

ARCHITECTURES OF THE SOUL

3RD INTERNATIONAL SEMINAR

24TH 25TH SEPTEMBER 2020

PROGRAMME

SHORT BIO

ABSTRACTS

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PROGRAMME

24 September 2020

- 09.30 – 09.45 **Opening Session**
(Virtual room 1)
João Luís Inglêses Fontes (IEM - NOVA FCSH; CEHR-UCP) and Rolando Volzone (Dinâmia'CET-ISCTE-IUL)
- 09.45 – 10.45 **Keynote Speaker and Lecture Debate**
(Virtual room 1)
Moderator: Maria João Branco (Director of IEM - NOVA FCSH)
1. Poverty, Penance and Solitude: from the first Franciscan foundations to late-medieval observance
João Luís Inglêses Fontes (IEM - NOVA FCSH; CEHR-UCP) and Maria Filomena Andrade (U. Aberta; CEHR-UCP; IEM - NOVA FCSH)
- 10.45 – 11.00 **Break**
- 11.00 – 12.00 **Session I - History of Eremitical/Monastic Life 1**
(Virtual room 1)
Moderator: Luís Filipe Oliveira (UAlg - IEM)
2. Ribāṭ: militaristic monasticism in al-Andalus?
Guilherme Mourão Marôco (CHSH - Faculdade de Letras da Universidade de Coimbra)
3. Portuguese eremitical landscapes: the congregation of São Paulo da Serra de Ossa
Rolando Volzone (Dinâmia'CET-ISCTE-IUL)
4. The monastic cell in the light of hagiographic and sacred biographical literature in Portugal (XVIth-XVIIIth centuries): practices and contexts
Paula Almeida Mendes (CITCEM - Universidade do Porto)
- 11.00 – 12.00 **Session II - History of Eremitical/Monastic Life 2**
(Virtual room 2)
Moderator: Filomena Andrade (U. Aberta; CEHR-UCP; IEM - NOVA FCSH)
5. Two souls in one body? – the case of the Monastery of St Dinis at Odivelas
Giulia Rossi Vairo (IEM - NOVA FCSH; CIEBA - FBAUL)

6. *Between seclusion and business: the abbot's lodgings in the monastery of Alcobaça in medieval times*

Paulo Catarino Lopes and Mário Farelo (IEM - NOVA FCSH)

7. *Spaces of seclusion and liturgy. Lorvão through its 16th c. liturgical codices*

Catarina Fernandes Barreira (IEM - NOVA FCSH)

12.00 – 12.30 **Debate (Virtual Room 1 and 2)** 12.30

– 14.30 **Break**

14.30 – 15.50 **Session III - Landscapes of the Soul 1
(Virtual room 1)**

Moderator: Aurora Carapinha (UÉ-CHAIA)

8. *Monastic network of Évora: an architectural route between the city and the wilderness*

João Bilou (Universidade de Évora)

9. *The sacred measure of the Tuscan landscape. On the permanence of a generative topological approach of standalone sacred buildings*

Andrea Crudeli (University of Pisa)

10. *Prayer for preaching the Gospel: the Capuchin architecture of Puglia between settlement dynamics and community life practices*

Rossella de Cadilhac and Maria Antonietta Catella (Politecnico di Bari)

11. *From the Kingdom to the "desert": migrations of the landscape from Portugal to Brazil*

Maria Angélica da Silva (Universidade Federal de Alagoas / UFAL), Vitor Teixeira (School of Arts (Universidade Católica Portuguesa))

14.30 – 15.50 **Session IV - Landscapes of the Soul 2
(Virtual Room 2)**

Moderator: João Luís Inglês Fontes (IEM - NOVA FCSH; CEHR-UCP)

12. *Narratives of a sacred mountain*

Fátima Barahona (ISCTE-IUL)

13. *Architecture built by landscape: the Amalfitan hermitages. Peculiarities and conservation problems*

Federica Comes

14. *A chapel on Vertiente in Benferri (Alicante, Spain)*

Ángel Allepuz Pedreño (Universidad de Alicante)

15. *From miracles and wonder: the construction of a landscape of the soul at the Convent of Saint Mary Magdalene, Brazil*

Ana Cláudia Vasconcellos Magalhães (Instituto do Patrimônio Histórico e Artístico Nacional/IPHAN), Maria Angélica da Silva (Universidade Federal de Alagoas / UFAL)

15.50 – 16.20 **Debate (Virtual Room 1 and 2)**

16.20 – 16.30 **Break**

16.30 – 17.30 **Session VI - The Materiality of Eremitical/Monastic Experiences 1 (Virtual room 1)**

Moderator: Sofia Aleixo (OBU - Oxford; CSH/UNL - CHAM/NOVA; EA, CHAIA e IHC-pólo CEHFCI - UÉvora)

16. *A complex system for places of the spirit: the Sacred Mounts in Europe*

Anna Marotta and Rossana Netti (Politecnico di Torino)

17. *CONVEMOS - a survey of the architectural heritage of the Dominican Order in Portugal*

Jorge Campos (FCSH-NOVA)

18. *Nature as a Franciscan place for solitude and religious intimacy: the role of the backyards of the historical convents of Lima, Peru and Salvador, Brazil*

Katherine Edith Quevedo Arestegui and Maria Angélica da Silva (Faculty of Architecture and Urbanism of Federal University of Alagoas, Brazil)

16.30 – 17.30 **Session VI - The Materiality of Eremitical/Monastic Experiences 2 (Virtual room 2)**

Moderador: Luís Ferro (CHAIA-Universidade de Évora)

19. *Sacred remains, immortal ruins*

Anna Pontes (University of Lisbon)

20. *The Benedictines in Rome and their influence on the design of the city*

Maria Grazia Turco (Sapienza University of Rome)

21. *A quiet place to pray and convert: St. Francis Xavier's shelter in Manapad (India)*

Joaquim Rodrigues dos Santos (ARTIS - Institute of Art History, School of Arts and Humanities of the University of Lisbon)

17.30 – 18.00 **Debate (Virtual room 1 and 2)**

18.00 **Closing Session**

(Virtual Room 1)

João Luís Inglês Fontes (IEM - NOVA FCSH; CEHR-UCP) and Rolando Volzone (Dinâmia'CET-ISCTE-IUL)

25 September 2020

09.30 – 10.30 **Keynote Speaker and Lecture Debate**

(Virtual room 1)

Moderator: Rolando Volzone (Dinâmia'CET-ISCTE-IUL)

22. *Franciscan eremitical landscape in Umbria (Italy). “Atlas” of documentation and knowledge for conservation, protection and promotion*

Stefano Bertocci (Università degli studi di Firenze)

10.30 – 10.45 **Break**

10.45 – 11.45 **Session VII - Solitude and Contemporary Readings 1**

(Virtual room 1)

Moderator: Paula André (DINÂMIA'CET - IUL)

23. *Healing Architecture? The Lisbon Panopticon between Seclusion and Reclusion - Solitude and Loneliness as a social and spiritual phenomenon*

Diana Soeiro (CIAUD - FAUL; DINÂMIA'CET - IUL; Ambassador for SDGs - United Nations, Portugal)

24. *Arquitetura e paisagem como “estado de Alma” segundo Raul Lino. O caso de Jorge O'Neill e da Torre de São Patrício (1917-1921)*

Paulo Manta Pereira (Câmara Municipal de Lisboa; ISCTE-IUL Alumni)

25. *Villages and colonies: food and prayer in rural Lisbon*

Teresa Marat-Mendes, João Cunha Borges, Sara Silva Lopes (DINÂMIA'CET - IUL)

10.45 – 11.45 **Session VIII - Solitude and Contemporary Readings 2**

(Virtual room 2)

Moderator: João Luís Marques (Universidade do Porto)

26. *Tourism and spirituality: a reflexion about Peninha's Sanctuary*

Ana Vazquez (Faculdade de Arquitectura da Universidade de Lisboa)

27. *Askeladden abodes: the aesthetics of the sacred in the houses and palaces of Norwegian folk tales*

Andréa Caselli (Universidade Federal da Paraíba)

28. Light and truth. Architectural photography and monastic buildings

Nicolò Sardo (Università di Camerino)

10.45 – 11.45 **Session IX - Solitude and Contemporary Readings 3
(Virtual room 3)**

Moderator: Bernardo Pizarro Miranda (CIES-IUL | ISCTE-IUL)

29. Corbusian readings in the Church of Santa Joana Princesa and in the oeuvre of the architect Luiz Cunha

Ana Rita Pereira (ISCTE-IUL) and Francisco Alves

30. Modern monastic architecture: a treatise

Hugo Casanova (DINÂMIA'CET - IUL)

31. Drawing the spiritual. The churches of Álvaro Siza Vieira

Pedro Guilherme (CHAIA, Universidade de Évora)

11.45 – 12.15 **Debate (Virtual room 1, 2 and 3)**

12.15 – 14.00 **Break**

14.00 – 15.00 **Session X - Digital Survey in Religious Architecture 1
(Virtual room 1)**

Moderator: Soraya Genin (DINÂMIA'CET-IUL; ISTAR-IUL | ISCTE-IUL)

32. The Ferrara Cathedral, from the relief to the discovery of the twelfth-century monument

Benedetta Caglioti (University of Ferrara)

33. The stratification of materials as documentation of past restorations: first studies on materials of the main cloister of the Charterhouse of Pisa

Giovanni Bruschi, Monica Naretto (Politecnico di Torino), Marco Giorgio Bevilacqua, Stefania Landi, Chiara Gallorini (DESTEC-Università di Pisa)

34. La Verna. 3D Survey and Documentation Project of the Hermitage

Sandro Parrinello and Raffaella De Marco (Università di Pavia)

14.00 – 15.00 **Session XI - Digital Survey in Religious Architecture 2
(Virtual room 2)**

Moderator: Alexandra Paio (ISTAR-IUL-ISCTE-IUL)

35. Digital survey for the valorisation and conservation of the Church of the Dormition of Mary in Leusë (Përmet – Albania)

Monica Bercigli (Università degli Studi di Firenze), Joana Lamaj and Elisa Miho (Universiteti Katolik Zoja e Këshillit të Mirë – Tirana)

36. A 3D survey for structural analysis and conservation planning of the monastery of Abba Nefer, Manqabad (Asyut, Egypt)

Angela Bosco and Andrea D'Andrea (Università degli Studi di Napoli "L'Orientale")

37. The cloister of Brixen Cathedral: a place for the soul between architecture and painting

Alessandro Luigini, Waltraud Kofler, Alessandro Basso (Free University of Bozen), Andrea Ruggieri (University of Molise) and Stefano Brusaporci (University of L'Aquila)

15.00 – 15.30 **Debate (Virtual room 1 and 2)**

15.30 – 15.50 **Break**

15.50 – 16.20 **Session XII - Digital Survey in Religious Architecture 3 (Virtual room 1)**

Moderator: Ana Tomé (Instituto Superior Técnico)

38. The Hermitages of the Upper Kama. The reconstruction of the identity for the Cultural Heritage of the salt merchants areas

Francesca Picchio and Anna Dell'Amico (Università di Pavia)

39. Digital survey and documentation of Barroco Mineiro churches: two case-studies in São João del-Rei, Minas Gerais, Brazil

Stefano Bertocci, Matteo Bigongiari, Pietro Becherini and Anastasia Cottini (Università degli Studi di Firenze)

15.50 – 16.20 **Session XIII – Monastic landscapes between East and West (Virtual room 2)**

Moderator: Federico Cioli (Università degli Studi di Firenze)

40. Adaptation and evolution in religious architecture the interior of the Iberian Peninsula during the VI century: eremitories and monasteries

Miguel Ángel Valero (Universidad de Castilla-La Mancha)

41. Contemplation and silence. Churches, hermitages and monasteries on islands in the Balkans

Luigi Corniello, Davide Carleo, Rosa de Caro, Angelo De Cicco, Martina Gargiulo, Fabiana Guerriero, Gennaro Pio Lento (University of Campania Luigi Vanvitelli) and Lorenzo Giordano (University of Napoli Federico II)

16.20 – 16.40 **Debate (Virtual room 1 and 2)**

16.40 – 17.00 **Break**

17.00 – 18.00 **Final Keynote Speaker and Lecture Debate**

(Virtual room 1)

Moderator: Filomena Andrade (U. Aberta; CEHR-UCP; IEM - NOVA FCSH)

42. Mapeando el paisaje espiritual: documentación, arqueología y territorio en el estudio de los monasterios ibéricos

Maria Soler (University of Barcelona)

18.00

Closing Session

(Virtual room 1)

João Luís Inglês Fontes (IEM - NOVA FCSH; CEHR-UCP) and Rolando

Volzone (Dinâmia'CET-ISCTE-IUL)

SHORT BIO AND ABSTRACTS

1. Poverty, Penance and Solitude: from the first Franciscan foundations to late-medieval observance

According to Saint Francis, his brothers should seek a life of radical fraternity, made up of penance and poverty, inscribed in an uncompromising obedience to the Church and its ministers and in the unconditional following of Christ. Born in and directed toward the urban context, the Franciscan proposal was intentionally situated in a tension between the city and the desert, between presence in the world and the search for silence and solitude. Based on these elements that shape the Franciscan charism of *Imitatio Christi*, throughout its history the friars have always aspired to live this charism in an ever more authentic and rigorous way. The different understandings, readings and appropriations of Francis' life and spiritual proposal give rise to tensions, disagreements and conflicts, with the resulting reform movements, all of which demand a return to the ideal lived by the Poverello of Assisi. Thus the various Franciscan foundations that have been established in Portugal throughout the Middle Ages are also a reflection of this ardor and desire that will lead them to strict observance, always with a penitential and poverty slant, not only in a programmatic way but also in a living one, where the desert is now the place of interior life and personal and community poverty, lived with the rigors of penance, is the fruit of the benevolence of rich patrons. This is the path we intend to follow, drawing the main lines of strength and objectives of Franciscan life and the tensions and contradictions that it goes through in medieval Portugal.

João Luís Inglês Fontes (IEM - NOVA FCSH; UCP- CEHR)

PhD in Medieval History (2012) by the Nova University of Lisbon, with a thesis entitled "From Poor Life to the Congregation of Serra de Ossa. Origin and institutionalization of

an eremitical experience (1366-1510)". He's a teacher in NOVA University and deputy director of the Institute of Medieval Studies (IEM – FCSH/NOVA), of the same University, and a member of the Center of Studies on Religious History of the Catholic University (CEHR-UCP). He's also a member of the Portuguese Research team in the international Projects "Monastic Landscapes. Representations and virtualisations of Medieval spiritual and material realities in the Western Mediterranean (6th-16th centuries)", leaded by Professor Núria Benito Jornet and Marta Sancho Planas (University of Barcelona), and "Franciscan

Landscapes: the Observance between Italy, Portugal and Spain”, coordinated by Stefano Bertocci (University of Florence).

Maria Filomena Andrade (UAb; UCP - CEHR; IEM - NOVA FCSH)

PhD in Medieval History (2011) by the Nova University of Lisbon, with a thesis entitled “In Oboedientia, Sine Proprio, Et In Castitate, Sub Clausura. The Order of the Poor Clares in Portugal (XIII-XIV Centuries). She’s a teacher in the Universidade Aberta and deputy director of the Center of Studies on Religious History of the Catholic University (CEHR-UCP). She’s also a member of the Portuguese Research team in the international Projects “Monastic Landscapes. Representations and virtualisations of Medieval spiritual and material realities in the Western Mediterranean (6th-16th centuries)”, leaded by Professor Núria Benito Jornet and Marta Sancho Planas (University of Barcelona), and “Franciscan Landscapes: the Observance between Italy, Portugal and Spain”, coordinated by Stefano Bertocci (University of Florence).

2. Ribāṭ: militaristic monasticism in al-Andalus?

When one studies the Monastic life, on the Islamic context, one practice presents itself as an essential feature, the ribāṭ. The most recent studies developed in this area have contributed to demystifying the once made association between this practice and a specific type of structure. This association propitiated the comparison between this practice, and the murābiṭūn who fulfilled it, and that of the Christian Military Orders, and respective monastic warriors, which today we know to be untrue. The ribāṭ was a malleable practice, considering the territory where it flourished, so this analysis will be centered in al-Andalus. This presentation aims to expose, first, how ribāṭ was a religious practice, with a variable charge of militarism, but never, at least in the peninsular scenario, a specific building. Then, the focus goes to the analysis of the life of the murābiṭūn, individuals who would go to a “spiritual purification” period, in the borders of dār al-Islam, close to the action, and therefore, once they were searching to become better Muslims, with the vivid hypothesis of participating on military campaigns, if they happened nearby. But the war wasn’t their purpose, neither were they warrior monks. So, this presentation aims to demystify all of those preconceptions that prevailed on historiography worldwide, at least until the beginning of this century. The ribāṭ practitioners weren’t specialized warriors, capable of matching

the military power of the Military Orders; neither the murābiṭūn had any special part on waging war on the Christian kingdoms up north. In the same way, the life of the murābiṭūn had nothing to do with that of the Christian monks. Even though, the ribāṭ is still one of the few spotlights from which one can analyze the symbiosis between religious communitarian life, and military activity, on the medieval Islamic world.

Guilherme Mourão Marôco (CHSH - Faculdade de Letras da Universidade de Coimbra)

I'm currently a PhD student, on Medieval History, at the Faculdade de Letras da Universidade de Coimbra, developing a thesis regarding the influence of religion on the social and political life of al-Andalus. I've done my Masters on Military History, on the same institution, with a thesis titled "Arte military muçulmana em território português: 1096 – 1249", approved with a grade of 18 values. My graduation was done in the same institution, in History. Lately I've been participating in Colloquiums and Seminars, mainly regarding the study of ribāṭ, for instance: "Los lugares de ribat y las ordenes militares: análisis comparativa", on the International Seminar "Murum et clipeum Christianitatis. Las Órdenes Militares y la guerra", at the Facultad de Geografía e Historia de la Universidad de Sevilla (16/11/2018 – 17/11/2018); "O ribāṭ no Ġarb al-Andalus al-Aqṣā, sécs. IX-XIII", on the International Colloquium "Guerra e Religião na Península Ibérica (Séculos IV-XVI)", at the Faculdade de Letras da Universidade de Coimbra (15/03/2019 – 16/03/2019); and "El ribāṭ en el Ġarb al-Andalus, siglos IX-XII" on the International Investigation Seminar "Geografías del ribāṭ: Frontera y religiosidad en el mundo islámico medieval", at the Facultad de Filosofía y Letras de la Universidad Autónoma de Madrid (04/04/2019).

3. Portuguese eremitical landscapes: the congregation of São Paulo da Serra de Ossa

The Portuguese eremitical congregation of São Paulo in Serra de Ossa was founded in 1482, combining a large number of eremitical settlements – documented since 1366, mostly in the Alentejo region – under a centralized government. In 1578, an autonomous congregation was set up, and became then affiliated with the Hungarian Order of Saint Paul the First Hermit, until the extinction due to the decree of dissolution of the religious orders in 1834. The

research analyses the material aspects regarding the congregation's settlements – the architectural and landscape features – with the aim at complementing previous researches in the field of medieval history. The study examines the genesis of the “homens da pobre vida” movement and the spatial distribution of its communities in the Portuguese territory, comparing it to other religious movements in order to understand the reason of such a density in the Alentejo region. On the other hand, it provides a reconstruction of the late medieval settlements from historical documentation – mostly charters – aiming to define the eremitical landscape. After the settlement's identification, a census of the existing physical structures – sometimes just evidences – was carried out. The seventeen monastic settlements, forming the eremitical congregation, are examined at a micro-scale, through a literature review, an archival dataset, and an on-site spatial and morphological analysis, towards the formulation of a typological definition. This research intends to outline a multidisciplinary methodology, crossing the fields of history, archaeology, architecture and heritage. Being quite ambitious, in terms of geographical and chronological range, it intends to trace new paths and possibilities for future studies, which could establish comparisons between this and other religious orders. The findings of the analysis highlight a continuity in the communities' choices of location, strategy of occupation, architectural function and spatial organisation.

Rolando Volzone (Dinâmia'CET-ISCTE-IUL)

Rolando Volzone is an architect, graduated at University of Rome – La Sapienza (2013). He had significant collaborations in ateliers of Architecture, Graphic Communication and Landscape Architecture. He is a PhD Research Fellow at DINÂMIA'CET in ISCTE-Instituto Universitário de Lisboa (Lisbon) from October 2015, with the project "Architectures of the soul. Proposal for the valorization of the eremitical architecture and landscape in Alentejo of XII-XVI centuries". The project aims to constitute a census of the materiality of the monasteries of the Congregation of Serra de Ossa through the analysis of their spatiality and morphology. First results have been presented in Portuguese and Italian conferences. He is coordinator of the Seminars Architecture of the Soul (November 2017, 2018 and 2020), and of the International Conference and Summer School Digital Survey in Religious Architecture (July 2018).

4. The monastic cell in the light of hagiographic and sacred biographical literature in Portugal (XVth-XVIIIth centuries): practices and contexts

In the monastic and conventual frame, the cell, as a space for gathering and "closure", occupies a central place. It is forgotten, sometimes, that this "private space" may take on an importance and meanings of various nature, which may escape the "lens of contemporaneity". With this problem as a backdrop, this communication proposal seeks to draw attention to the monastic cell as a central space in the frame of spirituality in Portugal, during the Modern Age. Starting from the analysis of texts, which are inscribed in the vein of hagiographic and sacred biographical literature, we will try to highlight the objects and ornaments that were in the cells, as well as we will try to highlight the various and diverse features that these spaces assume, such as stages of penitence, mortifications or experiences of a mystical nature.

Paula Almeida Mendes (CITCEM - Universidade do Porto)

Phd in Portuguese Literature and Culture (Faculty of Arts – University of Porto) with the thesis entitled: "Porque aqui vem retratados os passos por vas se caminha para o Ceo": a escrita e a edição de "Vidas" de santos e de "Vidas" devotas em Portugal (seculos XVI -XVIII) (2013). She is an integrated researcher in CITCEM – University of Porto, in the group "Sociability, Practices and Forms of Religious Feeling". She focused her studies on the history and literature of spirituality and the history of book and reading.

5. Two souls in one body? – the case of the Monastery of St Dinis at Odivelas

The Monastery of St Dinis was founded at Odivelas near Lisbon in 1294 by King D. Dinis of Portugal and his queen consort, Isabel, as a work of exquisite and extraordinary architecture offered for the salvation of the souls of the King and his father. It was the King's desire the abbey be given over to the Cistercian Order for a nunnery with the cure of souls entrusted to the abbot of St^a Maria de Alcobaça, the motherhouse of the Order in Portugal. In 1318, the abbey became the royal pantheon following the decision of the King and Queen that they be buried in the centre of its church. Thus, in that same year, D. Dinis established a funerary chaplaincy of five monks encharged with celebrating five daily masses at the main altar and the recitation of the Office for the Dead adjacent to his tomb. These chaplains, all of whom were from Alcobaça, were lodged in a hospice serving the

needs of this small community of monks, headed by an abbot. In the sources it appears as the Mosteiro e convento do Reguengo de Odivelas or Hospício do Reguengo de Odivelas. Although the two monastic houses were located opposite each other in a lonely rural environment, they were separate and economically independent institutions. However, monks and nuns shared the same church and performed the same function as intercessors for the salvation of the soul of their founder, and as the exclusive guardians of his memory following the failure of the planned royal pantheon. This paper examines the peculiar “symbiosis” extant between these two houses, unique in Medieval Portugal, not least because the community of monks owed its origin to the existence of the nunnery, a situation running contrary to the customs of the period.

Giulia Rossi Vairo (IEM - NOVA FCSH; CIEBA - FBAUL)

I hold a Degree (1995) and a Master Degree (2001) in History of Modern Art from La Sapienza Rome University and a PhD (2014) in History of Medieval Art from the New University of Lisbon. Since 2015 at present I am working as an Associate Researcher at the Institute of Medieval Studies of the New University of Lisbon on a Postdoctoral fellowship of the Fundação para a Ciência e a Tecnologia. My postdoctoral project (O Mosteiro de S. Dinis de Odivelas, memória do País: o Monumento e o Património) is about the history of the Monastery of St. Denis and St. Bernard founded by the King Dinis of Portugal in 1295 at Odivelas, in the surroundings of Lisbon, the architectural transformations and the changes underwent the building over the centuries – from 14th to 19th centuries – and the destiny of its rich and precious heritage, including royal funerary monuments. My fields of research are: historical, cultural and artistic relations between Italy and Portugal (14th-19th c.); funerary monuments; history of art collecting (19th-20th c.); history of conservation and restoration of artworks.

6. Between seclusion and business: the abbot's lodgings in the monastery of Alcobaça in medieval times

Even today, many doubts remain about the functionalities of the medieval spaces of the Portuguese Cistercian monasteries, especially about the personal areas assigned to the abbots. The study of the abbot's lodging in Alcobaça, in the medieval period, will be the guiding to a paper seeking to clarify, not only the

location and features in that specific space in the late medieval period, but also to contribute to the wider question of spaces opened to the outside in that same abbey.

Paulo Catarino Lopes (IEM - NOVA FCSH)

Integrated Researcher at the Institute of Medieval Studies (IEM), Paulo Catarino Lopes is also Associate Researcher at CHAM - Humanities Center, both Research Units of the Faculty of Social Sciences and Humanities (Faculdade de Ciências Sociais e Humanas) of Universidade NOVA de Lisboa (NOVA FCSH), academic institution in which he obtained the degrees of Master and PhD in History after graduating in the same scientific domain at the School of Arts and Humanities (Faculdade de Letras) of Universidade de Lisboa (FLUL). Having as field of specialization Medieval History (Culture and Mentalities), his research interests cover the following subjects:

- o Travels and travellers (circulation and mobility)
- o Diplomacy and International Relations
- o Pilgrimages

Currently, he works as a PhD researcher hired by NOVA FCSH.

Mário Farelo (IEM - NOVA FCSH)

Mário Farelo got his M.A. at the University of Montreal (Canada) (1999) and a M.A. and PhD in Medieval History at the Universidade de Lisboa (2004 and 2009). He developed between 2009 and 2014 a post-PhD Project at IEM, CEHR and LAMOP concerning *Le royaume du Portugal et l'interventionnisme de la Papauté d'Avignon (1305-1377)*. Guest assistant lecturer of the History Department of the NOVA Faculdade de Ciências Sociais e Humanas (2008-2009; 2011-2012; 2015-2016), he is currently Research Fellow in the ERC Project VINCULUM; integrated member of the Institute for Medieval Studies of the NOVA FCSH and member of the Research Project Cistercian Horizons. Study and characterize a medieval scriptorium and its production: Alcobaça. Dialogues between local identities and liturgical uniformity (PTDC/ART-HIS/29522/2017).

Besides the history of the relations between the realm of Portugal and the Papacy, his other subjects of research are the history of Medieval Lisbon; ecclesiastical, urban and cultural history of medieval Portugal, mainly the history of the University of Lisbon-Coimbra and the Portuguese medieval and early modern peregrinatio academica.

7. Spaces of seclusion and liturgy. Lorvão through its 16th c. liturgical códices

Nunneries, like their male counterparts, are usually spaces of solitude, with exception to specific moments of the day, like the Divine office and the mass, moments were the community reunites in the choir and sings, or in the Chapter house to read the Rule and the Martirology, or even when the community reunites in the cloister to read John Cassian's Collationes. Nevertheless, there are specific rituals, documented in Lorvão's liturgical codices, which imply a variety of liturgical circulation in the monastic precinct. And although it's impossible to know exactly what occurred the liturgical performance inherent to these rituals, the information's that these codices contain is so accurate that gives us a good perspective how these were performed and its connection with specific spaces of this Cistercian nunnery.

Catarina Fernandes Barreira (IEM - NOVA FCSH)

A native of Lisbon, Catarina Fernandes Barreira holds a PhD in Art Sciences from the University of Lisbon and, since 2011 has been a researcher in the Institute of Medieval Studies (IEM), NOVA University of Lisbon, where, since January 2015, she has been coordinator of the Research Group Images, Texts and Representation. Presently she is conducting investigations into the illuminated liturgical codices produced in the scriptorium of Alcobaça between the end of the twelfth and the sixteenth centuries premised on contexts of production, circulation and use(s). She is Principal Investigator in the project Cistercian Horizons. Studying and characterizing a medieval scriptorium and its production. Alcobaça.

Local identities and liturgical uniformity in dialogue, (ref. PTDC/ART-HIS/29522/2017) financed from National Funds by the FCT. She is also a member of the Centre for the Study of Religious History (Catholic University of Portugal) and, since 2011, visiting adjunct professor in the Superior School of Education and Social Sciences, IPL.

8. Monastic network of Évora: an architectural route between the city and the wilderness

The monastic net of Évora consists of twenty-one monasteries, from different centuries, different orders and different styles of architecture. Its analysis as a unit is fundamental for the understanding of its influence in the city during the years of functioning of the religious communities as well as for the understanding of the importance in the present city. This research is based on the study of the monastic net and the city in its territorial and urban context, the historical and morphological evolution, its monasteries, and its role in the urban development of the city, from the foundations until the extinction of Religious Orders and nowadays. Numerous comparative analyzes were made confronting the twenty one monasteries that constitute the monastic net, in order to understand this heritage in a narrative that shows its unity. The understanding of the implantation of monastic structures, their relations with territory, place and landscape, along with their conception, history, life, ancient and current influence and relation with the city, interventions and new use, were fundamental aspects for the development of knowledge and thoughts regarding the valuation of the monastic heritage of Évora. Through the analysis carried out throughout the dissertation, it became fundamental to highlight the net formed by the monastic structures, as well as to question its role in the daily life and future of the city. In an attempt to contribute to the safeguarding, enhancement, revitalization and (re)interpretation of the monastic heritage of Évora, which aims to understand its relations with the territory and the city, an intervention is prepared. Based on lines of thought and approaches supported in the project component, the proposal defines a route that, through punctual interventions materialized in new spaces, allows the monastic net of the city of Évora to be read.

João Bilou (Universidade de Évora)

João Bilou is a young architect from Évora, his hometown. Born in 1993, he graduated in Architecture from the University of Évora in 2019 and he has been working since in an architecture studio from the same city. In 2014/2015, he attended the mobility program Erasmus+ and studied in the city of Malaga, Spain. During the period that he was taking his degree, he worked in an Old Monastery, converted to a Hotel. This experience greatly contributed to his interest on religious structures and consequently to the choice of the theme of his thesis:

Évora Monastic Network. The developed work was recently awarded with an honorable mention in the Archiprix Portugal 2020 contest.

9. The sacred measure of the Tuscan landscape. On the permanence of a generative topological approach of standalone sacred buildings

The Tuscan Landscape has always evoked a sense of timelessness, a unique closeness to nature, as if it has always been shaped like in this way, since the beginning. Nonetheless, the Tuscan landscape is exclusively the result of a layering of human actions over the centuries, so it's a completely modified territory. One of the first archetypal typology appeared in this landscape is the sacred building, both under its declinations of place for prayers and place for the dead, and it represents a continuity in terms of topological strategy to modify the landscape. This paper critically explains how Tuscan architects, over the centuries, from the Etruscans to the Modern Architecture age, designed sacred standalone buildings as catalysts for the creation of communities and as a proportion vocabulary to give them a shape. Isolated sacred building littered in the landscape, such as churches, cemeteries and monasteries, were built as mediators between man and God, but at the same time between man and nature. This is why, for example, Dante Alighieri describes the Paradise as the Tuscan countryside in its Comedy. For centuries, Tuscan architects have been drawing patterns in the landscape, both agricultural and urban, using the human proportions they have fixed in the religious buildings as a moduli vocabulary to get inspiration from. This is why from the Etruscan Necropolis to the Romanesque churches, from the to the Renaissance Basilicas to the modern churches of the XX century, the sacred building has always played the role of a metric scale for the image of the Tuscan Landscape. For this reason, compared to the rest of the country, this territory is an extraordinary prototype, an experimental setup where to apply a science of reproducing a specific idea of harmony, as if it is written in an architecture manual.

Andrea Crudeli (University of Pisa)

Andrea Crudeli is an architect and a PhD candidate. Before establishing his own architecture firm in Firenze, Dedalo Building Lab (2019), he professionally grew up abroad, working in Paris (2013), Tokyo (2014-2016) and Seattle (2017-18). He's a PhD candidate in University of Pisa, and a teacher assistant in the Architecture Design Studio n1. Awarded as young emerging architecture critic during Venice Biennale

2016, he's also the co-founder of the Cultural Association 120g. Beside the professional and the scholar activities, he's worked as exhibitions curator, procedure supervisor for international competitions, tutor for workshops, and he has been also director, writer and production manager for architecture documentaries screened at international festivals.

10. Prayer for preaching the Gospel: the Capuchin architecture of Puglia between settlement dynamics and community life practices

Founded by the Constitutions which marked the norms of religious life, the Capuchin beggars' complexes represented real territorial 'garrisons' capable of transforming and consecrating the landscape and to pursue the evangelical mission, thus entering with a specific role in local communities. The territory of Puglia clearly illustrates the settlement strategy of the Order of Capuchin Friars Minor: the choice is to settle in a "non-place" extra moenia, sufficiently distant from the walled city, where one can implement the ideals of austere poverty, balancing the inspiration for ascetic life with the evangelical mission through the beggar life. The search for meditative quiet was accompanied by missionary activism based on the itinerancy of the friars along the routes of the pilgrimage connecting the convents that designed a real mendicant geography built by the location of the begging and apostolate routes. Taking the canons of the hermitage of Assisi as a model, the Capuchin architecture such as of Rodi Garganico (FG), Altamura (BA), Conversano (BA), Seclì (LE) responded to the ideal of life professed by St. Francis, allowing the friars to live "as foreigners and pilgrims". The isolation from the urban centers, the tight, introverted and voluntary inclusion nature, protected within the high walls of the hortus conclusus, the minimalism and the essentiality of the structures constituted for the "fabricators" the constructive prerogatives that would work for the Rule. This was a project of communal life, marked by collective prayer and community activities carried out within the confines of the church, of the cloister, of the refectory and of the guesthouse and the individual meditation professed in the intimate cells of the dormitory. These architectures, simple and rational, therefore reflect the Capuchin's asceticism that nourished itself with the awareness of daily precariousness, and that prepared the friars not only for the cenobite life, but also for the popularization of the word beyond the walls of the mendicant complexes.

Rossella de Cadilhac (Politecnico di Bari)

Degree in Architecture (1990) at the University "G. D'Annunzio" of Chieti and Ph.D. in "Conservation of Architectural Heritage " (1996) at the University "Federico II" of Naples. She has been a researcher in Restoration at the University of Bari from 16/09/1999 to 25/04/2012. Fitness achieved in the comparative evaluation procedure for filling a post as professor at University level second level at the Faculty of Architecture at the Polytechnic of Bari, for the scientific-disciplinary ICAR/19 "Restoration" (PA.01.08.01). Date of certification regularly acts: 23/02/2011. Socket for service as an Associate Professor Architectural Restoration, scientific-disciplinary ICAR 19, at the Polytechnic of Bari (Master of Science in Architecture) on April 26, 2012. RESEARCH. She carries out research and scientific activity at Politecnico di Bari. Her various interests regard: problems concerning the conservation of historic cities; questions relating to the restoration of fortified architecture, mendicant complexes and religious architectures; questions about restoration theory. PUBLICATIONS. She published essays in scientific reviews and in national and international congresso proceedings. TEACHING. She has been teaching "Theory and History of Restoration", 3rd year, since 2001/2002 to 2010/2011 and since 2003/2004 she has also teaching "Architectural Restoration", 4th year. Thesis Supervisor in many Laboratories Degree Thesis.

Maria Antonietta Catella (Politecnico di Bari)

Maria Antonietta Catella, born in Bari on 09 March 1988, is an Architect and Specialist in Architectural and Landscape Heritage. She graduated in Architecture in June 2015 at the dICAR - Polytechnic of Bari, with a thesis in Architectural Restoration entitled "Craco, the medieval village. Ancient and new in the recovery of abandoned ancient villages", prof. Rosella de Cadilhac. She is currently a Ph.D student in Knowledge and Innovation in the Heritage project at the dICAR of the Polytechnic of Bari (XXXV cycle) and carries out research concerning the protection and conservation of the architectural heritage and of the historical city, participating in conferences related to the aforementioned themes.

11. From the Kingdom to the "desert": migrations of the landscape from Portugal to Brazil

In search of reaching all parts of the world, the Franciscans came to Brazil in the 16th century, following the first Portuguese settlers. In Portugal, they had already developed a long history since 1217. However, in Brazil, the first convents were built together with the first population settlements. If in Europe the Franciscans faced the controversy of how to be an urban order while safeguarding a kind of recollection, in Brazil, the first houses were almost lost in the "desert". The cities themselves were small gestures in a tropical landscape that, although dangerous and mysterious, should be the ideal setting for solitude and contemplation.

The article aims to analyze and compare a set of convents located in Portugal and Brazil, observing how their architecture responded to the Franciscan architectural philosophy and the constraints of construction and decoration of these houses. What responses did the friars give to this imperative to build in a different geographical and climatic context? This study will consider the architectural elements and their artistic and decorative aspects (iconography, imagery, painting). This work is the result of research, over a decade ago, on the Franciscan presence in Portugal and Brazil, based on research from primary sources, in addition to intense fieldwork with visits to convents in Portugal and Brazil.

Focused mainly in the context of the Portuguese expansionist project in Brazil, the study will also address buildings today, where the old loneliness gave way to an immersion in the new jungle, the urban one. The proposal for reflection is, therefore, how to maintain the historical landmarks of the Franciscans today and what role these recollection spaces can play in today's busy world.

[Maria Angélica da Silva \(Universidade Federal de Alagoas / UFAL\)](#)

Full professor at the Faculty of Architecture and Urbanism of Federal University of Alagoas. She holds her master degree in Social History at Pontifical Catholic University at Rio de Janeiro, the Phd at Fluminense Federal University/ Architectural Association School of London and did a Postdoctoral stage at the University of Évora, Portugal (2006) and at the University of Bologna, Italy (2019). She was a Fellow researcher of the National Council of Scientific and Technological Development (CNPq) for twenty years and is the current coordinator of the Research Group Studies of Landscape (fau.ufal.br/grupopesquisa/estudosdapaisagem). Her work has been published internationally and she has been participating in several academic conferences in

Portugal, Italy, Romania, Scotland, Netherlands, Chile, Australia, Japan, Germany and France, mainly about urban history, Franciscan architecture, iconography and heritage.

Member of AISU (Associazione di Storia di Storia Urbana), Italy, and of the Asociación Hispánica de Estudios Franciscanos, from Andalusia, Spain. She organized the book "Uma casa franciscana: o convento de Santa Madalena, Marechal Deodoro, Brasil" ("A Franciscan House: the friary of St Magdalene, Marechal Deodoro, Brazil") sponsored by UNESCO/ MONUMENTA, and "A invenção da cidade" ("The invention of the city"), that includes the Franciscan presence into urban sites.

Vitor Teixeira (School of Arts (Universidade Católica Portuguesa))

Vitor Teixeira holds a PhD in History from University of Porto (Portugal) and a MSc. in Medieval History also from University of Porto (Portugal), his alma mater, where obtained the Graduation in History. He is currently assistant professor at School of Arts (Universidade Católica Portuguesa), where he is researcher in CITAR (Research Center for Science and Technology of the Arts). His fields of research are focused nowadays in History and Heritage of Franciscans in the Portuguese Seaborne Empire and History of the Portuguese Expansion in the Far East, mainly in China (History, History of Art, Heritage), multicultural studies and Iconography and Iconology. He is also visiting professor at University of Saint Joseph (Macau SAR, PR China), where he taught and lived. Vitor authored and co-authored several books and books chapters in his topics of research. He has also been publishing articles in scientific journals in the same fields. He belongs to some institutions and works in some projects in Portugal and Macau. He is also active as a consultant.

12. Narratives of a sacred mountain

Arunachala is a sacred mountain near the city of Thiruvannamalai, in the southern state of Tamil Nadu, India. According to Hindu mythology, Arunachala is the place where Lord Shiva embodied his presence. Arunachala is believed to be the personification of Lord Shiva itself and is therefore respected as a divinity and referred to as a sacred temple. For centuries, many saints and sages have been drawn to this place where they perform meditation endeavors that can last years or decades. In this paper, I will describe how locals created a particular type of

vernacular architecture in various parts of the mountain to favor retirement and self-examination. Several shelters and caves have been built inside the mountain and have become sacred temples and places of reference for solitude and reflection. This particular type of vernacular architecture allows the pilgrims to meditate inside the actual body of Lord Shiva. I will furthermore show that these dwellings constructed on the slopes of the ancient hill and the flock of devotees who use them, have a strong impact on the surrounding village. This is especially true during the holy procession that takes place every year to celebrate Lord Shiva's birthday. Currently, Arunachala is a spiritual center for thousands of spiritual seekers who converge on it from all over the world. This setting allows us an opportunity for a contemporary reading and understanding of solitude and meditation. Nowadays, international attention turns to the need for the preservation and conservation of the site. This is the moment to study these expressions of vernacular architecture and the time to protect this sacred landscape from environmental degradation.

Fátima Barahona (ISCTE-IUL)

Degree in Modern and Contemporary History at the University Institute of Lisbon (ISCTE). Degree in Conservation and Restoration, by the Instituted of Arts and Crafts (IAO-UAL) . Post graduated in Heritage and Cultural Projects at ISCTE. Currently writing a master thesis in Modern and Contemporary History, in the area of expertise of Cities and Heritage. Done several research projects about natural buildings materials in Morocco, India and Portugal. Since 2006, as a teacher, she participated in various professional workshops in Portugal and Spain. A leading participant in ECVET (LearnWithClay) 2013 and at Erasmus+ Tadelakt for adult learning (2012-2015). Participation in Earth, architecture, sustainable building, ESAD, 2011; Museums, Culture and Communities, Lagos, 2004; Ethnographic Collections, Lisbon, 2004. Since 2009 she works as an independent eco-builder specialist consultant for the natural building company Embarro.

13. Architecture built by landscape: the Amalfitan hermitages. Peculiarities and conservation problems

The paper focuses on the complex relationship between the eremitical architectures in the area of Amalfi Coast (Southern Italy) and the landscape where they are located, that plays a significative role not only as an evocative scenario, but also as part of the architectural ensemble. Indeed, most of the

settlement considered in the paper relate to the ascetic and solitary ideals of Basilian hermit. As a consequence, the choice of the location for these hermitages favored particularly impervious sites. Therefore they are reachable still today only by walking along narrow paths perched on the steep sides of the cliffs, at times, made impracticable because of the frequent landslides that affect the peninsula. The natural setting both created the conditions for establishing the constructions and provided the building materials: one common feature of all the hermitic complexes is the use in construction of local quarried stones, with or without mortar, this last also produced with local sources. Occasionally, the bedrock is engulfed as part of the foundations or even of the elevated structures. Later extensions were also built with local materials, an evidence that bear witness of the unchanged relationship with the natural context over the centuries: the only significant difference concerns the masonry, no longer built with rubble or irregular elements but increasingly with actual ashlar blocks. The natural character of the construction, on the other hand, became, over time, the main cause of the decay, that increased unnoticed and worsened, because of the lack of constant and continuous maintenance, the poor knowledge and even awareness of these architectures, mostly located in places that have become inaccessible over time. The paper points out how clearly the conservation of the hermitages of the Amalfi Coast should be consistent with the conservation of their settings, as parts of an unique cultural and natural heritage.

Federica Comes

Federica Comes. Master Degree in Architecture, Specialist in Architectural and Landscape Heritage, PhD in History and Conservation of Architectural Heritage and Landscape. Between 2014 and 2015 she worked as assistant to the planner and construction manager for the Herculaneum Conservation Project for the conservation of the Archaeological Site of Herculaneum. Between 2015 and 2017 she worked as designer and construction manager for of the restoration of the Bramante's Cloister (interior and elevations) in Santa Maria delle Grazie in Milan. Between 2016 and 2019 she was the designer and construction manager for the restoration of Santa Maria delle Grazie roofs. She is a speaker at national and international conferences and author of publications about history of architecture and restoration.

14. A chapel on Vertiente in Benferri (Alicante, Spain)

The “slope” is a place in a trough where the irrigation waters captured from the Chícamo river-avenue were conducted. The main focus of the area was a monolith of roud construction located at the end of the promenade, and which has its own personality in the collective imagination of a town dedicated to traditional agricultural work. For this people, water avenues and the overflow hazards of the waterfront are constant threats to survival. This would justify the extraordinary devotion caused by the presence of this small and humble monument that serves as a base for a Latin cross that stands between the village and the river bed. The protection that is supposed to the Christian symbol makes this a place of continuous recurrence in the walks and prayers of the settlers and its maintenance is excellent without anyone being expressly dedicated to it. This almost mythical character gave rise to the people of Benferri established its origin lost in time. Over this we propused to built a chapel. FORMALIZATION CRITERIA. ·1 The scale. ·2 The proportion based on a double cubic space. ·3 Modulation, which is double: a systematic double square modulation (120 x 240 cm), patent in the formwork abutments; and, on the other hand, the golden proportion regulator layout, that links the dimensional relationships between the three spatial directions in descending series from the floor to the south and north elevations, and from these to the east and west elevations. · 4 Unique material for the resolution of the whole construction - white armed concrete seen - both outside and inside, floors walls and ceilings. · 5 The dimension: as small as possible. · 6 The light; closed from the south, open from the north, free to the west and focused (the zenith, linked to the natural cycles: summer and winter solstice).

Ángel Allepuz Pedreño (Universidad de Alicante)

The curriculum is articulated on four activities:

1) Academic: Architect with solid training (6 courses PFC) acquired in an consolidated School (ETSAM: A. de Formas, project I, II, III and outstanding PFC, 5th best exp. of 1993 course), notable average grade); where he continued his doctoral courses (1994-95) and resumed at the ETSAV (1997). Complete the training with a degree of university specialist in rehabilitation and heritage (1994) and Master in sustainable architecture and urban planning (2014) He chose to defend a doctoral thesis with a traditional profile, complemented by a research

stay at the University of Sapienza (Rome), defended before an international court of the highest level, unanimously valued with note 10 (outstanding cum laude).

2) Professional: Exercises continuously the liberal profession (26 years) and municipal architect (20 years). It has the recognition of professional groups, public admón. and institutions (prizes, exhibitions and publications of built works) achieved from participation in award-winning, won and built architectural competitions. He has twice received the prize of architecture of the Region of Murcia and the Juan Vidal Award (Diputación de Alicante). Proposed to the Spanish architecture prize (2011).

3) Researcher: Focused on architectural graphic expression and graphic thinking, present at congresses and in specialized journals of reference in the area - published and read communications-, chap. of books, culminated in the co-editing and redaction of an architectural monograph. He has published about twenty articles and chap. of books linked to the main research field and many others related to architectural projects. He formed part (MAP-AU) and is part of a research group (PenGraNA -UA), participating in a dozen research projects.

4) Teacher: 20 years of experience in graphic expression and architectural project, complemented by the tutelage and valuation of the PFC and TFG. Actively participates in research and innovation projects in teaching.

15. From miracles and wonder: the construction of a landscape of the soul at the Convent of Saint Mary Magdalene, Brazil

In addition of being a house for pray and work, the Franciscan convents of colonial Brazil were also spaces of strong impressions provoked by experiences of wonder and amazement. There is no doubt that the enchantment of these houses of 17th century origin, results from the physical strength of the church in the Baroque culture, from the celebrations and practices of Tridentine inspiration, but also from the solitude of the environments, sounds and silences, shadows and lights that fed narratives where life and death were intertwined through experiences that transcended the human. The proposed article intends to explore to what extent, events of a miraculous nature inserted in the order of “meraviglia”, contributed to the affirmation of the Franciscan convent of Saint Mary Magdalene, located in the city of Marechal Deodoro, as a space of extraordinary spiritual experiences, confirming a landscape that reverberated, above all, in the soul, because, in it, delirium and reality were not antagonistic.

In this context, characters and elements linked to death - butts, ghosts, graves - performed miracles confirming the sacredness of the convent and taking roots into the people. By consulting Franciscan sources, historiography, legends and stories, the intention is to present the convent of Saint Mary Magdalene from a perspective that, although considering its architectural and iconographic repertoire, transcends the material envelope, linked it to the sensitivity of their users in the past.

Ana Cláudia Vasconcellos Magalhães (Instituto do Patrimônio Histórico e Artístico Nacional/IPHAN)

Architect and Urbanist, Master and Doctorate in Architecture and Urbanism, specialist in Conservation and Restoration of movable cultural assets. She currently works at the National Historical and Artistic Heritage Institute / IPHAN, where she is Coordinator of the area of conservation of mobile heritage. She collaborates with the Landscape Studies Research Group / FAU / UFAL, where she investigates conventual Franciscan architecture and how ancient funerary practices experienced in convents. She has participated in national and international congresses and seminars, presenting the Santa Maria Madalena Convent, its architecture and iconographic program (paintings and sculptures), especially related to death.

Maria Angélica da Silva (Universidade Federal de Alagoas / UFAL)

Full professor at the Faculty of Architecture and Urbanism of Federal University of Alagoas. She holds her master degree in Social History at Pontifical Catholic University at Rio de Janeiro, the Phd at Fluminense Federal University/ Architectural Association School of London and did a Postdoctoral stage at the University of Évora, Portugal (2006) and at the University of Bologna, Italy (2019). She was a Fellow researcher of the National Council of Scientific and Technological Development (CNPq) for twenty years and is the current coordinator of the Research Group Studies of Landscape (fau.ufal.br/grupopesquisa/estudosdapaisagem). Her work has been published internationally and she has been participating in several academic conferences in Portugal, Italy, Romania, Scotland, Netherlands, Chile, Australia, Japan, Germany and France, mainly about urban history, Franciscan architecture, iconography and heritage. Member of AISU (Associazione di Storia di Storia Urbana), Italy, and of the Asociación Hispánica de Estudios Franciscanos, from Andalusia, Spain. She

organized the book "Uma casa franciscana: o convento de Santa Madalena, Marechal Deodoro, Brasil" ("A Franciscan House: the friary of St Magdalene, Marechal Deodoro, Brazil") sponsored by UNESCO/ MONUMENTA, and "A invenção da cidade" ("The invention of the city"), that includes the Franciscan presence into urban sites.

16. A complex system for places of the spirit: the Sacred Mounts in Europe

Within a wider definition of the places of the soul, the architectures dedicated to religious worship are particularly numerous and important. In this regard, as documented by the Atlas of Holy Mountains, Calvaries and devotional Complexes in Europe (Barbero, 2001), the patrimony of the Sacred Mounts has as many as 1815 complexes in Europe (census declared, moreover, incomplete), present in twenty European countries and derived from the need for replicate the places of the Holy Land, less and less accessible by pilgrims due to the rapid expansion of Muslim culture. The Sacred Mounts developed between the end of the 15th and the beginning of the 16th century and are characterized by didactic-devotional purposes, to which the persuasive strategies (also by visual means) of the Counter-Reformation are linked. Thus configured, the Sacred Mounts system can be interpreted as a mental model that induces the observer to an intellectual (as well as emotional) identification towards redemption. In terms of contemplation and visual meditation, Italo Calvino's annotations are certainly pertinent and precious: The importance of visual imagination in Ignatius of Loyola's spiritual exercises is significant. Right at the beginning of his manual, Saint Ignatius prescribes the visual composition of the place (composicion viendo el lugar) with terms that seem to be instructions for the staging of a performance" (Calvino, 1988). The aim of this contribution is to reconnect, through successive samples and comparisons of places and episodes (architectural and artistic), a photographic and iconographic storytelling of a real "devotional phenomenon" that, through infinite declensions, manages to configure architecture and landscape as "places of the soul". Among the methodological approaches we consider the formal, typological, structural and decorative characters together with semiotic and rhetorical aspects, inserted in thematic readings consistent with the spirit of the time, without neglecting the value of the "territorial system" in which these complexes are inserted. Each representation of aforementioned system, in fact, contains in itself a scope, even symbolic, oriented by customs, values, cultural

traditions and interpretative codes that make the vision of the contexts far from neutral with respect to architecture.

Anna Marotta (Politecnico di Torino)

Architect, she is former Full Professor of Drawing and Survey (ICAR/17) at the Department of Architecture and Design (DAD) of Politecnico di Torino. In 1978 she obtained her postgraduate diploma in Monument Restoration at the University of Naples. In 1989 she obtained her PhD in Conservation of Architectural Heritage at the Polytechnic of Milan. She teaches disciplines related to drawing and representation fields, including Visual Communication, Laboratory of Drawing and Architectural Survey, Atelier of Representation and Project, Drawing from the True and the Imaginary. She is part of the teaching staff of the 1st level Master in Interior, Exhibit & Retail Design, where she teaches; since 2006 to 2018 she is part of the teaching staff of the PhD in Architectural and Landscape Heritage at Politecnico di Torino. She is a member of ICOMOS (International Council on Monuments and Site) and of the UID (Unione Italiana Disegno) Technical and Scientific Committee. Since 2012 she is a member of the Scientific Committee of the Gruppo del Colore and she is a member of the Presidential Committee of the Associazione Nazionale Colore. For years, she handles international relationships with other faculty, including Universidad Autónoma de Aguascalientes (Mexico) and Moscow University Friendship of Peoples, as well as with countries like Egypt.

Rossana Netti (Politecnico di Torino)

Architect, Ph.D. in Cultural Heritage and since 2018 researcher and teaching assistant (ICAR/17) at the Department of Architecture and Design (DAD) at the Politecnico di Torino. In 2007 she achieved a Master's Degree in "Architectural Restoration" at "Roma Tre" University; winner of two research grants (in 2008 at Polytechnic of Bari, in 2013 at Polytechnic of Turin). After graduation, she took part in several archaeological missions in Italy, Greece and Libya, for surveying and architectural study of important ancient monuments. The research activity concerns the study of methods and advanced digital technologies for the survey, enhancement and communication of Cultural Heritage, from the acquisition of field data to their processing and integration in virtual reality environments.

17. CONVEMOS - a survey of the architectural heritage of the Dominican Order in Portugal

The presentation has the aim to present the results of the project “CONVEMOS – Convents and Monasteries of Portugal (1096-1910): Spatialities and Temporalities” – project with the financial support of the Calouste Gulbenkian Foundation. The project took place between May of 2019 and May of 2020, and its main aim is to offer a renewed research on the presence of religious orders in Portugal, combining both their spatiality and temporality issues, providing it through an innovative online platform supported by PostgreSQL server. The project is mainly based on following references: 1) *Ordens religiosas em Portugal: das origens a Trento: guia histórico*, direct by Bernardo Vasconcelos e SOUSA (Lisbon: Livros Horizonte, 2016, 3^aed.); 2) *Fernanda Maria Guedes de CAMPOS, A ordem das ordens religiosas: roteiro identitário de Portugal (séculos XII-XVIII)* (Lisbon: Caleidoscópio, 2017). Besides that, when relevant other bibliographic sources were consulted. In the area of architectural heritage, the SIPA inventory records and the DGPC Ulysses inventory records were also used. In this first phase, it was decided to inventory the convent houses of the Order of Preachers (also called Dominicans). This decision took into account several factors, such as the significant number of houses, their distribution in the majority of the districts of mainland Portugal and also because it covers a considerable period of time (about five centuries). In this communication, from an interested user position, we intend to show that, through the crossing of the data introduced in the field about Architectural Heritage, integrated in the database that was elaborated, it is possible to infer relevant structural and statistical information, either in the characterization of the houses, either in a comparison between them.

Jorge Campos (FCSH-NOVA)

Art historian (FCSH-NOVA, 2019), attending the master's in Art History – Early Modern and Maritime Expansion Arts at NOVA School of Social Sciences and Humanities. Attended several short-duration courses on the subjects of Art History, Heritage and Museum Studies in various institutions for instance L'École du Louvre, Paris and NOVA School of Social Sciences. Nowadays, it is part of the team of the project CONVEMOS – Convents and Monasteries of Portugal (1096-1910): Spatialities and Temporalities (Center of Studies in Religious History of the

Portuguese Catholic University), responsible for the inventory of Architectural Heritage of the Order of Preachers (also known as Dominican Order).

18. Nature as a Franciscan place for solitude and religious intimacy: the role of the backyards of the historical convents of Lima, Peru and Salvador, Brazil

A divine call came from the cross of St. Damian in Assisi: "Francis, go and rebuild my house which is completely destroyed." From then on, the future saint started an Order based on renouncing material goods and adhering to nature. Franciscanism spread overseas, landing in the New World, where, notably in the city of São Salvador, Brazil and in the city of Los Reyes, in Peru, its convents stood out producing a firm bond between religion and city, between soul and landscape. Those two convents, nowadays listed by UNESCO, had been faced, during the past decades, a significant reduction in their vegetated areas. They were previously used for subsistence and for spiritual exercise of the Franciscan communities. For this study, it was made a review of the literature associated with field research in the two convents and their adjacencies. This made it possible not only to examine and to compare the interference of the urbanization process on the architectural heritage of the two houses, but also with regard to the intervention of this process in their vegetated areas. Thus, this article focuses on the conventual backyards, understood as fields of the soul. Spaces for sacred use, but not constituting as a built area, they have received little attention as a significant element for the complex they belong to: religious houses, invested with the character of solitude and seclusion.

Katherine Edith Quevedo Arestegui (Faculty of Architecture and Urbanism of Federal University of Alagoas, Brazil)

Born in Lima, Peru, she is an undergraduate student for the Faculty of Architecture and Urbanism of the Federal University of Alagoas (UFAL). She is currently engaged a scientific project entitled "Architecture as a landscape: Franciscan convents in Brazil and Peru", with emphasis on their evidence as material and immaterial heritage. She is a member of the Landscape Studies Research Group, that is one of the supports of the post graduate programme of the Faculty of Architecture and Urbanism of UFAL. fau.ufal.br/grupopesquisa/estudosdapaisagem

Maria Angélica da Silva (Faculty of Architecture and Urbanism of Federal University of Alagoas, Brazil)

Full professor at the Faculty of Architecture and Urbanism of Federal University of Alagoas. She holds her master degree in Social History at Pontifical Catholic University at Rio de Janeiro, the Phd at Fluminense Federal University/ Architectural Association School of London and did a Postdoctoral stage at the University of Évora, Portugal (2006) and at the University of Bologna, Italy (2019). She was a Fellow researcher of the National Council of Scientific and Technological Development (CNPq) for twenty years and is the current coordinator of the Research Group Studies of Landscape (fau.ufal.br/grupopesquisa/estudosdapaisagem). Her work has been published internationally and she has been participating in several academic conferences in Portugal, Italy, Romania, Scotland, Netherlands, Chile, Australia, Japan, Germany and France, mainly about urban history, Franciscan architecture, iconography and heritage. Member of AISU (Associazione di Storia di Storia Urbana), Italy, and of the Asociación Hispánica de Estudios Franciscanos, from Andalusia, Spain. She organized the book "Uma casa franciscana: o convento de Santa Madalena, Marechal Deodoro, Brasil" ("A Franciscan House: the friary of St Magdalene, Marechal Deodoro, Brazil") sponsored by UNESCO/ MONUMENTA, and "A invenção da cidade" ("The invention of the city"), that includes the Franciscan presence into urban sites.

19. Sacred remains, immortal ruins

The fact that, to this day, the heritage ruins still exist as part of cities is a consequence of decisions regarding the conservation of these fragments, despite the abandonment, often observed, and the absence of major politics to guarantee their protection. The main difference between ephemeral ruins and heritage ruins is precisely the purpose to maintain the remains as they are, but firmly so – with the consolidation of the structures. This study intends to investigate the cultural protection of the Monastery of Santa Clara-a-Velha, classified as a Portuguese national monument since 1910, with the title Monastery of Santa Clara primitive (ruins). This gothic monument has a history of abandonment and flooding from the Mondego river, a situation reflected throughout the 20th century and initially altered with an ideas contest, launched by the Portuguese Institution of Cultural Heritage (Instituto Português do Património Cultural, IPPC) in 1989. The following

works took place in parallel with archaeological, architectural and historical studies. Currently, the monument is part of a larger complex, a center of interpretation, with the ruins of the cloister, previously flooded, uncovered.

Anna Pontes (University of Lisbon)

Graduated in History, with a master's degree in Architecture and Urbanism from the Federal University of Paraíba. Currently, a PhD student in History, University of Lisbon.

20. The Benedictines in Rome and their influence on the design of the city

The paper recounts the historical courses of some main Roman churches dedicated to Saint Benedict, or entrusted to the Benedictine Order care, such as: S. Benedetto in Piscinula, S. Gregorio al Celio; S. Paolo outside the Walls; S. Cecilia and S. Prassede. Moreover, basing on archival sources, many Benedictine monastic complexes and churches, spread in the Roman vicinity, emerge. This heritage is nowadays highly fragmented, and surrounded by a deeply altered environment; nevertheless, some architectural peculiar features – constructions site process, building techniques, and foundation structures – can still be identified. Exemplifying, two churches in the Trastevere region – popular and restless area of the city – are presented: S. Benedetto in Piscinula and S. Cecilia. S. Benedetto in Piscinula church, according to the legend, was built on the ruins of the domus Aniciorum, in 543 A.D.; S. Cecilia Basilica lays on the foundations of a Roman domus, dates from the II century b. C., later enlarged to create an insula, possibly related to Valerian martyr and his wife Cecilia. The Benedictine friars had an important role regarding the urban structure, having deeply influenced the development of the areas where they settled, building their monasteries, as the two churches above mentioned demonstrate. Concluding, regarding the analyzed cases, clearly emerges that the urban Benedictine architectural complexes have always played an important role within the city pattern, not only regarding pastoral or evangelization obligations, but as *stabilitas factor* strengthener, embodying the choice to share the life with brothers, in a dedicated space. Actually, each monastery is conceived as a completely autonomous and self-sufficient urban entity, isolated from the outside world, at list at the initial stage of the Order diffusion.

Maria Grazia Turco (Sapienza University of Rome)

Architect and associate professor of Architectural Restoration, Sapienza University of Rome, Faculty of Architecture and Faculty of Engineering. She is member of the same university professorial board for the Architectural History and Restoration doctorate program. Her own research activity focuses on the conservation of architectural heritage, history of architecture and the relationship between color, architecture and urban context; her main interests lie in understanding, analyzing and evaluating of urban changes with a particular focus on buildings. Her greatest expertise lies in the study of St. Nereus and Achilleus, in Rome, on which she published a monograph and various academic articles. Recently she has studied the problems of archaeological restoration, in the examples of Ostia Antica and some sites in Tunisia. She has participated in studies and national and international researches (Tunisia, Pakistan, Hungary), in numerous conferences regarding history of architecture, restoration and conservation of monuments (Rome, Athens, Madrid, Barcellona, Sofia, Tunis, Brussels), and has curated several volumes on the topic. She is member, of Centre for the History of Architecture in Rome and of Italian Section of the Academy of Architecture. She is author of more than 100 publications.

21. A quiet place to pray and convert: St. Francis Xavier's shelter in Manapad (India)

Soon after arriving in Goa, in May 1542, St. Francis Xavier immediately began his missionary work, first in Tiswadi Island around Goa, and after traveling further east until reach Japan. His first missionary work outside Goa was in the Pearl Fishery Coast, part of Coromandel region, in the Southeast coast of the Indian Peninsula. In the end of 1542 St. Francis Xavier arrived to Manapad and immediately started to preach among the Paravas, a low jāti (cast) associated to the fishermen, having converted thousands of them to the Catholic faith. Tradition use to say that St. Francis Xavier lived in a cavern in a cliff facing the sea; be this truth or not, the fact is that a small chapel indeed exists in a grotto in the tip of a cape where Manapad is standing. Nearby this humble chapel exists another chapel (completely new, replacing an ancient one) and a church with Portuguese influence. As a matter of fact, many areas of the Coromandel Coast have villages predominantly Catholic, and within them some churches with Portuguese influences can still be found, mainly with a Jesuit origin. This

paper intends to present a simplified survey of St. Francis Xavier's Shelter in Manapad, along with some other churches with a Jesuit origin still existing in the south of Tamil Nadu, revealing the Jesuit architecture of Coromandel and their current preservation condition. Additionally, a complementary contextualisation will also be made on the actions of St. Francis Xavier and his Jesuit fellows in the Pearl Fishery Coast.

Joaquim Rodrigues dos Santos (ARTIS - Institute of Art History, School of Arts and Humanities of the University of Lisbon)

Joaquim Manuel Rodrigues dos Santos is a researcher and invited professor at the ARTIS - Institute of Art History, School of Arts and Humanities, University of Lisbon, Portugal. Post-doctoral researcher (2014-19) with a project on the safeguarding of Portuguese built heritage in India, within the University of Lisbon, Portugal, and the Goa University, India. PhD in Architecture by the University of Alcalá de Henares, Spain (2012), with a thesis on the rehabilitation of medieval fortifications in Portugal and Europe. MArch in Architecture, Territory and Memory by the University of Coimbra, Portugal (2007), with a dissertation about the creation of a cultural image of the "Portuguese castle". Graduation in Architecture by the University of Coimbra, Portugal (2002), and technical specialisation in Conservation and Restoration of Monuments and Historical Sites by the Federal University of Bahia, Brazil (2006). Participation in several research projects as coordinator, researcher or collaborator, having numerous articles, papers and other scientific activities. Professional activity in architecture, urban planning and heritage safeguarding since 2002.

22. Franciscan eremitical landscape in Umbria (Italy). "Atlas" of documentation and knowledge for conservation, protection and promotion

This paper describes the digital survey and documentation operations of two conventual complexes located in Umbria, Italy: Eremo delle Carceri in Assisi and San Bartolomeo in Foligno. The operations were carried out in the framework of an European research project implemented by Italy (University of Florence), Portugal (ISCTE - Instituto Universitário de Lisboa, Universidade Católica Portuguesa) and Spain (Universitat de Barcelona) and promoted by a Joint Programming Initiative on Cultural Heritage. The project, called F-ATLAS, aims at studying the Italian-Spanish-Portuguese Franciscan Observance network, in order to define an "Atlas" of documentation and knowledge for conservation,

protection and promotion of this scattered Cultural Heritage. The proposal aims at combining traditional and innovative techniques in order to develop risk assessment methodologies, protocols, and tools and to create user-friendly interfaces for the management and the enhancement of Cultural Heritage. Eremo delle Carceri is located on the slopes of Mount Subasio, inside a wood where is still possible to find the caves where St. Francis and the other friars used to retreat to pray in the early XIII century. The complex was built between the XIII and the XVI centuries, with minor additions and consolidation works in the XVII, XVIII and XIX centuries. San Bartolomeo in Foligno is the first convent specifically built for the Observant friars by lord Nicolò Trinci and was completed in 1415, while the façade was made in the first half of 1700. The baroque church, enlarged between the XVII and XVIII centuries, contains a small-scale replica of the Holy Sepulcher of Jerusalem, built in 1676. In both complexes, digital survey techniques were used - both in quick photogrammetric form and integrated laser scanner-photogrammetry form (reflex cameras, drones, 360° cameras, laser-scanners were used). These techniques are crucial to obtain a reliable documentation which can be also the basis for further studies, together with an in-depth study of documentary sources.

Stefano Bertocci (Università degli studi di Firenze)

Full professor ICAR/17 at the University of Florence, Department of Architecture. Member of Academic Senate. Full professor of “Architectural Survey and Representation” at Architecture and Design Schools, professor at Scuola di Specializzazione in Cultural Heritage, professor at Doctoral School of Architecture. He is the coordinator of several national and international research projects in the fields of architecture, archaeology, historical city centres urban planning (in Florence, in Russia, In Middle-East, in Brazil and in Mexico, among the others). He is the author of various scientific publications about preservation and enhancement of UNESCO city centres.

23. Healing Architecture? The Lisbon Panopticon between Seclusion and Reclusion - Solitude and Loneliness as a social and spiritual phenomenon

In 1848, Portugal established its first psychiatric hospital, the Rilhafoles Hospital (in Lisbon). Later on, in 1911 it changed its name to Miguel Bombarda Psychiatric Hospital honouring its director who held the position between 1892 and 1910. This

presentation aims to investigate the materiality of the hospital's architecture, in particular of its panopticon, a structure conceived by the British philosopher Jeremy Bentham's (1748-1832) in order to efficiently control those who inhabit it. We claim that due to specific architectural characteristics, the Lisbon panopticon is unique in the sense that it intended to find a balance between seclusion and reclusion, protecting patients from others and from themselves, while being able to provide well-being and a safe place for soul searching. The structure was designed by architect José Maria Nepomuceno (1836-1895) and conceived as a Security Pavilion (1892-1896). Its main purpose was to house patients who came from the penitentiary. The methodology of the presentation is the following: first we briefly review the site's history. Secondly, we present Bentham's (1748-1832) proposed definition of utilitarianism where social well-being prevails over that of the individual. This reflects in the architecture of the panopticon which in the name of general well-being promotes as values reclusion, social constraint and loneliness. Then, we establish that at the time the Lisbon panopticon was built, psychiatry perceived itself as having a role mainly in the realm of public health and societal safety (social well-being) while general medicine was the one favouring unequivocally the individual. Lastly, we affirm that the Lisbon panopticon's design goes beyond Bentham's vision and beyond the science of psychiatry of the time. In limiting and difficult circumstances it represents a unique attempt to combine both psychiatric and general medicine concerns. Architecturally tweaking the structure to provide more comfort to the individual, it embodies a more humanised version of psychiatry, promoting a sense of seclusion, solitude and serenity as healing.

[Diana Soeiro \(CIAUD - FAUL; DINÂMIA'CET - IUL; Ambassador for SDGs - United Nations, Portugal\)](#)

Diana Soeiro (Ph.D. Philosophy, Universidade Nova de Lisboa/UNL, 2011). Her research interests are: Philosophical Anthropology, Architecture and Urbanism, and Political Science. She conducted her Postdoctoral studies in Philosophy and Urban Studies (UNL, 2012-2018) funded by Fundação para a Ciência e a Tecnologia (FCT). She was also a Postdoctoral researcher at the project ROCK – Cultural Heritage leading urban futures (2017-2020), hosted by Institute of Social Sciences, University of Lisbon (ICS-UL), funded by the European Union under Horizon 2020. Recently she concluded a Post Grad in Economics and Public Policy at ISCTE - Instituto Universitário de Lisboa (ISCTE-IUL, 2018). In 2017 she was appointed

Ambassador for United Nations' 2030 Sustainable Development Goals Agenda (Portugal).

24. Arquitetura e paisagem como “estado de Alma” segundo Raul Lino. O caso de Jorge O’Neill e da Torre de São Patrício (1917-1921)

It is intended within the scope of the thematic line “3. Landscapes of the Soul ” to speculate on the spiritual value of the landscape, which is according to Raul Lino (1879-1974) “as someone defined it in the last century, a state of soul ”(1957: 21). Spirit ontologically conformed to each new synthesis of decorative arts, architecture and urbanism as a dialectical exercise of continuity between man and the circumstance(s) and on which we reflect under the “Consortium” between the architect and the client (Lino 1970: 31). Jorge O'Neill (1849-1925), a Portuguese aristocrat of Irish royal blood, Knight of the Holy Sepulcher, Knight of the Order of Malta and Pair of the Kingdom commissioned him to carry out the project of his house, the Tower of Saint Patrick (1917-1921), in the context of the elegant and cosmopolitan resort of Mont'Estoril. Raul Lino achieved with that “Total Work of Art” a sublime conformation of the client's saturnine and solar “state (s) of Soul”, i.e., Two sides of the same coin, two possible readings of the same architecture and landscape construction (Pereira 2013).

Paulo Manta Pereira (Câmara Municipal de Lisboa; ISCTE-IUL Alumni)

Graduated in Architecture (FAUTL, 1991), he works at the Câmara Municipal de Lisboa (since 2000), which has allowed him to intuit territory, architecture and landscape in the dual role of evaluator and author. Aiming to deepen and better relate reflection and practice, he has perfected his academic career with a postgraduate degree in Urban Design (ISCTE, 1999) and PhD in Architecture and Urbanism (ISCTE-IUL, 2013), with the thesis Raul Lino - Architecture and Landscape (1900 - 1948). Since then he has expanded tangible problems and interpretations focusing on the research line "Raul Lino and the city."

25. Villages and colonies: food and prayer in rural Lisbon

Human-induced environmental change is mostly researched by scientific areas like ecology and engineering, emphasizing flows of materials and energy typical of modern industrial societies through chains of extraction, production,

consumption and disposal. However, as Marina Fisher-Kowalski argues, these processes are also strongly social, relating to collective habits, aspirations and beliefs. The relation between such ecological and social systems thus demands greater acknowledgement. In Judeo-Christianity, religion and food are intrinsically linked, as evidenced in both the Old and the New Testaments. At least since James Frazer, Anthropologists have encountered this link across historically and geographically disperse religions. However, specific spatial relations between religion and food are seldom discussed. Christian ecumenical space includes a ritualistic reenactment of the Last Supper, but other forms of symbolic and literal links between food and religion can be found in wider traditions and spatial organizations. This presentation explores relationships between food and religion in two case-studies from the Lisbon Region. First, the Janas village (Sintra) with its emblematic circular-plan S. Mamede Chapel, used for the blessing of cattle and whose yard periodically harbors a fair. The second, the village of Santo Isidro de Pegões (Montijo), an Agricultural Colony with a church by Eugénio Correia founded in the 1930s by the New State, a conservative dictatorship which ruled Portugal until 1974. In both Janas and Santo Isidro the religious buildings played an important role in community life. But what symbolic relations between agriculture and religion are at play? Are these potential lessons to be understood in today's culture, vastly different towards spirituality and food? Throughout a morphological analysis and a phenomenological approach, we aim to portray the differences between a vernacular and a planned rural settlement, emphasizing religion and food as linked modes of spiritual and physical sustenance.

Teresa Marat-Mendes (DINÂMIA'CET - IUL)

Teresa Marat-Mendes is an Architect and Professor of Urban Project at the Department of Architecture and Urbanism of Lisbon University institute ISCTE-IUL. Her main research topics focus on the study of Urban Form and Sustainability. At present she coordinates at DINÂMIA'CET-IUL research center, the research team for Project SPLACH- Spatial Planning for Change, financed by Fundo Europeu de Desenvolvimento Regional (FEDER) and PORTUGAL 2020 under Grant POCI-01-0145-FEDER-016431.

João Cunha Borges (DINÂMIA'CET - IUL)

João Cunha Borges holds a MSc in Architecture (ISCTE-IUL, 2017). He works as a Researcher at Instituto Universitário de Lisboa ISCTE-IUL, DINÂMIA'CET, in the

Project SPLACH- Spatial Planning for Change. He wrote a dissertation on Aldo Van Eyck and Alison and Peter Smithson, titled 'The dissolution of the modern complex'. His research seeks to contribute to a multidisciplinary approach to architectural theory, including Urban Planning History and Sustainability, Aesthetics, Anthropology of Space, and Popular Culture.

Sara Silva Lopes (DINÂMIA'CET - IUL)

Sara Silva Lopes was born in Setúbal in 1991 and studied architecture at Lusófona University and ISCTE in Lisbon from 2009 to 2015. She worked in architectural studios from 2016 to 2018. Presently lives in Lisbon and Currently working on the project «SPLACH - Spatial Planning for Change» in DINÂMIA'CET-IUL as a researcher.

26. Tourism and spirituality: a reflexion about Peninha's Sanctuary

Achieving self-transcendence has been an aspiration to men since the beginning of times. In architecture, men shaped landscapes and built structures looking to create spiritual places, sacred architectures that were meant to provide spiritual experiences. Most of these experiences are about seclusion and that's why these places are remote or have specific values attached. Peninha's Sanctuary, a heritage listed building, stands in one of the highest points of Sintra's mountain. The Sanctuary compound is made by a Hermitage, a Chapel, a Palace and pilgrims' houses, closed to public entrance since 1991, when it took place one of the last documented pilgrimages. There have been multiple attempts to change the current state of the Sanctuary in the past few years, but none of them went through. Among the proposals considered were a cultural tourist area, a picnic park or even an environmental education center. However, considering the Sanctuary's historical research along with some interviews performed to visitors, it's well-known that this pre-historic place still fascinates people. Even though closed and not having a specific use, visitors still come to this secluded place. As occasionally happens with heritage listed places, the requirement of a new use associated with the tourism massification damages the genius loci of these sites, either by changing its solitude sense like the Berlengas Fort or by erasing the spiritual atmosphere, like Jerónimos Monastery. Therefore, the aim of this work is to highlight the approach that architects and other entities can have with

heritage buildings with the sense of preserving a specific aura or providing an exceptional experience, like we find in Peninha. Is it legit to transform these places without questioning its spiritual essence? Or as Norberg-Schulz says the [architectonic] space must be a substantiation of the men existential space?

Ana Vazquez (Faculdade de Arquitectura da Universidade de Lisboa)

In 2013 I finished my Bachelor's Degree in Architecture at Universidade Lusíada de Lisboa and in 2015 my Master's Degree in Faculdade de Arquitectura da Universidade de Lisboa. From 2015 to 2016, I completed my dissertation in Architecture, about Peninha's Sanctuary in Sintra (Lisbon). Since July 2016 I work in vmsa architect's studio office, developing projects such as rehabilitation and conservation of the architectural heritage, learning different approaches and finding contemporary solutions favorable to the preexistences. I like to spend most of my time reading and writing. I read a lot about religion because it's my favorite topic, and having studied architecture makes my interest of reading about religious spaces far beyond.

27. Askeladden abodes: the aesthetics of the sacred in the houses and palaces of Norwegian folk tales

Architectural representations in Norwegian 19th-century tales, compiled by the folklorists Asbjørnsen and Moe, reveal a symbolic relationship between the buildings and the landscape that surrounds them in line with heaven and earth. Wooden houses and temples, green roofs, golden palaces that blend with the mountains and caves inhabited by trolls not only refer to housing adaptations that meet the harsh winter weather conditions. But they do constitute a tradition of buildings that are shaped to exist in harmony with the local nature, exalting the sublime. Such architecture, both in the narratives and in the illustrations, are driving the landscape, valuing the mystery and the sensorial experience that it provides. Involved in the silence of the woods, the recurring protagonist of the tales, called Askeladden, meets with trolls, witches and animals that are reminiscent of ancient Norse mythology. The forest is integral, deep and impenetrable, stimulating the sense of discovery in an infinite freedom of movement within it. The existence in this environment is characterized precisely in the feeling of mysticism by what surrounds it, in contrast with the acceptance of what is given. The dwellings of witches and

trolls, inside the mountain and in the darkness of the forest, were once home to the giants. While the golden palaces that point to the sky resemble the abode of the gods. For this research, the illustrations of Norwegian painters Theodor Kittelsen and Erik Werenskiöld and the tales to which they refer are analyzed. As theoretical support, the concepts of the architect Christian Norberg-Schulz are used, as well as of contemporary anthropologists and folklorists such as Etunimetön Frog and John Lindow.

Andréa Caselli (Universidade Federal da Paraíba)

Andréa Caselli is a Ph.D. researcher in Religious Sciences from the Federal University of Paraíba. Master in Religion Sciences from the Catholic University of Pernambuco, with a Specialization in History and Afro-Brazilian Culture, being Historiador and Turismologist by the same university. She is a fellow at the Study Group on Interreligious Dialogue and Transdisciplinarity (CNPq), which is part of the Transdisciplinary Observatory of Religions in Recife. She is also a fellow at the Nucleus of Vikings and Scandinavian Studies – NEVE (UFPB, CNPq) and the Nucleus of Nineteenth Century Studies – Belvidera (UFPE, CNPq). Author of the book “Iami Oxorongá: tradition and ancestry”. She has several articles and works published in periodicals and books on History, Religion, Literature and Imaginary.

28. Light and truth. Architectural photography and monastic buildings

This contribution wants to propose the analysis of some important experiences of the photographic representation of the architecture of convent buildings. The studio wants to highlight the particular approach of the photographers who, by dialoguing with the artwork, become able to capture the spirit of the places and confront themselves with the specificity of religious architecture and the life that takes place inside them. Starting from Lucien Hervé's important photographic work dedicated to the Cistercian abbey of Le Thoronet: the book published in 1956 was presented by Le Corbusier who wrote in the introduction that "the images in this book are the testimony of truth"; a truth made up of forms defined by light. Hervé photographed the abbey throughout the day: the images, marked by the hours of prayer, thus underline the relationship between living experience and architectural space. But the study that is proposed also wants to investigate, for example, the many photographic

examples dedicated to Le Corbusier himself and that have investigated his convent of La Tourette, also photographed by Hervé. In all these experiences the images tell a special story of architecture and the impact of light. This is how light and shadow clarify architecture, but also the living experience of life within the spaces. Photography becomes discovered and through the progression of images is able to reveal the essence of architecture. But this is not only the description of spaces and volumes, of surfaces, colours and textures: it also becomes capable of representing silence as a component of the spirituality of places. The one depicted is thus not only the perception through the eyes but also that of the soul.

Nicolò Sardo (Università di Camerino)

Nicolò Sardo (Caltagirone, Italy, 1962), architect and PhD in Design and survey of the building heritage, is associate professor at the School of Architecture and Design "Eduardo Vittoria" of the University of Camerino (Ascoli Piceno). He teaches Communication of Architecture and Fundamentals of Graphics. In his studies he is mainly interested in the relationship between design and representation, with particular attention to photography and visual communication.

29. Corbusian readings in the Church of Santa Joana Princesa and in the oeuvre of the architect Luiz Cunha

This paper reflects upon the influence of the Church of Notre-Dame-du-Haut, concluded in 1955 (Le Corbusier; Ronchamp, France), and its connotations with the Church of Santa Joana Princesa, concluded in 1976 (Luiz Cunha; Aveiro, Portugal). The Church of Santa Joana Princesa is full with passionate allusions, being of extraordinary significance the use of colour; the design for the liturgical pieces; and the examples of mural figurative painting – common to both churches' projects and to the work of both architects. The dialogue between the projects sets from the efforts from a group of Beaux-Arts students, (later known as Movimento de Renovação da Arte Religiosa – MRAR) that intended to shorten the distance separating religious art in Portugal from its European counterpart – where some innovative projects had started to appear, with Le Corbusier in the spotlight. One understands from its work, as it is clearly manifest in the Church of Santa Joana Princesa, the architect's role as a pivotal

character that brings together different art disciplines; and the expression of the work of art as a whole. This discussion orbits around the Synthesis of Arts and resonates with Le Corbusier. To quote in Architecture, we believe, is the path that leads to an enlightened position. We demonstrate how the work of the architect Luiz Cunha is not indifferent to its disciplinary surroundings and looks to build enthusiastic relations fit its context. As background to the pursuing of this line of work stands the study carried out by one of us for an Architecture Master's final course: "Architecture, Design and Painting: the Architect João de Almeida, building towards a Synthesis of the Arts". This study stands as a relevant starting point for how it addressed the architect's role in the Synthesis of Arts' context; and the relation of MRAR members to their International counterparts.

Ana Rita Pereira (ISCTE-IUL)

Ana Rita Pereira, born 1996, finished her Masters degree in Architecture at ISCTE-IUL, 2019. The Final Project of Architecture, evaluated in 20 values, consisted, in its theoretical component, of an investigation entitled "Architecture, Design and Painting: the Architect João de Almeida, building towards a Synthesis of the Arts", with the orientation of Prof. Dra. Paula André; and, in its practical component, entitled "Forte do Junqueiro: Inbetween the pine forest and the costal road", with the tutorship of Pr. Dr. Pedro Mendes, designing a public garden, cultural center and art gallery in the coast of Carcavelos. Still in the academic field, Ana Rita Pereira was a member of Architecture and Urbanism Students core Group (NAU), in the category "Art and Culture" as the organizer of the Cinema Seasons entitled "Projeto(R)". She was part of the design and graphics team of the book published in 2019 "Igreja de Paço de Arcos, 50 anos de Arquitectura Moderna" (Dr. Architect João Alves da Cunha).

Francisco Alves

Francisco Alves (born 1993) has graduated from ISCTE-IUL in November 2016, where he presented "Fenómenos emergentes complexos na vivência do espaço arquitetónico" (essay work) and "Sines 2074: Espaço Intermodal" (project work under the guidance of Architect Pedro Botelho), having obtained in both the final classification of 19 values. Following the research developed during his final year in the theoretical part of the Masters, he published an essay together with Prof. Dr. Vasco Moreira Rato entitled "Theoretical Outlines for a Complex Approach to

Architecture” presented in the 3rd International Conference Changing Cities, in June 2017. He was awarded in June 2013, with an honourable mention in a student competition “Concurso de Arquitetura em Lugares Sagrados” for the project presented for the renovation of the “Nossa Senhora da Saúde” sanctuary, in Vila Nova de Gaia, Portugal – published the following year by the “Revista de Arquitetura e Urbanismo Académico Português”. He has collaborated as a volunteer with Fab Lab Lisbon between 2013 and 2016 and developed his architect admission internship in Roseta Vaz Monteiro Arquitectos, under the guidance of Prof. Dr. Architect Filipa Roseta and Architect Francisco Vaz Monteiro. As of mid 2018 he works with NOZ Arquitectura seeking to implement his previously acquired set of knowledge in the design of both private and public projects, at both building and urban scale.

30. Modern monastic architecture: a treatise

The study we will present focuses on the preparatory work of the project process carried out in the atelier of Nuno Teotónio Pereira for a monastery in Sassoeiros, that has never been completed. The process began in 1958 with the Benedictine Sisters of the Queen of the Apostles' invitation, for the design of their house in the region of the country's capital, to an architect committed to the effort for a new religious architecture and already recognized for the Church of Águas (1949-1957). We have as background the study carried out for our theoretical part of the final architectural project in 2018/19. It laid between what was designed by Nuno Portas, Pedro Vieira de Almeida and Nuno Teotónio Pereira since 1958, with the collaboration of landscape architect Júlio Moreira, and what was built from 1962 to about 1968 and from 1978 to 1981. The very detailed documentation relating to the project allowed a "bridge between times". It was crucial to study the congregation and understand its relationship with the architecture and the buildings they inhabited, addressing the international and national context. The result is also fruit of the crossing between primary sources and the testimony of the monastery designers (Nuno Portas and Júlio Moreira) and of the architect Pedro Botelho. In the research we found a long study consisting of architectural - and modern - translation of a ritualized life plan, from individual level to community level. The collective achieved result might be a functional program of exception, which we call "script". This work, stored in the archive, brings together sketches and notes where from the final drawings and descriptive memories

derive. The reflective nature of the study of these architects led the work to a treatistic dimension, as if it were a guide to design a monastery in the twentieth century.

Hugo Casanova (DINÂMIA'CET - IUL)

Hugo Casanova, nascido em 1996, terminou em 2019 o Mestrado Integrado em Arquitectura no ISCTE-IUL. O trabalho de projecto final de arquitectura, avaliado em 20 valores na sua componente teórica, consistia numa investigação e projecto intitulado “Mosteiro de Santa Maria do Mar: Processo (em) Aberto”, com orientação da Professora Doutora Paula André e tutoria na vertente prática do Arquitecto Pedro Mendes. Em 2020 passou a integrar o Dinamia-Cet, do ISCTE-IUL. Realizou intercâmbio Erasmus na cidade de Manchester, onde começou a investigação sobre a arquitectura moderna. Colabora há vários anos nas Jornadas e Itinerários de Arquitectura Religiosa do “Átrio”, grupo informal de estudo e debate da arquitectura religiosa. Organizou a exposição “Lugares de Encontro”, apresentada em 2018, com os trabalhos da unidade curricular de Arquitectura Religiosa Contemporânea, que frequentou com o Arquitecto Bernardo Miranda. Empenhou-se no desenho de alguns objectos sacros e tem realizado fotografia de arquitectura, nomeadamente para as publicações sobre “Igreja de Paço de Arcos, 50 Anos de Arquitectura Moderna” (Doutor Arquitecto João Alves da Cunha), o “Dominicanos Arte e Arquitectura Portuguesa, Diálogos com a Modernidade” (Doutor Arquitecto João Alves da Cunha e Doutor Arquitecto João Luís Marques) e a igreja de Runa, Revista Patrinónio, nº6 (Doutor Arquitecto João Luís Marques).

31. Drawing the spiritual. The churches of Álvaro Siza Vieira

Álvaro Siza Vieira is one of the most well-known Portuguese architects. The inscription of an ensemble of work of Álvaro Siza Vieira at the National Tentative List for World Heritage gives testimony of the complementary, transdisciplinary and varied views that his architecture can touch many themes, including the complexity of the spiritual religious space. Drawing, as well as competitions, is used by ASV as means of researching "for" (research-based design), "into" (research analysing how design works) and "through" (design-based research which also include design through research) architecture. It is both a method and a record fixing his quest for the wholeness. This paper will focus on the

churches that were designed by Siza, in particular their drawings, as they transcend the physical world towards the mystery of the faith and soul, following the research pursued about the neighbourhood of Malagueira (1977-2005). Thus the paper will focus on the first church and parochial centre of São João Bosco in Malagueira (1988-89) never built, the Santa Maria church in Marco de Canavezes (1990-2006), the Santa Maria de Rosario church in Rome (1998-2000) and the new Church of Saint-Jacques de la Lande in Rennes (2018). We will focus on the process and research "for", "into" and "through" the project and on the discussion of the fundamental themes of past and present, conservation and contemporaneity as the Angelus Novus floats in some of Siza's drawings. The paper will address light and shadow, form and matter, the intangible presence and character of god, the discussions and contradictions of theological interpretations in the functions of liturgy for each project. But also convey the closeness with the community and its linkage to both site and place, as building becomes a part of the territory/landscape in a close relation between church and community.

Pedro Guilherme (CHAIA – Universidade de Évora)

PEDRO GUILHERME (b. 1968) Graduated in Architecture (1991), has a Master in Urban Engineer (1996), received a PhD in Architectural Theory (2016). Investigates research by design and design competitions in connection to teaching architecture. Has researched about Álvaro Siza Vieira and his works abroad and in Portugal, in particular about the neighbourhood of Malagueira. Is the head researcher of "Malagueira: Heritage for all" (PTDC/ART-DAQ/32111/2017) information available at <http://rdpc.uevora.pt/handle/10174/24594?mode=full>. Is invited Professor of Architectural Drawing at the Architectural Department of the Évora University since 2017. Has its own office since 2003 with Sofia Salema with work spanning from public buildings and housing to urban planning and rehabilitation projects. SOFIA SALEMA (b. 1969) Graduated in Architecture (1994), has a Master in Architectural Conservation (2006), received a PhD in Architecture (2012). Is associate Professor at the Architectural Department of the Évora University and teaches architectural Project and lectures at the Architectural Doctorate. Investigates on ornamentation in architecture (sgraffito) and research by design. Is co-head researcher of "Malagueira: Heritage for all" (PTDC/ART-DAQ/32111/2017).

32. The Ferrara Cathedral, from the relief to the discovery of the twelfth-century monumento

The Ferrara Cathedral, dating back to its origin in 1135, was transformed over the centuries from the fifteenth century until the complete cancellation of the internal structure afterwards of an early 18th century intervention. An in-depth survey campaign, conducted personally on the entire building of the Cathedral using a lifting platform, on the occasion of the thesis of the II level Master in Architecture, Sacred Arts and Liturgy at the pontifical university of Rome, has allowed the detailed relief of high and inaccessible parts. Starting from the relief of the single elements, for example hidden capitals and walled windows from the 12th century, a 3D model of the entire cathedral was created for each architectural transformation to date. This research has allowed us to better understand the external-internal relationship of the cathedral by revealing structural correspondences between the parties hitherto not understood in their eloquence. These correspondences have brought to light evidence capable of confirming a hypothesis of reconstruction of the composition of the original building in its architectural unit and return the cathedral to its symbolic value in 12th century Ferrara. The succession of the ages had compromised the reading of this unity by canceling gradually the elements that gave it form, but it could not cancel those fundamental nodes of the relationship between formal clues and structural unity that only an in-depth relief could bring to light.

Benedetta Caglioti (University of Ferrara)

Graduated with honours from the Department of Architecture of Ferrara in 2008, she moved to Rome to attend the prestigious and highly qualified Specialisation School (a two-year postgraduate programme) in Restoration of historical monuments which she obtained cum laude in 2012. In 2015 she earned the postgraduate course at the Pontifical University in "Architecture, Sacred Arts and Liturgy". In 2019, with scholarship, she obtained cum laude PhD in History of Architecture at the University of Rome. In 2020 she became research fellow at the University of Ferrara, Department of Humanities. She works as an architect in the field of monument restoration.

33. The stratification of materials as documentation of past restorations: first studies on materials of the main cloister of the Charterhouse of Pisa

The Charterhouse of Pisa in Calci is a religious complex dedicated to isolation and contemplation of monks, only distant ten kilometers from Piazza dei Miracoli. It is spread along the slope of a hill where it was founded in the XIV century, and it has undergone many renovations, improvements, changes of uses which have left a building full of stratifications, especially relating materials. The research has focused on the cloister of Fathers, which presents peculiarities of great magnificence and was the hearth of the complex, where monks came through to go into their cells. A photogrammetric survey has been elaborated to collect information about the geometry, the materials and their degradation. The investigation has been not invasive, limiting it to a very close observation of the building and to a documentation by photography. In this way, original materials have been preserved and at the same time essential data, aiming to plan a future diagnostic campaign, have been collected. Plaster surfaces, decorated by dry and lime painting, are the most particular because characterized by several different layers due to many maintenance and restoration works. This is a reason why the aspect of the cloister changed many times and still now it is not clear what the original colour was. Interweaving historical data and the results of the survey campaign, it was possible only to make some hypothesis and areas where a deeper investigation is needed were localized for future researches.

Giovanni Bruschi (Politecnico di Torino)

I graduated at Università di Pisa in building engineering and architecture, before to attend Politecnico di Torino to get a post graduate diploma about architectural and landscape heritage. My researches concern slow mobility as tool to improve natural contexts and photogrammetry for documenting architectural heritage and for designing its conservation.

Monica Naretto (Politecnico di Torino)

Monica Naretto is an Associate Professor of Restoration at Polytechnic of Turin DAD, deputy director of Post Graduate School in Architectural and Landscape Heritage and member of PhD Board in Architectural and Landscape Heritage. She has been visiting researcher at INHA in Paris (2007) and visiting professor at Centre d'Histoire Espaces & Cultures - Université Clermont Auvergne (2019). Her research focuses on conservation history between XIX and XX centuries in the

European context and on the conservation project of the architectural, monumental and widespread heritage.

Marco Giorgio Bevilacqua (DESTEC-Università di Pisa)

Marco Giorgio Bevilacqua is Associate Professor of Architectural Representation at the University of Pisa. He earned the degree in Civil Engineering in 2003 at the University of Pisa, where in 2008 he obtained his PhD in “Science and techniques of the civil constructions”, with a research on the 16th century fortifications of the medieval walls of Pisa. His research interests are in the field of valorization of the historical architectural heritage, with particular attention to historical military architecture, architectural and urban survey and digital technologies for the communication of historical architectural heritage. He currently teaches Architectural Representation and Methodologies for Architectural surveying in the Master degree program of Building Engineering and Architecture at the University of Pisa

Stefania Landi (DESTEC-Università di Pisa)

Stefania Landi. Master Degree in Building Engineering and Architecture (2012) and PhD in Architectural Restoration (2017) at DESTeC, University of Pisa. Visiting PhD Student at the Getty Conservation Institute, Los Angeles (Nov2015 -Feb2016). Since 2017, she teaches Architectural Restoration and is research fellow at DESTeC, University of Pisa, where she is currently involved in the research project: “Studi conoscitivi e ricerche per la conservazione e la valorizzazione del Complesso della Certosa di Calci e dei suoi Poli Museali” (Studies and research for the conservation and valorization of the Charterhouse of Calci and its museums). Since 2016, she is member of ICOMOS (International Council on Monuments and Sites) Italy and ICOMOS-ISC20C. Since 2014, she has been presenting her research works in international conferences related to architectural conservation and adaptive reuse.

Chiara Gallorini (DESTEC-Università di Pisa)

Chiara Gallorini graduated in Building Engineering and Architecture in Pisa with a thesis by the title “The Great Cloister of the Chartreuse of Calci in Pisa. Proposal of project for restoration and lighting “. She is interested in restoration, conservation of architectural heritage and in all form of architecture. She is working for a civil engineering office that deals with new buildings and conservation interventions of existant one. She took part in workshops about

architectural heritage like “Observe the smokestacks of Prato from the top” by Instaura Lab and in conference like “International Conference of European Cathedrals” by Opera of Primaziale Pisana.

34. La Verna. 3D Survey and Documentation Project of the Hermitage

The research project concerns the construction of an archive of three-dimensional data useful for the development of critical and interpretative considerations on the morphological design and the development phases that characterized the construction of the hermitage of La Verna. The relationship between built and naturalistic system constitutes one of the most relevant aspects in this hermitage, which is inspired by the monastery of the temptations of Jericho. For the documentation of these environments, mostly inaccessible for cloistered reasons, a three-dimensional data archive was built. The project foresees the remote use of these spaces, in order to make these sacred places accessible and to promote their knowledge. Particular attention was paid to the design of the rooms and of the architectural elements that characterize the hermitage, with the development of detailed drawings for the Della Robbia and wooden decorations.

Sandro Parrinello (Università di Pavia)

Associate professor at the DICAr Department of Civil Engineering and Architecture of the University of Pavia. PhD in Representation and Survey Sciences with title of European PhD. He is Director of the DAda-LAB laboratory and head of the Pavia headquarters of the "Landscape Survey & Design" joint laboratory as well as scientific manager of the PLAY laboratory of the University of Pavia.

Raffaella De Marco (Università di Pavia)

Research Fellow, Engineer and Ph.D. Candidate at DICAr Department of Civil Engineering and Architecture of University of Pavia, Italy. Collaborator at DAda-Lab. (University of Pavia), she achieved a VIP Fellow (German Academic Exchange Service DAAD) at European University Viadrina (Frankfurt Oder, Germany) collaborating with the Chair for Strategies on European Cultural Heritage. Her research deals with the development of 3D models and databases on historical architecture and endangered heritage, for the optimisation of morphological

analysis and the management and preservation of Cultural Heritage through the use of digital survey. From 2015 she participates at national and international research projects for the documentation of UNESCO Sites, also promoted by United Nations, in particular in Italy, Spain and Middle East, on range-based and photogrammetric survey, 3D census databases, architectural analysis of religious complexes.

35. Digital survey for the valorisation and conservation of the Church of the Dormition of Mary in Leusë (Përmet – Albania)

The St. Mary's church was built in 1812 above the ruins of another pre-existent structure. The church is at the "entrance" of the village of Leuse, on the East side of the center of Leuse, next to the road connecting the village with Përmet. The church shows itself as a unitary organism, it is an example of post-Byzantine architecture. It is located on the hill that, from the village, descends towards the valley of Vjosa river. The landscape is dominated by the presence of pine and cypress trees. The church, within the area delimited by the boundary wall, shows a basilica typology with three naves, covered with barrel vaults and hemispherical domes. The interior of the church is entirely covered with excellent frescoes completed by a precious wooden iconostasis. The building was constructed with local materials, stone and wood. The church presents some critical issues that threaten its conservation. Among the many factors we can identify, there is one that can seriously damage the monument, if not even prefigure its disappearance: the malfunctioning of the water collection system and water runoff system. The integrated survey methodology adopted involved the use of structure-by-motion (SFM) methods supported by Laser Scanner technology to obtain a precise and accurate data. The acquired database allowed the adoption of some considerations on the methodology for the realisation of useful drawings to illustrate the conservation and decay of the church. Furthermore, in addition to being de facto "the memory" of the monument, the drawings developed constitute an important bibliographic document for future studies and in-depth analyses.

Monica Bercigli (Università degli Studi di Firenze)

Monica Bercigli is Architect and Ph.D. Architecture, curriculum of Survey and Representation of Architecture and Environment, at DIDA Department of Architecture at University of Florence. She is currently employed as Adjunct Professor in Digital Graphics at the Catholic University "Our Lady Of Good Counsel" of Tirana (AL). From 2014 she collaborates with the joint laboratory staff LS3D - Laboratory of Landscape Survey & Design. From 2015 she participates as collaborator and survey technician in numerous projects in Middle East, in particular in MRP-Masada Research Project, coordinating the activities of 2016 campaign. She participates in research projects promoted by UNDP - United Nations Development Programme of United Nations, particularly in the Palestinian territories of Jericho and the city of Jerusalem. She is interested in digital survey methodologies and 3D modeling for the realization of digital database, dissemination tools for Cultural Heritage and Serious Game.

Joana Lamaj (Universiteti Katolik Zoja e Këshillit të Mirë – Tirana)

Joana Lamaj is student at the Catholic University 'Our lady of good council' since 2015. She has participated in various national and international workshops and internships such as; "ChWb Restoration Camp Gjirokaster", "3D Past", "L'Albania dei piccoli borghi" which consisted mainly in documenting and analyzing the cultural heritage. She also participated in two other workshops "100 villages" and "Design Guideline" which were followed by scientific publications. She is interested in cultural heritage and in finding ways to protect and preserve it.

Elisa Miho (Universiteti Katolik Zoja e Këshillit të Mirë – Tirana)

Elisa Miho is an architectural student in the fifth year of studies at the Catholic University "Our Lady Of Good Counsel" of Tirana (AL). She has participated in previous works as a volunteer and took the great experience from the leader of the team. This makes her confident in being ready to lead a great communication with the students and all together to make a change in the community as future architects or not. She has been a volunteer for "The Diaspora as a Resource for the Knowledge, Preservation, and Enhancement of the lesser-known Cultural Sites in Albania". Digital and direct survey of the Saint Mary Church of Leusë, Përmet the Saint Mary Church of Kosinë, Përmet, and the Ottoman Bridge of Benjë, Përmet. Additionally, She has been volunteering in the 47th Regional Restoration Camp being held in Gjirokastra in 2019.

36. A 3D survey for structural analysis and conservation planning of the monastery of Abba Nefer, Manqabad (Asyut, Egypt)

The first Italian-Egyptian campaign of the University of Naples "L'Orientale" at the "Monastery of Abba Nefer the Hermit", located in Manqabad, was carried out in 2011, with a preliminar survey campaign continued also between 2012 and 2013. The topographic campaign of the archaeological area started in 2014 and proceeded in 2018 and 2019. with the aim to create a first map of the site. Discovered in 1965, the site, an area of approximately 92,000 sqm, has long been excavated by the Egyptian archaeologists. The structures highlighted include a long strip, in the northern side of the perimeter, with several mud-brick housing units (monks' cells); the central sector is occupied by the remains of a monumental bathhouse and a large subterranean vaulted structure. Numerous churches were identified in different sectors of the site and in Southern area was recognize the evidence of a production area. One of the objectives of the mission was to plan a complete restoration of the structures, very damaged by the elements, for enhancement purpose. Due to the complexity and the extension of the site, and the need to quickly get high resolution data, has been chosen to use different survey methods, to obtain a 3D digital replica of the archaeological complex. Two different terrestrial photogrammetric survey techniques were used. The first one which allowed a rapid global acquisition of the rooms as a whole, using an Osmo DJI system mounted on a telescopic pole, and a second one of detail, at high resolution, with a full frame reflex camera. A topographic network, carried out by total station, ensures the correct scaling and translation of the 3D replicas. The models obtained provided the basis for analysis and archaeological research, for the design of the restorations and coverings and for the virtual reconstructions of the monastic complex.

Angela Bosco (Università degli Studi di Napoli "L'Orientale")

Angela Bosco is assistant professor at the University of Naples "L'Orientale" where she teaches "Ancient Topography", she holds a PhD in Methods and methodologies of archaeological and historical artistic research, archeology curriculum and territorial systems, at the University of Salerno. She also collaborates in the research projects of the CISA (Interdepartmental Center of Archeology Services) of the "L'Orientale" University, and is a member of Italian and foreign missions as an archaeologist specialized in surveys with innovative 3D methodologies.

Andrea D'Andrea (Università degli Studi di Napoli "L'Orientale")

Archeologo, ha conseguito il titolo di Dottore di Ricerca in Archeologia nel 1992. Dal 1993 al 2001 ha preso parte alle esplorazioni archeologiche del centro etrusco di Pontecagnano e di Cuma (NA) coordinamento vari progetti di informatizzazione della documentazione archeologica. Dal 2006 ha partecipato alle indagini a Wadi Gawasis, Manqabad e nel Deserto Orientale in Egitto, occupandosi in particolare dei rilievi 3D. Ha partecipato alle missioni archeologiche in Arabia Saudita, Etiopia e Yemen. Ha coordinato le attività di acquisizione e di rilievi fotogrammetrici a Pompei, Paestum, Cupra Marittima, Grottammare, S. Biagio alla Venella, Villa Sora di Torre del Greco ed Ercolano. Ha collaborato con altri Atenei e centri di ricerca internazionali a Petra, a Temnos in Turchia, a Notarchirico (Potenza), e a Valle Giumentina (Abruzzo). Dal 2014 è Direttore Tecnico del Centro Interdipartimentale di Servizi di Archeologia dell'Università di Napoli "L'Orientale". Dal 2002 al 2011 è stato Professore a contratto di Metodi Informatici Applicati alla Ricerca Archeologica presso l'Università di Napoli L'Orientale. Dal 2019 è Professore a contratto di Cartografia e Sistemi Informativi per i Beni Culturali, presso l'Università degli Studi della Tuscia. Dal 2010 dirige la missione archeologica ad Abou Ghurab (Egitto) finanziata dal Ministero degli Affari Esteri. Dal 2012 al 2015 è stato Coordinatore del progetto Europeo 3DICONs. Nel 2015 è stato Capo-progetto per l'ATI Apoikia, ARS e Zenith, per il Lotto 6, Regio VIII, Piano della Conoscenza, Grande Progetto Pompei (CUP F69G13001600006). È membro dell'Editorial Board della rivista Digital Applications in Archaeology and Cultural Heritage. Nel 2018 ha ricevuto il premio come Best Paper per la sessione dei Poster nell'ambito del convegno METROLOGY FOR ARCHAEOLOGY AND CULTURAL HERITAGE. È autore di una monografia sulla documentazione archeologica e il relativo trattamento informatico. Ha curato tre monografie ed è autore di oltre cento prodotti di ricerca pubblicati su riviste nazionali ed internazionali.

37. The cloister of Brixen Cathedral: a place for the soul between architecture and painting

The cloister of the Cathedral of Brixen, in Southtirol (Italy) was dedicated to meditation and spiritual retreat, while today it is a public place of great beauty. Built in Romanesque style in the 10th century and rebuilt from 1174 onwards, in

only survives today, is the votive altar of refined workmanship, made by Cosmatesque artisans brought in for the important votive occasion. Already a century later, given the great spiritual attraction of the site, it was necessary to build a large church with a Latin cross basilica plan and three naves, with a neoclassical façade inspired by Palladio. The central nave has a succession of domed vaults for each bay, while the side aisles are covered with cross vaults. The layout of the church, especially in the presbyterial area, has been extensively modified following the Council liturgical innovations, but some photographic images depict the previous state showing some elegant architectural details, such as the marble balustrades and the altar with precious bas-reliefs. The digital survey covered the whole complex and was carried out with a 3D laser scanner Faro cam2, with the geometric and chromatic data taken by HDR in 3 or 5 passages. The restitutions include two-dimensional canonical drawings such as plan, elevation and sections, a textured 3d model with HDR images and a photorealistic reconstruction of the previous state of the church. The reconstructed model will be usable in Virtual Reality to give the possibility to all the faithful to relive the original state of the Sanctuary.

Alessandro Luigini (Free University of Bozen)

Alessandro Luigini, Associate Professor of Drawing at the Faculty of Education of the Free University of Bozen-Bolzano, is Editor-in-chief of IMG journal – interdisciplinary Journal on image, imagery and imagination, edited by Alma Mater Studiorum Bologna University. He research in the fields of Visual studies, Art and Heritage education, VR and AR application and 3d modeling of tangible and intangible heritage.

Waltraud Kofler-Engl (Free University of Bozen)

Waltraud Kofler-Engl studied history and art history at the universities of Innsbruck and Florence. In 1984 he received his doctorate in Innsbruck with a thesis on late Romanesque and early Gothic mural painting in Tyrol. In 1986 she was an employee of the South Tyrolean Monuments Office, which she directed from 1995 to 2014. She currently heads the Platform Cultural Heritage Cultural Production of the Faculty of Design at the Free University of Bozen/Bolzano.

Andrea Ruggieri (University of Molise)

Graduated in Building Engineering-Architecture, Ph.D. student in at the Department of Biosciences and Territory, University of Molise

Alessandro Basso (Free University of Bozen)

PhD in Architecture, Master in Hypergraphic c/o Quasar Rome for Visual Art. Currently teacher for the courses "Media Education - Design in Virtual Environments for Communication" at the Faculty of Education of the Free University of Bozen-Bolzano, in the past professor of "Enhance Rendering" c/o AANT in Rome

Stefano Brusaporci (University of L'Aquila)

Associate Professor of Drawing and Survey of Architecture at the Department of Civil Engineering, Building, Architecture and Environmental Engineering, University of L'Aquila. Scientific director of the magazine DISEGNARECON (ISSN 1828-5964) indexed in SCOPUS and WoS ESCI: disegnarecon.univaq.it. Carries out research in the field of documentation, surveying, 3D modeling of architectural heritage.

38. The Hermitages of the Upper Kama. The reconstruction of the identity for the Cultural Heritage of the salt merchants areas

The Upper Kama territory today preserves in its architecture the typological features of the religious tradition of the Russian Orthodox culture. The three main districts of the region Solikams (1430), Cherdyn (1535) and Usolye (1606) developed along the ancient salt trade route. Among the streets of the salt trade, the landscape of the areas is characterized by the majestic nature that has made this territory suitable for the settlement of some monastic communities to live a peaceful existence dedicated to the spiritual retreat within the hermit community. Some hermitages are still populated by local communities today, while most are in a state of disrepair due to the slow structural decay, which began with the abandonment of large building systems, after the fall of bourgeois society. The aim of the project is part of the H2020 PROMETHEUS research program, to carry out a census action of the religious Orthodox complexes along the commercial routes, through the digital survey and the structuring of

information within a 3D system that can be implemented for management, maintenance and enhancement of the Russian religious architectural heritage.

Francesca Picchio (Università di Pavia)

Francesca Picchio, European Research Doctor in Architecture and Researcher at the DICAr of the University of Pavia. Since 2016 she is scientific coordinator of the research projects promoted by the DAda Lab Laboratory of the University of Pavia and the LS3D joint Laboratory of the University of Pavia and Florence. She has participated in national and international research projects for architectural and urban documentation, aimed at enhancing the architectural and landscape heritage through the development of virtual fruition systems and management of digital databases.

Anna Dell'Amico (Università di Pavia)

Anna Dell'Amico, Student of the PhD in Architecture, Survey and Representation of Architecture and Environment, at the Department of Architecture of Florence, since 2019 she is visiting Ph.D at the DAda-LAB Laboratory of the University of Pavia actively participating in national and international seminars and workshops organized by DICAr. She participates in national and international conferences and dealing with parametric modeling systems and detection systems using mobile technology.

39. Digital survey and documentation of Barroco Mineiro churches: two case-studies in São João del-Rei, Minas Gerais, Brazil

This paper describes the digital survey and documentation operations carried out in São João del-Rei (Brazil) in 2019 to analyse two case-studies: São Francisco de Assis and Igreja Nossa Senhora do Carmo – both churches are built in Barroco Mineiro style. Firstly, the process of colonisation in the Brazilian outback (in the Minas Gerais state) and especially the consequences of the action of the Franciscan order are described. The first coastwise colonial settlements were built in Brazil since 1500 by Portuguese, Spanish, Dutch, French, Japanese and Italian settlers, along with Jesuit, Franciscan, Carmelite, Benedictine and Augustinian friars. The outback, as in the Minas Gerais case, began to be targeted by bandeirantes in the first decades of 1500, for the purpose of enslaving local people and exploiting mineral resources. Religious orders played an important role too

regarding relationships with the local population, because of the evangelisation missions. From the late 1600 to the 20th century Minas Gerais had a major role in the Brazilian economy, thanks to gold, gems and diamond mining and milk and coffee production. This profusion of resources and wealth, along with the settlers cultural influence, resulted in the development of a local original style of art, called Barroco Mineiro, between 1700 and 1800, that affected architecture, sculpture and painting. Barroco Mineiro adapted European baroque models to the local reality, resulting in buildings (especially churches) rich in decorations that emphasise contrast, dynamism and magniloquence. In the paper the distinctive features of Barroco Mineiro are analyzed, in relation to European baroque models, to religious orders' impact and to the local environment. In this context digital survey techniques - both in quick photogrammetric form and integrated laser scanner-photogrammetry form - are crucial to obtain a reliable documentation which can be also the basis for further studies.

Stefano Bertocci (Università degli Studi di Firenze)

Full professor ICAR/17 at the University of Florence, Department of Architecture. Member of Academic Senate. Full professor of "Architectural Survey and Representation" at Architecture and Design Schools, professor at Scuola di Specializzazione in Cultural Heritage, professor at Doctoral School of Architecture. He is the coordinator of several national and international research projects in the fields of architecture, archaeology, historical city centres urban planning (in Florence, in Russia, In Middle-East, in Brazil and in Mexico, among the others). He is the author of various scientific publications about preservation and enhancement of UNESCO city centres.

Matteo Bigongiari (Università degli Studi di Firenze)

Matteo Bigongiari, Ph.D. in "architectural and landscape survey and representation" in the Architecture Department (DIDA), University of Florence. He deals with several national and international researches related to Heritage survey and analysis. Author of several scientific publication about the reliability of digital survey of landscape and architecture.

Pietro Becherini (Università degli Studi di Firenze)

Pietro Becherini, PhD in Architecture, Survey and Representation of Architecture and Environment, from 2015 he participates in research missions of the LS3D Joint

Laboratory of the University of Pavia and Florence for architectural documentation in Europe, Palestine and the Holy Land, Brazil, developing acquisition and representation systems for monumental complexes, decorative apparatuses and urban census databases. He is carrying out the research, doctoral, on the defensive system of the city of Verona, UNESCO heritage site, participating in documentation research on fortified systems. He is an expert in laser scanner detection and 3D database management technologies, he has participated in numerous laser scanner surveys in national and international territory.

Anastasia Cottini (Università degli Studi di Firenze)

Anastasia Cottini is a PhD student at DIDA Dipartimento di Architettura - UniFi University of Florence. She took part in several national and international digital survey projects, mainly concerning archaeological and urban contexts. She works with TLS and SfM survey methodologies and is involved in researches regarding CH fruition, preservation and enhancement.

40. Adaptation and evolution in religious architecture the interior of the Iberian Peninsula during the VI century: eremitories and monasteries

According to Christian tradition, the construction of the Servitan Monastery is linked to the arrival in Hispania of a monastic community of seventy monks headed by abbot Donato at the end of the fifth century. These came from North Africa and came fleeing from the persecutions suffered by the vandals This famous episode is known thanks to San Ildefonso, who also highlights the hermitic formation of the religious cuiusdam eremitae fertur in Africa extitisse discipulus. These monks are installed near a Roman city, building various hermitages scattered throughout the territory and several years later they built a splendid monastery thanks to financial help from a domina whose name was Minicea. This bibliographic passage has its archaeological correlation, in the discovery of an extensive group of hermitages located in the region of the Alcarria Conquense and in the verification of the existence of a large building built with walls up to two meters thick made entirely with large ashlar They come from the old Roman civitas of Ercávica, located in the place called Vallejo del Obispo (Cañaveruelas, Cuenca). The latest research developed around this hermitic complex and the Servitano Monastery site allows us to help understand, on the

one hand, how religious architecture in this area is transformed throughout the 6th century, adopting at first moment the known forms of imported from another continent and then, building great buildings. The works carried out allow progress in its morphology, building evolution and history of the monastery and provide relevant information about how the process of plundering the construction and ornamental materials suffered by the Roman city.

Miguel Ángel Valero (Universidad de Castilla-La Mancha)

Miguel Ángel Valero is a professor at the University of Castilla-La Mancha as a researcher in archeology and ancient history. He is the author of more than one hundred publications and is part of several research groups. His research focuses on Late Antiquity, highlighting without research in large religious and private complexes of this era.

41. Contemplation and silence. Churches, hermitages and monasteries on islands in the Balkans

The research proposes the study of some churches, hermitages and monasteries on islands in the Balkans. As far as the themes related to the disciplines of representation are concerned, the design of the architectural and vegetational heritage is carried out with particular reference to issues concerning the territory and individual architectural artefacts of a religious nature. The analysis proposes the study of the territory divided by geographical areas, from north to south, concentrating the research on religious architecture on islands in Slovenia, Croatia, Montenegro, Kosovo, Albania, Macedonia and Greece proposing the knowledge through the survey of places and structures. The activities of investigation of religious architecture have included several survey campaigns aimed at the knowledge of the structures and the surrounding territory: the graphic analysis, in fact, produced a first geometric model later expanded with architectural details. Adequate photographic documentation has also been carried out, in addition to checking the scarce bibliographic, archival and iconographic documentation. In this scenario of representation, the photographic image, in addition to constituting a database value from which it can be drawn also in times subsequent to the survey phase, the possibility of interpolating this static figurative data with dynamic computer elements appears evident. For the knowledge activities, we have taken into account the Ryobi laser instrumentation

applied on a portable computer support, both tablet and smartphone, which allows an immediate vision of the relief data on the photographic image taken from the support, transforming it into a dynamic data. The aid of this photographic technology becomes the main surveying tool since it contains both the measurement data and the geographical coordinates connected to the device used, as well as information regarding the date and time of the survey campaign. The theme identified is an important scientific and cultural issue able to confront both the issues related to the knowledge of places and architectures and the concept of protection and enhancement of heritage in order to carry out a critical analysis aimed at the conservation and promotion of a heritage, architectural and landscape of great interest and in strong degradation.

Luigi Corniello (University of Campania Luigi Vanvitelli)

Luigi Corniello is Professor of Architectural Drawing at the Department of Architecture and Industrial Design of the University of Campania Luigi Vanvitelli. He is Ph.D. in international co-protection Italy Albania. He has been professor at the Master of Restoration at the Faculty of Architecture and Urban Planning of the Polytechnic University of Tirana in Albania. He is author of about 100 scientific publications, including 2 monographs, conference proceedings, book chapters and journal contributions.

David Carleo (University of Campania Luigi Vanvitelli)

Davide Carleo is graduated in Architecture at the University of Campania Luigi Vanvitelli, Department of Architecture and Industrial Design, Aversa, Italy. He has participated in training courses in photogrammetry, drone use, photography for architecture and three-dimensional modeling.

Rosa De Caro (University of Campania Luigi Vanvitelli)

Rosa De Caro is graduated in Architecture at the University of Campania Luigi Vanvitelli, Department of Architecture and Industrial Design, Aversa, Italy, with a thesis in Architectural Design.

Angelo De Cicco (University of Campania Luigi Vanvitelli)

Angelo De Cicco is a graduate in Architecture from the University of Campania Luigi Vanvitelli, Department of Architecture and Industrial Design, Aversa, Italy. He is interested in architectural drawing.

Martina Gargiulo (University of Campania Luigi Vanvitelli)

Martina Gargiulo is graduated in Architecture, at the University of Campania Luigi Vanvitelli, Department of Architecture and Industrial Design, Aversa, Italy, with a thesis in Drawing Architecture and Technical Physics. She has participated in numerous International Conferences, Forums and Seminars.

Fabiana Guerriero (University of Campania Luigi Vanvitelli)

Fabiana Guerriero graduated in Architecture at the University of Campania Luigi Vanvitelli, Department of Architecture and Industrial Design, Aversa, Italy. In recent years she has participated in several training courses and workshops. She has taken part in national and international seminars and conferences.

Gennaro Pio Lento (University of Campania Luigi Vanvitelli)

Gennaro Pio Lento is graduated in Architecture at the University of Campania Luigi Vanvitelli, Department of Architecture and Industrial Design, Aversa, Italy. He has done an Erasmus at the Technische Universitat of Braunschweig, Germany. He is author of several contributions in international conferences.

Lorenzo Giordano (University of Napoli Federico II)

Lorenzo Giordano is an architect, PhD in architectural projects at the Department of Architecture, University of Naples Federico II, Naples, Italy. He is the author of numerous publications in contributions to international conference proceedings, in magazines, in volumes with several names.

42. Mapeando el paisaje espiritual: documentación, arqueología y territorio en el estudio de los monasterios ibéricos

En los últimos años, el estudio de los espacios monásticos y su impronta sobre el territorio se ha convertido en una interesante línea de investigación que pretende conocer no sólo la estructura y funcionamiento interno de los centros de espiritualidad, sino también, y sobre todo, su impacto sobre el territorio, la economía y la sociedad. Así lo hemos experimentado en los proyectos CLAUSTRA, PAISAJES ESPIRITUALES o PAISAJES MONÁSTICOS, y así pretendemos desarrollarlo también en los conventos franciscanos observantes estudiados a través del proyecto F-ATLAS. Nuestra investigación tiene como objetivo conocer

cómo se desarrollaba la vida dentro del monasterio, pero quiere evaluar también el impacto que éste ejercía sobre el territorio y el paisaje, entendido como modelo de interacción y comunicación con el entorno, y como puerta de entrada a la complejidad del pasado. El paisaje constituye el espacio conexión entre los elementos antrópicos y naturales de una sociedad. En él confluyen los sistemas de relación, comunicación y acción, pero también el conjunto de relaciones hiperconectadas que los monasterios establecen con su entorno. Se trata de una percepción sistémica de la realidad histórica, que mediante el uso de los Sistemas de Información Geográfica (GIS) es capaz de ofrecer una propuesta de investigación interdisciplinaria susceptible de trabajar con todo tipo de fuentes a nuestro alcance (textos escritos, vestigios arqueológicos, territorio). Esta metodología nos permite georeferenciar los monasterios localizados en las fuentes y ponerlos en conexión con su propia realidad histórica. No nos interesa sólo hacer Mapping (geoposicionar), sino sobre todo realizar Deep mapping de las relaciones que se establecen entre los diversos elementos cartografiados, con el objetivo de que los mapas resultantes se conviertan verdaderas herramientas de investigación, conocimiento y difusión del patrimonio monástico.

Maria Soler (University of Barcelona)

Trained at the University of Barcelona (Degree in History 1999), she obtained a predoctoral scholarship that allowed her to complete extensive research stays at the Dipartimento di Studi Storici (University of Florence) and the Laboratorio di Informatica Applicata all'Archeologia Medievale (University of Siena), where she came into contact with pioneering specialists in the use of GIS as a tool for data representation and analysis (2001). This training made a significant methodological contribution to her doctoral thesis (2007). Up until 2014 she was an Adjunct Professor at the Department of Medieval History, Palaeography, and Diplomatics of the University of Barcelona, combined teaching with intensive research, knowledge transfer, and scientific outreach for numerous public institutions and research centres. She was promoted to Assistant Professor (2014) and later to Associate Professor (2019), and her research has centred on three main areas, in which she has contributed numerous scientific articles and publications: (1) Medieval territory and landscapes, making use of textual and archaeological sources and applying GIS. This has allowed her to participate in the Ministry-funded projects “Claustra”, “Spiritual Landscapes” and “Monastic Landscapes”, which have proposed a new approach to the spiritual phenomenon

from the perspective of spatial territorialisation. This specialisation in the study of landscapes allowed her to become the PI on the project “Castles, Monasteries and Palaces: Power, Territory and Landscape”, and the PI on the Spanish team of the European project “F-ATLAS”; (2) Markets, rural commercialisation and food. As a continuation of her doctoral thesis, and in connection with an approach to landscape as a space of relationship between societies and their surroundings, she has also undertaken the study of the spatial materiality of exchange phenomena, not only from an economic perspective, but also through a consideration of the marketplace as a hyper-connected territorial sphere. (3) New Technologies and Innovation. Her commitment to ICTs and Digital Humanities has allowed her to reflect on the opportunities for their use across all research phases, from the heuristic analysis of sources to the transfer of results and the fostering of social participation. All these activities have been complemented by extended research stays at the Istituto di Studi sulle Società del Mediterraneo (CNR Italy) and at the Dipartimento Culture e Società (University of Palermo). She is currently a member of the MAHPA consolidated research group and has taught and continues to teach Undergraduate, Master’s, and Postgraduate courses in Medieval History and Archaeology at the University of Barcelona. She is also currently the Coordinator of the Dual Degree Programme in Archaeology and History, the Academic Secretary of the PhD Programme in Medieval Cultures, and Coordinator of the IRCVM International Permanent Seminar, under the auspices of her institution’s Master’s and Doctoral programmes in medieval studies.