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**DANIELA PITTALUGA**

**FABIO FRATINI**

(édité par/by)

**CONSERVATION ET MISE EN VALEUR  
DU PATRIMOINE ARCHITECTURAL ET PAYSAGÉ  
DES SITES CÔTIERS MÉDITERRANÉENS**

CONSERVATION AND PROMOTION OF ARCHITECTURAL AND  
LANDSCAPE HERITAGE OF THE MEDITERRANEAN COASTAL SITES

ripam

Gênes, 20-22 Septembre 2017

Genoa, September 20th-22nd 2017

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Ce livre est un ouvrage collectif, dont les contributions ont été élaborées à partir de la conférence RIPAM 7, organisée à Gênes du 20 au 22 septembre 2017 par le DAD - Département d'architecture et de design (Université de Gênes) en partenariat avec le CNR-ICVBC Institut national de recherche, Institut pour la conservation et la mise en valeur du patrimoine culturel de Florence).

This book is a collective work, with contributions developed starting from RIPAM 7 conference, organized in Genoa, 20 to 22 September 2017 by the DAD - Department of Architecture and Design (University of Genoa) in collaboration with the CNR-ICVBC (National Research Council, Institute for Cultural Heritage Conservation and Valorization, Florence).

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Daniela Pittaluga et Fabio Fratini ont travaillé ensemble sur les textes initiaux (comprenant les sections “Qu’est-ce que le RIPAM?” et “Conférence RIPAM 7”, les remerciements et les index) et sur les descriptions des thèmes et sous-thèmes (sections A et B et sous-parties). Cependant, Daniela Pittaluga a écrit les parties en français et Fabio Fratini a écrit les parties en anglais, ils sont auteurs de certains articles et les éditeurs de la partie restante.

Daniela Pittaluga and Fabio Fratini worked together on the initial texts (including sections “What is RIPAM?” and “RIPAM 7 Conference”, acknowledgements and indexes) and on the descriptions of the themes and subthemes (section A and B and subparties). However, Daniela Pittaluga wrote the parts in French, and Fabio Fratini wrote the parts in English. They are authors of some articles and editors of the remaining part.

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## Projects and interventions on existing architecture: management shared with population

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**Abstract.** The paper outlines the different and potential roles of community participation, with regard to heritage conservation and management. Three different participatory models are proposed: bottom-up, top-down and social empowerment of the citizens. In case study of historical and modern heritage, the appropriation by inhabitants is condition for preservation, surveillance and management. The role of 'cultural prosumers' is in evidence, whose influence can orient and support the production of goods and services for the cultural enhancement of the local context. In short, the participatory approach requires innovative experiences. The method can be simple, dynamic and understandable, allowing a quick involvement by citizens, with ability to communicate, the results obtained must be visible and explainable step by step. The change comes from the single and repeated claim, looking for design solutions that involve all the actors in sustainable social and economic solutions. The social innovation for 'urban common good' is pointing towards a new kind of emerging social economy. A main model is the 'community organizing' one in U.S.A. and England, significant process tools are developing in Italy, such as the Regulation on collaboration between citizens and the city for the care and regeneration of urban commons, with regard to the existing architectures.

**Keywords:** participation, cultural prosumer, common goods, cultural heritage.

### The roles of community participation in heritage conservation and management

The participation has defined a guarantee for:

- environmental improvement of cities;
- social and territorial cohesion;
- changing in the economic base of the city to allow development in the context of the knowledge economy.

Citizen participation can initiate a cultural evolution that leads to the acceptance of a variety of solutions to meet the different needs of different groups, while retaining a shared identity across the city [EUROPEAN COUNCIL 2003].

Managing the empowerment of participatory processes of the population has become one of the great challenges for formal democracies.

First, we can distinguish between different participatory models:

- *Bottom-up* process, promoted by groups or individual citizens, in spontaneous and unauthorized forms;
- *Top-down* process, the usual procedures of consultation, wanted by public authorities and institutions to legitimize decisions;
- *Social empowerment* of the citizens to intervene directly in the decision-making process that will lead to the solution of a problem.

It should be considered that participation often concerns *changing territories*, in terms of urban environment, socio-economic conditions and population typology.

The difficult prospect is also to build up a *new narrative* for the local heritage, accessible by the various and different layers of citizens and users of the city: from global tourists to residents, from commuters to illegal immigrants.

In this perspective, the current difficulties of the participatory model concern:

- The lability of the concept of 'collective memory' when the local community consists of more *co-present communities*, that are different for origin, religion, age, social status ...;
- The recognition, promotion and planning for the local heritage concerns only a small, restricted group of inhabitants;
- The opposite risk is the *banalization* and homologation of the value and role of the reference assets;
- The role of social networks that consent forms of 'explicit and implicit participation', proactive ability or simple listening.

**The participation gap is linked not only to the issue of the digital divide, but also to the social divide. For example, members of foreign communities rarely participate in activities to promote local cultural heritage.**

### **The appropriation by inhabitants and the preservation**

The *appropriation* by inhabitants of historical and testimonial heritage is condition for its preservation, surveillance and management.

Odermatt has noted that the local inhabitants and their right to *(re)presentation* and *appropriation* of the monumental heritage can be

in opposition to the *hegemonistic* pretension of scientific and institutional authorities, that are the *official depositary* of the culture. In the appropriation of cultural heritage, there should be no opposition to the rights of those who live near it. The pretensions to alienate the local inhabitants from their monumental past has often, as a consequence, the indifference led into oblivion [ODERMATT 1990].

When the loss of memories has already manifested itself, institutions, experts and inhabitants can work together to put the traces on the territory still recognizable and characterizing.

The case study of San Colombano Certenoli, in Liguria, is emblematic of territories strongly linked to the long-abandoned historical routes, which have influenced its development. On a first level, the project of a web platform ('Les pierres parlantes') can allow citizens to *(re)appropriate* the places and interact positively with the reconstruction of memories by uploading photos, documents and comments on local history and current problems [PITTALUGA *et al.* 2019].

At the same time, institutional authorities are often unable to guarantee surveillance, restoration and access to widespread heritage, which instead takes on particular value for the local community. Heritage accessibility is an important contribution to an inclusive society and urban development.

The main objective is to empower this population to intervene directly in the decision-making process that will lead to the effective solution of the problem.

The 'explicit participation' is driven by heterogeneous motivation, it regards the active engagement of citizens in co-design processes, in operational intervention – such as small maintenance, opening of sites, organization of events ... -, in facilities management, in the development of social media applications. It is described as a conscious practice of cultural production by competent consumers, with different skills and abilities. The 'implicit participation' concerns, instead, the role of technology in the emergence of participatory cultures and in co-shaping user interactions. Unaware users participate in the generation of data through social media, local mapping of data [SCHÄFER 2011].

The case studies presented in RIPAM Conference 2017 meet many of the conditions outlined above.

Villa Zanelli can be considered an 'involuntary monument' because it represents a value as a historic Liberty in Liguria, of which only few traces remain [DELLA ROCCA 2011]. The role of local media communication and implicit participation (the casual rediscovery by cultural tourists, the current legend of a mysterious place haunted by ghosts and the consequent growing numbers of followers on Facebook) has promoted architectural symbolic value.

Spontaneous participation has stimulated a public project of recovery and reuse by the Liguria Region, which intends to respect and highlight the significant original historical layers, but today awaiting contracts and opening of the restoration site.

In the cultural heritage, another risk regards the *urbanalisation*, defined by Muñoz as the production of common and typical ancient urban landscapes, based on strategies like imitation, manipulation of urban history and historical urban form [MUÑOZ 2010].

The *urbanalisation* is defined in terms three main requirements:

- Fabrication of an urban image as the main element required to start and feed the process of urban regeneration;
- Hypervisibility of urban security and local merchandising activities present and directly related to the appearance of a lifestyle;
- Use of specific urban morphological elements, like outdoor public spaces and historical-testimonial heritage, in terms of leisure surfaces and not collective activities spaces.

### **The growing role of 'cultural prosumers'**

The term 'prosumer' is introduced by Toffler: a consumer who actively works to produce the services and goods they buy and consume, becomes a co-creator involved in the design a development [TOFFLER 1980]. The term 'cultural prosumer' regards the application of the concept of participatory opposed to consumer culture. The cultural prosumers – relating to a local contest – can orient and support the

production of goods and services for the cultural enhancement of the local context.

In particular, social media and the use of web 2.0 have developed further forms of cultural participation. An interesting one for cultural institutions is that linked to the production of 'User-Generated Content'. It is an example of the democratization of content production, used for a wide range of applications, including problem processing, entertainment, advertising and research.

Cultural institutions - such as museums, asset managers, local administrations... - thanks to social media, can also combine traditional forms of participation (workshops, tours, conferences), with other solutions for the involvement of a qualified public, which becomes an active subject active, *co-constructor* of content and primary target for the institution.

A case of technical competence assumption in co-construction concern a particular community: the convicts on the Island of Gorgona. A part of them is involved in a long-term conservation project, continuous maintenance program and restoration [POPOLI 2014].

Cultural institutions, therefore, have new opportunities for participation and marketing strategies in the perspective of an integrated and increasingly competitive market and economy of the culture [DE VITA *et al.* 2019].

### **The tools to make participation active and continues**

One of the key elements of empowerment is to provide tools - conceptual, methodological, instrumental, of language ... - to allow the inhabitants to take part in the participatory process and exploit the different skills.

A change is necessary in the role played by the different actors involved in the process. Normally technicians (restorer, architect, town planner, educator ...) as 'mediators' between the population and the administration in charge of the process, should transpose their role to the one of 'facilitators'.



Remesar defines the facilitator as a 'technically skilled person who, in a participatory process, is following up the process and training – providing instrumental, methodological resources ... – to the group of participants in order to achieve the fundamental goal of the process: to end with practical proposals' [REMESAR 2011].

Participatory processes should aim to empower citizens to take ownership of their own city, not only in the use, but also in re-creating its forms and cultures. The innovative experiences carried out by the Remesar team, in the participatory processes of the outdoor public space, present characteristics useful for the processes concerning the existing architectural heritage.

The participatory approach should:

- be simple, dynamic and understandable, enabling rapid involvement;
- *allow to learn together*, gradually introducing resources and techniques;
- allow to recognize and use the different skills;
- be attractive and creative, stimulating participation;
- have ability to communicate, directly with local people and through social media;
- be articulated into phases and the results obtained must be visible, touchable and explainable to the population not directly involved.

In summary, it is important to proceed with the methodological restatement: from repeated claim - for the abandonment or degradation of a site or an architecture – to the search for design solutions that engages all actors involved in the agenda.

### **The innovation for 'urban common good'**

The theme of shared management with the population has complex meanings.

What are the ways of helping to perceive the testimonies of the past as a value of identity and to promote active citizenship and practices for asset management?

The degradation and abandonment of urban spaces with cultural value (historical, testimonial, artistic, architectural, landscape value) and spaces that bring local societies together determines a direct or indirect decline of local communities.

Most arguments against heritage preservation focus on the high cost of restoration and facilities, and the lack of sufficient revenue. In response to these cost-benefit arguments, it's necessary to focus on increased economic value (jobs created, increases in property values and economic growth), by linking complementary non-market values (aesthetic, cultural, option, values of existence). Urban spaces and services are functional to the well-being of a local community and to the quality of urban life and therefore must be considered 'urban common goods' [IAIONE 2015].

Social innovation for 'urban common good' is pointing towards a new kind of emerging social economy. Murray describes the 'social economy' as a combination of features which are very different from economies based on the production and consumption of commodities.

These key features include:

- 'the intensive use of distributed networks to sustain and manage relationships, helped by broadband, mobile and other means of communication;
- blurred boundaries between production and consumption;
- an emphasis on collaboration and repeated interactions, care and maintenance rather than one-off consumption;
- a strong role for values and missions.' [MURRAY *et al.* 2010].

This sharing economy perspective opens up important opportunities in the field of historical-testimonial value heritage, such as:

- the overcoming the opposition between public and private in the promotion and management of interventions;
- the affirmation of collaborative approaches in which also the roles of experienced citizens (*cultural prosumers*) are essential;
- the necessary promotion of activities that can achieve - post restoration - self-sufficiency management and employment growth.

Consequently, the forms of *civic collaboration* emerges as a new frontier in *top-down* enhanced participation and in *social empowerment*, encouraging awareness of the territorial heritage and resilience, promoting collaborative and economically sustainable practices between public - community organizing - private.

We are currently witnessing some promising changes in the boundaries to participation. The operational concreteness of civic collaboration projects can enhance citizens' trust in the local administration, fostering a reduction in the controversial dimension of the politician, but cannot replace the full participation of citizens in local governance.

In summary, we can refer to two main models of 'community organizing', the civic collaboration in U.S.A. and in England.

In the first case, 'community organizing' is a process where people who live in proximity come together into an organization that acts in their shared interest and is focused on more than just resolving specific issues. It has as its core goal the *generation of power* for an organization representing the community, allowing it to influence authority and key decision-makers and often opening a significant socio-political conflict to solve community challenges.

In the second case, community organizing sets out to build alliances of citizens to solve a common issue, and starts with the recognition that change can only come about when communities come together, to stimulate public authorities and businesses to respond to specific local needs. This perspective is present in the '*Localism Act*', in England, that has set out a series of measures with the potential to achieve a substantial and lasting shift of power towards local people.

Particularly, the *Localism Act* states the '*Community right*' to buy and manage assets of community value:

'Every town, village or neighbourhood is home to buildings or amenities that play a vital role in local life. They might include community centres, libraries ... village shops ... The *Localism Act* requires local authorities to maintain a list of assets of community value which have been nominated by the local community. When listed assets come up for sale or change

of ownership, the Act then gives community groups the time to develop a bid .... This will help local communities keep much-loved sites in public use and part of local life'. [DEPARTMENT FOR COMMUNITIES AND LOCAL GOVERNMENT 2011].

It is highlighted that the involvement of citizens, in urban decision-making, has widely turned into different common practice. Public participation is expected to foster empowerment of citizens and to increase legitimacy, quality, resilience, and efficacy of decisions.

In this perspective, significant process tools are developing in Italy, such as the 'partnerships between local government and citizens for the care of common goods (*patti di collaborazione fra amministrazione locale e cittadini per la cura dei beni comuni*), with web platforms for local governance.

The first civic collaboration policy – the *Regulation on collaboration between citizens and the city for the care and regeneration of urban commons* – is promoted, in Italy, by the Municipality of Bologna in the frame of “collaborative governance” of the common goods, based on civic involvement and governance transparency. This Regulation is drafted by a working group appointed by the City and *Labsus - Laboratorio per la sussidiarietà*, within the project 'The city as a Commons'.

The collaboration Agreement has as object interventions of 'regeneration of public or private spaces for public use, to be realized thanks to an economic contribution - total or prevailing - by active citizens' [CITY OF BOLOGNA 2014].

The Agreement can provide that the City evaluates and acquires the authorizations prescribed by the regulation, and the active citizens or the administration assumes the execution of the regeneration interventions, the maintenance and surveillance program can be entrusted to the team or associations of citizens', also in form of shared management.

The Regulation also points out:

'The regeneration interventions regarding cultural heritage and landscape assets subject to protection pursuant to the legislative decree

January 22nd, 2014, no. 42 are pre-emptively subject to the competent Superintendence in relation to the type of intervention, in order to obtain any authorizations, clearances or the acts of consent prescribed by the current legislation, in order to guarantee that the interventions are compatible with the historic and artistic nature, the appearance and decor of the good. The procedures related to the aforementioned authorizations are charged to the City' [CITY OF BOLOGNA 2014].

The Regulation sets conditions to simplify the operational community organizing, despite the technical and procedural difficulties, more than one hundred Italian municipalities - small and large - have already adopted it, in different versions. Where - as in the case of the City of Turin - great detail has been paid to bureaucratic compliance (documentation, training for security, administrative compliance ...) the number of activated collaboration agreements is still low.

Emerging significant cases, with regard to the historical and modern heritage, are the former prison of Bergamo and the former Civic Centre of Portazza, in Bologna.

The Ministry for Cultural and Environmental Heritage, the State Property Department and the Municipality of Bergamo have entered into a Building Valorisation Agreement (2017) for the eighteenth-century monumental complex of Sant'Agata, first convent and then prison - which includes various design scenarios and the use of a part for cultural purposes of temporary nature.

The space can therefore accommodate artistic performances, concerts, photographic and artistic exhibitions as well as artisan production workshops. The *ExSA project* applies the subsidiarity principle and involves citizens in cultural initiatives, guided tours, meetings, games, giving back to the community a space abandoned for over thirty years. The re-opening of the former prison as a community space has revitalized the social community of Bergamo Alta, also allowing to collect during the guided tours several precious testimonies: former prisoners, guards and volunteers have brought back memories unknown to the community.

After this experimentation, the local administration has assigned to an association - *the Circolo di Città Alta* - a part of the regeneration and transformation project of the historical-cultural asset, with significant dimensions and economic value.

The collaboration agreement signed by *ACER – Azienda Casa Emilia Romagna*, the Municipality of Bologna – Savena neighbourhood and the Associations, *Pro.Muovo* and *InStabile Portazza*, (2017) concerns an abandoned building, former Elementary School built in 1962, in a district of popular residential construction.

The pact is defined as 'a relational ecosystem among different subjects', and the relationship of trust between institutions and citizens has been built with the Municipality playing an essential role of facilitation, organization and guarantee.

The first phase is the rediscovery of neighbourhood relations in *Social Street* initiatives. The second is the organization of co-design workshops to define ways and functions of the building recovery, to rethink a space to the future – with the participation of 200 inhabitants and 30 organizations and the technical support of the Association *Architects of Streets*.

The object of the collaboration pact is a concrete model of subsidiarity for common goods and it is divided into several phases:

- the use of a portion of the building for community social activities, in the experimental phase;
- the implementation of cultural activities by informal associations of citizens, in all phases;
- the execution of the renovation works of the entire building, to be carried out in about 5 years, with destinations to co-working, cultural start-ups and multifunctional laboratories;
- the use of the garden for activities dedicated to young people and adults, through furniture and self-construction projects.

Generally, a dynamic and not restrictive view of horizontal subsidiarity favours the recognition and social project of the locus, with regard to common goods of testimonial and artistic-architectonic nature.

In the RIPAM Conference 2017, an essay highlights the difficulty of establishing participatory activities in a Mediterranean, traditional country like Algeria – particularly in the rehabilitation interventions concerning the colonial heritage, dated back to the XIX century. A study has revealed as

essential conditions for a successful long-term rehabilitation operation: 'the sensitization of local authorities with the involvement of civil society; the training of specialists and the transmission of know-how; the coordinating between the various actors and associating heritage with social and economic development' [KAUCHE, KOULOUGHLI 2019].

The social and economic innovation for 'common good' still represents a field with little in-depth analysis, particularly for developing countries.

## **Conclusion**

The concept of urban commons can be used to identify all those systems that provide a community with resources, but are vulnerable to lack of support by authorities, stakeholders and local companies – other than to opportunistic and casual behavior from community users themselves.

Therefore, we need new organizing, managing and monitoring capabilities to develop the commons and protect them from risks of disengagement, opportunism, bureaucracy, managerial and financial inability.

The co-evolution of the commons, of technologies and community activities, is in progress; the new methodological approaches are important in communication taking place on social media, in bottom-up planning, co-design, shared construction and facilities co-management.

Actions relating to the conservation of urban commons must also be read with reference to *future productivity*, as a cultural repository and for the local community.

Conservative intervention must therefore induce an 'added value' that corresponds to the appreciation of the historical-testimonial and artistic-architectural value of the good – as well as to a positive social impact.

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Les RIPAM (Rencontres Internationales du Patrimoine Architectural Méditerranéen) sont à la fois des rencontres et un réseau de personnes et d'institutions qui travaillent pour la connaissance et à la conservation du patrimoine architectural et urbain méditerranéen: Meknès (Maroc) en 2005, Marrakech (Maroc) en 2007, Lisbonne (Portugal) en 2009, M'sila (Algérie) en 2012, Marseille (France) en 2013, Monastir (Tunisie) en 2015. La septième conférence RIPAM «Conservation et valorisation du patrimoine architectural et paysagé des sites côtiers méditerranéens / Conservation and promotion of architectural and landscape heritage of the Mediterranean coastal sites» a été organisée à Gênes le 20-22 septembre 2017 par le DAD (Département d'Architecture et Design, Université de Gênes) et le CNR-ICVBC (Institut de Conservation et de mise en valeur du Patrimoine Culturel du Conseil National des Recherches de Florence, maintenant CNR-Institut des Sciences du Patrimoine Culturel).

Ce livre contient les travaux de recherche menés depuis Ripam7 sur la conservation et la mise en valeur du patrimoine architectural et paysager des sites côtiers de la Méditerranée. Il part ensuite de la définition du paysage côtier et des transformations que le paysage lui-même a souffert au fil du temps, dans la région méditerranéenne pour arriver ensuite aux spécificités du patrimoine architectural de ces mêmes régions. Différentes théories et approches méthodologiques sont comparées. La deuxième partie de l'ouvrage décrit les stratégies de conservation et de valorisation et présente des interventions dans différentes parties des côtes méditerranéennes (des côtes italiennes aux côtes françaises et portugaises, puis aux côtes marocaines, tunisiennes, algériennes, israéliennes, turques, grecques et syriennes).

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The RIPAM (French acronym for International Meetings on Mediterranean Architectural Heritage) are both meetings and a network of people and institutions working to the knowledge and the conservation of the architectural and urban Mediterranean heritage: Meknes (Morocco) in 2005, Marrakech (Morocco) in 2007, Lisbon (Portugal) in 2009, M'sila (Algeria) in 2012, Marseille (France) in 2013, Monastir (Tunisia) in 2015. The seventh RIPAM conference "Conservation and enhancement of the architectural and landscaped heritage of coastal sites Mediterranean / Conservation and Promotion of Architectural and Landscape Heritage of the Mediterranean coastal sites" was organized in Genoa, 20-22 September 2017, by the DAD (Department of Architecture and Design, University of Genoa) and the CNR-ICVBC (Institute of Conservation and Promotion of Cultural Heritage of the National Research Council of Florence) now CNR-ISPC (Institute of Heritage Sciences).

This book contains the research work done since Ripam7 on the conservation and promotion of the architectural and landscape heritage of Mediterranean coastal sites. It starts with the definition of coastal landscape and the transformations that the landscape itself has undergone, over time, in the Mediterranean area. Then it addresses the specificities of the architectural heritage of these same areas. Different theories and methodological approaches are compared. In the second part of the book, conservation and promotion strategies are described with interventions carried out in different parts of the Mediterranean coasts (from the Italian coasts to the French and Portuguese coasts and then to the Moroccan, Tunisian, Algerian, Israeli, Turkish and Greek coasts till the Syrian territory).