

LUCCA

2022

Intensive Program

**STRATEGIC PARTNERSHIP FOR THE REUSE
AND SOCIAL VALORIZATION OF DISMISSED
CULTURAL HERITAGE OF RELIGIOUS COMMUNITIES**



July 25 - August 3 2022

Promotors



ALMA MATER STUDIORUM
UNIVERSITÀ DI BOLOGNA
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Intensive Program

BRIEF INTRODUCTION



The intensive programme [IP] will take place between July, 25th and August, 3rd in Lucca (Italy). The event is organized by the University of Bologna in collaboration with Scuola IMT Alti Studi, Centro Studi Cherubino Ghirardacci, Comune di Lucca, and the support of Fondazione Cassa di Risparmio di Lucca.

The event is part of and co-funded by the Erasmus+ LED2LEAP project (2019-2022), which aims at bringing a new way of thinking and acting into relevant university curricula in order to prepare the future generation of landscape architects, planners, architects and designers for their role as democratic leaders for sustainability.

Universities involved in the project are:

University of Bologna, Dep. of Architecture

LE:NOTRE Institute, Wageningen, Netherlands.

Nürtingen-Geislingen University, Nürtingen, Germany

Hungarian University of Agriculture & Life Sciences, Faculty of Landscape Architecture, Budapest, Hungary

SLU, Swedish University of Agricultural Sciences, Uppsala, Sweden

The IP aims at soliciting a reflection on reuse in the built environment – focusing on the dismissed religious heritage – while enhancing capacity building of architects and urban planners of the future towards participatory design (democratic planning).

The specific objective of the IP is (re)discovering the value of monastic heritage and envisioning its potential reuse accordingly. This entails:

- to understand how the shape and features of these places suit with the issue of participatory design
- to learn and apply the best practices of democratic design promoted by the LED course on a case study
- to draft possible adaptive reuse scenarios for the monastic heritage in relation with the detected features and needs, from democratic issues to environmental, social and cultural aspects.

The IP will involve national and international participants in a stimulating agenda of scientific meetings, workshop activities and cultural events.

LUCCA

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Intensive Program

GENERAL AGENDA



Day 1	July 25th	Mon	Arrival Day
Day 2	July 26th	Tue	Opening Symposium: introduction to the topic
Day 3	July 27th	Wed	Lucca outskirts: introduction to the specific landscape
Day 4	July 28th	Thu	Visit to the Lucca Cathedral and Bike tour in Lucca city center: the discovery of churches landscape with arch. Marco Mei and Mons. Lucio Malanca.
Day 5	July 29th	Fri	Bike ride to reach the former Manstery of St. Augustin: meeting with local stakeholders.
Day 6	July 30th	Sat	Workshop
Day 7	July 30th	Sun	Workshop
Day 8	Aug. 1st	Mon	Workshop
Day 9	Aug. 2nd	Tue	Workshop and final presentations of IP results in San Pietro Somaldi garden
Day 10	Aug. 3rd	Wed	Departure Day

EDUCATIONAL LAB FOR DEMOCRACY, PARTICIPATION, AND SOCIAL RESPONSIBILITY IN LANDSCAPE DESIGN.

THE FUTURE OF DISMISSED CULTURAL HERITAGE OF RELIGIOUS COMMUNITIES: A EUROPEAN CHALLENGE.

The decline in the number of communities of consecrated life, that is friars, sisters, and nuns, is an acclaimed fact, common to all of Europe today. It is generating the most rapid and unstructured phenomenon of abandonment of convents and monasteries that the continent has ever known. The communities of Consecrated Life that have a multitude of houses on the European territory, progressively withdraw within them, occupying ever-smaller volumes of large spaces that await a re- functionalization.

In other cases, the Institutes decide to permanently abandon their historical premises, in some cases taking care to give a future to the buildings through projects of social and cultural valorization, more often preferring the closure of churches and convents in an attempt to sell the facilities. Cloistered monasteries, traditionally *sui juris*, are gradually going to fade away, by extinction, in the progressive vanishing of the corresponding religious communities. Some monasteries flourish and some communities increase, but these are exceptions in comparison with an average in strong contraction. The plurality and independence of the Orders, draw a retreat in random order, without any sharing of strategies, difficulties, and best practices. In this sense, we are witnessing a regression of religious life in Europe never so fast, never so disordered.

Even in the years of Napoleonic rule, or of late Enlightenment culture in Europe, the suppression of ecclesiastical orders followed systematic programs, and the related funds (real estate, archives, and libraries) were forfeited in the public realm. It is therefore still possible to reconstruct the integrity of the cultural heritage of deleted entities through the lists still available in the archives of European cities. Today, on the contrary, we are facing a defeat without memories, with the risk of serious leaks of mobile and immovable cultural heritage to the free market, that is, to the dispersion. Instead, only the unity of patrimonies can guarantee an adequate description of the historical itinerary, the specific charism, and the role of each religious community.

In the processes and situations that Western societies will increasingly have to deal with, it must always be kept in the utmost consideration that ecclesiastical goods, by canonical definition, are functional for the public good, that is, for the good of all and not only, therefore, of the churchgoers' community, or some other restricted privileged group of people. On the contrary, ecclesiastical goods should serve mainly the poor. These assets also contributes to this public purpose. The goods of the communities of consecrated life must be considered public goods also by their constitution: both the original construction of the buildings, as well as the livelihood of the communities were supported by liberal donations, legacies, and spontaneous contributions of the wealthy and not well-off classes of the civil society. In summary, even though the goods of the communities of consecrated life are often considered by the States as private goods, since they are owned by non-State bodies generally referring to the Catholic Church, because of

1. the moral nature of these organizations,
2. the origin of these goods
3. and, ultimately, the Code of Canon Law itself,

such goods must be conceived as Common Goods.

This value and awareness must be emphasized and recalled mainly in situations of transition. When the community that has maintained and managed the spaces has to be joined by other younger forces or when we even have to think about new uses or new models of management, all the stakeholders intervening in the process must remember the higher purpose to which the Church's goods are directed, namely the public good. This awareness must be first of all in the owners and administrators who, in difficult conditions, should not delay in finding institutional partners in local communities with whom to share the fate of ecclesiastical goods. This awareness should also not fade in local Christian communities, which sometimes forget about their responsibility for the destiny of the Church's goods.

The intrinsic common value of ecclesiastical goods must finally be announced to Civil Communities, regardless of religious affiliation, because it is precisely in civil communities that one can trace the forces to support projects, enhance and give continuity to intangible heritage, and concretize initiatives. Since, however, despite these premises, the use of disposing of their goods without considering their superior and intrinsic public reason remains constant in religious orders, to their greater public meaning recall the manifestations of dissent that are recorded whenever church goods are assigned to new and/or commercial uses without adequate information or popular consultation.

More and more the chronicle shows that where new functions have been called to revitalize buildings of religious without being prepared by a participatory process, such projects have failed if not in substance at least in their social and pastoral meaning, causing not infrequently the scandal of the faithful and the disaffection of civil communities. It is therefore essential that in all cases where communities of consecrated life are preparing the leave one of their homes, a process of participation with local communities should also be arranged, to inform citizens and also to evaluate opportunities for the redeployment of structures in the light of the needs and competences of local communities.

Needless to say, these paths could become important opportunities for religious communities to announce themselves, revive their charism, to open themselves to a new and perhaps unexpected opportunity for dissemination. This summer school brings the attention of participants to a category of goods that will be very widespread in the near future and whose new destinations of use will necessarily involve participatory paths to which professionals must arrive equipped with specific knowledge and professional skills. There is also one aspect that needs to be taken into account in Europe in particular. The goods of the communities of consecrated life in the old continent cannot be camouflaged; they are difficult to hide. When they are not historical goods, they are vast buildings, often places of interchange with the civil communities, seat of commercial and social activities object of experienced collaborations. Otherwise they are historical goods, not only attractive to the interest of the citizens, but also to the institutions, for their value and their symbolic representativeness.

Sometimes the historical and artistic value of the container and its contents is such as to constitute as unavoidable stakeholders in the processes of reuse the institutional references of the Municipalities, the Superintendencies, the different bodies that in different ways deal with the protection, preservation and enhancement of cultural heritage. In these cases, the participatory process must first consider these entities, together with the will of the owners, to build a common responsibility in the design of reuse at the intersection of the auspices of property, expectations of the civil community and concrete legislative possibilities.

In summary, since many are interested in these common goods, the identification of possible forms of reuse sees the participatory phase as an essential moment to identify the functions to be allocated, to empower civil communities, to compose a balance of aims and social components such as to ensure the vitality of the structure, the growth of paths to the intersection of interests, in addition to the management sustainability of the sector, minimum objective of each intervention.

Finally, there is an aspect of particular delicacy that still needs to be underlined about these goods. Upstream of all the reasoning carried out, even before highlighting for ecclesiastical goods their intrinsic nature of common goods, it must be considered that the assets of communities of consecrated life have never been of a single person, but precisely of a community, that is a group of men or – more frequently – a group of women who have always used goods to give shape to their specific form of life, a particular declination of the Gospel.

When the survival of the Community is in crisis, goods become the first witnesses of the greatness of the past, of the scarcity of the present, and the impossibility of a future, a cause for concern and a daily measure of their inadequacy. For these reasons on the destiny of the buildings and the heritage to their contexts, it is often difficult to speak within religious communities, and even more difficult to build paths to arrive at the determination of the will in favor of a common legacy.

The processes of participation must therefore begin within the communities themselves, first of all to share issues of which it is difficult to speak, then to reach a common will on these issues. This path has often the ability to heal, being also an exercise of memory, a rediscovery of the Order's charisma reminding one's own choices of life to find their actualization. Within the communities of consecrated life, participatory actions become laboratories of dialogue and future, with wider and deeper meanings than their mere operational and functional result.

This workshop offers the students an opportunity to approach one of the topics on which the construction of participatory paths will focus most frequently in the future in the Western countries. Religious heritage constitutes a significant case of study for the Erasmus+ Project.

The fact that spaces of religious communities can be considered common goods and the fact that they are widespread in all of Europe and beyond means that they can constitute an infrastructure for participatory labs in all of Europe with the involvement of municipalities and other institutions and the need and the urgency of involvement of all inhabitants. Intertwining the network of former monasteries with participatory action research labs means an extraordinary opportunity for the dissemination of laboratories of territorial democracy, where whole urban communities would be invited to collaborate on the definition of new compatible and sustainable uses for former monastic buildings.

The LUCCA IP, will also impact institutions and municipalities providing an opportunity for the reuse of the extremely widespread built environment of religious communities and giving it a new meaning not only in terms of final destination but especially in terms of process. The fences of former monastic settlements can be transformed into participatory labs and democratic factories.

There is indeed a strong bond between former monasteries and Participatory processes, since the space and places where democracy was first experimented and born, are now the places that require democracy to find a new social life, and where territorial democracy can then be taught.

Furthermore, working upon the traces of religious communities unavoidably involves integrating inputs and scoping across different communities, intertwining scientific approaches which have to be considered at the same time despite their distance (theology and architecture; law and sociology, etc...). Intertwining approaches is the only way to understand the complexity of a phenomenon to provide it with a new interpretation, to build upon it a new narration that could be able to take the traces of the ancient role and meanings and shape a new and compatible use.

The historical and social role of monasteries requires considering also the so-called “non-scientific” stakeholder communities, who have proper and deep knowledge about local traditions, local historical evolution, and main local personages. In all of Europe the heritage of religious communities can provide a common case study for working effectively with the community members on the co-creation of landscape knowledge and the co-design of interventions. This approach engages academics, students, and the local population in deep and extended partnerships with civil society as equal partners in a research process aimed at uncovering landscape-based, action-oriented strategies for the resolution of some of their pressing sustainability challenges of which the reuse of religious heritage is one of the most widespread today.

To ensure an approach to this issue, the proposed Intensive Program adopts:

- a. Seminar sessions
- b. An experimental lab on a specific case of study

The seminar sessions will try to provide the students with elements for understanding the specific theme of study, namely the re-functionalization of houses of communities of consecrated life, and their function, meanings, architectural types, historical and contemporary role in the European landscape, proper legal conditions, limits, and possibilities of reuse. Seminar sessions will also attempt to build a profile of the main players involved in the reuse processes, to help Intensive Program participants to detail specific participatory paths, customized for the particular category of goods and users. To approach the theme and to introduce the main territorial stakeholders, IP participants will take part in two separate territorial visits: the first one in Lucca’s outskirts, and the second one in the historic city center, to discover politics and projects regarding the system of historical churches.

The particular object of study will be the former monastery of Saint Augustine of the Augustinian nuns, and the communities with which the participants will have to undertake a path of confrontation and dialogue are those representatives of the main territorial stakeholders who, from many points of view, have expressed interest in the property. Participants are strongly invited to refer to methods and technics already illustrated in the LED online course. The objectives of the laboratory experience are mainly two

1. Apply the tools and methods of participatory design to the community of institutional STAKEHOLDERS that the participants will meet during the intensive workshop, to compose a sustainable design for the section of the former monastery of Sant’Agostino (or other building to be chosen among the ecclesiastical buildings that will be presented);
2. Having met institutional stakeholders and experienced the landscape of their action, the participants in the intensive program are also invited to suggest and plan a participatory itinerary in which the newly established municipality of Lucca could invest time and resources to involve the civil community in a process of re-appropriation of property and sustainable reuse of these.

Of course, in considering all stakeholders we will have the pleasure to meet, students will be invited to use the tools (POWER MAPPING and SWOT ANALYSIS first of all) they have known in the online seminar.

Luigi Bartolomei
University of Bologna

Opening Symposium

Lucca IP 2022

Tuesday | July 26th



Cappella guinigi, IMT Lucca

- | | |
|-------------|---|
| 09:30-10:00 | Opening and institutional greetings |
| 10:00-11:00 | Introduction to the aim and format of the Lucca IP
Luigi Bartolomei, Ernesto Antonini University of Bologna |
| 11:00-11:30 | Coffee break in Sala Canova |
| 11:30-12:10 | The historical, cultural and sacred significance of monastic built heritage:
Six keys to understanding
Thomas Coomans KU Leuven |
| 12:10-12:40 | Monasteries and contexts. Monastic landscapes and the issue of
conservation and management of cultural heritage.
Ruggero Longo IMT Lucca |
| 12:40-13:10 | Spiritual life, architecture and landscape. The creation of a new model
of benedictine monastery in the Renaissance
Gianmario Guidarelli University of Padova |
| 13:10-13:30 | Q&A |
| 13:30-14:30 | Lunch |
| 14:30-15:00 | Participatory methods for the valorisation and reconversion of monasteries and
churches in Flanders (Belgium)
Julie Aerts, Jonas Danckers Parcum, Belgium |
| 15:00-15:30 | The potential of neglected places. The widespread museum of abandonment
Stefania Proli Spazi indecisi |
| 15:30-16:00 | Opportunities, problems, and challenges in the reuse of monastic heritage
Lauro Dini Convictus |
| 16:00-16:30 | Coffee break |
| 16:30-17:00 | The complex value of reuse
Lia Marchi University of Bologna |
| 17:00-17:30 | Villas of Lucca: origin, transformation, preservation
Stefania Aimar Associazione Ville e Palazzi Lucchesi |
| 17:30-18:00 | Q&A |
| 19:00 | Aperitif at "La Sartoria", city center |

Opening Symposium | July 26th

Abstracts of the speakers' speeches

The historical, cultural and sacred significance of monastic built heritage: Six keys to understanding

Thomas Coomans

Like any historic building that has lost the use for which it was originally designed, monasteries and religious houses are often faced with the issue of their adaptive reuse. To be successful, any adaptive reuse requires an accurate and nuanced heritage value assessment, which should 1) consider all the tangible and intangible heritage dimensions, 2) rely on multidisciplinary approaches including artistic, historic, social, scientific aspects, etc., 3) take place at an early stage in the process, ideally before the change of ownership. Consequently, understanding the historical and cultural significance of monastic built heritage is the first step in any heritage value assessment. This is especially difficult when a religious community has left its monastery and the buildings have lost their "living heritage" dimension. How to see what remains sacred and why? This introduction lecture aims at giving six keys for understanding monastic tradition and built heritage. These keys could be applied to monastic architecture from any time and space context, including non-Christian, because they focus on characters that embody the sacred and are present, in one way or another, in every monastery and religious house.

1. Place and Stability – A monastery is always located on a site that was never chosen accidentally (rural/urban, valley/mount, river/island, etc.). How did the setting shape the community and the architecture over the centuries?
2. Enclosure and gender – The access to a monastic complex is limited and defined by specific circulations. Who may go where, when and for what? Are there spatial differences between male monasteries and female convents?
3. Liturgy and identity – The way worship and other sacred rituals are performed by a community vary from one religious order to another and define specific identities. How did liturgy interact with churches, cloisters and other monastic buildings?
4. Death and memory – Religious communities are "families" with their own history, characters and memory. How to understand the sacred dimension of places of life, death and memory like the church, infirmary, cemetery, etc.?
5. Scale and growth – Monasteries for men and women could be S, M, L and XL. Today, however, the buildings are always too large and the result of adaptation to the changing size and needs of communities. What does architectural transformations tell about growing or shrinking communities and their activities (education, healthcare, arts and crafts workshops, industrial production, intellectual work, etc.)?
6. Style – Architectural and decorative styles are the most visual character because of their various forms, colours and materials. What can stylistic unity, changes and contrasts tell about the identity, taste and choices of communities over time? Are specific styles part of the identity of certain religious orders, locally and globally?

Brief biography of the speaker

Dr. Thomas Coomans is professor of architectural history and conservation of built heritage at the KU Leuven, Faculty of Engineering Science, Department of Architecture. He is program director at the Raymond Lemaire International Centre for Conservation, and is a member of the ICOMOS international scientific committee on places of religion and ritual (PRERICO). For over thirty years, his research and publications have focused on various aspects of Christian church architecture in Europe and in missionary fields.

Monasteries and contexts.

Monastic landscapes and the issue of conservation and management of cultural heritage.

Ruggero Longo

Through some theoretical reflections on the concept of 'landscape' and the specific relationships between man and nature, a proposal for the classification of religious landscapes will be offered, with specific reference to the Benedictine monastic landscape. The aim is to investigate the close relationship between anthropic intervention and the natural environment in the conception and creation of the cultural landscape as a paradigm for designing targeted interventions for the conservation, valorization and sustainable management of religious and non-religious cultural heritage.

Brief biography of the speaker

Ruggero Longo is Medieval Art History Assistant Professor (RTD-A) at IMT School for Advanced Studies, Lucca. His research deals with the relationships between texts and images within the creation and spreading of ornamental patterns in the Medieval Mediterranean visual language and aesthetics. His interest is also focused on theoretical issues regarding cultural studies and the valorization of cultural heritage between local and global. Due to his experience in UNESCO nominations and procedures, he also held courses on World Heritage Management and UNESCO Practices. Between 2009 and 2015 prof. Longo has worked on the UNESCO nomination of Arab-Norman Palermo and the cathedrals of Cefalù and Monreale, included in the UNESCO World Heritage List in 2015. As a consultant for UNESCO nominations, he is now in charge as Scientific Coordinator for the nomination of the UNESCO site Early Medieval Benedictine settlements in Italy.

Spiritual life, architecture and landscape. The creation of a new model of benedictine monastery in the Renaissance.

Gianmario Guidarelli

The aim of this paper is to investigate the relationships between spiritual life, theological culture, liturgical practice and planning strategies in the construction or reconstruction of the male monasteries of the "De Unitate" Congregation during the fifteenth and sixteenth centuries. The particular form of monastic life promoted by the congregation has progressively led to a renewal of the functions and, consequently, of the planimetric organization of the monasteries and above all introduced the concept of landscape as a mental space for contemplation into the spatial culture of monasticism. The monastery itself thus became an embodiment no longer of a small, self-sufficient town at the centre of its own landed property, but rather a spatial mechanism integrated into the landscape. Thus a network of interconnected construction sites was created among which workers, architects, building materials and above all architectural ideas circulate, up to the formation of a new model of monastery that will be adopted by other Congregations especially in the Counter-Reformation.

Brief biography of the speaker

Gianmario Guidarelli is an architect and Research Fellow at the Università di Padova, where he teaches architectural history, concentrating on the fields of Italian Medieval architecture, Renaissance Venetian architecture, early modern religious architecture (in particular benedictine) and theology of landscape. He learned a Ph.D. in architectural and urban history at the School of Advanced Studies in Venice Foundation (2006). He is the director of the project "Chiese di Venezia, nuove prospettive di ricerca", (with Elena Svalduz) of the project "Armonie composte. Ciclo di seminari sul paesaggio monastico" and (with Silvia Beltramo) of the project "Medieval city. City of the Friars". He has published a book on the architecture of the Scuola Grande di San Rocco in Venice (2003), a book on the former cathedral of Venice (2015), a book on Tintoretto and Architecture (with Marsel Grosso, 2019) and several articles about the urban and architectural history of Venice and religious architecture in the Renaissance.

Participatory methods for the valorisation and reconversion of monasteries and churches in Flanders (Belgium)

Parcum (Julie Aerts, Jonas Danckers)

Because of secularisation, the number of religious vocations in Flanders (Belgium) has fallen drastically in recent years. The ageing of the members of religious institutions has serious consequences for the management of cultural heritage associated with religious orders and congregations. Heritage management is usually not the main concern of the members of religious orders and congregations. After all, they are often occupied with caring for their older brothers and sisters and for the practical aspects associated with it. The religious heritage of these religious institutions is however very valuable cultural heritage and is at risk. Therefore, a focused and thoughtful approach is needed in which participation is crucial.

Although the impact of secularisation on Flanders' religious communities is tremendous, the effects are not necessarily only negative. When the soul of the places these religious communities inhabit and the history of their congregation is fully taken into account when shared use or repurposing is planned, the sometimes age-long *genius loci* can find an endurable new or renewed life. So caring for the religious heritage of orders and congregations is not only a concern for the religious men and women, but rather an opportunity to tell their story to future generations. The spirit of the place and congregation finds its material and immaterial expression in the religious heritage associated with a monastery site.

PARCUM, the museum and centre of expertise for religious art and culture in Flanders and Brussels, has the mission to guide this process in consultation with the religious communities themselves. PARCUM was founded in 1997 by the Flemish dioceses and URV, the organisation of religious orders and congregations, in Flanders. The immediate reason for setting up PARCUM was precisely to ensure the safeguarding of the heritage of orders and congregations. PARCUM promotes a transversal and integral approach to the movable, immovable and intangible heritage of orders and congregations. A new project always starts from the inspiration and strength of the place. For many monastery sites in Flanders, PARCUM worked out a future scenario in which all aspects of the heritage (movable, immovable and intangible heritage) are given a place in a feasible financial model. Dialogue' and 'participation' are key words in PARCUM's approach. Through dialogue, PARCUM engages with the heritage communities themselves, with local residents and with all kinds of stakeholders. It is important to pay sufficient attention to communication in order to reach all potential stakeholders.

In the PARCUM model, there are several steps on the so-called participation ladder: from informing or consulting to advising to co-producing or making decisions. The heritage community and stakeholders are consulted via online or physical surveys. The stakeholders are the religious brothers and sisters or members of the church community, but also local residents, members of local cultural or other associations, representatives of the diocese and the municipality etc. The survey gauges the stakeholders' vision of the future of the church or monastery by asking questions such as: what do you think the church or monastery should look like in the future? What activities could take place there? What functions do you find inappropriate etc.?

Then the results of the survey are presented to the different communities during a feedback meeting. Here too, "dialogue" is a basic attitude. The participants in the discussions listen to the different visions and enter into a dialogue with each other under the guidance of PARCUM. These principles are applied to the three types of heritage: movable, intangible and immovable heritage.

- **The movable heritage** is inventoried in a digital database. On the basis of the inventory, a valuation process can be started for the movable heritage collections. Such an appraisal not only analyses the art-historical, but also the social and emotional values of the pieces and lays a solid foundation for properly documenting the stories associated with them. Participation of different stakeholders is crucial in this process.

- **The intangible heritage** (living practices and traditions) is mapped and analysed according to the 5 Unesco domains (oral traditions and expressions, performing arts, social practices, rituals and festive events, knowledge and practices concerning nature and the universe and traditional craftsmanship). This involves participatory documentation of living traditions connected with the monastery site. Intangible cultural heritage is pre-eminently living heritage. Examples of intangible religious heritage are the Liturgy of the Hours, processions or crafts in monasteries.

- **The immovable heritage** or buildings are mapped out. On the basis of research on the soul of the place and through the participation of the communities concerned, proposals are made for the future use of the buildings in accordance with their spiritual heritage. We analyse the history of the buildings, their current state and the architectural potential of the buildings and surrounding site.

Together with heritage specialists and architects all aspects are linked to the history of the site, the dreams of the current sisters of brothers and to the different aspects of the religious heritage of the building or site. Working according to these principles, PARCUM helps to ensure a meaningful future for the religious heritage in Flanders.

Brief biography of the speakers

Julie Aerts graduated as a Master in Modern History at KU Leuven in 2006. After a short career as a history teacher in high school, she started working in 2011 at the Centre of Religious Art and Culture (CRKC) as project manager on movable religious heritage. She is one of the authors of the Atlas of Flanders' religious heritage. Julie elaborated PARCUM's expertise on the domain of Intangible Cultural Heritage (ICH), establishing contacts with numerous religious ICH communities in Flanders and assisting them with safeguarding their ICH. From the opening of the museum PARCUM onwards, Julie is also responsible for the development of the dialogue function between PARCUM and its heritage communities.

Jonas Danckers obtained a PhD in archaeology at the Universities of Bologna and Leuven. Currently, he works as an advisor on the management and future of parish churches and convents in Flanders at PARCUM. He dedicates specific attention to the so-called "Church Policy Plans" and has for many years been involved in the organisation of processions, restorations and touristic activities on religious heritage in the area of Langdorp (Belgium).

The potential of neglected places. The widespread museum of abandonment

Stefania Prolì

IN LOCO. Museo Diffuso dell'Abbandono (The Widespread Museum of Abandonment) by the association Spazi Indecisi is a research project that collects and narrates the abandoned places of the Romagna area, reinterpreting and handing down a heritage in danger of being forgotten. The museum is a tool for knowledge, conservation and valorization of the architecture and the cultural heritage of the Romagna region and of its social, cultural and economic evolution. With seven travel itineraries, IN LOCO encourages the exploration of this abandoned heritage providing – through the museum's APP – special multimedia contents for the adventurers who arrive in the vicinity of the places. It is a museum without walls or gates, in a continuous process of transformation; a widespread space for exploration and research that crosses places, memories and people, triggering paths of participation and regeneration, and connecting the communities that want to take care of this abandoned heritage in the future.

Brief biography of the speaker

Stefania Prolì, architect and PhD, has worked with the Department of Architecture at the University of Bologna since 2007, where she was a research fellow and contract lecturer in Urban Planning. She is a member of Spazi Indecisi, a cultural association that promotes and experiments the valorization and regeneration of abandoned places.

The complex value of reuse

Lia Marchi

The contribution proposes a reflection on the reuse of the built environment. Everything from cultural heritage to ordinary buildings deserves our attention as part of a place's identity and significance. Rather than demolishing, mainstream strategies are now reusing, recovering, and retrofitting, which are aimed at increasing the value of what already exists. To that end, some evocative examples are provided. Existing buildings are immense treasures in environmental, socio-cultural, and financial terms. However, the topics multifaceted and multidisciplinary nature necessitates a collaborative effort to reuse in order to be fair and effective: the design process must be performed in cooperation with the many actors and stakeholders of the built environment. Europe is indeed widely supporting this approach to reuse, from circular Economy packages to the Renovation Wave, from the European Green Deal to the New European Bauhaus.

Brief biography of the speaker

Lia Marchi, architect and PhD, is a research fellow, adjunct professor, and teaching tutor at the Department of Architecture, University of Bologna, in the field of Sustainable Architecture. Her primary research interests are green building technologies and design-support protocols, integrative design, and building-user interactions.

Villas of Lucca: origin, transformation, preservation

Stefania Aimar

From the mid-16th century to the end of the 18th century the patrician families of Lucca built, in the rural area of the "Six Miles", a large network of over 500 villas, spread throughout the countryside between the hills and the valleys. The villas are the evidence of the achievements of the local aristocracy as investment, in the agricultural sector, of their revenues from the silk industry, their trading and banking activities. Over the centuries, the villas' original purpose of organising and regulating the farmland – through the highly hierarchical axes that structure them and the countryside by the rigorous and compact geometries of the palaces – is combined with the arisen needs of the patrician families linked to the otium (leisure) and social representation. This represented a process of appropriation and definition of the countryside, with multiple and individual displays that progressively welcomed the dictates of the arising taste. A process that contributed to define the image of Lucca's current landscape: a highly qualified area, in the most cultured and distinguished sense.

The lecture aims at presenting the historical, social, cultural, and economic context that fostered the establishment and progressive spreading of the villas. It also intends to highlight the distinctive spatial and architectural elements of their design, thus providing the tools for the interpretation and understanding of the unique unity, after centuries, of the villas' network and territory.

Brief biography of the speaker

Architect (Master Degree at Politecnico di Torino), PhD in Management and Development of Cultural Heritage at the IMT School for Advanced Studies Lucca. Her professional practice focuses on urban and architectural heritage. She works as an architect as well as a scientific consultant for architecture firms and technical practices. She has taken part in planning and control groups around urban projects for historic centres and for the restoration of privately owned listed buildings. She collaborates with the 'Ville e Palazzi Lucchesi' Association as consultant and by conducting research and studies, and since 2011 she is a member of its Board of Directors. She has collaborated with the Department of Architecture of the University of Florence, where she carried out research in the field of restoration of cultural heritage.



3rd Day

Wednesday | July 27th

- 8:30-13:00 **Visiting the villas of Lucca**
with Stefania Aimar
- Meeting point for departure:
Piazza San Francesco in front of IMT main entrance, 8:30 AM
- 13:00-14:00 Lunch break
- 14:00-19:00 **Visiting the villas of Lucca**
with Stefania Aimar
- 19:00 **Aperitif in villa**

4th Day

Thursday | July 28th

- 8:15-9:30 **Visit to the cathedral of Lucca**
with Francesco Niccoli and Mons. Marco Gragnani
- 9:30-13:30 **A bike tour in Lucca city center:**
The landscape of churches
with Arch. Marco Mei and Mons. Lucio Malanca
- 13:30-14:30 Lunch break at IMT canteen
- 14:30-18:30 **Communication on the church of St. Michael**
with Arch. Marco Mei and Mons. Lucio Malanca
- 19:15-20:30 Dinner at IMT canteen
- 21.00 **Concert in the town square "La cartolina Pucciniana"**

5th Day

Friday | July 29th

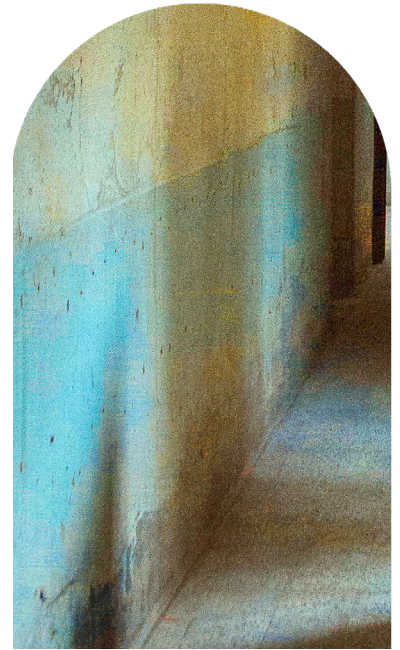


- 9:00-10:00 **Bike ride to reach the former Monastery of St. Augustin:**
meeting with local stakeholders.
- 10:00-13:00 **Urban Lab on site**
with the Major of Lucca,
with the rapresentatives of the most important stekeholders of the city such as:
- Caritas diocesana
 - Arciconfraternita di misericordia di Lucca
 - ERP Lucca
 - Fondazione Puccini
 - Orto Botanico di Lucca
 - Etabeta Cooperativa Sociale
 - Fondazione Casa Lucca
 - Cooperativa Agricola Calafata
 - Anfass Lucca
- and with the participation of:
- Silvana Froli | Lyric singer
 - Marisa and Michele Conforti | Manstery of St. Augustin caretaker
- 13:00-14:00 Lunch Break
- 14:00-16:30 **Urban Lab on site**
- 16:30-18:00 **Workshop and meeting with local people**
- 18:15-19:00 **Bikeride back to the city center**
- 19:30-20:30 Dinner at IMT canteen

6th Day

July 30th | Saturday

9:30-13:00	Workshop
13:00-14:00	Lunch break at IMT canteen
14:00-17:30	Workshop
17:30-18:30	Day Storytelling at Convictus
19:30	Dinner at IMT canteen



7th Day

Sunday | July 31st

9:30-18:00	Self organised Workshop Location: IMT, Convictus Lunch and dinner to be organised according to the needs of each working group or individual participant
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8th Day

Monday | Aug 1st

9:30-13:00	Workshop
13:00-14:00	Lunch break at IMT canteen
14:00-17:30	Workshop
17:30-18:30	Day Storytelling at Convictus
19:30	Dinner at IMT canteen

Day 9



Monday | Aug 2nd

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|-------------|--|
| 9:00-13:00 | Workshop |
| 13:00-14:00 | Lunch at IMT canteen |
| 15:30-18:30 | Presentation of IP results and final debate
at San Pietro Somaldi garden |
| 19:00-20.30 | Greetings and final aperitif |

Day 10

Monday | Aug 3rd

Thank you for your participation!
We hope we provided you a
formative, funny, and friendly
environment.

Have a nice and safe trip back!

LUCCA

2022

Intensive Program



**STRATEGIC PARTNERSHIP FOR THE REUSE AND
SOCIAL VALORIZATION OF DISMISSED CULTURAL HERITAGE
OF RELIGIOUS COMMUNITIES**

July 25 - August 03 2022