

# RESTORATION NANDO



ASSOCIATION DOGON EDUCATION IN COLLABORATION WITH  
FOUNDATION DOGON EDUCATION (SDO)  
DECEMBER 2013

# RESTORATION NANDO

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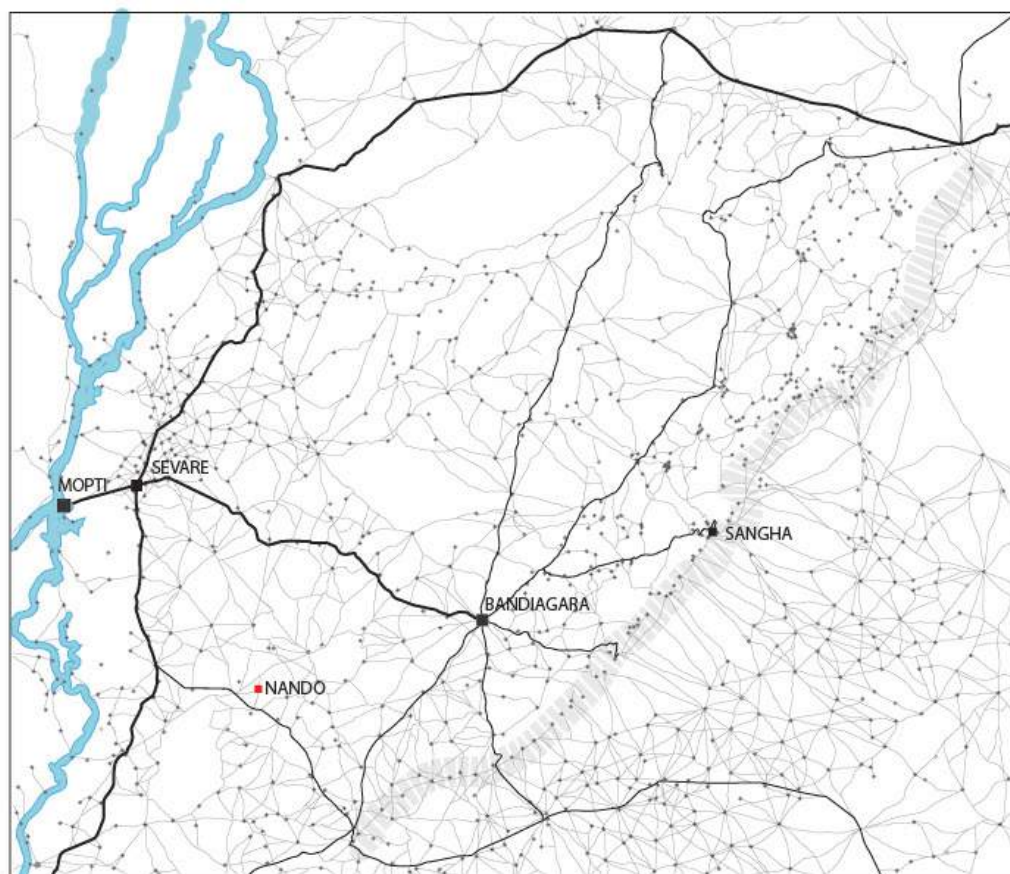
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*Nando lies about 50 kilometers south east of Mopti*

## INTRODUCTION

The Cliff of Bandiagara (Land of the Dogons) was inscribed on the List of World Heritage properties in 1989. It was inscribed as a cultural and natural site on the basis of criteria V and VII, and is one of the largest mixed sites inscribed in the World Heritage List of UNESCO. It extends over 4,000 km<sup>2</sup> and, as such, is an area where around 500,000 people are living in 289 villages. Nando is one of these villages. Among them, Nando holds a special status due to the unique mosque which lies in the centre of the village.

The land of the Dogon lies south of the river Niger not far from Mopti and Djenne. The region is composed of three zones: the plateau, the cliffs and the lower plains. The plateau rises like an immense fortress to a height of approximately 300 metres above surrounding plains. It is delimited by the Bandiagara escarpment, a cliff of more than 200 km long, which runs from southwest to northeast. Successive waves of immigration have populated the area. Over the ages peoples from different horizons had to share, not often without harm or conflicts, the same territory. Today the originality of Dogon country resides in its ethnic, cultural and linguistic diversity. A homogeneous Dogon society does not exist. Like so many other farming societies, the Dogon have no centralized power structure. Political and religious authority belong to the village elders. In line with its diversity, each region of the Dogon land has its own traditions. Variants in belief, myth and history abound.

In the Pinari, on the plateau near Mopti, are several unique villages like Pah, Niongono, Nombori and Nando which are especially mentioned on the Unesco list for their extraordinary quality. The village of Nando is well known for its 600 year old mosque, that presents a very different appropriation of the well known West-African traditional mosque architecture, exhibited in the more commonly known Great Mosque of Djenne.



*The Cliff of Bandiagara*

In the last 15 years lot of fieldwork has been done in the village of Pah, but this could not prevent the exodus of the village and the almost complete collapse of the monument. The village of Nando is also threatened by a similar prospect. For this reason the Foundation Dogon Education has become a partner of the village for preventing this. Since 2007 the Foundation has worked on improving the water situation by making wells and a pump installation in cooperation with the village and by building schools in the nearby villages Pah and Balaguina.

## HISTORY OF NANDO

The village of Nando lies nestled in a small valley. Hidden in the Pinari it is surrounded by a natural caved stone wall and 7 small gates. The village consists of 3 neighbourhoods and there are still almost 100 houses, many granaries and of course the beautiful mosque in the centre of the village. Some houses have been abandoned by the families but the major part of the village is still occupied. The villages consist of 75 families

In 2009 we started in small steps with the local community to restore some buildings, the gate and the mosque. The experience we derived from this work and process forms the basis of this project proposal.

The project presented in this document has been prepared by the Foundation Dogon Education in collaboration with LEVS architects Amsterdam, The NAI (Architectural Institute of the Netherlands) and the Mission Culturelle de Bandiagara, the decentralised government

structure in charge of the protection and conservation of the Unesco site. The project will be supported in the future by several partners listed in the credits. The start of the project is a response to the concerns expressed by the leaders of the village of Nando and the inhabitants who are very eager to continue their life in the village to maintain the unique mosque of Nando, and their knowledge of the fast decline of the nearby village Pah.

and 450 inhabitants. Overall the area is almost 2.5 ha. The area for agriculture is at the edge of the village along the road to the other neighbouring villages. The houses in the Pinari and in Nando are basically built with natural caves stone walls and wooden roofs that are plastered with mud. The mud is necessary for the total strength of the construction and to keep it stable and protected. Today, on most of the houses, this mud

skimming has dissipated due to the rain but also because of the endurance of bad maintenance due the lack of water in the period after the harvest for repairing the houses. The lack of maintenance is also caused by the overall difficult living situation in the Sahel zone which makes the young men search for jobs in other areas after the harvest period.





### THE MOSQUE AND ISLAM IN NANDO

Although its spread goes back to the 11th century, Islam was more or less limited to urban centres such as Djenne, Dia, Timbuktu and Gao. It was the faith of the elite in power and of the trading community. It is only after a series of holy wars in the 19th century that Islam definitely took root in rural zones and in Dogon country. Most villages have a mosque. Today's dynamism of traditional mud constructions manifests itself, among others, in a variety of mosques that show stylistic features that are characteristic for Dogon architecture. Mosques with façades composed of niches with checkerboard and triangular patterns became a familiar sight. The mosque of Kani Kombole is a good example. It is situated at the foot of the escarpment. There is ample space for building. The mosque is wide and its four sides are decorated with colonnades and niches. This is a clear reference to the façade of the Ginna namely, the traditional house of the extended family.

The mosque of Nando is different from any other of its kind. It is believed it was built in the 12th century. Or at least its foundation predates the building of the Djenne and Timbuktu mosques. In those early days the Bandiagara escarpment was inhabited by populations known as « Tellem ». Today, many questions remain unanswered as to the circumstances of its construction. Legends give various accounts of its origin. One story goes that it fell from the skies and another mentions a giant who built the mosque within a week. Still another legend has it that in those ancient times the region was often prey to violence. One day Nando was left abandoned until a `marabout` and his students took up residence there and built the mosque. With the return of peace, the villagers came back and drove the marabouts away but they kept the mosque. What all these stories have in common is the sudden appearance of a mosque that precedes the spread of the Muslim faith in the region.

It looks as though it came as a revelation. In the 12th century, the only town nearby already converted to Islam was Dia on the Diaka (arm of the Niger river). The mosque of Nando is built out of earth, wood and stone. The latter is the favourite building material in Dogon country. Whereas villages along the river are made of mud, houses and mosques on the plateau and in the cliff area combine stone with earth. And yet the mosque of Nando is unique by its architecture. Pilasters are incorporated into all four sides of the façade and the edges of its roof terrace are surmounted

by multiple head pinnacles. A low wall of similar style, with arched entrances and pointed pinnacles, surrounds the building. After many seasonal mud-plastering (skimming), the mosque has taken up the appearance of an edifice that has undergone Muslim and animist influences. Its inner walls are Islamic in design and are decorated with themes from the Koran. One can see a pair of scales that are believed to be weighing the souls of the dead so as to determine who will go to heaven or hell.



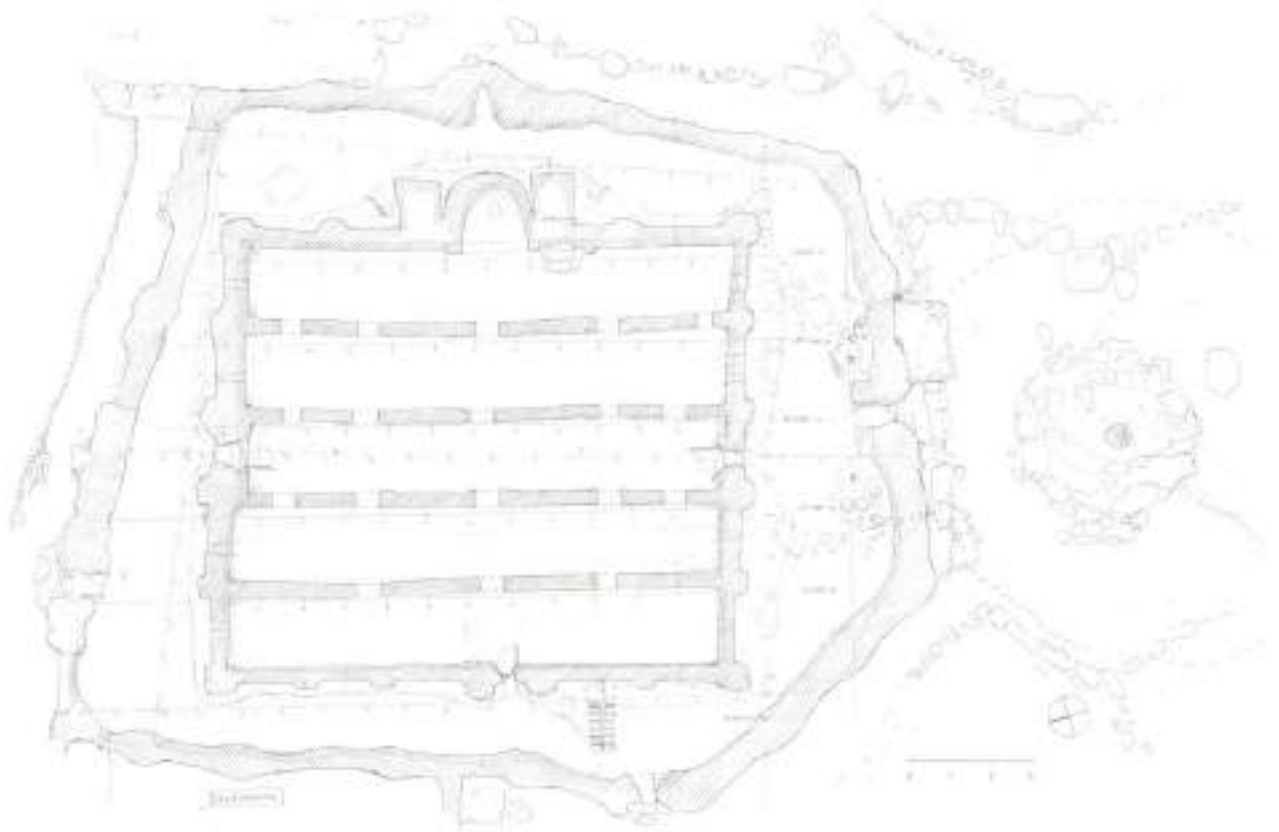
*east facade 2008*



*the Mosque seen from the north*



*south east facade*



*Plan of the Mosque (Lauber, Wolfgang, Architektur der Dogon) without the women area at the north*



*Details of the facades of the Mosque*



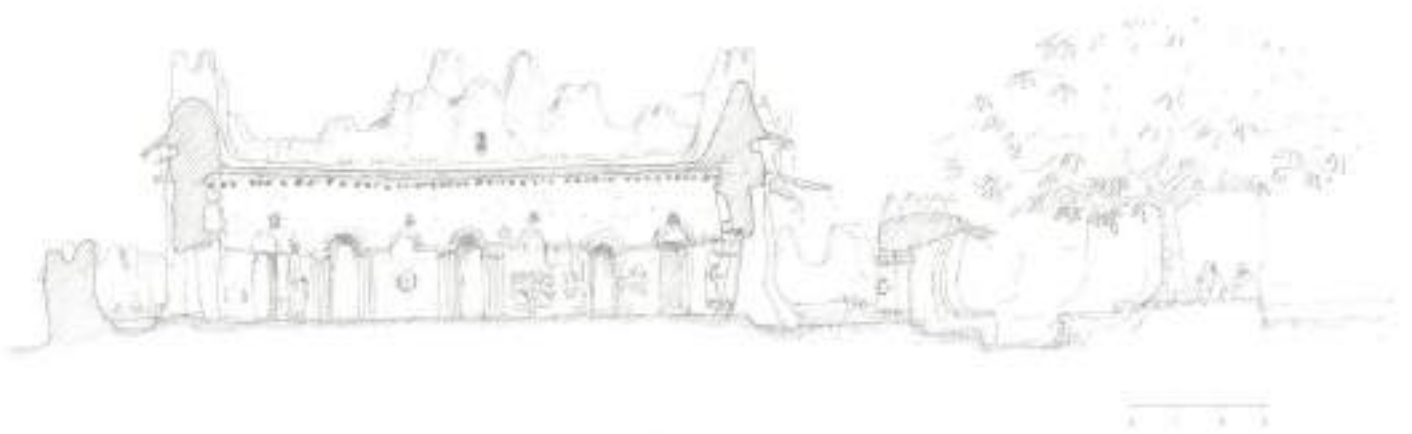
*animist details*



*gutter*



*aprouch from the third quarter*



*Section of the Mosque (Lauber, Wolfgang, Architektur der Dogon) again without the womens area*



*inside the Mosque, no signs of water inside 2008*

## PROJECT DESCRIPTION, RESTORING THE VILLAGE

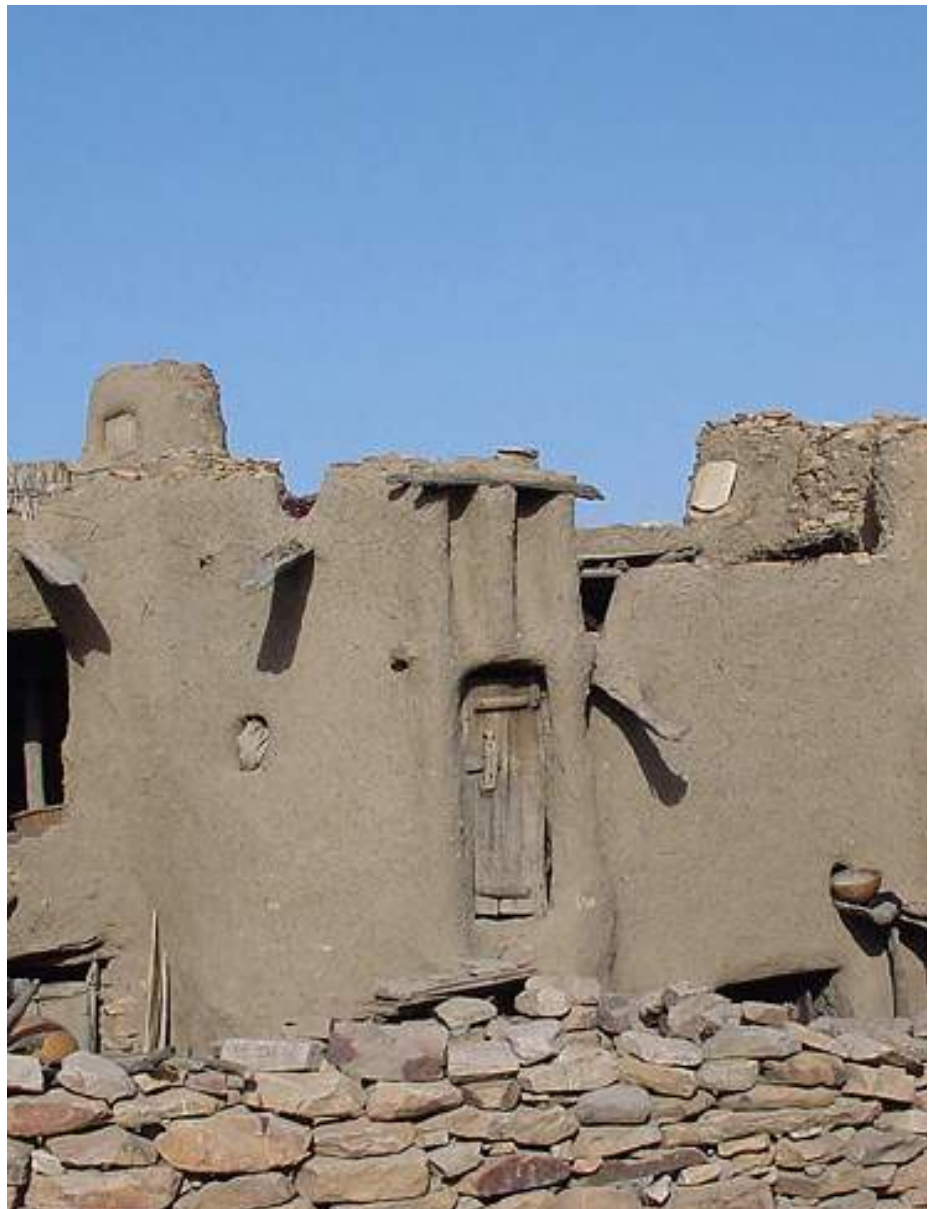
### THE HISTORY OF PAH

For the understanding of the project we collected photographic documentation and information from around 2000 and today, July 2012. The village of Pah was beautifully documented by a German group of architects and the Mission Culturelle in Bandiagara. It shows the richness of housing in this village in 2000 and before. Unfortunately there was no attempt made to keep the people reside in the village, who now started living at

the foot of the hill and abandoned their houses and the mosque. Today we can see the result of not maintaining the houses for 10 year: the entire village is collapsed. Interviewing the inhabitants and the chief of the village this year we received the seriously request of the possibility of returning to their old village with the great housing and strong social structure. This is of course too late but it shows to us the urge of scaling up our work in the village of Nando.

### LESSONS LEARNED, THE APPROACH OF NANDO

We have not been able or did not focus on making all kinds of reports, drawings of the village of Nando, besides a detailed list of families and houses. Our approach, as foundation and as architects, has always been very direct and practical. We have made a lot of photo and film documents collected throughout the years starting in 1995. The quality and architecture of the houses is different from Pah or Niongono and we will document them more structured during the process of renovation. The very distinguished own style of the houses and the port will show the huge amounts of possibilities in architecture and building.





*Documentation drawings of Pah (Lauber, Wolfgang, Architektur der Dogon), all these houses have collapsed.*



*The houses of Pah in 2000, now in 2013 completely gone*



*situation Pah 2012*



*situation Pah 2012*



*The new water well realised during 2008-2012*

### **STARTING WITH WATER, SCHOOL AND IMPROVING QUALITY OF THE DAILY SITUATION**

We worked together with the village by realizing a few water facilities. Getting the water upwards from the foot of the hill, almost 1 mile wide and 150 meters rise took a lot of energy. We realized two wells one at the bottom of the hill and the second well quite deep (45 meter) near the village. Besides that we realized a big water tower and realized a water pump system from the well down the hill. With this and the nearby realized school we made it possible to start talking about renovating the mosque and the houses. Currently, the mosque is in a good state. It was one of the main reasons that tourists visited the village (4-6 every day, because of the today's situation unfortunately there are no tourist left in Mali)



*Water is still a lot of work. The depth of the well is approximately 42 meters.*

## CURRENT STATE OF THE VILLAGE OF NANDO

The photo and film reportage we made show that almost all the houses of Nando are without mud, some house have collapsed or partly collapsed. The most imported family houses are almost all intact in their basic construction made of caved bricks and wooden ceilings and floors. There are roughly 100 houses spread over 3 neighbourhood and 2.5 ha. Some families have left the village and these houses are collapsed like the examples we showed in Pah. Due to tourism, some of the traditional locks are gone, and also a certain amounts of doors are missing or replaced. In a lot of houses it will also be necessary to replace parts of the wooden elements in the façades and the roof constructions. But basically the village is still vivid and inhabited with young children, men and women. They will not easily leave the village like what has happened in Pah because of their special relation with the Mosque.

The wall around the village is not completely intact and the entrance ports are a bit restored but not completely. They still play an important role in under-

standing the borders of the village. The mosque is in a reasonable state and has always been the centre of the village. Whenever it is possible the people start repairing this after a rain period. But it will still need some thorough approach by restoring and maintenance work in the next years. Behind the mosque is the small Koran school that should also become part of the renovation plan for the village.

The situation of the whole village is almost comparable with Pah 1995-2002. It is now 2012, in a stadium in which it is very vulnerable. The moment that all the brick walls will be without the mud that strengthens the construction and the coherence, the construction will easily collapse completely. This makes the process and work of maintenance and renovation more complex and expensive. When we are really going to start with the project for the whole village we have to make a report of every house but this is roughly the situation of the almost 100 houses.



*One of the three maingates of Nando*



*The still vivid village with 340 inhabitants young and old*



*The greater family house almost without "mud protection"*



*The start of collapsing*



*Family houses in 2002 still with some mud to keep the building construction together*

## THE FIRST RENOVATION PROJECTS AND RESULTS

The last years some of the owners families did some provisionally repairs and maintenance. We also started with securing buildings and houses facing the most critical situation. Besides these actions we started with the local inhabitants repairing 3 houses. We started with two very simple houses, by repairing the façade. We discussed and inspected the way of working, the quality of mud and furthermore tested it after one, two and three years of rain. The last project realized was the restoration of a big family house which had become completely bare naked, and without any mud left. The work was not done just by

one family but the job was taken up by a whole group. For us this was also an important test case of the working process for the next houses. The restored houses have now proven to withstand two rainy periods. Thus the plastering work, with the mix of mud, and the way of application have proven to be the right one. Also, the work done by the inhabitants in cooperation, on one house instead of repairing diffusely over the town, has turned out much better in the quality, commitment and organization of the work. This underlines the effectiveness of the cooperative approach.



*The village oldest 2008*



*before renovation*



*After the first step of renovation 2009*



*Before renovation*



*After the first step in the renovation 2009*



*Before renovation*



*After a solide first step in 2010*



*before renovation*



*after a renovation*

## **ACTION PLAN AND IMPLEMENTATION**

Based on this experience with the 3 houses and combined with the experience of the organizations involved, FDE (SDO), ADI en Mission Culturelle Bandiagara (see back ground information) and the ETSJ (Ecole Technique Saint Joseph Sevaré) and the vision supported broadly by the local and national governments, we made a proposal for an action plan for the period 2013-2017. The Foundation Dogon Education will take the lead in organizing this process. The most important role however, is that of the inhabitants of the village of Nando. The organization of the process will be based on their collaboration. We have spoken with the heads of the villages and heads of the families as well as the major of the village. It seems to them possible to renovate one neighborhood in a year so the process will take 3 years. Besides

that there are some special buildings and elements like the wall around the village that will also take one year. The work by the village will be done from October to May, before and after the important harvest period and rainy season. The preparation for the work, documenting the several houses and organizing materials, can be done in the period June till October by the other team members.

## **PROJECT PLANNING AND ORGANIZATION TASKS**

### **TASKS OF THE SEVERAL MEMBERS OF THE PROJECTS**

Foundation Dogon Education (FDE, or in Dutch Stichting Dogon Onderwijs, SDO): Responsible for the finance control, final reports, organizing exhibition (travelling) and publication (in English and French). In collaboration with LEVS architects in

Amsterdam and Mopti (local office) and if possible students from the Technical School Sevaré, and students from the architectural school of Bamako. The project leader of FDE (SDO) will visit the work at least 3 times a year, combining the trip with other project, thus reducing the cost for travelling and other expenses. The communication with ADI, the office in Sevaré, will be weekly by skype and e-mail. The practical program of establishing the renovation will be prepared by FDE but the practical implementation will be done by ADI.

Association Dogon Initiative (ADI) Organizing the fieldwork with the local several parties involved in the project with two technical project leaders and one financial and overall project leader. The work from the office in Sevaré.

#### Mission Culturelle Bandiagara:

Before starting the projects, the work will be thoroughly reviewed with the Mission and for that reason they will accompany FDE(SDO) during their visits to Nando.

#### Inhabitants Nando;

Most of the work will be done by the inhabitants of the village Nando. The heads of the neighborhoods have already given us a list with 20 young men and women in each neighborhood (total of 60) who will work together on the projects. Some of them will collect the proper banco (mud); some will work on the mélange (mixture) and preparation; the women will take care of the water; and finally there is a group formed for the 'masonry and plastering'. This group will be available for almost four months the next years if financing will suffice.

#### RESULTS OF THE PROJECT

The first result of the project is of course the complete renovation of the village of Nando and its mosque.

The second result we hope to establish in the same period is reinforcement of the economic situation. Organizing schools, water, and improving agricultural methods by working together with IFD (Initiative Femme Dogon)

The third result we hope to accomplish with the Mission Culturelle by organizing entrance fees for tourists, like has been done in Songho and Nombori. Thus making tourism provide as a part of the economic base for the village. We assume that the last result, the report and publications will stimulate this.

The fourth result we hope to establish is the growth of local knowledge and enthusiasm to build with local materials

which is important for a durable and sustainable future of the area.

The last result:

Every year there will be a review of the project and a financial report. After finishing the project, which is estimated in 2017, there will be a complete review and final financial specification. The publication shall be made in English and French and broadly available on internet as a learning process. The material will also be prepared for a traveling exposition starting in Mopti in the Centre for earth architecture build by the Aga Khan Trust for Culture.



*Detail of a family house 2020*

## BACKGROUND INFORMATION

### The Dogon in Mali

Mali is a country situated in the heart of West Africa and a former French colony. The country, more than twice as large as France, exists for 70% of desert and has a population of 14,5 million, divided over about 10 different peoples, of which the Dogon is one.

The Dogon people live in an area south of the Niger, east of Mopti. The area consists of three characteristic landscapes: the Bandiagara escarpment (cliffs of 200 meters high which stretch over 200 kilometers), the plateau (Pinari), and the plain (Seno). The Dogon villages are situated in between the rocks at the foot of the cliff, on the plateau and spread over the plain.

The Dogon population numbers between 400.000 and 500.000, divided over four tribes; Dyon, Ono, Arou and Dommo. The Dogon region was declared Unesco World Heritage in 1989 and since 1995, the "Mission Culturelle de Bandiagara" develops active policies for the region.

### History, Dogon society, Islam and Unesco

The popularization of the area in the works of Marcel Griaule has generated a number of clichés that are hard to overcome. In popular belief, these clichés manifest themselves in a view of an immutable Dogon culture frozen in time and space, a closed world where every day life is governed by age old myths. Reality is at once much more complex and simple. Any culture is molded by contact with the outside world. Dogon society has always had to adjust its mode of subsistence to an ever changing world. Its history abounds in examples. At first, political instability in the Mandé Empire forced them to migrate in waves to the East. Thereafter, never ending conflicts with the Songhay, Mossi and Fulani drove them toward the plateau and escarpment. Much later still, after a series of holy wars held in the 19th century, Dogon society largely opened up to Islam. Regional pacification under French colonization facilitated its spreading. There was no longer any need for the plateau and cliff area to serve as a safe harbor. Demographic pressure and new found peace caused many people to leave for the Seno plain.

Through time, the Dogon have never stopped finding solutions to environmental changes. The 20th century brought about further unexpected developments that needed to be mastered. Colonial powers started to show interest in African civilisations. Authors like Louis Desplagnes, Maurice Delafosse, Charles Monteil and Henri Labouret made important contributions to early West-African ethnography. Marcel Griaule and his team were quick to discover the originality of Dogon culture. And finally, in 1989 the UNESCO added Dogon country on the World Heritage List. This is how a heterogeneous people living for centuries on the fringes of the great West African empires came into the limelight of world attention. The region has now become a popular tourist attraction. The tourist industry generates income for a variety of local actors: travel agencies, innkeepers, guides and for the villages that organize masked tourist dance performances. But tourism itself is not a solution

to the challenges that are lying ahead. The wide majority of the Dogon are farmers and tourism does not change their financial status in a significant way. On the other hand, climate change takes its toll on most agricultural activities. Apart from those who left Dogon country for good, temporary immigration has become a way of subsistence for many. Seeking jobs elsewhere so as to complement

local revenue has become essential. But the impact of the modern world on Dogon culture has not succeeded in making it disappear. At Sangha, the last Dama to date was held in 2009.

### The Dogon and Tellem

The face of the cliff is strewn with open caves. Overhanging rocks prevent the rain from entering. The predecessors of the Dogon sought protection from the elements in these natural shelters. They built cylindrical constructions made of earth which were used, among others, as granaries and graveyards. In the Sixties & Seventies, a team of Dutch archaeologists carried out excavations in the cliff area and brought to the world's attention the existence of two distinct cultures :

The Dogon are divided into four tribes: the Dyon, Arou, Ono and Dommo. According to oral tradition they joined the cliff area near the village of Kani Bonzon. From there, they spread over the plateau, the escarpment and the plains of the Seno-Gondo. Each tribe followed a different itinerary (detailed description of the dispersion of the four tribes in "Les âmes des Dogons"- G.Diet-erlen - 1941). Historical reality seems more complex. Dogon immigration from the Mandé probably occurred in successive waves over a time span of several centuries. To the south of the Seno-Gondo plain lies the Yatenga province. This vast territory is scattered with traces of settlements dating back to a period covering the 10th/15th centuries : ancient water wells, funerary jars, pottery fragments and slag heaps stemming from an old and intense metallurgical extraction activity. Today, the Mossi and Kurumba ascribe these remnants to the Dogon (Kibse in Moore/language of the Mossi). To what do these Kibse correspond? Were they part of the first immigrants from the Mandé who settled down in today's Yatenga? Or are they an autochthonous population who merged with the newly arrived Dogon? Whatever the case is, by the 14th/15th century the Kibse/Dogon left their Yatenga homeland and linked up with other Dogon groups already established up north near to the cliff area. The Mossi and Kurumba took over their territory. The encounter of the Dogon-Mandé with their new neighbours and predecessors brought about a considerable blending of cultures. This is well illustrated by the stylistic diversity of Dogon architecture and sculpture. Long before their arrival from the Mandé, the West of the plateau witnessed the birth of Djennenke/Soninke style sculptures. From the 15th century onwards stylistic extensions appeared in the N'duleri and Bondum regions. Whereas on the other side of the plateau Tellem statuary came into being. All these styles are incorporated into Dogon art. On the other hand, masks are of Voltaic influence. Various Dogon and Mossi masks share stylistic similarities. Their lengthy stay in the Yatenga also explains why the Dogon speak Voltaic related languages. As regards architecture, it reflects a variety of geographical zones, the constraints that these zones impose and the diversity of the people who live there.

### Foundation Dogon Education (Stichting Dogon Onderwijs, SDO)

The Foundation has been active in Mali since 1995. The purpose of the foundation is to support and encourage education in the Dogon region. The foundation works in collaboration with local entrepreneurs and the local community to realize school buildings, houses and wells. Proper water supply is the essential start in the development of education.

The government is closely involved to achieve a durable education system with good teachers. By involving the local community and students of the Technical School in Sevaré in the building process, this becomes part of the educational system. The foundation works closely together with the Dogon Women Initiative (DVI) and the local Malines foundation Association Dogon Initiative (ADI). Besides the building activities, the "green desert initiative" has been launched as part of the agriculture and nutrition education. To achieve successful projects, there is a frequent consultation with various governments, the Mission Culturelle Bandiagara and the CAP (organization responsible for the planning of education). [www.dogononderwijs.nl](http://www.dogononderwijs.nl)

### Association Dogon Initiative (ADI)

In June 2010 the foundation ADI was established as a local organization for realizing and organizing all the projects of the Initiative Femme Dogon (IFD, DVI Dogon Vrouwen Initiatief) and FDE (SDO). Today there are besides the board of 3 members, one director and 5 people working for the organization. The take care of the daily work like coaching the groups, making reports and starting up new programs like the green dessert, the well-maintenance program, the female programe, and the finances of the local projects. It is a young organization that uses the new trained and skilled students from Bamako, Mopti and Bandiagara. The supervision of the board has already been working with the board of SDO for 30 years working.

### Construction technologies in development, technical school ETJS

The Foundation Dogon Education has used four different construction technologies in the various schools they built in the Dogon region. The first schools are built with traditional blocks made of banco (Amani). The second series are built with the well known African concrete blocks, plastered with a mortar mix based on loam. The third series of schools is built with locally cut natural stone blocks. The most recent schools are built with hydraulic compressed earth blocks, produced with the mobile compressing machine. This last construction method is the most convenient for future projects, as it has many advantages. It results in sustainable buildings of high quality, constructed with locally available materials by local workers. About 1300 students attend the Technical School in Sevaré, built by the foundation in 2005. The mason students work with the compressed earth blocks and are involved in various ongoing projects.

Jurriaan van Stigt (1962, Amsterdam) gained his degree with distinction in Delft in 1989, on Weesper-Wibautstraat, the most beautiful street in Amsterdam. He then began a firm with Marianne Loof under the name Loof en van Stigt Architecten and has since 2005 formed a three-person collaborative partnership with Adriaan Mout, called LEVS Architecten. Besides realizing many notable projects, he is also responsible for the new development of a young offender institution in Den Helder and the renovation of the Ignatius Gymnasium in Amsterdam. Jurriaan is a board member of AetA, editor-in-chief of Forum magazine, honorary member of the Daw'an Foundation by Salma Damluji and chairman of the Foundation Dogon Education.

## COMMITTEE OF RECOMMENDATION

Lassana Cissé, former chef de la Mission Culturelle de Bandiagara, today director of the National Museum of Mali  
Responsible for the governments tasks for the Unesco area the land of the Dogon he wrote several articles and publications about the country and realised several project in cooperation with the DED. He was personally responsible for the request for putting the Dogon Area on the list for Unesco. Since then he realised several projects like the museum in Enndé, Nombori and the mission culturelle in Bandiagarra.

Professor drs ir Wolf Schijns  
Worked for the University of Eindhoven in The Netherlands and made several trips to the land of the Dogon. On request of several people like professor Joop van Stigt he did his promotion on the culture and architecture of the Dogon and made the publication of his work witch shows the variety of architecture and building typology in the Dogon land.

drs. Pierre Maas  
Studied architecture at the university of Eindhoven and made his promotion on the renovation of Djenne and the mason society of Djenne. His promotion was reviewed by Professor Joop van Stigt

Behrang Mousavi  
Head of collections of the architectural institute of the Netherlands. He was also responsible of taking up the model of Herman Haan--made for his archeological investigations during 1960 in de Sangha region in search for the Tellem--in the Dutch treasure chamber of architecture in the architectural institute of the Netherlands.

Drs ir. Antoni Folkers, Architect  
Promoter of the African architecture he started the foundation ArchiAfrica, which promoted the investigation for African architecture on the architectural school throughout the continent. In 2010 he made his promotion at the university of Delft on the modern architecture of Africa. He is still active in the foundation AA maters and architect in FWB architects who realizes projects all over Africa.

Professor Joop van Stigt (06-01-1934/04-11-2011)

Active in the Dogon land since 1972 as a representing the FORUM architecture movement he stays active until his dead in November 2011 working and proclaiming the importance of the Dogon especially or the Dutch architecture chance during the 1970-80. He made several publications on the Dogon. At the end of his work at the university of Delft in 1999 he presented on request of his former tutor and aspirator architect Aldo van Eyck the book "Dogon Art, Architecture and Anthropology and continued his work as architect with his foundation SDO founded with his wife Gonny van Stigt-Amesz.

## COLOFON

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**Editing** Jurriaan van Stigt  
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### Board Foundation Dogon Education

**Chairman** Jurriaan van Stigt  
**Treasurer** Gonny van Stigt-Amesz  
**Secretary** Jan Joost Peskens

For updated and additional information visit  
[www.dogononderwijs.nl](http://www.dogononderwijs.nl)

Occasionally there are pictures used which are made by people who have joined on one of the many trips. SDO manages an archive of nearly 50.000 pictures from the period 1972 to present.

Sponsored by LEVS architects Amsterdam.

\* Texts "History, Dogon society, Islam and Unesco" and "The Dogon and Tellem" are written by Huib Blom

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