

“The Ginna Kanda Programme, Identity and intervention in African’s cultural landscape in Dogon’s country, Mali. An option for territorial and local cultural tourism project in hipodevelopment countries.”

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Abstract

The Ginna kanda’s work group works is working on the transformation of cultural landscape as an engine for a local and sustainable development based on cultural tourism in Africa. Studying what cultural tourism in hipodevelopment means and the necessity to create new tools for landscape analysis and intervention.

Keywords: Tourism, opportunity, development, Africa, tools

Introduction

The Ginna Kanda International Forum for Culturally Extreme Landscape Development (GKIFCELD), has been at work since 2005 in a specific line of research: Cultural Landscapes and hypo/hyperdevelopment in the Excellent Research Group of Territorial Planning and Urban Design in the Architecture School of Barcelona Polytechnic University of Catalonia

The aims of the GKIFCELD’s research program are to define the processes that are able to transform the extreme cultural landscapes into an engine for local improvement of the quality of life, managed by the local people in a sustainable form of hypo and hyper development. It implies thinking about revising conventional tools and forming strategies for their adaptability in unusual contexts and the necessity for the creation of new tools.

The International Forum considered it essential to understand the intangible values essential for projects and the management of cultural landscape as a well as including the artistic manifestations. In this way one of the most important characteristics of GKIFCELD’s research program is the strict respect for the local identities and their dynamics processes. This is reflected in its slogan ; *Interfere with the minimum, share with the maximum.*



Figure 1. Historic settlements of Dogon and Tellem cultures in Bandiagara Cliffs.

The GKIFCELD's research program works on different material scales:

On the territorial scale.

The following is being developed: 1. Guidelines for the Organization of the Cultural Landscape Territory in the Bandiagara Cliffs on a Territorial Scale Cultural Tourism. It is financed by AGAUR , Catalanian government. This analysis work is the introduction of the study on the territorial scale. 2 The conceptual routes a possible way for structuring the territory and introducing touristic uses according territorial and anthropological items of the site. In the context of Guidelines *The Word's route*, is in process, which links word and water according to dogon beliefs. Another route *The Millet's route* in the Prignaria area at the South of Bandiagara Cliff is developed in the context of the subject *.Cultural landscapes in the extreme development process empirical analysis, interpretation and project* taught by Professor Miquel Vidal who coordinates the work are in initial process.

At the local level.

Ginna Kanda's work group has developed **Analysis and Interpretation of Niongono and Ende. Landscapes, Customs, Vocations, Problems And Potentialities**. Ginna kanda' s work group. PhD. Miquel Vidal Pla. Msc Arquitecta Angelica Ayala.

At the architectural level.

the International Forum for Extreme Cultural Landscape Development is developing the **Bountawa Project. Project for the Construction of A Shelter for Cultural Tourism and a Documentation Centre in Niongono** Program Ginna kanda. Quim Pallares, Anna Bertran, Urtza Uriarte. PhD. Miquel Vidal Pla and Mamamdou Kone advisors project

The intangible.

The intangible and its representation was the objective of the subject Cultural landscapes in the extreme development process empirical analysis, interpretation and project during the course 2009-2011. One of

the results of this course was the *Graphical Approach to the Interpretation of Intangibles in Banani*. by Anna Majoral

The extreme adjective that appears in the denomination of Ginna kanda ,reveals that the cultural landscape's relation with development could be very critical in weak development, hipodevelopment but equal to or more critical in the context of accelerated development or hiperdevelopment .The destruction of cultural or natural sites by monstrous new tourist settlements has a very long and dramatic tradition in Eurpoe. It is appalling that the emerging power centers Vietnam or China, are making these same mistakes. It often seems that is a case of International Bad Taste IBT. The question is that in some cases in Europe/Asia /EEUU tourism is an economic complement for industrial or commercial activity. But hipodevelopment in many cases is the only possibility for development and the only way to keep the people in the territory. Work on this site, has raised many questions three of which are worth examining The first relates to the concept of tourism, cultural tourism also, invented by rich countries while on their travel to other worlds.A confusing danger is to fall in love with thing that do not change . At times the beauty for tourists is the picture of local poverty. Everyone knows of a lot of cultural landscapes considered World Heritage Site by Unesco and which are very important cultural tourism destinations, but there is a lack of studies or plans to improve the quality of life of the site's heirs of those who created and conserved it .Talking about cultural tourism in Africa is very complicated .

The second reason is related to the difficulty in obtaining information about the territory and its representation.The most complicated part of the Guidelines is to create a territorial representation and its interpreation,

And finally understanding and knowing the people that live there is essential, because to understand the terrirtory it is necessary to create a good interface between the old and new. The mutual understanding and respect for diversity are essential to establish the best human interface, the basis of authentic cultural and humanist tourism.



Figure 2. Signals made over the ground. Cultural practice.

Tourism as a possibility of human development.

Tourist activity as an economical practice is considered a resource; but considering the problems arising from local residents (host), and tourists (guest) sharing the same space on a daily basis; a strong feeling of stress could be generated over a determined urban area, place or territory. The exchange and relationship

host-guest generates profits to both groups, such as experience and services (guest) or income, work and job opportunities for the host. If we look at the situation through this lens it could be considered as an opportunity for human development in different ways for natives and foreigners. However, this kind of (touristic) exchange is not always balanced; there are many problems that arise for the inhabitants.

Tourism and its associated problems.

The problems deriving from touristic activities are singular and specific to the environment where they take place. In Dogon Country, we cannot speak directly about an awareness of 'problems' because it is an isolated culture which has developed over hundreds of years, and which is only recently in contact with other cultures through touristic activities. So, from this point of view our contribution as observers of a touristic destination, catalogued as World Heritage by UNESCO and which is in constant touristic growth, is important. We consider conservation as a practice, well done by institutions and global architecture protection entities, who plan concrete strategies for restoring and taking care of historical buildings which are the main motivation for visiting these isolated areas. Unfortunately, there are many other derivative problems such as solid waste, water disposal, accommodation, housing and important transformations of traditional architecture that are changing the original and singular landscape.

Structural problems in singular-unstructured contexts.

In the case of Dogon Country and the Bandiagara Cliffs, as well as the previous problems exposed, we can identify other 'structural problems': The territorial organization for tourist activities. Is not considered an important issue when planning and ordering the different tourist places areas. There are many sprawled touristic services, without a conscience of equilibrated distribution over the territory. Therefore we consider the territorial vision as the first step for organizing a scheme of punctual interventions, complementary and strategically located over the territory. The specific projects will be considered as dynamic projects based on cultural practices, tangible and intangible expressions and an opportunity to emphasize the context's singularities.

Is cultural tourism an opportunity for development?

Guidelines for Organization of Cultural Landscape Territory in Bandiagara Cliffs on A Territorial Scale. Cultural Tourism. Conceptual Routes as a Possible Way for Structure a Territorial Touristic Net.. *Programa Ginna kanda. PhD.Miquel Vidal Pla. Msc Arquitecta Angelica Ayala*

The first problem for transforming the cultural landscape into an engine for development is the necessity to create a territorial representation, to overcome the absence of cartography.

The paths being followed for the research in Guidelines were: First, we created a photographic image of the whole area joining 1600 aerial Google pictures, structured by quadrants, correcting the geographical coordinates and over that graphic information we downloaded the 3-D and topographical shapes to make an association with images and finally built a digital topography. The second step was to analyze the cartographic representation and recognize a singular territorial organization; described by the following ideas:

In this area, it is possible to establish four types of tissues and structures 1.The Dogon plain on the top of Bandiagara Cliff.2. The Sendo plain at the bottom.3. The intersection of the Songo plane with the cliff and 4.The vertical cliff plane, that contains the oldest Tellem and Dogon' settlements at different levels.

The structures and tissues in the Dogon Plain are defined by the narrow valleys created by the water; on Sendo's plain the structure is defined by the encounter of waterfalls and the hierarchical net of paths that connect the settlements over the agriculture plots.

In the strong intersection of the Sendo plane with the cliff and the vertical cliff plane the oldest settlements at different levels are placed. The relationship with water coming down from the valleys;

falling down on the surface of Sendo's Plain determines the strategic position of each settlement along the Bandiagara Cliff and helps to understand the territorial structure and how it works.

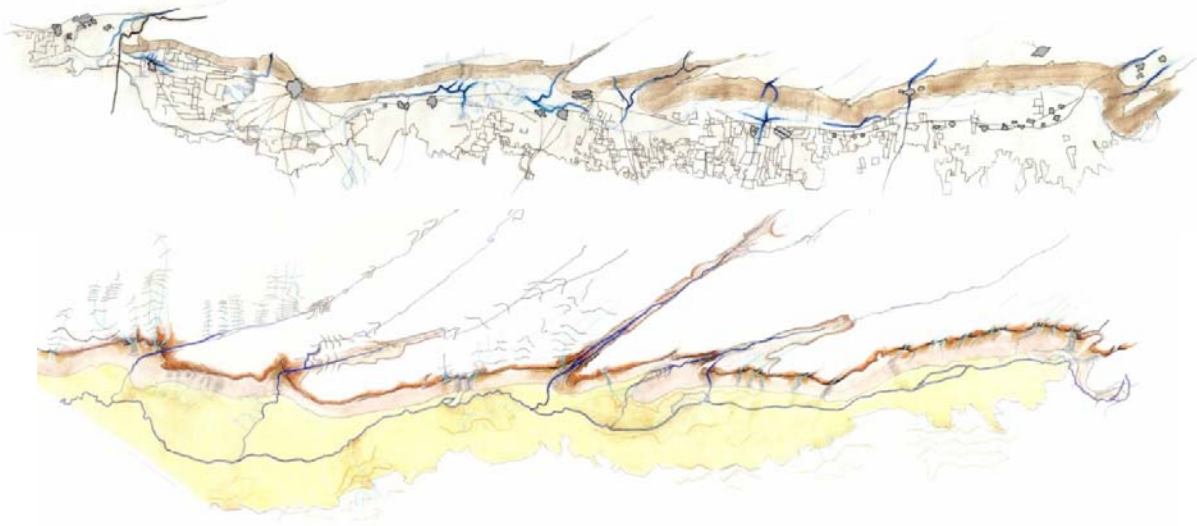


Figure 3. Plots, water and settlements at Bandiagara Cliff bottom plain.

Analysis and Interpretation of Ende. Landscapes, Customs, Vocations, Problems And Potentialities..
Ginna kanda's work group. PhD.Miquel Vidal Pla. Msc Arquitecta Angelica Ayala.

The Analysis and interpretation of Niongono's structures. Landscapes, Customs, Vocations, Problems And Potentialities developed in Niongono in 2009, was the precedent for the work done in 2010 in Ende. Niongono's analysis was based on the study of the constructed and empty spaces analyzed from routes connecting the village's access to Niongono's unique buildings: the toguna and the old and new mosques. The uses of the empty spaces were recorded with the current physical state of buildings and their impact on shaping the global landscape perception. This was done according to the selective rehabilitation developed by Bountawa.

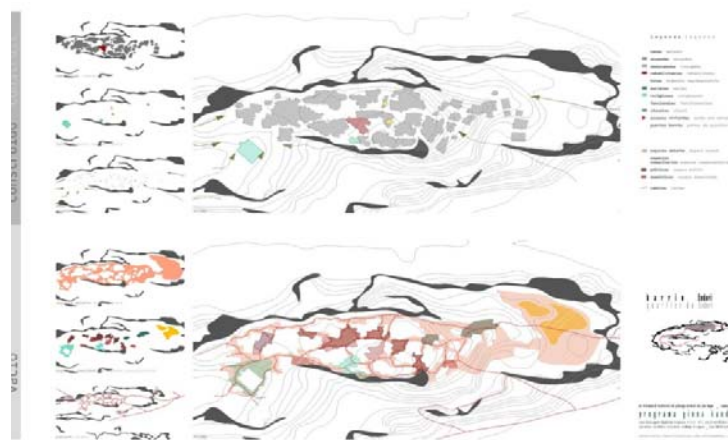


Figure 4. Niongono. Analysis of urban structure. Empty and built spaces.

Analysis and interpretation of Ende's settlement structure: *Landscapes, Customs, Vocations, Problems and Potentialities* is the first work developed on Bandiagara Cliff which gathered some aspects of the previous Niongono's projects.

Within the framework of the Guideline, the transition from the territorial scale to the local scale is possible. In the approach process, because of the deficient topography generated from Google Earth and the African soil interpretation it is necessary to change the tools and go work on site.

The project integrates photography, GPS and fieldwork in its approach to study the local scale. The idea of *touristic itinerary* had more importance when we could visualize the different activities associated in the urban tissue and towns.

To tackle the fieldwork we have identified three types of itineraries according to Ende's structure. The first, following the bottom of the Bangiara cliff, where the ancient ruins of Dogon villages represent the first descent of the vertical plain. In addition, we have defined a complementary and longitudinal path, crossing inside and outside of the entire village. The second group of itinerary ranges begin at the fields and the outer boroughs of Ende continuing to the foot of the cliff, connecting some of them with the access to the historic town. The third group roams through the historic village.

This network contains a succession of points, which are related to the location's coordinates of the place with its photographic representation. The information was obtained through the study of the site following three protocols designed for identifying 1. Landscape Interest Spaces (LIS) 2. Cultural Interest Places (CIP) and finally 3. Community Used Spaces (CUS): identified as functional spaces and interesting for its singular use.

The succession of LIP-CIP-CUS points related to the identified paths is the basic information for making little interventions to design a strategic touristic network. Nowadays we are working on two other towns: Kani-Kombolé and Kani-Bonzón so as to, in the near future, put all the towns on the same cartography and build a territorial path schema and to begin the punctual formulation of landscape, architectonic or singular projects to reinforce the cultural tourism activities and the respectful interpretation of Dogon' territory.

Graphical Approach to the Interpretation of Intangibles in Banani. *Research by Anna Majoral.Architect.*

The identity of the place is interpreted using three elements: 1. The Bandiagara Cliff and its foothills, 2. The fertile lands of the Niger delta and groundwater that collects in the gently sloping plain at the foot of the Cliff and finally 3. The most important human settlements : Bandiagara and Mopti.

Water is for the Dogón the life force of the earth. They interpret the water as the earth dressed as a set of meandering braids. At the foot of the Cliff is a set of interwoven threads where invisible water comes from waterfalls when water is abundant.

The image of the village facing the fields indicates that the place is alive, that it is fertile. The Baobab image symbolizes life and death at the same time, life is like a plant that is nourished by the blood and the death of the earth because the dead vines climb up the wall of the Cliff.

All concepts converge in the ritual of death. Burial in the wall means a return to the earth; the shroud relates to the world of men and is lifted up using the vine of the baobab with water. It all converges in the vertical from the grave.

In this sense, the evocation of the intangible materializes in the enhancement of vertical routes on the wall.

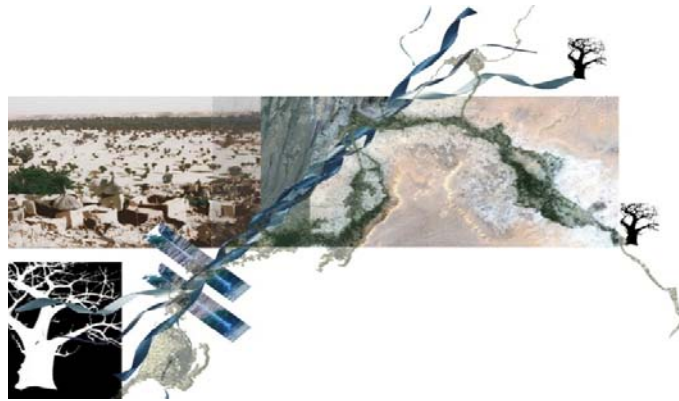


Figure 5. Territorial interpretation. Green structures, water and Baobabs, as symbolic trees.

Bountawa Project. Project for the Construction of a Shelter for Cultural Tourism and a Documentation Centre in Niongono.

Programa Ginna kanda. Quim Pallares, Anna Bertran, Urtza Uriarte. PhD. Miquel Vidal Pla and Mmamdou Kone advisors project

According to the analysis developed in **The Analysis and interpretation of Niongono's structures. Landscapes, Customs, Vocations, Problems and Potentialities**. The first step of Bountawa project was to find an appropriate place for the building; Several possible locations for the shelter and documentation center of Dogon's culture were studied. Before their construction, the model was repeatedly presented to the council of elders. Finally, once they had given us their approval, the construction was started. The project is very careful with the relationship between the project and Niongono's inhabitants. On the border of the village is settlement-there is an open shop with a small local market and a cultural centre promoting Dogon's culture.

The construction works is been developing according to a plan designed by Niongono's people, which involves the creation of working groups from various districts that work on a rotating basis. In this part of Niongono the urban structure is a combination of square houses and circular barns. The Bountawa's (threshing floor in Dogon language) Project, sits in the old threshing floor of Niongono and its presence is linked to the selective rehabilitation of old barns, now abandoned, evoked by circular bodies of the bedrooms and kitchen.



Figure 6. Shelter and documentation center information. Terraces and Town/Project.

Bountawa project, is a project nearing completion and is a local action which embodies the ideas of Ginna Kanda The International Forum for Cultural Development Extreme Landscape designing new tools for a cultural tourism, in the absence of basic territorial documentation to understand the territory. **Guidelines for the Organization of the Cultural Landscape in the Bandiagara Cliffs Territory on a Territorial Scale. Cultural tourism.** defined which local structures would be studied in the **Analysis and Interpretation of Niongono / Ende structures. Landscapes, Customs, Vocations, Problems and Potentialities** define the context and character of the architectural / landscape interventions: **Bountawa Project**

A succession of territorial approaches aimed at the protection of cultural landscapes plan to become engines for local and sustainable economic development. Three basic criteria for Ginna Kanda's programme: *Recognize the intangible, distort minimum and maximize sharing.*



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