

## Vernacular Architecture: Identity as a Value in the Process of Establishing Sustainable Landscape Development

Case study – Negotinske pivnice (Negotin Wine Cellars)\*

### ABSTRACT

This research focuses on the position of vernacular architecture in the contemporary context. A particular focus is directed toward analysing the significance of vernacular architecture – its ecological, economic, sociological and cultural aspects. The main research questions relate to the possibilities of using vernacular architecture for establishing sustainable landscape development. The main research problem relates to misunderstanding the complexity of vernacular architecture as a spatial and symbolic phenomenon, as a result of which the study of vernacular architecture is predominantly focused on the ecological and technological aspects of its reuse and energy efficiency. Therefore, the main goals include emphasising vernacular architecture's cultural and sociological aspects as equally important factors in its identity development. The research is focused on the analysis of documents and concepts in the field of cultural and natural heritage preservation, with the aim to use vernacular architecture for establishing sustainable landscape development. A particular focus is related to the applied principles within the case studies, their evaluation and the possibility of their application in the Republic of Serbia – Negotinske pivnice, as the spatial cultural-historical unit of exceptional importance, which has been on UNESCO's Tentative World Heritage List since 2010.

### KEYWORDS

Vernacular architecture, identity, sustainable development,  
cultural landscape, Negotinske pivnice (Negotin Wine Cellars)

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THE POSITION OF VERNACULAR ARCHITECTURE IN THE PROCESS OF PROTECTION,  
PRESENTATION AND PROMOTION OF CULTURAL AND NATURAL HERITAGE

Vernacular architecture represents architecture created as a result of the needs, most often of those who built it, the characteristics of which are dictated by the conditions of the place where it was created, the availability of materials, but also the knowledge and skill of its builders. Bearing in mind the fact that geographical, and above all, climatic conditions dictate the spatial and form characteristics of a building, the question arises as to what makes the vernacular architecture of one area different from the vernacular architecture of another area with similar geographical and climatic characteristics. The sociological and cultural aspects of vernacular architecture stand out as crucial factors that determine its diversity. Conditioned by the knowledge, skill and needs of the people who built it, vernacular architecture is not only a spatial representation of the architectural achievement of a time, but also an imprint of the way of life of its creators and users – their customs, traditions and culture; making a guardian of the identity of the people and the place where it was created. As such, vernacular architecture represents a very important part of cultural heritage, and its importance is recognized by relevant organizations dealing with the protection, presentation and promotion of cultural and natural heritage on a global level.

Within the Charter on the Built Vernacular Heritage,<sup>1</sup> vernacular architecture stands out as a central place of affection and pride of the people and characteristics of the society that created it. The importance of preserving vernacular architecture as a fundamental representative of a society's culture and its relationship to the territory, as well as cultural diversity on a global level, is particularly emphasized.<sup>2</sup>

In order to preserve vernacular architecture, it is very important to understand the meaning and importance of its intangible aspects. In order to achieve this, it is necessary to understand the meaning and significance of intangible cultural heritage in general, which are defined by the Convention the Safeguarding of the Intangible Cultural Heritage.<sup>3</sup> According to the Convention, intangible cultural heritage includes *the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.*<sup>4</sup> It is important to point out that the intangible cultural heritage is transmitted from generation to generation through time, adapted and renewed in accordance with the conditions of the environment in which it exists. This means enabling a constant dialogue between the past, present and future, that is, enabling

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1 ICOMOS, 1999. Charter on the Built Vernacular Heritage. [https://www.icomos.org/images/DOCUMENTS/Charters/vernacular\\_e.pdf](https://www.icomos.org/images/DOCUMENTS/Charters/vernacular_e.pdf) (accessed April 2023).

2 *Ibid.* 1–2.

3 UNESCO, 2003. Convention for the Safeguarding of the Intangible Cultural Heritage. <https://ich.unesco.org/doc/src/01852-EN.pdf> (accessed April 2023).

4 *Ibid.* 5

Fig. 1  
 The significant documents and concepts in the field of cultural and natural heritage preservation

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ICOMOS	1976	European Landscape Convention
ICOMOS	1999	Charter on Cultural Tourism
ICOMOS	1999	International Cultural Tourism Charter
COUNCIL OF EUROPE	2000	Charter on the Built Vernacular Heritage
UNESCO	2003	Convention for the Safeguarding of the Intangible Cultural Heritage
ICOMOS	2008	Charter on Cultural Routes

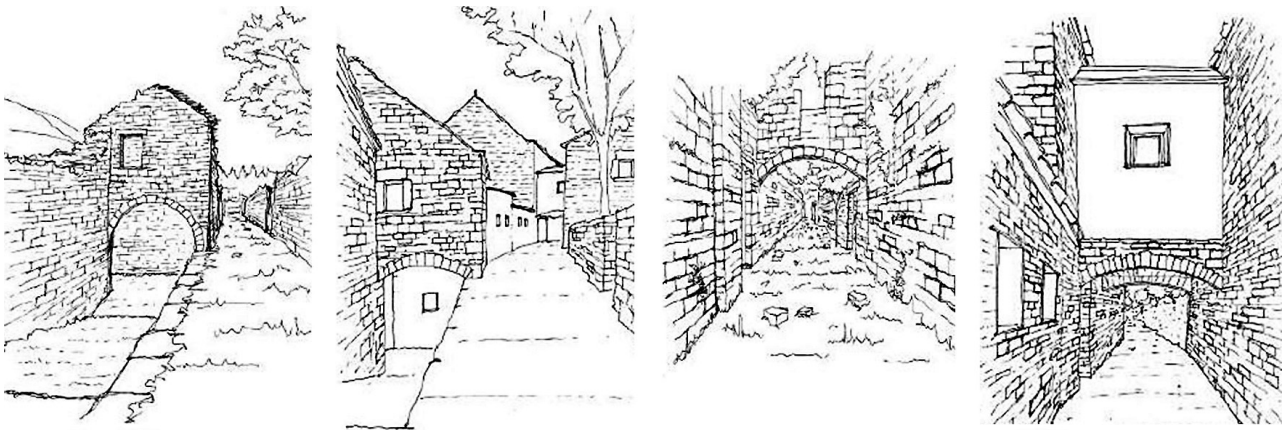


Fig. 2 Sketches of the spatial transformation of the village of Isin  
 (<https://www.researchgate.net/publication/353343042> accessed May2023)



Fig. 3 Bussana Vecchia  
 (Left [https://as2.ftcdn.net/v2/jpg/02/81/91/71/1000\\_F\\_281917129\\_MJIW1uz3r04THN9jse2ffosBLI4IamCm.jpg](https://as2.ftcdn.net/v2/jpg/02/81/91/71/1000_F_281917129_MJIW1uz3r04THN9jse2ffosBLI4IamCm.jpg); right [https://as1.ftcdn.net/v2/jpg/01/68/92/32/1000\\_F\\_168923243\\_g11f8z1HI8FHbB5GxkRCuSFnZ3KwOQdv.jpg](https://as1.ftcdn.net/v2/jpg/01/68/92/32/1000_F_168923243_g11f8z1HI8FHbB5GxkRCuSFnZ3KwOQdv.jpg) accessed May 2023)

the continuity of the survival of values that have built people's sense of identity and belonging to a place.<sup>5</sup>

The previously analyzed documents indicate the importance of sociological and cultural aspects in the formation of the characteristics of cultural heritage, as well as the link between cultural heritage, the environment in which it is located and people. Bearing in mind that vernacular architecture forms an important part of cultural heritage in which ecological, economic, sociological and cultural aspects are woven, which have formed its characteristics and over time built its identity; it was identity that stood out as the key value of vernacular architecture and the potential for its preservation, presentation and promotion in a contemporary context, with the aim of establishing sustainable landscape development.

#### THE POTENTIAL OF VERNACULAR ARCHITECTURE IN THE PROCESS OF ESTABLISHING SUSTAINABLE LANDSCAPE DEVELOPMENT

All three aspects of sustainability are woven into vernacular architecture: economic, ecological and social, which makes it a very suitable tool for establishing sustainable landscape development.<sup>6</sup> What is particularly highlighted is the potential of using the identity of vernacular architecture in the process of its preservation, presentation and promotion in the modern context, through the establishment of sustainable landscape development. However, the question of how identity, as a compilation of material and immaterial aspects of vernacular architecture, can be adequately presented and promoted in the contemporary context and simultaneously protected from its negative effects arises. In this regard, the concepts of cultural landscape, cultural tourism and cultural routes stand out (fig. 1).

Within the Landscape Convention,<sup>7</sup> a landscape is defined as *an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors, while the protection of the landscape implies actions to conserve and maintain the significant or characteristic features of a landscape, justified by its heritage value derived from its natural configuration and/or from human activity*. Recognizing the importance of a holistic approach to landscape protection as a cultural and natural value, the potential for a holistic approach to preserving the identity of vernacular architecture as a combination of economic, ecological, sociological and cultural values is recognized.

On the other hand, Charters on Cultural Tourism<sup>8</sup>, were created as a result of perceived negative impacts that tourism can have on the state of cultural and natural heritage.

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5 M. Nikolić, *Kulturno nasleđe i pitanje autentičnosti*, Beograd 2022, 82.

6 J. Fernandes et al, *Portuguese vernacular architecture: the contribution of vernacular materials and design approaches for sustainable construction*, *Architectural Science Review*, 58/4 (2015) 324–325. <https://www.tandfonline.com/doi/abs/10.1080/00038628.2014.974019> (accessed April 2023).

7 Council of Europe, 2000. *European Landscape Convention*. <https://rm.coe.int/1680080621> (accessed April 2023).

8 ICOMOS, 1976. *Charter on Cultural Tourism*. [https://drive.google.com/file/d/1\\_aE2Q257w4zfl-fazys2orT9m9k2mR\\_Sd/view](https://drive.google.com/file/d/1_aE2Q257w4zfl-fazys2orT9m9k2mR_Sd/view); ICOMOS, 1999. *International Cultural Tourism Charter*. [https://www.icomos.org/images/DOCUMENTS/Charters/INTERNATIONAL\\_CULTURAL\\_TOURISM\\_CHARTER.pdf](https://www.icomos.org/images/DOCUMENTS/Charters/INTERNATIONAL_CULTURAL_TOURISM_CHARTER.pdf) (accessed April 2023).



Fig. 4 Santo Stefano di Sessanio

(Left <https://italyfortravelers.com/2021/05/18/santo-stefano-di-sessanio/>; right [https://st3.depositphotos.com/1166692/36782/i/1600/depositphotos\\_367825490-stock-photo-santo-stefano-sessanio-aquila-italy.jpg](https://st3.depositphotos.com/1166692/36782/i/1600/depositphotos_367825490-stock-photo-santo-stefano-sessanio-aquila-italy.jpg) accessed May 2023)



Fig. 5 Negotin wine cellars and their surroundings

(<https://www.nisgazprom.rs/wp-content/uploads/2021/02/rajacke-pimnice.jpg> accessed May 2023)



Fig. 6 Wine cellars

(Left Rajacke pivnice [https://1.bp.blogspot.com/-RjJazGl62qM/ViK9RXIVUxI/AAAAAAAAAGwI/QZ7HBCn5nyA9Hy3g2i76q128bBIFevM7wCPcB/s640/Rajacke%2Bpimnice\\_15.jpg](https://1.bp.blogspot.com/-RjJazGl62qM/ViK9RXIVUxI/AAAAAAAAAGwI/QZ7HBCn5nyA9Hy3g2i76q128bBIFevM7wCPcB/s640/Rajacke%2Bpimnice_15.jpg); middle Rogljevačke pivnice [https://4.bp.blogspot.com/-fVQepcHmq9Y/V9RTUAJ-qhI/AAAAAAAAAMzE/aOF6MNBg27URA3cO-4Z7oyEz13U65Eo3AClCb/s640/Rogljevačke%2BPivnice\\_13.jpg](https://4.bp.blogspot.com/-fVQepcHmq9Y/V9RTUAJ-qhI/AAAAAAAAAMzE/aOF6MNBg27URA3cO-4Z7oyEz13U65Eo3AClCb/s640/Rogljevačke%2BPivnice_13.jpg); middle Smedovačke pivnice [https://1.bp.blogspot.com/-0eYMs2T4Ltk/WMVTYExO0QI/AAAAAAAAOFI/AGjVZAINjugad3NNqTT-iRyXv0e-NrJlACLcB/s640/Smedovac%252CSmedovacke%2BPivnice\\_08.jpg](https://1.bp.blogspot.com/-0eYMs2T4Ltk/WMVTYExO0QI/AAAAAAAAOFI/AGjVZAINjugad3NNqTT-iRyXv0e-NrJlACLcB/s640/Smedovac%252CSmedovacke%2BPivnice_08.jpg); right Štubičke pivnice <https://nadlanu.com/wp-content/uploads/2022/03/02-1-1024x768.jpg> accessed May 2023)

Cultural tourism is recognized as a special form of tourism in which the dominant desire is to learn through visiting places, buildings or monuments with pronounced cultural-historical and natural values.<sup>9</sup> In particular, the importance of educating the local population is highlighted, which promotes a sense of belonging and pride, but also a greater responsibility towards cultural and natural values that build the identity of the place where they are located. Bearing in mind that vernacular architecture constitutes a significant cultural heritage, its promotion through the concept of cultural tourism would simultaneously contribute to both the economic development of the landscape and the preservation of the value of vernacular architecture. The Charter on Cultural Routes<sup>10</sup> introduced a new concept of cultural heritage treatment through cultural routes as historically and culturally significant directions of movement, but also as manifested interactions and strong connections between traces of human activities and the natural environment over time.<sup>11</sup> The concept of cultural routes represents an attempt to see cultural heritage as a set of different values whose protection, presentation and promotion constitute potential elements of a cultural route that goes beyond the framework of a singular monument or building, highlighting the importance of the landscape as a natural and cultural-historical totality. In the context of perceiving the potential of vernacular architecture in the establishment of sustainable landscape development, the promotion of the value of the vernacular architecture together with landscape's natural and cultural-historical values through the concept of cultural route, would contribute to the understanding of vernacular architecture as an inseparable part of the landscape and a driving force for its sustainable development.

#### THE USE OF VERNACULAR ARCHITECTURE IN THE PROCESS OF ESTABLISHING SUSTAINABLE LANDSCAPE DEVELOPMENT

Although they have expressed potential for application, which are reflected in the aspiration to establish a balanced relationship between the need for economic development of the landscape and the necessity of protecting the value and identity of cultural and natural heritage, the concepts of cultural landscape, cultural tourism and cultural routes have certain limitations, problems and discrepancies in relation to the theoretically promoted principles and goals of those concepts. Therefore, case studies in which the concepts of cultural landscape, cultural tourism and cultural routes are applied *in situ* represent an important starting point for understanding the potential and limitations of those concepts, with the aim of improving them and establishing sustainable landscape development through their use.

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9 ICOMOS, 1976. Charter on Cultural Tourism, page 1.

10 ICOMOS, 2008. Charter on Cultural Routes. [https://www.icomos.org/images/DOCUMENTS/Charters/culturalroutes\\_e.pdf](https://www.icomos.org/images/DOCUMENTS/Charters/culturalroutes_e.pdf) (accessed April 2023).

11 M. Roter-Blagojević, G. Milošević, A. Radivojević, *A New Approach to Renewal and Presentation of an Archaeological Site as Unique Cultural Landscape*, *Spatium* 20 (2009) 36 <https://scindeks-clanci.ceon.rs/data/pdf/1450-569X/2009/1450-569X0920035R.pdf> (accessed April 2023).



Fig. 7 Students' exhibition  
(Left Z. Đukanović, A.B. Cecchini (eds.), *Negotinske pivnice – Participativni urbani dizajn*, 179; middle *Ibid.* 180; right *Ibid.* 182)



Fig. 8 Alto Douro  
(Left [https://st3.idealista.pt/cms/arquivos/styles/idcms\\_social\\_large\\_desktop/public/2020-07/media/image/1200px-The\\_Douro\\_Valley\\_vineyards\\_terraced.jpg?fv=Pi1zIa-p&itok=trmmqFH0](https://st3.idealista.pt/cms/arquivos/styles/idcms_social_large_desktop/public/2020-07/media/image/1200px-The_Douro_Valley_vineyards_terraced.jpg?fv=Pi1zIa-p&itok=trmmqFH0); right <https://ecophiles.com/wp-content/uploads/2018/09/Douro.jpg> accessed May 2023)

The increasingly pronounced processes of urbanization, globalization and homogenization negatively affect vernacular architecture and the area in which it is located, as a result of which the processes of degradation of vernacular architecture and abandonment of life in areas with vernacular architecture are accelerated. The growth of the urban population generated two contrasting models of the rural environment: a highly productive village characterized by the unnaturalness and rationalization of the landscape, and the village as a natural refuge for urban dwellers.<sup>12</sup> Both models represent an attempt at absolute adaptation to the contemporary way of living, that is, an absolute departure from it. Because of that, both can be considered unsustainable from the aspect of integrating rural areas into the contemporary way of living while simultaneously preserving their natural and cultural-historical values. Bearing in mind that vernacular architecture has a significant place in the process of forming the landscape's identity, the question arises as to how it is possible to adapt life in rural areas to contemporary needs, but also to preserve the existing natural and cultural-historical characteristics of the landscape from the negative effects of the adaptation process. Therefore, studying the potential of using vernacular architecture in the establishment of sustainable landscape development through the analysis of case studies is not only an attempt to protect vernacular architecture from degradation, but also to preserve life outside the framework of cities, all in accordance with contemporary needs.

The case study of the abandoned village of Isín in Spain<sup>13</sup> indicates the importance of adapting the purpose of vernacular architecture in relation to contemporary needs (fig. 2). The importance of the identity use in the preservation process, which is reflected in social and economic activity that contributes to reducing depopulation, is particularly emphasized. The abandoned village was restored by introducing contents adapted to contemporary needs, among which tourism stands out. New contents for touristic and service purposes were incorporated into the existing buildings of vernacular architecture that were previously preserved and revitalised for their reuse in accordance with spatial capacities, which contributed both to the protection of the vernacular architecture of the village, its revival and economic development. However, the authors warn of the problem of mono functionality in the process of preserving and revitalising rural areas.<sup>14</sup> The introduction of tourist content as a dominant function of vernacular architecture can lead to non-use of space in a certain period of the year, lack of interaction between different types of users and the local population, which can consequently negatively affect the economic landscape development. Therefore, the inclusion of the local population in the processes of preserving and revitalising rural

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12 V. Carlow, *Ruralism. The future of villages and small towns in an urbanizing world*, Berlin 2016; R. Koolhaas, *Lecture Countryside* (YouTube video format), Harvard University 2015 <https://youtu.be/shVxB6wRH00> (accessed May 2023).

13 I. Galan, Y. Schoonjans, K. Scheerlinck, Adaptive reuse of vernacular architecture in transformed landscapes: The case of evicted village of Isín, at Spanish Pyrenees, in *Modernisation and Globalization: Challenges and opportunities in architecture, urbanism, cultural heritage*, (IFAU19 – 3<sup>rd</sup> International Forum for Architecture and Urbanism), Tirana 2020, 489–496.

14 *Ibid.*





Fig. 9 Italy wine regions

(Left <https://cdn.kimkim.com/files/a/images/528c8fb7cd791cb367904f653f79e744130e673f/big-9980a9e2c4e20eef3c6af00fb5eb4001.jpg>; right <https://www.expedia.co.in/Villa-Santa-Maria.dx3000025816?gallery-dialog=gallery-open> accessed May 2023)



Fig. 10 Negotin wine cellars

(<https://serbianadventures.com/assets/thumbnails/8f/8f05b4ef9b298752ef18d32be29bdc18.jpg> accessed May 2023)

areas, with a focus on the contents and products that the local population can offer, is a prerequisite for the formation of sustainable landscape development.

The potentials and dangers of introducing tourism as a way to activate abandoned landscapes with vernacular architecture are also indicated by case studies of the restoration of abandoned medieval towns in the south of Italy. In particular, the necessity of achieving a compromise between the need to preserve the natural and cultural-historical values of the landscape, the need to introduce new content that would contribute to the revitalization of the landscape and its economic development, but also the needs of the local population, which implies both their inclusion in the restoration process and respecting their relationship to the landscape that forms part of their identity and collective memory; is emphasized.<sup>15</sup> Unfortunately, failure to consider the complexity of the process of restoration of abandoned medieval towns in the south of Italy using vernacular architecture, led to the loss of the identity of the existing natural and cultural-historical values of the landscape and vernacular architecture, which can be seen in the case study of Bussana Vecchia.<sup>16</sup> The abandoned medieval town was revitalized by the arrival of artists who formed an art center by restoring the existing buildings of vernacular architecture (fig. 3). However, due to inadequate management of the city and restoration aimed at attracting more visitors, with the lack of the local population involvement and their understanding of the values of Bussana Vecchia; the city became an attraction for mass tourism, which negatively affected the characteristics of the city, and consequently the identity itself.

On the other hand, the potential of restoring abandoned medieval towns in the south of Italy by introducing tourist facilities through the concept of “albergo diffuso” which promotes controlled, cultural tourism is highlighted. An example of a successful application of the concept is the medieval town of Santo Stefano di Sessanio (fig. 4). Namely, the restoration of existing buildings of vernacular architecture, which included the protection of their material and immaterial values and their adaptation to the needs of contemporary use, enabled the introduction of new contents into the objects of vernacular architecture.<sup>17</sup> Unlike Bussana Vecchia, where the introduction of tourism negatively affected the identity of the landscape, the contents within Santo Stefano di Sessanio are focused on a combination of the offer – tourism, local products and crafts. In this way, the coexistence of learning about the culture and traditions of the landscape, nurturing its identity and the use of natural and cultural-historical values in the function of tourism as a tool for establishing sustainable landscape development is enabled. Bearing in mind the principles and goals of the concept of cultural tourism, the concept of “dispersed hotel” represents an attempt to implement the principles and goals of cultural tourism in practice. By making it possible to stay in an environment with pronounced natural and cultural-historical values, in which

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15 V. Russo, Historical “ghost” towns: Sustainable conservation issues in Southern Italy, in *Vernacular Architecture: Towards a Sustainable Future*, London 2015, 655.

16 *Ibid.* 656.

17 *Ibid.* 657.

vernacular architecture has been restored in accordance with contemporary needs while preserving its values and identity, visitors are enabled to realize the identity of the place through direct experience, which represents the unique value of cultural tourism promoted through the “albergo diffuso” concept.<sup>18</sup> On the other hand, directing the restoration of vernacular architecture exclusively according to the needs of visitors and with the aim of promoting cultural tourism, although with pronounced economic potential, can negatively affect the local population and their sense of belonging to the place. Moreover, within the concept of a “dispersed hotel”, the restoration of vernacular architecture is not intended for the life of the local population, which represents a kind of deficiency, both in the recognition of local identity by visitors, and in encouraging the local population to nurture the natural and cultural-historical values of the landscape.

#### THE USE OF VERNACULAR ARCHITECTURE OF THE NEGOTIN WINE CELLARS IN THE PROCESS OF ESTABLISHING SUSTAINABLE LANDSCAPE DEVELOPMENT

Critical consideration of the position and potential of vernacular architecture in the contemporary context, as well as the evaluation of its use in the process of establishing sustainable landscape development through previously analyzed case studies, raised numerous research questions. Among them, the issue of the possibility of implementing the researched principles of the use of vernacular architecture in the processes of establishing sustainable landscape development on the territory of the Republic of Serbia, arises. As a result, the Negotin Wine Cellars as a complex of vernacular architecture facilities for wine storage and production, temporary residence and storage of tools in Negotinska krajina,<sup>19</sup> stood out as a suitable testing ground for further research (fig. 5). The Negotin Wine Cellars are located in Negotinska krajina, a winegrowing region in eastern Serbia, with a pronounced continental climate that favors the vine cultivation.<sup>20</sup> Within Negotinska krajina, there are numerous wine cellars, among which only a few have survived and preserved their original purpose. Among them, Štubik, Smedovac, Rogljevo and Rajac Wine Cellars stand out (fig. 6). The author Bosiljka Tomašević points out in her paper: *Štubik, Rogljevo and Rajac Wine Cellars with the Rajac and Rogljevo cemeteries were designated as cultural monuments in 1980 and 1983, when they were categorized as a cultural asset of outstanding importance; since 15<sup>th</sup> April 2010, these three complexes, under the name Negotin Wine Cellars, were entered on the UNESCO Preliminary List of World Cultural and Natural Heritage.*<sup>21</sup>

18 M. Morena, T. Truppi, M. L. Del Gatto, *Sustainable tourism and development: the model of the Albergo Diffuso*, Journal of Place Management and Development, 10/5 (2017) 447–460. <https://www.emerald.com/insight/content/doi/10.1108/JPMD-08-2016-0057/full/html> (accessed April 2023).

19 Đ. Alfirević, *Rajačke pivnice: zaštita, obnova, razvoj: metode projektovanja u kontekstu zaštićene sredine*, Beograd 2011, 8.

20 N. Pantelić, *Pivnice – Poljanje*, Glasnik Etnografskog muzeja (1960) 171–173.

21 B. Tomašević, *Negotinske pivnice: vrednosti, izazovi i turistički potencijali*, Etno-sela i seoske ambijentalne celine u Republici Srbiji i Republici Srpskoj, Beograd 2017, 86.

Štubik Wine Cellars are the oldest preserved wine cellars near the village of Štubik, built in the 19<sup>th</sup> century, in a combination of stone foundations, walls made of piles with wooden filling, covered with mud and lime.<sup>22</sup> The fact that they once included 400 buildings, of which only 28 are preserved and out of use,<sup>23</sup> indicates the danger of the irretrievable loss of the precious vernacular heritage. Rogljevo Wine Cellars are a complex of buildings near the village of Rogljevo, built in bondruk with a sandstone base. They include 122 facilities, of which only 40 are in use for wine production and storage.<sup>24</sup> Rajac Wine Cellars, near the village of Rajac, are built in stone, and the spatial organization of compact buildings that follow the configuration of the terrain, the method of construction and processing of materials, sets them apart as a unique architectural complex and an example of vernacular architecture.<sup>25</sup> 169 structures have been preserved within Rajac Wine Cellars, the largest number of which are intended for wine storage.<sup>26</sup> Although they are considered the best preserved, interventions by the owners and renovation of buildings without involving relevant experts in the process, have degraded the value of Rajac Wine Cellars. Smedovac Wine Cellars are built of bondruk and sandstone. What sets them apart from other wine cellars is the fact that they were built in the village of Smedovac itself.<sup>27</sup>

What connects the wine cellars of Negotinska Krajina into one spatial cultural-historical entity, in addition to the fact that they represent buildings for the storage and production of wine, is the attitude of the inhabitants of the wine cellars and their former builders towards these buildings of ethno-construction. Wine cellars were built for the needs of viticulture, and they are characterized by simplicity in the space organization and their appearance. Their builders were residents of the surrounding villages who were engaged in viticulture, and the architecture of wine cellars is a presenter of the needs of its users. Furthermore, in the period of the 19<sup>th</sup> century, as a result of population migrations, *Pečalbari*, builders from the south of Serbia and Macedonia, moved to the area of Negotinska krajina, and brought oriental and Byzantine elements into the process of building wine cellars, layering the values of the vernacular architecture of wine buildings.<sup>28</sup> On the other hand, considering the broader context and position of villages and wine cellars within Negotinska krajina, it can be seen that wine cellars are predominantly built outside the village, near the vineyards. Compact construction of cellars and monitoring of the terrain configuration are the result of rational use of the land, which primarily served the needs of growing vines, which indicates the importance of viticulture

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22 Z. Đukanović, A. B. Cecchini (eds.), *Wine Cellars of Negotin: Participatory Urban Design*, Beograd 2019, 90, 125.

23 *Ibid.*

24 Z. Đukanović, A. B. Cecchini (eds.), *Wine Cellars of Negotin: Participatory Urban Design*, Beograd 2019, 86, 134.

25 *Ibid.* 85.

26 *Ibid.*

27 *Ibid.* 89, 140.

28 Đ. Alfrević, *Rajačke pivnice: zaštita, obnova, razvoj: metode projektovanja u kontekstu zaštićene sredine*, Beograd 2011, 55.

in Negotinska krajina.<sup>29</sup> Although of multifaceted significance reflected in the way of life, culture and traditions of the local population; wine cellars are in the process of devastation. The lack of appropriate measures for the protection, presentation and promotion of wine cellars is a consequence of the continuous departure of the local population to the cities and the abandonment of the centuries old tradition of wine production. As a result, wine cellars lose their purpose as facilities for wine storage and production and are left to the process of devastation, losing their characteristics and their identity.

The danger of losing the significant vernacular heritage of the wine cellars of Negotinska krajina is also indicated by the research of the Faculty of Architecture and Forestry of the University of Belgrade, within which the natural and cultural-historical values of the landscape of Negotinska krajina were highlighted, as well as the potential for their protection, presentation and promotion in a contemporary context through the concept of cultural landscape.<sup>30</sup> Also, the research of the Faculty of Architecture in cooperation with the Italian city of Alghero, which is recognized as a good example of the restoration of vernacular architecture, contributed to the understanding of the unused potential of Negotinska krajina and wine cellars, as well as the complexity of the process of their restoration in order to improve the economic development of the area.<sup>31</sup> As a result of the research, the necessity of including the local population, interested parties and experts in the processes of restoration of vernacular architecture is emphasized. A significant result of the research is represented by the student projects of the revitalization of Štubik, Rogljevo, Rajac and Smedovac Wine Cellars, which indicate the possibility of their restoration through the introduction of various touristic and complementary contents that would contribute to the economic development of the area of wine cellars within the concept of cultural tourism (fig. 7).<sup>32</sup> However, although the conducted research represents a significant starting point in the process of revitalising wine cellars and Negotinska krajina, the potential for connecting wine cellars within the concepts of cultural landscape, cultural routes and cultural tourism has not been examined in detail. Studying the possibilities for the application of the mentioned concepts is not only an examination of the potential for economic development of the area of Negotinska krajina, but also for the integration of its material and immaterial values into a unique spatial-programmatic entity that goes beyond the framework of a complex of wine cellars.

Therefore, the analysis of case studies of the traditional wine regions of Portugal and Italy, within which the natural and cultural-historical values of the wine regions are promoted through the concepts of cultural landscape, cultural (wine) routes and cultural (wine) tourism, in order to improve the economic landscape development, is an important source of information, in order to consider the possibility of implementing the mentioned concepts in the area of Negotinska krajina as a wine region of the Republic of Serbia.

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29 *Ibid.* 57–60.

30 Z. Đukanović, J. Živković (eds.), *VinoGrad*, Beograd 2015.

31 Z. Đukanović, A. B. Cecchini (eds.), *Wine Cellars of Negotin: Participatory Urban Design*, Beograd 2019.

32 *Ibid.* 193–345.

IDENTITY AS A VALUE IN THE PROCESS OF ESTABLISHING  
SUSTAINABLE LANDSCAPE DEVELOPMENT

Studying the case study of the wine region Alto Douro in Portugal indicates the importance of preserving traditional techniques of planting vines, which over time formed specific landscape characteristics and became its identity, but also the necessity of their improvement by introducing new technological achievements that would contribute to economic landscape development (fig. 8).<sup>33</sup> What is pointed out is the necessity of establishing a balance between the competitiveness of the wine industry, the globalization of the market, the preservation of the cultural values of the landscape and the preferences of visitors as one of the key factors for the economic landscape development.<sup>34</sup> On the other hand, within the framework of research focused on the formation of strategies for the heritage management of the Alto Douro region, the necessity of forming strategic plans for the protection of natural and cultural heritage and their use in the process of establishing sustainable landscape development is highlighted.<sup>35</sup> In particular, the potential of connecting the recognized landscape values within the framework of cultural, i.e. wine routes, as opposed to the use of tourism as a main tool for establishing the economic development, which carries the risk of endangering the cultural, historical and natural values of the Alto Douro region.<sup>36</sup>

The potential of establishing cultural, i.e. wine routes within wine regions is also indicated by the case studies of the wine regions of Tuscany and Abruzzo in Italy (fig. 9). The necessity of connecting wine production, protection of cultural heritage and the local population's way of living with the need to preserve the environment and promote the natural and cultural-historical values of the landscape is particularly emphasized.<sup>37</sup> Furthermore, the analyzed case studies highlight the possibility of viewing wine routes as a training ground for studying wine culture and stages in wine production, which contributes to the education of visitors as one of the main goals of cultural tourism. In this connection, the importance of the diversity of the wine route's offer is highlighted, i.e. the complexity of the content, as one of the key factors that determines the attractiveness of the wine route. On the other hand, it is pointed out to the problem of not seeing the wine routes as an opportunity to strengthen the relationship between the participants in the promotion of the landscape as a wine region. Consequently, the importance of viewing wine routes as a potential for the integration of the natural and cultural-historical values

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33 L. Lourenço-Gomes, L. M. C. Pinto, J. Rebelo, *Wine and cultural heritage. The experience of the Alto Douro Wine Region*, *Wine Economics and Policy*, 4/2 (2015) 79. <https://www.sciencedirect.com/science/article/pii/S2212977415000277> (accessed May 2023).

34 *Ibid.*

35 M. Duarte Oliveira, J. Tavares Riberio, *Heritages' management and operative strategies on the Alto Douro Wine region, Portugal*, *Considering Research: Reflecting upon current themes in Architectural Research*, (The 2011 ARCC Architectural Research Conference), Michigan 2011, 192.

36 *Ibid.* 193–194.

37 E. Chiodo et al, *Wine Routes and Sustainable Social Organization within Local Tourist Supply: Case Studies of Two Italian Regions*, *Sustainability* 12 (2020) 9388. <https://www.mdpi.com/2071-1050/12/22/9388> (accessed April 2023).

of the landscape into one whole, but also the integration of the local population and producers, is highlighted, which would contribute to the exchange of experiences and the economic landscape development.<sup>38</sup> Within the analyzed case studies, the necessity of looking at the natural and cultural-historical values of the wine region as a unique entity was highlighted as a prerequisite for understanding the complexity of the wine region and its identity. Identity, as a phenomenon that encompasses the specificities of the landscape, stood out as a crucial value in the process of establishing its sustainable development. The main problems and potential dangers when applying the concepts of cultural landscape, cultural (wine) tourism and cultural (wine) routes *in situ* are related to content (lack of variety of offer), management (inadequate organization and lack of participation of the population and interested parties in the restoration process) and education (learning about the importance of natural and cultural heritage). The perceived problems can negatively affect the natural and cultural-historical values of the wine region, endangering its identity, which, paradoxically, should be the main factor for the development of the wine region.

#### CONCLUDING CONSIDERATIONS

Considering Negotinska krajina as a wine region with pronounced natural and cultural-historical values, and above all, the vernacular architecture of wine cellars, which occupies a significant place in the formation of the identity of the wine region; the potentials could arise for the application of the previously analyzed concepts of cultural landscape, cultural (wine) routes and cultural (wine) tourism, with the aim of establishing sustainable landscape development. For the implementation of these concepts, it is necessary to look at the values of Negotinska krajina and the wine cellars within a unique spatial and symbolic entity that is a reflection of the identity of the region and its population. The spatial organization of wine cellars enables the introduction of various contents into existing buildings that would contribute to the protection of the value of vernacular architecture and its restoration, as well as the use of vernacular architecture in order to improve the economic condition of the landscape.

The appropriate contents, first of all, are understood to be those from the domain of culture and education, which would contribute to the promotion of the values of wine cellars, show the process and tradition of wine production. The primary contents should be supported by accompanying commercial contents in order to achieve the economic development of wine cellars. The secondary contents should be incorporated in a way and to the extent that they do not harm the values of the wine cellars, first of all, through the revitalization of certain facilities for the functions of tourist accommodation, selling souvenirs and local products. By ensuring economic sustainability, it would be possible, on the one hand, to attract the former population and encourage them to revive the tradition of growing vines and wine production, and on the other hand, to improve the

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38 *Ibid.* 13–16.

existing state of wine cellars and their importance as a wine region of the Republic of Serbia. On the other hand, disposition of wine cellars enables their physical and functional connection within the framework of the cultural (wine) route as one spatial-program unit that contains all the natural and cultural-historical values of the landscape, among which wine cellars, as a representative of vernacular architecture and local identity, have great importance (fig. 10). By considering wine cellars as a decisive factor that connects all cultural-historical values of Negotinska krajina in the spatial program entity, in addition to the suggested introduction of new contents in the premises of the wine cellars, would encourage the return of the local population and improve the significance of the Negotin Wine Cellars on the map of the wine regions of the Republic of Serbia.

However, in order to realize the theoretically recognized potentials of the vernacular architecture of wine cellars in the process of establishing sustainable landscape development, it is necessary to form strategies and plans for their realization. Within them, a special focus should be directed towards the analysis, evaluation and protection of natural and cultural heritage, planning of new contents, education about the importance and potential of natural and cultural heritage, but also the participation of interested parties in the processes of establishing sustainable landscape development by using vernacular architecture as its initiator. This kind of approach would make it possible to see the vernacular architecture of wine cellars as a spatial and symbolic representation of the former way of living, tradition and culture of its users, as well as a representation of the identity of the region of Negotinska krajina. Precisely by preserving and promoting the identity in the process of forming sustainable landscape development, the continuity of the duration of all the values of the landscape woven into the concept of identity is established, which is a prerequisite for their improvement and integration into the contemporary way of living.

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ВЕРНАКУЛАРНА АРХИТЕКТУРА: ИДЕНТИТЕТ КАО ВРЕДНОСТ  
У ПРОЦЕСУ УСПОСТАВЉАЊА ОДРЖИВОГ РАЗВОЈА ПРЕДЕЛА

Студија случаја – Неготинске пивнице

Главни истраживачки проблем односи се на сагледавање сложености вернакуларне архитектуре као просторног, али и симболичког феномена, услед чега се изучавању вернакуларне архитектуре приступа доминантно са еколошког и

технолошког аспекта њене обнове и енергетске ефикасности. Истраживање је усмерено на анализу докумената из области очувања културног и природног наслеђа. Истакнуто је изучавање потенцијала примене концепата културног предела, културног туризма и културних рута који су дефинисани у оквиру анализираних докумената, а са циљем сагледавања могућности за употребу вернакуларне архитектуре у процесу успостављања одрживог развоја предела кроз примењене концепте *in situ*. Стога, важан сегмент овог рада односи се на анализу студија случаја у оквиру којих су концепти културног предела, културног туризма и културних рута примењени *in situ*, њихову евалуацију и сагледавање могућности њихове примене на територији Републике Србије, на простору Неготинских пивница, просторне културно-историјске целине од изузетног значаја за Републику Србију, која се од 2010. године налази на Тентативној листи Светске баштине Унеска.

Резултати спроведеног истраживања указали су на неопходност сагледавања природних и културно-историјских вредности предела као јединствене просторно-симболичке целине у оквиру које вернакуларна архитектура има потенцијал у детерминисању особености предела и његовог идентитета. Управо се идентитет, као феномен којим су обухваћене све специфичности једног предела, истакао као одлучујућа вредност и потенцијал у процесу успостављања одрживог развоја предела, док вернакуларна архитектура чини његовог репрезента. С друге стране, резултати су указали и на потенцијалне опасности од употребе вернакуларне архитектуре као носиоца идентитета предела. Оне се, пре свега, односе на нарушавање постојећих вредности предела, појаву масовног туризма и губитак осећаја припадности месту код локалног становништва, а последица су неразумевања вредности вернакуларне архитектуре и идентитета предела. С тим у вези, а у контексту Неготинске крајине и пивница као одабраног полигона за испитивање могућности примене концепата културног предела, културног туризма и културних рут, очекивани резултати истраживања односе се на ширење свести о неопходности постојања разноврсне понуде, адекватног управљања (заштите, презентације и промоције вредности) и едукације (локалног стано-вништва и заинтересованих страна о значају Неготинске крајине и пивница). На тај начин, омогућило би се истовремено очување постојећих вредности Неготинске крајине и пивница, увођење нових садржаја усклађених са савременим потребама, али и унапређење квалитета живота локалног становништва, што чини предуслов успостављања одрживог развоја предела употребом вернакуларне архитектуре као његовог покретача.