“The Ginna Kanda Programme, Identity and intervention in African’s cultural landscape in Dogon’s country, Mali. An option for territorial and local cultural tourism project in hipodevelopment countries.”
Miquel Vidal Pla, Angélica Ayala De la Hoz
Department of Urban Design and Territorial Planning, Polytechnic University of Catalonia, Barcelona –Spain.

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The Ginna Kanda International Forum for Cultural Extreme Landscape Development (GKIFCELD). It has been at work in a specific line of research: Cultural Landscapes problems and potentialities in hypo / hyperdevelopment.
Aims of the GKIFCELD’s research program are: To define the processes that are able to transform the extreme cultural landscapes into an engine for local improvement in a sustainable touristic activities in hypo and hyper development sites. It implies thinking about tools and forming strategies for their adaptability in unusual contexts.
Characteristics of GKIFCEL's research program:
Strict respect for the local identities. Interfere the minimum, share the maximum.
Understanding the intangible values essential for projects and the management of cultural landscape. Including the artistic manifestations.
The GKIFCELD’s research program works at

GUIDELINES FOR THE ORGANIZATION OF THE CULTURAL LANDSCAPE IN THE BANDIAGARA’S CLIFFS ON A TERRITORIAL SCALE. THE CONCEPTUAL ROUTES AS A POSSIBLE WAY FOR TOURISTIC ACTIVITIES.

Polytechnic University of Catalonia.
Department d’ Urbanisme i ordenació del Territori.
Programa Ginna kanda.

PhD. Miquel Vidal Pla. MSc. Arch. Angélica Ayala
The first step was to create a photographic image of all of the area joining 1600 aerial pictures, from each quadrant, correcting the geographical coordinates and organizing the 3-D associated images to design a rough topography and cartography.
In the South of Bandiagara cliff we found four types of tissues and territorial structures: 1. The Sendo plain at the bottom. 2. The intersection of Songo plane with the wall-cliff. 3. The Dogon plateau at the top of Bandiagara Cliff. And finally 4. The ‘territorial doors’ linking the plateau+cliff+plain with the oldest settlements at different levels.
The territorial structures and tissues in the Dogon’s Plateau are defined by narrow valleys created by the water and used for locals in traditional agriculture.
On Sendo’s plain the structure is defined by the hierarchical net of paths that connects all the settlements through the agriculture plots.
In the intersection of the plane with the cliff, the water from the valleys fall to the Sendo’s Plain determining the strategic position of each settlement along the Bandiagara Cliff and helps to understand the territorial structure and cultural practices in relation with the water.
ANALYSIS AND INTERPRETATION OF NIONGONO AND ENDE STRUCTURES, LANDSCAPES, CUSTOMS, VOCATIONS, PROBLEMS AND POTENTIALITIES.

On the local scale, the Analysis and interpretation Niongono 2009, was the precedent for the work done in 2010 in Ende. The analysis was based on the study of the constructed and empty spaces analyzed from ways connecting the village’s access to the *toguna* and the mosques.
The perception and the uses of the empty spaces were recorded with the current physical state of the buildings and their impact on shaping the landscapes global perception.
At local scale, the Analysis and interpretation of Ende’s structures. The framework of the Guidelines, is the effective transition from territorial scale to local scale introducing territorial concepts. The site approach and fieldwork process forced us to design the tools to work on site.
We used itineraries according to Endes’s structure.
1. the first group following the bottom of the Bangiara cliff longitudinally, 2. The second group range from the fields and the outer boroughs of Ende to the foot of the cliff connecting to the historic town. The third group roams through the historic village.
These network paths relates GPS information with its photographic representation and lecture of space. The information was obtained through the study of the site following three protocols designed by: 1. Spaces with Cultural interest 2. Spaces with Landscape Interest, and finally 3. Spaces with Functional and Collective interest and traditional uses.
1. Spaces with Cultural interest (SCI)
1. Spaces with Cultural interest (SCI)
2. Spaces with Landscape Interest (SLI)
2. Spaces with Landscape Interest (SLI)
3. Spaces with Functional and Collective Interest (SFCI)
3. Spaces with Functional and Collective Interest (SFCI)
The resulting synthesis provides enough information to make a diagnosis and establish some ideas and proposals (in progress).

1. Controling water flows, because the water that fall down from the Bandiagara Cliff, fragments and isolate the villages in the rainy season. 2. Promoting artisanal production, introducing a site for artistic creation, related with a selective-rehabilitation/ intervention.
GRAPHICAL APPROACH TO THE INTERPRETATION OF INTANGIBLES IN BANANI.

Universitat Politecnica de Catalunya.
Department d’ Urbanisme i ordenació del Territori.
Programa Ginna kanda.
Research by Anna Majoral. Architect.
It is an example of the study for implementing the intangible in the projects. The identity of the place is interpreted using three elements: 1. The Bandiagara Cliff and its foothills, 2. The fertile lands of the Niger delta and groundwater that collects gently at the foot of the Cliff and finally 3. The most important human settlements: Bandiagara and Mopti.
The intangible is described in three images: relief, water and human intervention. The relief expresses that for the Dogons of Bandiagara the Cliff is not a limit, but a place of shelter that protects them from external attacks. This is demonstrated by burying their dead in it as a sign of elevating them closer to heaven. The Dogon understand the place as a sum of levels, like a raising ground.
Water is for the Dogon the life force as the earth’s dress. At the foot of the Cliff, a set water lines represents it. The village looking to the fields indicates that the place is alive, that it is fertile. The Baobab symbolizing life and death, life because is a plant that is nourish for dogons, and the death because the dead vines are used in funeral ceremonies.
The artificiality of the place, expressed from the importance of number 8 in the cosmology of the Dogon. The Dogon cultivated land plots has a board with 8 by 8 cubits and configured villages create a web of light and shadow reminiscent of the shroud of the Dogon. Also in the architecture, the mother house has a dimension of 8 by 8 cubits, and its facade is configured with a height of 8 rows of niches.
All concepts converge in the ritual of death. Burial in the wall means a return to the earth, the shroud relates to the world of men and upload it with the vine of the baobab use to raise corps relates with water. This all converges in the vertically towards from the grave. In this sense, the evocation of the intangible would materialize in the enhancement of vertical routes on the wall of the Cliff.
BOUNTWA PROJECT. PROJECT FOR THE CONSTRUCTION OF A SHELTER FOR CULTURAL TOURISM AND DOCUMENTATION CENTRE IN NIONGONO.

According to the analysis developed in Niongo and architectonical proposals developed in the ETSAB’s subjektMali Territorial Planning. Sustainability and Landscape, in the first step of Bountawa project, several possible locations for the shelter and documentation center of the culture of the Dogons
It have been presented ....
Before their construction the model was repeatedly presented to the council of elders. Finally, when the approval was given the construction was started. The project is very careful with its relationship with the Niongono people. In the border of the settlement with the village there is an open shop with a small local market and a center promoting Dogon culture.
The construction works have been developed according to a plan designed by Niongono’s people, which involves the creation of working groups of various districts that work on a rotating basis.
In this part of Niongono the urban structure is a combination of square houses and circular barns.
The Bountawa’s (threshing floor in Dogon language) Project, sits in the old threshing floor of Niongono and its presence is linked to the selective rehabilitation of old barns, now abandoned, evoking circular bodies of the bedrooms and kitchen.
Bountawa project, embodies the ideas of Ginna Kanda:

1. Understand the territory.
2. Analysis and Interpretation of Niongono / Ende Structures. Landscapes, Customs, Vocations, Problems and Potentialities
3. Architectural / landscape interventions.
4. The presences of the intangible at all levels is present.
A succession of territorial approaches aimed to cultural landscape becomes engines for local and sustainable economic development.

Three basic criterias for Ginna Kanda’s project:

1. Work from territorial comprehension to architectonic/landscape project.
2. Recognize the intangible.
3. Interfere the minimum, share the maximum.
Guest not tourist. Think about us. Thanks.