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Rencontres internationales du patrimoine
architectural méditerranéen

RECUEIL DES RÉSUMÉS



INTERMEDIATE CONFERENCE - FIRENZE 2020
8.5th Intermediate total on line Edition Firenze 25/26 November 2020



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architectural méditerranéen

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Villages et quartiers à risque d'abandon.

Stratégies pour la connaissance, la valorisation et la restauration.

INTERMEDIATE CONFERENCE - FIRENZE 2020
8.5th Intermediate total on line Edition Firenze 25/26 November 2020

*a cura di: Saverio Mecca, Susanna Caccia Gherardini,
Massimo Carta, Giuseppe De Luca, Fabio Fratini, Stefano Galassi,
Lamia Hadda, Giovanni Pancani, Daniela Pittaluga.*

En couverture: *une vue hivernale du village de montagne de Quota, dans le Casentino.*

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QUE EST-CE QUE RIPAM:

En 2005, des chercheurs, universitaires, historiens, scientifiques du patrimoine, architectes, conservateurs issus de pays et d'institutions du bassin méditerranéen ont souhaité établir des liens privilégiés autour des enjeux du patrimoine architectural. Ils ont ainsi initié des rencontres alternativement de chaque côté des rives de la Méditerranée, à Meknès (Maroc) en 2005, à Marrakech (Maroc) en 2007, à Lisbonne (Portugal) en 2009, à M'sila (Algérie) en 2012, à Marseille (France) en 2013, à Monastir (Tunisie) en 2015. Ces rencontres ont réaffirmé à chaque fois la volonté de les pérenniser, de partager des connaissances et de conforter la conservation du patrimoine bâti dans les politiques et consciences nationales. Leur succès avec plus d'une centaine de participants par édition a aussi montré le besoin de les structurer pour mieux faire connaître et accroître ce réseau de compétences et faire de cette heureuse initiative de près de 10 ans une rencontre incontournable pour le patrimoine architectural méditerranéen. Les RIPAM sont à la fois des rencontres et un réseau de personnes et d'institutions œuvrant à la connaissance et à la conservation du patrimoine architectural et urbain méditerranéen. La communauté RIPAM regroupe des universitaires, des responsables de biens patrimoniaux, des professionnels de la conservation et de la restauration, des scientifiques du patrimoine, des professionnels de l'architecture, des urbanistes... qui étudient, analysent et travaillent sur tous les types et composantes de ce patrimoine architectural: histoire, type architectural (urbain, rural, industriel, officiel, domestique, ...), archéomatériaux et conservation matérielle, techniques de construction et de conservation, structure urbaine et urbanisme, réalisation architecturale, méthodes d'analyse et d'investigations, documentation et archives d'architecture, législation et réglementation, gestion et valorisation, mesures de prévention...

Les RIPAM constituent un lien privilégié pour échanger et dialoguer sur ces sujets, présenter des travaux de recherches, de conservation ou de mise en valeur. Elles reposent sur les principes et objectifs suivants:

- Connaître et faire connaître le patrimoine architectural et urbain méditerranéen afin de participer à sa conservation, sa transmission aux générations futures et sa valorisation, dans le cadre des études et politiques patrimoniales en lien étroit avec les enjeux du monde méditerranéen contemporain;
- D'assurer à cette connaissance et à sa diffusion une haute valeur scientifique, une diversité d'approches dans l'affirmation d'une communauté méditerranéenne et le respect des spécificités de chacun;
- De favoriser les échanges et le partage d'expériences entre les deux rives.

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*La communauté patrimoniale vaudoise,
entre phénomènes de vivacité culturelle et dépeuplement.*

Riccardo Rudiero

Piedmonts' valleys of Chisone, Pellice and Germanasca (TO) are known as the Waldensian Valleys, due to the presence of this Christian minority in the area. The forced settling of the Waldenses in these territories (XVI-XIX centuries) has historically allowed – and still allows today – to read the area's landscape and cultural heritage symbolically.

At least since the end of the XIX century, this aspect has led to conservation policies aimed at safeguarding this community's identity, largely implemented by Waldensian cultural institutions.

This contribution intends to shed light on some characteristic aspects of the Waldensian community which influence the conservation of cultural heritage. These elements constitute the foundation of a sharing framework between safeguard organizations and citizen, which often become a veritable "heritage community", in which conservation is not seen as just a per-need action or approach but becomes part of everyday life.

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