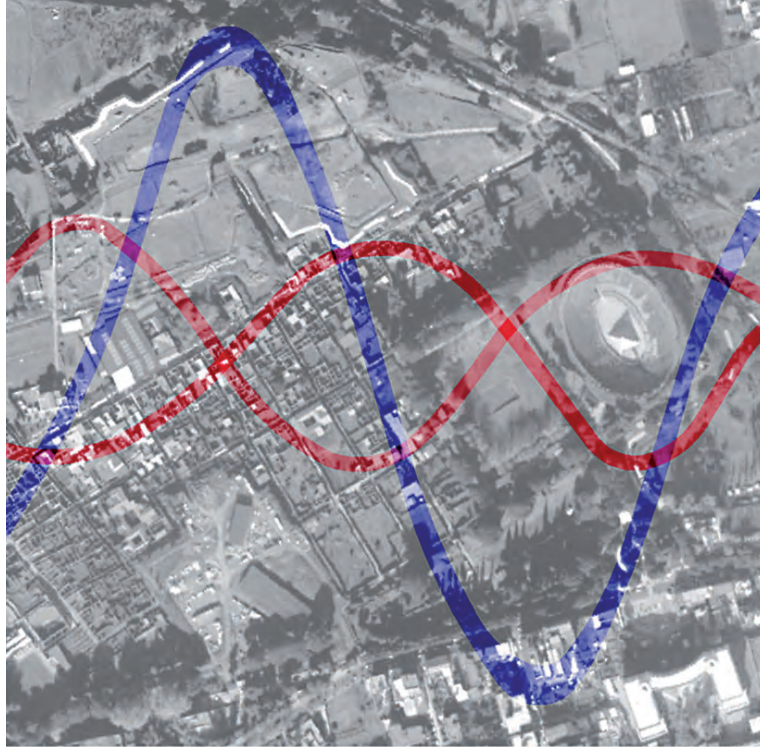


ARCHITECTURE HERITAGE and DESIGN

Carmine Gambardella

XVII INTERNATIONAL FORUM

Le Vie dei
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Culture, Creativity, Contamination
Le Vie dei Mercanti
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Conference report 300 abstracts and 650 authors from 39 countries:

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Preface

The XVII Forum “World Heritage and Legacy” addresses the issue of the handed down in the sense of transmission over time of generation, at the state of knowledge, the material and immaterial heritage that comes from the past. A generational commitment to operate, in the cyclical temporal process, in order to preserve and protect the cultural heritage; a duty of the present generations to deliver to the future generations the legacy of the past at least in the same conditions in which it is received.

A commitment that takes on an even more meaningful significance in a historical moment that is crossed by destructive and iconoclastic wars and by great migration phenomena involving abandonment of territories undermining the identities of places, traditions, material and immaterial culture, which characterize the Cultural Landscapes. A re-appropriation by humanity of the value of a biological continuity that is traceable in its genetic complexity as a custodian and bearer of the memory of the past and, at the same time, belonging to those who live in the future by living the present. Moreover, “to the state of knowledge” should not be interpreted as a limitation but as an exhortation not to live on the position income and above all to remind men that they were not “made to live like brutes but to follow virtues and knowledge”.

Knowledge therefore contains an evolutionary value in the history of progress. Where knowledge is substituted by acts or policies conducted by brutal and unreasonable actions against Humanity and its Patrimony, a fracture on historical continuity is created, which produces a negative value due to the great expenditure of economic resources and loss of human values. Therefore, in the awareness that the value produced by the past generations, which have given us and above all entrusted as heritage to be transmitted to the future is not commensurable to the value of time to re-establish and restore continuity to the regenerative space of the common good, it is impossible to activate more and more moments of reflection and I would say to monitor the behavior of supranational cultural policies.

This in the spirit of inducing to avoid the disastrous temporal intervals that involve serious losses of the human heritage, which break the glue that binds the generations. Architecture, Cities, Infrastructures and Landscape not only represent the form of time but all the disciplines that have contributed to and contribute to their characterization. The form of time is the body of a cultural program of society and the modification project makes use of the knowledge at the date. Economics, mathematics, physics, in one the sciences are always traceable in the construction of man’s works, from the simple artifact to monumental architectures, to cities, to large infrastructures. In fact, with

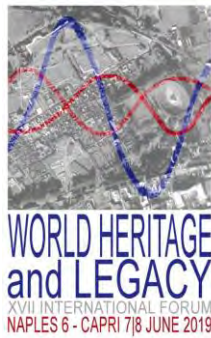
the previous sixteen editions of the International Forum “Le Vie dei Mercanti” an interdisciplinary community has been created of about 6000 scholars and researchers, coming from over 50 Countries of the World. These have presented realized projects, theoretical research, good practices, technological innovations, which are recognized in the principles and actions to be carried out so that the Planet with its species can always adapt itself to the needs of humanity in a sustainable reciprocal relationship for the salvation of the same Planet. And if Beauty will save the world, the principles and actions shared in these sixteen previous years will find with the seventeenth Forum a moment of evaluation of the state of art so that they can increasingly reach, interest and belong to as many people as possible such as Governments, Institutions, Universities, and Enterprises.

This is to create and disseminate a new Humanism that acts as a generational glue through a review of the inheritance concept, or of an ongoing heritage formed by resources intended as lot, which, declined as an income statement, create solidarity, peace, trust, work with art and quality of life.

For these reasons and for the history of the Forum, I am sure that the scientific community will establish a debate in Naples and Capri on 6th, 7th and 8th of June which will bring further richness to the discussion among researchers who have faced the protection and safeguard of heritage handed down to us and the researchers who through their works will be the bearers of the future legacy.

Carmine Gambardella

President and Founder of the Forum



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Heritage conservation: new methodology and tools for circular re-conditioning of existing spaces

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Abstract

The end of social utopias, the sustainability of our life on earth, the birth of a new approach to the sciences and the advent of digital systems, have completely subverted historically consolidated parameters, leading us to search for new strategies to understand the phenomena in progress and of their possible solution. The inclusiveness of the systems leads today to activate cross-cutting, interdisciplinary and transdisciplinary network-like strategies that integrate and contaminate. In this scenario also the strategies of intervention on the city and on its heritage must be rethought. The preservation of memory and culture based on notions and models that were considered universally usable, today they lose their condition of applicability and must cross new thresholds and enter new territories. We define a new strategy based on *overlap* and *overwriting*, that is on the inclusion of the various forms of identity present in the context. An architectural design method is proposed, closer to the *circularity*, to the recovery of existing resources and spaces. The objective is not only to operate on architectures simply by safeguarding, protecting or adjusting them, but it is to define new adaptive tools of intervention by **overwriting** the existing one. We propose "soft" systems, minimum interventions, which find the intervention strategy in the *reconditioning*, architectural and social. The result of the new architectural and social approach allows "*discarded*" structures to acquire new meanings, changing them into resources.

Keywords: Heritage- Sustainable Society- Humanity - Architecture- Ri-conditioning- Value- Waste

1. BACKGROUND

The culture of conservation of cultural, historical and architectural heritage, in Italy, since the so-called Franceschini Commission, which in 1963 drew up a first list of cultural heritage, has always been part of the transmission's system of cultural identity.

The coming of the capitalist system based on the economic-financial model linked to the linear increase in profit that is expressed through increasing consumption, the dynamics produced by the phenomena connected to digitalisation that has profoundly changed human relations and the ways in which individuals participate to the growth of the planet, the new approach of sciences based on *complex hybrid thinking* in which we operate within the multiplicity, where the static and repeated order is contrasted by a "dynamic order", the awareness that we are consuming our planet more than what it succeeds in producing, has brought a series of consequences that have completely subverted historically consolidated paradigms linked to the definition of conservation and protection of the architectural heritage, and they have a social impact that lead us to evolve the existing ones.

Sustainable development is much more than a keyword today. In fact, sustainability is not in just care for the environment, but increasingly a sustainable social growth and conservation of existing heritage. In this sense in recent years we are witnessing more and more the participatory and community development of social groups to all the demands of society: economic, urban, information.

In recent years, global connectivity has appeared as the democratic tool par excellence and is increasingly modifying our uses and customs. What initially appeared as a tool only able to connect people is becoming a tool used to direct our thoughts, our uses and consumption.

Current technologies and social platforms are determining a transformation of the spaces into meeting areas by community aggregation, fulfilling a true virtual and planetary end. This de-structures and simplifies, on the perceptive level, a social interaction in linguistic and in relational terms.

In what spaces does the recognition take place? Not only certainly in the spaces previously dedicated to the relationships between people, the public space par excellence of the street and the square, no longer only in the house, nor in the non-places evoked by Augè. What then are the objects and spaces that communities, groups and even individuals recognize as an integral part of their cultural and architectural heritage?

That the need for protection that once was guaranteed on a local dimension can be found in urban or in a local community. The answer can be found in technology or in its planetary dimension? Maybe,

Certainly the insecurity produced by the many "incomplete territories" of our cities has also produced relational deficits linked to the loss of importance of the traditional forms of social aggregation which tend to correspond to a growing retreat of people from life in public space, and a constant growth of fear of closeness.

We require technological protection. This is conveyed by: web anonymity, immediacy of communication, the speed of data, the global dimension of being one among many, the possibility of multi-identity representation and finally post-clearance of truth. It is here that today, millions of people feel and realize "a community."

The planetary dimension of the effects of the crisis are added to the dynamics produced by the phenomena linked to digitization, migration and the consequences of the energy transition, determining particularly complex situations: in particular in places where such tensions are most evident.

This new dimension is defined by Alain Touraine "post-social", it is necessary to redefine the methods and tools of the architectural heritage conservation project through a new and hybrid approach in which both the global economic protagonists and the new subjects can coexist that are emerging in our society, *informal communities*, ethical and united societies in individual subjectivities [1], that thanks to the new tools proper to technology, create streams of opinions able to change our lifestyles with a typically *glocal* [2] approach, both spaces and inhabit.



Fig. 1: Ponte Ciglane, unfinished colonized viaduct and used as a temporary market, Sarajevo.

Each city has its own history linked to the culture of its inhabitants and the conformation of the places. What has reached us is not just a succession of facts destined to be described and remembered in

books and historical maps. The history of the city is also what brought it from the rural state to the current condition. His traces, especially for an architect, did not remain only in the written and oral memory transmitted, but in the way in which it was composed and recomposed over time, overlapping with its pre-existence, but always keeping track of it in itself.

Today, for an architect, the preservation of memory and culture must be based on notions and models that must cross new thresholds and enter new territories, but always starting from reading the urban stratification of the city. The overlap and stratification are the foundation with which each city has evolved, as we find it today.

The cultural and architectural heritage can be transmitted through the definition of strategies of knowledge of the phenomena in place in which the recognition of history is integrated so as to maintain cultural differences and the wealth of knowledge and skills that can be transmitted from one generation to the next one and the definition of new methods of intervention capable of responding to the new demands of contemporary living: it must include a *"series of procedures for the identification, documentation, preservation, protection, promotion and enhancement of the material cultural heritage and immaterial"* [3].

2. AIMS & OBJECTIVES

It starts precisely from these reflections, with a focus on the community, a community reactivation, a reverse translation for a virtual community realized into a present community. (I did not say in-situ presence.) This project guarantees future scenarios for sustainable socio-economic development.

Therefore, our interest is in those Communities that formally or informally took possession of city spaces and started to populate them, experiencing them and permeating them with new relationships, synergies and mediations, superimposing a new layer on the history of those spaces.



Fig. 2: XM 24 self-managed social space inside the disused pavilions of the former Fruit and Vegetable Market, Bologna.

It is necessary to recover and not replace. (It would be an unforgivable historical error, as well as, a form of obscene regression, to demonize the diffusion and use of technologies.) The real connections are determined between the people in these places where they live. The goal is to bring back a lost identity for the ability of a local dimension to regeneration.

It is precisely the re-appropriation of the pre-existing heritage and the collective memory that places are able to represent, the key to shifting the search for a community's sense of belonging from the virtual level to the real one. On this basis, it is possible then, to rethink a way of preserving the heritage suited to new needs and new expectations, noting that it is a matter of responding to

contradictory data in which the ultimate goal is the preservation of the architectural cultural heritage in the interests of mutation. Mostly we will look after spaces that the city has discarded, spaces awaiting for transformation and new destinations, resulting cases between different developments, however spaces that allow to a group of people with a certain intent to stay together and make community. Within this framework, on the one hand the new communities as a social phenomenon, on the other the discarded spaces of the cities, we will try to determine a new method of sustainable circular mutation intervention of the city in which the gap becomes value and in which memory, defined through a path of identity recognition, is included within the contemporary dynamics of mutation.



Fig. 3: Warehouses ex Mof (Ferrara Fruit and Vegetable Market), Ricicletta Workshops where recovery processes, reassembly and sale of regenerated bicycles are created, Ferrara.

The aim of the project is to change the reality of marginality of living within the waste spaces in a sense of belonging to a new community through the definition of a new sustainable and circular, reversible and adaptive design method. The different communities and socialities will be the main focus of the process as well as the different spatial scales from urban to architectural. The objectives are as follows:

- *Use a circular strategy based on the re-conditioning of the existing by recognizing a value to the current waste;*
- *Involve the old and new in the sustainable project through a new mix between history, memory, symbolic and new system of relation;*
- *Define new adaptive intervention tools without carrying out structural tasks to meet the ever-changing needs of Community.*

The design system supports the elements present in the social and architectural context, synthesizing and enhancing them through a metabolic mechanism that changes the existing. The inclusion of some new parts able to preserve the existing architectural heritage has been made possible through the use of a circular strategy based on *re-conditioning* the existing, recognizing the current waste as a *value*.

3. METHODS & TOOLS

Together with a technical / technological architectural sustainability, there is a cultural and social sustainability, indeed it is the focus. Projects and achievements arise from the desire to create and sustain a sense of identity within the community through the built space of architecture. The intervention strategy on the property subject to conservation changes because they shift the emphasis from the building, a design object considered only in the technical aspect, towards an interest in the

building as a transit element for a social change and heritage of that identity memory settled on its own walls, on its own stones.

"Architecture is concerned with shaping the places in which we live. It is no longer complicated or simpler than this. These spaces include houses, schools, offices, shops and commercial areas in general, museums, buildings and institutional buildings, bus stops, subway stations, squares, parks, streets (tree-lined or not), sidewalks, parking lots and the whole series of programs and parts that make up our built environment. The shape of these places, however, is not defined only by the aesthetic tendency of the moment or by the talent of a particular architect. They are the consequence of rules, interests, economies and policies, or perhaps even the lack of coordination, indifference and simple chance. The forms they take can improve or ruin people's lives. The difficulty of the conditions (lack of tools, very restrictive constraints, needs in general) is a constant threat to a quality result" [4].

And it is precisely from these positions that we see a possible new and interesting cultural line of the project in which the intervention on the city becomes a *pretext*, in its sense of non-substantial ornamentation (the *Latin pretextum*), an occasion for starting social sharing platforms, premise, pretext of a new social and urban story.

Sustainable development, therefore, of places that have a memory but are now "discarded", becomes a tool for mediation and contamination between pre-existence, heritage, identity and new ways of using, organizing and participating in the Communities. The heritage to preserve of "waste" is a place of local social memory, and its regeneration can only take place with the community and for the community, with an "overwriting" of the architecture and spaces of the city. The transition from the virtual community to the real one defines a series of identity elements that must be included in the new mutation strategy of the city. These elements are particularly interesting as a resource for regeneration, mutation and densification operations, chest of an architectural symbolic identity.

The design system supports the elements present in the social and architectural context, synthesizing and enhancing them through a metabolic mechanism that changes the existing. The inclusion of some new parts able to preserve the existing architectural heritage has been made possible through the use of a circular strategy based on *re-conditioning* the existing, recognizing the current waste as a *value*.

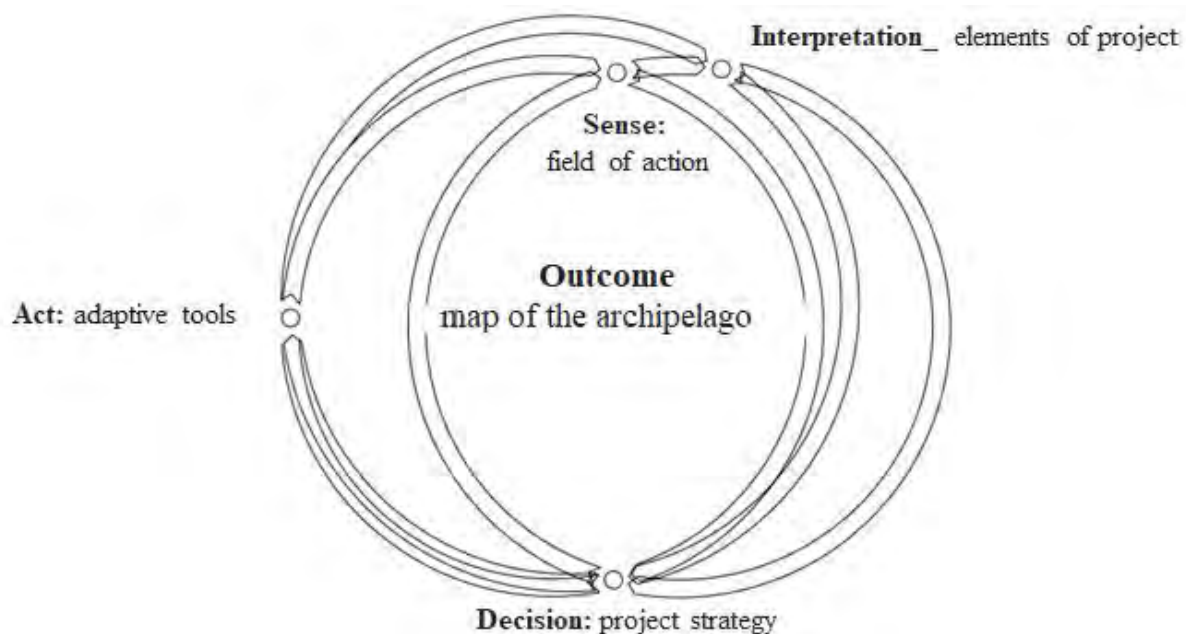


Fig. 4: Circular adaptive design process.

Saving the good to be kept "discarded" does not only include museums, which remains one of the options; it is a question of constructing, after having understood the structures, critical and cultural instruments capable of restoring a non-induced vision of the places but interpretation of the hereditary memory of the community.

The pre-existing heritage becomes the field of action of the social and architectural project. The relations and the selection that will be carried out on existing elements, will trace new hierarchies and will respond to changes by selecting and adding new adaptations, as Costantino Dardi beautifully describes: *"..... from a process of formation for subsequent growth, a slow modification [5] of the parts, a stratification of the elements, an overlapping of the interventions, an imperceptible axis rotation, a retreat marginal, a figure that does not coincide, an alignment that does not confirm, a relationship that does not reappear. But it also shows up new figures that enrich the previous ones,*

grafts of shapes, intersection of spaces, reinvention of constraints, resolution of knots, formation of hinges, abandonment of places, redefinition of margins, recovery of marginalization, cancellation of images, concretion of structures, manipulation of measures, variation of rhythms” [6].

In our opinion, it's precisely the repossession of a pre-existing heritage, a collective memory of places that provide a key for the sense of belonging in a community that can bridge from a virtual level to the real local level.



Fig. 5: Corte Genova, craft buildings reused by artists with the use of "waste" elements contained in buildings, Prato.

"... Globalization, far from producing, as was feared, the homologation of individual cultures, exalts on the contrary the specificity, the uniqueness, the singularity of the project in which they are identified. Therefore it would not constitute a phenomenon of leveling of different languages, uniform and reduced to a single idiom that everyone understands and surpasses them, but a planetary competition between local expressions that can affirm their own hegemony the more they confirm, and indeed increase, the character that characterizes them" [7].

The re-conditioning is therefore the decision of the strategist architect: operating on the existing through its mutation, transforming the "waste" into "value" to meet the needs of preserving the identity of places and those of the contemporary, is the strategy who decides to use.

Inside these spaces of great diversity, the fragments not only belong to a physical complex order but also social one. These fragments can activate a way which expresses itself in the production of differences; that is to confer to the existing space, recognized and made real, the sign of a new identity.

These must be welcomed in order to have a new dialogue with the existing. Alongside the study of the rules that they have arranged the composition of the existing elements, we can also operate with the ways of our time; alongside the **addition**, the **completion**, the **remaking of the already writing** there are already new categories of contemporary intervention.

With respect to the value of buildings and existing spaces we can act through two possible intervention methodologies:

- *Integral preservation of the original building: only restauration of the building and symbolic preservation of a building or a place: only the restauration of the building considered as a rare document of high historical interest and symbol of modern industrial age, through integral restoration. The elements are unchanged.*
- *Mutation of the building through adaptive tools and integration of the original building, viewed as an internal part of another building, conceived as a mixture of different parts or more buildings. A*

new interpretation of the identity of a place rich in urban culture through the synthesis provided by the architecture project.

The adaptive tools have been adapted to the architectural scale and define a new scheme of minimal interventions. A reconfiguration with light and temporary elements to equip them with all those services that contemporaneity requires. The pre-existing heritage becomes the catalyst of the social and architectural project.

The selection that will be carried out on the existing elements will trace new hierarchies and allow the introduction of new tools for sustainable mutation: If the geometry of the site is all in the place it is still possible to collect it, if the arrangement of the volumes is all in the place it is still possible to interpret it, if the matter that exists on the site is of value it is still possible to use it again.

Since they are based on a strategy and not on a language, the tools will have the characteristic of being "adaptive" to the project, able to satisfy the possible reconfigurations over time.

It works through a series of juxtaposed figures that starting from the previous layers introduce new ones.

The adaptive tools used at different scales and on different spaces are:

- **Superimposition**, mix between old and new;
- **Grafting**, inserting into the space of historical building inside box, markers additions, extensions;
- **Parasite**, with the tactics of adaptive prostheses
- **Edge**, in its meaning of limit / border / inhabited margin
- **Level 0** as a connection system, platform plan and social capacitor
- **In-between** with the infill and Pocket Park

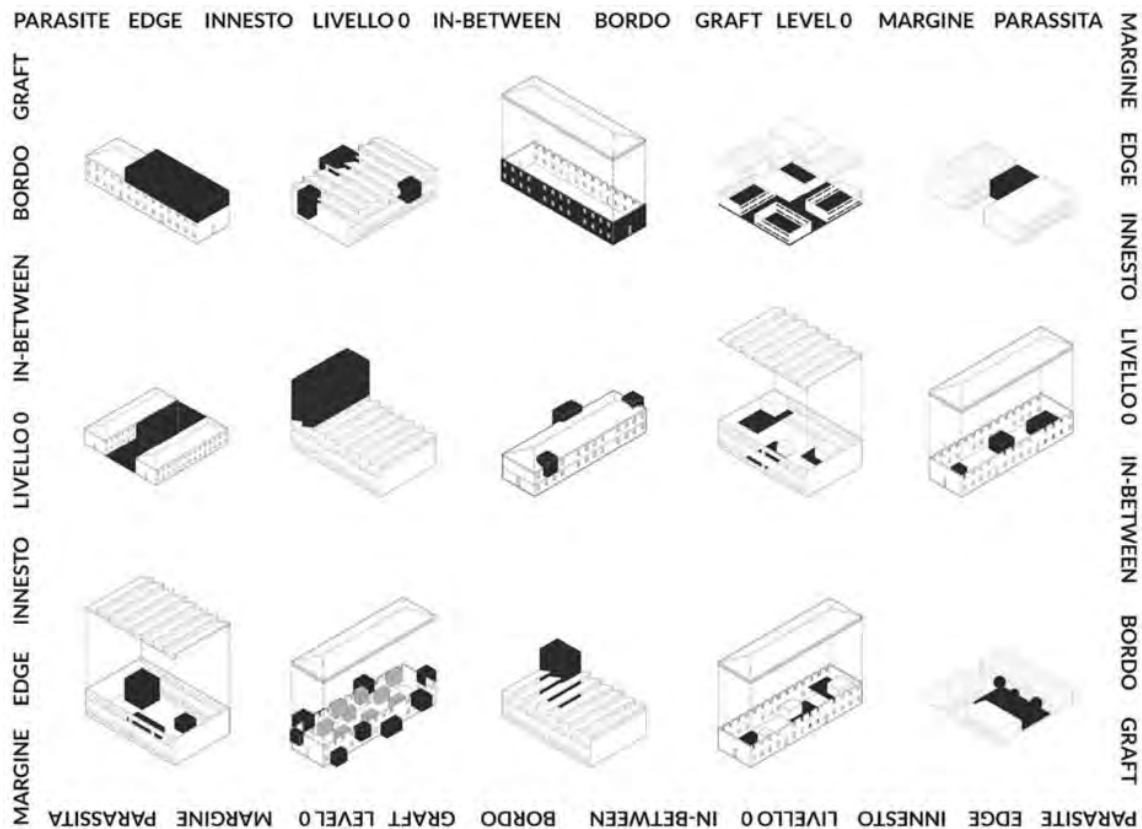


Fig. 6: Adaptive tools.

The design tools derive, in part from an interpretation of the typological classification system as an evolutionary and dynamic principle applied to spaces and situations not yet codified. Partly from adaptive logics to the use of a circular structure that changes and configures according to the conditions of the context.

Thus the new formal figures will have to be placed within a space that is always suspended between a new balance and a new dynamic arrangement, in search of new re-compositions of the elements in space, in a paratactic logic in which each element is arranged within the pre-existence in dependence of their own linguistic characters, forming a whole new configuration based on differences rather than congruences.

4. CONCLUDING REMARKS

In this space of circular and sustainable reflection, in which the "waste" becomes "value", the methods and tools of the cultural conservation and enhancement of architectures have been updated, reformulating a new alphabet of intervention tools on the built, thinking of a new system of project that inserts and supports the elements of the discipline and those of the social, economic, cultural and local context, synthesizing them up to metabolize them into mechanisms of "mutation of the existing", within a hybrid system always suspended between a theoretical context and physical.

The tools adopted, may be incomplete with the multiplicity of circumstances that the place and the buildings can be realized, can redefine the intervention by establishing an exchange relationship with categories of the hybrid permeability for the discontinuity of the fragmentation and instability and contamination of assumed values in the present. It is not a mere distance from the past. It is nothing more than a hybrid in which the relationship between the pre-existing and the contemporary produces spaces in persistent change, without a precise spatial and functional definition, which develop, in their becoming, open to conform.

Therefore, these are elements that can be utilized, based on different conditions, in a fragmented world of these spaces. These instruments are primarily used as a construct for a story of non-coincidences, in relationships that can't be fulfilled today with unitary acts but can fix specific fields of reconciliation. It is to attain a sense of diversity through measurement, distance, complexity as a true distinctive element.

The unusual introduction of "formal invention & variation" in direct relation with the interpretation of contemporary physical and cultural space is key.

These formal inventions/variations aspire to be a synthesis for the many instances, which in turn are an evolutionary principle for future adaptations. These interventions allow for places and buildings take on a different role. They respond to an incomplete / unfinished situation and relaunch their roles, safeguarding the memory. Finally, they allow for existing elements linked to a collective memory, a history and an identity with a mutation of elements capable of interpreting the will of the plural, immaterial communities that inhabit them. It allows for the existing heritage to regenerate thanks to a virtuous path of creation of new spaces that were absolutely unexpected.

The final projects will express the desire for change and the conviction of a social responsibility of architecture, which is able to serve and equip the community in which it is located and thus preserve its historical, cultural and architectural heritage .

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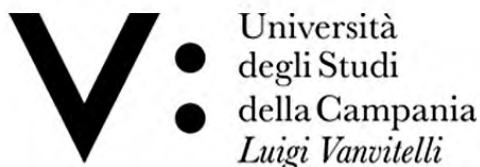


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