RehabiMed 8

QUARTERLY BULLETIN OF THE PROJECT TO PROMOTE THE REHABILITATION OF TRADITIONAL MEDITERRANEAN ARCHITECTURE

DECEMBER 2006

## Training Workshop in Algiers on the Use of Lime

As part of its policy of rehabilitating the materials and techniques used in traditional construction, the Algerian Ministry of Culture organized a training workshop about the use of lime, a vital material in the area's architecture. The course took place from 17 to 30 September in the citadel in Algiers.

The workshop was aimed at students from vocational training centres who were interested in restoring old buildings, and at workers, architects and engineers involved in restoration work currently under way in the Kasbah in Algiers. The week's activities were well received and closed with a day devoted exclusively to "Lime in the Rehabilitation of Historical Buildings and New Constructions: Taking Stock and Future Prospects". ■

## Naguib Mahfuz (1911-2006), the Voice of Memory

Naguib Mahfuz was born in Gamaliyyah, Cairo. He published over 30 works, including novels and short stories, and wrote a chronicle in *Al Ahram* until the day of his death. In 1988 he was awarded the Nobel Prize for Literature and is considered the most important narrator in contemporary Arabic prose.

Like no-one else, Mahfuz allows us to make our way through the bowels of Cairo. His trilogy of novels, *Palace Walk*, *Palace of Desire* and *Sugar Street*, brought him to popularity as a narrator of urban life, a teller of stories where everyday life finds its framework of reference in the neighbourhood, the streets, the bars and the typical houses of Cairo, and its protagonists in the city's anonymous people. ■

## New Rehabilitation Manuals in Arabic

Three new guides of good practice have been published for the conservation and rehabilitation of traditional architecture in different regions of the Mediterranean, promoted by emblematic centres in the management and conservation of traditional heritage. RIWAQ (Centre for the Conservation of Architecture in Palestine), based in Ramallah; CERKAS (Centre for the Conservation and Rehabilitation of Architectural Heritage in the Atlas and sub-Atlas areas of Morocco), based in Ouarzazate and OPVM (Office de Protection et de Promotion de la Vallée du M'Zab), based in Ghardaïa.

These manuals, while highly specific in their contents, since they analyse the architecture and traditional construction techniques of each of the areas, share the common aim of promoting knowledge of traditional materials and using drawings and photographs to explain good practices for the rehabilitation of this architecture. All three publications are aimed at professionals involved in practical rehabilitation and at its users.

The manual promoted by Riwaq, The Riwaq Guide to Maintaining and Restoring Historical Buildings in Palestine, is the eighth book in a series of monographs about Palestinian architecture. It aims to contribute towards an improvement of the quality of restoration and conservation of the country's cultural inheritance, providing all users with information and a detailed method for its rehabilitation. It is divided into nine sections that present the type of materials in the area, the construction techniques used and their rehabilitation. Lime mortars and renders, the application of colour, the cleaning of stone walls and treatment are some of the issues covered. The manual is published in Arabic with the collaboration of the Swedish International Development Cooperation Agency.

Cerkas, with the collaboration of the World Heritage Centre of the UNESCO and CRATerre-EAG, has published a bilingual edition of the Manual for the Conservation of Earthen Architectural Heritage in the pre-Saharan valleys of Morocco, in French and Arabic. This book analyses the factors of degradation affecting this vulnerable form of architecture. It presents good practice for its conservation and highlights the need for good planning to involve all the users of this architecture. The manual also combines theory with practice, using photographs and drawings for greater ease of comprehension.

OPVM has promoted a brief guide to good practice focusing on the traditional architecture of the M'Zab Valley. Its 19 chapters present outline proposals for its maintenance and rehabilitation. This guide, published in Arabic, takes as its graphic support some of the drawings published in 2004 by the Corpus Levante Project: "Manual for the Maintenance and Rehabilitation of Traditional Lebanese Architecture" and "Manual for the Maintenance and Rehabilitation of Traditional Syrian Architecture". Both manuals are published in bilingual editions: French-Arabic and English-Arabic. ■

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EUROMED

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AGENCIA ESPAÑOLA DE COOPERACIÓN INTERNACIONAL

Project coordinated by: Col·legi d'Aparelladors i Arquitectes Tècnics de Barcelona

## Positive Involvement of all Agents in the Ateliers

In 2006, RehabiMed organized its Ateliers in the framework of the four pilot operations in Lefkara (Cyprus), Cairo (Egypt), Marrakech (Morocco) and Kairouan (Tunis). The Ateliers are the vital preliminary to the correct deployment of each of the pilot operations, and follow the thematic line of each, previously defined and developed in the seminars.

The aim of the Ateliers is to involve the agents of rehabilitation (authorities, experts, occupants, professionals, media, artisans, etc.), with a view to publicizing rehabilitation interventions and raising awareness, and incorporating their opinions into the projects for the pilot operations.

In Lefkara, the Atelier on rehabilitation and urban landscape was attended by 31 participants, including municipal representatives, the owners of the properties, researchers and other professionals. During the meeting, the participants worked on analytical exercises using SWOT analysis, reflection sessions and brainstorming.

The Cairo Atelier, focusing on rehabilitation and artisans, was attended by 22 participants, including artisans from Ahmed El-Khateeb wekala, where the pilot operation will take place. Also taking part were architects, engineers, restoration specialists, construction companies, experts from the Supreme Council of Antiquities, municipal representatives, etc. On this occasion, work centred on two different sessions, one of reflection and debate with the aim of generating ideas and the other using SWOT analysis to evaluate the pilot project and its prospects.

In Marrakech, the Atelier on rehabilitation and social action took place in two different sessions. Taking part in one session were representatives of the public administration, while the other was based on dialogue with the direct beneficiaries of the project. At both meetings the reaction to a call for participation and dialogue was very positive, with the further attendance of local associations, economists, urban planners, anthropologists, etc.

Finally, the Atelier on rehabilitation and sustainable tourism in Kairouan took the form of a day's work with the participation of 48 representatives of the town's civil society, plus MPs, ministers, Council representatives, architects, ASM Kairouan, journalists and tourist guides, among others. Work took the form of analysis using the SWOT method and debate sessions.

## Cooperation Space at the Conference on Traditional Mediterranean Architecture, PRESENT and FUTURE

RehabiMed presents an exclusive space for cooperation at the conference venue. This space will provide a meeting point where participants can publicize cooperation projects and promote international networks. It is directed at professionals, public administrations, NGOs and all entities interested in cooperation. More information: www.rehabimed.net ■

## Kairouan Holds a Seminar on Sustainable Tourism

RehabiMed closes its cycle of seminars with Rehabilitation and Sustainable Tourism in Kairouan, from 19 to 26 June 2006.

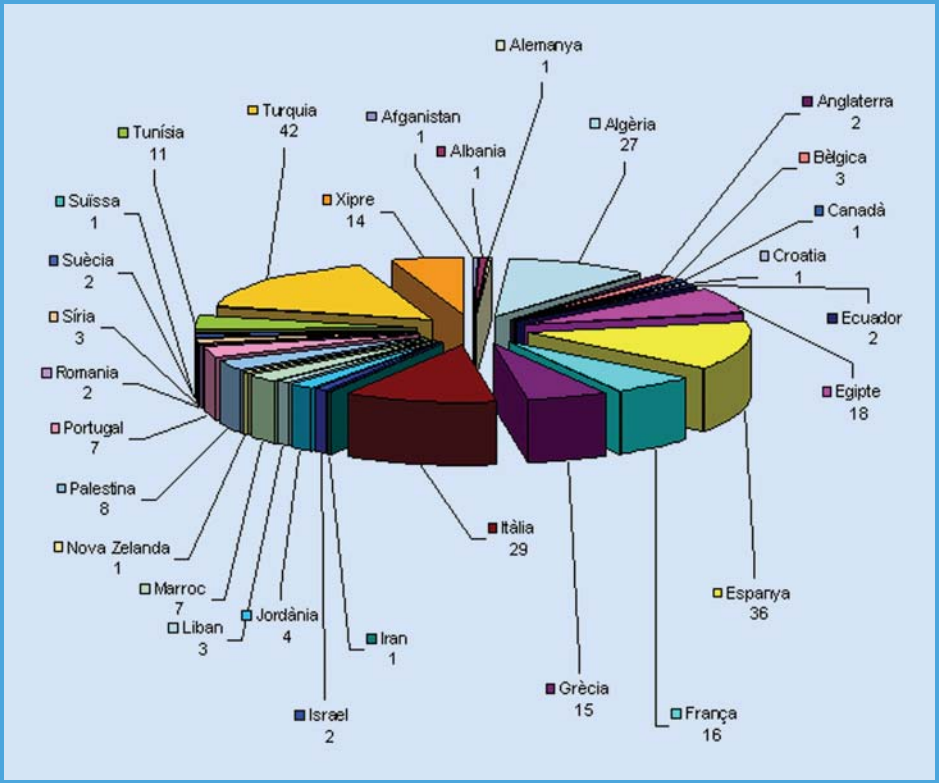
The seminar's broad-based programme was introduced by a presentation of the complexity of traditional Mediterranean architecture, its transformations, the characteristics of traditional rural architecture in Tunisia and the complex structure of urban planning in the medina. Subsequent sessions were devoted to the management of rehabilitation operations at territorial and urban scale. The RehabiMed Method was presented as a basic tool for rehabilitation and a debate was held about the more technical aspects of thorough diagnosis prior to intervention. On the final day, visits were made to rehabilitation projects in Kairouan, guided by the architect Mourad Rammah, Conservator of the Medina of Kairouan. The seminar also included a series of practical exercises about the pilot operation in Jraba Zarrouk Square in Kairouan. The exhibition "Living in the Mediterranean" was opened to coincide with the seminar. The seminar proceedings are available for consultation at www.rehabimed.net ■

## RehabiMed at the Euromed Heritage International Forum

The Euromed Heritage International Forum took place on 27 and 28 October 2006 in Istanbul with the title "Mediterranean Cultural Heritage: a Joint Responsibility". RehabiMed was an active presence at the forum. Evi Fiouri gave a presentation analysing the RehabiMed Method and its specific application to the pilot operation in Lefkara (Cyprus), and Xavier Casanovas addressed the contributions and aims of the RehabiMed project with regard to sustainable tourism in the Mediterranean, and specifically the pilot operation being conducted in Kairouan. Xavier Casanovas summarized one of the project's basic aims: to see rehabilitation as a key contribution to sustainable development that also improves the quality of life of the population and preserves and rehabilitates their heritage. The contributions of all the participants can be consulted at:

www.euromedheritage.net/forum/index_fr.htm ■

## Over 250 papers submitted "Traditional Mediterranean Architecture. Present and Future" Conference




All sectors actively involved in the world of rehabilitation of traditional Mediterranean architecture will find a forum open to them at the RehabiMed Conference. This is the open, innovative, pioneering approach that defines our project. The Conference sets out to promote knowledge and publicize regional and local schemes, present the latest technical innovations in the field of rehabilitation of traditional architecture and a whole range of themes that will help to give a more comprehensive overview of the reality of the rehabilitation sector in the Mediterranean. These are some of the characteristics that make RehabiMed a leading project in the international rehabilitation sector.

Over 250 rehabilitation professionals in 29 countries have submitted papers for the first Euro-Mediterranean Regional Conference. RehabiMed has promoted the participation of professionals from all disciplines, emphasising once more the wealth of traditional heritage and the complexity of preserving it for the future and projecting it. Ranging from more technical issues to historical, social, economic and anthropological approaches, the papers will address and explore the present-day situation of our threatened heritage.

The future of this architecture is the great challenge facing all professionals. If we are to lay down solid foundations of knowledge and method, it is necessary to present and debate the situation today of the rehabilitation of traditional architecture in the Mediterranean. The Euro-Mediterranean Conference is the reflection of three years of teamwork on the part of more than 150 experts in 15 countries, evaluating the rehabilitation of traditional Mediterranean architecture. Publications, documents, pilot operations, training schemes, the creation of a method-all of this is RehabiMed, and these three days will be given over to a systematic task of work intended to promote rehabilitation of the Mediterranean heritage that is traditional architecture and improve the living conditions of the people who live in this area. The Conference marks the end of a phase of reflection, study and endeavour, but above all it is the start of a new phase of application of rehabilitation work at the large scale in those countries that most need it. Participants will contribute to an analysis of the present in order to come up with plans for the FUTURE, with a twofold aim: to improve the living conditions of the population by preserving its traditional architecture. ■

## REHABILITATION and SOCIAL ACTION in the Medina of Marrakech

The city of Marrakech, declared World Heritage by the UNESCO in 1999, is one of the foremost tourist destinations in the Mediterranean, and the corresponding influx of tourists has seen major growth in the construction sector. In the Medina area, there are currently over 100 rehabilitation sites, turning lovely traditional houses into small paradises for tourists. Alongside these redoubts of wealth, countless buildings of great heritage value in advanced states of degradation house low-income families and the most recent immigrants. Today, the urban and architectural quality of the Medina is seriously threatened and its inhabitants live in very poor conditions in a setting marked by relentless gentrification.

December 2006 saw the start of work on the pilot operation in the Medina of Marrakech with the collaboration of the Centre Méditerranéen de l'Environnement. For its pilot operation, RehabiMed has chosen three buildings that represent the traditional architecture of different historical periods, situated in different parts of the Medina and housing more than 150 people. The main objective is to break away from the current urban phenomenon and bring an innovative solution to the Medina's housing problem. This intervention is a major challenge both locally and in the rehabilitation sector at international level. A minimum intervention scheme has been designed to preserve and promote the building's heritage features and improve structural conditions and habitability.

RehabiMed hopes that this intervention will serve as a model for both local and international policies. Improving the living conditions of inhabitants and salvaging the values of traditional architecture have to be inseparable aims. RehabiMed believes that this pilot operation will show how, with limited economic means, it is possible to have a very positive influence on a broad cross-section of the population. ■

## Mounir Bouchenaki

If there is one person who we, as Mediterraneans, were waiting to hear, someone who embodies our environment in the functions he has carried out and his sensibility, it is Mounir Bouchenaki. Historian, archaeologist, Latinist, geographer and teacher in his native Algeria before becoming director of Beaux-Arts, Monuments et Sites, Mounir devoted his first 15 years of professional responsibility to the service of his country. He happily recalls his work with various NGOs, and as a member of the ICOMOS and the ICOM for 40 years. This was followed by 25 years with the UNESCO, where we all remember his mandates as Director of World Heritage and Assistant Director General for Culture. Since March 2006, he has been Director General of the ICCROM. In Rome this spring it was a man who is passionate about Mediterraneanness that I interviewed, who spoke of the "creative chaos" he hopes to excite within the institution. Now, more than ever, the ICCROM is opening up and expanding to priority areas-of which our region is one-and working to raise public awareness. In addition to the exceptional quality of his career, Mounir Bouchenaki has been a constant protagonist and central guide in all awareness issues of the last 40 years in the field of cultural heritage. A humanist by training, this specialist become generalist is now a true universalist who knows how to move from the vestige to the insignificant and from the insignificant to the essential. RehabiMed considers this the way forward.

**Do we have a "moral" obligation to continue defending an architecture that is linked to uses that are gradually disappearing?**

When I read this question I immediately recalled the collective work directed by Robert Dulau in Editions du Rouergue, in 1991, entitled "L'apologie du périssable", a reference to Nietzsche's famous words in *Thus spake Zarathustra*: "…your parables symbolize the apology of the transient". This book refers to elements of industrial, military or rural heritage, and this question seems to reveal a paradox: thanks to everyone who contributed to this work, we can ask ourselves whether it is necessary to preserve these buildings even if they no longer serve the functions for which they were built, or whether they should be protected and given a new use.
In the course of recent years, we have followed this debate, which, in the light of growing awareness of the importance of monuments and objects from the past, has involved the risk of excess interest, to the point of evoking the idea of heritage "abuse". As the question is presented, it considers only one part of the problem of heritage protection, its defence, and the motivation is exclusively "moral", irrespective of issues such as use or functionality. I will qualify this issue by remembering that heritage defence is not solely associated with "moral" obligations or respect for antiquity. Other values, apart from that of use, have to be considered, whether we are dealing with everyday heritage or the heritage represented by vernacular architecture.
We might also mention "lesser" heritage alongside the famous heritage identified by the prestigious world heritage list. This form, which reflects the wealth of tradition, construction techniques and the use of traditional materials, much better adapted than their modern counterparts, only attract the attention of those who are seen as hankering after an illusory paradise lost. ■

**What do you consider the essential values of traditional architecture that need to be preserved, and which can we give up?**

This question completes what I have just explained about the conception of the notion of heritage and particularly the value attributed to traditional architecture. We are concerned not just with the monumental value of heritage, but also with the expressions of the architectural output of everyday life. Can we continue to evoke commemorative value as one of the defining principles of the monument? Or should we take other systems of valuation into account? This is the difficult issue that led me to speak today of monument abuse. From the viewpoint of archaeological research we have seen a similar evolution: after a phase of development associated essentially with urban and monumental archaeology, the work of researchers has, fortunately, turned to archaeology in the rural environment. Some of the most recent examples I recall are the excavation of a Roman age "farm" in the enclave of Nador, between Tipasa and Cherchel, in Algeria, and the systematic inventory of ancient rural constructions carried out by Professor Philippe Leveau in remote areas around these two large archaeological enclaves.
Beyond the classic criteria of the importance of history and the history of art referred to by international charters and conventions, it seems to me that we also have to consider the interest of the traditional architecture that might be termed vernacular: the product of the work of artisans who are heirs to many years of tradition in the knowledge of materials and their adaptation to local conditioning factors, especially climate. For us, living in the era of standardized industrial construction and automatism, this is a reference of identity and an element of technological memory. I cannot forget my visits to the M'Zab Valley between 1970 and 1975 with the architect André Ravéreau, during which he insisted to the architecture students present in Ghardaia on the qualities of the work of traditional builders, their profound knowledge of earthen architecture and the results of the lime rendering of the whitewashed façades of the region's traditional houses.
Under the influence of ethnology and social anthropology, all living vestiges and everything that is considered "heritage of proximity" acquires a value associated with memory, to the "place of memory", and must be safeguarded. If to this we add the importance of what is known as "intangible heritage", we effectively reach situations where everything has to be protected, since all human creation can convey values, with the risk of reaching a situation of heritage overkill.
"This valuation of monuments of proximity almost always gives rise to reactions among the professionals or ideologists of conservation, concerned at the intrusion of everyday ethnography into their prestigious artistic terrains", wrote Christian Bromberger in an article about the common monuments of everyday life. He added, citing André Chastel, that "archaeological evidence comprises, or can do, cultural objects that are worthy of attention; it therefore seems that they are, metaphorically, mere heritage elements". This reticence, shared in another way by Claude Levi-Strauss, attacking "the pious duty [to conserve], systematically, things without value", arose from a confusion but also possibly accentuated a loss of direction.
It is often a very real challenge for the heritage conservator to make the difficult choice as to whether or not to register a monument or a monumental complex and rapidly undertake the modern management of this heritage, leading in some cases to its destruction. As I see it, there is no simple comprehensive way of responding univocally to the question of relinquishing protection of a traditional construction, as these elements of traditional architectural heritage have, in many cases, already disappeared, requiring special attention to their remains and to evidence.
This is one aspect on which, in my opinion, there is not enough emphasis, and that is the aesthetics of complexes. When a decision is made to destroy a traditional construction or a complex of this type of constructions, what is it generally replaced by? What is the result in aesthetic terms? One question follows hard on another. ■

**The tourist sector has brought about major transformations in traditional enclaves. Can sustainable tourism generate overall interventions that also respect traditional architecture?**

Numerous statements have been made about tourism and its impact on cultural heritage, and the ICOMOS has undertaken exhaustive studies and reflections, as have the UNESCO, the ICCROM and the World Bank, and the Council of Europe, since the late 1970s.

While there is almost unanimous recognition that tourism can have positive repercussions in economic terms, it is nonetheless true that its impact on the conservation of cultural heritage does generate problems. I have attended numerous meetings on tourism, particularly cultural tourism, and I see, to my satisfaction, that the concerns expressed by those responsible for cultural heritage in relation to the development of tourism have been taken into consideration by the Secretary General of the World Tourism Organization, Mr Frangialli.
It might be pertinent here to mention the symposium organized in Arles in March 1999, at which my colleague, Azzedine Beschaouch, intervened to stress the fact that "(…/…) refitting an enclave means killing the enclave…"
As far as refitting is concerned, you will be familiar with the principle, but it is impossible to overstress that fact that refitting must involve conditions-that is, it must focus on the spirit of a place and not exaggerate it. Almost everywhere, once a site is included on the world heritage list, be it natural or cultural, we realize that despite the ongoing commitment of those in charge, the refitting work undertaken is crude, prejudicing the integrity of the natural site or the authenticity of the cultural complex. The answer to the question is a call for caution and a reminder of the need to consider situations in which investors do not concentrate solely on economic gain, but gauge the consequences of an unsuitable intervention in the original urban fabric. Tourism and respect were the key words in the conclusion to the Arles Symposium presented by Michel Vauzelle, President of the Regional Council of Provence-Alpes-Côte d'Azur. ■

**Some rehabilitation interventions turn small enclaves into great theme parks. Is this kind of caricature preferable to disappearance?**

Theme parks are a relatively new notion in Western Europe, but they have been widespread in North America, specifically in the United States, for decades. There are examples in some northern and Eastern European countries, which, for pedagogical reasons, saw fit to regroup evidence of their architectural heritage in a single place open to the public.
The answer requires careful thought; while it is important to respect authenticity and direct contact with the original work, it can also be useful to promote knowledge of the object by means of an active, dynamic museum-style presentation.
Some of the theme parks that I have visited in Denmark, Ukraine and Rumania have constructed buildings from various of the country's regions. The interiors of these constructions, churches or individual houses are decorated and furnished with respect for the typologies of the originals. We cannot consider this model of reconstruction as a caricature or a deformation of reality. It is, rather, a museum-style representation, in some cases with animation to provide visitors with knowledge about traditional crafts, which has the important function of teaching young generations in urban areas. Without the existence of these theme parks, much of the ethnographical documentation of a good number of countries would have been lost forever as a consequence of a rapid and inexorable transformation of the countryside under the effects of industrialization and escalating urbanization. A similar situation can be seen in villages near Shanghai and Suzhou, in eastern China, where tens of thousands of Chinese visitors arriving from metropolises constructed in the purest North American style marvel at the traditional employments of papermaking, sake distillation or the making of musical instruments with thousands of years of tradition. ■

**Is turning some buildings into museums the only way we have of handing down the authenticity of this heritage to future generations?**

One of the main problems facing experts responsible for safeguarding cultural heritage is that of reuse. Many specialised seminars have been held on the theme, but the answers are not always simple and can never be generalized.
It is true that we often see the refitting of old historical buildings, such as palaces or castles that can no longer be used as such, and whose transformation into museums seems to be the most appropriate solution. The most obvious example is the Palace of Versailles, or the castles of the Loire valley that have effectually been converted into spaces to be visited as museums.
However, it seems difficult to propose this programme of use for a large number of old buildings in historic town centres. This is one reason that has prompted the architects of historical monuments, in collaboration with the managers of urban historic centres, to propose strategies of revitalization that consider refitting spaces for cultural activities that are not necessarily intended as museums.
In the course of rehabilitation work on the Medina in Fez, the local authorities decided to restore the old Fonduk Nedjarine (the former caravanserai for carpenters) into a Museum of Wood and the Dar Adyel Palace into the National School of Classical Music. The underlying problem is one of planning but also of profitability which has to be taken into consideration. Fitting out a historical place as a museum is not enough; it has to be brought alive to ensure its maintenance. ■

**Is the rehabilitation of buildings and the revitalization of urban areas the key to preserving heritage values? Where is the dividing line?**

This brings us back to the problems of the preceding questions and addresses the fundamental issue in rehabilitating historic centres. It is related to the constantly expanding evolution of the notion of cultural heritage. The idea of strict conservation of monuments and sites, whose consideration as heritage is determined by their relative importance or relative antiquity, is being replaced by a more flexible conception.
As shown by the ICOMOS Charter adopted in Toledo and Washington in 1987, it is necessary to move beyond the conservation of isolated monuments in old listed areas and consider historic districts as living complexes, ultimately testimonies of the values of traditional urban civilizations and a source of inspiration for efforts to preserve a certain quality of life. The Charter states that "all urban communities are an expression of the diversity of societies throughout history", and are, in consequence, historical.
This issue refers to the problem of the attitude of humankind today, at the start of the 21st century, as regards urban heritage and its adaptation to contemporary life. It has generated a great deal of discussion between those who believe that rehabilitation is reuse and those who, conversely, consider historic areas as insalubrious places representing rejection of the path to modernity and "comfort". The problem lies in knowing whether there still exist in present-day urban planning followers of the policy of the Prefect of Paris, Haussmann, who remodelled the city in the second half of the 19th century, particularly creating what we now know as the *grands boulevards*. Since the French capital is to some extent a symbol of the triumph of the urban model, we wonder why, today, in many urban historic centres, we should prevent what was so successful in Paris.
I have frequently heard this kind of argument, starting with the rehabilitation project for the kasbah in Algiers where, among others, honourable professors of medicine advocated a "hygienist" approach and branded the defence plan as "idealistic". This is also the case of Sanaa, the capital of Yemen, during the preparation of an action plan to protect the city centre that envisaged a reduction in motorized traffic, and which had to face many variations on the following questions: "Do those of you who talk about this restriction have cars yourselves? Do you drive up to your front door in your own car?"
It does not seem to me that the interest and the value of what needs to be protected are naturally shared, which is why I consider it absolutely vital to make efforts to sensitize and offer explanations.
The message that has to be conveyed and deserves to be presented in all its complexity is that efforts to rehabilitate a town centre should not be regarded by the population as a handicap or as an obstacle to progress.
Cultural heritage is a whole, and the historical, archaeological and artistic value of a church, a mosque or a temple cannot be understood without the context and the environment in which it was built. ■

# Reflections

## Citizen Participation

**Citizen participation** is a vital aspect to guarantee involvement in the management of your city, town, village or territory. Any urban planning intervention, particularly processes of urban and territorial revitalization, needs the complicity of local residents if it is to satisfy their present and future needs. The 1992 Rio Declaration on Environment and Development recognised **citizen participation** as a vital aspect of **sustainable development**. Participation is essential to ensure the sustainability of plans and projects, as only with citizen participation and a degree of consensus on aims and actions can successful results be ensured **in the long term**.

Participation has to be seen as an expression of citizen democracy, as an **ongoing, progressive process**. To be feasible and effective, it requires two things: permanent political will on the part of institutions, politicians and specialists; and education of society, before, during and after the implementation of plans. It is necessary to set down guidelines and, most importantly, to develop a culture. Each initiative has to be constructed and improved in accordance with prior practice, with the will to incorporate the highest possible level of participation.

The participatory process must evolve in three directions to be fully satisfactory: the type of *participation* (from simple information or consultation to full policies of agreement or cooperation), the moment of participation (not just during diagnosis but also in the project and follow-up phases) and above all the *content*, which is the most important and most difficult point, since it requires a commitment to learning and affects the way discussion is addressed, not just in *short-term* local issues, which are easier to understand and accept, but in the *longer term* on a more *global* scale.

In order for the participative process to be successful, it has to grow in all of these dimensions and guarantee an optimum level of **involvement** of both citizens and the body of social agents as a whole. It calls for a clear definition of the framework of participation, deciding what type of participation is possible in each action, identifying the limits of local administration and the community, considering the situation at each moment and examining cooperation between the various agents to ensure that it is effective, outlining individual responsibilities.

**Citizen participation** means the involvement of local residents in a joint process of decision-making between political representatives, specialists and citizens, seeking consensus and a shared project that is situated at the centre of the entire process of urban and territorial revitalization. ■

# RehabiMed Vocabulary

| | Ashlar | Rough stone wall | Pan de bois | Dry stone |
|---|---|---|---|---|
| **Arabic** | حَجَر نحيت (نَحُوت) | حَجَر غَشيم (دَبُش) | | حَجَر جَاف |
| **Catalan** | Carreu | Paredat | Entramat de fusta | Pedra en sec |
| **French** | Pierre de taille | Maçonnerie | Pan de bois | Pierre sèche |
| **Greek/Cypriot** | Πελεκητή πέτρα (καρτέρι) | Τοιχοποιία | | Ξερολιθιά (ξεροπέτρι) |
| **Hebrew** | אבן מסותתת | קיר אבן גוויל "דבש" | פגומי עץ | קיר בניה יבשה |
| **Italian** | Pietra da taglio (Bugnato) | Murata | Impalcatura in legno | Muro a secco |
| **Spanish** | Sillar | Mampostería | Entramado | Piedra en seco |
| **Turkish** | Kesme taş | Kaba yonu duvar | | Kuru duvar |

# Graphic testimony

Petraja, Italy. Sheet from the manuscript of *Carnet des Goncourt: Voyage en Italie.* 1856-1857

Between November 1855 and 6 May 1866, brothers Jules and Edmond Goncourt undertook a long journey around Italy. Their experiences and reflections were reflected in a notebook written jointly by both. The sheet reproduced here refers to Brunelleschi's house in the town of Petraja, near Florence. The handwritten text describes the building in detail: "(…/…) large house with a red-tiled roof, green shutters, above which rises a great four-square tower. (…/…)". On this page, the use of watercolour nuances and enriches the description, bringing the reds, greens and ochres to life.

# Agenda

## Identity and Regional Architecture

The Centre for the Study of Architecture in the Arab Region (CSAAR) is organizing its 2007 international conference from 13 to 15 November 2007 in the city of Tunis. This year's conference centres on the relation between regional architecture and identity in the age of globalization. It will be divided into three main thematic areas: architecture in the global and regional context; globalization and the city; and the built environment and identity. More information:
http://www.csaar-center.org/conference/2007/index.htm#topic

## Euro-Mediterranean Regional Architecture

Isquia, Italy, on 15 and 16 June 2007, will be the venue for the third International Conference on Architecture and Construction Technology, devoted to Regional Architecture in the Euro-Mediterranean Area. It is organized by the Seconda Universitá degli studi di Napoli and sponsored by CIVICARCH, INTBAU, AVOE, CEU, CITTAM and ARTEC. For more information, contact Luigi Mollo:
luigi.mollo@unina2.it

## Historical Heritage Studies

Yildiz Technical University, Centre for Research into the Preservation of Historical Heritage, is organizing the International Symposium on Historical Heritage Studies from 17 to 21 September 2007 in the Turkish city of Antalya. One of the proposed themes is intervention, restoration and prevention techniques. More information:
http://www.shh07.yildiz.edu.tr

## CIPA 2007

CIPA (International Committee for Architectural Photogrammetry), with ICOMOS sponsorship, is holding its annual symposium with the title "Anticipating the Future of the Cultural Past" from 1 to 6 October 2007 in Athens, Greece. This year it centres on new technologies and cultural heritage. More information:
http://www.survey.ntua.gr/hosted/cipathens_2007

## Photography Competition: Earthen Architecture

Until 30 June 2007, the Centro di Documentazione sulle Casa di Terra (Cedterra) is organizing the 4th International Photography Competition, "Le case di terra: paesagio di architetture", which is now consolidated as a worldwide reference in the field. More information:
www.casediterra.it

## RIPAM2

Date: 24 to 26 October 2007
Place: Marrakech, Morocco

The Semlalia Faculty of Science in Marrakech is organizing the second International Meeting on Mediterranean Architectural Heritage (RIPAM2). Various themes will be addressed from multidisciplinary viewpoints: the management of archaeological sites and historical monuments, analysis of factors of degradation of architectural heritage, etc. For more information contact
ibnoussina@ucam.ac.ma or ripam2@ucam.ac.ma

EDITORIAL NEWS

## Proceedings Of The Rehabimed Seminars

Four publications bring together the proceedings of the seminars organized by RehabiMed in each of the pilot operation cities. Each publication specializes in one of the vectors of the project, corresponding to: Rehabilitation and urban landscape (Proceedings of the Lefkara seminar); Rehabilitation and Artisans (Proceedings of the Cairo seminar); Rehabilitation and Social Action (Proceedings of the Marrakech seminar) and Rehabilitation and Sustainable Tourism (Proceedings of the Kairouan seminar). The content of the publications can be downloaded free of charge from the RehabiMed website:
www.rehabimed.net

## WEB. Centre for the Study of the City and Landscape

www.csbe.org

The CSBE (Centre for the Study of the Built Environment) is a private non-profit multidisciplinary institution whose aim is to study the city, the built environment and landscape. Its scope of work focuses on Jordan though it does carry out projects elsewhere. Its website presents pilot operations involving sustainable development that does not exclude the incorporation of new technologies into the various areas of work.

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