Integrative conservation under the 5Cs strategy: A case study of Qionglin in Kinmen, Taiwan

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Abstract
In order to facilitate the implementation of the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention), the UNESCO World Heritage Committee develops Strategic Objectives to ensure that new threats placed on World Heritage are addressed effectively since 2002. This paper examines how the ‘5Cs Strategy’ (Credibility, Conservation, Capacity-building, Communication and Community) has been applied to the conservation of a culturally rich village on the island of Qionglin, Taiwan. In 1982 Taiwan legislated a Cultural Heritage Preservation Act for conserving heritage. The Act was amended greatly in 2016 by adopting a dual heritage system recognising both tangible and intangible qualities through a Value Priority Concept closely linked with the World Heritage system. Also under this Concept heritage management is strengthened by integrating multiple values conservation and public engagement. Based on the Operational Guidelines’ 5Cs Strategy (WHC 2018a), this paper explores the example of a project titled ‘Re-presenting the Glory of Thousand-year Settlement in Qionglin’, one of Taiwan’s Regeneration of Historic Sites projects. It demonstrates how tangible and intangible heritage, together with the environment, can be conserved in an integrated manner, as well as the opportunities and challenges of local resources allocation, community engagement, and industrial regeneration etc. Although the project is an ongoing process, it reveals that communication and community are the major concerns. Continuous discussions through a community-oriented approach with multi-consideration of all parameters are the keys to achieve the goal of sustainable conservation of both tangible and intangible heritage.

Introduction
The 5Cs is the main strategy of the UNESCO World Heritage Centre for advocating the successful conservation of World Heritage and includes the key foci of credibility, conservation, capacity-building, communication, and community, as represented in Figure 1 (WHC 2018a). This strategy evolved from international conservation concepts which reflect the consensus of taking ‘heritage’ and ‘democracy’ as key ingredients in a people-based approach to sustainable development. Taiwan has legislated for conserving cultural heritage since 1982. The Cultural Heritage Preservation Act was significantly amended in 2016. It confirms the classification system of heritage (tangible, intangible) and the value priority concept to link with World Heritage management approaches, and also strengthens heritage management by integrating multiple values conservation and public engagement.

Parallel with these legislative changes in 2016, the government raised a large-scale program, the Regeneration of Historic Sites (RHS), which has 22 on-site projects to implement the
integrative policy of local-culture-based conservation. This paper takes ‘Re-presenting the Glory of Thousand-year Settlement in Qionglin’, one of the RHS projects, as the example. Based on the 5Cs strategy, it demonstrates how tangible and intangible heritage, together with the environment, are being successfully conserved simultaneously, as well as how the issues of local resources allocation, community engagement, and industrial regeneration are being addressed.

**Key Concepts**

Recently in the international realm several noteworthy integrated concepts in heritage conservation have been developed:

1. **The Integration between Cultural and Natural Heritage**

   Frequently for World Heritage places, culture and nature are separated into two systems, each with its own assessment criteria and management methods. However, recently the integration of one system for natural and cultural values has been developed (WHC 2018a), including:

   (i) Where the 1998 Operational Guidelines for the Implementation of the World Heritage Convention (OG) refers to the concept of cultural heritage as a series of heritage places (Serial Property) the text has been expanded to allow the inclusion of biological and ecological issues so that natural heritage can also be preserved in the form of serial properties.

   (ii) The concept of ‘cultural landscape’ has been included into the 1992 OG, in which places which demonstrate both the common structure of humankind and outstanding examples of the natural world can be considered as important heritage.

   (iii) In the 2005 OG, the assessment criteria for cultural and natural heritage, previously primarily based on cultural sites or natural sites respectively, were merged as the ultimate criteria for all World Heritage sites.

   (iv) Since 2016, the advisory bodies of the World Heritage Committee, ICOMOS for cultural heritage and IUCN for natural heritage, have embarked on a cooperative conversation, to further progress the Nature-Culture Journey with particular achievements at the 19th ICOMOS General Assembly in December 2017.

2. **The Integration of Values between Tangible and Intangible Cultural Heritage**

   The Nara Document on Authenticity in 1994 (WHC 2018b) has revealed that intangible heritage attributes should be included in the assessment of cultural heritage. Although UNESCO announced the *Convention for the Safeguarding of the Intangible Cultural Heritage* (Intangible Cultural Heritage Convention) in 2003, the 2005 World Heritage Operational Guidelines (OG) now include intangible heritage attributes into the eight assessment pointers for the authenticity of cultural heritage. The importance of integrating concepts of tangible and intangible cultural heritage is now fully explained in the OG.

3. **Integrating Community into Heritage Management Systems**

   In 2007, the 5Cs strategy for the implementation of the World Heritage Convention (WHC 2018c, 2018d) was promoted by the World Heritage Committee, based on the Budapest Declaration (2002’s 4Cs strategy) by including the ‘fifth C’ for ‘Communities’ (in Figure 1). This means that the integration of various government sectors and the community are recognised as an extremely important aspect of heritage conservation work. ‘Heritage and Democracy’ was the main theme of the 2017 ICOMOS General Assembly, emphasising issues relevant to the communities impacted by World Heritage listings.

4. **Integration of Tradition and Modern Technology**

   With the coming of the 21st century, a variety of well-developed new technologies offer a considerable addition to more traditional conservation and restoration techniques. At the same time the development of digital technology not only provides faster and more accurate information to the record of cultural heritage (documentation) but also advances the use of
data, value-added applications (AR, VR, MR), and virtual classrooms, taking access to best heritage conservation practice to an unprecedented level. The benefit of Digital Cultural Heritage (DCH) is now an essential issue that cannot be neglected.

The 2016 Cultural Heritage Preservation Act of Taiwan divided the nation wide heritage, as well as the subordinate sub-items, into the two categories of tangible and intangible properties (BOCH 2016). This is a progressive approach reflecting UNESCO’s changing concepts of world heritage and other international developments in cultural heritage conservation theory. The better understanding of core heritage values and the adoption of integrated conservation practices are the core spirit of Taiwan’s legislative modifications.

Regeneration of Historic Sites Program

In order to further implement the latest Cultural Heritage Preservation Act, the Ministry of Culture launched the Regeneration of Historic Sites Program which selects 22 sites across Taiwan to benefit from the investment of 6.4 billion NT dollars in a three-year term. The Program aims to revitalise cultural heritage resources at a community level and also to regenerate the regional cultural landscape through public investment. It is promoted as a cultural citizen movement by including continuing community engagement and conversations to raise an awareness of cultural heritage conservation.

In addition, the Program takes historical memory and the cultural context into account by considering the pluralistic imagination and uses of heritage space. This leads to the reconnection of the contemporary community with heritage places through their involvement with cultural governance (MOC 2018). Based on the core concept of cultivating cultural development and increasing cultural engagement:

1. The program transcended conventional single-point, single-building, and case-by-case cultural heritage preservation methods, and proposed the regeneration of historic sites as the central tenet for a public infrastructure investment project.
(2) By combining cultural heritage preservation and regional spatial governance, this interdisciplinary program involving local culture, history, and technology, amalgamates the development plan of each ministry or comprehensive plan of each government, thereby connecting locals to the land and recalling relevant historical memories.

(3) With more deepened community development and promoted local culture residing in people’s relationship with the local environment, strengthening cultural connotations to boost the cultural economy. This program establishes a comprehensive cultural preservation policy involving both central and local governments, thereby applying culture preservation into citizen’s lifestyles.

At present, the Regeneration of Historic Sites (RHS) Program has 22 ‘on-site’ projects to implement the integrative policy of local-culture-based conservation. The conceptual framework of the Program is shown in Figure 2. This paper takes ‘Re-presenting the Glory of Thousand-year Settlement in Qionglin’, one of the RHS projects, as the study case.

Qionglin Settlement, Kinmen

Qionglin is a settlement with traditional clan culture at its core. It is situated within the Kinmen National Park. Qionglin is a highlight among the 150 traditional settlements of Kinmen because it conserves more than 400 traditional buildings while also supporting a wealth of intangible cultural heritage attributes. The settlement reflects the continued conservation of living Southern Fujian culture, including festivals and important folk traditions. In 2012, Qionglin Settlement was designated as a historic settlement according to Taiwan’s Cultural Heritage Preservation Act.
Historical Background

Kinmen’s clan-based culture adheres to Chinese traditional values handed down from ancient times, and has been further nurtured by Southern Fujian traditions. Although, like most of the island of Kinmen, it has been impacted by the diaspora cultures brought back by the returning emigrants and by a strong military presence, the village stands as an example of credible ‘Living Heritage’. This is manifested by the architectural designs of the ancestral shrines, ancestor worship and other religious rituals, the organisation and maintenance of lineages, each of which, in turn, is profoundly connected with the formation of the settlement texture and the life of its people.

A farming-schooling-based tradition is advocated by the clan-based culture in the Qionglin settlement. Qionglin is a singly-surnamed Tsai village, beginning from the time that the Tsai Clan moved from Guang Zhou to Fujian, as far back as the Five Dynasties (907-960 CE). The residents all share the same family name, Tsai. It is apparent that the core for shaping the existence of Qionglin Settlement, including its historical development, the spatial composition, and the prosperity of Tsai families, lies in its clan-based traditions (CPRC 2017).

At present, there are eleven recognised tangible cultural heritage sites in Qionglin Settlements, including eight national monuments (e.g. the Tsai Clan Family Temple and Yi-gu Hall), one county designated monument (Tripartite Chastity Arch) and two historic buildings (the Residences 1 & 2 of Cia Han/Juren), as well as the intangible heritage of Ancestral Worship in Tsai Clan Family Temple, and the veneration of the Wind Lion Lord (in Figure 4). Many other intangible rites are continued in the Qionglin settlement. Qionglin is known as the ‘Living Southern Fujian Cultural Settlement’ of Kinmen.

Figure 3: Location of Kinmen on the Map of Taiwan (CPRC 2017).
**Cultural Resources**

The ‘farming-schooling-tradition advocated by the clan-based culture’ in Qionglin settlement involves the Chinese practice of being both a farmer and a scholar working the land while also undertaking academic studies (known as ‘Gendu’). The specific characteristics of the Tsai clan-based traditions enjoy considerable civic expression. The most obvious among these are the setting of ancestral shrines as the core spatial element within the settlement, and the distinctive designs of these shrines and buildings compared to those of temples and residential homes. Other features are the ancestral veneration and other religious rituals that have continued intact for centuries, the supportive and bonding ties of genealogy and clan organisation, and daily life events regulated by lineage or clan-based traditions.

With the authentic worship at their ancestral shrines, respect for genealogies, and membership of clan organisations, the Tsai family members were able to maintain their lineages and maintain their own unique settlement, and thus subsist yet persist during difficult and trying times. The Tsai heritage exemplifies the core values characterised by the ancient traditions of Chinese ethical thought. In the meantime, it meets the requirements of a ‘living heritage’, as defined by the World Heritage Committee. It is apparent that the core for shaping the existence of Qionglin Settlement, including its historical development, the spatial composition, and the prosperity of Tsai families, lies in its clan-based traditions (CPRC 2017).
The Main Achievement of Current Qionglin Settlement Conservation Before RHS

In the past decade, the public sector has greatly contributed to the conservation of the Qionglin settlement. This included its promotion as a potential World Heritage Site, the historic settlement listing, traditional building restoration, traditional craftsman training, and a management and risk assessment-monitoring program. In 2016, under the lead of the Ministry of Culture, the program of Regeneration of Historic Sites (RHS) was announced. After the proposal submission, Qionglin settlement was approved and funded by the Ministry as one of the 19 RHS programs which can demonstrate different features of the conservation progress. The current development status for heritage conservation in Qionglin is as follows:

a. Qionglin is a major contender as a Potential World Heritage site in Taiwan since 2010;

b. Qionglin has been listed as a historic settlement since December 2012;

c. In December 2013, the Qionglin Settlement Conservation and Re-development Plan was approved. By taking this plan as a blueprint (CABKC, 2013), the following works have been done in integration with the relevant resources:

   i. 2015, the Underground Services Engineering Works in Qionglin (Kinmen County Government, Kinmen National Park Headquarters);
   ii. 2015 to the present, a comprehensive review on the Kinmen National Park Detail Plan (Kinmen National Park Headquarters);
   iii. 2016 to the present, the Biological and Microbial Control Plan for the traditional buildings of Qionglin Settlement (Kinmen County Government);
   iv. 2016 to the present, the Bird Control Plan for the national monument, Qionglin settlement (Kinmen County Government); and
   v. 2016 to the present, the Heritage Risk Management and Monitoring Plan of Kinmen County (Kinmen County Government).

d. the Regeneration of Historic Sites project.

Implementing the Regeneration of Historic Sites Program, which Kinmen County titles ‘Representing the Glory of Thousand-year Settlement in Qionglin’, will not only further advance the cultural heritage of Qionglin Settlement, but also greatly benefit cultural heritage conservation, and residents’ participation, across the whole county.

Re-Presenting the Glory of Thousand-Year Settlement in Qionglin and the 5cs Strategy

The project ‘Re-presenting the Glory of Thousand-Year Settlement in Qionglin’ was approved in July 2016 with a three-year duration from 2017 to 2019. The 5Cs Strategy is the basis for the following planning and implementation of the Project (CABKC 2016).

The Ideas and Strategies of the RHS Project:

a. To strengthen the interdisciplinary investigation, research and planning of cultural heritage in the Qionglin settlement;

b. To implement the community engagement for the Qionglin settlement and enhance the multi-cultural development;

c. To ensure the integrity of the basic data and digital archives of the cultural heritage of the Qionglin settlement;

d. To safeguard intangible cultural heritage and folk activities including the recording of traditions and training;

e. To develop the digital preservation of cultural heritage, promote the establishment of technological resources and navigation of the historical space; and

f. To share the experience of Regeneration of Historic Sites, and drive the conservation and revitalisation of Kinmen settlements.
The Contents of the RHS Project:

a. Historical Scene: Qionglin Settlements, Thousand-year Relics, Living Heritage;
b. Value Conservation: Tangible, Intangible Heritage, Historical Environment and other relevant conservation, including the living knowledge of the community;
c. The Existing Basis: Pre-plan—‘Qionglin Settlement Conservation and Re-development Plan, Kinmen County’ and relevant studies;
d. During implementation: to strengthen the integration between the public and private sectors and community engagement;
e. The integrative demonstration through 4 major projects and 14 sub-projects.

Implementation and Action:

a. The structure of the RHS Project:

The development of ‘Re-presenting the Glory of Thousand-year Settlement in Qionglin’ was scheduled to occur between January 2017 and December 2019. The Project integrates the previous heritage conservation initiatives as its foundation. The main structure of the Project is shown in Figure 5.

The sharing of experience is also part of the main tasks in the RHS Project. Besides taking Qionglin as the main object, it aims to extend the influence to other settlements in Kinmen.

b. The contents of the RHS Project:

The RHS Project is divided into four major plans and 14 sub-plans which are listed sequentially:
i. Plan A- Tangible cultural heritage conservation plan
   A-1 The restoration and reuse of the National Monument, Qionglin
   A-2 The restoration and reuse plan for cultural heritage (resources) in Qionglin
   A-3 The biological and microbial control plan for Qionglin settlement
   A-4 The restoration and reuse plan for traditional shop-houses

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Figure 5: The structure of the Project (By the author).
ii. Plan B—Intangible Cultural heritage conservation plan
   B-1 The inheritance plan for Qionglin ancestor worship
   B-2 The importing plan of traditional folk customs
   B-3 The representing plan for local intangible cultural heritage
   B-4 The inheritance plan for a local traditional craftsman system

iii. Plan C—Community engagement and innovative revitalisation plan
   C-1 Regional industrial innovation and digital value-adding plan
   C-2 The integrated plan between settlement conservation and education
   C-3 The training plan for strengthening heritage management in the settlement.

iv. Plan D—Technological guiding of the re-presenting history plan
   D-1 The development plan for digital resources
   D-2 The development of a digital navigation platform
   D-3 The training plan for digital value-adding and heritage interpretation guiding expertise

Figure 6—1: National Monument-Tsai Clan Family Temples, Qionglin (By the author).

Figure 6—2: National Monument-Tsai Clan Family Temples, Qionglin (By the author).
The location of the above sub-plans at Qionglin settlement are demonstrated in Figure 7.

Figure 7: The Implemented Geo-location of Qionglin RHS Project’s Sub-plans (By the author).

c. Annual strategy of implementation

i. In 2017 the focus was on the improvement of basic works, participatory planning and management training, but also included a certain proportion of the outputs.

ii. In 2018 the transformation of knowledge, capability and cooperative construction, including the results of contributions and the proposals of the business model, were the main objectives.

iii. In 2019 the focus is on the transformation of residents’ involvement and skills and the completion of digital tools as the main tasks to demonstrate the overall achievements. Currently, the residents’ participation in this stage is in line with expectations.

The comparison between the Qionglin’s various heritage management initiatives and 5Cs Strategy conceptions is shown in Table 1.

Table 1: The comparison between Re-presenting the Glory of Thousand-Year Settlement in Qionglin Project and 5Cs strategy Source: By the author.

<table>
<thead>
<tr>
<th>Plan</th>
<th>Sub-plan Project</th>
<th>5Cs Policy</th>
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<tbody>
<tr>
<td>A</td>
<td>A-1 The restoration and reuse of national monument, Qionglin</td>
<td>Conservation</td>
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<td></td>
<td>A-2 The restoration and reuse plan for cultural heritage (resources) in Qionglin</td>
<td>Conservation</td>
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<td>A-3 The biological and microbial control plan for Qionglin settlement</td>
<td>Conservation</td>
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<td></td>
<td>A-4 The restoration and reuse plan for traditional shop-houses</td>
<td>Capacity-building, Communication</td>
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<tr>
<td>B</td>
<td>B-1 The inheritance plan for Qionglin ancestor worship</td>
<td>The coordination and participation of the residents (Community)</td>
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<td></td>
<td>B-2 The importing plan of traditional folk customs</td>
<td>Credibility</td>
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<td></td>
<td>B-3 The representing plan for local intangible cultural heritage</td>
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<td>B-4 The inheritance plan for local traditional craftsman system</td>
<td>Conservation</td>
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Summary

Re-presenting the ‘Glory of Thousand-year Settlement in Qionglin’ Project is being implemented in a timely manner. It is within the principle of ‘Rolling Correction’ by reviewing and evaluating the effectiveness of the project regularly and adjusting the budget and content flexibly.

Conclusion: Towards a More Challenging Environment

The diversification of cultural heritage, the value of diversity, and the emerging issues of politics, economy, and disaster risk which must be conducted during the process of conservation, make the current conservation of cultural heritage face a more complicated situation locally, nationally and globally. We should continue to have a broader vision for our cultural heritage and also keep abreast of the times. Meanwhile, we need to continuously strengthen the capacity of conservation through training and education, sharing knowledge and skills.

Culture, and cultural values, are a rather abstract domain. Heritage values and their conservation need a discourse based on ethics, theories, knowledge, and evidence. The case study of conserving the dynamic heritage value of Qionglin is an on-going project. During its development and implementation, we have also obtained long-term assistance from AusHeritage, a professional community of Australian cultural heritage management organisations. We are looking forward to having more experience and expertise to share in the future.

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