

Faro free Applications



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Urban revelation workshop

Brief description

■ An *Urban Revelation Workshop* is a means of devising routes linking and visiting various sites with the participation of artists, businesses and people working or living in the vicinity. Young people from the neighbourhoods where these sites are located are trained to receive and accompany the public, serving as trail guides, presenting the sites and their creative aspects and giving an insight into what goes on (or went on) there.

Tutor for the application

■ Carine Antiq, an educator with the Bouches-du-Rhône Association for the Development of Preventive Action (ADDAP 13), <http://www.addap13.org>

Reference sites

■ A number of sites in Marseilles and the Bouches-du-Rhône département concerned by activities run by ADDAP 13: <http://www.addap13.org>

Background

■ The urban revelation workshop project came into being in 2008 as a result of co-operation between ADDAP 13, which has a public service role in the child welfare sector, and the Association for the City of Street Arts [www.lacitedesartsdelarue.net/], bringing together seven groups of artists from the northern parts of Marseilles.

■ It was in these northern neighbourhoods that the first paid educational workshop was launched, with the aim of providing a means of access to the Aygalades waterfall, which had been inaccessible for 50 years, by creating a recreational and educational pathway open to the public. This initiative brought people together, gave rise to artistic creations and mobilised the businesses in the neighbourhood and other partners so as to make it possible to open the site on certain dates, with the young people receiving and guiding the visitors.

■ The term “Urban revelation workshop” was coined with reference to the urban renewal scheme then under way in the northern neighbourhoods, which was co-ordinated by the National Agency for Urban Renewal (ANRU [www.anru.fr/]). The term “workshop” should be understood to mean both practical and symbolic work bringing together a number of categories of participants. The term “revelation” refers to the unknown aspects of these abandoned and forgotten sites, which the approach consists in highlighting. The term “urban” refers to the close relationship between the project site and the rest of the city.

Tutor's comments

■ From their inception the Urban Revelation Workshops made it possible to bring together people who, in their daily lives, had so far had no opportunity to meet, such as young people excluded from the world of work and heads of businesses. Mobilising the (historical and present-day) resources of a site is a federating, rewarding and enriching experience from the standpoints of both the exchange and acquisition of knowledge and experimentation of new situations.

■ The neighbourhoods in which we work, and their young people, are often stigmatised and discriminated against. For those who choose to involve themselves in raising the profile of their neighbourhood, their place of work or a site or event with which they are familiar this experience corresponds to a form of recognition. The project's inclusion in media events such as the European Heritage Days helps to remedy the negative stereotyping suffered by these so-called disadvantaged neighbourhoods, showing that they have sometimes unique assets, often unknown to those living in other parts of the city.

■ The participatory approach encouraged by the Faro Convention permits local people to speak up for themselves, enabling them to assume the role of active citizens in the same way as those who come from less disadvantaged neighbourhoods.

Implementation process and conditions

■ The Urban Renovation Workshops assume due relevance when viewed as part of a “whole”, a series of artistic, cultural and heritage activities aimed at promoting young people’s professional integration.

A heritage approach underpins these workshops: this is what makes them different from other sector-based or specialised activities and lends them legitimacy as a means of addressing societal trends. The approach consists in restoring or enhancing a site, so as to give it fresh meaning, contributing to the sense of identity of its occupants and users. The appropriation of the heritage is linked to the need to safeguard the site, to raise the profile of present and past economic activities, to draw attention to the site’s historical interest (its links with the working or middle class) and to recall the people who lived or worked in these now abandoned places.

A group of “workers”, comprising young people (girls and boys) living in extremely precarious social and economic circumstances and experiencing social and professional integration difficulties, works on the physical transformation of the site. This activity enables them to identify with a historical, generational and citizenship context. They are recruited and supervised by an educational team, which monitors them from the administrative and social standpoints, ensuring that their troubled pasts and/or current difficulties are not mentioned. The aim is that the work should change their perception of themselves and the way they are perceived by others.

The participants such as businesses, groups of artists, residents’ associations or environmental protection associations, social players and so on adhere to what are termed “heritage communities”, a collective endeavour to address heritage issues. These communities facilitate the emergence of local level networks and the assumption of responsibilities.

The sites (public or private), which are intended to be opened to visitors, are chosen by collective agreement within the “heritage communities”. More often than not they are places unknown to the general public which are interesting from a heritage standpoint. The young people engaging in the activity discover the site, widening their own horizons and appropriating these new spaces. This permits educational work around the themes of mobility, integration, belonging to the city and involvement in a project.

A paid educational work project, giving rise to an employment contract and implemented under an agreement signed by the partners, which concerns mobilisation of resources rather than the results to be attained. The details covered must include:

- ▶ the funding (public subsidies or private donations) and costs (meals, equipment, wages, transport);
- ▶ the educational, technical and artistic supervision;
- ▶ the place(s) where the work is to be carried out and where the meals are to be taken;
- ▶ the group’s working hours;
- ▶ the dates and programme for the public open day (coinciding, for example, with the European Heritage Days);
- ▶ the scheduled visits or meetings (businesses, groups of artists);
- ▶ the insurance cover for each activity (travel, supervision) and for the work site;
- ▶ the conditions for revoking the agreement.

Educational supervision is ensured by educators during the work on the site itself and also at meal times, during the meetings with the business partners and the groups of artists and, lastly, when the site is open to the public. The educators have joint responsibility with all the other participants involved in the project for ensuring that the site is ready for the public opening day.

The artistic dimension of the project is essential, from both the heritage and the educational standpoints. All forms of artistic expression can be envisaged (street theatre, photography, the plastic arts, interventions on the landscape, contemporary dance) so as to reach out to the public and permit the public utilisation and appropriation of the sites concerned.

Awareness-raising and access to training for the young people involved in the project is systematically on offer, with the organisation of encounters and trips to discover the cultural environment. The encounters take place with the site’s “neighbours”, businesses, artistic and cultural bodies or public facilities, corresponding to as many players with different insights, people who have followed different training and life courses or who represent atypical forms of commitment (or ones that the young people have never encountered), with the aim of arousing the young people’s interest, inculcating a sense of enjoyment in meeting others and living a novel experience and widening their horizons. The educators also promote awareness of the reception, tourism and personal services professions and, in general, provide opportunities to discover the site’s environment and neighbourhood (in the broad sense), enlarging the young people’s networks of contacts and fostering a form of mutual discovery that helps to combat prejudice.

The relationship with the general public makes it possible to place the young people in a new position, which most of them have never previously experienced. They are responsible for receiving the members of the public, for safety on site and for providing information concerning both the site and the project approach. This is an attempt to bring about a change of perception concerning the ways in which young people from these neighbourhoods are considered, the approach to the sites focused on or the young people’s vision of those visiting the site. The aim is to broaden horizons on both sides. The young people can participate in “trail guide” activities, with the subsequent possibility (if they so wish) of undergoing training leading to a “guide” qualification. In any case, the objective is to bring into play a wide-ranging partnership so as to offer a completely new experience and opportunities to young people whose personal problems are sometimes so complex that they significantly hamper their direct access to training and employment.

The media coverage makes it possible to show these regularly stigmatised neighbourhoods and their residents in a new light, if possible including some degree of novelty. The young people’s relationship with the media (radio, photography, television, press and so on) is characterised by a fear of being judged. From the educational and social standpoint, the challenge is to raise the profile of these young people and more generally of the residents of these places which are often solely viewed and portrayed in negative terms.

The operators running the Faro application

ADDAP 13: <http://www.addap13.org/article2716.html>

Hôtel du Nord cooperative:

<http://hoteldunord.coop/formation/ateliers-de-revelation-urbaine/>