

Master Planning Strategies & Urban Design Proposals for KHINALIQ VILLAGE



This study was elaborated by Pille, Camping Azerbaijan, Varyox and the State Tourism Agency of the Republic of Azerbaijan.

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MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

GEOGRAPHICAL LOCATION

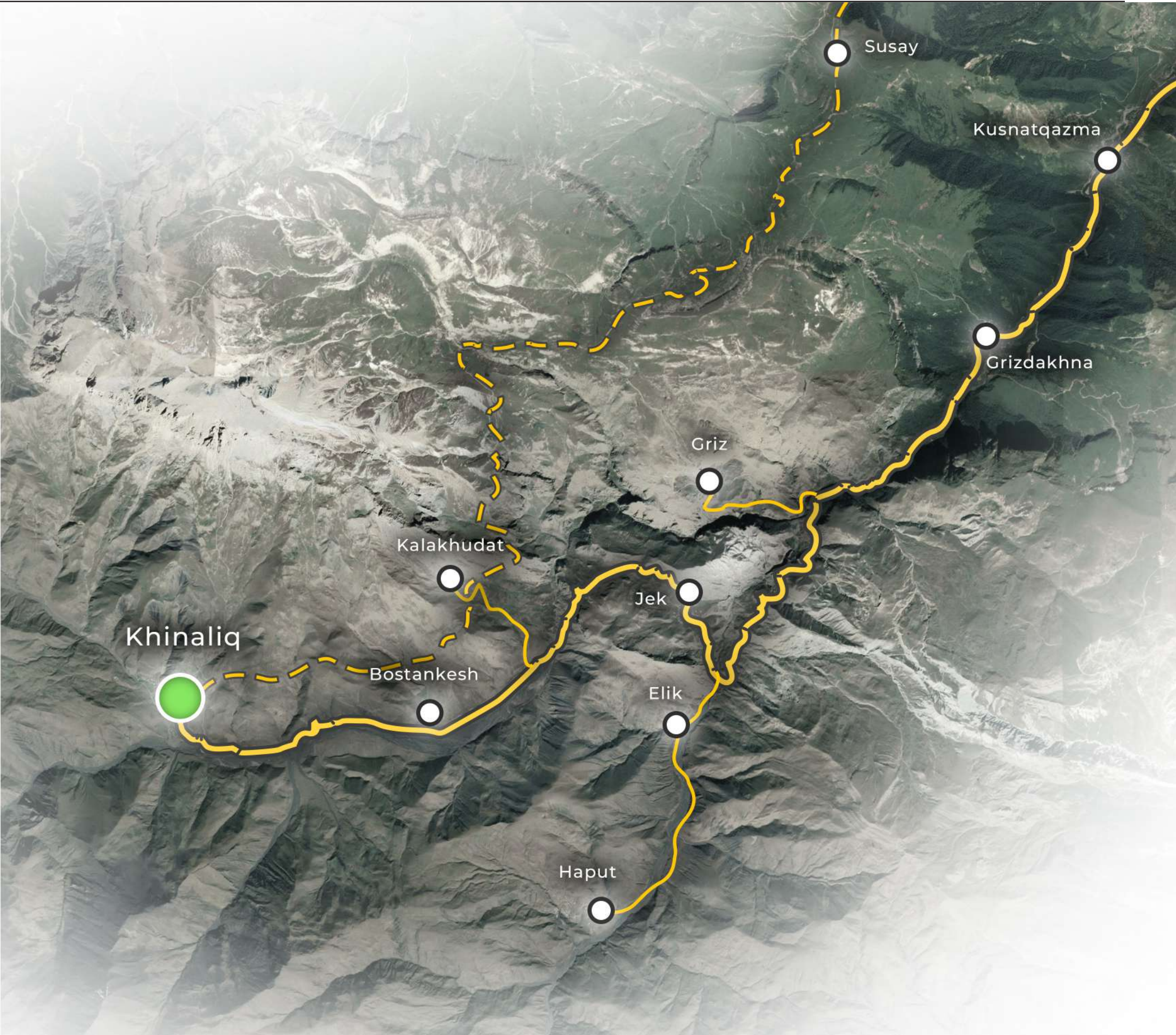


MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

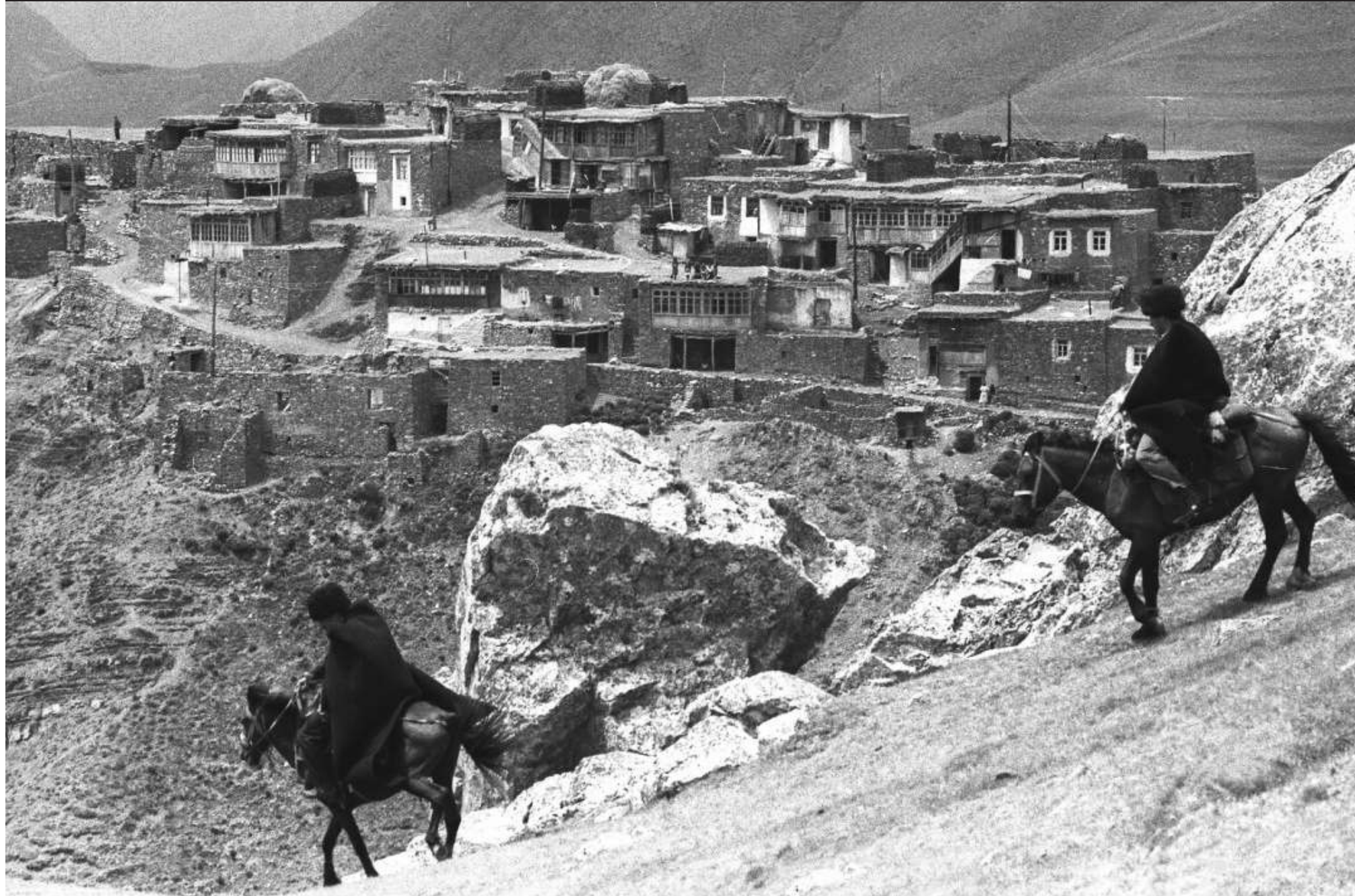
GEOGRAPHICAL LOCATION

Khinaliq is the place for history lovers, given that archaeological excavations show that the history of the village dates back 2000 years, although some of the researchers claim ancestors of Khinalig dwellers were settled there 5000 years ago. Khinalig people are proud of their culture and traditions, the belief says that Khinalig people are living descendants of “biblical Noah”. Today, Khinalig people try to preserve their culture, traditions and unique language.

Population:	2105 people
Height:	2350 meters
Area related to village:	22.000 ha
Main employment:	agriculture
Monuments:	19
Reserve establishment:	27/12/2007
Distance from Baku :	227 km
Distance from Quba :	57 km



HISTORY OF KHINALIQ VILLAGE



Khinaliq is the place for history lovers, given that archeological excavations show that the history of the village dates to 2000 years back, although some of the researchers claim ancestors of Khinalig dwellers were settled there 5000 years ago.



MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

Language and Culture of Khinaliq People



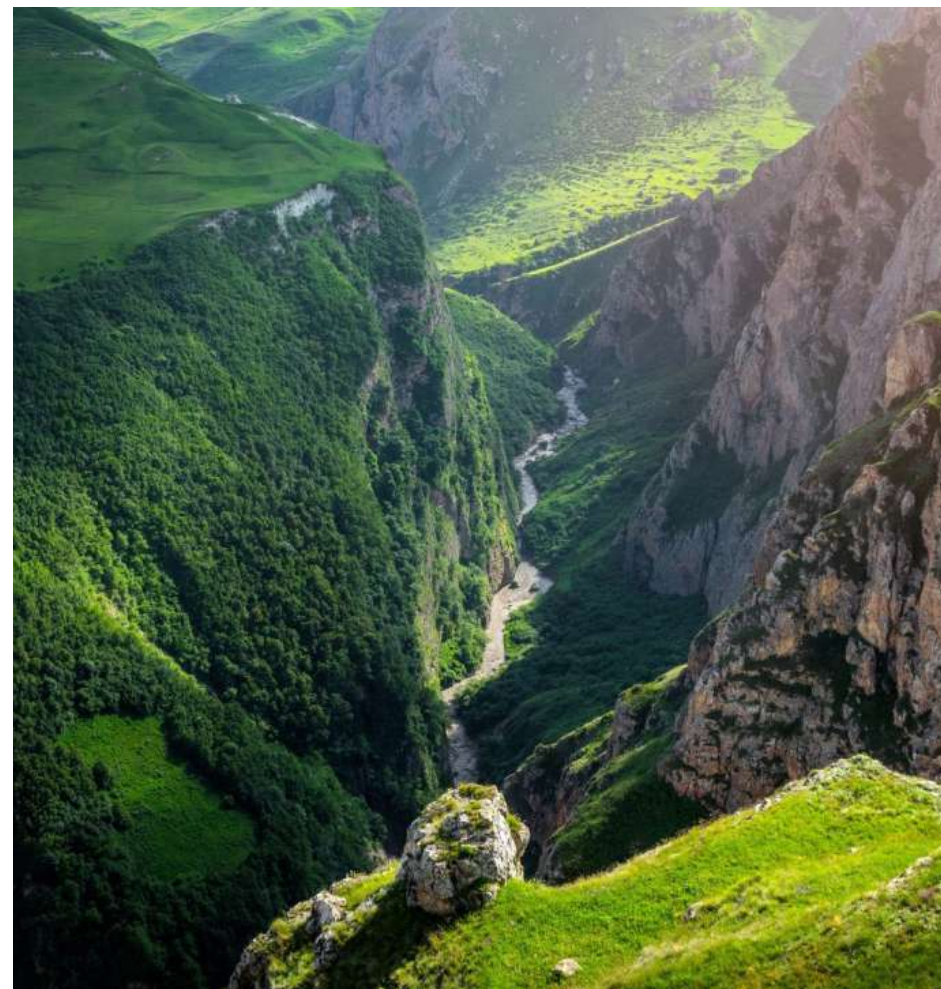
© Oleksandr Rupeta/Getty Images

Khinalig people are living descendants of “biblical Noah”. Today, Khinalig people try to preserve their culture, traditions and unique language.

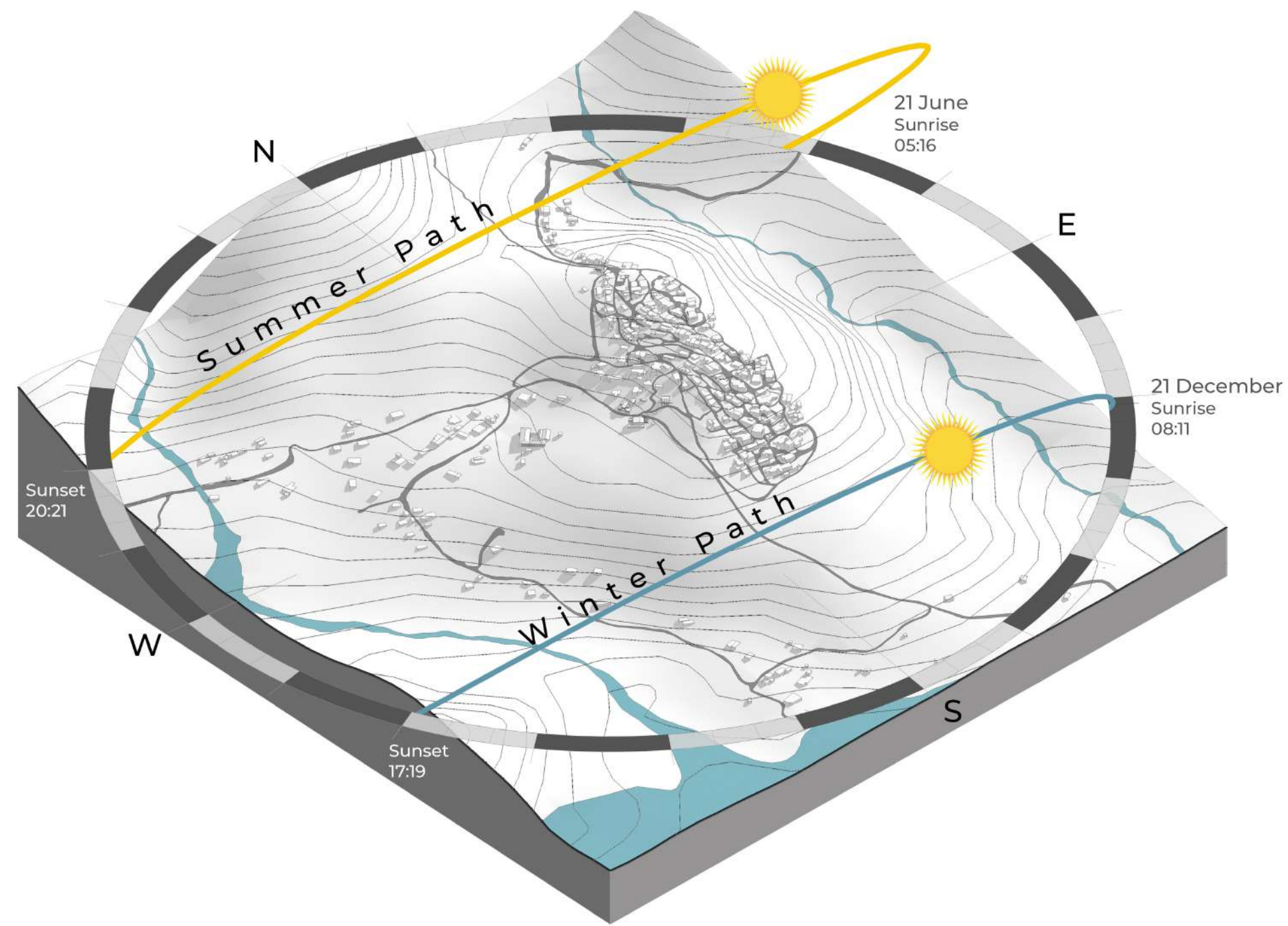
Landscape



Artifacts belonging to the early settlement in the Khinalig region date back to the Early Bronze Age (end of the IV millennium BC). In 2010-2012, as a result of archaeological excavations conducted in “Zangar” area (with the support of the former Ministry of Culture and Tourism under the head of the leading researcher of the Institute of Archeology and Ethnography of ANAS Idris Aliyev) the ancient settlement called “Zangar” (Khinaliq) and the Middle Bronze Age settlement were discovered.



Climate

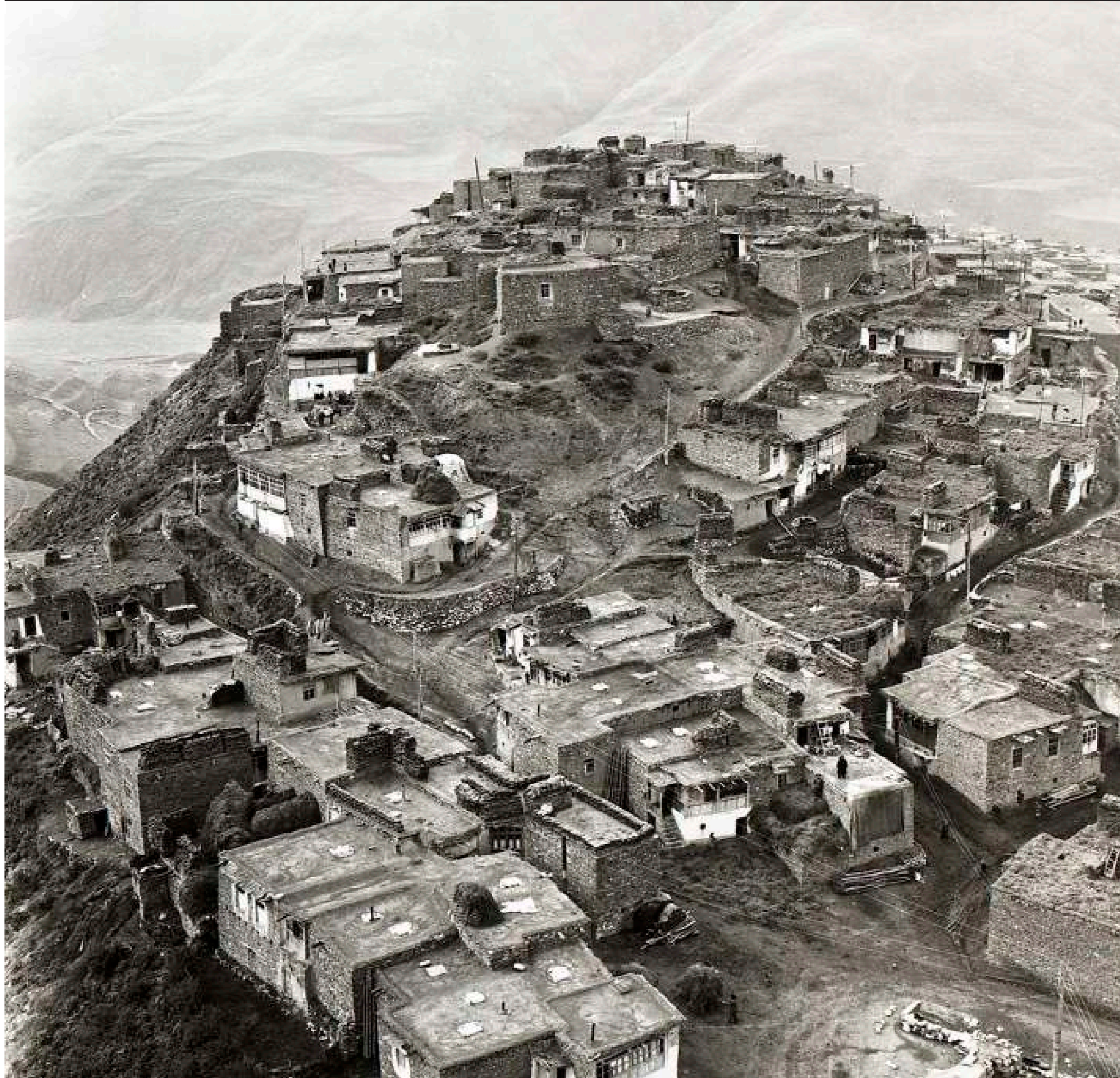


In Khinaliq, the summers are cool, dry, and mostly clear and the winters are long, frigid, snowy, and partly cloudy. Over the course of the year, the temperature typically varies from -16°C to 16°C and is rarely below -21°C or above 21°C. The warm season lasts for 3.4 months, from June 2 to September 15, with an average daily high temperature above 11°C. The hottest day of the year is July 30, with an average high of 16°C and low of 5°C.

Climate



Vernacular Architecture



Traditional Khinalig houses are the main part of the village morphology. Given that the residential houses are built close to each other and wall-to-wall, we can say that the village has a street structure.

Tourism Attraction features of Khinaliq



Landscape and Nature



Nomadic life of
locals



Vernacular
architecture



Culture and
language



Hospitality of
people



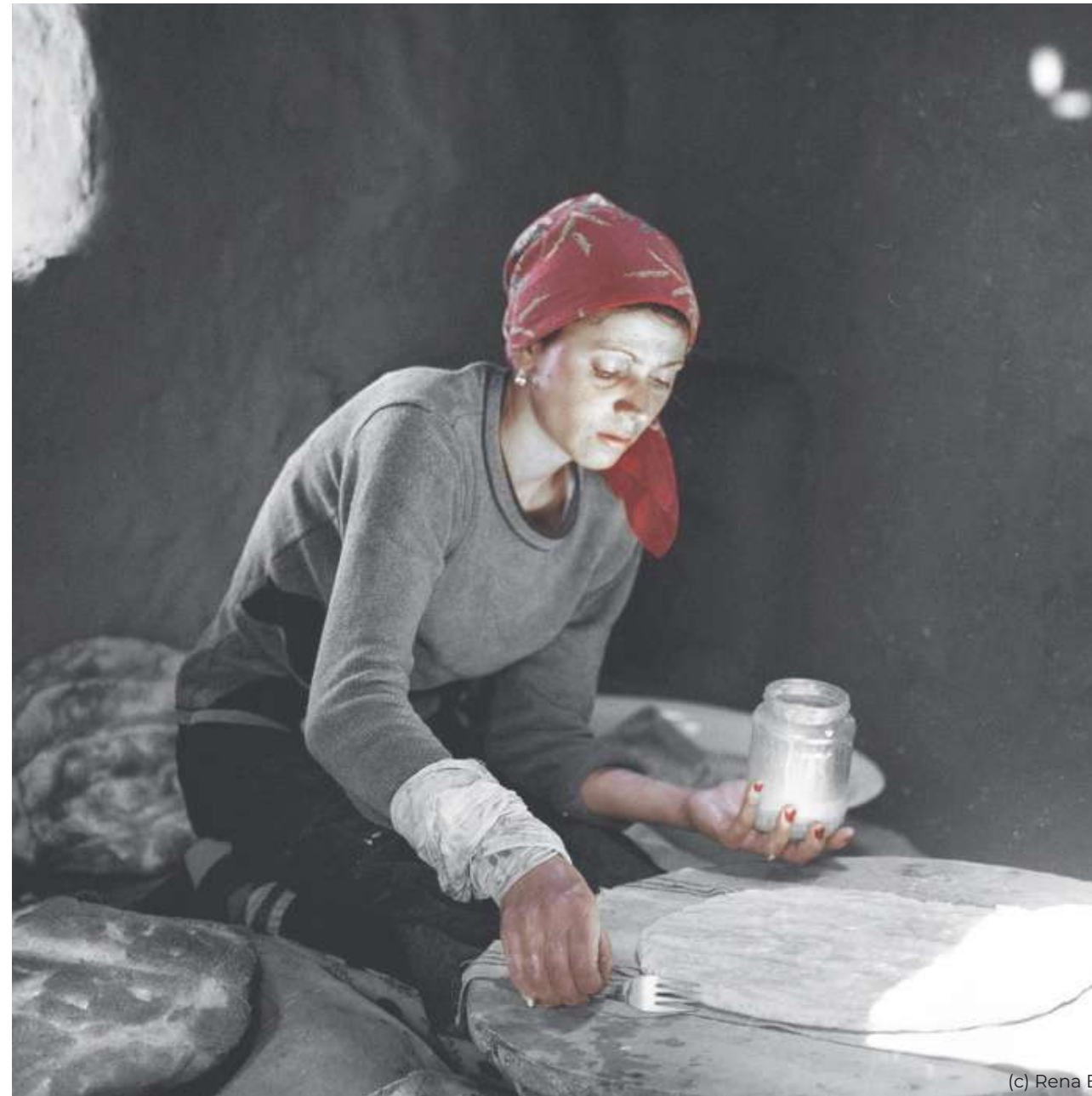
Local food



Handmade crafts

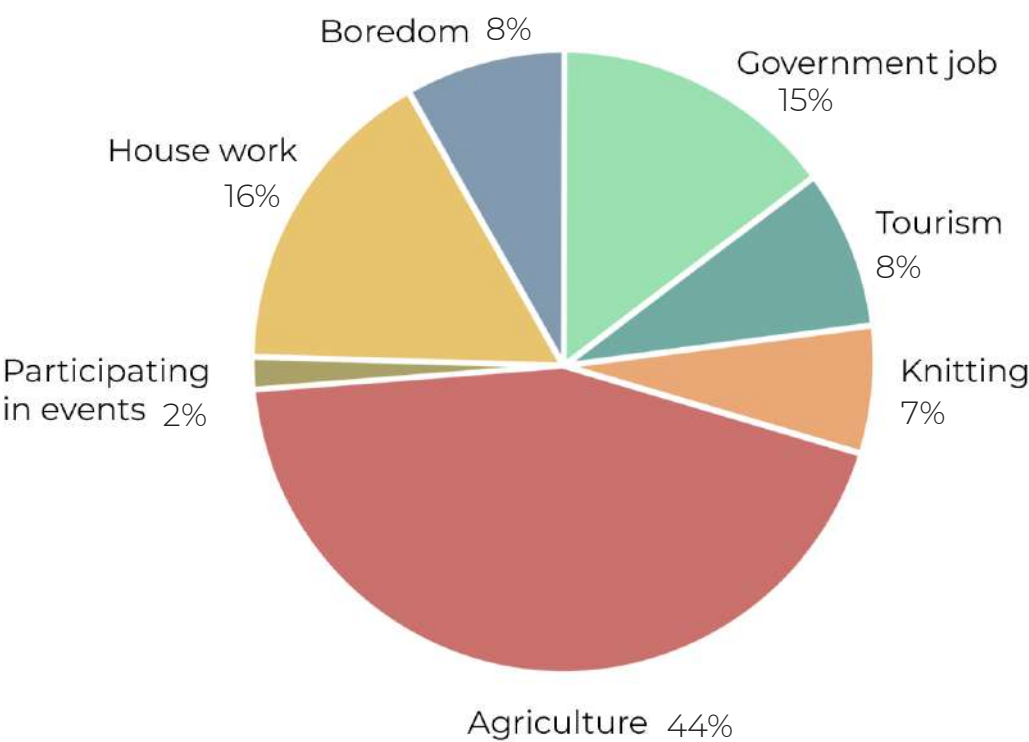
Chapter 1

SOCIO-CULTURAL ANALYSIS & PROPOSALS

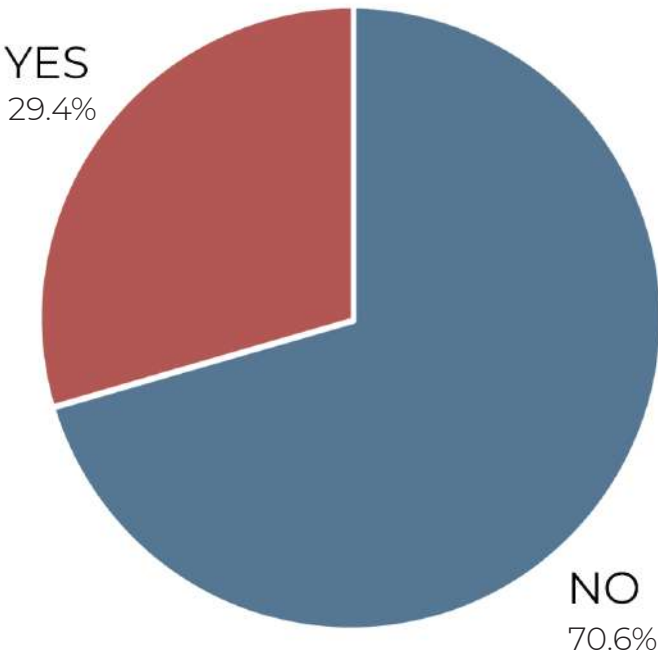


(c) Rena Efendi

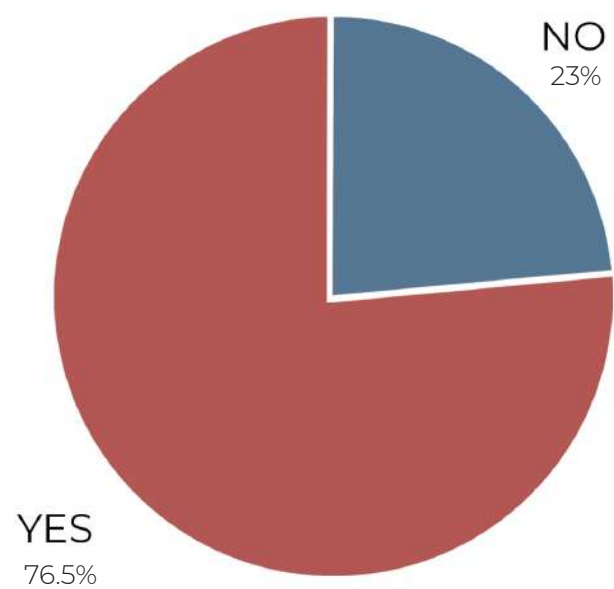
Locals daily activities



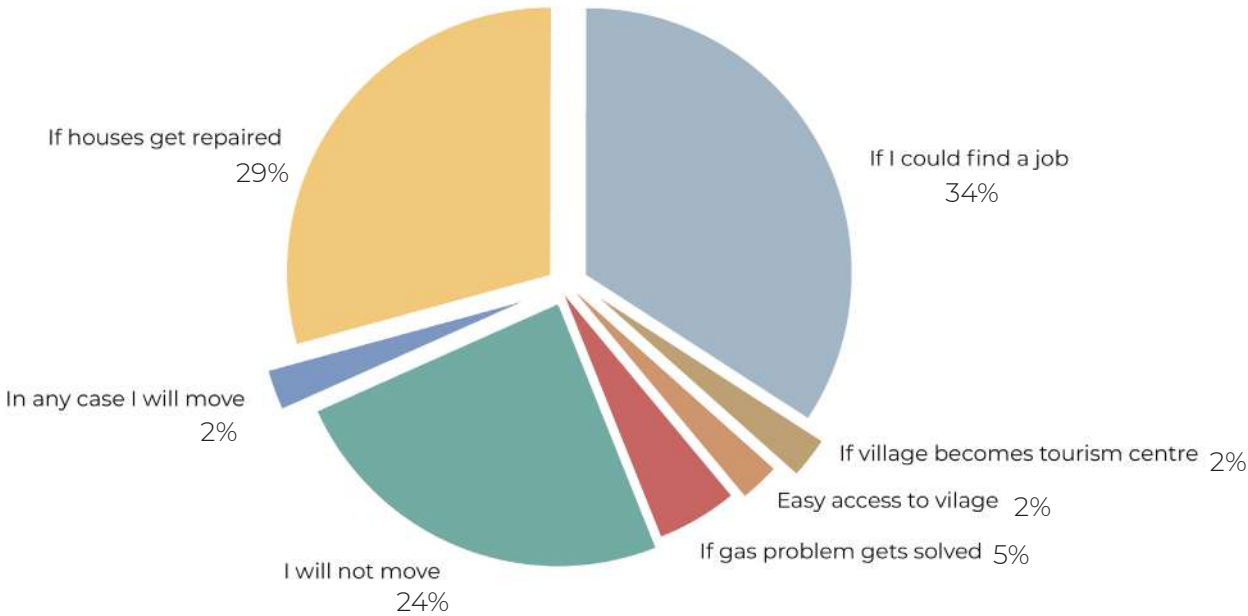
Would you want to practis carpet weaving?



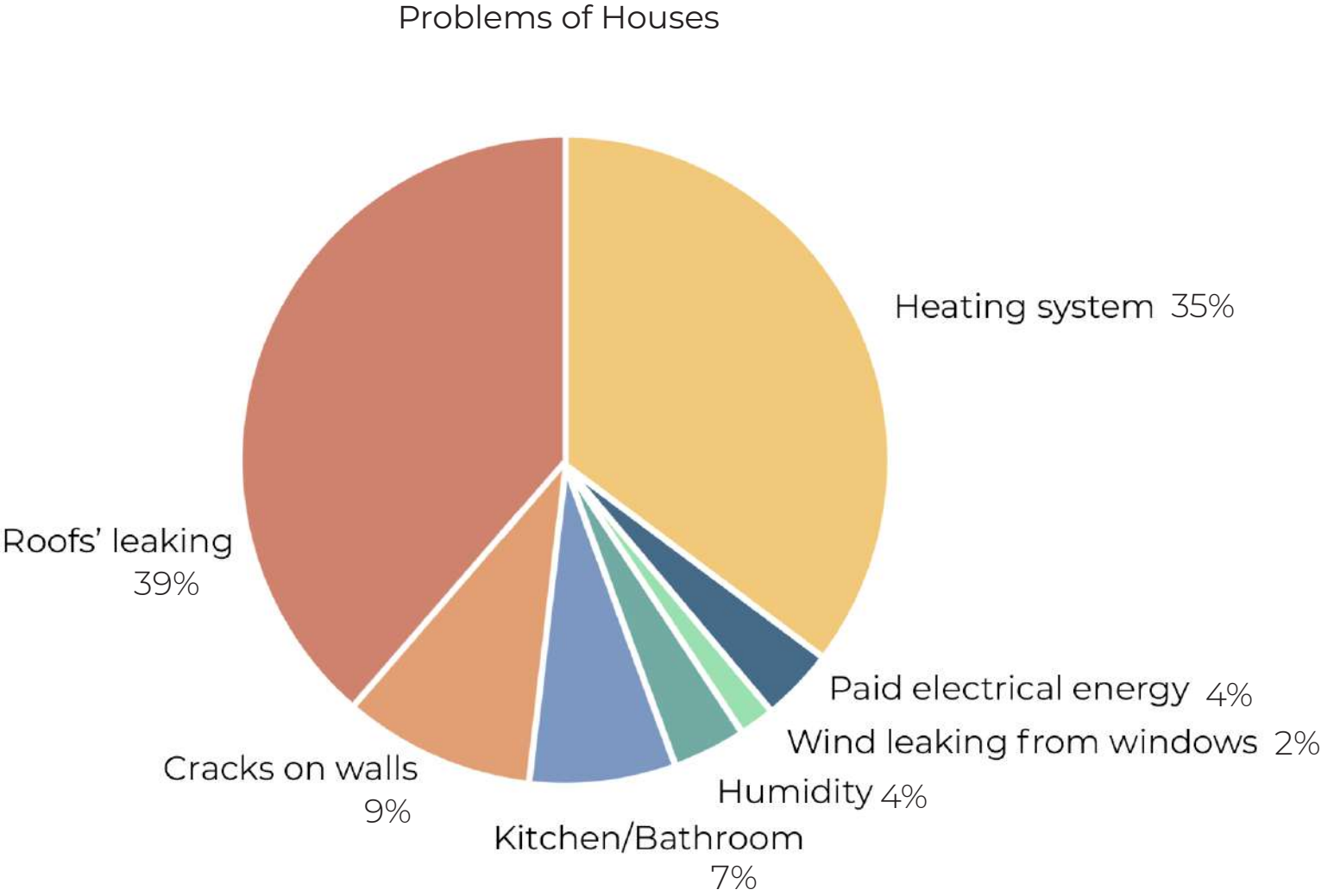
Do you think you want to stay in Khinaliq for the next years?



In what conditions you would stay in Khinaliq?

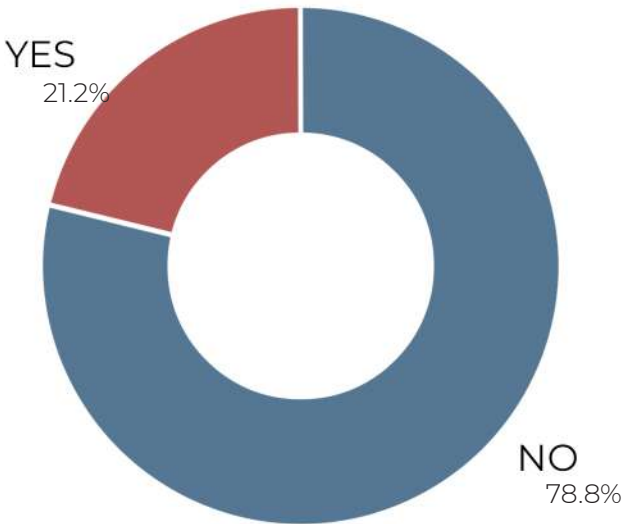


The deteriorating economy and lack of economic opportunities make survival in the village hard and most of the young people, who can afford to do so, move out of the village. Persisting conservative attitudes in the village are also a reason that pushes the young people away, in the pursuit of setting free from their parents and elderly.

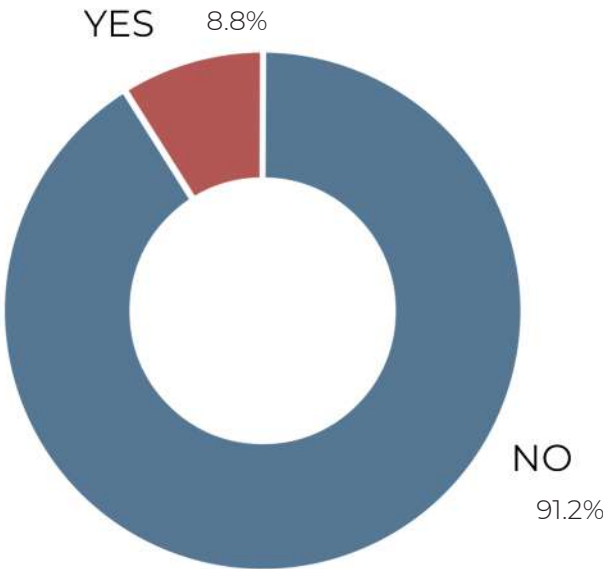


Poor infrastructure of the village, damaged houses that do not have the capacity to withstand harsh winter further aggravates realities of daily life.

Would you be hesitant to go to places where tourists go?



Does lots of tourist being in the village inturrept you?



According to the survey results the people of Khinalig are quite comfortable with tourists around, but the would like them to abide few rules (such as, not going around the village with a naked torso, not polluting surroundings of pirs and etc.)

House wife



Student



Pensioner



Government worker

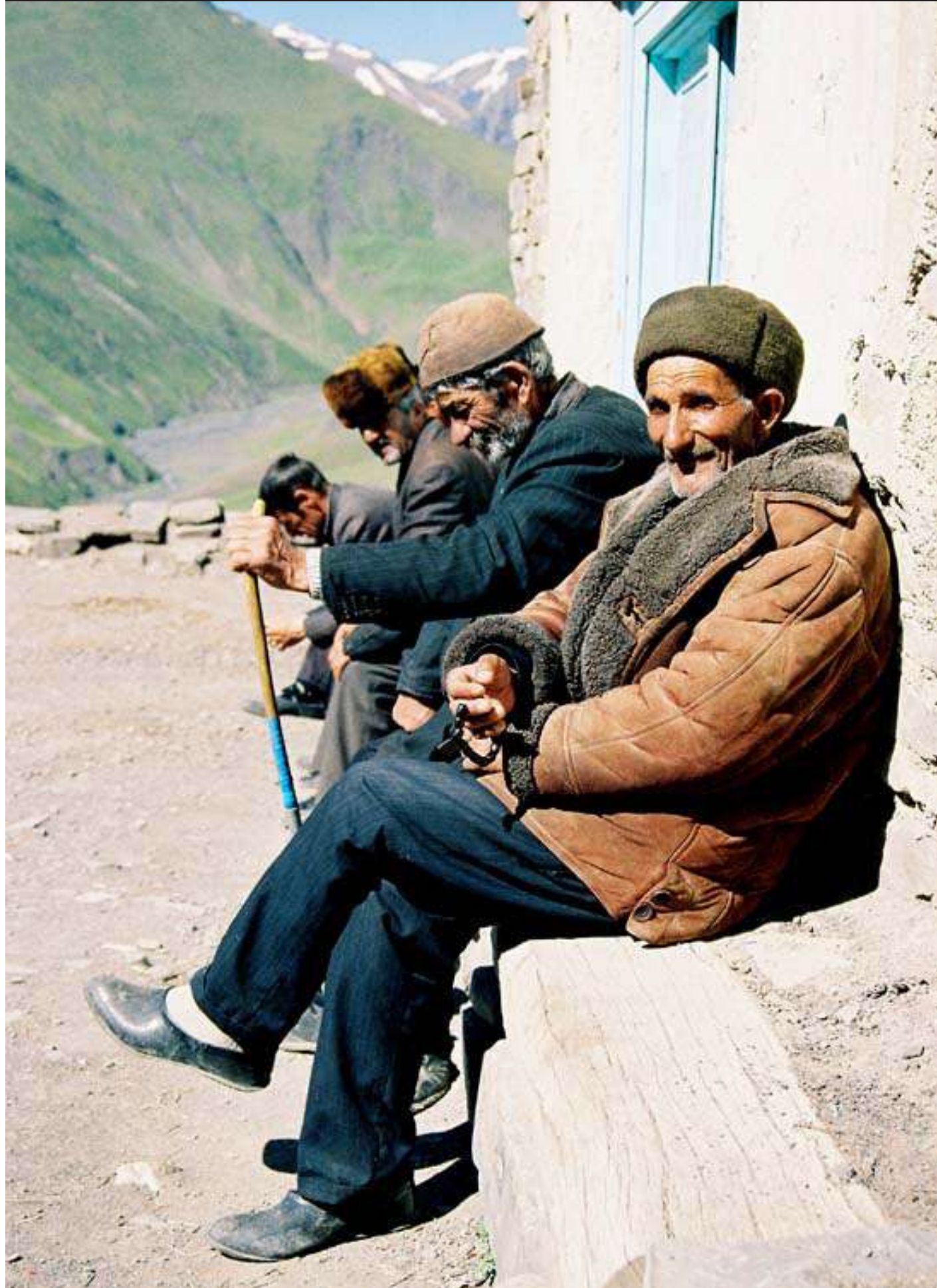


Cattle-breeder



Tourism related





Social Carrying Capacity

The capacity of a local community to absorb **tourism**, its consequences and adjust to the changes that it brings. In order **to ensure SCC** tourism **expansion** should be **slow** and **with the participation of the locals** at all stages. Low SCC puts sustainability at the risk.¹

Solutions we offer:

- Communicate with residents at all the stages of **design** and **development** decisions³
- ecological education and **tourism training**
- creation of **educative booklets for tourists** that tell **about local traditions**, provide tips on "do's and don'ts"



What Kind of Tourists to attract?

The scale of tourism influences typology.



Solutions we offer:

In contrast to mass tourism, “**drifters and explorers**” have more appreciation for the host culture and tend to establish relationships with locals through close, prolonged, and equal status interactions. Given the size, culture, and capacity of Khinalig this type of tourists is more **suitable**.

Improvement of enviroment and health conditions



- Bins for **non-organic** waste
 - Taking out from the village **once a week**
 - **Minimize plastic using** in the village
- Improvement of health conditions: activities such as cleanups of trash in the village to meet the expectations of tourists can improve overall hygiene. ²

Educational benefits to the residents



It's an opportunity for children to learn about the outside world, spark motivation to go to school and learn about other places.

We can promote homestays where tourists interact with locals, create child-friendly public spaces that will be used both by locals and tourists

Adverse effects on education:

Children get too much involved in activities related to tourism and start skipping school.

How to prevent it:

inform the tourists - program, pamphlets educated tourists about the notion that offering candy, pencils, or other gifts to children encourage begging; introduce info-sessions on local tourism and conservation in the local school; inform the parents; build awareness through cultural events²

Tourisms can disrupt the social structure and damage values in the society



Social inequalities that would occur as the result of tourism activity might lead to declines in the willingness to share and some social conflicts

Our key informant Monika has said that giving responsibilities over a certain task have created tensions within the community before. Thus, unfair distribution of benefits from tourism activities can lead to further tensions.

One of the possible solutions:

Providing most tourism services through village cooperatives instead of individual family operations distributes better the incomes from tourism and doesn't lead to the conflict in society.

Revive some of the old traditions in the community



We are currently exploring the perspective of carpet-making via survey. Our key informant Monika has said that there is a big interest in **reviving the Ashig culture** and in general in creating a chorus. There is already some initiative of teachers and kids at the school. Moreover, **sewing small crafts** with national ornaments is a popular activity among the women already.

Preservation of local language



In our interview Monika has said that in terms of reviving and preserving local language its better to work with people in groups. It will be more useful and valuable for people to **translate stories of people buried in pirs**. Also all the **educational material about tourism and public speeches** during cultural events should be **translated to Ketish language** with the help of local people.³

Generate more activities that involve women



Our visits to the village and interview with Monika has demonstrated that women have a very underprivileged position in the society in Khinalig. They carry the burden of all the household and all the extra work for hospitality would be on their shoulder too.

Generate more activities that involve women: sewing of small crafts, preparation of preserves and other food products, the creation of spaces where women feel more comfortable; Creating a “community kitchen” where some of the local food products are prepared together. This place also could be a space for workshops, or for hosting people who want to work with locals.

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Cooper, C. P., & Ozdil, I. (1992). From mass to 'responsible'tourism: the Turkish experience. *Tourism Management*, 13(4), 377-386.

¹ Davis, J. S., & Morais, D. B. (2004). Factions and enclaves: Small towns and socially unsustainable tourism development. *Journal of Travel Research*, 43(1), 3–10. ;

³ Gao, J., & Wu, B. (2017). Revitalizing traditional villages through rural tourism: A case study of Yuanjia Village, Shaanxi Province, China. *Tourism Management*, 63, 223-233.

Jafari, J., Pizam, A., & Przeclawski, K. (1990). A sociocultural study of tourism as a factor of change. *Annals of Tourism Research*, 17(3), 469-472.

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Mansperger, M. C. (1995). Tourism and cultural change in small-scale societies. *Human Organization*, 87-94.;

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² Nyaupane, G. P., Morais, D. B., & Dowler, L. (2006). The role of community involvement and number/type of visitors on tourism impacts: A controlled comparison of Annapurna, Nepal and Northwest Yunnan, China. *Tourism management*, 27 (6), 1373-1385.;

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SOCIO-CULTURAL ANALYSIS | NOMADIC ROUTE OF KHINALIQ PEOPLE



NOMADIC LIFE REVIEW



TALKS WITH NOMADS



HOUSEHOLD ESSENTIALS



HOUSEHOLD ESSENTIALS



HOUSE MAINTAINCE



NOMADS HOSPITALITY





Chapter 2

ART AND CULTURAL PROPOSAL





Art Residency



Reactivation of local
MUSEUM



Revival of COMMUNITY
HOUSE



Archeologist and
Researcher trips



Khinalig BY NIGHT



PR CAMPAIGN



ECO-TOURISM



Azerbaijani and international artists in collaboration with the local community

Khinalig's art residency project will focus on local creativity. We want to uncover hidden artists among Khinalig inhabitants – we want them create and express themselves. Therefore, we propose following programs:

Artist-in-residence program - the program will bring azerbaijani and international artists to Khinalig and nearby villages. Artworks created during the residency could stay in the villages as part of a permanent collection.

Infrastructure to host an artist-in-residence program - facilities and people to cook, clean, etc for the artists - this could provide work for villagers.

Art 'trail' from village to village - artists could donate work to the villages and a tour can be built out of that; if the artist-in-residence includes land art it could be a permanent attraction in the landscape.

MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

ART AND CULTURAL PROPOSAL | Reactivation of local Museum



We propose to reactivate the local museum with newly sourced collections to showcase the culture, language and heritage of the people of Khinalig. There is a wealth of archival research that has been done over the years in Khinalig that can be exhibited to celebrate the perseverance of the people and culture.



We found 7 magnificent works by Azerbaijani artists – 4 Toghrul Narimanbeyov, 1 Boyukagha Mirzazadeh and more in Khinaligs community house. All works were original and in urgent need to be protected and restored in museum because they are in appalling conditions. If converted to an Art Museum, this place would be the only Art museum located ever in such high altitude in Azerbaijan.

Community house could be re-established as an event venue for the-ater, movie club, library, hobby groups (dance, painting, music and etc.) and even a cafe.



Being a remote village with an isolate language, culture and unexplored history makes Khinaliq an ideal place for not only tourists and travelers, but also researchers as well. Inviting them to explore and take an expedition tour would make a resonance in both academic and public spheres.

MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

ART AND CULTURAL PROPOSAL | PR Campaign



A website should be made and filled with information regarding art, photos, history, language and local customs of Khinalig in as much as foreign languages possible (English, Russian, Farsi, Turkish and so on). Accordingly corresponding Wikipedia article should be expanded to include information from website (since Wikipedia accepts only sourced and referenced information, website will serve this need).

MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

ART AND CULTURAL PROPOSAL | ECO Tourism



- Eco-tourism where people spend a half-day with villagers learning their craft or skill (weaving, shepherding, etc.)
- English language education for the village population (more possibly teenagers) so that they can work with tourists as guides or assist with programs in the villages.
- Healthy lifestyle, cooking classes - there is a lot of potential here to do something to make these villages places for high-quality organic food. Remote isolation of Kryts would provide enthusiasm for organic food/herbal remedy seekers.



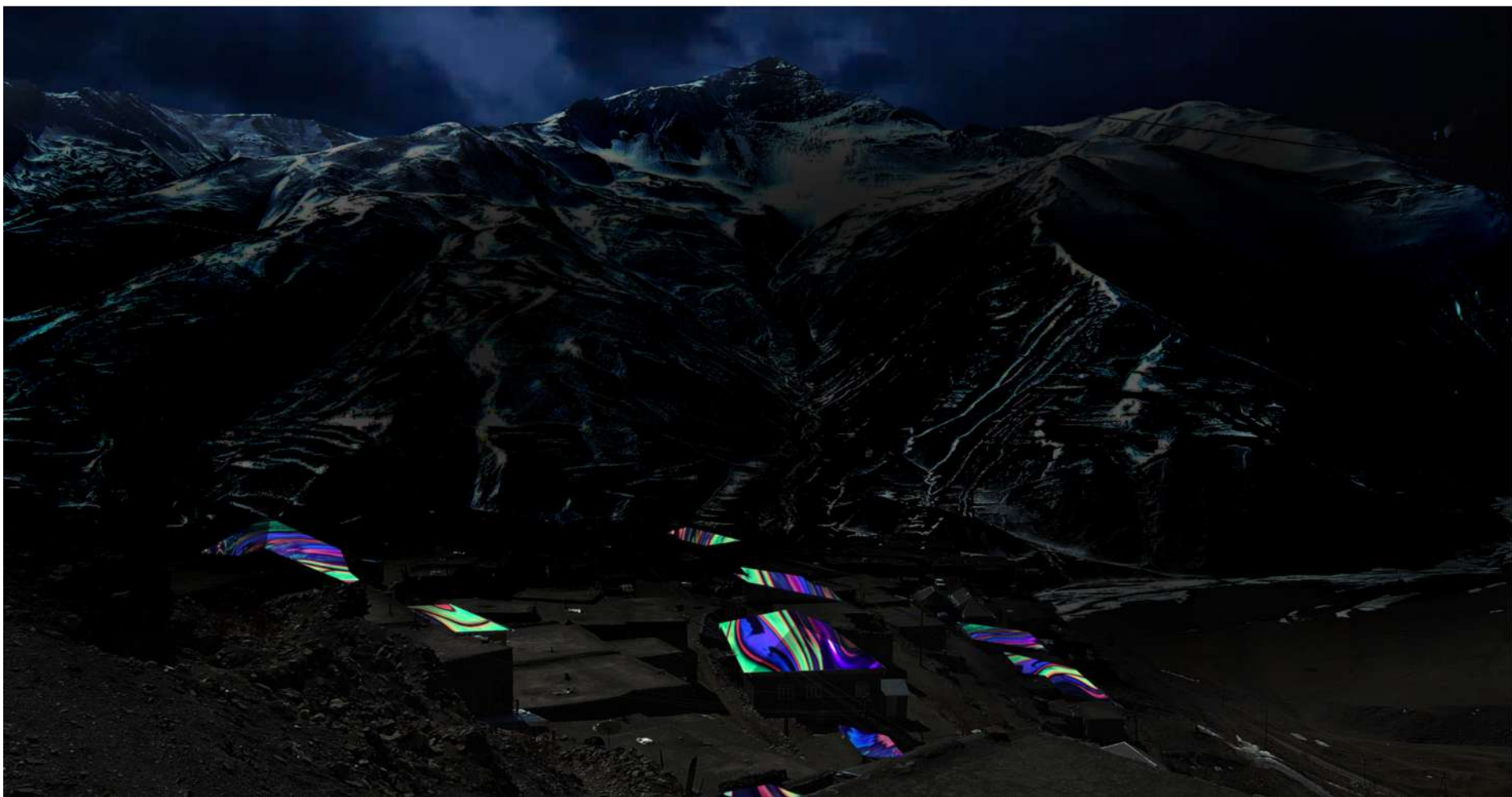
Collective light by Faig Ahmed

The idea of the project is the collaborative work of artists in the close relation to the village's habitants. The material of the project is a phosphoric/luminous paint, which accumulates light during the day and glows during the night time. Taking into consideration preservation of the traditional authenticity of the village of Khinalig, it is still possible to add fresh contemporary authenticity to the village in the same way metamorphosing it into a space for fantasy and art.

The edges of the roads may be spreaded with stones, showing the shapes of the road. Phosphoric paint can be effective for the safety of locals and guests. Also it could be incredibly beautiful.

Some of the village roofs are covered with metal sheets, since these sheets are not a part of the ancient architecture they can serve as a surface for art.





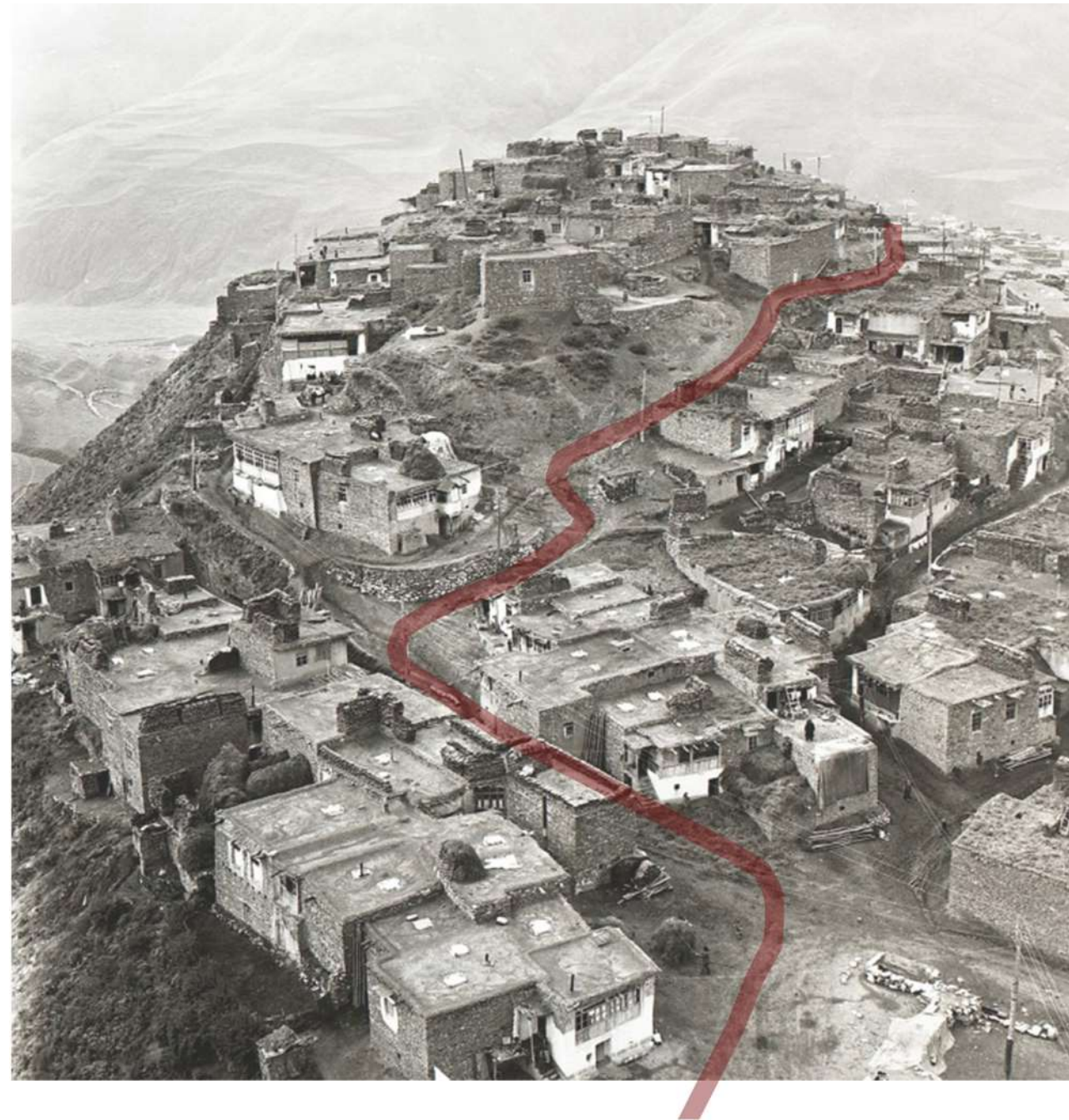
Phosphorescent paint is commonly called “glow-in-the-dark” paint. It is made from phosphors such as silver-activated zinc sulfide or doped strontium aluminate, and typically glows a pale green to greenish-blue color. The mechanism for producing light is similar to that of fluorescent paint, but the emission of visible light persists long after it has been exposed to light. Phosphorescent paints have a sustained glow which lasts for up to 12 hours after exposure to light, fading over time.

This type of paint has been used to mark escape paths in aircraft and for decorative use such as “stars” applied to walls and ceilings. It is an alternative to radioluminescent paint. Kenner’s Lightning Bug Glo-Juice was a popular non-toxic paint product in 1968, marketed at children, alongside other glow-in-the-dark toys and novelties. Phosphorescent paint is typically used as body paint, on children’s walls and outdoors.

When applied as a paint or a more sophisticated coating (e.g. a thermal barrier coating), phosphorescence can be used for temperature detection or degradation measurements known as phosphor thermometry.

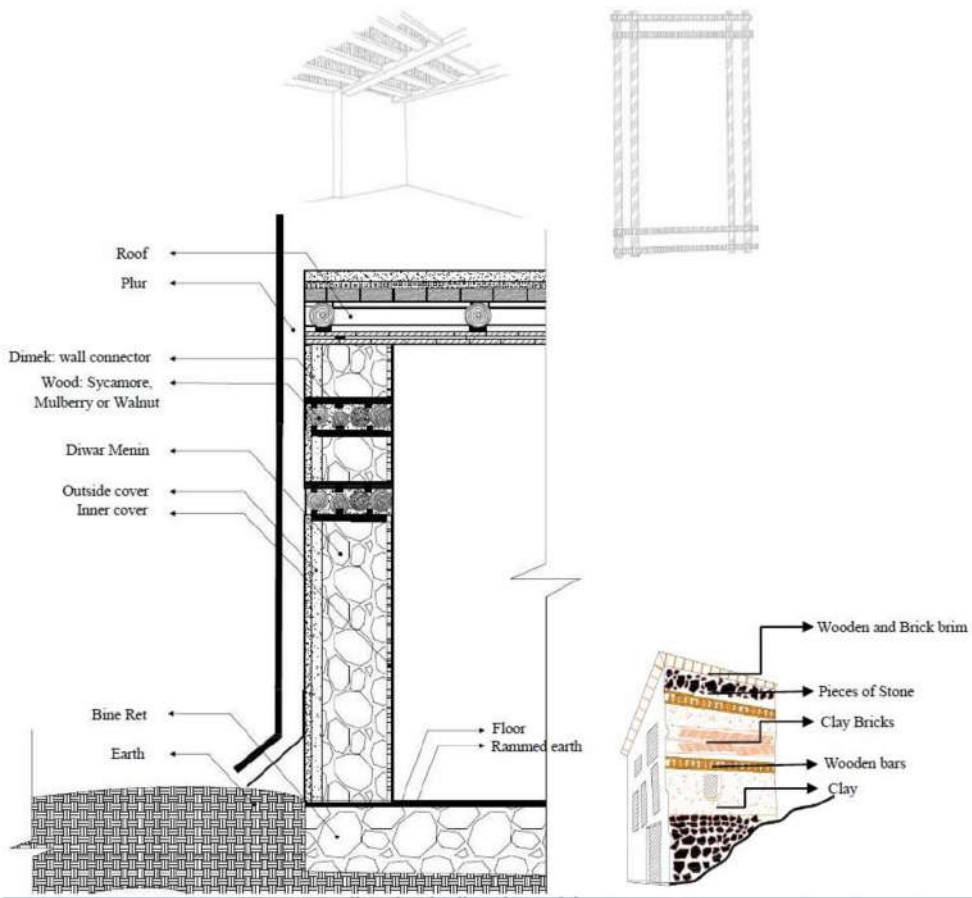
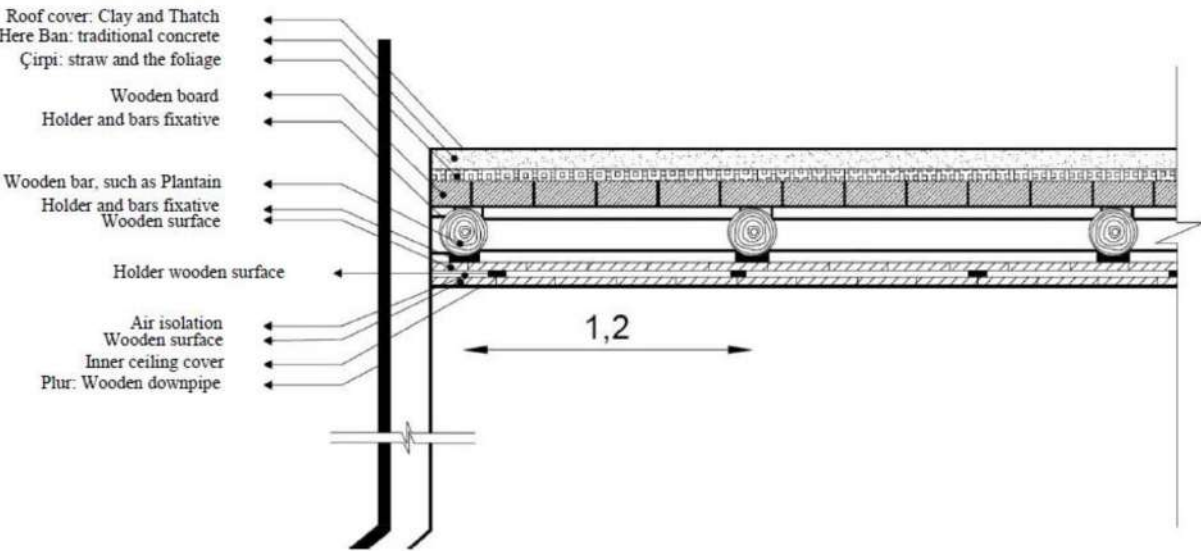
Chapter 3

URBANISTIC and ARCHITECTURAL ANALYSIS

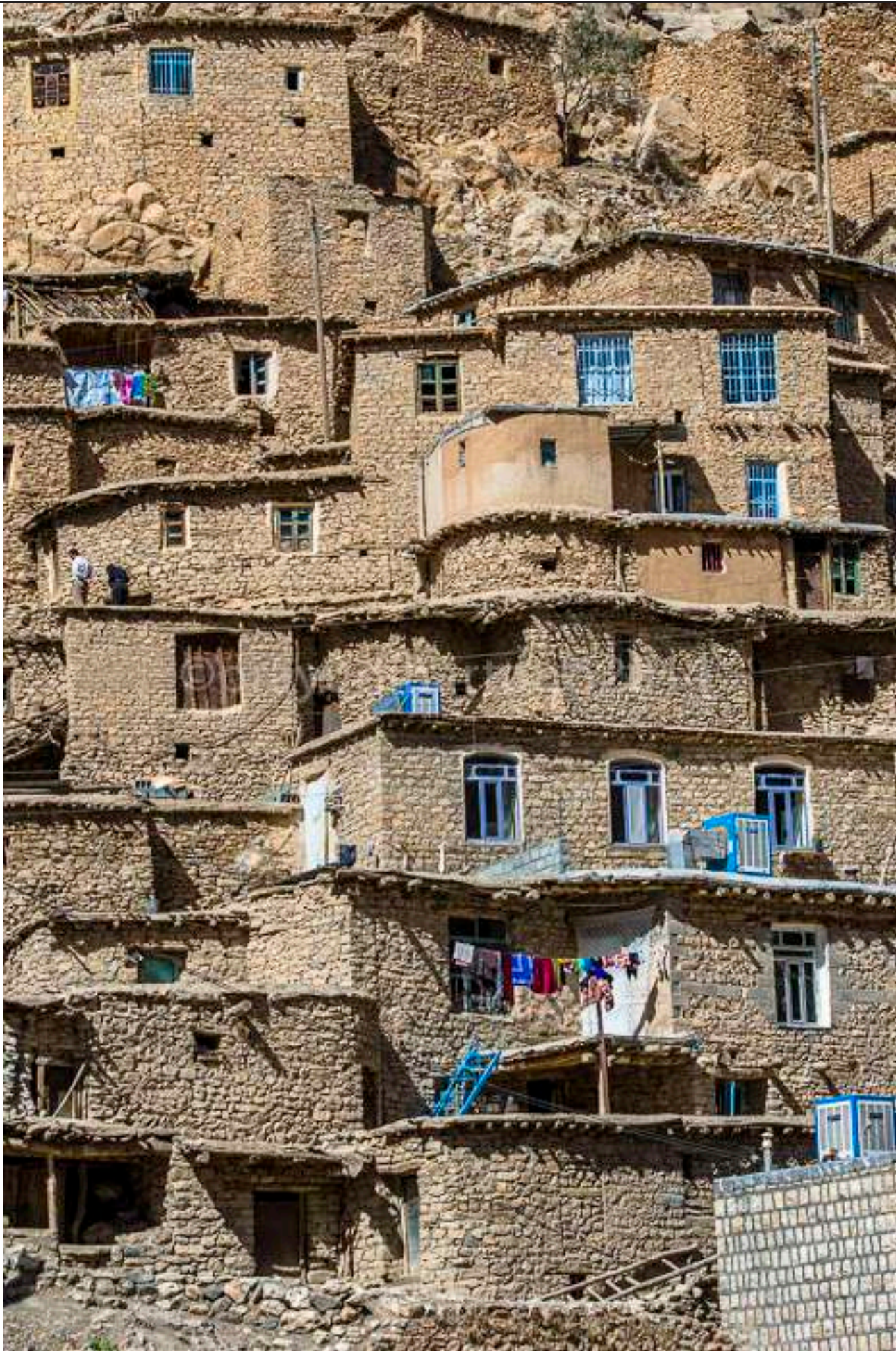


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VERNACULAR ARCHITECTURE ANALYSIS | REFERENCE : PALANGAN VILLAGE



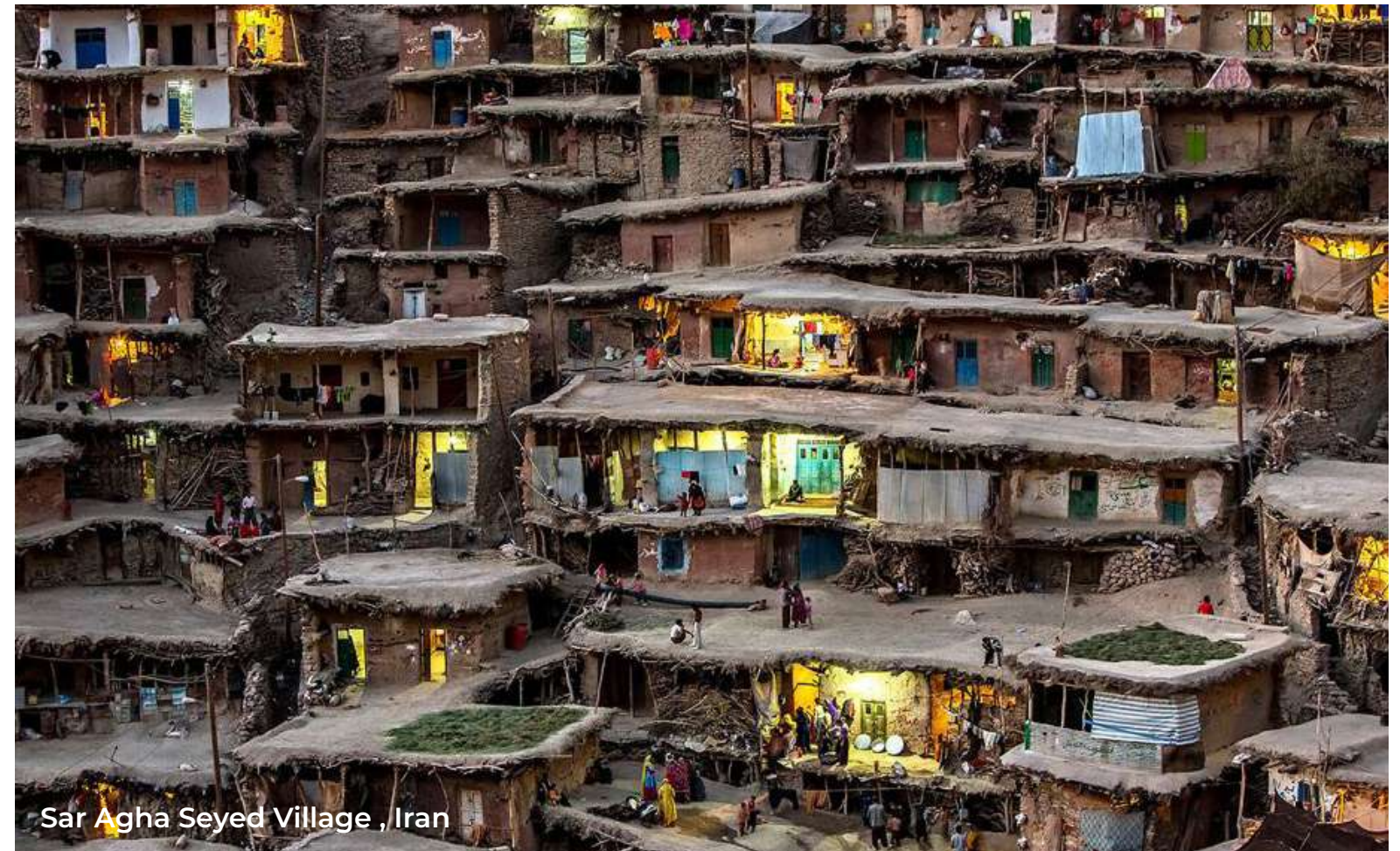
Wall section details and Materials (Authors)



Reference from: Vernacular architecture compatible with environment of stepped villages;
case study: Palangan Village, Iran - Amir Sarabi,
University of Kurdistan

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VERNACULAR ARCHITECTURE ANALYSIS | References with similar architecture





MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

Monuments and Archeological sites around Khinalig



ATASHGAH
Fire Temple



Atashgah is located 5 km to the north of Khinalig at the southern part of Heydar Aliyev peak. The name Atashgah stems from the natural gas coming out of land. Given that Khinalig people were Zoroastrians in the past, Atəşgah is considered a sacred place.

CEMETERIES
Ancient Albanian



Albanian graves begin inside the village and prolong until the islamic graves. There are many Albanian graves that need to be researched by archeologists.

CAVES
Natural cave complexes



There are several caves around Khinaliq village. Zangar is a labyrinth type cave that deepens inwards and due to its location in a shadowy and chilled area the ice remains within the inner depth for long time. For this reason it's known as "Zangar" icy cave. "Qırx Abdul baba" cave's length is 100 metres and it's 5 metres wide. There are drops of transparent water along the cave. People of Khinaliq have named it as a sacred place "Kirk per" - pir with drops. "The complex of caves" has emerged as a result of volcano and spreading of lava. A spring with a transparent water flows in the upper part of stones. These caves play an important role in the development of ecotourism.

İBRAHIMKHALİL
Mausoleum

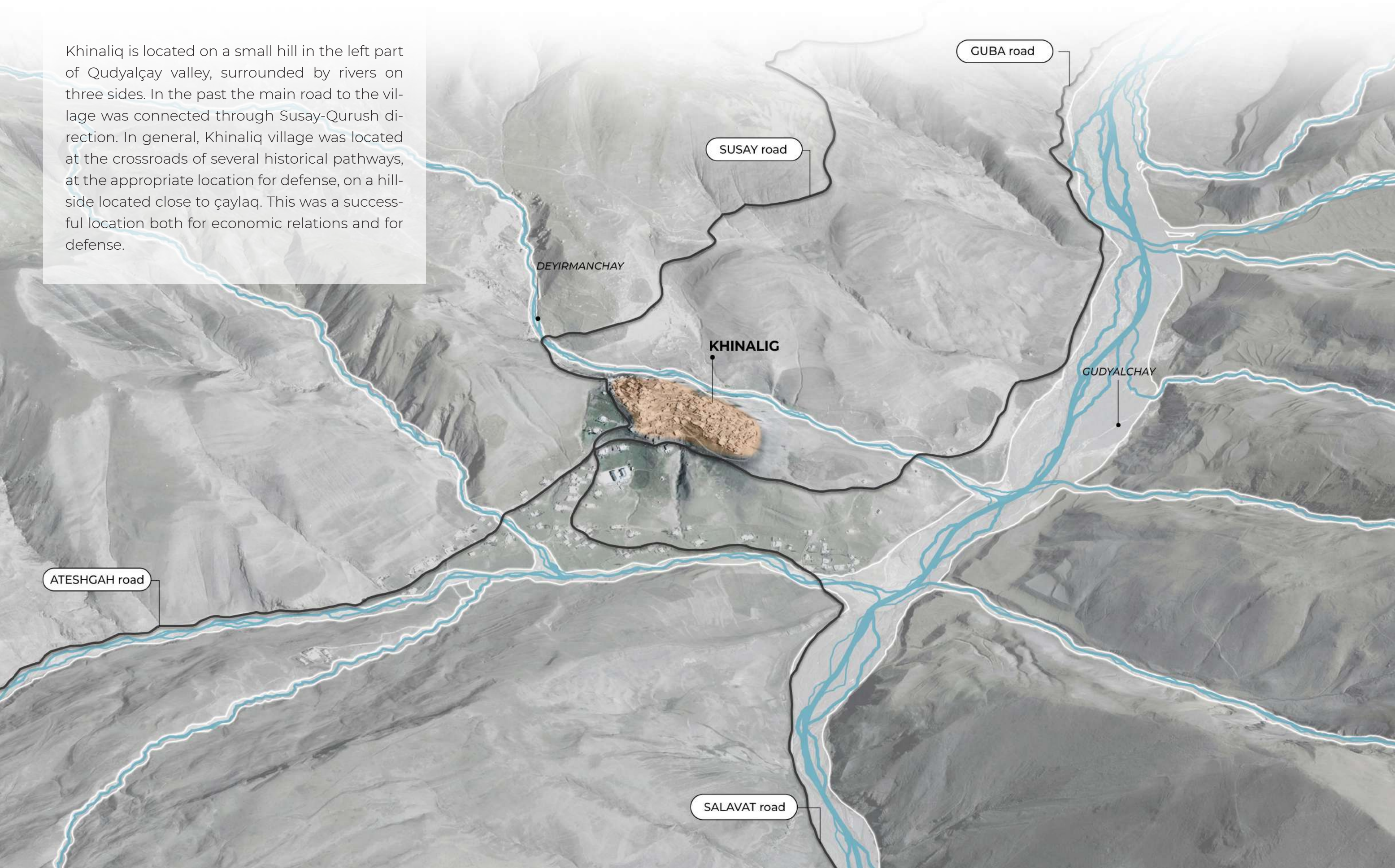


İbrahim Xəlil hücrəsi XVIII əsrin sonu XIX əsrin əvvəllərinə aid olması təxmin edilir. Bu tikili hücrə Xinalıq şimal isqamətində 5 km məsafədə yerləşir. Rəvayətə görə İbrahim Xəlilə yuxuda həmin yamacın çuxur yerində hücrə tikməyi və günə bir xurma yeməklə hücrədə 40 gün allaha ibadət etməyi mələklər hökm etmişlər.

MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

TOWN LOCATION RELATIVE TO IT'S SURROUNDING ANALYSIS

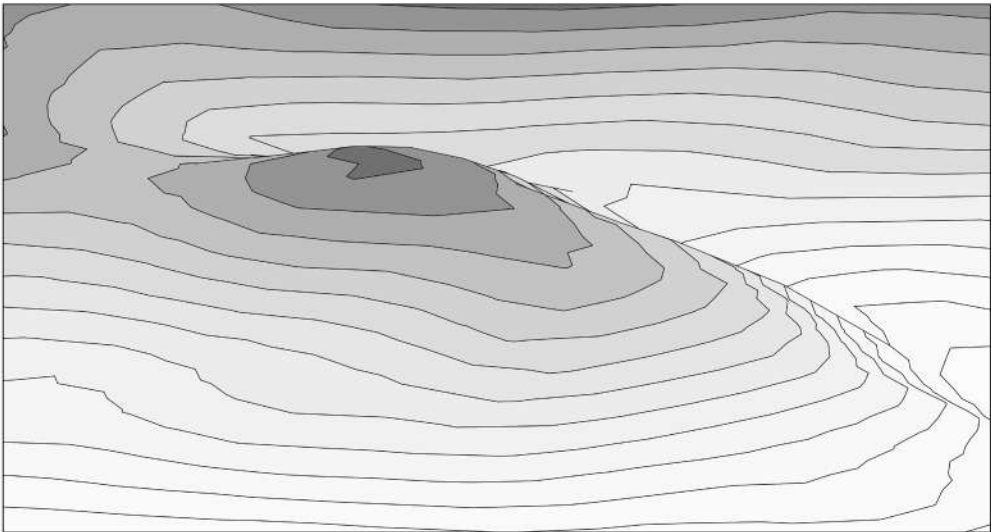
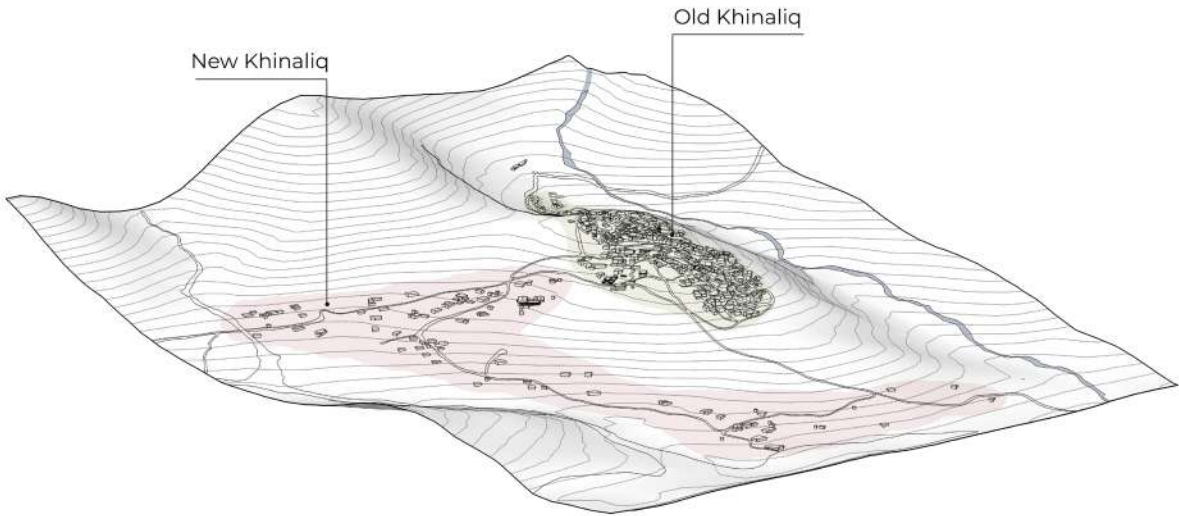
Khinaliq is located on a small hill in the left part of Qudyalçay valley, surrounded by rivers on three sides. In the past the main road to the vil-lage was connected through Susay-Qurush di-rection. In general, Khinaliq village was located at the crossroads of several historical pathways, at the appropriate location for defense, on a hill-side located close to çaylaq. This was a success-ful location both for economic relations and for defense.



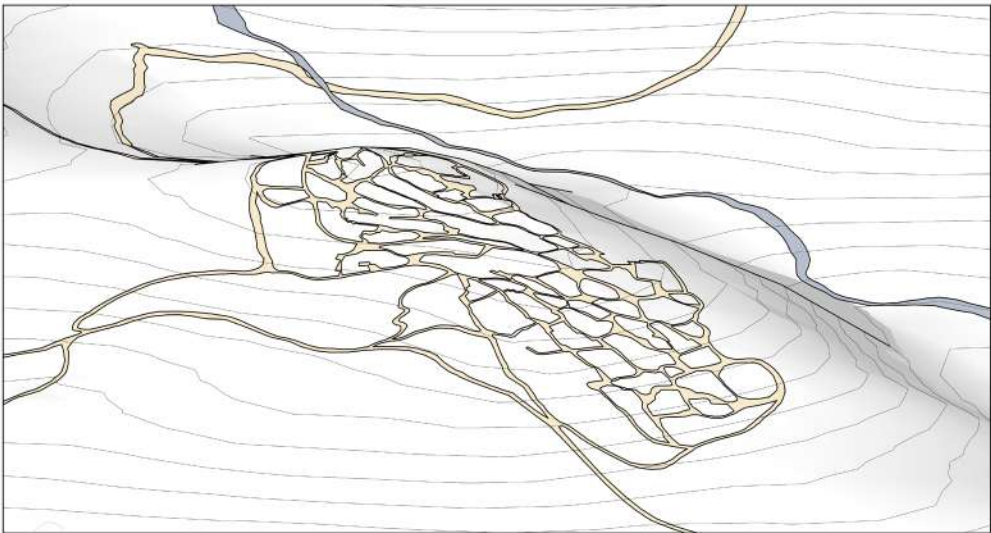
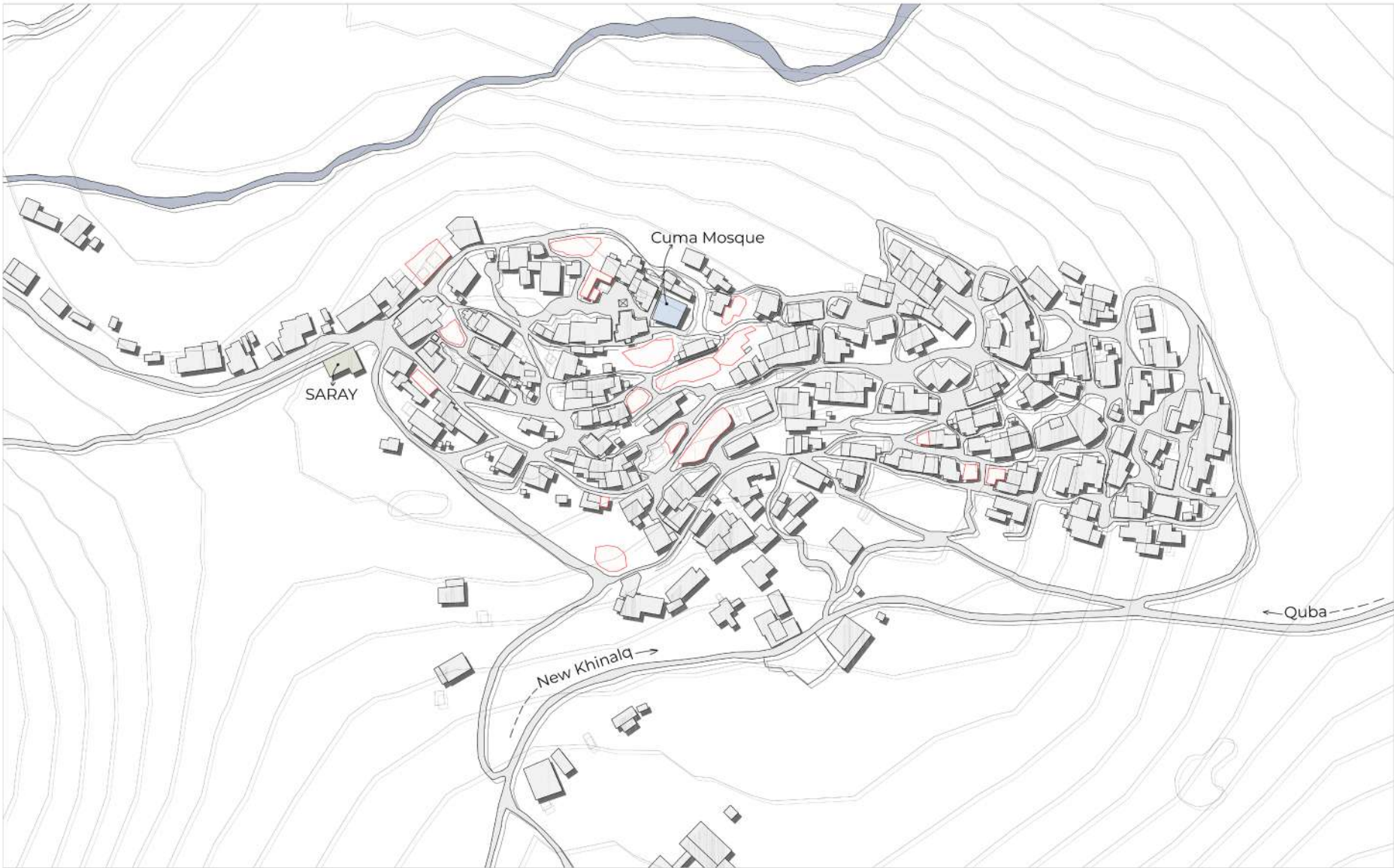
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TOWN MORPHOLOGY ANALYSIS

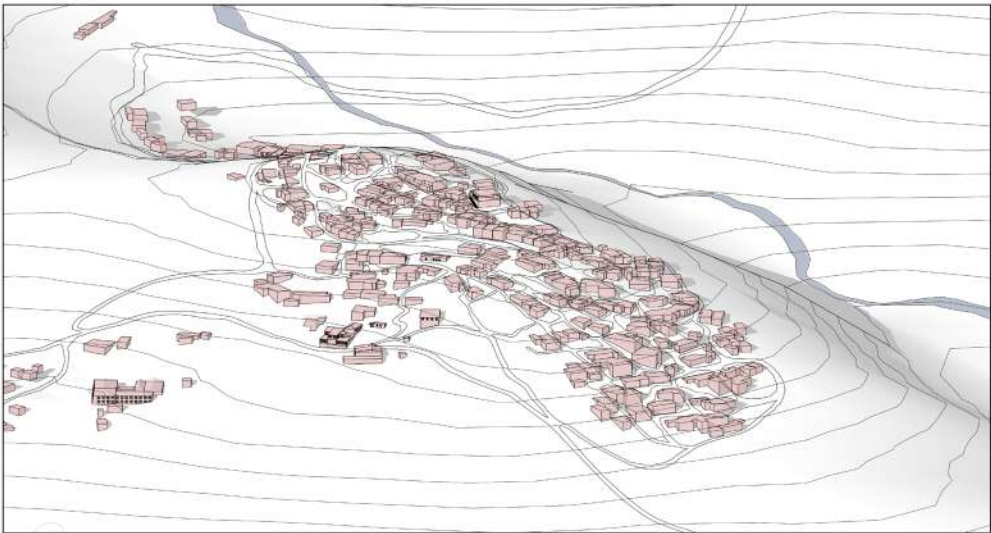
Old Khinaliq town's Morphology is quite similar with other mountain villages. The slope of topography determines inclination of roads, shapes and sizes of buildings, distance of buildings from each other.



Topography of Old Khinaliq



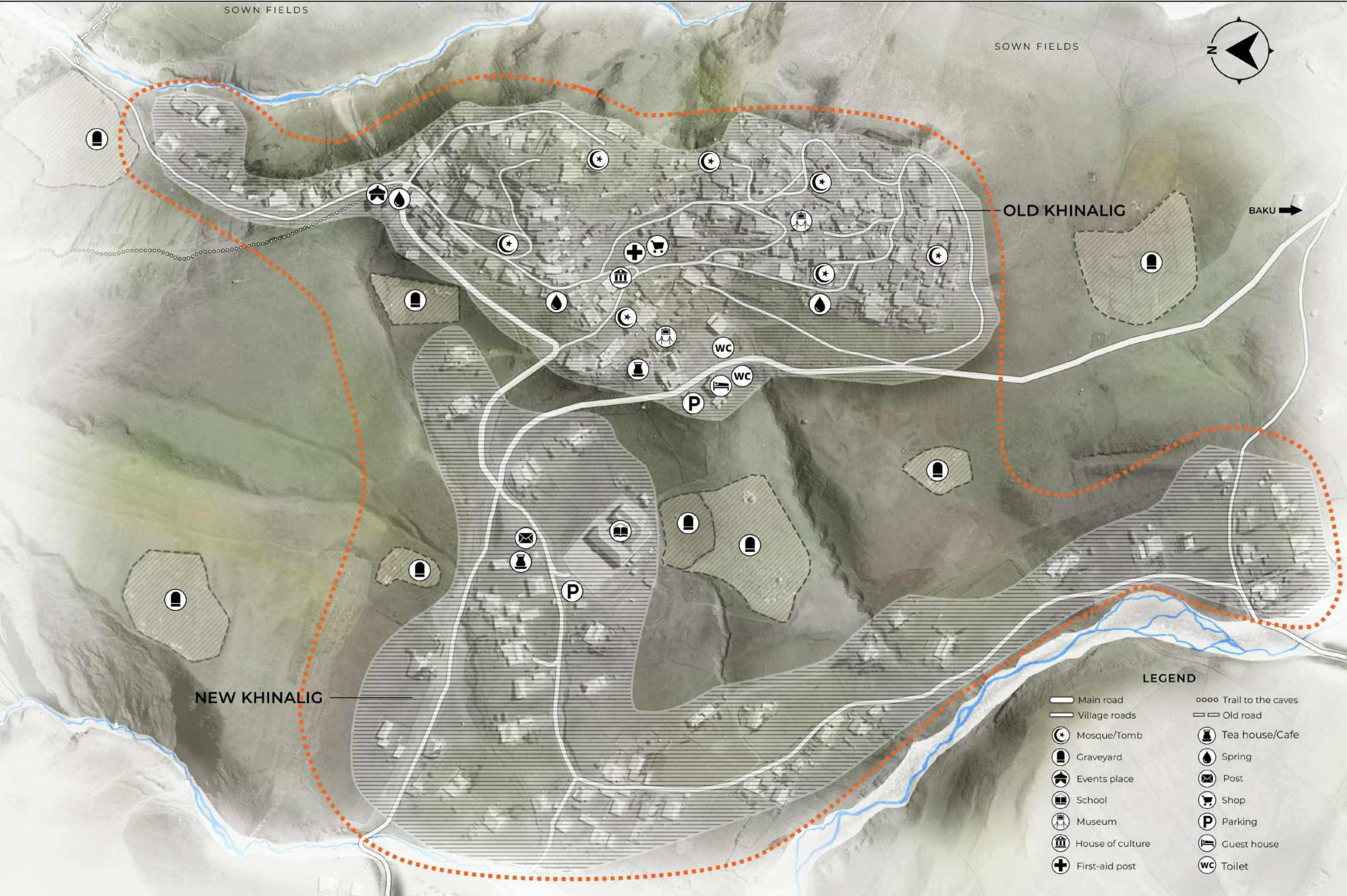
Roads according to slopes



Buildings according to roads

MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

EXISTING FUNCTIONAL ZONES



MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

EXISTING MASTERPLAN







Study on House Typology

LIFESTYLE OF KHETISH PEOPLE



LEISURE ZONE

The place for leisure, eating and receiving guests consists of a closed glassed gallery and a big room. The glassed gallery is located on the second floor after the entrance door and is usually full of light.



SLEEP ZONE

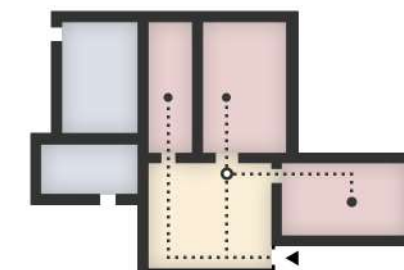
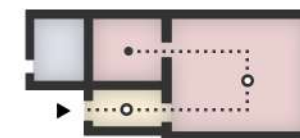
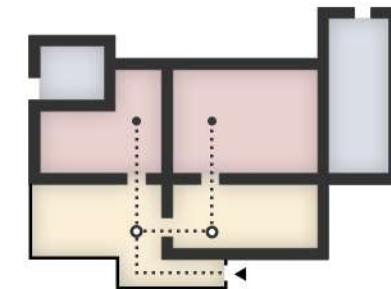
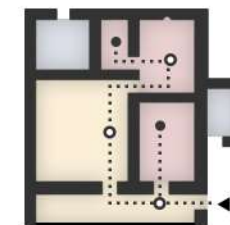
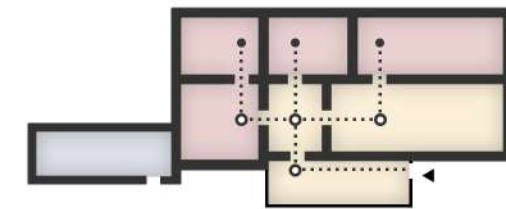
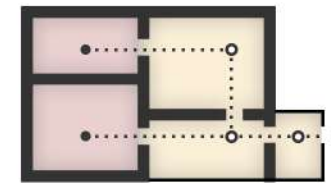
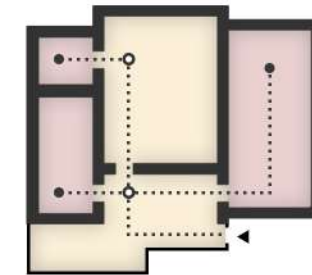
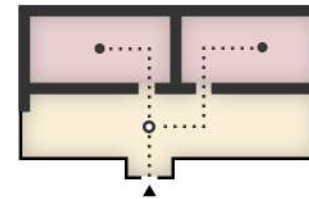
The bedrooms consisting of 1-3 rooms are heated throughout the year. Since it is hard to heat the whole house, only one or two rooms are heated.

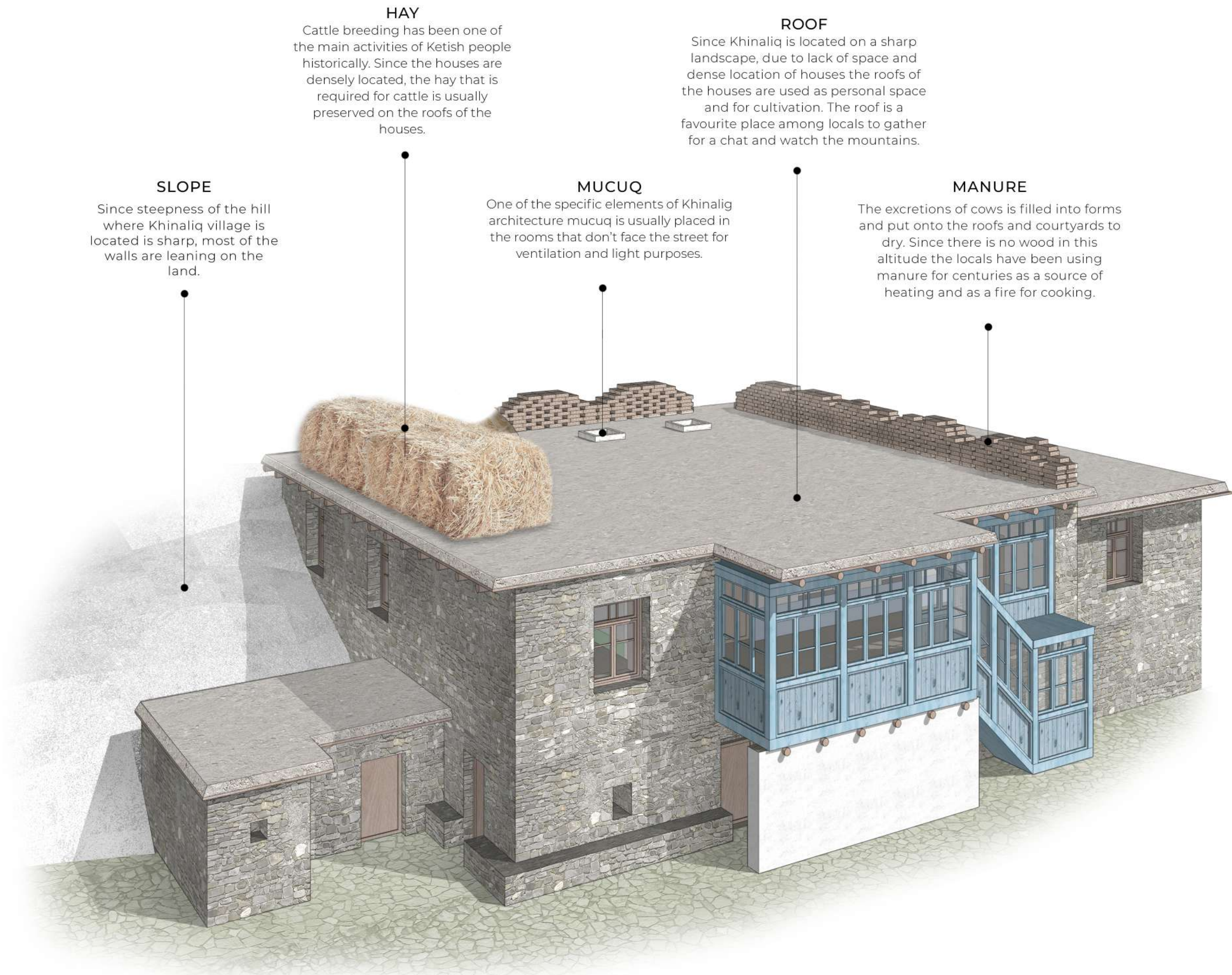


UTILITY ZONE

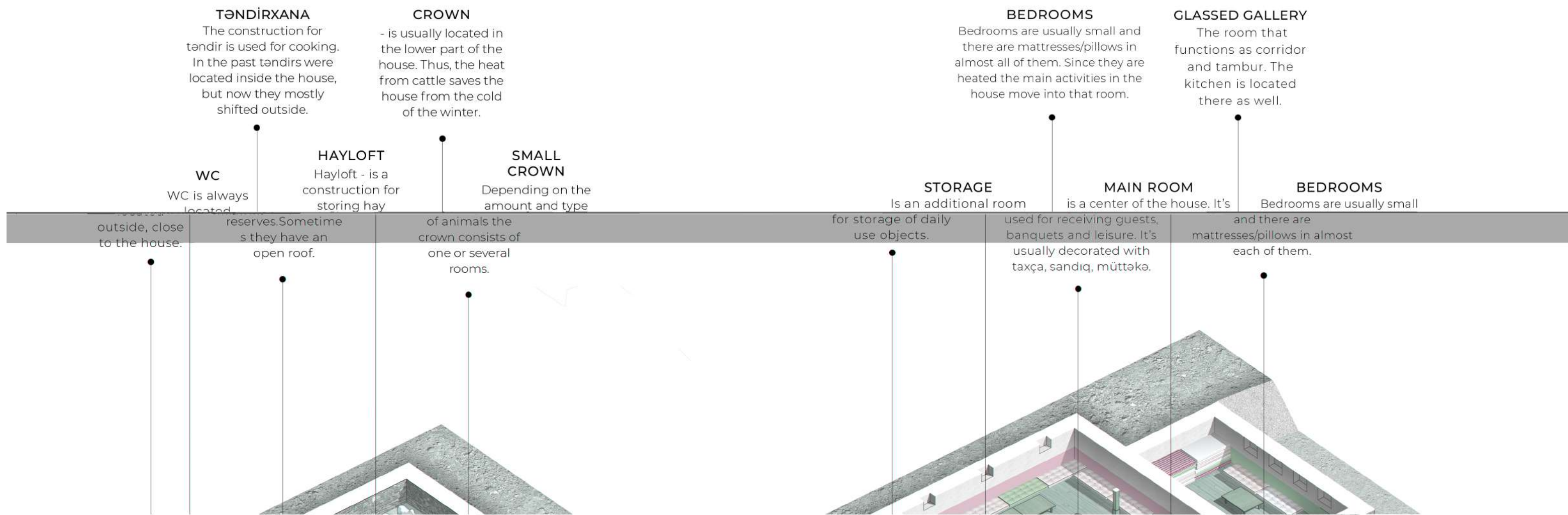
The constructions for hay and animals are usually located in the lower part of the house and have a separate entrance. Since the tövlə is located in the lower part of the house in the winter the heat from animal's helps to keep the house warm. In the past təndirs were located inside the house, but now they are constructed in a separate place close to the house.

HOUSE TYPOLOGY FORMED BY LIFESTYLE & GEOGRAPHICAL CONDITIONS

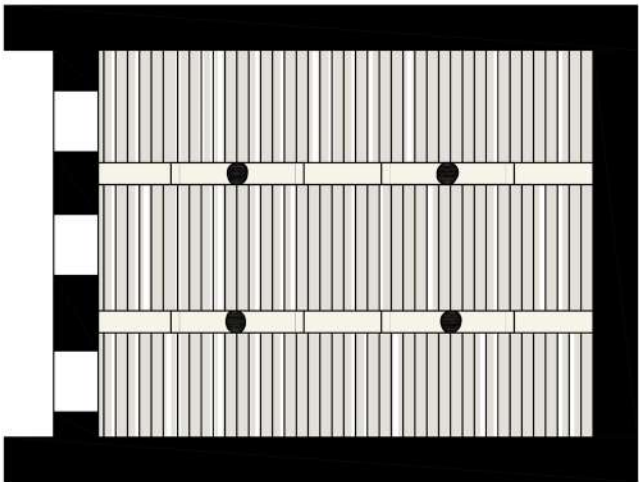




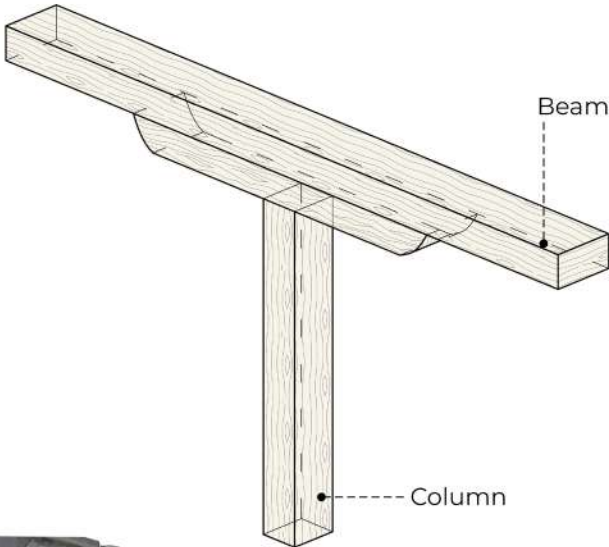
Study on House Typology



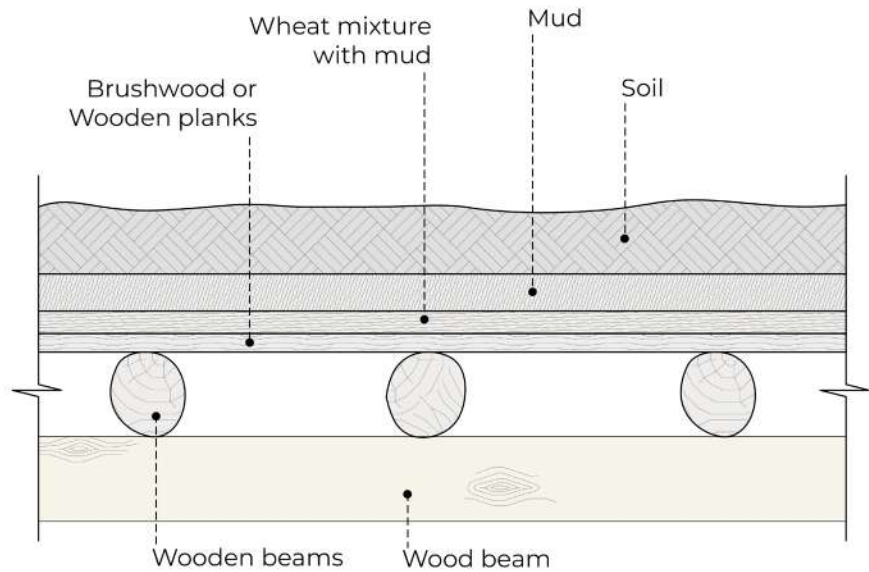
Roof plan view

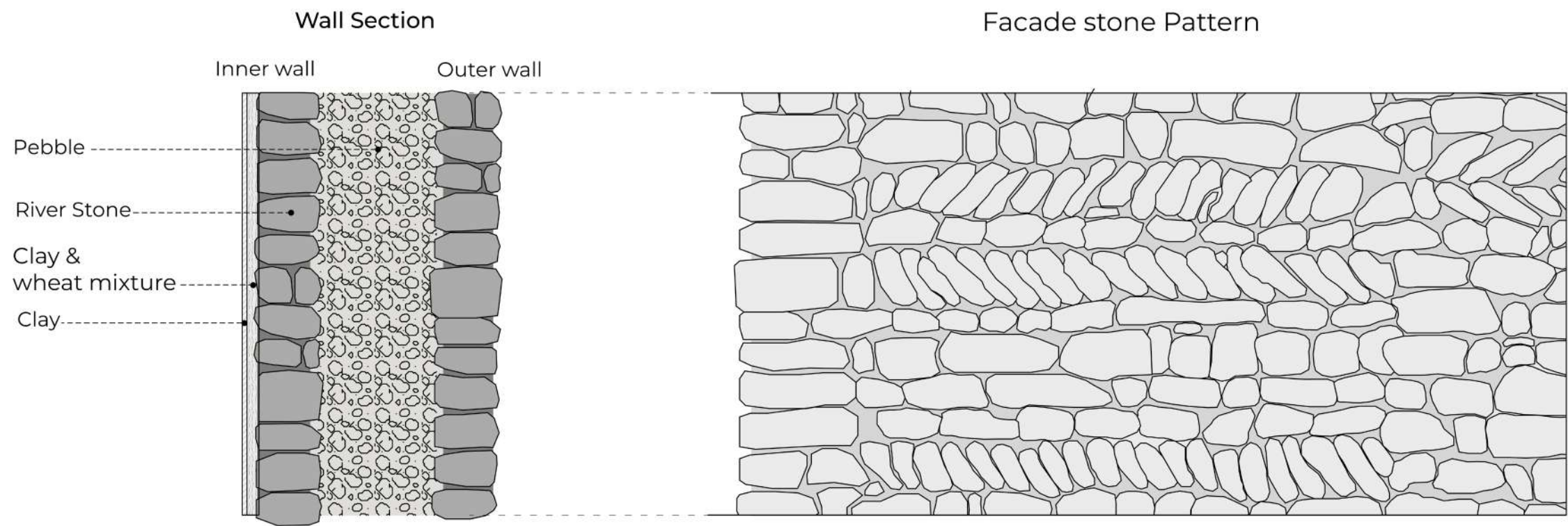


Beam-Column structure



Roof section





ROADS



- LACK OF THE RIGHT PAVING
- MUD
- LACK OF ROAD SIGNS
- LACK OF STREET LIGHTING

BUILDINGS



- ROOF LEAKS
- EMERGENCY SITUATION OF WALLS
- NEED FOR ADDITIONAL BUILDINGS

PARKING



- UNFINISHED CONSTRUCTION OF A NEW PARKING
- LACK OF PARKING AREAS
- CHAOTIC PARKING AT THE VILLAGE AREA

GARBAGE



- POLLUTION OF SURROUNDINGS WITH TRASH
- LACK OF TRASH CANS
- LACK OF LANDFILL SYSTEM

GAS SUPPLY



- LACK OF GAS SUPPLY

SEWAGE



- LACK OF SEWAGE SYSTEM IN THE VILLAGE

PUBLIC SPACES

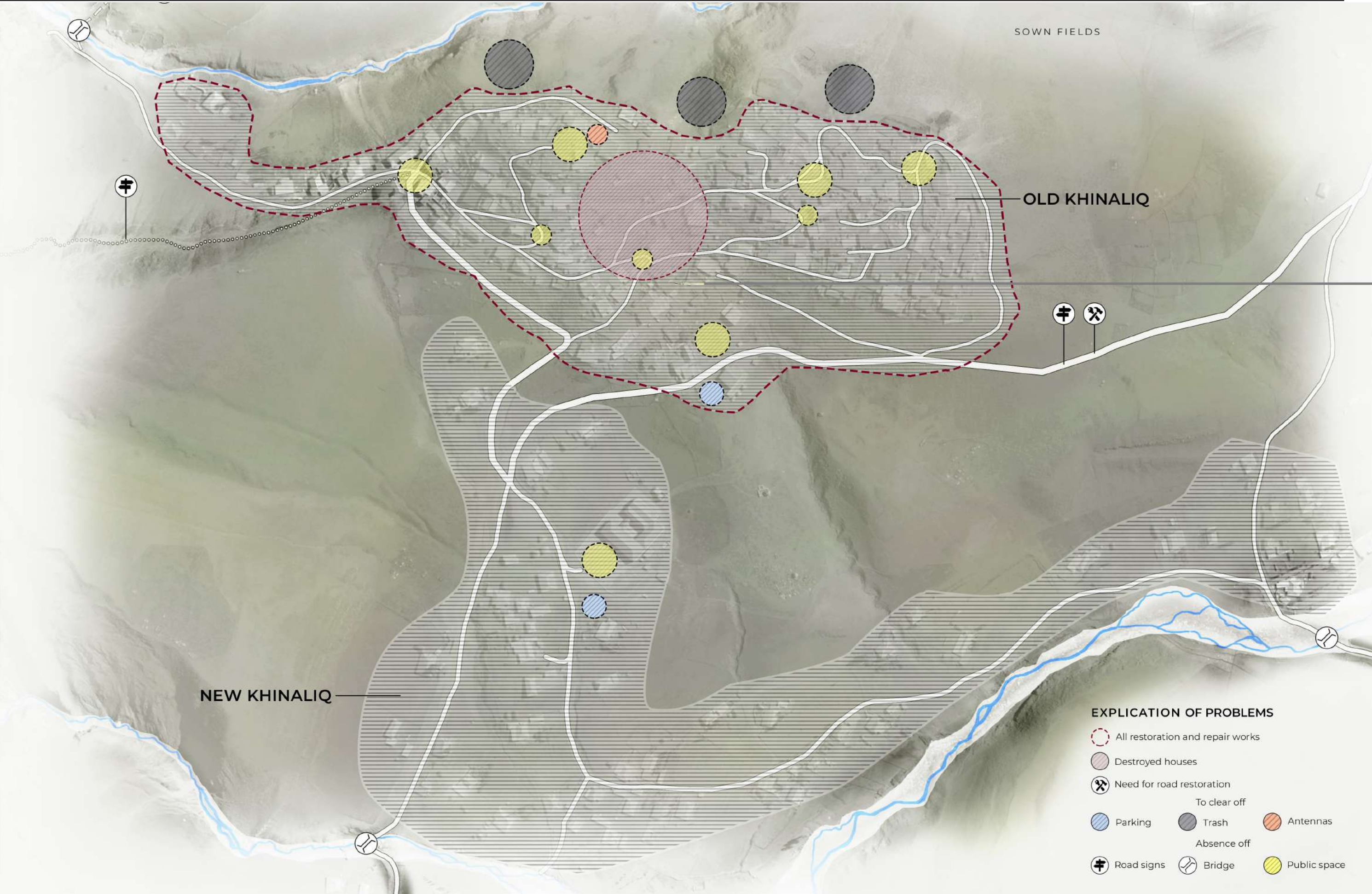


- LACK OF URBAN FURNITURE AND EQUIPMENT
- LACK OF PLAYGROUNDS

MEDICAL SUPPORT



- LACK OF MEDICAL CENTER
- LACK OF PHARMACY



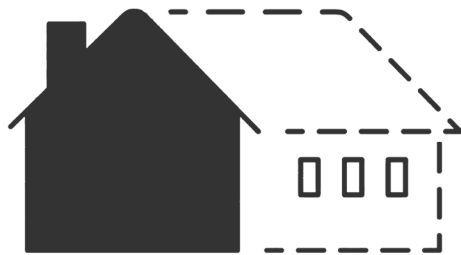
Problems of Buildings



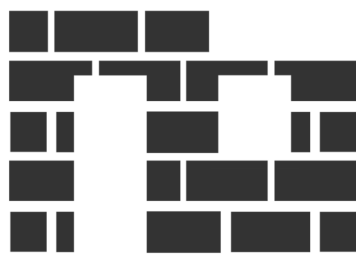
Destroyed buildings



Roof problem



Additions to the buildings



New Constructions

MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIY VILLAGE

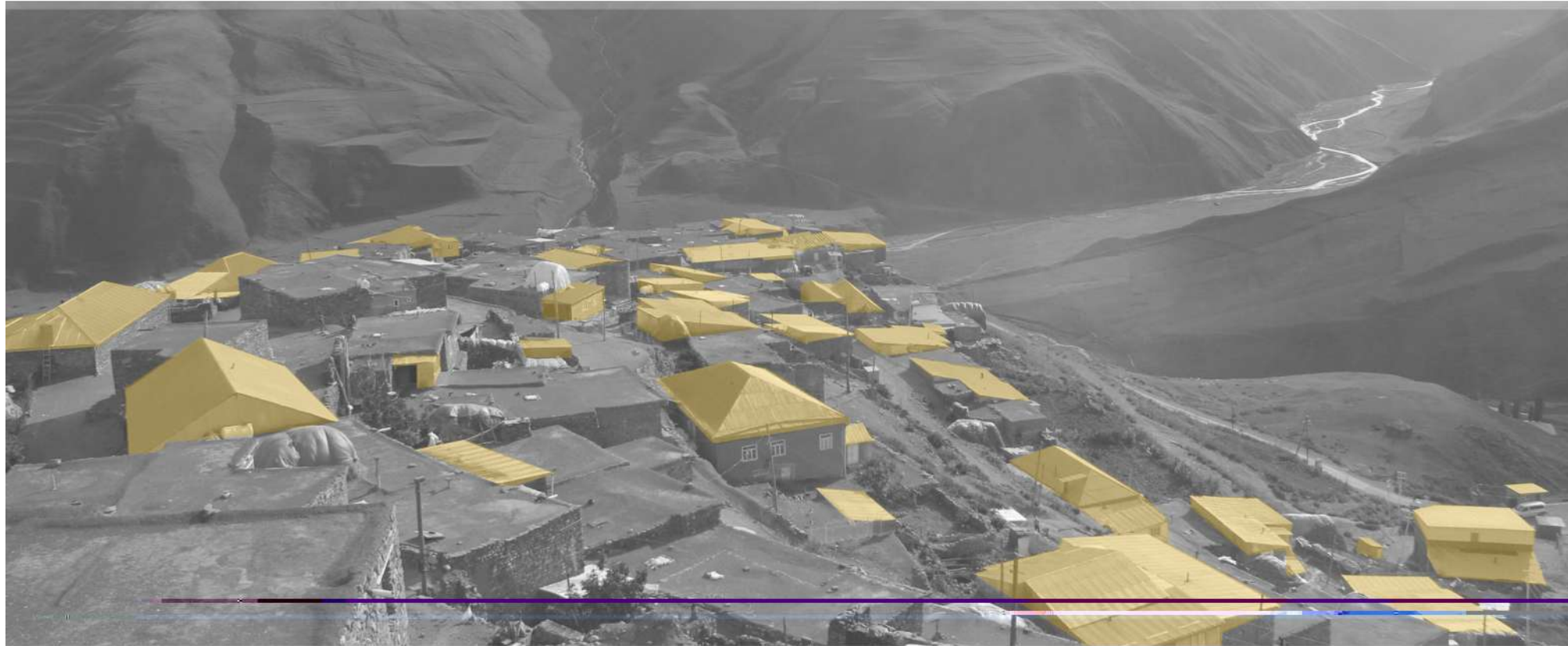
PROBLEMS | DESTROYED HOUSES



PROBLEMS | ROOFS



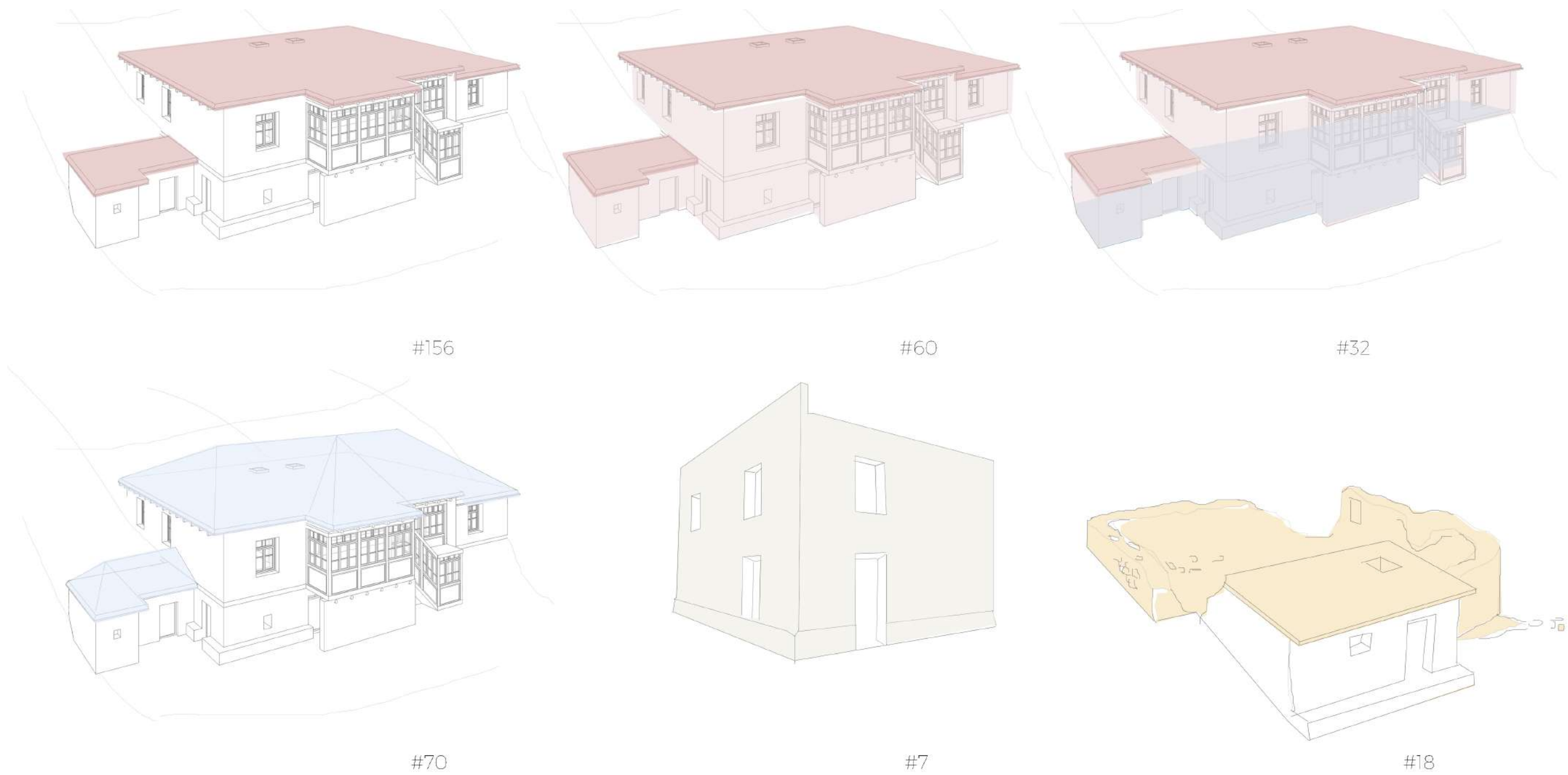
The main problem with vernacularly built roofs is snow, it needs to be pushed down when it snows too much. Otherwise the snow starts to melt and leaks through the structure of the roof. Locals are complaining that this is a tough work to do when it's easier to build a sloped roof with metal (water-proof) sheet roofing and not to go through this process every winter.



The main problem with vernacularly built roofs are there it is mandatory to swipe snow every time it snows, otherwise, it starts to melt and leak through the structure of the roof. So, locals are complaining that this is a tough work to do when it's easier to build a sloped roof with metal (waterproof) sheet roofing and not to go through this process every winter.







Number of houses in Khinalig- 164
*all data is approximately

- | | | |
|--|---|-----------------------------------|
| <div></div> -roofs needs repair 99% | <div></div> -basement needs to repair 20% | <div></div> -new buildings 5% |
| <div></div> -walls needs restoration 40% | <div></div> -new metal roofs 45% | <div></div> -destroyed houses 11% |



STRENGTH		WEAKNESSES		OPPORTUNITIES		THREATS		
	<ul style="list-style-type: none">• Loss of community traditions and culture• Loss of architectural identity• Overcrowding of agriculture with touristic activities• Damaging of the community in the village• Perpetuation of inequalities between Khinaliq and adjacent villages• If building a house becomes difficult for locals, it will further spur depopulation• After enrichment, the local population will want to move to the other villages and cities, renting out their homes in Khinalig• Increased levels of labour burden accumulated from tourism might fall again on women• Children might stop going to school, if they find ways to earn small money from tourism		<ul style="list-style-type: none">• Extraordinary geographic location, landscape and nature• Samples of historical architecture in housing• Unique cultural identity, language and traditions• Welcoming and hospitable people/ atmosphere• Location in the vicinity of other beautiful villages such as Qriz, Laza-Kuzun		<ul style="list-style-type: none">• Poor infrastructure (waste management, sewage, medical facilities, heating and etc.) and damaged houses• Weak road infrastructure for accessibility in winter• Large unemployment and lack of economic opportunities that drive population away• Migration of young people caused by strict traditions and control of elderly• Weak position and high burden of labour on women• Lack of facilities for accommodating tourists• Insufficient amount of production of daily use for selling products such as dairy, vegetables, fruits, meat• Lack of resources and territory for cattle breeding for locals.• Poor representation of culture and heritage in museums and public spaces• Poor connection with adjacent villages• Lack of economic opportunities creates competition among the residents• Disputed form of land ownership• GSM stations in the village scrutinizes the overall framework and branding as eco-tourism		<ul style="list-style-type: none">• Creation of economic opportunities with tourism• Interaction with tourists can stimulate a more open-minded attitude among the residents• Opportunities for development of infrastructure for representation of cultural heritage• Development of craftsmanship in carpentry, wool and leather products, jewelry from local natural stones• Revival of ashig music• Increasing the likelihood of language preservation with right activities	

Chapter 4

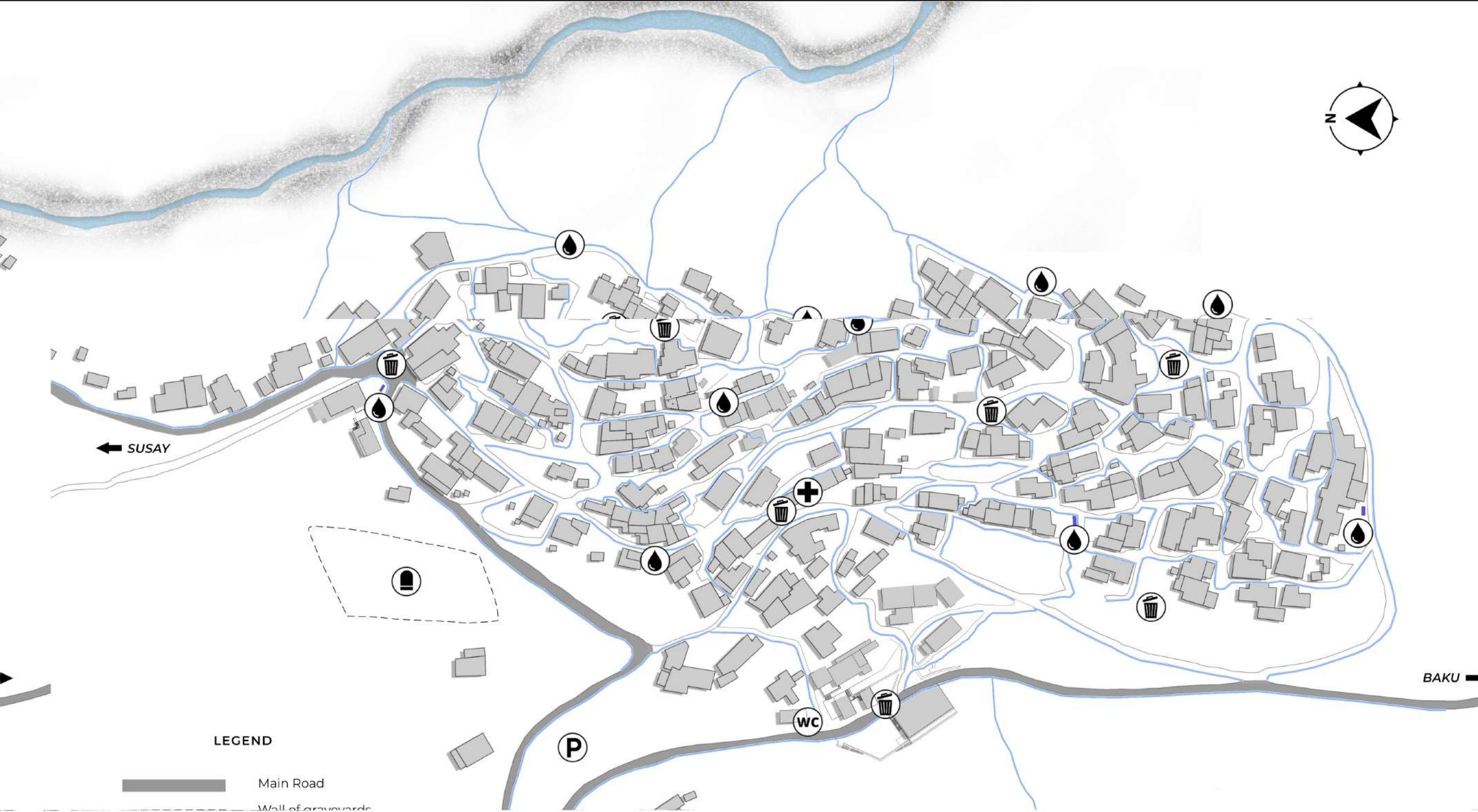
URBANISTIC and ARCHITECTURAL PROPOSAL



MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

PROPOSAL | MASTERPLAN





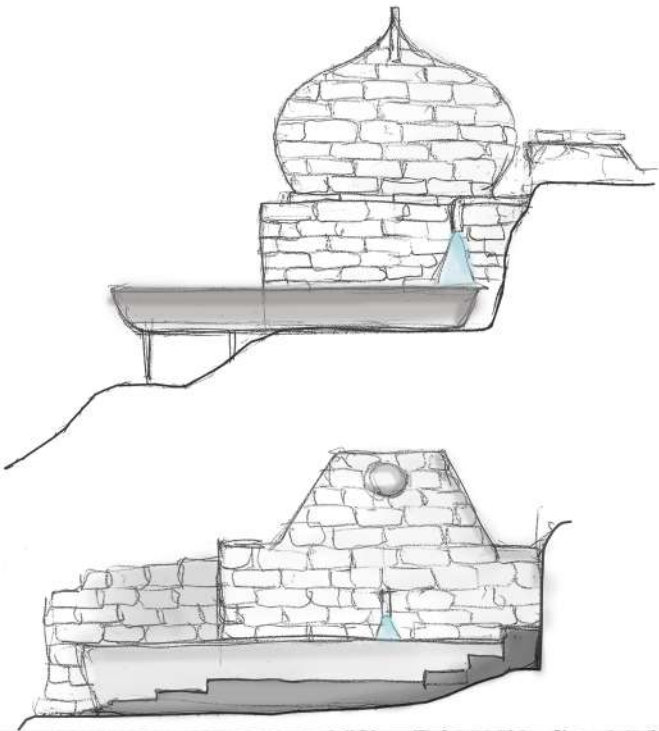
SPRINGS

Pipes should be installed in relevant places for easing the inflow of water into spring and diverting it for its usage. The usage water should be connected to the ditches.

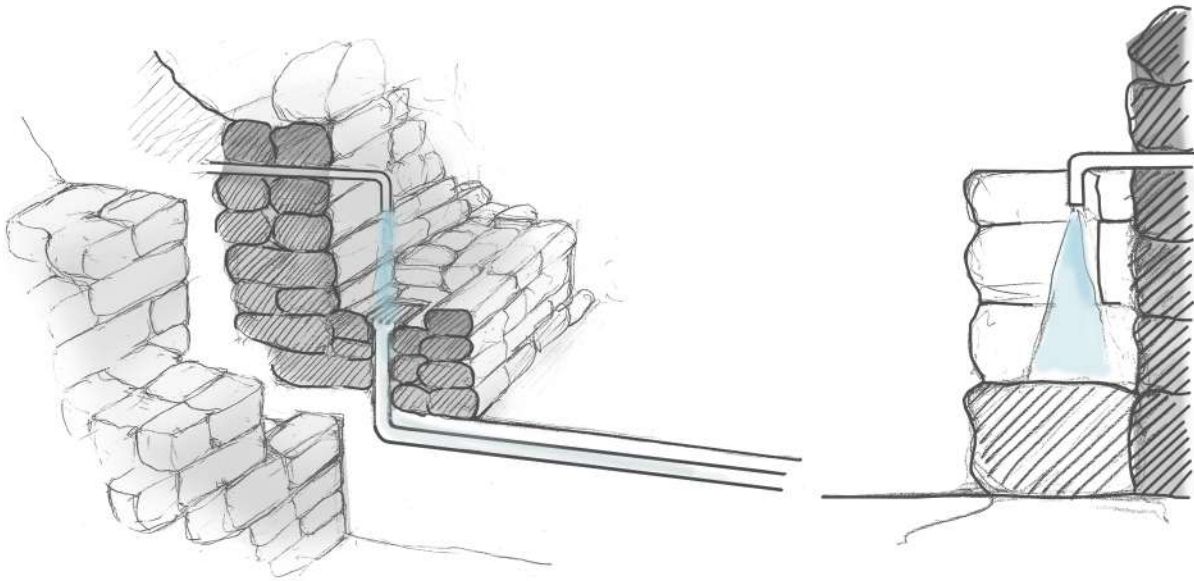
DITCHES

On the edges of roads and pathways ditches should be excavated in order to direct rain and snow water.

EXISTING SPRINGS



PROPOSED SPRINGS



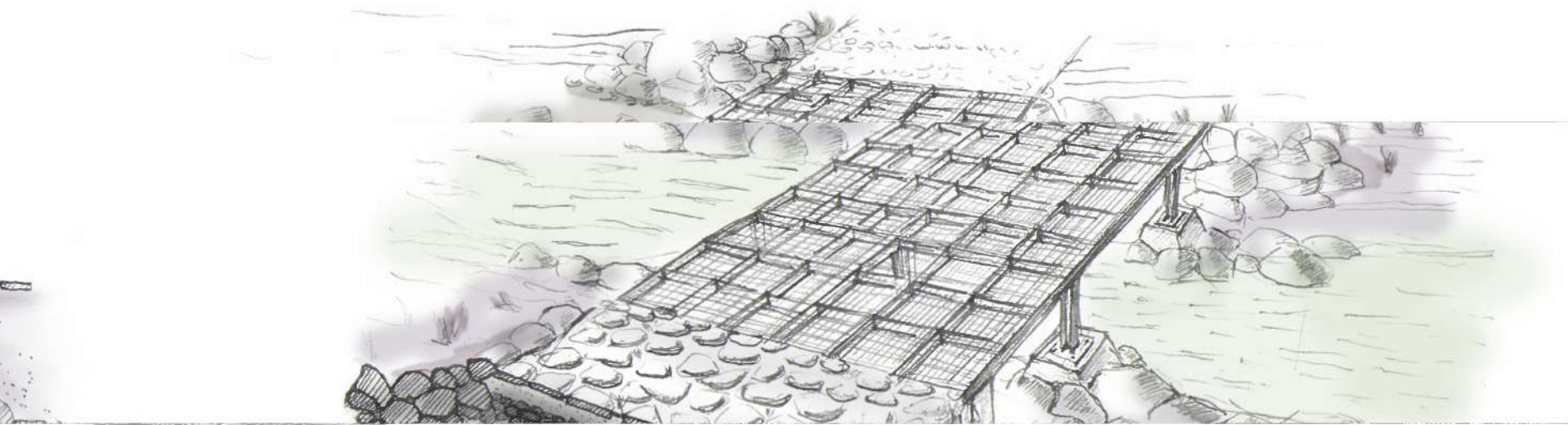
PROPOSED DRAINAGE
SYSTEM FOR THE

Infrastructure solutions | Bridges and Pavement

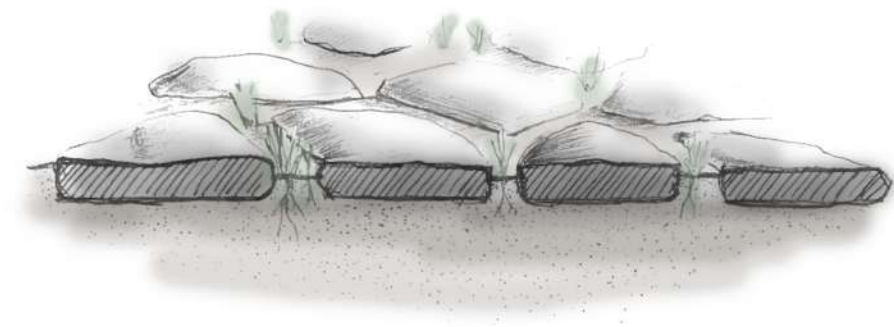
BRIDGES

In Khinalig there are points of connections between mountain waters (river) and main road. We are planning the construction of a small metal bridge with small steel grids on beams, in order not to intervene with a big scale construction and to save existing landscape and nature.

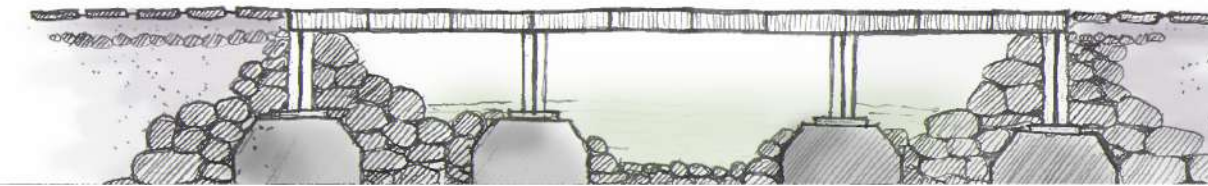
BRIDGE



PAVEMENT



BRIDGE SECTION



FENCING

The graves around Khinaliq have sacred status for the local population and tourists often intervene and eventually damage these graves in the absence of awareness. This graves should be framed with local stone and special signs warning tourists not to intervene the sacred places should be put in front. The information about behaviour in sacred places should be put on the informative booklets as well.

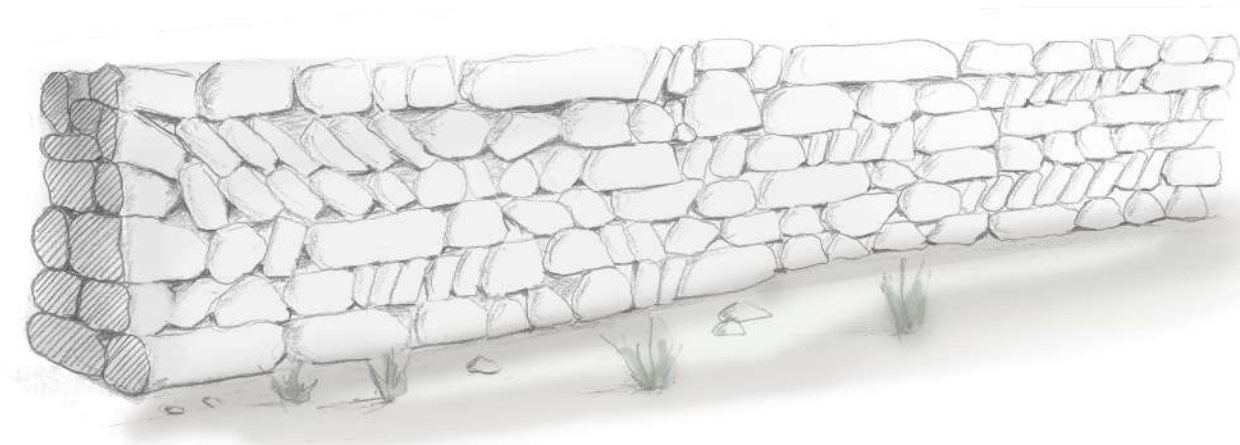
DUNK

Some of the high altitude areas carry the risk of falling down, these areas will be framed with a local style fence built from manure.

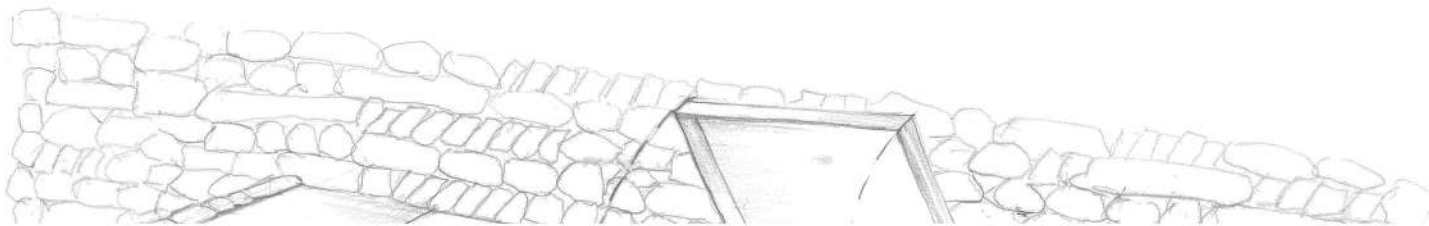
WASTE MANAGEMENT

As a first step the trashy areas in Khinaliq should be cleaned, particularly in old Khinalig. Secondly big and small trash bins will be installed across the village separated into organic and non-organic. The non-organic waste will be transferred once in a month to Quba, organic waste can be used as compost by the locals.

FENCING



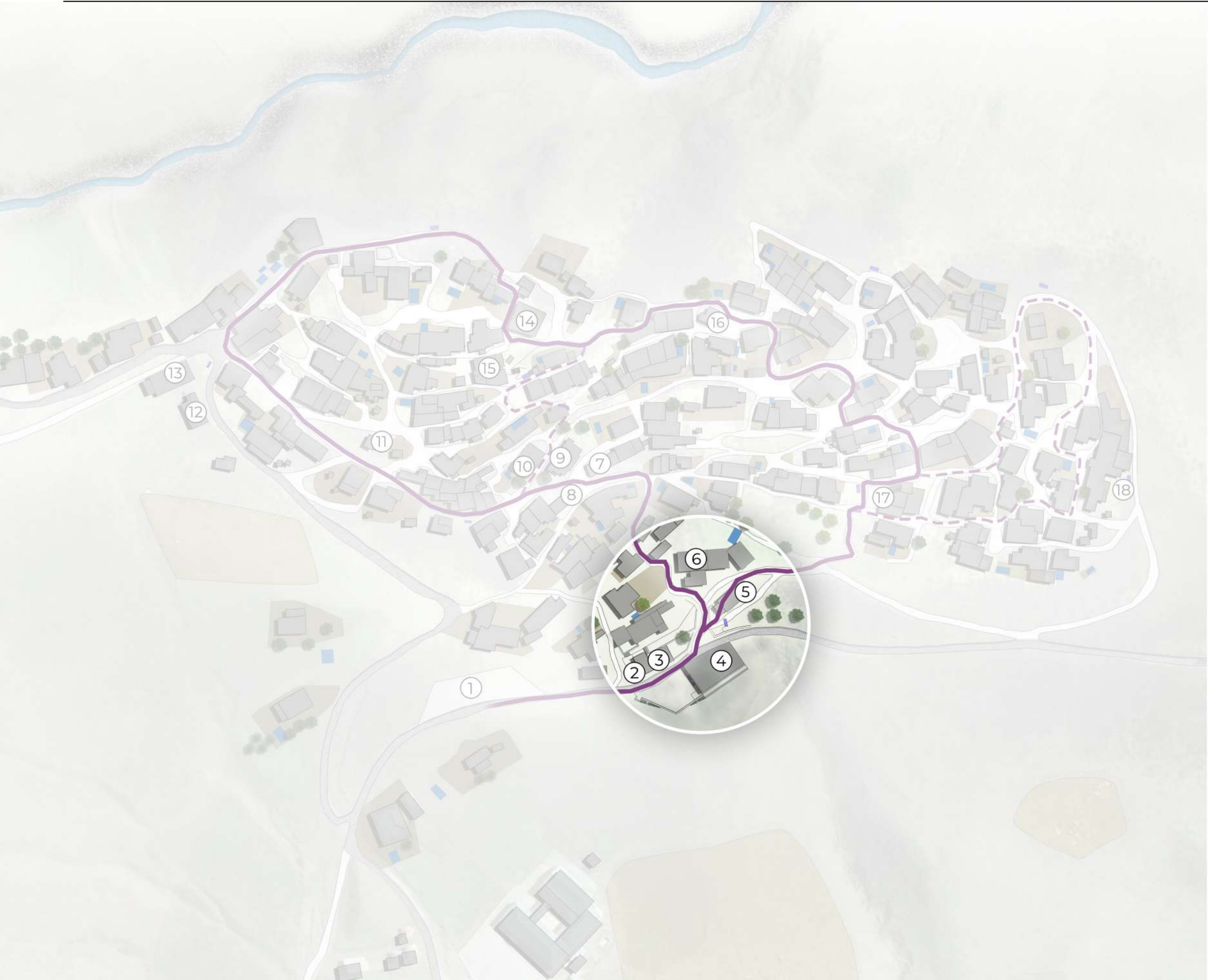
PROPOSED WASTE SYSTEM



DUNK







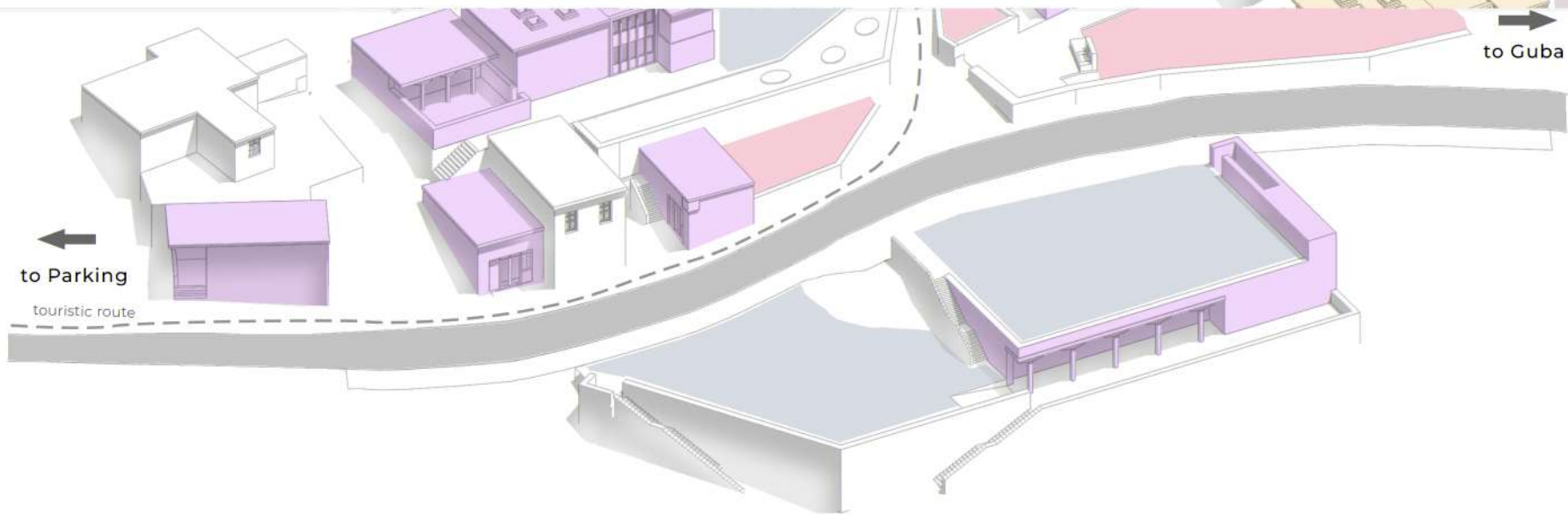
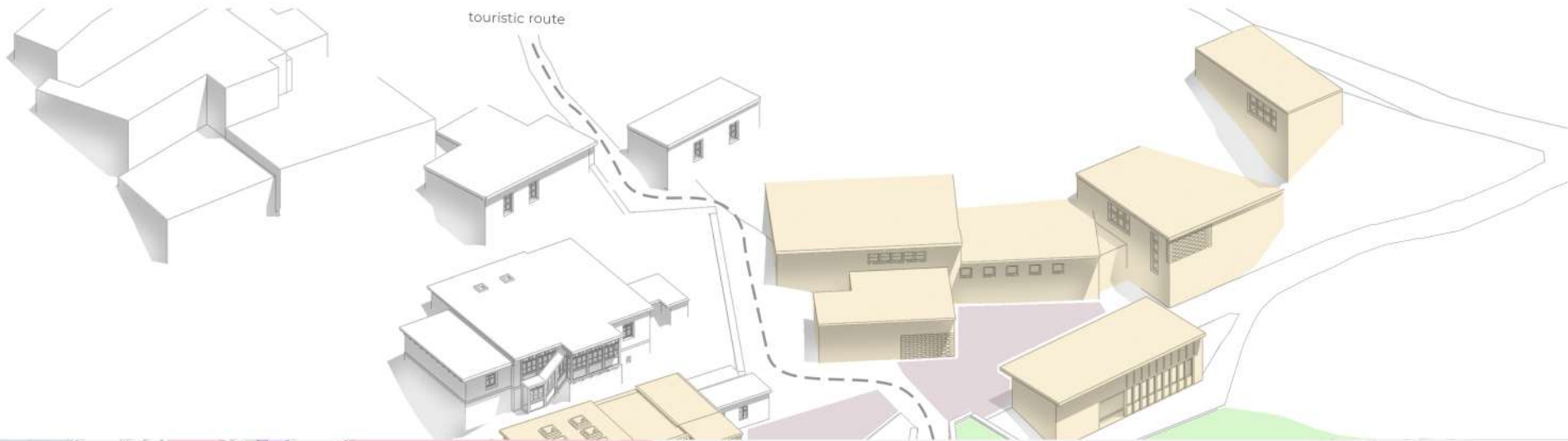
- 1. PARKING
- 2. INFO POINT / WC / MARKET**
- 3. HISTORY AND ETNOGRAPHY MUSEUM**
- 4. RESTAURANT**
- 5. CHAYKHANA**
- 6. HOSTEL**
- 7. MEDICAL POINT
- 8. COMMUNITY HOUSE
- 9. WORKSHOPS / STUDIOS
- 10. ARTIST'S RESIDENCE
- 11. PIR JOMARD (SANCTUARY)
- 12. FARM MARKET
- 13. EVENT HALL
- 14. ABU- MUSLIM MOSQUE
- 15. BOUTIQUE HOTEL
- 16. KHIDIR-NABI MOSQUE
- 17. MOSQUE
- 18. PIR (SANCTUARY)





EXISTING SITUATION:

The main entrance of Khinalig village is located in the lower part of the village, on the road to Quba. Currently there are several constructions that don't belong to traditional architecture and don't have any historical or architectural value. The constructions of the museum building are old and not suitable for usage. Moreover, since the area of the museum is small it doesn't meet all the needs. The entrance point area between the first houses of the village and road is not well -maintained and three houses in the vicinity are abandoned.



- ROAD
- PUBLIC SPACE
- PUBLIC GARDENS
- NEW STRUCTURES

Suggestions:

1. THE BUILDINGS LOCATED IN THE ENTRANCE POINT OF THE VILLAGE ARE NOT COMPLIANT WITH THE LOCAL ARCHITECTURE STYLE, SO THEY COULD BE DEMOLISHED AND OWNERS WOULD BE COMPENSATED.
 2. THE BUILDING OF THE CURRENT MUSEUM GETS DEMOLISHED AND A NEW MORE SPACIOUS MUSEUM GETS BUILT IN A TRADITIONAL STYLE.
 3. AT THE ENTRANCE AREA THE NEEDS OF TOURISTS AND LOCALS ARE FIRST MET BY THE ALREADY EXISTING OLD STRUCTURES AND NEW BUILT. THESE FUNCTIONS ARE: TOURIST INFO POINT, CAFE, WC, HOSTEL, AND SOUVENIR SHOP.
 4. THE RETAINING WALLS GET STRENGTHENED BY TRADITIONAL TECHNOLOGIES AND ARE REBUILT.
 5. IN THE LOWER PART OF THE NEW VIEW POINT ON MOUNTAIN WILL BE BUILT.
 6. AS A RESULT OF SUGGESTED CHANGES ON BOTH UPPER AND LOWER PARTS OF THE ROAD NEW PUBLIC SPACES, SQUARES AND VIEWING POINTS EMERGE.
- NOTE:** ALL NEW CONSTRUCTION AND RECONSTRUCTION WILL BE DONE IN A TRADITIONAL STYLE FOR KHINALIQ USING THE LOCAL MATERIALS.

MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

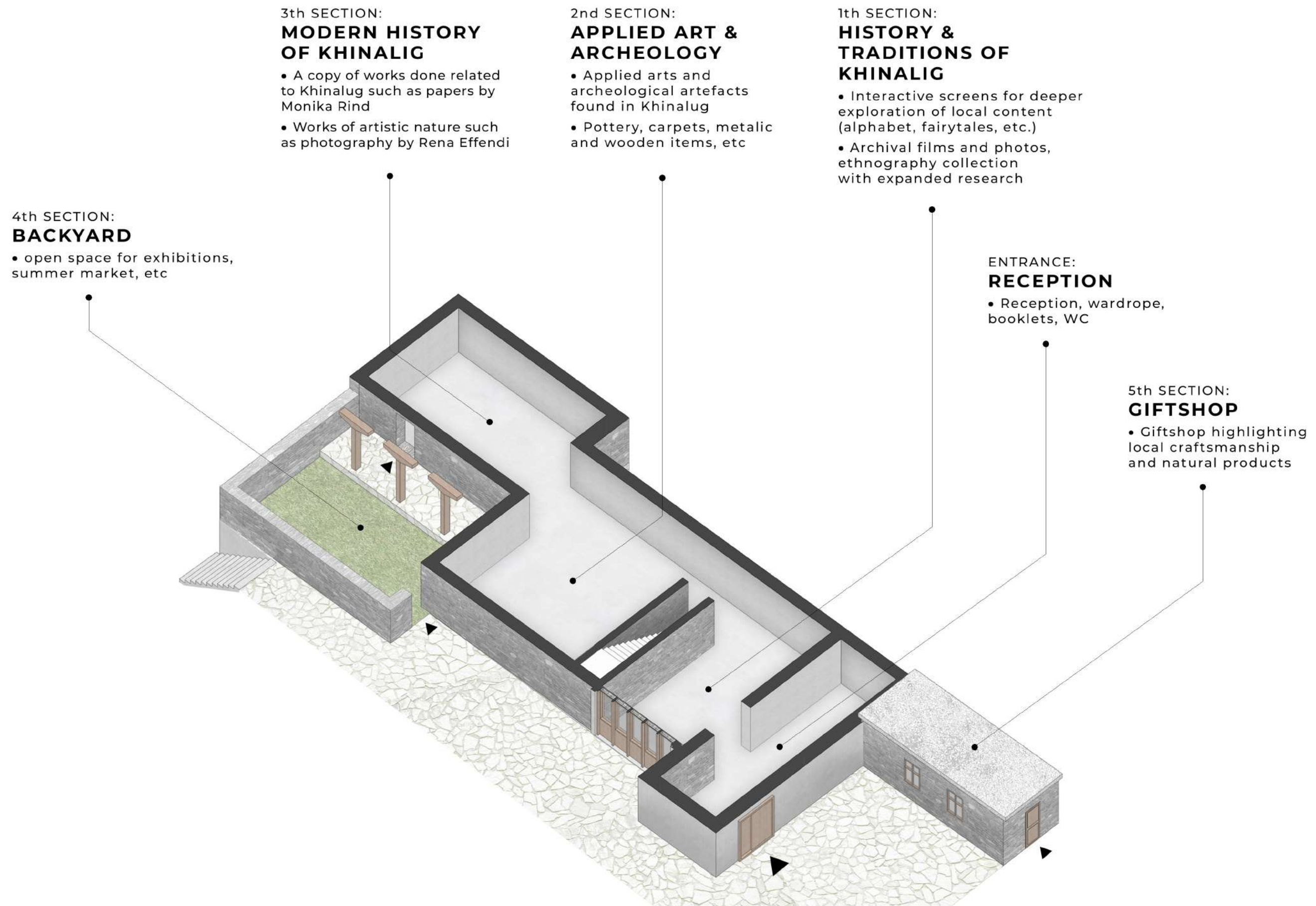
PROPOSAL | CLUSTER I : ENTRANCE







PROPOSAL | CLUSTER I : Museum Isometric section









- 1. PARKING
- 2. INFO POINT / WC / MARKET
- 3. HISTORY AND ETNOGRAPHY MUSEUM
- 4. RESTAURANT
- 5. CHAYKHANA
- 6. HOSTEL
- 7. MEDICAL POINT**
- 8. COMMUNITY HOUSE**
- 9. WORKSHOPS / STUDIOS**
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MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQT VILLAGE
PROPOSAL | CLUSTER II: Existing Situation

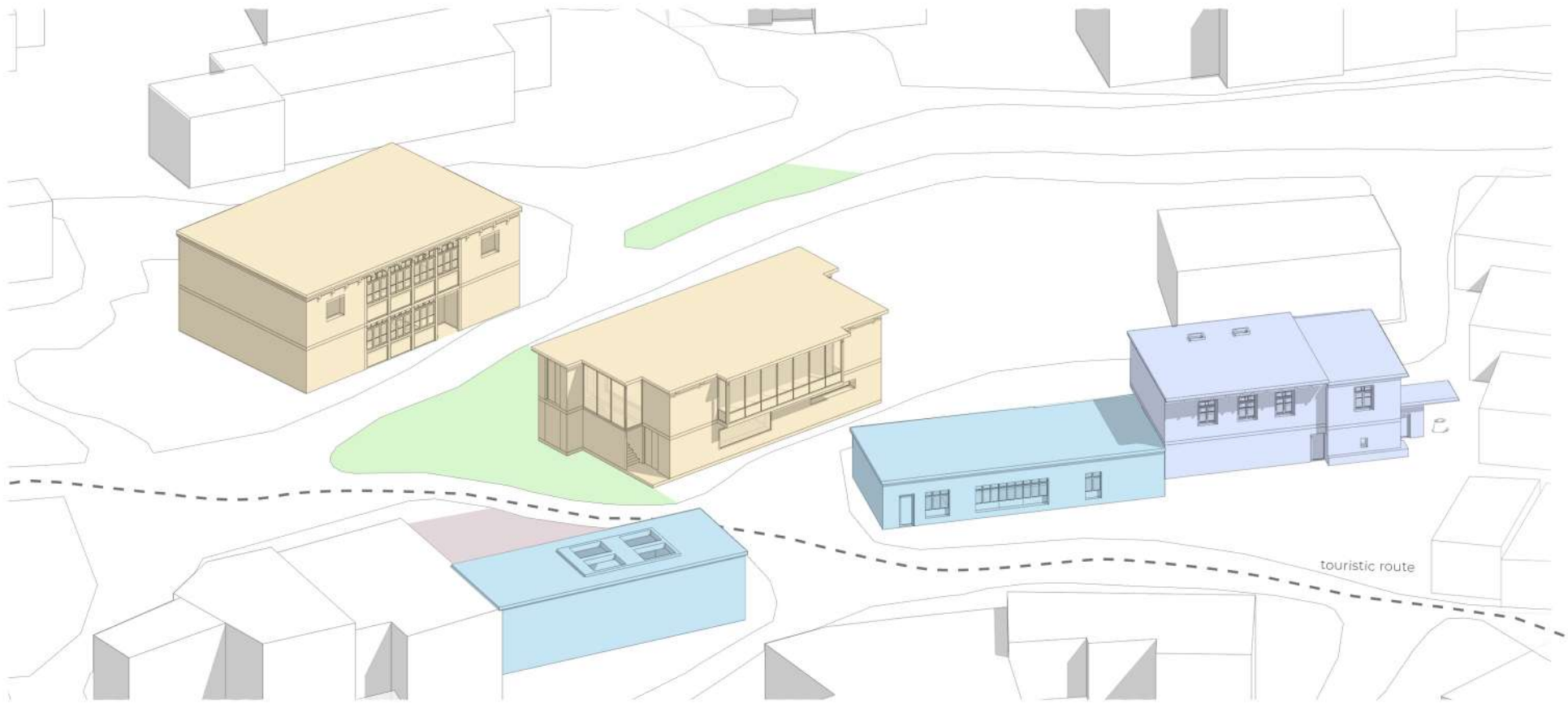


EXISTING SITUATION:

There are several buildings located in this area. Here are the community house of local residents and the building which houses a small nurse's room. The nearby areas are currently empty but earlier there were buildings that were demolished over time. In addition to a small area in front of the entrance to the community house there are no convenient common public spaces for people where they can relax and socialize.

Suggestions:

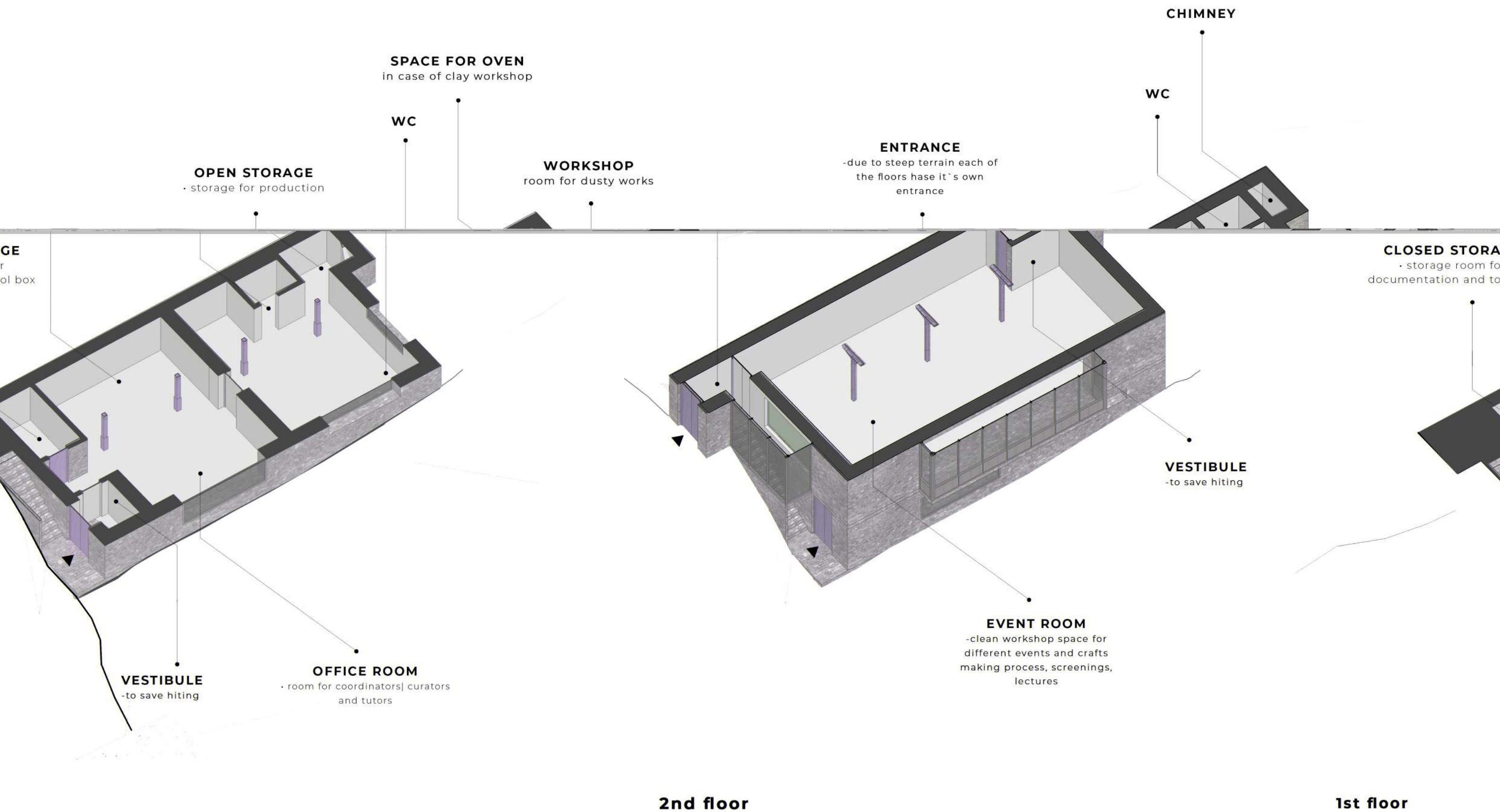
This zone is located on the proposed touristic route. "Zoning it" was taken into account, with new functions as a space for workshops and art residences, this can be located on a given territory close to each other. Therefore, it can form a cultural cluster for the village. The community house can be repaired without demolition of the whole structure. The place of new functions was chosen on empty areas, where the allocated area is suitable and enough for their placement. Small room is not enough for the medical needs of the villagers so it was decided to use the existing building which is quite large and almost empty, and to adapt it to the medical center + pharmacy. It is proposed to restore a new house in the place of the destroyed one near the medical center. The areas in front of the entrances of community house and workshop building are proposed as public spaces with greenery and sitting places.



- RESTORED HOUSE
- PUBLIC SPACE
- PUBLIC GARDENS
- NEW STRUCTURES
- REPAIRED STRUCTURES



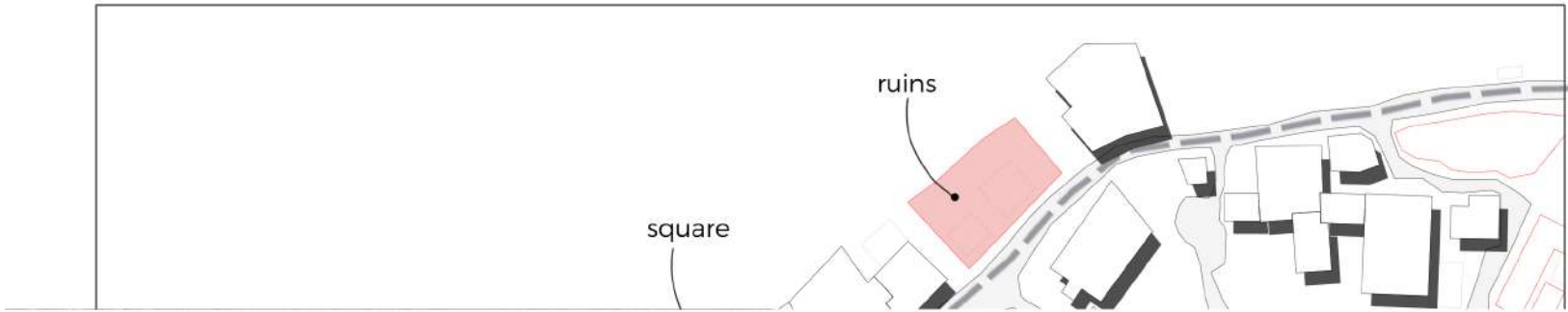








- 1. PARKING
- 2. INFO POINT / WC / MARKET
- 3. HISTORY AND ETNOGRAPHY MUSEUM
- 4. RESTAURANT
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This cluster is chosen for improving saray building (wedding hall) and the new road which is being built from Susay to Khinaliq that directly joins to the village from here.











- 1. PARKING
- 2. INFO POINT / WC / MARKET
- 3. HISTORY AND ETNOGRAPHY MUSEUM
- 4. RESTAURANT
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MASTER PLANNING STRATEGIES & URBAN DESIGN PROPOSALS FOR KHINALIQ VILLAGE

PROPOSAL | CLUSTER IV: Suggestions

SUGGESTIONS:

1. DESTROYED AREA SHOULD BE DIVIDED TO SEVERAL PEDESTRIAN ROADS AND IN STEEP SLOPE BUILD STAIRS.

MATERIAL FOR STAIRS AND ROADS: RIVER STONE

NOTE: ALL PEDESTRIAN ROADS NEEDS TO BE CONSTRUCTED WITH DRAINAGE

2. BY BUILDING NEW HOUSES IN TRADITIONAL WAY ON THE PLACE OF DESTROYED ONES IT WILL:

-SAVE TRADITION OF CONSTRUCTION OF THIS AREA

-SAVE THE LANDSCAPE

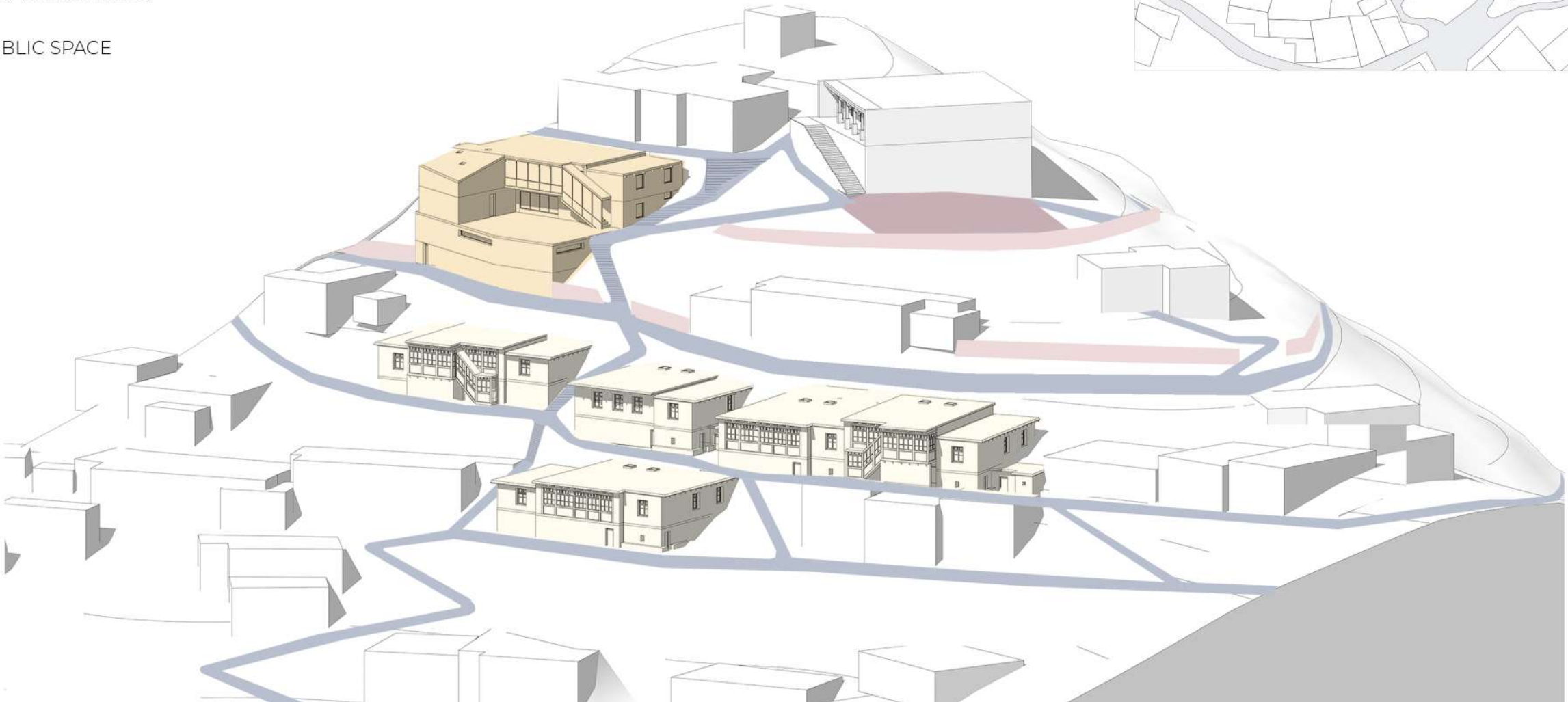
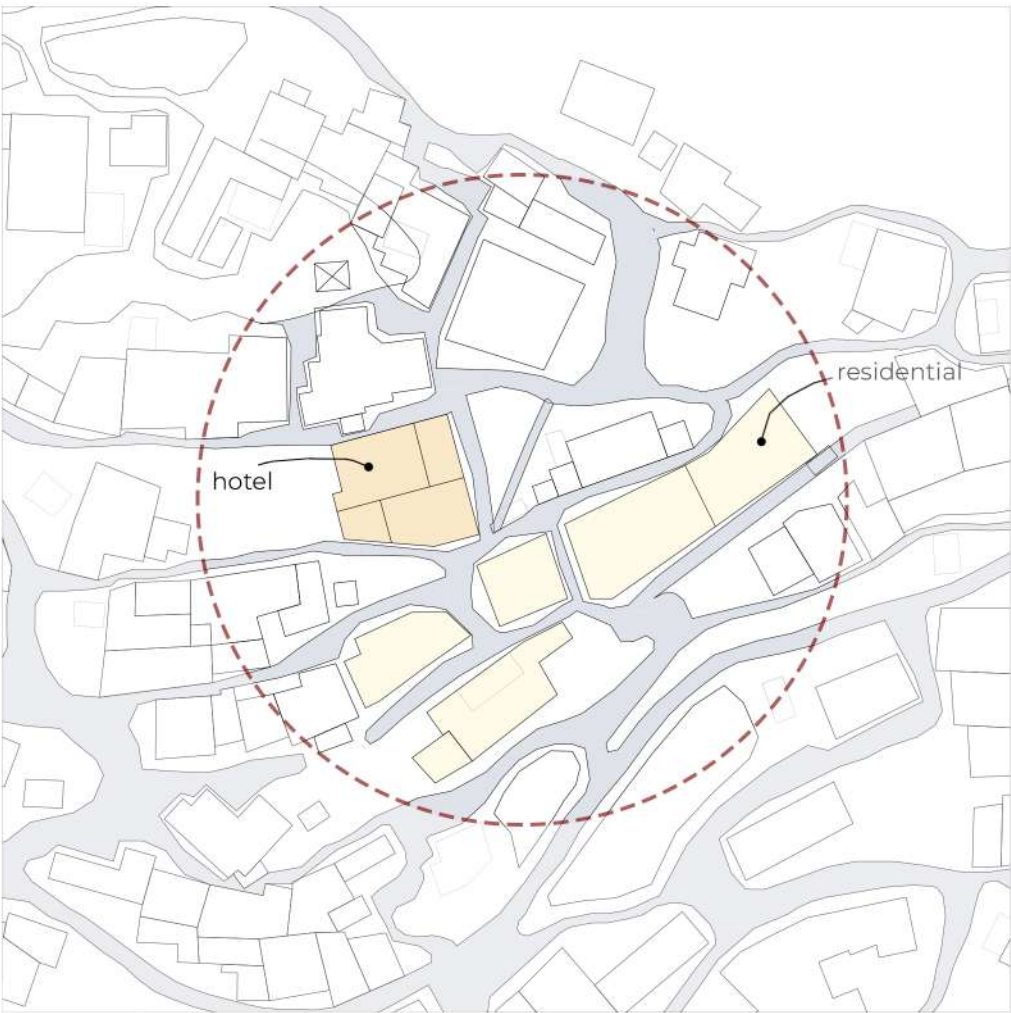
-WILL RETURN RAIN DRAINAGE ON ITS WAY

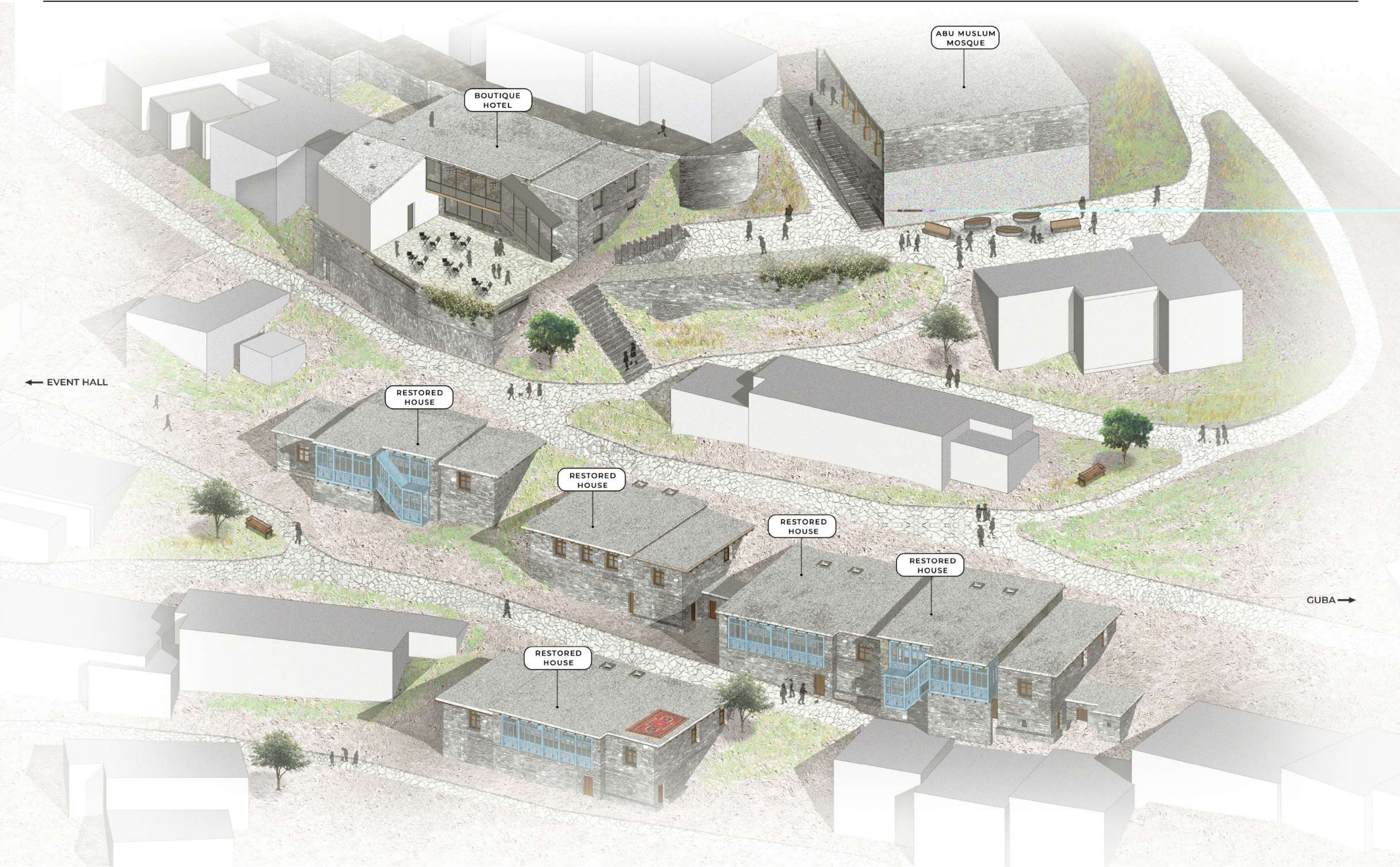
-GIVE LOCALS TEMPORARY PLACE TO STAY DURING THE RESTORATION OF THEIR HOUSES

3. TO SAVE THE LANDSCAPE IN EMPTY AREAS IT`S SUGGESTED TO BUILD RETAINING WALLS AS LOCALS DID IN SEVERAL AREAS NEAR THEIR HOUSES

4. DESTROYED AREA NEAR ABU-MUSLUM MOSQUE (HIGHEST POINT OF THE VILLAGE) SHOULD BE CLEANED FROM STONES AND THIS SPACE COULD BE USED AS PUBLIC SQUARE WITH NICE VIEW POINT TO THE MOUNTAINS AND KHINALIQ

- ROADS STAIRS
- NEW HOUSES
- RETAINING WALLS
- PUBLIC SPACE









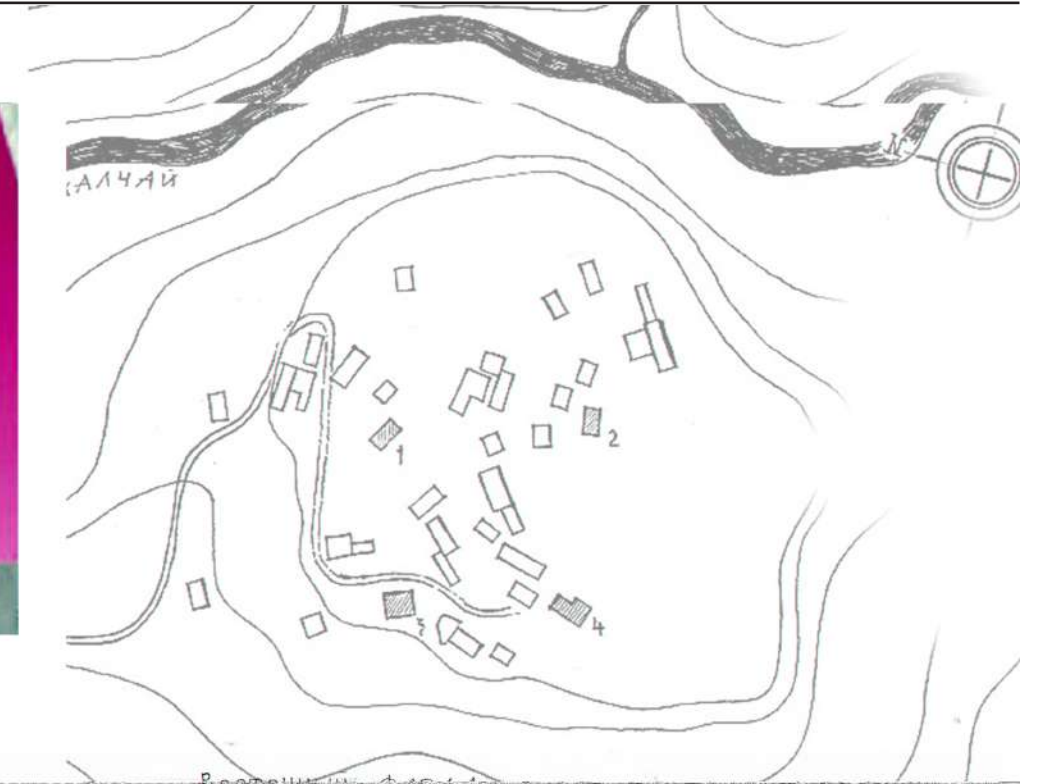
LOW-QUALITY RESTORATION:

1. ABANDONED PART OF THE MOSQUE WAS REINFORCED WITH CONCRETE WALL
2. THEN WAS COVERED WITH LOCAL RIVER STONE AND AS THE RESULT-DESTROYED AFTER SOME YEARS
3. WOODEN COLUMNS ARE COMPLETELY REPLICA AND DO NOT MEET THE PROPORTIONS OF THE ORIGINAL
4. BAD QUALITY WINDOWS AND DOORS. TOTALLY NEW STYLE
5. DETAILS OF COLUMNS ARE NOT COPIED OF ORIGINAL
6. COLUMNS HAVE A BASE FOR SOME REASON
7. HANGING CLASSIC CHANDELIERS
8. THE CONDITION OF THE INTERIOR WALLS IS ALREADY BAD, THERE IS DAMP





Памятник архитектуры
Джума мечеть в с. Хынгилык Кизинского р-на.









Streets need new pavement with river stone - to prevent slippery and muddy walkways.
Fences can be replaced with stone to make street view clean





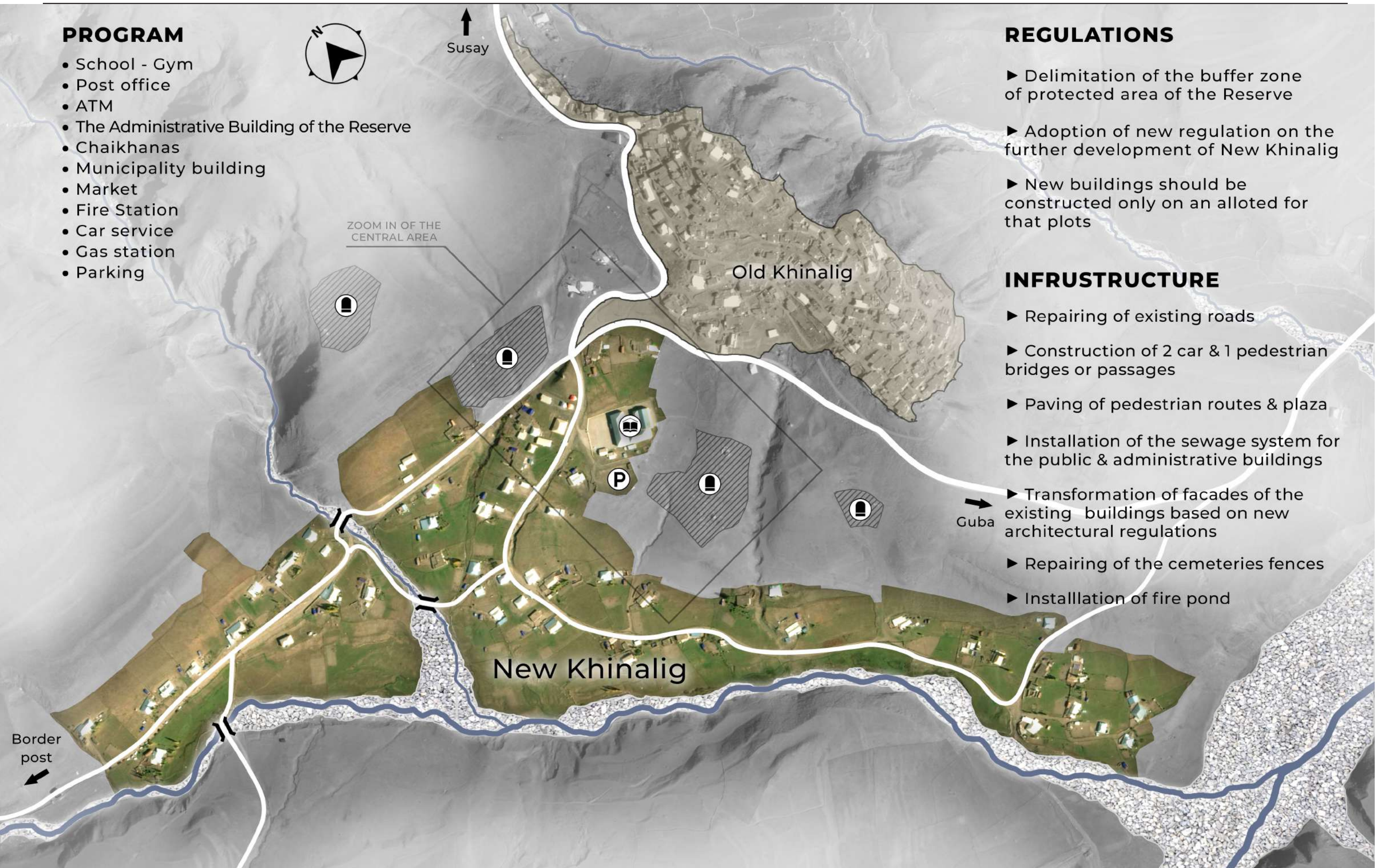
BRIEF INFO

POPULATION:	308
AREA:	29.7 ha
BUILDINGS:	68

Starting from 1970's part of the Khinalig population have started settling in the lower part of flatlands, due to densification of houses, shortage of space for building new houses and absence of security concerns at the present time. The aforementioned hill is surrounded by the graveyards, it's not suitable for construction and cattle breeding.

In the entrance of new Khinalig a school, administrative building for Khinalig State History-Culture and Ethnography reserve, 2 çayxanas and residential buildings should be built. The border check point of Shahdag National Park is located on that road and the road going from the north leads to Khinaliq border check point.

PROPOSAL | New Khinaliq Proposal





1st PHASE
ESTABLISHMENT OF CRUCIAL INFRASTRUCTURE FACILITIES

- Restoration of emergency buildings
- Road & Bridge infrastructure
- Building Residential Houses (on the place of demolished)
- Supporting walls (Landscape construction)
- Drainage system and springs
- Public WC
- Water supply, Electrical, Internet connection systems
- Pavement
- Fencing and Waste management

2nd PHASE
IMPROVING LOCALS LIFESTYLE

- Renovation & Restoration of Residential houses
- Community House
- Medical point
- Restaurant
- Market

3hd PHASE
CONSTRUCTION OF MAIN FACILITIES

- Restoration of Mosques and Sanctuaries
- History Museum
- Infocenter
- Hostel
- Chaikhana
- Shop
- Parking
- Camp zone

4th PHASE
LAUNCH OF TOURISTS ATTRACTION POINTS

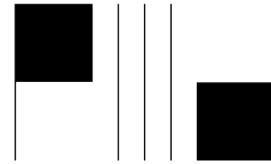
- Reserve Administration Building
- Boutique hotel
- Workshop Studios
- Artists` residence
- Signage
- Event Hall

5th PHASE
CONSTRUCTION AND REGULATION OF NEW KHINALIG

- Administrative buildings
- Post, ATM
- School renovation
- Parking
- Cafe | Chaikhanas renovation
- Regulation for new buildings

6th PHASE
DEVELOPMENT OF ACTIVITIES

- Activation of cultural events
- Work with local craftsmen
- Work with the local community to improve public life
- Launch of new active tourism tours
- Launch of thematic tours
- Establishment of a public transport system



PILLƏ architecture studio was founded in November 2015. The team continually conducts architectural research and works on different topics related to architectural practice. As an architectural organization, PILLƏ aims to become an alternative local platform, which examines critical architectural and urban problems and seeks optimal solutions for them. In addition, the team organizes discussions, writes proposals, prepares presentations, exhibitions, and coordinates workshops.



Camping Azerbaijan is an eco-tour agency organizing weekend trips and private tours to the remotest villages, nature areas, high mountainous areas and peaks of the Caucasus. We started in 2014 with one guide and now we have 8 members in our team. We also have a loyal and generous network of customers and volunteers who help us to realize our ideas. We understand the responsibility of the eco-tourism brand and do our best to follow eco-tourism principles. We try to keep our impact on nature to a minimum. We try to organize our trips in a way that benefits local communities.



VAR/YOX could be called a team of enthusiasts. Each one of us comes from artistic background. The fields we cover are very diverse, which will provide a 360-degree viewpoint for our platform. We believe in diversity and that progress is only possible by opening yourself to the world and bringing the world a little closer to Azerbaijan. We are very concerned about the problems (for need of a better word) of our society and feel responsible to act. Our goal is to highlight the trends in art, culture and all humanities.