

YOCOCU 2014

YOCOCU 2014:

*Professionals' Experiences
in Cultural Heritage
Conservation in America,
Europe, and Asia*

Edited by

Andrea Macchia, Fernanda Prestileo,
Simone Cagno and Fariz Khalilli

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dedicated to

Nicoletta, Pietro and Dario

Antonio and Leonardo

Alice

Shehla, Fidan, Farid and Goncha

TABLE OF CONTENTS

Foreword	xi
4 th YOCOCU Youth in Conservation of Cultural Heritage, Agsu, Azerbaijan, 28 th -30 th May 2014.....	xiii
YOCOCU 2014 Contributions	
World Monuments Fund and Some Examples of Youth Educational Programs in America	2
<i>Norma Barbacci</i>	
Role of Heritage Education in Cultural Heritage Conservation	9
<i>Shraddha Bhatawadekar and Chinmay Yedurkar</i>	
Questions about Preservation and Conservation of Archaeological Carved Wooden Objects (on the Example of Materials from Excavations of the Ancient Settlement Hisorak in 2010)	19
<i>Natalia Vasilyeva</i>	
The Ancient Origins of Modern Restoration Techniques.....	25
<i>Alessandro Pergoli Campanelli</i>	
Social Media Impact and Strategies: A Tool to Communicate and Research. A Brief Overview on Cultural Field.....	40
<i>Laura Solla and Adele Iasimone</i>	
Ushak Carpets as an Example of Cultural and Economic Globalisation ...	56
<i>Cemile Tuna</i>	
Revitalization of Cultural Heritage by Means of Literary Tourism: The Case Study of Vilnius.....	63
<i>Nadzeya Charapan</i>	
Conservation of Pakal's Crypt: An Interdisciplinary Project	75
<i>Lilia Rivero Weber</i>	

Medieval Ceramics of Azerbaijan: Basic Parameters of Development Dynamics.....	89
<i>Gafar Jabiyev</i>	
Paleoanthropological Materials of Medieval Agsu Town	96
<i>Gafar Jabiyev, Dmitriy Kirichenko, Fariz Khalilli and Elmira Abbasova</i>	
A Short History of the Natural Dye Materials Used in the Dyeing and Printing of Polish Folk Fabrics.....	106
<i>Katarzyna Schmidt-Przewozna</i>	
Project: “Clean Village-Protection of Ecological and Ethnographic Identity with Participation of Local Communes and Sustainable Development”	121
<i>Fariz Khalilli, Arzu Soltan and Gulshan Huseynova</i>	
Some Documents about Weaving Custom and Tax Records in the Prime Ministry's Ottoman Archive	136
<i>Ahmet Aytac and Shola Bayramova</i>	
Conservation Treatment of Drawing “Portrait of a Man”: Internship of Majda Begić Jarić at the Parchment and Paper Department of the <i>Opificio delle Pietre Dure</i> in Florence.....	147
<i>Majda Begić Jarić</i>	
The Interface of Myths in the Form of Shape and Design in Iranian-Azerbaijanis Carpets	160
<i>Nazila Daryaie</i>	
Strategies of Mexican Cultural Industry for Regional Development of Northern Jalisco: The Case of <i>Huichol</i> Handcrafts	177
<i>José G. Vargas Hernández and Miguel Briones Blanco</i>	
Conservation of Metal Collection in Ebn-e Sina Museum, Hamedan, Iran: From Interventive to Preventive Approaches	189
<i>Omid Oudbashi, Atefeh Shekofteh, Samira Makhzani and Masoud Siapoosh</i>	
Technical Ceramics from the Workshop of Alchemist, Jeweller and Glassmaker in Bilyar	202
<i>Alsou Nuretdinova and Svetlana Valiulina</i>	

Art and Technique: Artistic Reproduction of the Ancient Bronze <i>Il Guerriero da Petralia Sottana</i>	242
<i>Maria Luisa Saladino, Delia Chillura Martino, Renato Lombardo, Vincenzo Gennaro, Cosimo Di Stefano, Francesco Caruso, Patrizia Livreri and Eugenio Caponetti</i>	
Wireless Sensor Networks for Archeological Sites Monitoring.....	256
<i>María Inmaculada Martínez Garrido and Rafal Fort</i>	
The Secret of <i>Eleonora d’Aragona</i> : Non-Invasive Analysis on Marble Bust by Francesco Laurana to Trace the Original Colours	268
<i>Maria Francesca Alberghina, Rosita Barraco, Maria Brai, Lorella Pellegrino, Fernanda Prestileo, Luigi Tranchina and Salvatore Schiavone</i>	
Conservation of the Paintings from the Collection of the 1848 Revolutionary Relics of the Museum of Arad	295
<i>Ioan Paul Colta</i>	
Roman Bricks and Tiles from Preventive Archaeology Excavations in the Eastern <i>Ager Romanus</i> . Preliminary data	304
<i>Cristina D’Agostini and Antonio Salvatori</i>	
Classification of Valuable Elements of Hairstyles from Roman Times through Georeferencing.....	353
<i>Chiara Lucarelli, Daniela Ferro and Ida Anna Rapinesi</i>	
SEM Analyses of Ancient <i>Fourrée</i> Coins: Fabrication Techniques and Elemental Composition.....	371
<i>Alessandro Fiamingo, Enrico Ciliberto, Lavinia Sole and Ezio Viscuso</i>	
The Rape of Persephone from Morgantina, Sicily. Investigation and Conservation Aspects on a Polychrome Greek Terracotta.....	383
<i>Maria Francesca Alberghina, Enrico Caruso, Raffaella Greca, Giuseppe Milazzo and Salvatore Schiavone</i>	
Analysis of the Conservation State of a Panel Painting Icon	405
<i>Raluca Anamaria Cristache, Ioana Hutanu, Liliana Nica, Viorica Vasilache and Ion Sandu</i>	

Study on Cleaning with Water-Based Ecological Systems of Old Gilded Wooden Artifacts	419
<i>Silvea Pruteanu, Ion Sandu, Viorica Vasilache, Petronela Spiridon and Irina Crina Anca Sandu</i>	
Characterization by SEM-EDX of the Stone Samples Found in Azerbaijan Excavations.....	443
<i>Emine Torgan, Recep Karadag, Vali Aliyev, Aida Mammadova and Fariz Khalilli</i>	
Assessment of Dissolution and Morphology of the Surface of Cuprite Patina in Chemical Cleaning of Archaeological Copper-Based Alloys...	457
<i>Mohammad Mortazavi, Ahmad Salehi Kakhki, Mohammad Ali Golozar and Hasan Tala'i</i>	
Contributors.....	474
Keywords Index.....	477
Authors Index	480

FOREWORD

YOCOCU, MAY 2014 IN AGSU AND SHAMAKHI, AZERBAIJAN

Expanding knowledge has different meanings: one can imagine being on the edge of a topic, and bit by bit pushing this edge forward, but also to enlarge geographically one's boundaries and be confronted with new realities and practices. This is what happened when YOCOCU moved to Azerbaijan. Opening the book of cultural heritage conservation, a breath full of creativity and passion brushes your eyes and your mind, telling you what YOCOCU 2014 was, and continues to be, a vector for the development of young professionals, a bridge between cultures and between different levels of expertise. The driving force of YOCOCU 2014 was to transcend geographical and mind-set boundaries, in order to encourage every participant to define his contribution and role within the cultural heritage community. Respect to previous editions, the network was exponentially expanded with a look Eastwards, to countries with Turkish or Russophone tradition. Ideas were shared and papers were discussed in a very suggestive location, not only for the luxury (5 stairs hotel) but in particular for the cordial and friendly environment, in Agsu, a city between past and present. A cultural identity which is dug deep and promoted by MIRAS, the organizer of YOCOCU 2014 (with the collaboration and sponsorship of AZ Granata), active in the preservation and enhancement of Azerbaijani heritage. The YOCOCU experience has included several small and endangered realities, such as textile dying, performed in an entirely artisanal manner in Baskal Silk Center, in the beautiful scenery of the Azerbaijani country-side, or the group of traditional music that played for us as part of the social program. This edition also marked a major turn point for YOCOCU. It was decided to give a real embodiment to the network, founding the YOCOCU International Association, leaving YOCOCU conference as the meeting point of all cultural heritage professionals and a showcase of the YOCOCU activities. Branches in several countries have been and are being established, aimed at having a green engine that will go full speed

by the end of 2015. For more detailed information on the organization, we invite you to visit our website www.yococu.com. This was only possible thanks to your enthusiasm and your participation in YOCOCU 2014, which involved more than 100 participants for a total of 30 countries!

This volume presents several contributions presented at the 2014 edition. Starting by reflections on present politics, strategies and methods of cultural heritage conservation, the book shows new ideas and multidisciplinary approaches to conservation needs, leaving the publication of more technical contributions to the special issue of *Periodico di Mineralogia* dedicated to YOCOCU.

Finally, YOCOCU 2016 will be held in Madrid. This will be our “Back to the Future” edition, for 2 reasons: the first, because it will be hosted in a very special venue: the *Centro de Arte Reina Sofía*, the home of major contemporary work of arts, including Picasso’s *Guernica*, and for this aspect there will be a specific session on the conservation of contemporary (and possibly future) art. The second reason is that we will have two different meeting rooms, but the second one is not adjacent to the other, and not even in Spain! In a move towards a more eco-friendly conference and anticipating future trends, we have foreseen a parallel meeting, taking place in New York, in order to increase the involvement of participants from the Americas, without the need to physically move to Europe. Both venues will be linked constantly by video-audio stream, so that it will be (almost) like being together, in a futuristic fashion!

Andrea Macchia, Fariz Khalilli, Simone Cagno and Fernanda Prestileo

4TH YOCOCU - YOUTH IN CONSERVATION
OF CULTURAL HERITAGE, AGSU, AZERBAIJAN,
28TH -30TH MAY 2014

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YOCOUCU 2014 CONTRIBUTIONS

WORLD MONUMENTS FUND AND SOME EXAMPLES OF YOUTH EDUCATIONAL PROGRAMS IN AMERICA

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Abstract

World Monuments Fund (WMF) is a private non-profit organization dedicated to the preservation of cultural heritage around the world. Since its creation in 1965 it has collaborated with local and international partners in over 400 conservation projects in more than 90 countries. From our headquarters in New York, our Paris office, and with the collaboration of our independent affiliates in London, Madrid, Lisbon, and Lima, WMF works closely with private and public partners in order to implement a comprehensive conservation effort that includes project planning, surveys, fieldwork, on-site training in the building crafts, advocacy, and the development of long-term strategies for the protection of endangered monuments and sites.

Keywords: World Monuments Fund, youth training, crafts training, educational exchanges

World Monuments Fund Background

WMF supports the conservation of monuments and sites through:

- **Advocacy:** WMF raises public awareness of significant and imperiled sites. WMF's primary advocacy tool is its World Monuments Watch List, which is issued every two years.

- **Financial Assistance:** WMF supports planning and field conservation work through a number of restricted funding programs and challenge funding.
- **Technical Assistance:** WMF provides technical assistance to address general conservation issues threatening a region and site-specific conservation problems.
- **Educational Activities:** WMF supports and sponsors public professional forums, exhibitions, and publications, as well as crafts training programs and educational exchanges directed mainly towards youth around the world.

As part of its educational activities, WMF sponsored the following training initiatives and internships involving young people in America:

Andahuaylillas – Youth Heritage Training Program

Andahuaylillas is a small town located 25 miles from the city of Cusco in Peru. Its 6,000 inhabitants are mainly involved in agriculture and cattle-raising, and many of their young people tend to move to larger cities looking for job opportunities.

Since 2009, WMF is supporting the comprehensive restoration of San Pedro Apóstol, the 16th c. baroque church considered the Sistine Chapel of America because of the beauty of its mural painting.

The broader goal of this project is not only to restore the church, but also to preserve the architectural integrity of the town and its natural context and to promote tourism as a resource for economic development in the region. Therefore, WMF lobbied the National Institute of Culture for the declaration of the town of Andahuaylillas as a National Monument. This recognition provided the needed legislation to preserve the integrity of the historic fabric of the town.

In order to foster meaningful involvement from the community, considered necessary to lend depth and sustainability to the preservation efforts, the conservation work was shared with the local and international community through a program titled “open for restoration” which included public exhibits, guided tours during work hours, technical seminars, and promotion of the work through a web portal.

Furthermore, WMF launched a three-year program with the objective of encouraging local youth to actively participate in the study, protection, and advancement of their cultural heritage. Through a series of workshops,

excursions, and practical field exercises, the young men and women who participated in this program had the opportunity to explore the works of their ancestors and consequently become aware of the rich cultural legacy they have inherited.

They were exposed to various documentation techniques that enabled them to record both the material and intangible aspects of their culture and have developed means to interpret them in novel ways, making them more accessible to the community. They now believe that their responsibility as cultural custodians includes the preservation of local knowledge and traditional practices as well as the protection of the town's surrounding landscape which they understand as integral elements of their heritage.

Conscious of the magnitude and complexity of this challenge and of the necessity to find partners to tackle it, they have organized public events, launched information campaigns, and produced educational materials such as videos, comic books, power-point presentations, and short performances in an effort to raise the level of awareness among the rest of the population in the hope that a new found pride in their rich heritage will motivate them to get involved in its protection. To a large extent these efforts are directed to children and school students.

One of their concrete achievements has been the establishment of a "Heritage Day" as a yearly celebration commemorating the inscription of Andahuaylillas as a National Historical Town. The event, which includes exhibitions, drawing and photographic competitions, a film projection, conferences, and round-table discussions, is well received by the population, and has the support of local authorities.

In addition they have started to catalogue every building in town, documenting its architectural characteristics, its state of conservation, and recording information related to its inhabitants, in order to create an interactive 3-D map that will include technical drawings, texts, photographs, and video clips, and which will be continuously fed by the town's neighbors who will contribute their family stories, memories, and personal testimonies.

The group's plans for the future include: producing pamphlets instructing the population as to the existing building guidelines and encouraging them to repair instead of replace their historical houses; promoting the continuity of local craftsmanship; lobbying for the declaration of the district as a protected cultural landscape; proposing the creation of a cultural commission in every village of the district, assisting them in the protection of their local heritage; documenting all festivities celebrated throughout the year; advancing a form of tourism that does not

negatively affect the integrity of their cultural and natural heritage; promoting traditional crops, particularly protecting the genetic integrity of maize (corn) which has historically been the foundation of the region's development; promoting exchanges between the young and the elderly thus facilitating the transmission of traditional knowledge and historical memory; creating a web site dedicated to the protection of the district's heritage.

WMF hopes to replicate this program in other parts of Peru.

Gingerbread Houses of Port au Prince – Traditional Building Crafts Program

In October 2009, the Gingerbread houses of Port-au-Prince were included on the 2010 World Monuments Watch in order to raise awareness about this unique architectural heritage. Many of these elegant, turn-of-the-century structures, had fallen into disrepair, and support was needed for the revitalization of these important buildings and their communities.

Less than three months later, the devastating earthquake of January 12, 2010, all but shattered the Haitian people and the places they hold dear. Although many of the Gingerbread houses suffered significant damage, their traditional construction proved seismically resistant and very few collapsed. Thus, the Haitian government prioritized these neighborhoods with their iconic architecture for international conservation assistance.

Since then, WMF and *Fondation Connaissance et Liberté* (FOKAL) are collaborating on several preservation activities with the support of the Prince Claus Fund of Holland, ICOMOS and the *Institut du Patrimoine Wallon* (IPW).

The work started with a preliminary assessment mission in order to evaluate the conditions of the Gingerbread houses. An international team of architects, engineers and contractors was deployed, and their tasks included identification and mapping of the houses and the development of the online Gingerbread Damage Survey Database, photographic documentation of earthquake damage, a preliminary condition and repair feasibility analysis and recommendations for conservation strategies. FOKAL took advantage of the team's visit to organize a participatory workshop with dozens of Gingerbread house owners. They were able to identify their properties on the survey maps, and were reassured about the potential rehabilitation of their damaged properties. This event also helped

advance the idea of establishing a Gingerbread Historic District that would include the neighborhoods of Bois Verna, Pacot, and Turgeau where the largest concentration of Gingerbread period houses are located. The mission results were published in French, English and Spanish, and are available through WMF's website (Gingerbread Houses Reports).

The current phase of the project is focused on capacity building and education. The Institut du Patrimoine Wallon is training artisans in traditional construction and conservation techniques, using the rehabilitation of the Maison Dufort, owned by FOKAL, as a vehicle for the training. WMF is supporting the Dufort rehabilitation with expertise on seismic reinforcement and by creating didactic materials based on the Dufort experiences with the active participation of IPW and the craft trainees – to ensure the transfer of knowledge beyond the group of artisans being trained. The overall aim is to develop a group of skilled heritage practitioners and a body of educational materials that can advance conservation efforts in the Gingerbread Neighborhood and throughout Haiti.

Arica Parinacota Churches – Student Internships

The 2010 World Monuments Watch included a nomination for 30 churches in Arica and Parinacota that were seen as emblematic of the religious and cultural history of the region based on their historical significance and consistency in style and construction systems. Their placement on the Watch resulted in a project developed with the Fundación Altiplano who with the support of WMF completed the restoration of the Esquiña church, badly damaged during a 2005 earthquake.

In conjunction with the restoration was the implementation of training workshops for locals, designed to create employment opportunities in the heritage tourism sector for this depressed area in addition to developing the skills necessary for the continued maintenance of the church. The restoration of the Esquiña church focused on the benefits of traditional construction skills and materials, as well as research to reinforce the structure with a system developed by the Catholic University of Peru, based on the use of geo-synthetic mesh.

In June 2011, three students from the Youth Build program of the Abyssinian Development Corporation of Harlem, New York were sponsored by WMF to travel to Arica to participate in the Training Program in Conservation of Earthen Architecture run by Fundación

Altiplano. Their work concentrated on the restoration of the Adobe church and community museum at Esquiña. They also produced a music video titled “From Harlem to Esquiña” which documents some of the work and experiences that the students shared during their six-week summer internship in Africa. The video was shown at Fundacion Altiplano's 6th annual Rural Film Festival in October 2011, and it is available on WMF's website.

In the summer of 2012, WMF supported the internship of a Columbia University graduate student who worked under the supervision of Fundación Altiplano to produce a user-friendly database that could incorporate plans, photos, audio-video files, tables, and documents. The database she created will help them ensure future planning and stability, since archiving provides a good answer to conservation needs, fulfilling legal requirements, facilitating data management, and lowering operational costs.

In early 2013, two architecture students of the Grupo Patrimonio Qoriorqo, the youth group from Andahuaylillas, were recommended by WMF to Fundacion Altiplano, and as a result were invited to complete an internship with them. They worked on the design for the exhibit assembly at the Esquiña museum and the restoration of the rectory of Socoroma. According to the young participants, the internship helped train them not only as architects in the field of restoration, but also in proper heritage management. They learned ways of helping heritage sites recover their identity and local memory and to promote sustainable development based on their existing cultural and heritage resources.

Colca Valley Churches – Student Internships

The churches of the Colca Valley were built in the 17th century and have not been modified much since. Constructed with local materials such as sillar, a light-colored volcanic stone, mud mortars, and lime stuccoes, the buildings incorporated both indigenous and colonial styles in what became known as “Andean baroque” and their interiors were decorated with mural paintings and carved polychrome wood.

Between 2009 and 2012, WMF collaborated with the Spanish Agency for International Cooperation for Development (AECID) in the restoration of the church of Jesús Nazareno in Canocota and the church of San Juan Bautista in Sibayo. The churches were restored by masons and artisans from the local and surrounding communities who had been trained in

traditional building crafts by the AECID program. The work included the restoration of the building's stone structure, lime stuccoes, and decorative interiors and cult artifacts, as well as the installation of small site museums.

In the summer of 2009, three graduate students from the Historic Preservation program of the University of Pennsylvania were sponsored by WMF to visit the Colca Valley churches and contribute to the preservation efforts of the AECID in the region.

The interns learned about the organization's purpose and outreach techniques, and at site visits to various provinces in the Colca Valley they met the locally trained residents who were carrying out supervised restoration efforts. They also observed meetings between AECID architects and local homeowners, participated in building crafts and artisan workshops and realized that the AECID program to restore twelve churches throughout the Colca Valley had grown into something much more substantial for this region of Peru. One of the products of their internship was to offer context study and documentation for Chivay and Sibayo.

A quote from one of the interns:

“As a preservation planning student, I found this entire experience very enlightening and it has inspired me to look at the context of cultural resources on another level. Although the complexities of protecting those resources internationally are often quite challenging, they are also comparable to the complex relationships between local, state, and federal governmental entities here in the United States. Understanding these relationships is necessary in order to make things happen, especially in under-funded and understaffed historic preservation agencies and non-profit organizations. And even if the Colca Valley region of Southern Peru is a hemisphere away from where I call home, it is clearer now that things are not so different from one person's home to the next. We all have a history to protect and a community to protect it for.”

- Jacqueline Wiese

WMF shares with YOCOCU (YOUTH in CONSERVATION of CULTURAL HERITAGE) the goal of providing network opportunities for young professionals working in the field of conservation of cultural heritage, and in the future, the two organizations may be able to collaborate on networking activities related to WMF projects, sites and the World Monuments Watch program (Watch).

ROLE OF HERITAGE EDUCATION IN CULTURAL HERITAGE CONSERVATION

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Abstract

Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Increasing efforts are being taken worldwide in order to protect, preserve and promote cultural heritage. Heritage education is an important tool in cultural heritage conservation, which leads to recognition as well as appreciation of heritage, its values and importance, widely among people. This awareness also encourages responsible behaviour towards heritage, engendering interest and action towards its protection, thereby playing a key role in conservation and sustenance of heritage for future generations.

What is more critical is to educate younger generations and sensitize them to the idea of heritage, its meaning and values. They are more receptive to ideas, and the knowledge imbibed at the early years is bound to create a stronger impact. Being the decision makers of tomorrow, young people are to carry the mantle of protection and the conservation of cultural heritage. UNESCO has also stressed on the need for heritage education in order to give young people an opportunity to participate in heritage conservation and to respond to the continuing threats facing heritage.

The authors have been engaged in the task of cultural heritage education in the city of Mumbai for quite some time and have taken numerous initiatives in this regard. This paper is an attempt to discuss these initiatives

and the impact created by these activities. It elaborates further on one such project, wherein a certificate course was launched three years ago for college students with the objective being to introduce them to various facets of heritage in the city of Mumbai and engender interest and appreciation about cultural heritage among them. The paper discusses the interesting outcome of the course and the need for more such initiatives that would play a significant role in cultural heritage conservation.

Keywords: heritage, education, awareness, participation.

Significance of Cultural Heritage and Need for Conservation

“Heritage is much more than a nice configuration of stones: it bears witness to the action of men, centuries and fashions. It is a vehicle for history, values and meanings and is one of the faces of our civilisation, an extremely important face because it actually serves as a yardstick to gauge our position in the universe”, said Freddy Thielemans, the then Deputy Burgomaster with responsibility for Education, City of Brussels at the occasion of Seminar X- Cultural heritage and its educational implications: a factor for tolerance, good citizenship and social integration, held in Brussels, Belgium in 1995 (Proceedings, 1998).

Cultural heritage is a legacy of physical artefacts and the intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. *Physical or tangible cultural heritage* includes buildings and historic places, monuments, artefacts, etc. *Intangible cultural heritage* comprises customs, ways of behaviour, formal rules operating in a society, social values, traditions, customs and practices, aesthetics and spiritual beliefs, etc. The concept of cultural heritage has also evolved to encapsulate the notion of landscape and context in which monuments and cultural sites are situated.

Cultural heritage is an essential component for any society as it provides a unique identity based on which the society is recognised. It establishes the antiquity and continuity; reflects the socio-economic-artistic enterprises and achievements, as well as failures, of civilisations. It also provides a memory, at the same time serves as a link to the present (Lipe, 1984; Feilden, Jokilehto, 1998). The cultural resources are irreplaceable sources of life and inspiration for the present and future generations.

The pace of loss of cultural heritage is alarming especially because of

human caused reasons of theft, robbery, wars, urbanisation, etc. To add to it, there are challenges such as lack of knowledge, understanding and interest, ignorance, etc. This often results in the peoples' misbehaviour and malpractices such as illicit trading, trafficking of heritage objects, inappropriate commercial development and vandalism, sometimes leading to irreparable damage or loss of heritage. Heritage education can serve as an important tool to save our steadily disappearing heritage (UNESCO 2002; Cleere, 1989).

Moreover, in the light of growing socio-political unrest, armed conflict, intolerance, cultural heritage can assume a greater responsibility as an active instrument for reinstating peace, integrity, respect, and tolerance, rather than remaining a mere passive entity. This can be achieved by engendering interest in heritage and imbibing these socio-cultural values and significance through heritage education (UNESCO, 2002).

Concept of Cultural Heritage Education

Arts and cultural heritage education is a communication process that is grounded on the joyful and intense engagement with artworks, cultural artefacts, cultural values and symbol systems. Arts and cultural heritage education is an approach to stimulate the visitors' awareness of foreign (unfamiliar) ideas, to support accessibility to not so well known domains, and to foster the ability to creative thinking and acting. Through this, visitors are enabled to relate themselves to the artistic or cultural object and to develop their opinion about it. Therefore, providing access to these objects, as well as explaining them, are the key priorities of arts and cultural heritage education (Gruber, 2009).

Cultural heritage education can take different forms. Visits to monuments, cultural sites, museums, etc. through guided tours, workshops, seminars, presentations, trainings, quizzes and other activities are some of the methodological tools devised for cultural heritage education. With the technological advances, various new arenas in public education have become available, which include everything from web-based learning, promotion and awareness raising to enhancing the experience of heritage itself using technology, thereby engendering interest in cultural heritage (Gruber, 2009).

Importance and Relevance of Cultural Heritage Education Especially for Youth

Cultural heritage education offers an opportunity for common people to learn about their own heritage, its meaning and values, which is crucial for enhancing their understanding about the necessity of ensuring the survival of heritage. The role of the local population generally remains passive as a result of the lack of awareness about the use and role of heritage in the present context. If they are made aware of the relevance of heritage in the present, they can appreciate and respect it in a better way. This will also increase their responsibility towards heritage and its protection. This can also reduce instances of vandalism and damage to cultural heritage. The awareness and the resultant pride and engagement in cultural heritage conservation can be instrumental in ensuring the sustainability of heritage.

What is important is to imbibe these ideas at the young age. The need to initiate cultural heritage education, especially for youth, has been recognised by the UNESCO as well as the European Union, and it is reflected in their policies. The role of schools and colleges is especially important as places where these activities can be initiated. Efforts are being taken to introduce heritage education in school curricula in several countries of Europe. UNESCO has already prepared a Resource Kit for Teachers called 'World Heritage in Young Hands'. This has become a valuable tool for teachers for sensitising young people to the importance of preserving their local, national and world heritage, for providing them with the necessary skills to do so and for instilling a life-long commitment to this worthy endeavour (UNESCO, 2002).

All these initiatives look at a positive impact of heritage education on the personal development and creativity of learning of children. Moreover, these projects perceive self-aware, independent adults with an open mind towards other people and the world they represent (Medy van der Laan, The Hague Forum, 2004). The HEREDUC (Heritage Education) Project in Europe ran with a belief that the students will be the guardians of our heritage in the future and so they must have the chance to learn more about it today (HEREDUC, 2005). It is also hoped that cultural heritage education will inculcate among students common values, characterised by democracy, tolerance and solidarity that will help them combat all forms of intolerance. As Thielemans has put it, *we are showing them their place in the march of time and affirming their status as citizens of the world* (Proceedings, 1998).

Efforts in Heritage Education in Mumbai

Mumbai is usually known to everyone as a city that lives in the present and thinks about future, but hardly does one realize that the city has an interesting past. Heritage of Mumbai is not limited to the monumental structures of the British period (as many still believe), but the city has preserved vast heritage dating back to the early centuries of Christian era or even prior. It ranges from caves, forts, temples, churches, vernacular houses to even smaller pieces such as milestones, which continue to offer glimpses into the rich past of this island city. Some of these monuments are well known, like Gateway of India, commemorating the visit of the first British King to India; World Heritage Site of Chhatrapati Shivaji Terminus, the first railway terminus in India; Mumbai University, Bombay High Court, masterpieces of Neo-Gothic style; Kanheri Caves, located amidst Sanjay Gandhi National Park, Elephanta Caves, the famous abode of one of the Hindu Gods- Shiva. There are however many structures which remain unnoticed and their very existence is threatened by the growing forces of urbanism and other factors.

Several efforts are underway to preserve cultural heritage of Mumbai. The most important tool created is the Listing of Heritage undertaken by the Municipal Corporation of Greater Mumbai, which serves as a first layer of protection to the monuments. Efforts of the local government aided by heritage conservation experts have also ensured restoration and survival of many structures in the city. Several citizens groups have been instrumental in preserving heritage and open spaces of Mumbai. Various public and private partnerships have been formed for the conservation of heritage structures in the city.

Moreover, there are organisations such as Kala Ghoda Association, which have been promoting heritage and culture of Mumbai. Kala Ghoda Festival organized by the Kala Ghoda Association, held every year in February since 1999 has been one of important events organised in order to celebrate cultural heritage of Mumbai. One of the authors has been associated with the Kala Ghoda Festival for over eight years and has actively undertaken heritage walks, one of the activities of the Kala Ghoda Festival. These walks, open to all at free of cost, are becoming popular and many citizens are participating in these tours to know more about the city of Mumbai. The museums in the city namely Chhatrapati Shivaji Maharaj Vastu Sangrahalaya and Dr. Bhau Daji Lad Museum along with Indian National Trust for Art and Cultural Heritage organize many activities for children with a view to involve them with heritage in a fun way. Centre for Extra Mural Studies of Mumbai University as well as other institutes are

organizing courses and workshops related to cultural heritage. The efforts however need to spread to wider areas with more involvement of students at the school and college level.

Certificate Course in Heritage of Mumbai

The authors have been conducting workshops and heritage walks for colleges and schools. In order to give this initiative a more organised form, a Certificate Course in Heritage of Mumbai was launched in 2011. This course was meant for undergraduate college students of Mumbai. The initial idea came from the authors who were keen on engendering interest about heritage among college students and introducing students to their own city! The course was therefore titled 'Heritage of Mumbai' and was aimed at exploring various known and unknown heritage facets of the city of Mumbai. The course was to compliment other efforts already underway in the city towards preservation and promotion of heritage. The course was organized by Ramnarain Ruia College, one of the renowned colleges in Mumbai, offering graduate courses in Arts and Sciences. The Department of History of the College took initiative in organizing this course. The teachers supported the vision of creating responsible citizens of tomorrow by engendering sensitivity about heritage and therefore encouraged the students to participate in the course.

The course was launched as a co-curricular activity, which was conducted after the regular lectures of students. It aimed at supporting the college curricula and at the same time, making heritage accessible to students. The course was divided into 8 sessions, which were conducted every Saturday in the months of July and August.

Initially the course focussed on exploring the heritage of Mumbai and included modules covering aspects integral to knowing the city. The topics comprised history, architecture, transport and communication as well as communities of Mumbai. There were four lectures, which were followed by walking tours which helped students associate with these topics well and also allowed a glimpse into their real present context.

After the success of the course and interest it engendered, it was decided to continue the course every year. It was decided to conduct the course in the months of July and August, immediately after the start of the academic year for undergraduate courses in June. The course soon gained momentum with numbers increasing to 28 and 40 in the next two years respectively after the first batch of 20 students in 2011. The course has seen increasing popularity among the students with as many as 41 registrations this year.