning.

This Paper will assess Heritage Adapts’ potential to deliver measurable progress by 2030, examining its theory of change; equitable accessibility and global applicability of its tools, especially for Global South stewards/site mangers; and the potential of its alignment with the GGA framework to influence national and sub-national policy and unlock adaptation finance. The Paper will conclude with

recommendations for engagement strategies by ICOMOS and its scientific and national committees with Heritage Adapts!.

Keywords
Adaptation

The Wisdom of the Wind – Traditional knowledge Embedded in the Coastal Heritage of Arctic Norway

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Abstract

This presentation examines the traditional knowledge embedded in the vernacular architecture, settlement structures, and coastal heritage ecosystems of Arctic Norway, with particular emphasis on Nordland and the Lofoten archipelago. It argues that heritage practices developed over centuries in response to severe environmental conditions provide important insights for contemporary climate adaptation and mitigation. The material heritage of Arctic coastal landscapes reflects climate-responsive, low-carbon, and resource-efficient practices that remain highly relevant amid accelerating environmental change.

The presentation explores how traditional knowledge systems have supported sustainable relationships between communities and their environments, while also considering the vulnerabilities that emerge when such knowledge is neglected or undervalued. It examines the transformative potential of cultural heritage for climate action through three interconnected themes.

First, the presentation analyses climate knowledge embedded in coastal architecture and settlement structures, particularly in relation to prevailing wind conditions. In Arctic Norway, local climatic factors historically shaped specific building types, orientation, farmstead and village structure. Construction techniques, fireplace placement, and spatial patterns reflect a sophisticated understanding of wind pressure and climatic exposure. Much of this expertise survives as tacit or “silent” knowledge embedded in practice rather than formal documentation.

Second, the presentation addresses practices of resource use and reuse, with particular focus on timber. Through dendrochronological analysis, the authors document the extensive reuse of buildings and construction materials over periods extending up to 500 years. Structural development followed inherited traditions that promoted long-term, climate-conscious resource management. Timber and other materials were systematically classified by quality, carefully stored, and repeatedly reused. Such practices emerged from the necessity of surviving in a harsh environment with limited resources. The analyses reveal both continuity and adaptation in response to changing climatic conditions, forest resources, technologies, and economic systems.

Third, the presentation highlights the relationship between coastal settlements, nature-use practices, and livelihoods that sustain broader heritage ecosystems, using the fisheries heritage ecosystem of Lofoten as a central example. Local knowledge systems and customary management practices contribute both to biodiversity and to the cultural continuity of wider heritage ecosystems. The authors emphasise the significance of traditional fisheries practices in Lofoten, which have supported local heritage patterns and livelihoods while connecting Arctic communities to a heritage ecosystem extending from the Arctic Ocean to Africa and the Americas throughout centuries.

Finally, the presentation considers the effects of contemporary climate change and the environmental transformations that increasingly threaten established heritage patterns. Although heritage practices themselves must adapt to new climatic realities, historical evidence demonstrates that Arctic communities have continually modified their architecture, settlement patterns, and livelihoods in response to environmental change. This long-term adaptability illustrates the resilience embedded within cultural practices and heritage systems.

The presentation adopts a holistic understanding of cultural heritage informed by the Faro Convention, the Gunma Declaration, and the Nara Document on Authenticity, emphasising the inseparable relationship between tangible and intangible heritage values. It advocates a culture-based approach to heritage as a foundation for transformative climate action grounded in both academic research and practical heritage preservation.

Living Heritage as an Infrastructure of Climate Adaptation: Evidence from Gulmit, Hunza

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Abstract

Living heritage in high-mountain regions is frequently framed as vulnerable to climate change, yet its role as an active system of climate adaptation remains underexplored in both research and policy. This paper argues that historic rural settlements embody integrated socio-spatial, material, and cultural practices that function as climate-responsive systems, supporting resilience in environmentally extreme and hazard-prone contexts.

Focusing on the historic core of Gul-e-Gulmit, Upper Gojal in Hunza, Pakistan, the study examines how living heritage contributes to climate adaptation within a glacio-hydrological mountain system. The settlement is structured around glacier-fed irrigation networks that regulate water in arid conditions, compact spatial morphology adapted to wind exposure, terraced landforms, and vernacular architecture conceived as thermally efficient stone and timber envelopes. These physical systems are closely interlinked with collective maintenance practices, seasonal routines, and community-based institutions that coordinate resource management and risk response.
The research adopts a GIS-based decision support framework combining tangible features such as natural, urban, and architectural with intangible features including socio-cultural and traditional practices. Through this integrated methodology and multi layered spatial analysis it identifies key mechanisms through which living heritage and traditional practices operate as a form of climate adaptation at the settlement scale, linking environmental knowledge, spatial organization, and social practices.

This paper additionally examines how these adaptive systems are being destabilized by tourism-driven infrastructure, functional relocation towards roadside ribbon development, and broader climate-related pressures affecting tangible and intangible heritage. These processes weaken the continuity of practices and indigenous knowledge that have long sustained environmental resilience.
By focusing on Gulmit, this paper contributes to ongoing discussions on heritage and climate action. It reframes living rural heritage not simply as a passive asset exposed to risk, but as a dynamic, living system that is capable of informing more effective conservation strategies and climate-responsive policies, with relevance for high-mountain glacial-fed rural settlements undergoing similar environmental and developmental transformations in the Karakorum and Himalayan ranges.

Keywords
Living Heritage, Climate Adaptation, Indigenous Knowledge, Mountain Settlement

Wind Fabric, Solar Envelope and Thermal Gradient: Reading the Acclimating Knowledge of Chinese Vernacular Settlements

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Abstract

Climate change has intensified the need to reconsider cultural heritage not only as a vulnerable resource to be protected, but also as a repository of long-evolved climate-adaptive knowledge. This paper examines how Chinese vernacular settlements encode passive environmental regulation through spatial form, and asks how such living heritage can inform climate action beyond technological retrofitting or policy-oriented conservation. Rather than evaluating heritage buildings as isolated artefacts, it interprets settlement form as an environmental medium through which wind, solar radiation and heat are captured, guided, transformed, buffered, stored or dissipated. Drawing on the theoretical lens of climate-space configuration, the study develops a multi-scalar reading of urban energy formation across three nested levels: the capture or release of energy at the settlement scale, the guidance or obstruction of energy flows at the block scale, and the storage, buffering or dissipation of energy at the architectural scale. This framework is further operationalized through five analytical layers derived from architectural thermodynamic modelling: micro-climate selection, morpho-spatial typology, climate-space gradient, climate-regulating interface and performance-driven joints.

Three Chinese heritage prototypes are selected to reveal differentiated but comparable mechanisms of environmental intelligence. First, the Jiangnan water towns, represented by Suzhou and Huizhou region, are interpreted as a wind fabric. In humid-hot conditions, rivers, water streets, fishbone-like lane networks, shaded alleys and courtyard chimneys form a continuous ventilation structure that guides cool air, accelerates airflow and reduces moisture-related discomfort. Second, the narrow courtyards of Jinzhong are interpreted as a solar envelope. In the cold and semi-arid climate of northern China, elongated courtyard proportions, south-facing openings, deep eaves and thermally massive walls organize the capture of low-angle winter sun and its delayed release as heat, transforming solar access into a spatial and material system of passive comfort. Third, Kashgar Old City is interpreted as a thermal gradient. In an arid climate with intense radiation and large diurnal temperature variation, terraced settlement patterns, compact shaded streets, inward courtyards and thick adobe envelopes coordinate vertical stratification, thermal mass and night-time cooling to mediate heat across time and space.

The comparison demonstrates that wind, solar radiation and heat are not isolated environmental factors, but relational forces structured through settlement morphology, block porosity, courtyard proportion, interface articulation and material construction. It also shows that traditional climate adaptation does not operate at a single scale: environmental performance emerges from the continuity between landscape orientation, urban fabric, transitional spaces and construction details. These prototypes therefore constitute a living repertoire of climate-responsive spatial knowledge. Rather than treating vernacular heritage as static evidence of the past, the paper argues for reading it as an operative model for heritage-based climate action: a design-theoretical resource that links cultural continuity, environmental resilience and low-carbon adaptation. The contribution of the study lies in translating traditional environmental wisdom into a transferable analytical framework, enabling heritage conservation to engage more directly with contemporary climate challenges while respecting the morphological and cultural specificity of living settlements.

Keywords
Climate Adaptation; Vernacular Architecture; Environmental Regulation; Thermodynamic Model; Energy Formation

From Risk to Resilience: China's Cultural Heritage Practices as Climate Action

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Abstract

Based on recent Chinese policy development and a range of site-based practices, this presentation examines how cultural heritage protection in China is being transformed into a form of climate action. Its practices increasingly combine risk monitoring, preventive conservation, disaster preparedness, low-carbon operation, and community-based management. At the Mogao Grottoes, long-term environmental monitoring, early-warning systems, flood control, sand prevention, micro-environment regulation, and scientific simulation have created an integrated model for protecting fragile cave temples under changing climatic conditions. Along the Great Wall, systematic risk surveys, emergency response mechanisms, and preventive maintenance have shifted protection from post-disaster repair to anticipatory management. Other cases, including the Forbidden City's zero-waste initiative, disaster recovery in Shanxi, risk reduction practices in Sichuan, climate-sensitive conservation in Xinjiang, low-carbon approaches in historic urban areas, agricultural heritage adaptation, green design in site museums, and digital technologies for disaster prevention, further show that heritage can contribute both to adaptation and mitigation. By synthesizing these examples, the presentation proposes that China's best practices lie in three interrelated pathways: embedding climate risk into heritage governance, using science and technology to support preventive conservation, and mobilizing heritage knowledge to promote sustainable ways of living. These practices suggest that cultural heritage should not be understood only as vulnerable assets requiring protection, but also as a source of climate resilience, social continuity, and culturally grounded solutions for sustainable development.

Keywords
China, Climate Action

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