



Welcome to the Faro Convention Meeting in Lisbon!

The Council of Europe Secretariat is honoured to be co-organising this event with the Ministry of Culture of Portugal, **home to the Faro Convention**, and one of the first countries to ratify it.

Although there are a number of examples of the Faro Convention being implemented across the country, in general this instrument is still not well-known among heritage communities. Many initiatives, although successfully implementing the principles of the Convention, may not be aware that they could be considered a Faro affiliated activity, and therefore remain isolated. On the other hand, some initiatives that are closely affiliated with the Convention are gradually becoming part of a pan-European network.

The concept of action giving life, shape and meaning to the words¹ is embodied in the Faro Convention Action Plan which represents a distinctive approach and a set of tools in order to examine heritage related issues including:

- Heritage governance;
- The role of heritage in addressing societal challenges;
- Setting a framework for cooperation and inclusive policies.

The Action Plan advocates that increased numbers of signatory member States to the Convention will set a framework for countries to take the heritage related issues to the frontline. It will further encourage the European institutions to pay more attention to the communities, and be aware of their active role in the development of innovative approaches to heritage and democratisation processes. Through its direct work with heritage communities, the Faro Convention approach empowers communities to take an active role in decision-making towards direct democracy and contributing to policy and strategy making regarding their local resources.

While the economic, social, cultural and political aspects of heritage are crucial and are considered as resources, the Faro Convention Action Plan argues that everything begins with the acknowledgement of all members of the communities and their right to practice their culture and heritage. It is essential to develop policies to ensure safe spaces for all to be able to voice their opinion and enjoy their heritage and identity in a dignified manner. Mutual exchange with respect, away from the expectation of new comers' absolute assimilation/integration to the existing culture, is a crucial point to be revisited in order to redefine relationships in a changing world. Therefore, **community regeneration becomes a multidimensional and complex process where heritage and identity** play a significant role.

As promoted by the Convention, **active engagement of all levels** – from the communities to civil society organisations, local and national authorities – community regeneration is one of the top agenda items in Europe today, and the Lisbon event offers an opportunity to discuss and reflect on this issue.

The Faro Meeting in Lisbon is designed to walk the participants through the principles and criteria of this innovative Convention and exhibit a possible implementation in an urban setting with a specific focus on Community Regeneration.

¹ [Heritage and Beyond](#)

The preparatory package for this event includes a reference note on “community regeneration and heritage” for you to review. One of the objectives of the event is **to work together in order to reflect upon and improve the reference note** based on the shared experiences and exchange of views during the event.

The event will take place at the Ajuda National Palace and the Mouraria neighbourhood.

Ajuda National Palace – In the first half of the 18th century, King John V planned to build a summer residence in the Ajuda hill. The building of this Royal Palace here however, would take place only after the earthquake of 1755 which destroyed the royal residence, Paço da Ribeira (Ribeira Palace), at the Terreiro do Paço (Palace Public Square). On the initiative of King José I, the Royal Palace of Ajuda was built on the grounds acquired by his father, firstly as a wooden building – commonly known as the Real Barraca (the Royal Hut) which burned to the ground in 1794 – and then as the Palace as it is nowadays.

The original project clearly showed the Baroque architectural trends, but it was soon replaced by another in neoclassical style by the architects Francisco Xavier Fabri and José da Costa e Silva. Although the first stone was laid in 1795, it was only in 1802 that the construction of the Palace began. The Royal family had to leave to Brazil in 1807 and soon the works went on slowly along the first half of the 19th century. Only in 1861, after the proclamation of King Louis I (1838-1889) and after his marriage to the Princess of Savoy, Dona Maria Pia (1847-1911), did the Ajuda Palace really become the official residence of the Portuguese monarchy. Balls and ceremonies were held in the Palace rooms which became the centre of the Portuguese Court in the 19th century. The Palace was closed after the proclamation of the Republic in 1910 and reopened to the public in 1968, as a museum. Gathering important collections from the 15th to the 20th century, mainly of decorative arts, the Palace is still used by the Portuguese State for official ceremonies.

<http://www.palacioajuda.gov.pt/en-GB/palace/ContentDetail.aspx>

The Mouraria neighbourhood represents an interesting example of its residents appreciating the diverse heritage assets which it incorporates into its regeneration process, while still experiencing a number of challenges.

Along with the sessions organised on the premises of the Ministry of Culture, the community run workshops during this event will offer a proud representation of this diversity, multiple identities and dignity of community members which defines the Mouraria neighbourhood today. Participants, through a number of workshops and sessions, will be able to gain first-hand experience of what is important for them to take part in the community regeneration process.

Please note that apart from the opening and final plenary session (IV), the event will take place in a community setting, following an alternative approach, based on experiential learning. Participants will go through a journey; meeting diverse community members, hearing diverse narratives and exchanging views. While participants will be in groups, they are expected to take notes of what they have observed and how it may relate to their communities. These notes will be shared during session IV and contribute to the conclusions of the event. Some of the meals will be provided during the sessions.

The Mouraria neighbourhood and community run workshops

The growth of immigration has been particularly felt in Lisbon city centre, where migrant communities from all over the world are establishing themselves in this neighborhood, changing the scenery of the city. As the area is enriched with new people and cultural diversity, this has meant a redefinition of spaces, and negotiation between old inhabitants and new comers in their daily life. Some local inhabitants

consider this new reality as a good thing, while others consider it the beginning of a possible threat to their lifestyle, identity and values.

Mouraria is Lisbon's neighbourhood with higher ethnic diversity and a unique example of immigrant driven community regeneration. New and different cultural manifestations gain life in Mouraria, redefining the significance of heritage.

With this state of constant change, the Mouraria community regenerates itself and has been developing ways to keep this process dynamic and engaging. Community run workshops will provide participants with concrete experience on specific elements that are important to the community today. These activities are considered as a natural learning environment where participants will be able to discuss various components of community regeneration.

Community run workshop A – *The Bollywood dance* workshop aims to introduce one example of Mouraria cultural migrant manifestation, and act as an element of unity and sharing between participants. The Bollywood dance is a beautiful blend of all Indian dance styles that the Indian community of Mouraria proudly maintains and promotes through Lisbon and other communities. A Bollywood trainer will introduce this dance style, by showing some steps and talking about the importance of maintaining this Indian tradition alive in the community, acting as a strong link to their cultural backgrounds and projection of the Indian community in Mouraria as well as in Lisbon city.

Community run workshop B – *Cozinha Popular da Mouraria* is a community initiative organised on a weekly basis to foster migrant inclusion. The kitchen invites a resident migrant to cook for guests every week, introducing the food culture of his or her country of origin to tablemates. A Mozambique Chef will introduce the cuisine of Mozambique, including the ingredients that are used and what this food represents in their national cultural background. This workshop is usually promoted on a regular basis among the community of Mouraria, and tourists, as a way of living and promoting the African culture. The chef will be accompanied by other inhabitants who learned to cook Mozambique recipes and who are using this knowledge to generate income. This workshop will extend the discussion of session I and will introduce and promote the sharing of narratives and stories that will also be discussed in session II.

Community run workshop C – *Grilling Sardines*. Considering the Portuguese history and the growing cultural diversity in Mouraria, the local inhabitants revisit every year Portuguese traditions by promoting and taking part in festivals; fado songs and gastronomy. For the Portuguese, sharing a meal is not only an important means of bonding, but also of sharing ideas and promoting discussions about the political, economic, social and cultural aspects of society. Both young and old gather at the same table and transmit old traditions while introducing new ideas, contributing to the changing perception of heritage. Sardines are a typical Portuguese dish that is a benchmark in Portuguese cuisine. The objective of this workshop is to honour this Portuguese cuisine, as well as promoting discussion between partners about the Portuguese way of life, creating a space for the participants to share their narratives, struggles and hopes. In one of the most renowned typical restaurants of Mouraria, the owner will teach participants how to grill sardines and talk about his experience as a local inhabitant in Mouraria; the difficulties of owning a restaurant in a district that was for many years a ghetto and that is now being gentrified and requalified.

Sessions and the methodology:

Each session was designed to better understand and reflect upon specific aspects of a community regeneration process. Throughout this two-day event, participants will be assigned to a partner (buddy system) where they will be able to discuss, analyse and reflect upon their experiences in small groups,

large groups and as individuals. Participants will be exposed to local community members, diverse narratives and places in the neighbourhood, which will instigate the discussions in various settings.

As you will note from the programme, there will be structured sessions and community run workshops that will not follow a traditional agenda. Therefore, short time slots will be allocated for personal and small group reflections after each session. It is essential that personal notes are taken and reflections on the set objectives are shared with facilitators to be shared with a larger group at the plenary session.

Following the event, a comprehensive topical paper will be prepared and shared with all participants for further dissemination in their respective countries and communities.

Session I – The Mouraria neighbourhood and community perspectives

Objective: to understand the Mouraria neighbourhood first hand in relation to stories, places (commons) and people.

Method: Following the Community run workshop A - two groups of participants, simultaneously meet during lunch at Inatel Mouraria

- A. New comers, migrant communities
- B. Older inhabitants, including 2nd generation and the elderly

Facilitator: Reflections and statements recorded

Session II – Changing nature of the neighbourhood

Objective: Discuss the changes; people, relations, economy, flow of people, commodification of heritage, gentrification, economy, social issues, as well as what this means to the community members.

Method: Following the Community run workshop B, two groups of participants, simultaneously meet during dinner at the Mouraria community kitchen

- A. Mixed group, community today
- B. Mixed group, community today

Facilitator: Reflections and statements recorded

Session III - Making and remaking of the heritage – intergenerational dialogue

Objective: To discuss what the values and knowledge are today and how they are transmitted while respecting the changing nature of heritage.

Method: two groups of participants, simultaneously meet at the Creative hub of Mouraria

- A. Mixed group, elderly and young people
- B. Mixed group, elderly and young people

Facilitator: Reflections and statements recorded

Session IV - Community regeneration and heritage (plenary session) at Ajuda National Palace

Objectives:

- Reflect upon the experience and notes taken (social, economic, political and cultural aspects) and exchange views.
- Produce group conclusions and statement on the role of heritage in community regeneration
- Exchange views on the Faro Convention and its use as an effective framework in policies

Method: 4 mixed groups (10 p. each with a facilitator) to discuss their experience over the course of day and a half (60 min - 5 min x 10 + general conclusions)

Presentation and clarification questions (10 min each) – 45 min

Good practices by the Faro Community Network members

Romania (Mr Cristian Radu)

Following the political changes in Romania in 1990, when the majority of **Viscri's** Saxon population immigrated to Germany, the initiative was born to try and turn the existent Saxon built heritage into an economic asset and to improve the inhabitants' quality of life and living conditions. Between 1992 and 2016, Viscri has progressively become a place of interest, both at national and international level. The characteristics of the new, multi-ethnic community from Viscri, along with the Mihai Eminescu Trust's progress and projects, as well as the established agricultural practices, have all contributed to the development of tourism and traditional local crafts into an economic environment. Several training activities for the revitalization of different crafts have been organised since 2000, many facades, houses and barns have been restored, in the traditional way, and numerous other community projects, carried out for the general well-being of the village (sewage system, ecological water treatment system). The constant motivation of all vulnerable groups (Roma, women) to participate and contribute to the implementation of the cultural heritage valorisation projects in Viscri has generated over time the foundation for their sustainable integration into the community.

Austria (Ms Andrea Sieber)

“BreadTime” focuses on the cultural sustainability and the manifold agricultural and manual practices of the cultivation and processing of grains and the production of bread. The goal of the project is the analysis, protection and documentation of local knowledge and practice related to the intangible cultural heritage of “Lesachtal Bread”/Lesachtal/Austria. The project is organised in cooperation with the HLW Hermagor, the Education Centre Lesachtal and local associations. Collaboration with schools allows the intergenerational transfer of know-how and direct inclusion of students in traditional practices concerning bread. Living traditions change in daily action, integrating the new and the foreign, changing with living situations – these traditions are thereby shaped anew again and again.

This dynamic process of transfer and application of local knowledge and practice, as well as the meaning of these living traditions for the local community, lies at the centre of the research focus. The reflection of intergenerational encounters with local cultural heritage requires a manifold process of communication and interaction; it culminates in the individual and collective learning experiences of the participants.

France (Mr Prosper Wanner)

The Hôtel du Nord heritage co-operative was founded in 2011 by eight heritage communities in **Marseilles**. It is part of a heritage process initiated in 1995 in the northern districts of the city. Its purpose is to draw economic benefit from Marseilles' heritage to keep it alive and improve the quality of life of those who live and work there. The founding principles of the co-operative are free, voluntary and open membership, democratic power exercised by the members (one member, one vote), control by residents (according to its statute, they hold at least 51% of the voting rights), the exchange of knowledge with a "school for hosts", the pooling of resources (website, brand) as well as autonomy and independence. To date, there are 70 members; in accordance with its statute, more than half are resident hosts, while a third are legal persons (companies and associations).

Its activities include the management of its Hôtel du Nord brand (an identifying trademark, label and symbol), a joint Internet platform for online promotion and sales, training and exchange of knowledge through the school for hosts and the promotion of local products that showcase heritage. The Hôtel du Nord is a network of hosts who enable visitors to discover the local heritage and hospitality with 60 guest rooms, some 100 heritage walks and around 50 local works and products. The co-operative is currently developing hospitality co-operation with hospitals, urban hikers (GR2013 trail), ethical travel agencies, groups of companies and local authorities. The Hôtel du Nord co-operates with other similar initiatives in Europe by offering them in situ training and exchanges of knowledge and know-how.

Italy (Ms Georgia Cecchi)

The "**Ecomuseum of Salt and Sea**" in **Cervia** was created to preserve the beauty of natural and urban landscapes, our culture and our memory. Considering how many tourists visit Cervia every year, the Ecomuseum represents both citizens' and guests' common heritage. It is an opportunity to get to know an ever-changing territory, a city-wide museum, a way to preserve and promote human and natural landscape, a development opportunity for the community. What sets our Ecomuseum apart from the others are the Facilitators. These are volunteers and key figures for the Ecomuseum who set up a cultural association which organises Heritage Walks around the city. The Heritage Walks aim to make citizens and guests more aware of what living in this place means, but also to illustrate how the people in our community relate to their own cultural heritage.

Italy (Ms Patrizia Vachino)

Faro Venezia is mainly active in the urban context of Venice. Currently, the city's major problem is related to its depopulation, due to increased mass tourism, which is also encouraged by local policies. The continuous decrease of residents is reaching a point of no return, beyond which the city will become an empty stage for mass tourism. This background has helped the development of several heritage communities, whose aim is to prevent the tourist exploitation of cultural heritage. However, involvement in decisions on these issues has been difficult as a constructive and an open platform for discussions and democratic participation have been lacking.

The Faro Venezia plans and organises Heritage Walks, sometimes in collaboration with private institutions and several associations. We regularly make short videos and articles, documenting the activities of local heritage communities. Faro Venezia also manages good heritage practices experimenting new forms of cooperation between institutions and active citizenship. We are particularly committed to working with the most important Venetian heritage communities, in order to encourage cooperative networking.