

RANA P.B. SINGH, eds. (2027) **Holy Heritage Cities: Sacred Places, Sacred Journey, & Sustainability**. The Urban Book series, ISSN: 2365-757X. <https://www.springer.com/series/14773>. [Scopus indexed], ca xx+ 480-pp., 120 figs.: 20-24 papers. **SPRINGER NATURE** Switzerland AG, Cham. **FOREWORD: Prof. Arch. Olimpia NIGLIO** (President: RWYC, & PRERICO; University of Pavia, Italy) Endorsed by: ICOMOS-India, ISCCL (Paris), ACLA (Nanjing, China), RWYC (Pavia, Italy), & PRERICO (Italy)

CFP, Call for Papers: Preamble

The concept of HHC – Holy Heritage City refers to a complex cultural mosaic and network of the spatiality of time, the temporality of space, the sacrality of nature, and, overall, the encompassing manifestation of transcendence of human actions that, since time immemorial, has been making a strong bridge between the conscious Mind and superconscious Nature. This way, the interplay has been part of constant and continuous evolutionary drama between earthly Human beings and cosmic Nature—resulting in various built structures, sacred and pilgrimage routes, heritage cities, and three broad typological frames (‘tangible-intangible-transitionary’) that maintained a pathway of “Succession-Sustenance-Sustainability” *vis-à-vis* “continuity-maintenance-transformation”; of course, always keeping the essence of the past that processed and get transferred over time from one generation to another – represented in the best form in urban cultural-sacred landscapes and holy-heritage cities (HHCs). A representative list of HHCs is given in the sequence at the end.

Emphasising the distinct role of sacred heritage in developing Holy Heritage cities, the frame of ‘Holy Heritage Urban Landscape’ (HHUL) is proposed as an extended form of HUL, where deeply-rooted multi-religious and spiritual dimensions would be the prime consideration, and over time, the care processes have paved the continuum path of evolution, existence, and emerging future. The cities of Jerusalem (Israel) and Varanasi (India) may be cited as illustrative of HHUL, where several religions have their historical roots. Despite contestation and superimposition or transformations over time, the primary role of sacred heritage and sense of reverence is preserved at the core, keeping the balance among physicality with existence (*axis mundi*), functionality with action (*sacral loci*), and maintenance of the spirit of place with deep communication (*genius loci*).

This anthology is an attempt on the line of critical appraisal of the cultural and architectural history of the holy-heritage urban landscapes (HHULs), and its selected manifested representations at different levels: (i) National/symbolic/cosmic/archetypal/textual-epical/mythmaking, (ii) Regional/cultural or linguistic regions and their characteristics, (iii) Locality and interlinkages – locality vs universality, and (iv) Case studies of holy-heritage cities (HHCs), holy-heritage urban landscapes (HHULs), and the associated pilgrimage places and routes: characteristics, and their roles in SDGs for future. This book will be the representative that projects the Ancient & Indigenous Knowledge System, and Cultural Urban Heritage and Sacred landscapes, illustrating different parts of the world—distinctions, similarities, and contrasts, and overall unifying links. The follow-up multifaceted approach, which explains the area's distinctiveness and similarities, will help strengthen cross-cultural community bonds, elevate local culture and heritage, and foster economic development through sustainable and inclusive pilgrimage tourism practices.

Deadlines, 2026:

Abstract	Abst. acceptance	Full Chapter	Review-Revision	Final sub. to Press
25 July	10 August	13 November	15 December	30 December

→ **The ABSTRACT (deadline: 25 July 2026):** min.-200 ~ max.-250 words (MsWd, precise **Heading**, focussing on one of the subthemes and a case study, main contents and subject matter, and future perspectives - only one paragraph), **Keywords:** 5~6; citing only 2-3 main sources; with full **Affiliating address & short CV-Bio** (80-words only), Mobile, and eMail <all in 1-page>. Please strictly follow the guidelines to ensure overall consistency and global representation. • **FONT:** The running text, single space: Times New Roman 11 pt, Heading: 14 TNR **bold** - capitalise each word.

• **LANGUAGE:** The authorised language is English (British); well-edited and standardised.

→ **PLAGIARISM (overall similarity)** should strictly be less than **12%**; a proof (report) is to be submitted.

§ Key Features

- No publication or APF- Article Processing Fee.
- Global visibility and academic reach.
- Synoptic and peer reviews and strong editorial support.

§ Unique selling points

- Explores universal values of holy-heritage cities in cross-cultural contexts.
- Describes the role of holy-heritage cities in promoting pilgrimage tourism.
- Situates holy-heritage cities and their role in developing cultural sustainability.

→ **FINAL PAPER: Size and basic requirements (deadline: 13 November 2026):**

The paper should be between 5500 *min.* and 8000 *max.* words [typed in single space, **FONT** - Times New Roman 11pt, **Abstract** <200~250 words>, **Keywords: 5**, **Introduction** at the beginning, and **Concluding Remarks** at the end, followed by **References**], and certainly be well-illustrated with **colour** (or B-W) figures/illustrations/maps/designs: **4~7** (300 dpi with a short caption). Number of simplified Tables: 2~4 max. Details of Format, page size (5.5"x9.0" inches = 14.00 x 23.00 cm), style, referencing (Harvard), etc., to be sent after **peer review** report and acceptance of the abstract.

→ **ACCEPTANCE rate:** 60%, taking into view the contents, direct focus, and the subject matter.

→ **ABSTRACTS are invited:** any of the sub-themes, with a case study of HHC.

A Holy-Heritage city is a sacred site important to the cultural history or faith of a specific religion. In many cases, such cities also contain at least one headquarters complex (often containing a religious edifice, seminary, shrine, residence of the leading cleric of the religion, and/or chambers of the religious leadership's offices), which constitutes a distinct destination of human attraction, most commonly pilgrimages, especially for major ceremonies, festivities, and observances. A Holy-Heritage city is also a symbolic city, representing attributes beyond its natural or physical characteristics. The case studies of HHC should cover the following sub-themes at different levels and in varying contexts, starting with the issues of historical-cultural evolution, followed by the present structure, and the vision and plan for the future: 'Succession–Sustenance–Sustainability'. § → **ABSTRACT Submission, deadline: 25 July 2026.**

§ Sub-themes for consideration - always with a case study of HHC:

- i. **Holy-Heritage Cities: Evolution and Succession:** Evolution and growth in historical period—personality formation as Holy-Heritage City; Morphological structure, infrastructure, and expansion; Socio-economic structure; Design, cultural codes, metaphysical meanings, aesthetics, change, continuity; Problems, Perspectives, and Planning.
- ii. **Holy-Heritage Cities: Landscape and Performances:** Faithscapes, Sacredscapes, Ritualscapes, Ritual Mandala; Culture & Pilgrimage traditions: typologies; Associated festivities & the cycles, and performance arts; the ICH and Architectural symbolism.
- iii. **Heritage and Holy-Heritage Cities:** Religious heritage; Heritagization & Sustainable Planning of holy cities—UN SDGs Target 11.4 for the 2030 Agenda and Cultural Sustainability; Symbolic representation; Contested heritage; Cultural products of holy heritage cities; Planning the HHCs: resilience and livelihood.
- iv. **Holy-Heritage Cities: Images, Perception and Projection:** Perception and Expression; Myth, folktales, literary images, travelogues, place and meaning; Cosmic context, cosmogony, and Celestial city; Sacred Geometry; Culture-Nature reciprocity; Cognitive cartography: Elements (reassessing Kevin Lynch's *The Image of the City*, 1960); Visuality.
- v. **Holy-Heritage Cities: Pathway, and Sacred Routes:** Pilgrimage/Sacred routes and linkages to holy heritage Cities; The Path and Place in Architectural theory.

§ Representation of Holy-Heritage Cities (some of the notable examples):

AFRICA. Axum, Hasar, Lalibeca (**Nigeria**); Alexandria (**Egypt**); Ife, Nri-Igbo (**Nigeria**); Yaboyabo, Touba (**Senegal**); Djerba, Kairouan (**Tunisia**); Lalibela, Harar (**Ethiopia**); Kibeho (**Rwanda**); Tiencen, Tamacine, Ghardaïa (**Algeria**); Namugongo (Wakiso Dt.), Kampala (**Uganda**).

ASIA, South. Amritsar, Anandpur Sahib, Ayodhya, Dwarka, Kanchipuram, Haridwar, Rishikesh, Madurai, Mathura-Vrindavan, Nashik, Gokarna, Prayagraj, Pandharpur, Jagannath Puri, Rameshvaram, Ujjain, Varanasi, Kushinagar, Bodh Gaya, Sarnath, Shatrunjaya, Girnar, Hastinapur, Pavapuri, Rajgir, Nabadwip, Moodabidri (**India**); Bhaktapur, Janakpur, Kathmandu, Lalitpur, Lumbini (**Nepal**); Balkh (**Afghanistan**); Lahore, Nankana Sahib, Kartarpur, Multan (**Pakistan**); Dhaka, Sitakunda, Sylhet, Dinajpur (**Bangladesh**).

ASIA, Western. Antakya (Antioch), Konya, Urfa, Istanbul- Constantinople (**Turkey**); Mecca, Medina (**Saudi Arabia**); Haifa, Hittin, Meron, Nazareth, Safed, Tiberias (**Israel**); Jerusalem (**Israel**); Mtskheta (**Georgia**); Bethlehem, Hebron, Nablus (**Palestine**); Kufa, Karbala, Najaf (**Iraq**); Vagharshapat (**Armenia**); Mashhad, Qom, Yazd (**Iran**); Beirut, Khalwat al-Bayada (**Lebanon**); Damascus (**Syria**).

ASIA, East & South-East. Mandalay, Yangon (**Myanmar**); Siem Reap (**Cambodia**); Lhasa, Mt Kailash, Mount Wutai- Shanxi, Beijing, Mount Hua, Shaanxi (**China**); Besakih, Bali, Cigugur (**Indonesia**); Ise, Kyoto, Tenri, Meiji Jingu shrine in Tokyo, Fushimi Inari Shrine in Kyoto, Chiba, Shikoku pilgrimage routes and linked shrines (**Japan**); Turkistan (**Kazakhstan**); Luang Prabang, Vientiane, Champasak (**Laos**); Batu Caves in Gombak (**Malaysia**); Cebu City, El Salvador-Misamis Oriental, Iloilo City (**Philippines**); China Town, Little India (**Singapore**); Busan, Gyeongju, Yeongyang, Gyeongju City (**S. Korea**); Beigang, Dajia (**Taiwan**); Hue, Ninh Binh, Quang Ninh (**Vietnam**).

EUROPE. Tirana, Berat (**Albania**); Athens, Corinth, Thessaloniki- Mount Athos (**Greece**); Avila, Barcelona, Caravaca de la Cruz, Madrid, Santiago de Compostela, Santo Toribio de Liébana, Toledo (**Spain**); Canterbury, Glastonbury, Walsingham, York (**England UK**); Cologne, Munich, Wittenberg (**Germany**); Częstochowa, Warsaw (**Poland**); Fátima (**Portugal**); Kilkenny (**Ireland**); Kraljevo (**Serbia**); Lourdes, Paris (**France**); Marija Bistrica (**Croatia**); Medjugorje (**Bosnia & Herzegovina**); Assisi, Milan, Rome, Varallo Sesia (**Italy**); Moscow, Veliky Novgorod, Sergiyev Posad, Vladimir (**Russia**); Ohrid (**North Macedonia**); Prague (**Czech Republic**); Trondheim (**Norway**); Uman (**Ukraine**); Uppsala (**Sweden**); Saharna (**Moldova**); Brezje (**Slovenia**); Šiluva, Vilnius, Žemaičių Kalvarija (**Lithuania**); Moulay Idriss Zerhoun, Fez (**Morocco**); Vatican City (**Vatican City**).

NORTH AMERICA. Clearwater- Florida Salt Lake City, Glastonbury, National Shrine of Our Lady in Florida, Louisville in Kentucky (**USA**); Mexico City, Oaxaca, Guadalajara, San Juan de los Lagos, (**México**); Quebec City, Montreal, Trois-Rivières (**Canada**); Siparia, Carapichaima, Port of Spain, Caroni (**Trinidad & Tobago**); El Cobre, La Habana (**Cuba**).

SOUTH AMERICA & Pacific. Luján, Salta (**Argentina**); Aparecida, São Paulo, Trindade, Goiás, Sanctuary of Canindé in Ceará (**Brazil**); Pazña, La Paz (**Bolivia**); La Tirana, Yumbel (**Chile**); Bogotá, Chiquinquirá, Guadalajara de Buga (**Colombia**); Paraguari (**Paraguay**); Lima, Pachacamac (**Peru**); Paramaribo (**Suriname**); Florida (**Uruguay**); Guanare (**Venezuela**). Mount Wollumbin in NSW, Sydney, Melbourne, Helensburgh, Berkeley (**Australia**).

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