THE FARO CONVENTION'S ROLE IN A CHANGING SOCIETY

Building on a decade of advancement

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Introduction

The Faro Convention: a flexible tool for a changing society

The year 2021 marks the 10th anniversary of the entry into force of the Framework Convention on the Value of Cultural Heritage for Society, also known as the Faro Convention. A unique convention that emphasises the value and potential of heritage as a resource for sustainable development and quality of life in a constantly evolving society, the Faro Convention (now ratified or signed by 28 countries) highlights important aspects of heritage related to human rights and democracy. By promoting a wider understanding of heritage and its relationship to communities and society, it encourages citizens to recognise the importance of cultural heritage objects and sites through the meanings and values that these elements represent to them.

To celebrate this important anniversary, one option could have been to simply take stock of the work carried over the past decade. However, in these uncertain times brought on by the Covid-19 pandemic, it seemed more appropriate to adopt a more forward-looking approach in order to encourage discussions around the Faro Convention's future usage in various related domains. The following pages show that what emerged back in 2005 as a truly innovative approach is still relevant today and can also have an impact on issues beyond its traditional realm. This is illustrated through a set of articles that demonstrate the pertinence of cultural heritage in addressing different issues, ranging from democratic participation to tourism rethinking.

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One of the main aspects of the Faro Convention is the need to involve all citizens in the definition and management of cultural heritage. Prosper Wanner explores the full extent of the concept of participation in cultural heritage and points out the necessity of going beyond passive participation by trying to identify more active ways that allow civil society to fully express not only its rights, but also its responsibilities vis-à-vis cultural heritage. His analysis emphasizes the need to move towards true cooperation among stakeholders and this is illustrated through various cases developed throughout Europe. He points out that new participatory processes imply *de facto* a change in the interaction between authorities and citizens that can be of interest in domains other than cultural heritage.

The long-term participation of citizens also requires the involvement of the younger generation to ensure that today's efforts by heritage communities are not

subsequently thwarted by the indifference of young people. Angel Portolés emphasizes the need to use heritage education to keep such processes alive and shows how this approach is in line with the Youth Sector Strategy 2030 of the Council of Europe's main priorities. Moving away from any kind of nostalgia about the old good days, existing cultural heritage can be used as a basis for the future development of new generations. The knowledge and significance of the past is thus crucial and an attractive approach to heritage education must therefore be found that embraces new technologies and retains young people's interest.

Another major message of the Faro Convention is that cultural heritage can play an important role in responding to one of the major challenges facing our contemporary societies, namely the need to ensure the sustainability of future development. If cultural heritage is often the victim of unrestricted development, it can also contribute actively to economic, social, environmental and cultural sustainability. Having recalled the challenges of the current approach, Blanca Miedes explores the potential of the Faro Convention principles in fostering sustainable development in accordance with the 2030 Agenda and how this potential can be translated into a contribution to the achievement of the associated goals.

Another major aspect that constitutes both a threat and a potential opportunity for cultural heritage preservation and enhancement is tourism development. Ivana Volić takes a fresh look at the impact of tourism on cultural heritage by departing from the dominant paradigm of business-oriented tourism development and considering a more humanistic tourism that favours social transformation. To illustrate this alternative approach, she presents relevant experiences within Faro-inspired initiatives in various European countries and emphasizes that the Covid-19 pandemic which has strongly impacted the touristic sector can be a unique opportunity to rethink how tourism should evolve in the future, in greater accordance with the Faro Convention approach.

The Faro Convention is all about communities, but in our ever-globalised world with increased international mobility, population movements both internally and across the borders of nation-states, the question of the integration of newcomers and the associated evolution of existing communities is frequently raised. Hakan Demir Shearer addresses the challenges that

migration trends pose and presents ways in which the Faro Convention principles can contribute to regenerating communities, also by engaging such displaced people in genuine dialogue about cultural heritage, contributing ultimately to more sustained community life and people's well-being.

Finally, cultural heritage is a component of the larger concept of culture which also encompasses the arts. Through a practical initiative to disseminate the various materials illustrating its goals and achievements, Ed Carroll presents how a community-based artistic action can contribute to cultural heritage assessment and management and, by replicating the experience throughout Europe, how it can serve as inspiration for similar artistic actions and subsequent collaboration between different cultural heritage communities.

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In conclusion, the various topics addressed in these articles should provide valuable insights into the present and future use of the principles embedded in the Faro Convention when dealing with issues that go beyond the mere conservation of cultural heritage. If there is one domain that can illustrate how the past can shape the future, cultural heritage is surely the best example, as preserving it illustrates the necessary recognition of previous generations' action while valuing it reflects the need to give greater meaning for present and future generations.

This brief introduction cannot be concluded without warmly thanking all the authors for sharing their extended knowledge and wisdom in their respective domains, thus contributing to shaping the future of the Faro Convention by inspiring Council of Europe action, authorities' policies and programmes, as well as heritage communities' activities in accordance with the convention's principles. The wide range of topics to be addressed and the numerous possibilities described by the various contributors suggest that the next ten years of the Faro Convention will be as challenging and rewarding as the decade that has elapsed since its entry into force.

Faro Convention and Participation
Shared responsibility for cultural heritage

Prosper Wanner
Council of Europe expert

1. INTRODUCTION

The Framework Convention on the Value of Cultural Heritage for Society, known as the Faro Convention, is a convention on the *shared responsibility* for cultural heritage on the part of civil society, elected representatives and public institutions.[1] According to the secretary of the committee that drafted the Council of Europe convention, Daniel Thérond, this is one of its strong points, which implies new states of balance between the respective functions of institutional experts and of emerging heritage communities.[2]

After reference in the preamble to the need to involve everyone in society in the ongoing process of defining and managing cultural heritage, Article 1 of the convention calls on the parties to take the necessary steps to ensure greater synergy of competencies among all the public, institutional and private stakeholders concerned. To quote Daniel Thérond, the Faro Convention is the first international instrument to describe the vital *interplay* between a range of stakeholders: public authorities, experts, owners, investors, businesses, non-governmental organisations and civil society. The convention promotes a broader approach to heritage and its relationship with human communities, societies and nations,[3] to which the convention adds Europe as a common heritage.

Rights and responsibilities

The Faro Convention establishes the rule of law, democracy and human rights as the framework for this sharing of responsibilities. It recognises the *right to cultural heritage* as a component of the cultural rights of individuals enshrined in the Universal Declaration

of Human Rights (1948, Article 27) and the other subsequent texts on fundamental human rights such as the International Covenant on Economic, Social and Cultural Rights (1966). Accordingly, together with all fundamental rights, cultural rights and, hence, the right to cultural heritage form an indivisible, interdependent, closely interrelated and inalienable whole for guaranteeing individual dignity and freedom.

This common framework enables people to be involved in the ongoing process of defining and managing cultural heritage, while respecting individual dignity. All individuals contribute with their cultures to the richness of human culture while respecting humankind's universal values of freedom, equal dignity, reason and conscience and the spirit of brotherhood (Article 1 of the Universal Declaration of Human Rights). These various instruments stress that "*cultural diversity is the common heritage of humanity*", as stated in the 2001 Universal Declaration on Cultural Diversity.[4]

Once this framework has been established, Patrice Meyer-Bisch, who holds the UNESCO Chair for human rights and democracy at the University of Lausanne, believes that, as a human right, cultural rights cannot be invoked either politically or legally to restrict the application of individuals' other fundamental rights. Rather, they ensure that cultural diversity cannot be used to call universality into question and that, conversely, universality does not serve as a pretext for stifling diversity. Cultural rights and hence also the right to cultural heritage are based on respect both for cultural diversity and for universal values.[5] Given its role in upholding the rule of law, human rights and democracy, the Council of Europe is right in establishing this framework which alone can enable responsibilities to be shared between heritage communities, public institutions and elected representatives.

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1. Section 3 of the Convention: Shared responsibility for cultural heritage and public participation.
2. Daniel Thérond, "Benefits and innovations of the Council of Europe Framework Convention on the Value of Cultural Heritage for Society", in "Heritage and Beyond", Council of Europe Publishing, 2008.
3. Idem.

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4. UNESCO Universal Declaration on Cultural Diversity, 2 November 2001.
5. Patrick Meyer-Bisch, "Les droits culturels: une responsabilité transversale", February 2015.

A Framework Convention

The convention lays down the *framework* for each of the parties. Public institutions are responsible for leading the partnership process. Articles 11 to 14[6] set out the necessity of involving all members of society in a rationale of democratic governance in all matters connected with the cultural heritage.[7] This involves individuals or groups of individuals and heritage communities, or groups of people who value specific aspects of a given cultural heritage and seek to work *within the framework of public action*.[8] Heritage awareness should stem not only from professional expertise but also from the aspirations of population groups which may not be linked by language, an ethnic tie or even a shared past, but are linked by a purposive commitment to specific heritages.[9]

At the same time, whether or not a state adopts the Faro Convention does not guarantee the emergence of a Faro process. Although, once ratified, international treaties like the Faro Convention prevail over domestic legislation,[10] no provision in the framework convention creates rights for individuals merely by virtue of ratification. While, upon ratification, states do undertake to take steps to adapt their domestic legislation, the Faro Convention makes no provision as to the timetable or the expected level of detail. Application of the convention is in itself a responsibility shared by all the parties. Although important, ratification by states is not enough: the involvement of citizens, elected representatives and civil society is vital for this right to cultural heritage to be exercised before or after ratification by states.

The Faro Framework Convention defines the issues at stake, general objectives and possible fields of action for member States to move forward with. Each State Party can decide on the most convenient means to implement the convention according to its legal or institutional frameworks, practices and specific experience. In addition to its legal dimension, the Faro Convention is therefore a reference framework that is more a matter of a form of *public ethics*[11] that enables this sharing of responsibilities between public institutions, citizens, elected representatives and the private sector.[12]

Stakeholders

Moreover, in practice, the initiative of applying the Faro Convention may be taken by a wide range of stakeholders:

- ► heritage curators as in Marseille (France),
- ► mayors as in Fontecchio (Italy),
- ► NGOs as in Viscri (Romania), Cordoba (Spain) and Machkhaani (Georgia),
- ► universities as in Huelva, Castellon (Spain) and Rome (Italy),
- ► artists as in Kaunas (Lithuania),
- ► residents as in Lisbon (Portugal), Venice (Italy) and Novi-Sad (Serbia),
- ► local authorities as in Cervia and Forlì (Italy),
- ► central government as in the Netherlands, Switzerland and Norway.

Against a background of mistrust between civil society, elected representatives and public institutions, the parties that sign up to the Faro Convention thereby affirm their *commitment and their desire for democracy.*[13] This is also illustrated by the fact that, at the Council of Europe, the Faro Convention is driven by the Directorate of Democracy.

6. Text of the Faro Convention. Section 3: Shared responsibility for cultural heritage and public participation.
7. Explanatory report to the Council of Europe Framework Convention on the Value of Cultural Heritage for Society. Council of Europe Treaty Series, No. 199.
8. Article 2, b: a heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations.
9. Daniel Thérond, "Benefits and innovations of the Council of Europe Framework Convention on the Value of Cultural Heritage for Society", in "Heritage and Beyond", Council of Europe Publishing, 2008.
10. Article 55 of the French Constitution of 1958.

11. According to Yves Boisvert, public ethics involves two separate but interrelated spaces: one for deliberation and assistance with decision-making (public ethics) and one for decision-making (politics).
12. It lays down the boundaries for trying out new heritage practices. It sets out objectives, definitions and shared principles (Section 1), describes the cultural heritage's contribution to society and human development (Section 2) and assigns shared responsibilities for cultural heritage and public participation (Section 3).
13. Marc Crépon, "De la démocratie participative. Fondements et limites", Editions Mille et une nuits, 2007.

Protest against a new road project, Kaunas, Lithuania. Photo: Darius Petrulis

A working premise put into practice

"Heritage participation" was one of the working premises put into practice by the Council of Europe at its first *Faro Walk* held in Marseille on 12 and 13 September 2013. That forum made it one of the three priority strands of the Faro Action Plans, which seek to put the principles of the Faro Convention into practice. Participation was set out in working premises and assessment criteria for the purpose of comparison with the initiatives to implement the Faro Convention and with the priorities of the Council of Europe. It has remained one of the focuses of research under the four successive Faro Action Plans, which have given rise to the publication of terms of reference, assessment criteria and ratings, and concept papers, as well as the holding of a "Faro Research Action" seminar in Huelva in Spain on 3 and 4 December 2018.

As the work moved forward, the term "co-operation" gradually came to be preferred over "participation". This choice was confirmed for good in 2018 when the Faro working premises, principles and criteria were updated in the third Faro Action Plan. On that basis, the purpose of this article is to give an account of this process so as to explain as far as possible this choice and the benefit of favouring a co-operative approach in promoting and implementing the Faro Convention, whether alongside a participatory approach or not.

Faro Research in Huelva, Spain. December 2018. Photo: Distrito V

2. CIVIL SOCIETY PARTICIPATING IN BUILDING CITIZENSHIP

The social value of heritage for society

The Marseille Forum on the social value of heritage and the value of heritage for society held on 12 and 13 September 2013 submitted three working hypotheses or premises to an international panel, including one on participation: *Participatory civil society building citizenship*. This international forum was held jointly by the Council of Europe and the European Union as part of a joint programme to promote the Faro Convention among member states. At the close of the forum, "*the development of democratic participation*" was approved as one of the three main thrusts of the Council of Europe's action in promoting and implementing the Faro Convention.

The working premise of the forum was based on the fact that the heritage activities conducted in Marseille in connection with the Faro Convention involved experimentation with *forums for participatory democracy encouraged within the framework of public action, but carried out by residents, which were that many responses to the constant difficulties experienced locally*. The Faro process conducted in the city's northern neighbourhoods in 2013 was chosen on account of its exemplary nature in terms of sharing heritage responsibilities. The European integrated heritage task force established in the northern neighbourhoods of Marseille[14] and headed by the heritage curator, Christine Breton, from 1994 brought together district mayors that had committed themselves to the principles of the Faro Convention, self-declared heritage communities and public heritage institutions.

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14. Michel Jolé, Hôtel du Nord. La construction d'un patrimoine commun dans les quartiers nord de Marseille, in Metropolitique, January 2012.

The Marseille experience

The first district town hall to sign up symbolically to the Faro Convention in Marseille in 2009 began by setting up a *heritage committee* as a forum for dialogue on heritage policies. It met half a dozen times a year to discuss issues such as the preparation of the European Heritage Days, choices in terms of economic optimisation or use of heritage, the impact of urban development projects on heritage and follow-up to applications to list properties. Associations defending local living conditions, tenants' associations, artists, businesses and ordinary citizens came together at the invitation of the councillor for culture to address these heritage issues affecting their neighbourhoods. In the case of the economic optimisation of heritage, the committee led to the establishment of the first residents' co-operative, Hôtel du Nord, comprising several heritage communities.

The heritage committee project in Marseille was an example of operational implementation of the new mechanisms emerging for sharing heritage responsibilities for which the Faro Convention serves as a framework. It acted as a political forum for dialogue, early warnings, proposals, action and exchanges of knowledge between citizens, their elected representatives and public bodies concerning the exercise of the right to cultural heritage.

Three other district mayors in Marseille subsequently signed up to the principles of the Faro Convention and set up similar heritage committees. It was in these four settings and with the four mayors and members of these heritage committees that the *Faro Walk* was organised in 2013. The international panel was invited to validate common references to these initiatives that allowed application of the Faro Convention and their recognition in other European settings.

Community meeting to protect Miramare, Marseille, France, 2021. Photo: Dominique Poulain

Civil society and heritage issues

The concept paper submitted to the panel pointed out that Europe needed to innovate in order to stimulate society with *more democracy, more direct citizen participation and better governance* based on more effective institutions and on dynamic public-private partnerships. The development of democratic participation is described as one of the Faro Convention's main contributions to the social challenges facing many member states.

Drawing on the work of the American political theorist, Benjamin Barber, one of the three working premises submitted to the panel presented civil society participation as an essential precondition for the existence of democracy and involving the learning of citizenship through experience of participation in local affairs. The application of the Faro Convention to Marseille is considered from the angle of its ability to reposition civil society as a key component of our democracies and, in particular, to strengthen its self-organisation and its role alongside, and sometimes in the face of, central government, the public authorities and the market.

The panel concluded that the Faro Convention emphasised an innovative approach to social, political and economic problems, using cultural and heritage values and practices to reach all stakeholders in society, including the most disadvantaged, in particular through the promotion of democratic participation capable of influencing policy-making and rendering it more legitimate and sustainable. Participation was recognised as one of the three main "notions" forming the common frame of reference for understanding and implementing the Faro Convention.

The summary nevertheless concluded that not all the attempts to develop a genuinely participatory type of local democracy based on a battery of texts had been conclusive to date and that citizen participation could not be imposed but must be built up.[15]

Acting within the framework of public action

The development of democratic participation has become the third priority of the Faro Action Plans, with the dual objective of implementing "shared responsibility" involving citizens and civil society in mechanisms integrated into public action for the purpose of identifying values, defining priorities and managing heritage projects (Articles 5.c, 5.d, 11.d, 11.e, 12.a and

12.c) and of encouraging all social players' sense of responsibility so that their action is sustained by an awareness of belonging to a community enriched by its elements of diversity (Articles 8.c, 9.b, 9.d).

Three criteria linked to that priority were thus adopted for assessing the local initiatives:

- ▶ **The existence of a group of concerned and supportive political players**. As elected representatives who are facilitators, observers and active participants, they redraw the boundaries between civil society and the political community. They tackle their public service mission more from the co-operation angle and do not make the construction of social cohesion subordinate to party political issues but to the successful development of political links that foster "living together".

- ▶ **The existence of a heritage group.** This means a group from civil society, which identifies as such and is recognised by civil society and wishes to play a more active role in a series of measures that were previously the sole preserve of heritage specialists. The wide range of occupational backgrounds and of interests of its members, the wide range of theoretical, methodological and operational approaches and the wide range of projects undertaken, where nothing is ruled out, are that many assets for ensuring that the various activities are likely to have a major impact.

- ▶ **Contribution to the emergence of a participatory mechanism.** This involves re-establishing a more flexible, fluid and responsive relationship with the public authorities and helping to develop a proactive civic voice as a means of contributing to the public good, in particular through the various projects tried out together that are just waiting to be passed on, backed up and supported by the authorities.

These three criteria (together with six others) have been used to assess initiatives throughout Europe that deliberately set out to apply the Faro Convention or do so unwittingly. The work here has clarified the importance to heritage communities of "acting within the framework of public action" and the relevant methods.

3. EXISTING CASES AS INSPIRATION

Feedback on practical examples

In addition to Marseille, three other initiatives in Venice (Italy), Pilsen (Czech Republic) and Viscri (Romania) were assessed under the second Faro Action Plan. These assessments produced a critical analysis regarding participation as a principle of the Faro Convention.

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15. De l'exercice du droit au patrimoine culturel (Exercising the right to cultural heritage), Prosper Wanner, 2017. In Cultural heritage, 2015-2017, Edition Ca' Foscari Digital Publishing, https://edizionicafoscari.unive.it/it/edizioni4/libri/978-88-6969-225-3/

In the four cases, the relationships between the residents, their institutions and elected representatives were marked by very low levels of trust or even conflict. There were many different reasons here.

▶ a property development promoted by the mayor of Viscri threatened communal meadows;

▶ the scandal surrounding the Moses project in Venice led to the arrest of the mayor in 2014;

▶ the feeling that the northern neighbourhoods of Marseille had been abandoned by city hall was a key factor in the municipal elections in 2013;

▶ in Pilsen there were unusual public protests against a decision by the municipal council allowing a new supermarket to be built on a heritage site.

In all these cases, civil society questioned the ability of public bodies and the elected representatives concerned to defend the public interest and, in particular, the cultural and natural heritage assets to which it was attached.

Nevertheless, in the four cases, participation was established locally through public policies:

▶ in Marseille, a participatory process was implemented as part of the urban regeneration programme;

▶ in Venice, the new municipal council adopted public regulations on participation and set up an ad hoc office;

▶ in Pilsen, the participatory process was one of the requirements for the award of the title of European Capital of Culture;

▶ in Viscri, participation was part of the European directives linked to European funding and the presence of the Roma minority.

A common feature of these participatory processes is that they were not explicit choices on the part of elected representatives or local institutions but often were adopted under pressure from local residents or national or European directives.

In practice, public authorities and local elected representatives have little faith in civil society's ability to be a resource in the processes for which they are responsible and the only benefit they see in participatory processes is achieving better understanding and acceptance of decisions already made. For its part, civil society is reluctant to take part in these processes insofar as it no longer regards the authorities and elected representatives as reliable partners. The participatory processes are therefore established unilaterally and, in the contexts discussed, were rejected by residents as in Marseille, not applied by the institutions as in Venice, disregarded as in Pilsen or misunderstood as in Viscri.[16]

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16. Pour un patrimoine européen vivant, débattu et en responsabilité partagée. Prosper Wanner, 2017, Cartaditalia – Special edition: 2018 European Year of Cultural Heritage. https://iicbruxelles.esteri.it/iic_bruxelles/fr/gli_eventi/cartaditalia/cartaditalia-edizione-speciale.html

Viscri informal parliament meeting: representatives from the agricultural association, women's association, craftsmen, guesthouse owners, touristic service providers, fire-fighters, religious representatives and local councillors - picture taken by Ursula Fernolend

New forms of interaction

In these contexts, concerted application of the principles of the Faro Convention by the public institutions and civil society established new forms of co-operation by the heritage communities in public affairs, which differ from officially instituted participation.

These new forms tie in with the approach taken in 1966 by the UN defining *"the right to take part in cultural life"* under Article 15 of the International Covenant on Economic, Social and Cultural Rights (ICESCR), which served as the foundation for the Faro Convention. The monitoring committee of the international covenant has stated that the right to *"take part"* in cultural life involves three fundamental aspects: access, participation, and contribution to cultural life.

▶ **Access** is the right of everyone as an individual or in a group to *"know and understand his or her own culture and that of others through education and information, and to receive quality education and training with due regard for cultural identity"*.

▶ **Participation** is the right of everyone as an individual or in a group *"to act freely, to choose his or her own identity, to identify or not with one or several communities or to change that choice, to take part in the political life of society, to engage in one's own cultural practices and to express oneself in the language of one's choice"*.

▶ **Contribution** to cultural life covers the right of everyone *"to be involved in creating the spiritual, material, intellectual and emotional expressions of the community. This is supported by the right to take part in the development of the community to which a person belongs, and in the definition, elaboration and implementation of policies and decisions that have an impact on the exercise of a person's cultural rights."*

These clarifications concern the interpretation and application of Article 27 of the Universal Declaration of Human Rights and in practice the right to cultural heritage as defined in the Faro Convention.

In the light of the above, how do these Faro processes reshape and renew the nature of relations between the political authorities, public institutions and the heritage communities?

The decision by elected representatives, institutions and civil society to use the Faro Convention as a framework for action is intended first of all not to set participatory democracy against representative democracy. They are linked when, for example, a change in mayor following elections can significantly slow down a Faro process, as is currently the case in Venice and Forlì in Italy. Conversely, the departure of a facilitator between the relevant institutions and heritage communities can just as easily pose problems, as was the case in Pilsen.

Faro process in the Arsenale of Venice, Italy, 2014. Photo: Faro Venezia

4. FROM RESPONSIBILITY TO CO-OPERATION

A shared responsibility

The desire to share heritage responsibilities commits all the parties. The elected representatives and public institutions recognise heritage communities as stakeholders in public action while, in turn, heritage communities acknowledge their willingness to act "*within the framework of public action*". The Faro Convention lays down the boundaries within which the sharing of heritage responsibilities can be tried out. It lays down objectives, definitions and shared principles (Section 1), describes cultural heritage's contribution to society and human development (Section 2) and assigns shared responsibilities for the cultural heritage and public participation (Section 3).

Regarding public responsibilities, General Comment No. 21 on the ICESCR stresses the importance of *"the enactment of appropriate legislation and the establishment of effective mechanisms allowing persons, individually, in association with others, or within a community or group, to participate effectively in decision-making processes, to claim protection of their right to take part in cultural life, and to claim and receive compensation if their rights have been violated."*

The decision by elected representatives to apply the Faro Convention is a public policy decision and a commitment to a principle of reciprocity in their relations with heritage communities, on the one hand, by agreeing to learn along with the residents and, on the other, by accepting that the heritage process as proposed by Faro means taking an interest in the impact of heritage choices on other areas of public action such as economic affairs and urban development.

The public institutions create the conditions for action by heritage communities within the framework of public action and in compliance with the statutory rules. In accordance with the Faro Convention, within the specific context of each state, public institutions ensure that legislative provisions exist for exercising the right to cultural heritage and foster an economic and social climate which supports participation in cultural heritage activities. More specifically, they undertake to develop legal, financial and professional frameworks to make joint action possible between public authorities, experts, owners, investors, businesses, non-governmental organisations and civil society (Articles 5 and 11 of the Faro Convention).

In Marseille, as part of an experimental European integrated heritage task force, a post of full-time heritage curator was made available to residents to enable them, as individuals or in groups, *to enhance the value of the cultural heritage through its identification, study, interpretation, protection, conservation and presentation*. The relevant action requires scientific skills and a knowledge of administrative procedures that are mainly possessed by public bodies: research and scientific monitoring in co-operation with heritage professionals; co-ordination with scientific authorities; accompanying of archiving, classification and registration processes, preparation of exhibitions. These skills are those of scientists, historians, curators, archaeologists, geologists and so on within public bodies.

Enriching representative democracy

Accordingly, rather than opposing representative democracy and public bodies or institutions or positioning themselves as an alternative to them, through their adherence to the Council of Europe convention, the Faro processes confirm their commitment to democracy, which is Europe's common heritage, and to the principles and institutions that sustain it in the long term. Through their adherence to a framework convention, they affirm their desire for a democracy in which the diversity of heritage values, even if contradictory, can be expressed as a source of dialogue, opinions and shared decision-making and as a resource for sustainable development and quality of life.

How can participation stemming from social demand rather than top-down instructions be fostered? How can these participatory forums be made sustainable in the long term (changes in elected representatives, ending of particular contexts such as European Capitals of Culture)? What could the Faro Convention provide in terms of renewing relations between residents, their elected representatives and public authorities?

Although it is perceived as being inherent in Faro, the concept of *participation* is at the same time criticised as being counterproductive when initiated by top-down mechanisms and followed up by little feedback on a practical level. Terms such as co-construction, co-operation, co-deliberation and co-decision are more meaningful for heritage communities than the generic *participation,* which seems to put the issue of rights and responsibilities to one side.

Faro Heritage Community, district of Centocelle, Rome, Italy. Photo: LUISS

With the Faro processes, it is possible to create out-of-the-ordinary dialogue situations in which all participants, whether scientists, elected representatives, residents or officials, are (re)legitimised precisely in relation to a given cultural heritage. The respective responsibilities, functions and knowledge are not the same yet do not conflict with one another (scientific knowledge against popular, amateur, lay or other knowledge) when they are properly designated and recognised: heritage communities belong to a given heritage, curators have a public responsibility and elected representatives have a political mandate. The ICESCR monitoring committee sets out these conditions for *acting within the framework of public action* as regards heritage and cultural resources, namely measures which make them *available* to individuals, *accessible* in practice and do so in an *acceptable, adaptable and appropriate* manner.

The Faro Convention Action Plan Handbook reflects this shift from participation towards co-operation in the definition of priorities, principles and criteria for Faro Action Plans. The following definition of co-operation is given in the glossary: *Co-operation is the action of working together [towards the] same goal, beginning from the first steps and gradually constructing together. A special distinction is made here between participation and co-operation, as participating in something* denotes lesser influence in decision-making and may exclude certain groups [from] taking [an] active role in the processes.

Co-operative principles

On the civil society side, the initiatives draw on co-operative principles and status in applying the Faro Convention. Under the co-operative approach, the role of individuals is central, as under the Faro Convention. In Faro initiatives, one of the demands of individuals is to be involved in managing heritage policies so as fully to exercise their right to "benefit from the cultural heritage and to contribute towards its enrichment".

Co-operatives seem to be particularly well suited here, as democratic organisations run by their members, who play an active part in determining policies and making decisions. This economic democracy is embodied especially well in the co-operative principles of "voluntary membership open to all", known as the "open door", and the principle of "authority exercised democratically by the members" under the simple rule of "one member, one vote".

The co-operative principle of "member economic participation" is the basis for solidarity between the members of a co-operative and with future generations.

A co-operative's ownership is collective and inter-generational. And if a co-operative is dissolved, its reserves must be allocated to another co-operative.

This principle echoes the demand of heritage communities that heritage resources be regarded as "commons".

Faro assessment visit in Cordoba, Spain. Photo: Carlos Anaya

The initiatives are often based on co-operative status: the first *residents' co-operative* was established in Marseille, followed by a *platform co-operative* in Poitiers, *community co-operatives* in Rome and Fontecchio and *Patio co-operatives* in Cordoba. Nevertheless, co-operatives are not the only means of implementing co-operative principles. They are only one of the possible forms, and their image is more or less favourable depending on the countries concerned. They bring back bad memories of *collectivism* in eastern Europe, and in the countries where the status does exist, they may be perceived as working solely for the most disadvantaged groups (social co-operatives) or as the mere pooling of resources for a business purpose (agricultural co-operatives). In those cases, the sharing of heritage responsibilities may take the form of a *social contract*, as in the example of the village of Viscri in Romania, or in a *strategic plan,* as in District 5 in Huelva in Spain. Although each of these initiatives identifies with co-operative principles, they do not have co-operative status, or do not use that terminology.

While the co-operative form is not the only means of implementing co-operative principles, co-operative status nevertheless remains relevant when it succeeds in regenerating itself through new types of sharing such as "public interest" co-operatives in France and "community" co-operatives in Italy. The emerging forms of sharing of commons, sometimes in co-operative form, such as third places are also of interest from this angle.

5. TOWARDS NEW PARTICIPATORY PROCESSES

Fertile interaction between heritage and participatory citizenship

On 3 and 4 December 2018, the Council of Europe held its Second Faro Convention research workshop, on "*Cross-fertilisation roads between Heritage and Participatory Citizenship*" at the University of Huelva in Spain, in co-operation with Plan Integral Distrito 5 and the university. Academics and individuals working at grassroots level were invited to engage in dialogue on the main challenges relating to participation in the cultural heritage sector.

The event brought together 44 participants from six countries, many of whom were researchers in the heritage education sector. Other participants included members of heritage communities, cultural entrepreneurs, public authorities and administrators, business representatives, academics and artists from other social fields. Three academics each put a question at the start of the workshop:[17]

> ► *Why is it important for people to take part in the definition and management of cultural heritage?*

> ► *Why is it important for people to participate in these heritage processes?*

> ► *What are the consequences of both previous aspects for the fulfilment of Faro's other two objectives, namely respect for different narratives and heritage as a driving force for inclusive social and economic development?*

For her part, the University of Huelva economist, Blanca Miedes, in charge of scientific co-ordination, offered a critical analysis of officially instituted participation, which is generally presented as a pre-condition for the smooth functioning of democratic systems. Since the beginnings of liberal representative democracies, the issue of public participation in collective decision-making has demanded a delicate compromise. On the one hand, such participation is vital to the legitimacy of government systems, while, on the other, in view of economic inequalities, overly active participation by the majority of citizens in public affairs could lead to more egalitarian distribution of wealth to the detriment of the ruling classes, as illustrated by the position of one of the founding fathers of American democracy, James Madison.

The emergence of modern representative democracies, with the development of the principle of equal opportunities, universal suffrage and the broad spectrum of political parties, has not fully resolved the dilemma. Blanca Miedes quoted Noam Chomsky (1971), who believed that in the current context, a representative democracy was "governable" if two key conditions were met: at least part of the population was disregarded, i.e. included but not involved, and the range of issues covered in public deliberations was very limited and clearly defined.

Involvement of heritage communities

It is against this complex background that the heritage communities referred to in the 2005 Faro Convention

have developed, seeking to promote a democratic approach involving greater participation in the way fairness is defined and managed with a view to defending human rights and individuals' quality of life. The starting point of the process of reflection was to consider cultural heritage both as a crucial factor in promoting dialogue between the parties and as a key resource for tackling the social challenges concerning the effective implementation of people's rights and lifestyles. This therefore ties in with the spirit of the texts on fundamental human rights and the recommendations of the ICESCR concerning culture and heritage.

The Faro processes show that the political formulation of the purpose of this co-operation is not a pre-condition for the heritage action. The co-operation by all the parties in the process of establishing heritage as a *social construct* enables a meaning for the joint action to emerge over time. Heritage brings the stakeholders together within a single heritage process so that the narratives it embodies are shared to foster mutual understanding between the parties and reveal the interweaving of those narratives. The ongoing dialogue between the parties in this *heritage mill* can help rearrange the various narratives, provided that it is based on respect for the dignity of all involved.

Over time, the value of the common heritage for society can be updated in view of shared social challenges. In his work, *Quel éthos pour l'Europe*, the philosopher, Paul Ricoeur, refers to the interweaving of narratives and the *arrows of futureness* embodied in narratives that are updated in view of the issues of the day. On the subject of archives, Walter Benjamin spoke of a past meeting the present.

The Faro processes illustrate this possibility that a cultural and natural heritage can be meaningful with regard to a challenge shared by a community at a given time. "*The concept of culture must be seen not as a series of isolated manifestations or hermetic compartments, but as an interactive process whereby individuals and communities, while preserving their specificities and purposes, give expression to the culture of humanity.*"[18]

According to the sociologist, **Pascal Nicolas Le Strat, that would mean acknowledging that the idea of "***doing politics***" bottom-up (in terms of cultural, social or urban policies) is an undertaking involving a kind of narration or storytelling that opens up two opportunities:[19]**

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17. Olaia Fontal from the University of Valladolid in Spain, Beatrice Borghi from the University of Bologna in Italy and Jose Maria Cuenca from the University of Huelva in Spain.

18. ICESCR Committee on implementation of Article 15.
19. Le Strat, Pascal Nicolas, "Faire politique latéralement: la fonction intermédiatrice du 'récit'", Multitudes, Vol. 45, No. 2, 2011, pp. 192-197.

- firstly, the possibility of taking an *unusual* look at a situation we are familiar with and interpreting |in political terms things we have done for all sorts of reasons;
- secondly, the possibility of attaining an experience that is foreign to us and thereby building a view that is at odds with what is politically familiar to us.

The co-operative process of sharing heritage responsibilities fosters these social interactions that are sources of joint narrative building and shared understanding of the social sphere, thereby making collective action possible. As demonstrated by the American sociologist, Margaret Somers, narratives are not social representations but configurations built on a relational basis.

An ongoing learning process

In her conclusions for the Huelva workshop, Blanca Miedes states that co-operation is learnt by doing. To that end, conducting a co-operative process in the long term demands facilitation skills and means of ensuring the autonomy of the stakeholders. It demands time for dialogue and for building trust. In any case, what must not be forgotten is that co-operation above all involves a change of values and that such a process cannot therefore be boiled down to technological or formal operations.

It is more a matter of ongoing action research within heritage communities and with the stakeholders in co-operation, i.e. civil society, elected representatives and public institutions. What is needed are new ways of entering into dialogue on the basis of the wishes and aspirations of the public regarding what they value most strongly and consider as their heritage and regarding their deepest understanding of what the human experience should involve. Rather than having recourse to great methodologies, it is necessary to adopt an approach based on a *delicate activism* (Kaplan and Davidoff, 2014) so as to put the emphasis not only on changes in the partners to have the most inclusive conversation possible but, above all, on the nature of that conversation.

In that sense, the Faro Convention is a common framework in which all parties, whether elected representatives, institutions or individuals or groups of individuals, choose to co-operate in "*doing humanity together*", to use the term employed by Jean Michel Lucas, the head of the "cultural rights volunteers" programme in the Nouvelle Aquitaine region.

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SUMMARY TABLE

OFFICIALLY INSTITUTED PARTICIPATION	FARO PROCESS
WHO?	
Ordinary citizens: users, beneficiaries, lay experts	Heritage communities: active individuals
Difficulty in involving people other than "informed citizens"	Involvement of more marginalised individuals
WHY?	
Political responsibility: understanding public decisions better	Political responsibility: rebalancing power
Strengthening trust in the implementation of public policies	Strengthening the sense of shared responsibility for the living environment
Improving public action and accepting it	Adapting public action and contributing to it
Depoliticising public debate	Repoliticising public debate
Extending knowledge	Producing knowledge
Officially instituted	Actively instituting
Functional action	Cultural process
Capacity building	Building new capacity
COVERING WHAT?	
Predefined and delimited issues	Conflict expression and management
Effectiveness of public decision-making	Quality of democratic debate
Finding the best solution	Plurality of responses
Public decision-making procedures	Democratic governance procedures
Civic control	Civic initiative
HOW?	
Regulation of participation	Common framework
Rules	Principles
Agreement on the procedures for addressing the issues	Agreement on defining the issues
The procedure is decisive	The commitment is decisive
Expression of opinions	Sharing of responsibilities
Access to information, transparency	Capacity building
Public policy	Public service
Standards appropriate to the context	Self-institution based on principles
Public institutions produce information for citizens	Individuals produce information for public action
Occasional action	Long-term commitment

Faro Convention and Youth
The role of youth participation in the implementation of the Faro Convention principles

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1. INTRODUCTION

The concept of cultural heritage has become more and more diversified. It includes not only heritage but also the processes that surround them that define the relationships and interaction that makes these communities possible.

In the Council of Europe Faro Convention (2005) concept of heritage communities, the communities consist of *"people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations"*. In this process, participation is the central concept around which a series of keys which make it possible for heritages and people to meet and define a process for a new citizen governance responsible of/with/from/for heritage are put together.

The Council of Europe youth sector strategy 2030 lays down the essential role of youth in the strengthening of democracy, human rights, the rule of law and has a vital role to play in promoting the values of the organization. In the transversal and integrating framework of the heritage communities, the role of youth in its design, definition and development is essential. As a matter of fact, access to heritage from a community perspective based on participation is constructed through actions which connect citizens and heritage with our own experiences serving as a framework of reference and through areas of interchange and collaboration which make it possible to widen the knowledge, diversity and beauty of heritage.

In each of these processes horizontalism, inclusion, transversalism, heritage education or social heritage innovation help to activate citizen interest in heritage. These form key elements from which heritage networks can be knitted together and suggest new frameworks for relationships and governance between institutions, citizens, and our heritages.

The objective of this article is to indicate the importance of youth participation for the development of a European network revolving around cultural heritage and based on the concept and open development of the Faro Convention heritage communities and the priorities of the Council of Europe youth sector strategy 2030. For this reason, the debate centres on three main ideas:

- ▶ the integrating and community nature of the Council of Europe Faro Convention
- ▶ the Council of Europe youth sector strategy 2030 focused on its four main themes, its proposals for implementation and the keys for its development
- ▶ the importance of participation as the essence for activating citizens and the creation of new frameworks for a European heritage governance based on networks which exchange knowledge, practices and experience.

For this reason, a variety of keys supported by heritage examples and experiences in which the involvement and participation of youth are fundamental elements for the appearance of heritage ecosystems as unique and special in their essence as they are in their development will be presented. The analysis of these practices will allow us to:

- ▶ Value the role of youth in the design, definition and development of heritage communities and the role that heritage education can play in it
- ▶ Present European experiences and projects where participation and involvement are fundamental elements for the appearance of heritage ecosystems
- ▶ Analyse these cases to establish a series of keys destined to build a European network around heritage and people
- ▶ Identify potential links with The Council of Europe youth sector strategy 2030.

2. PARTICIPATION ACCORDING TO THE FARO CONVENTION AND THE COUNCIL OF EUROPE YOUTH SECTOR STRATEGY 2030

2.1. The Faro Convention is the framework of reference

The Council of Europe Framework Convention on the Value of Cultural Heritage for Society, better known as the Faro Convention because of the Portuguese city where it was signed in 2005, proposes a framework for heritage and its management, use and enjoyment through participation and the legitimacy of citizens to relate to it through their own experience, interests or needs with heritage. In this way the Faro Convention sets out a new dimension for the relationship of citizens before European cultural heritage, its values, uses and social function.[20]

Its Preamble starts with the consideration of one of the objectives of the Council of Europe: achieve a closer union between its members "for the purpose of safeguarding and fostering the ideals and principles, founded upon respect for human rights, democracy and the rule of law, which are their common heritage". It recognizes the need that people and human values occupy a central place in a wider and more interdisciplinary concept of cultural heritage. It also recognizes the right of every person *"to engage with the cultural heritage of their choice, while respecting the rights and freedoms of others, as an aspect of the right freely to participate in cultural life"* (Faro Convention. Preamble).

In order to achieve this mission, it supports *"the need to involve everyone in society in the ongoing process of defining and managing cultural heritage"* and the *"importance of creating a pan-European framework for co-operation in the dynamic process of putting these principles into effect"* as a personal and collective responsibility regarding our cultural heritage. The Faro Convention includes in almost all its articles the importance of the process of convergence, identification and interaction with cultural heritage and presents us with frameworks which are much wider and more flexible for the understanding and characterization of cultural heritage. Therefore, it proposes the definition of meeting points through which society can be transversely mobilized, promoting participation between institutions, collectives, associations, groups and interested people. It contemplates the importance of reinforcing social cohesion by fostering

a sense of shared responsibility towards the places in which people live (Faro Convention. Article 8).

Participation receives a special mention in Section III titled "*Shared responsibility for cultural heritage and public participation*". In Article 12 on "*Access to cultural heritage and democratic participation*" the Parties undertake to encourage everyone to participate in the process of identification, study, interpretation, protection, conservation and presentation of the cultural heritage as well as in the process of "*public reflection and debate on the opportunities and challenges which the cultural heritage represents*". The importance of "*taking into consideration the value attached by each heritage community to the cultural heritage with which it identifies*", recognising the role of voluntary organisations both as partners in activities and as constructive critics and taking "*steps to improve access to the heritage, <u>especially among young people and the disadvantaged</u>, in order to raise awareness about its value, the need to maintain and preserve it, and the benefits which may be derived from it*". (Faro Convention. Article 12).

2.2. The Council of Europe's Youth sector Strategy 2030

The Council of Europe youth sector strategy 2030 lays down the essential role for youth in the consolidation of democracy, human rights and the rule of law and has a vital role to play in promoting the values of the organization.[21]

The Strategy is based on previous recommendations and declarations of the Council of Europe since 1972 in the areas of youth, human rights or education and its ability to provide solutions to challenges such as climate change, artificial intelligence, or the governance of the Internet.

The Strategy proposes four main themes priority:

1. The revitalization of pluralistic democracy
2. Young people's access to rights
3. Live together in peaceful and inclusive societies
4. Youth work.

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20. Council of Europe Framework Convention on the Value of Cultural Heritage for Society https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/0900001680083746?module=treaty-detail&treatynum=199

21. Resolution CM/Res(2020)2 on the Council of Europe youth sector strategy 2030 (Adopted by the Committee of Ministers on 22 January 2020 at the 1365th meeting of the Ministers' Deputies)
https://search.coe.int/cm/Pages/result_details.aspx?ObjectId=0900001680998935
Council of Europe youth sector strategy 2030 website: https://www.coe.int/en/web/youth/youth-strategy-2030
Youth sector strategy 2030 "Engaging young people with the Council of Europe's values": https://rm.coe.int/background-document-youth-sector-strategy-2030-english/1680a0bb33

Every stone makes a wall. Human tower in Costur (Spain). Photo: A.C. La Fonta-nella. 2017

The first priority centres specifically on the "*partici-pation of youth in the taking of decisions and active citizenship*" and on the predicament of the closing space for civil society and the democratic deficits present in modern day Europe. For this first priority, the following is suggested: the importance of promot-ing participative democracy and democratic citizen-ship, the strengthening of policies and governance carried out in a significantly participatory way, the strengthening of youth policies and youth work and a better institutional response to the new develop-ments in democracy.

The second priority focuses on youth access to civic, political, digital and social rights, including access to human rights and education and the environment.

With this priority the key is the implementation of the Council of Europe regulations on the promo-tion of the access of youth to these rights, a greater development of abilities and resources in the area of education about human rights and a better insti-tutional response to the problems that particularly affect youth such as the effects of climate change, the digital world, the increase in mobility and the new forms of employment.

The third priority comes from the importance of diver-sity, the consolidation of peace, the fight against all forms of racism and intolerance, dialogue and inter-cultural learning, and the specific work with youth communities affected structurally and disproportion-ally by these phenomena.[22]

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22. Among them, Roma, refugees, LGBTQI, the handicapped, minorities and vulnerable groups.

Meeting special moments to share experiences that involve the youngest. Photo: Ángel Portolés. 2019

In order to develop it, emphasis is given to the importance of policies, programmes and projects on diversity, the definition of opportunities for youth who suffer from discrimination and exclusion as well as the decisive role of youth to prevent violence, transforming conflict and building a culture of peace, all of which will be achieved through substantial financial support, the creation of networks and the strengthening of the capacity to respect the total diversity of youth and the way in which youth is organized.

The fourth priority focuses on strengthening the development of youth work, its quality, recognition and European co-operation to promote its development. It also includes the promotion of specific informal education/learning focuses to support the values of the Council of Europe, especially human rights education, education for democratic citizenship and intercultural education. In order to achieve this priority, the recognition of working with youth, an improvement in the quality of youth work experience and a greater access to and attractiveness of youth work as well as informal education/learning to benefit a greater number of youths is established.

2.3. The importance of participation in the heritage community processes

The analysis of the priorities of the Council of Europe youth sector strategy 2030 and the keys for its implementation from the perspective of the Faro Convention to the series of expected results a framework for the development of plans, projects and activities with the aim of linking both in a shared working area.

Regarding action, the Faro Convention is put together as a testing ground for citizen participation in cultural heritage. As a resource from which to create and develop citizen processes in which aspects such as horizontalism, the value of the process itself, the bottom-up approach, the transversality of actions and the importance of the definition of practices, knowledge and methods that can be shared and generate interaction are valued. It is precisely the open character of this theoretical approach that allows the development of plural scenarios through which to propose lines of action and knit together areas from through which to learn about and co-design plans, programmes and projects for the socialization of heritage.

In this process, participation is the essential concept around which a series of keys is put together which allows heritages and people to meet and design a process for a new citizens' governance responsible with heritage.

As a matter of fact, access to heritage from a community-based perspective founded on participation is expressed through actions that link citizens and heritage through their own experience. This constitutes a framework of reference for exchange and collaboration, and make a widening of knowledge, diversity and beauty of heritage possible.

The participation of citizens in a heritage project begins with the willingness to bring together the different voices and ways of looking that the universe of our framework of action is constituted. On a local scale it begins with the contemplation of the different groups, collectives, associations and interested people, and also the institutions present and the business and economic fabric together with other neighbourhood collectives, related to and integrated in our network.

The way in which a citizen process about cultural heritage begins determines, to a great extent, its development. A project cemented in citizen participation as its basis for its development is not the same as a pre-prepared project that only considers the role of citizens as one of final spectators.

The implication of citizens from the beginning is one of the keys that can best define the development and continuity of a citizen process about cultural heritage. This principle is situated at the precise moment of the crystallization of the idea around which the project or activity revolves and influences the level of citizen participation when deciding about its purpose, objective, structure, planning or regularity.

In a horizontal process, the taking of decisions and the role of citizens will be distributed, allowing areas for a co-design and a shared, open characterization towards a scenario in which participation will bring everyone together surrounding the heritage project. In this sense, one of the key aspects will be the development and search for the implication and participation of the citizens, proposing places and moments that promote and encourage the sum of effort and that make the appearance of transversal ecosystems for the mobilizing of citizens around heritage.

3. KEYS FOR THE PARTICIPATION OF YOUTH IN HERITAGE PROCESSES

The areas in common between the spirit of the Faro Convention and the Council of Europe youth sector strategy 2030 allow us to note a series of keys from which to value the role of youth in the design, definition and development of heritage communities and through which to build a European network around

heritage and people. These keys share the principles of the Faro Convention and many of the expected results of the Strategy 2030.

3.1. Towards a new concept of heritage

The concept of cultural heritage is changing and widening its dimension to include new heritages and to incorporate people in it. Throughout Europe, groups, associations, and people gather and develop plans, projects and activities that include as their central concept cultural heritage from the connections between people close to its value, who know and study it and spread and socialize it to increase its reach. From this perspective, cultural heritage is presented as a developer of connections and as an enabler of links and relationships between people that generates new narratives and new areas through which new models for a citizens' governance based on heritage can be projected.

The Preamble of the Council of Europe Framework Convention on the Value of Cultural Heritage for Society, better known as the Faro Convention, appeals for the importance of the development of a European network around heritage and its socialization to be recognized. This idea is based on previous conventions and declarations such as the European Cultural Convention (Paris 1954) end the Council of Europe Landscape Convention (Florence 2000).

In the Convention for the Protection of Cultural Property (The Hague 1954), the importance of the dissemination, study and promotion of cultural activities of European interest and proposal for the development of a European cultural policy goes further than bilateral reunions and relationships between member states with the objective of developing joint action is referred to.[23]

The European Landscape Convention (Florence 2000) centres on the importance and recognition of all forms of European landscape and includes the anthropogenic dimension of landscape, its influence and value and the role of society in making the value and importance of landscape public and the taking part through actions based on public participation in the process of taking decisions for a development which also takes into consideration the sensitivity of citizens, education and the training of experts.[24]

In the Convention for the Safeguarding of the Intangible Cultural Heritage (2003), UNESCO incorporated the living traditions or aspects such as oral traditions, performing arts, social practices, rituals,

23. European Cultural Convention https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/090000168006457e?module=treaty-detail&treatynum=018
24. Council of Europe Landscape Convention https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/0900000168006457e?module=treaty-detail&treatynum=176

festive ceremonies, knowledge and practices related to nature and the universe, and knowledge and techniques linked to traditional craftsmanship which have been inherited from our ancestors and transmitted to our descendants to heritage. A key element of its definition of intangible cultural heritage is the assessment that it is the communities, groups or individuals who recognize these aspects as heritage.[25]

According to the Faro Convention, cultural heritage is formed by "*a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and*

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25. Convention for the Safeguarding of the Intangible Cultural Heritage (Unesco): https://ich.unesco.org/en/convention

traditions. It includes all aspects of the environment resulting from the interaction between people and places through time" (Art. 2. a). This definition implicitly highlights the proposal of a more complex relationship between people and cultural heritage that goes further than knowledge of it, its preservation and dissemination. People are defined as producers of heritage and as heritage beings, generators of unique and diverse links.

According to the Faro Convention, it is people who define those heritages from their experiences both personal and communal and indicate and determine the value of the heritages. Its definition of heritage indicates the exact living nature of heritage and its ability to evolve by incorporating new nuances that go beyond its own material nature.

Faro Convention representatives visited the Patrimoni PEU UJI project and the Valldecrist Monastery in Altura (Spain).
Photo: Ángel Portolés. 2019

In this sense, the interactions between people in the relationship process with a specific heritage will be what reconceptualize its value and its own characterization, adding a series of layers which are superimposed until the point that they define a heritage that incorporates into its intrinsic value many others which are the fruit of all those interactions that, in one way or another, altered it.

Heritage interacts accumulating links that cause it to retain a series of values, experiences or images from those who become interested in it. The survival of heritage is very related to its ability to attract these types of interactions, each interaction creating a new link between a person and a particular heritage. Bit by bit, the heritage is strengthened with new subjective connections, favouring the incorporation of new

narratives to that heritage and at the same time revising and widening its impact on the basis of present links which complement its inherent historical values.

This way, it is possible to define an emerging community around heritage formed by people who have their own links which connects them to a specific heritage asset but that, at the same time, defines a new common area where they can interact with each other from a heritage perspective. All of this constitutes a trinomial "People, places, stories" which takes shape in the heritage communities lodged in the Faro Convention with a diversity based on the unique character of its genesis, design and development.

The "People, places, stories" project

In 2018, the European Year of Cultural Heritage #EuropeforCulture was celebrated throughout Europe. Its aim was "*to encourage more people to discover and engage with Europe's cultural heritage, and to reinforce a sense of belonging to a common European space*" and it had the slogan "Our heritage: where the past meets the future". During this European Year, one of the biggest efforts was dedicated to getting youth to take an interest in the value and importance of cultural heritage and in particular its value as a shared and diverse element which allows us "*to reinforce a sense of belonging to the Union and reinforce intercultural dialogue*" through the importance of promoting a greater access to cultural heritage and increasing its European dimension.

Thousands of cultural activities were celebrated throughout Europe in 2018 to commemorate this European year. Among the projects and programmes developed, the University Extension Programme (PEU) of the Jaume I Universitat de Castelló coordinated, together with the Faro Convention Network, the collaborative project "People, places, stories".

The "People, places, stories" project united different approaches about the cultural heritage concept and analysed its sense, meaning and value. Photo: PEU UJI. 2018.

The main objective of "People, places, stories" was to reflect on the concept of cultural heritage and its limits. To do this, various open calls were made in the social networks around the question "What do you think and feel cultural heritage is?" the result of this call was more than 50 contributions in which stories, definitions, practices and experiences about cultural heritage were presented.

"People, places, stories" counted on a high participation from local cultural groups and associations with projects about the knowledge and dissemination of cultural heritage and from specialists and experts in heritage. Each and every one of the contributions formed a valuable open mosaic to analyse heritage and its diversity, delving into the importance of the construction of new narratives from the community. The European dimension of the Faro Convention Network made it possible to receive contributions from Spain, Italy, Portugal, France, Rumania and Lithuania.[26]

26. "People, places, stories" was published by the Jaume I University. It's a collaboration between this university and the Council of Europe (Faro Convention project): https://ujiapps.uji.es/ade/rest/storage/W6GROJJCUFE1WVIZDD2YXDHBCNSTUPPG

3.2. The heritage communities

In the Faro Convention, the objective of the preservation of heritage and its sustainable use lies in "*human development and quality of life*" (Faro convention. Article 1). In order to make this development and quality of life possible, the participation of people in the processes related to heritage, its use and its management are essential. This will is expressed in the concept of "heritage communities" consisting of "*people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations*". (Faro Convention. Article 2).

These heritage communities suggest two important elements as far as the role of citizens in the presence of heritage is concerned:

- ▶ the competence of citizens to determine heritage values
- ▶ the will, freedom and decision to outline actions for the preservation and transmission in the framework of the public authorities
- ▶ the legitimacy of the citizens to decide about their heritage and to initiate processes in which heritage occupies a central place and role

This definition of heritage communities includes all those people in an open process that sense the importance and necessity to reflect upon "*the ethics and methods of presentation of the cultural heritage, as well as respect for diversity of interpretations, the establishment of processes for conciliation to deal equitably with situations where contradictory values are placed on the same cultural heritage by different communities, the development of knowledge of cultural heritage as a resource to facilitate peaceful co-existence by promoting trust and mutual understanding with a view to resolution and prevention of conflicts, and the integration of these approaches into all aspects of lifelong education and training*". (Faro Convention. Article 7)

Also, the importance of reinforcing "*social cohesion by fostering a sense of shared responsibility towards the places in which people live*" is laid out (Faro Convention. Art. 8), and the promotion of access to cultural heritage and democratic participation encouraging everyone to participate in the process of identification, study, interpretation, protection, conservation and presentation of the cultural heritage as well as the public reflection and debate on the opportunities and challenges which the cultural heritage represents (Faro Convention. Art. 12). This same article underlines the importance of taking "*into consideration the value attached by each heritage community to the cultural heritage with which it identifies*", recognizing "*the role of voluntary organisations both as partners in activities and as constructive critics of cultural heritage policies*", and taking steps "*to improve access to the heritage,*

especially among young people and the disadvantaged, in order to raise awareness about its value, the need to maintain and preserve it, and the benefits which may be derived from it".

The concept of heritage communities proposed in the Convention signifies an essential pillar when it comes to contextualizing the importance of people in their relationship with heritage. It also calls for and makes clear the need to develop areas set in participative contexts for its reflection and expansion, underlining the social dimension and the value of transversality for a collaborative construction of its concept and characterization.

The International Heritage Education Congress community: an example of a virtual community

Within the framework of the Third International Heritage Education Congress (CIEP3) in 2016, the Jaume I Universitat de Castelló Extension Programme developed a workshop titled "Heritage Communities" with the aim to reflect, collaboratively, on the concept of heritage communities.

The workshop was carried out in three stages:

- ▶ an initial virtual stage by means of an open call on Twitter and Facebook using the hashtag #comunidadesciep for contributions to the concept of heritage communities
- ▶ a second, in-person, stage during the International Congress in which the participants, in four different groups, analysed different aspects of heritage communities (territory, participants, methodologies and resources)
- ▶ a third virtual stage in which the groups reached an agreement on a definition of heritage community and wrote texts on the four aspects they had analysed

This process of definition and characterization of heritage communities lasted six months (November 2016 to April 2017).

#Comunidadesciep signified the creation of a virtual heritage community, composed of the participants who contributed their reflections, advice and knowledge until an agreed content of what is understood and felt as a heritage community was defined. This ephemeral community has shared as a basis the importance of the people of whom it is comprised and the necessity to actively involve all its members from the beginning as a central element around which the community is defined and developed. Since 2016 this community has been mobilized sporadically around the International Heritage Education Congress

CIEP – and the different reunions and workshops connected with it.

In the definition of heritage community carried out in the CIEP3, the heritage communities require common stories and their repercussion and plural narration is a heritage task. They require shared experiences, shared agreements and languages and parallel visions that they share in a community. Together, society and its symbols put together metacultural structures from material that revolves around heritage. In a heritage community, its components have autonomy to be able to move in it and act in it, from and for it from areas of convergence through which to reflect on cultural heritage to maintain it alive and dynamic.

In a heritage community, identity is understood as a unifying element which converts a group into a community, with common identities built and rebuilt from the bottom up that can and must be self-represented and united by a same feeling towards what represents the identity of a cultural territory based on the convergence of a series of intrapersonal and interpersonal relationships and on actions based on education and heritage.[27]

The San Millán de la Cogolla, Troia and Viscri: involving youth

In San Millán de la Cogolla (La Rioja, Spain) the Emilianensis Programme works to disseminate the cultural heritage of the Suso and Yuste monasteries, tangible and intangible. Throughout the years, thousands of children, young people and adults from all over Spain have taken part in this heritage education programme and have learnt about the traditional ways of life and trades. On a European level, exchange programmes have been organized in which children and young people from the population have visited other countries and become familiar with new heritage practices and experiences.[28]

In Troja (Portugal), a team of archaeologists is excavating the remains of an important Imperial Roman fish salting plant and linking residents and visitors with the past through heritage education and the interpretation of heritage. The role of children and young people is active and they participate in historical recreations about the salting of fish in a Roman market.[29]

In Viscri (Rumania), the community spirit motivates people to preserve their culture and inheritance.

In this process, work with youth is essential and begins from the moment they are children through their involvement and in the activities and projects that are organized. Faced with the challenges of youth indifference and apathy, the experience of the Viscri heritage community is focused on education, endeavour, knowledge, perseverance and leadership.[30]

In all these examples, heritage education goes hand in hand with access to heritage from a community perspective that links people and heritage and develops a feeling of community appropriation and belonging.

3.3. The importance of heritage education in the socialization of heritage

Heritage education rounds up all those activities assigned to bring heritage and people closer, and it is characterised by its diversity and range, depending as much on the heritage asset as the profile of the people it is aimed for.

In article 13 of the Faro Convention dedicated to "Cultural heritage and knowledge", the parties commit themselves to "*facilitate the inclusion of the cultural heritage dimension at all levels of education, not necessarily as a subject of study in its own right, but as a fertile source for studies in other subjects*", strengthening the links between cultural heritage education and professional training, promoting interdisciplinary investigation and stimulating training and the exchange of knowledge and skills, "both within and outside the educational system".

In the Community of Madrid Cultural Heritage Education Plan (Spain), lines 5, 6 and 7 of Programme 2 (Training of Cultural Heritage Agents), the necessity to articulate a plan based on the mapping of Cultural Heritage Agents, the design and implementation of areas through which to design the training plans, the development of diverse training actions and the importance of university education in subjects related to cultural heritage education is referred to.[31]

Education in heritage is a hybrid process that combines the different training fields (formal, non-formal and informal). Each of these proposed actions, projects and plans must be conceived from an integral perspective that brings people together and fosters the development of mechanisms which allow the co-designing proposals for the mobilization of society and social heritage relationships.

27. Article "What a heritage community means for you? The #comunidadesCIEP" (text in spanish): https://ujiapps.uji.es/ade/rest/storage/R9GGKW5GIHTF7EEHHC6JYWXMTTA2FRAP . pp. 51-58
28. https://www.emilianensis.com/
29. https://www.troiaresort.pt/en/troia-roman-ruins/
30. https://www.mihaieminescutrust.ro/en/faro-convention/
31. Cultural Heritage Education Plan of the Community of Madrid (Spain): https://www.comunidad.madrid/sites/default/files/plan_eduacion_patrimonial_1.pdf (in spanish).

The Žemųjų Šančių community and the workshop "Memory map of the neighbourhood" (Kaunas, Lithuania).[32]

Within the project "Genius Loci: Urbanization and Civil Community"[33] a creative workshop involved students in the old KTU Vaižganto gymnasium in the neighbourhood of Šančiai (Kaunas, Lithuania), because the school community is an active member of the community that implements a bottom-up initiative to create an urban vision of their own neighbourhood.

Due to the restrictions imposed as a consequence of COVID-19, two days of online creative workshops for up to 100 students between the ages of 11 and 14 were organized in March 2020. they were developed by university lecturers who used thinking focused on design and who had the help of five school teachers and 4 volunteers from the local community who acted as moderators for the student groups during the practice tasks in the online trainings.

The workshops were carried out during a week in which the students learnt and acquired knowledge outside the school environment about the concepts of tangible and intangible heritage and identified the difference between heritage and inheritance. The workshops were designed to find out what the specific interests of the class groups about heritage were and, in this way, study the mental image the group of participants had of the area of the Šančiai neighbourhood, focusing on the perception of the historical identity and culture and the identification of the values of the neighbourhood.

Before the workshop began, an online map of cultural heritage memories was designed and converted into the digital platform for the student activities. The aim of the online map of Šančiai memories was to collect, stories, experiences, legends, family albums and photos of the students and their families. In this way, the participants helped to develop a vision of the future of their own neighbourhood: Šančiai.

During the workshop, different tasks were carried out with the objective of understanding how the young students see and identify their environment, as well as taking advantage of their knowledge of the area where their school is located. Each student contributed an element to the online map.

The community of Šančiai found numerous creative ways to protest against the new road project. Photo: Ed Carroll. 2019

Therefore, one of the challenges was to involve the students, including those who were not from the Šančiai neighbourhood, but went to school there. This meant that not all the children had a deep understanding of the Šančiai historical and cultural environment. The children worked in small teams on their own, but with a moderator and this work method (as well as communication skills, motivation, and the students' knowledge of the local context) revealed that not all participants can be active and express their thoughts freely.

The event was important not only as far as exploring the knowledge and opinions of this age group is concerned, but also because it had an educational significance, as the children collected, explored and shared information about their environment with which they are in daily contact.

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32. Relato coordinado por Ed Carroll (comunidad Žemųjų Šančių).
33. Carried out by the Žemųjų Šančių community in association with the Kaunus University of Tecnology, the municipality of Bodo (Norway) and the Norwegian Neighbourhood Association partially financed by the AEME and the Norwegian financial procedures.

3.4. Social Heritage Innovation

Citizen mobilization, the importance of participation, the importance of participation, the co-designing of places to meet and develop heritage practises and experiences which link local scenarios with networks of an international character, favours innovation. In cultural heritage, the concept of social innovation has been proposed and characterized by the investigator Jesús Fernández Fernández and investigated, in particular, by the Heritage and Social Innovation Observatory (HESIOD).

The origins of HESIOD in an investigation project carried out at Oxford University and the University College of London with the aim of developing "*an online platform directed at identifying, analysing, making more visible, and disseminating socially innovative experience in the field of cultural heritage: museums, collaborative projects, innovation laboratories, community centres, co-working areas, platforms and co-creation, co-production, crowdsourcing, crowdfunding processes etc.*"[34]

34. The Heritage and Social Innovation Observatory (HESIOD): https://hesiod.eu/en/

Social heritage innovation is based on three factors which need to be considered when it comes to determining a process [35]:

► In the first place, the creation of new solutions that are more sustainable, fair and better at fulfilling the objectives of preservation management, dissemination, defence or highlighting the importance of some type of cultural asset.

► In second place, covering social necessities such as access to education, science and knowledge, culture, participation and democracy, y he preservation of the environment, sustainable development and gender equality.

► Finally, the creation of new types of relationships that improve society's capacity to act, incorporating the citizen as an active agent in innovation processes, or providing the means so that the aforementioned processes can be directly set in motion by society.

35. Fernández Fernández, Jesús (2020). Heritage-Social Innovation Ecosystems. Definition and study cases". In Revista PH del Instituto Andaluz del Patrimonio Histórico, 99, 64-97. http://www.iaph.es/revistaph/index.php/revistaph/article/view/4286

Almaški kraj (Novi Sad - Serbia)[36]

Almaški Kraj is an area of the city of Novi Sad (Serbia). It is an 18th century neighbourhood which is protected because of its heritage value and has a strong organization and defence due to its residents. Its heritage community uses different collaborative and participatory methodologies to commit itself to the heritage of the neighbourhood. The common denominator in all of its activities is the focus on people and a sensitivity to the diversity of values, attitudes and aspirations of the community.

Event in the silk factory. Photo: Violeta Đerković. 2019

36. Report by Ivana Volić and Violeta Đerković.

At present, the Almaški Kraj heritage community includes hundreds of people interested in carrying out collective activities to do with culture and art. One of the central areas of this community project is an old silk factory "Svilara", that acts as a cultural centre bringing together local people and exhibiting art and creativity. Around this site, schools, universities, theatres and citizens' associations meet and create cultural activities together, converting it into a dynamic, lively, urban setting. The presence of youth is essential in the development of this project.

The silk factory is a central location for the promotion of social cohesion to unite people in one sole place and to share stories and ideas. Cultural heritage has been one of the most cohesive elements, a source of inspiration and a tool for community development.

3.5. New technologies as an access and socializing tool

New technologies allow us to reach a larger group of people and widen the dissemination of a project, establishing relationships with other similar groups and projects. It is important to distinguish between the different social networks at our reach as each one has a particular functionality and use: the different networks complement each other and help us to present and share our cultural heritage project. The purpose and objective of a project can condition the choice of one network or another depending on the profile of the recipient and the social networks the recipient is already using or the access that the recipient has to the social network chosen. Each network's own characteristics make it necessary to carry out preliminary training, decide on the type of content and information that we want to share as well as the use we want to give the tool (the importance of the internal and external communication plan).

Applied to the field of education and associated with the knowledge and socialization of heritage and its value, new information and communication technologies (ICT) offer a good opportunity through which to develop actions that link people and heritages. The potential of ICT as a means through which to generate and develop links is evident, although it is important not to forget that ICT "*are tools that cannot be above knowledge*"[37]. In this sense, their use requires prior training of the members of the group and a minimum consensus on what tool, which social network and what conditions to use . . . As tools, they will be at the service of the communities and will be able to be complemented by others according to the needs requires at each moment.

In any case, "*the real innovative agents are the mediators who use ICT as one more of their teaching-learning strategies*" and new technologies "*are interesting in proportion with how much they permit social and civic competencies to be reached/achieved, and our way of understanding history, art, heritage and its teaching to be developed. In other words, they improve learning and help to achieve the objectives set, taking into account that their use does not guarantee any result, and requires a didactic adaptation to each material as well as a continual reflection about what our necessities and the possibilities of the means at our disposal are, and the goals that we wish to obtain.*"[38]

This same idea, focused on education and in formal context, can be transferred to informal and non-formal ambit present in society in the socialization and social use of heritage as a binding agent and central concept around which heritage communities' orbit. New technologies permit accessibility to heritage and make it possible to widen the dimension of the group or community through the incorporation of a virtual help and support community that contributes new perspectives and a wider dimension to the project itself and to the heritage asset. In any case, the use of new technologies will have to be contextualized and serve as a purpose defined by the community.

37. Alex Ibáñez Etxeberria. "Las TIC Como aliadas" (The ICT as allies) in the book corrdinated by Olaia Fontal "Cómo educar en el patrimonio. Guía práctica para el desarrollo de actividades de educación patrimonial (How to educate on heritage. Practical guide for the development of heritage education activities)" (2020): https://www.comunidad.madrid/sites/default/files/version_web_como_educar_en_el_patrimonio_capitulo_6_las_tic_como_aliadas.pdf

38. Alex Ibáñez Etxeberria. "Las TIC Como aliadas" (The ICT as allies).

Heritage HUBS: Practising the principles of the Faro Convention through transnational heritage education[39]

Heritage Hubs is a project coordinated by the Association of Cultural Heritage Education in Finland in collaboration with the San Millán de la Cogolla Foundation in Spain (member of the Faro Convention Network since 2017), the Urban Development Centre in Serbia and the VITECO e-Learning solutions in Italy. This project was co-financed by the "Creative Europe" programme and linked to the European Year of Cultural heritage in 2018.

Spanish pupils visiting remains of the Roman imperial palace of Felix Romuliana in Serbia.
Photo: Mariola Andonegui. 2019

The purpose of the project was to support transnational and multicultural learning about cultural heritage and allow youth to define and express what they consider to be important regarding cultural heritage. This method emphasises the diversity and wealth of cultural heritage and provides students the opportunity to discover cultural similarities and shared values at a European level and recognize other unifying factors in shared European stories.

Heritage Hubs brought together children between the ages of 10 and 16 from Finland, Serbia and Spain, to share examples of cultural heritage via digital platforms and interpret the cultural heritage of other groups through face-to-face interaction in their country or abroad. Many of the principles of the Faro Convention formed the core of the goals and activities of Heritage Hubs.

39. Mariola Andonegui, Aleksandra Nikolić, Kati Nurmi. Artículo en PPS2

3.6. Redes son amores (Networks mean love)

The Faro Convention offers an open framework for the development of strategies, plans, and actions surrounding heritage. Starting from the proviso of bringing society together to design a personal and unique process as an essential element, Faro offers a community design that will be more valuable the wider the representation of the social base is from the beginning.

Due to the groups own configuration, the profile of the people who form it, the context and the moment they are developed and the derived purposes, objectives and necessities, each community is unique in its design and configuration. Even so, the challenges proposed usually transcend the particular character allowing different communities to link up according to their interests, necessities, areas of work or present profiles.

One of the lines of action of the Faro Convention is the creation of a Pan-European cultural heritage network of dynamic actors based on existing initiatives and the exchange of knowledge and experience between them. The Faro Convention Network brings together a group of "heritage communities" that share the principles of the Faro Convention and its concept of cultural heritage. It offers a wide range of knowledge, experience and tools, within a framework for constructive dialogue and cooperation; and it reflects on the value of cultural heritage as a tool and resource in the search for new social, cultural and political models of organization.

The Faro Convention Network is a platform formed by the heritage communities who work together in accordance with the principles and criteria of the Faro Convention. It works to identify good practices and professionals, carry out workshops and support the efforts of the members to address the challenges related to the field of heritage through joint projects. The Network's objective is to show the role of heritage when it comes to dealing with the social challenges faced today, supporting (local) heritage communities interested in democratizing heritage governance, conveying these good local practices to a European level.

3.7. The role of institutions

The role of institutions is evolving towards a more horizontal and relational proposal which values the decisive role of European citizens and youth in the co-design and co-development of a new scenario for collaboration. As an institution, the Council of Europe can promote the development of areas from which to articulate the processes of citizen mobilization placing special emphasis on the presence and the ability to make decisions of European youth. These areas will be able to articulate from a local/regional scale up to wider scenarios which bring together European youth and citizens within an assembly framework through which to survey a new scenario for relationships between citizens and heritage.

The third section of the Faro Convention entitled "Shared responsibility for cultural heritage and public participation" specifies in Article 11 that the parties commit themselves to promote an integrated and well-informed approach by public authorities in all

sectors and at all levels. This can be made easier by formulating a capillarity and complementarity of the public, the private and the social and associative fabric, as well as through a more social citizen model of co-management and co-governance of heritage.

The University Extension Programme (PEU) of the Jaume I University (Castelló, Spain) proposes a participatory fieldwork model based on the technical accompaniment of cultural initiatives. Article 5 of the statutes of the University outlines, regarding service to society, the role of the University to "*participate in the progress and development of society, through the dissemination, valuation, critique and transference of knowledge at the service of culture, quality of life and social and economic development.*" Another section of article 5 indicates the promotion of "*activities which disseminate knowledge of culture among all social sectors and age groups through the extension of university education and continuous education.*"[42]

As a response to the challenges of depopulation, access to education or social and sustainable development, the PEU offers the population of the rural interior of the province of Castelló the technical support necessary to develop their own sociocultural processes related to cultural heritage, education, social development and contemporary artistic languages. As well as this technical assistance, the PEU offers local groups the training necessary to develop their own projects and a network formed by the different groups, collectives and people interested in the programme.

4. TOWARDS A EUROPEAN NETWORK OF HERITAGE COMMUNITIES: A COMMON FRAMEWORK FOR THE STRATEGY 2030 AND THE FARO CONVENTION

The principles of the Faro Convention are the development of participatory democracy and social responsibility, the improvement of the life ecosystem and the quality of life, the management of cultural diversity and mutual understanding and the progress to a more united society. Its main themes are integration, social urban changes, social participation and responsibility,

40. "The Faro Convention: the way forward with heritage": https://www.coe.int/en/web/culture-and-heritage/-/the-new-faro-convention-brochure-the-way-forward-with-heritage

41. University Extension Programme (PEU) of the Jaume I University (Spain) website: https://www.uji.es/cultura/base/peu/

42. Jaume I University Statutes: https://dogv.gva.es/datos/2010/08/31/pdf/2010_9480.pdf

sustainable tourism, heritage education and the preservation and revitalization of heritage.[43]

Article 17 of the Faro Convention states the commitment to cooperate through the Council of Europe in the implementation of the convention and in the recognition and promotion of common European heritage through the proposal of a series of strategies based on collaboration, the promotion of multilateral and cross-border strategies, the creation of regional cooperation networks, the exchange, development and coding of good practices, and informing society about the objectives and the process of the application of the Convention.[44]

For its part, Strategy 2030 indicates, among other aspects, the importance of practice communities as areas from where to generate knowledge and experience and the necessity to increase youth participation and the quality of that participation through its decisive presence in the making of decisions that move towards participatory governance models. In this way, there exists a close relationship between the concept of "communities of practice" (Wenger) and their participatory development through the exchange of experiences and the definitions of "cultural heritage" and "cultural communities" in the Faro Convention.[45]

The implementation of the four priorities of Strategy 2030 is based on a series of keys among which figure the importance of the development of the abilities of the "young multipliers" (youth leaders and youth workers) through European youth centres and their education and training programmes, good governance and youth participation in the system of joint management that brings young people and government representatives together to make decisions.

This system of joint management should be the main platform for the development of consensus, legitimacy and multilateral appropriation at a European level in the field of youth, as well as an area of political and inter-institutional cooperation; innovation in youth work, youth policy and investigation about youth; cooperation with the European Union and associations with other interested parties and services involved in areas which are relevant for the Council of Europe's youth sector or the importance of anticipating future tendencies, challenges and opportunities.

The implementation of Strategy 2030 will be carried out through the joint management organs belonging to the Council of Europe's youth sector (development of programmes of activities) and by the European Youth Centres and the European Youth Foundation (development and improvement of European youth cooperation based on the fundamental values of the Council of Europe).

The role of European youth in heritage processes is, therefore, essential for the development of a Europe networked around heritage and the people who combine cultural and heritage knowledge, practice and experience. The fundamental line of this new European scenario for citizen co-governance through heritage will promote a variety of processes based on participatory democracy and the development of prototypes for citizen access to heritage processes. In this sense, heritage education will be fundamental for combining the different education contexts (formal, non-formal and informal) and proposing hybrid contexts for heritage education and socialization.

Therefore, the Faro Convention signifies an ideal framework for the development of democratic citizen co-governance actions and processes and constitutes a laboratory at the service of European citizens to test diverse processes of connection between people and heritage through participation and critical reflection on the concept of cultural heritage itself. It is a framework in which social heritage innovation is suggested as a tool with which to analyse a new socialization of the community and heritage processes from hybrid educational contexts in which new technologies are placed as a resource at the service of the participatory process and not just an end in itself.

As a consequence of the sum of all these factors, European citizens, and specifically European youth, will have a framework articulated around heritage which will be able to be developed through participatory areas that innovate new models of citizen governance and a new framework for relationships between European institutions and European citizens.

The result of these processes will lead to an increase in the sense of identity and belonging, not only towards their own local heritages but towards a European concept of heritage that will also bring together the values and the intangible that identify and unite a European heritage through people. In this new scenario, relationships built on the process of heritage knowledge and valuation as well as on its socialization and interpretation from its values and possibilities as a resource for the creation of a Europe of relationships and processes will be established and increase. From the experiences and practices that make community contexts possible from which to face challenges both present and future.

43. Faro Convention Brochure: https://rm.coe.int/the-faro-convention-the-way-forward-with-heritage-brochure/16809e3627

44. https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/0900001680083746?module=treaty-detail&treatynum=199

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Faro Convention Brochure: https://rm.coe.int/the-faro-convention-the-way-forward-with-heritage-brochure/16809e3627

Resolution CM/Res (2020)2 on the Council of Europe youth sector strategy 2030 (Adopted by the Committee of Ministers on 22 January 2020 at the 1365th meeting of the Ministers' Deputies): https://search.coe.int/cm/Pages/result_details.aspx?ObjectId=0900001680998935

Council of Europe youth sector strategy 2030 website: https://www.coe.int/en/web/youth/youth-strategy-2030

Youth sector strategy 2030 "Engaging young people with the Council of Europe's values": https://rm.coe.int/background-document-youth-sector-strategy-2030-english/1680a0bb33

European Cultural Convention https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/090000168006457e?module=treaty-detail&treatynum=018

Council of Europe Landscape Convention https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/090000168006457e?module=treaty-detail&treatynum=176

Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO): https://ich.unesco.org/en/convention

Cultural Heritage Education Plan of the Community of Madrid (Spain): https://www.comunidad.madrid/sites/default/files/plan_eduacion_patrimonial_1.pdf

Faro Convention and Sustainable Development

Contribution of the Faro Convention Principles to the successful implementation of the Sustainable Development Goals (SDGs)

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1. INTRODUCTION

This report argues that the basic principles underlying the *Council of Europe Framework Convention on the Value of Cultural Heritage for Society* (COE, 2005a) and the projects comprising the Faro Network & Friends have certain characteristics which make them privileged actors in terms of what they are able to bring to the 2030 Agenda (*Transforming our world: the 2030 Agenda for Sustainable Development*, UN, 2015a), at both the territorial level and, due to their involvement in the Council of Europe, in the international sphere. It provides a conceptual framework for analysing these initiatives from the perspective of socioecological innovation, describes the visions of the actors involved, and some makes some suggestions regarding what steps can be taken to capitalise on the synergies between the Council of Europe and UN processes.

After this introduction, the document then briefly presents the socioecological context which gave rise to the 2030 Agenda. In the third section it presents the core principles (the 5 Ps) of the 2030 Agenda and its corresponding sustainable development goals (SDGs), along with the interconnections between them. This section concludes with a survey of various localization processes compatible with the 2030 Agenda.

Section 4 gives and analysis of the principles of the Faro Convention in terms of how they relate to the principles underpinning the 2030 Agenda and gives consideration to certain aspects such as the connection between cultural heritage and sustainable development, the interconnections between natural and cultural heritage, the emphasis placed by the Faro Convention on the principle of dialogue through participation, and the role of multilevel governance.

The first part of Section 5 sets out the objectives of some of the more notable initiatives within the Faro Network and argues for their compatibility with the SDGs. The second part describes the conceptual framework, based on multilevel change, by which the transformative potential of these initiatives can be assessed (Geels & Schott, 2007). In the terms of this analysis, they are considered as "local discontinuities", that is genuinely transformative local innovations for change (Manzini, 2019).

Section 6 presents the views of some of the actors involved in the Faro network initiatives, bringing together the chief observations from various talks held during May (with a total of 25 people involved), and from a series of in-depth interviews with members of the network whose projects were explicitly aligned with the 2030 Agenda.

Finally, the report closes with a short series of recommendations for consideration within the Faro Conventions Action Plan, all of which are aimed at allowing the initiatives of the Faro Network to be articulated in greater consonance with the 2030 Agenda localization processes on the ground.

## 2. SOCIO-ECOLOGICAL CONTEXT: ALL COUNTRIES ARE DEVELOPING

Never before has life-expectancy at birth been as high as it is today. Compared with past centuries, the chances of suffering from war, illness and human-made disasters have decreased dramatically, while we have witnessed an unprecedented increase in access to education, technology for facilitating daily life at all levels, worldwide connectivity, freedom of

expression in terms of culture and identity, and participation in democratic systems free from oppression (Harari, 2014).

At the same time, the media and public opinion reflect a state of unease, tension and despair in the way the world is developing, which is fundamentally linked to a perception that all this so-called progress is profoundly unequal, and at the same time because it is based on a metabolic system for consuming energy and material that exceeds the limits of the planet, both in terms of renewal and absorption of the waste materials produced (carbon, plastic, etc). All this is putting ecosystems in danger (chiefly with a dramatic loss of biodiversity and breakdown of basic biochemical equilibriums) on which the survival of the species depends in the long term (Rockström, Klum, Miller, 2015). An image which eloquently illustrates this situation is the *Doughnut of social and planetary boundaries*, derived from Kate Raworth (2017), which shows simultaneously the deficits of the population in terms of access to essential goods (water, food, health, education, income and work, peace and justice, political voice, social equity, gender equality, housing, networks and energy) with the situation of the limits of the planet (climate change, ocean acidification, chemical pollution, nitrogen and phosphorous loading, freshwater withdrawals, land conversion, biodiversity loss, air pollution and the ozone layer depletion). The area between the social minimum and the limits of the planet is known as the safe and just space (shaded green in Figure 1), the space in which humanity can operate safely and justly.

Figure 1. The Doughnut of social and planetary boundaries (2017)
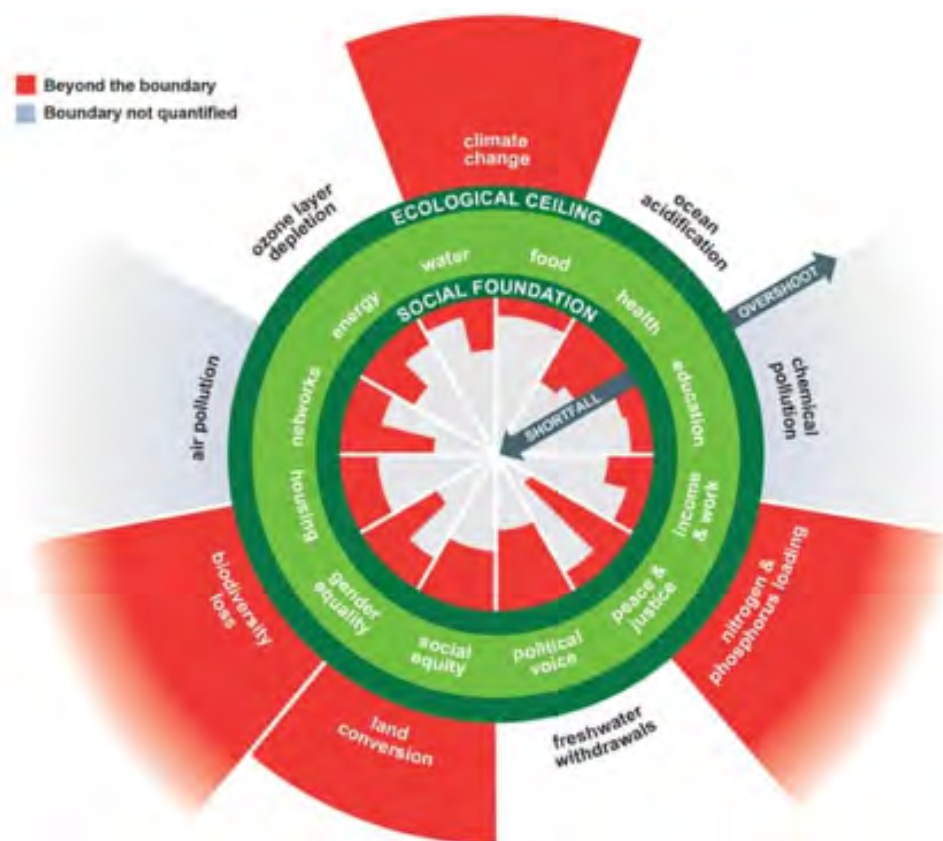
Source: Kate Raworth. Exploring Doughnut Economics (https://www.kateraworth.com/doughnut/)

At a deeper level, the cause of this socioecological situation can be found in three serious divides: 1) between the patterns of human consumption and natural resources (the ecological divide); 2) between the unequal opportunities available to certain humans and others (the social divide); and 3) between the values which have traditionally made sense of human life and current value systems (the spiritual-cultural divide) (Scharmer & Kaufer, 2013; Scharmer, 2018). To a large extent the sense of collective frustration derives from the feeling that humanity has the means to overcome these divides, and that the chief barrier to doing so comes from an inherent inertia in human behaviour and in the political will, the complex governance mechanisms for regulating interests, and the power inequalities marring the decision-making processes at all levels. The 2030 Agenda represents an attempt to provide a response to this situation by setting out the multi-actor and multilevel system of governance required for tackling the great socioecological challenges of our times and ensure that humanity operates within the safe and just space.

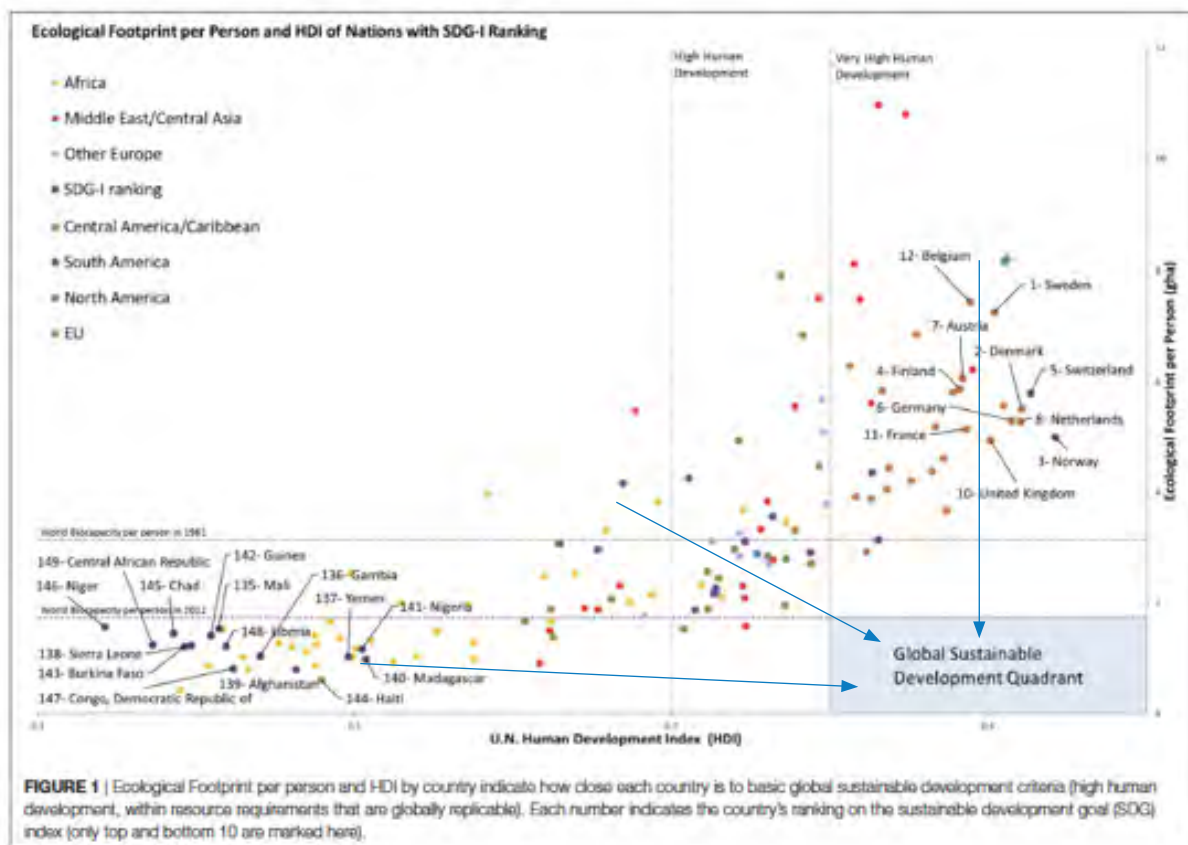## 3. THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

3.1 Background.

In the United Nations (UN) Summit for Sustainable Development held in New York on the 25 September 2015, 193 countries adopted the resolution "Transforming Our World - the 2030 Agenda for Sustainable Development".

Fifteen years before, in the 2000 Summit, 189 countries passed the Millennium Declaration with 8 objectives (to eradicate extreme poverty and hunger; to achieve universal primary education; to promote gender equality and empower women; to reduce child mortality; to improve maternal health; to combat HIV/AIDS, malaria, and other diseases; to ensure environmental sustainability; and to develop a global partnership for development) which brought together the great challenges for humankind to eradicate excessive inequality. The agenda was directed above all towards international cooperation and the building of partnerships between the richest and poorest countries to carry out projects, chiefly located in the latter. On the other hand, Objective 7, concerning the environment, [still in force today?] was subordinated to the completion of the others and was given little attention in terms of both discourse and action. The result of the Millennium Agenda saw significant progress in the reduction of poverty and inequality. As stated in the final evaluation document (UN, 2015b), the percentage of the world's population living on less than $1.25 (PPP) a day went from 36.5% in 1999 to 18.1% in 2011 (albeit due in no small part to the growth in the Chinese economy during this period, progress in this respect was nevertheless by no means negligible).

It was in this climate of the relative success of international cooperation that the Agenda 2030 began to take shape, the focus of which is based on the broad process of multi-actor participation (government, the business sector, civil society) and multilevel organisation (international, national, local). Among its objectives are not only that of progress in the struggle against social inequality, but also the increasing urgency o socioecological challenges. This latter question implies a significant shift in emphasis with respect to the Objectives of the Millennium Declaration as it means a recognition that all countries are in development and in all them it is necessary to carry out appropriate actions to achieve the safe and just space of operations (Fig. 2).

Figure 2. All countries are developing countries

FIGURE 1 | Ecological Footprint per person and HDI by country indicate how close each country is to basic global sustainable development criteria (high human development, within resource requirements that are globally replicable). Each number indicates the country's ranking on the sustainable development goal (SDG) index (only top and bottom 10 are marked here).

Source: Wackernagel, Hanscom, Lin (2017).

3.2 Sustainable Development Goals

In terms of content, the 2030 Agenda specifies 17 Sustainable Development Goals comprising 169 targets with their corresponding indicators.

1 NO POVERTY	End poverty in all its forms everywhere.	**4 QUALITY EDUCATION**	Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.
2 ZERO HUNGER	End hunger, achieve food security and improved nutrition, and promote sustainable agriculture.	**5 GENDER EQUALITY**	Achieve gender equality and empower all women and girls.
3 GOOD HEALTH AND WELL-BEING	Ensure healthy lives and promote well-being for all at all ages.	**6 CLEAN WATER AND SANITATION**	Ensure availability and sustainable management of water and sanitation for all.
7 AFFORDABLE AND CLEAN ENERGY	Ensure access to affordable, reliable, sustainable and modern energy for all.	**13 CLIMATE ACTION**	Take urgent action to combat climate change and its impacts by regulating emissions and promoting developments in renewable energy.
8 DECENT WORK AND ECONOMIC GROWTH	Promote sustained, inclusive and sustainable economic growth, full and productive employment, and decent work for all.	**14 LIFE BELOW WATER**	Conserve and sustainably use the oceans, seas and marine resources for sustainable development.
9 INDUSTRY, INNOVATION AND INFRASTRUCTURE	Build resilient infrastructure, promote inclusive and sustainable industrialization, and foster innovation.	**15 LIFE ON LAND**	Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss.
10 REDUCED INEQUALITIES	Reduce income inequality within and among countries.	**16 PEACE, JUSTICE AND STRONG INSTITUTIONS**	Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.
11 SUSTAINABLE CITIES AND COMMUNITIES	Make cities and human settlements inclusive, safe, resilient, and sustainable.	**17 PARTNERSHIPS FOR THE GOALS**	Strengthen the means of implementation and revitalize the global partnership for sustainable development.
12 RESPONSIBLE CONSUMPTION AND PRODUCTION	Ensure sustainable consumption and production patterns.		

Among these SDGs there are significant interdependent synergies (achieving some can help to achieve others) and conflicts (achieving some could set others back). In addition, given the need for humankind to operate within the safe and just space, certain targets operate as a limit and at the same time a possibility of the others, as a result of which the SDGs are often also graphically represented as a "wedding cake" (Rockström & Sukhdev, 2016) (Fig. 3).

Figure 3: The SDG 'wedding cake'

Source. Azote Images for Stockholm Resilience Centre, Stockholm University

3.3 The Five Ps

Based on these foundations, in its preamble the 2030 Agenda resolution promotes 5 basic principles for informing decisions about the SDGs: *Planet, People, Prosperity, Peace and Partnership* (Figure 4).

> **People:** *We are determined to end poverty and hunger, in all their forms and dimensions, and to ensure that all human beings can fulfil their potential in dignity and equality and in a healthy environment.*

> **Planet:** *We are determined to protect the planet from degradation, including through sustainable consumption and production, sustainably managing its natural resources and taking urgent action on climate change, so that it can support the needs of the present and future generations.*

> **Prosperity:** *We are determined to ensure that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature.*

> **Peace:** *We are determined to foster peaceful, just and inclusive societies which are free from fear and violence. There can be no sustainable development without peace and no peace without sustainable development.*

> **Partnership:** *We are determined to mobilize the means required to implement this Agenda through a revitalized Global Partnership for Sustainable Development, based on a spirit of strengthened global solidarity, focused in particular on the needs of the poorest and most vulnerable and with the participation of all countries, all stakeholders and all people.*

This means promoting a global vision in which any policy, project or action concerned with sustainable development must at the same time take into account the social, economic and ecological impacts to which they give rise, the synergies and adverse side effects between them. Further, those responsible for formulating policies must assure themselves that all interventions that take place are managed and put into operation with the corresponding alliances, and that citizen participation and the appropriate resources are mobilized at the implementation stage.

Transversally, the 2020 Agenda makes a transformative pledge to "leave no one behind (LNOB)", with the commitment to eradicate poverty, eliminate inequality

between and within countries and ensure that each individual can fully realize their potential.

With regard to governance, the 2030 Agenda calls for the creation of multi-actor alliances between multiple interested parties for the mobilization and exchange of knowledge. It also specifically recognizes the need for multilevel governance and leadership from local and regional entities and networks in the process. Citizen participation in this governance is also called on to play a key role.

Figure 4: The 5 Principles of Agenda 2030

Source: UN Department of Economic and Social Affairs. Sustainable Development, 2015

Another key aspect of the 2030 Agenda is the unprecedented request for detailed data at all levels (national, regional and local) in order to analyse the results and closely follow the progress of the 169 targets, which presents a challenge for the current territorial information systems, both qualitatively (in terms of defining appropriate indicators consistent with the philosophy) and quantitatively (in terms of the availability of the data to work on).

Nevertheless, despite this major declaration of intent, the recent Sustainable Development Goals Report 2020 (UN, 2020) indicates that the worldwide efforts carried out to date have been insufficient in achieving the required change, thus putting at risk the commitment of the Agenda for this and future generations.

This state of affairs has been capped by the COVID-19 crisis, an unprecedented health, economic and social crisis threatening both lives and livelihoods, and making achieving the SDGs even more difficult.

Given the global and multidimensional characteristics of the pandemic, and the broad consensus over the contents and principles of the 2030 Agenda, this conjuncture could become a powerful tool at all levels in terms of focusing and coordinating efforts, recovering lost ground and emerging from the crisis with more resilient socioecological systems. For this to happen it is necessary that each actor in their location and according to their abilities, mobilises the intentions, energy and resources in this direction.

3.4 The localization of the 2030 Agenda

The process of localizing the 2030 Agenda is the process of adapting, implementing and monitoring the Agenda at local level. It is the process through which the SDGs are adapted to local socioecological challenges by identifying objectives, targets, means of implementation, and specific indicators for following progress within the territory. The process operates reciprocally: the 2030 Agenda offers a top-down framework for local actions, while, in a bottom-up process, the local actions contribute to the fulfilment of the overall objectives.

In the face of the challenging COVID-19 crisis, achieving the 2030 Agenda depends more than ever on the ability of governments, along with local and regional actors, to promote an integrated, inclusive and sustainable territorial development which is consistent with the specific local challenges. In this regard, local governments, being the actors most closely connected with the needs of the local community, can become the catalysts for the most relevant transformations.

Nevertheless, given the political, legal and financial frameworks in many countries and the lack of knowledge on the part of the local actors, as well as the population of the 2030 Agenda itself, this is a potential which at the moment is not fully developed. Hence, it is necessary to multiply efforts to value and reinforce the resilience of such local areas.

In this respect, we regard the multi-actor and multilevel framework of the *Convention on the Value of Cultural Heritage for Society*, known as the Faro Convention, as having great potential in terms of both contributing to the processes of localizing the 2030 Agenda and enhancing the visibility of the local impacts at a global level through the Council of Europe strategy for the SDGs.

As we illustrate below, both the basic principles and system of governance underpinning this framework agreement, along with the local practices of the members of the Faro Network are unequivocally aligned with the principles and the transformative pledge of the 2030 Agenda, which represents an opportunity for all the actors involved in the implementation of the Faro Convention to increase their synergies with the localization processes of the 2030 Agenda in their respective territories, mutually reinforcing both processes and enhancing thereby their transformative potential.

4. THE FARO CONVENTION PRINCIPLES AS DRIVERS FOR THE IMPLEMENTATION OF THE SUSTAINABLE DEVELOPMENT GOALS (SDGS)

4.1 The principles of the Faro Convention with respect to the principles of the 2030 Agenda

The Faro Convention – adopted in 2005 and entering into force in 2011, currently ratified by 19 countries and signed by a further 6 – is the Council of Europe framework guiding interventions designed for the promotion and protection of heritage in the European community.

At its signing, the Convention introduced an innovative focus in the approach to managing cultural heritage, which up to that point had been guided by UNESCO. It focused chiefly on the values conferred on elements of heritage by the population rather than on the material or intangible items in themselves, and in consequence underlined the importance of shared responsibility across the community at all levels of managing heritage assets.

Ten years before the declaration of the 2030 Agenda, its principles were already implicitly enshrined in the preamble to the Faro Convention:

> **People**: *Recognising the need to put people and human values at the centre of an enlarged and cross-disciplinary concept of cultural heritage;*
>
> **Planet and Prosperity**: *Emphasising the value and potential of cultural heritage wisely used as a resource for sustainable development and quality of life in a constantly evolving society;*
>
> **Participation**: *Convinced of the need to involve everyone in society in the ongoing process of defining and managing cultural heritage; Convinced of the soundness of the principle of heritage policies and educational initiatives which treat all cultural heritages equitably and so promote dialogue among cultures and religions;*
>
> **Partnership**: *Convinced of the importance of creating a pan-European framework for co-operation in the dynamic process of putting these principles into effect.*

At the same time, the inspiring pledge of the 2030 Agenda "*Leave no one behind* (LNOB)" was also prefigured in the words of Article 12 d): *take steps to improve access to the heritage, especially among young people and the disadvantaged, in order to raise awareness about its value, the need to maintain and preserve it, and the benefits which may be derived from it.*

In this way, consistent with the *Explanatory Report to the Council of Europe Framework Convention on the Value of Cultural Heritage for Society* (COE, 2005b), the Faro Convention sought to go beyond the conventional perspective (predominantly aesthetic and academic) regarding initiatives designed to value and conserve heritage. This perspective, which located heritage somewhat on the periphery of civil society, was refocused in terms of actions that could be considered essential for improving people's quality of life and the future development of society in harmony with the principles of sustainability.

Article 2 a) of the Faro Convention defines cultural heritage as *a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time.*

This conception of cultural heritage moved the emphasis away from the "historical context" anchored on the tangible aspects and placed it instead on the socioecological dimension resulting from the mutual interaction between human cultures and the ecological systems of which they formed part. Given that each culture reinterprets these spaces in accordance with their needs and visions, the cultural heritage recognised at any particular moment is the result of a constant negotiation between the current culture, the traces of the past and the visions of the future, thus underlining the dynamic mutable nature of the concept, and the need to promote participation and dialogue between conflicting interpretations.

4.2 Cultural heritage as a vector of sustainable development

Regarding the connection between cultural heritage and sustainable development, Article 1 establishes the importance of the former as a vector for the latter, making explicit the commitment of the signatories to taking measures *concerning the role of cultural heritage in the construction of a peaceful and democratic society, and in the processes of sustainable development and the promotion of cultural diversity.*

Article 5 goes further, underlining the value of cultural heritage *as a central factor in the mutually supporting objectives of sustainable development, cultural diversity and contemporary creativity.*

The role of cultural heritage in sustainable development is set out most clearly in Article 8:

> Article 8 – Environment, heritage and quality of life
>
> The Parties undertake to utilise all heritage aspects of the cultural environment to:
>
> a) enrich the processes of economic, political, social and cultural development and land-use planning, resorting to cultural heritage impact assessments and adopting mitigation strategies where necessary;
>
> b) promote an integrated approach to policies concerning cultural, biological, geological and

landscape diversity to achieve a balance between these elements;

c) reinforce social cohesion by fostering a sense of shared responsibility towards the places in which people live;

d) promote the objective of quality in contemporary additions to the environment without endangering its cultural values.

In this multidimensional perspective, cultural heritage is an essential element for the realisation of the SDGs; in the 2030 Agenda, however, it is not given a significant role.

4.3 The role of cultural and natural heritage in the 2030 Agenda

The only mention of cultural and natural heritage in the UN declaration is in one of the 169 targets:

Target 11.4 "Strengthen efforts to protect and safeguard the world cultural and natural heritage"

This target is set out within the frame of SDG 11: "Make cities and human settlements inclusive, safe, resilient, and sustainable." Indeed, this target is the most "local" of all those in the 2030 Agenda and recognises the transformative power and leadership potential of cities and towns to drive global change from the grassroots. The reference to cultural heritage occurs in the recognition of the key role played by towns and cities in identifying and protecting tangible and intangible urban cultural heritage for future generations.

This target receives just a single indicator, the SDG Indicator 11.4.1, developed by the UIS (UNESCO Institute of Statistics) and defined as: Total expenditure per capita spent on the preservation, protection and conservation of all cultural and natural heritage, by source of funding (public, private), type of heritage (cultural, natural) and level of government (national, regional and local/municipal) (UIS, 2020).

Although the inclusion of an indicator for heritage expenditure in the statistical monitoring of the SDGs could be considered a certain advance, it does not allow for the identification of the potential intangible, but genuinely transformative, contributions that the development of cultural heritage, under the auspices of the Faro Convention, may make to the localization processes of the 2030 Agenda. More specifically, the quantitative focus on investment omits the important role that heritage processes can have in promoting generative and inclusive dialogue between actors in the necessary socio-ecological territorial transformations, and their potential for constructing alliances around heritage elements.

4.4 Participation for dialogue

In this respect, a key aspect of the Faro Convention directly related to the principles of the 2030 Agenda and the SDG16 (Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels) is that concerning the promotion of participatory and inclusive approaches through its concept of "Heritage Communities" (Article 2b):

> *a heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations*.

The community is conceived of as inclusive and flexible, one which preserves the rights of all to participate in fulfilment of their own diversity. Improving the quality of life and the social and economic conditions of various communities in the territory through cultural heritage can be a means of reconciling potential tensions between cultural heritage and cultural diversity.

In the same way, by placing the emphasis on the links that people establish with the objects and places that they value and that they consider relevant to their identity, rather than on the objects and places themselves, a leading role is conferred on the values they represent and the way in which these are understood and transmitted over time, that is, on the construction of narratives that endow them with meaning.

When these values are given expression, especially in diverse communities, they can generate a degree of conflict, to a greater or lesser extent. Hence, an essential aspect in the framing of participation in the Faro Convention is the promotion of dialogue for mutual understanding and tolerance (Art 7).

In this respect, Heritage Communities can be regarded as spaces for learning to engage in dialogue and to integrate distinct visions, not so much in the sense of achieving any kind of definitive consensus, but rather in the sense of enabling different parties to understand and empathise with, though not necessarily share, the contrasting perspectives of others, on the basis of which binding agreements can be built.

In sum, the definition and management of the transformations required to achieve the SDGs in specific territories represent complex spaces of value-laden conflicts where dialogue is essential. And it is this experience of learning to dialogue within the framework of heritage communities that is one of the key aspects that the Faro Network practices within the field can contribute to the 2030 Agenda localization processes.

4.5 An approach based on Alliances and Multilevel Governance

Another aspect on which there is convergence between the Faro Convention and the 2030 Agenda, in particular regarding the SDG 17 (Strengthen the means of implementation and revitalize the global partnership for sustainable development), is the system of governance.

Thus, articles 11 to 14 of the Faro Convention refer to the need to build alliances and encourage cooperation between public organizations, the private sector and civil society.

This brings into focus the need for multilevel governance in which public administrations at all levels (local, regional and national) are involved in questions of cultural heritage, including cross-border cooperation and intersectoral collaboration in all areas.

The Faro Convention appeals to the authorities at all levels to show leadership in multi-actor and multi-level processes, by leaving ample space for the participation of all parties involved and especially the population most directly affected. Given the multidimensional role of heritage development in this approach, the experiences of the Faro Network in terms of the participative governance of its practices on the ground can be considered in themselves a source of learning for other local actors involved in the localization of the 2030 Agenda.

5. POTENTIAL ADDED VALUE OF THE FARO NETWORK PRACTICES IN RELATION TO THE 2030 AGENDA

5.1 The contribution of the Faro Network practices to the SDGs.

While both the spirit and the letter of the Faro Convention are clearly in alignment with the essence of the 2030 Agenda, the chief added value of the Faro process lies with the potential for learning inherent in the heritage communities constituted under the auspices of the Faro Network.

Drawing on the descriptions featured in the document *The Faro Convention: the way forward with heritage* (COE, 2020), along with conversations and interviews conducted with participants in different projects, all the practices on the ground contribute to the development of various SDGs – albeit until now more implicitly than explicitly – in a manner which is comprehensive and very consistent with the characteristics of the 2030 Agenda localization processes.

Faro Heritage Community	SDGs
Preservation of the Saxon heritage in the **intercultural village of Viscri** (Romania). The initiative focuses on turning the local heritage into a resource for all community members (Roma, Romanians, Hungarians and Saxons), enabling them to make the best use of it through tourism, agriculture and craftsmanship, with the objective of meeting the challenges of integration that might arise.	1, 4, 5, 8,11, 16, 17
Hôtel du Nord is a project comprised of small-scale initiatives to create opportunities for local people to work together to tackle the poor living conditions, discrimination and poverty affecting certain areas in Marseille (France). This is being done through the restoration and enhancement of heritage in different districts in Marseille, aimed at improving the living environment. A range of hospitality options are being promoted, such as heritage walks with local guides, who also welcome the guests into their own homes to share their daily lives and the very specific heritage of their district.	1, 8, 11, 16, 17
The Faro Venezia Association seeks to make Venice (Italy) more attractive to its own residents and overcome the monoculture of tourism that has progressively depopulated the city. This is done through a network of local associations (combining research, culture and art), implementing different forms of participative democracy to overcome the apparent gap between decision-makers and citizens. To reinforce the attractiveness of the city beyond mass tourism, the initiative aims to promote traditional local craftsmanship and the transformation of heritage sites (such as the Arsenal, the Serenissima's ancient naval production centre) into useful places for all citizens.	1, 8,11, 16, 17

Faro Heritage Community	SDGs
Pax Patios de la Axerquía is addressing the issue of over-tourism in the city of Córdoba (Spain) and the resulting deterioration and reconversion of traditional housing communities (patios) into elements of tourism. The initiative aims to tackle the gentrification of the patios, the rich heritage of which goes far beyond its architectural and material importance. This is being done through the rehabilitation of abandoned patio-houses and the promotion of collective use of the renovated patios in order to restore their environmental value to the city. A multilevel co-management approach has been taken between public administration and civil society.	9, 11, 13, 16, 17
The Almaški Kraj Project in the city of Novi Sad (Serbia) uses heritage as an instrument of civic cooperation, with the aim of addressing diverse societal challenges. Its objective is to draw attention to the rich cultural heritage of the Almaški Kraj district and actively engage citizens in its preservation, using this great potential to develop the city. Moreover, as the 2021 European Capital of Culture, Novi Sad is seeking to actively contribute, through sustainable heritage, to tackling the issues of migration, conflict and reconciliation, youth unemployment, Roma discrimination and gender inequality.	1, 4, 5, 8, 11, 16,17
The Centocelle Faro Community in Rome (Italy) is constituted by the Co-Rome social partnership, and has been promoting activities (e.g., heritage walks, civic collaboration days, collaborative services, digital campaigns, heritage bike tours) since 2015 in order to encourage the appreciation and reuse of cultural and archaeological heritage. The initiative is perceived as a tool for stimulating heritage-based inclusive sustainable development at neighbourhood and district level. The main methodology used in this project is co-governance, allowing the citizens of the Centocelle district to actively participate in decisions about collective use.	4, 8, 11,15, 16,17
Les Oiseaux de Passage (France) is a platform offering alternative modes of travelling, based on a common toolkit for promoting and commercialising hospitality services to facilitate connecting, the passing on of knowledge, and the exploration of unknown territories and heritage. Moreover, Les Oiseaux de Passage reaffirms the importance of getting to know a destination as presented by those who live on the spot, through the values of hospitality, cooperation and humanity. The platform promotes meetings and exchanges between the local population and travellers, all without intrusive advertising or profiling.	1, 8, 12, 13, 16, 17
The **Ecomuseo del Sale e del Mare**, Cervia (Italy) is an initiative aimed at preserving and enhancing the natural and urban landscape of this site, its local culture and memory. It is an opportunity for visitors and local people to get to know an ever-changing territory, a city-wide museum, as well as a way of contributing to the preservation of the site and further development of the community. This project consists of heritage walks, aimed at raising the awareness as to what living in the place really means, as well as showcasing how people in the community relate to their own cultural heritage.	4, 14, 15, 16, 17
The cultural programme E**milianensis** gives people the chance to discover the monasteries of La Rioja (Spain) and is designed particularly for families, groups and schools. It is organised around educational and recreational activities on the history, art and way of life in these monasteries. The focus of the programme is on the transmission of the cultural and natural heritage in a creative and dynamic way, in order to encourage people (especially the youngest), to appreciate and enjoy their local heritage, as well as to involve them in its conservation.	4, 11,15, 16, 17

Faro Heritage Community	SDGs
Brotzeit ("Breadtime") focuses on cultural sustainability and the many agricultural and manual practices of cultivation, the processing of grain and the production of traditional bread in the Lesach Valley (Austria). This is being done through the transfer of knowledge and living traditions, intergenerational encounters, and interaction with the local culture and heritage, resulting in individual and collective learning experiences.	11, 16.
Casa & Bottega: In response to the 2009 earthquake that damaged the village of Fontecchio (Italy) and its small community, the local authorities, together with civil society associations and facilitators, adopted a plan focusing on civic education and citizen participation to restore the village. The aim of the initiative is to spread the knowledge about the use of cultural heritage and landscape for economic development, resettlement and social cohesion. The project is being implemented through the conversion of damaged buildings into areas of social experiences, such as craftmanship and local agriculture workshops.	4, 8, 11,16,17
Citizen participation in cultural heritage governs the activities of the Šančiai Community Association in Kaunas (Lithuania). Its **Cabbage Field** initiative is a contribution to local participation in governance and revitalisation of an abandoned historical site (a plot of public land that is home to three 19th century vaulted brick structures located on the former military barracks), with the aim of re-appropriating its cultural identity. To do this, community art activities are organised on the site, to raise the awareness and creative power of people and to counter the excessive urbanisation in the area triggered by a new road project, which threatens the work being done by the community. In 2019 the project was awarded the Genius Loci Award from the Lithuanian Ministry of the Environment for "best urban design work".	11, 15, 16,17

All the above are examples of communities that have taken the initiative to take control of, and extend participation in, the management of their cultural and or natural heritage. Together they all contribute in an integral manner to various sustainable development goals. Each in its own way illustrates a mode of addressing the challenges and complexities arising from involving the local population whose roots in the area run deep. But they are also an example of how to draw on the resilience of communities and produce genuinely transformative social innovation, which renews not only the ways of doing things, but above all the ways of looking at and thinking about the reality in which it operates. In section 6 below, we present a range of impressions and opinions about the 2030 Agenda from a broad spectrum of participants in various Faro Network projects. First, however, we propose a conceptual framework in which to understand the transformative potential of these initiatives in the broader framework of the socioecological transition promoted by the 2030 Agenda.

5.2 Faro Convention initiatives as genuinely transformative social innovation

The experience of recent decades shows that technological innovation and social innovation in the search for more efficient solutions based on incremental socio-technical changes is far from disruptive enough to generate a change towards social justice and the keeping of socio-technical systems within the limits of the planet.

The focus on multilevel change (Geels and Scott, 2007) enables us to understand that incremental changes, the innovations which make no alterations to the prevailing principles and values and which do nothing to redefine the meanings and priorities of the system, however much they might spread and improve efficiency, do not bring about sufficiently meaningful systemic changes.

The starting point of this focus is that transformative social changes are complex and go beyond mere technology. They require changes in the infrastructure and above all in the behaviour and the values on which this behaviour is predicated. Real change is constrained by the inertia of the highly capital-oriented infrastructures, the institutions, the rules (in terms of culture, markets, science, politics and so on), and most of all by the values, expectations, habits and social abilities (Tonkinwise, 2013).

These three interdependent elements form what is known as the "sociotechnical regimes" due to the difficulty in changing and translocating them into a

different configuration of technologies, infrastructures, power relations and lifestyle.

Nevertheless, according to this focus, the sociotechnical regimes evolve in time like the transitions in the ecosystem. They are in a state of permanent dynamic equilibrium open to internal mutations and external disruptions. Under normal conditions the mutations are absorbed by the normal functioning of the system. However, in certain micro-environments or niches, the mutations are successful, and from that point on, given the right conditions, they can be capable of evolving into forms which make them more resilient.

If in these circumstances in the ecosystem, in the regime in which the innovations are proliferating, still marginally, some kind of instability occurs affecting one of the essential elements, the mechanisms regulating the system cease to be so effective and the opportunity arises for these innovations to continue expanding.

Once their presence is more widespread, they can ultimately generate pressure on the infrastructure of the ecosystem until the constituents become reorganised into forms which allow innovation to flourish and produces a transformation in the sociotechnical regime.

Figure 5: The multilevel perspective for innovation
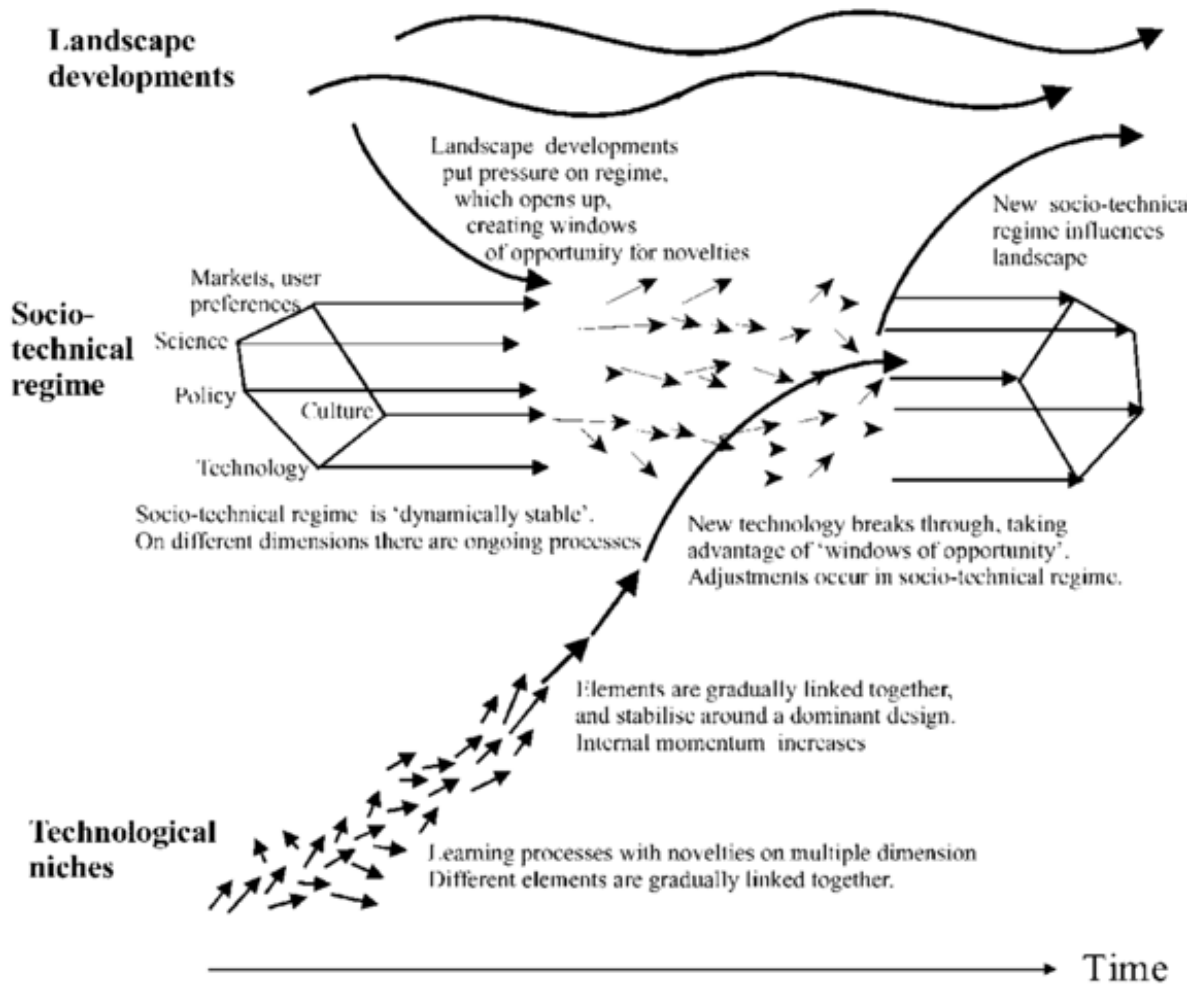
Source: (Geels and Scott, 2007)

From this perspective, the transformations in complex systems are really a succession of small-scale local radical changes ("local discontinuities" to use the terminology of de Ezio Manzini, 2019), which, given the right conditions of opening and connectivity, can end up giving place to deeper changes at other level, generating a transition at the system level.

For this reason, it is necessary for innovative practices to become more ambitious and radical. The kind of

innovation required is one that can harness the technological potential to make the most of the full range of possibilities offered by connectivity and access to collective wisdom.

However, such a revolution cannot be considered complete until a transformation is brought about in the values underlying these changes – values focussing on (re)connecting people and their interests by means of meaningful conversations which become

translated into generative projects. In other words, values that challenge the prevalent forms of interaction and power relations which serve to block the most generative changes (Manzini, 2019), and that (re)connect people and groups with their locales, with other species they share the planet with, and with the nature of which they are part and which supports their life.

It is necessary, then, to promote a kind of innovation focussed on the regeneration of common assets and spaces, those on which survival and collective well-being depend, such as the climate of mutual trust, the perception of safe and healthy environments, diffuse skills, collective celebrations, and equal access to the contributions of nature.

The initiatives of the Faro Network focus precisely on this kind of shift in values, while placing cultural heritage at the centre. The possibilities and limits of establishing participation and links around commonly held assets are faced by heritage communities on a daily basis. Beyond its contribution to the fulfilment of specific SDGs at the local level, this eminently practical, rich and unique experience, once translated into learning and given projection, essentially constitutes the preeminent value contributed to the localization processes underlying the 2030 Agenda by the experiences of the Faro Network.

6. VIEWS FROM THE GROUND

The development of all this potential depends in large part on the actors involved in the initiatives of the Faro Network, in their respective contexts, being aware of their synergetic capacity to contribute to the localization processes embodied in the 2030 Agenda. Hence it has been necessary to complement this report by identifying the visions and perceptions of those actors with respect to the connections of their projects to sustainable development in general, and to the 2030 Agenda in particular.

The webinar *Faro Convention Principles and the 2030 Agenda*, which was held in May 2020, and in which 23 participants in on-the-ground heritage projects took part, provided an appropriate starting point to begin the conversation about the connections between the Faro and UN processes.

The webinar was followed by a series of *Coffee Talks* (via Zoom) in which participants (10 in total) gave their responses to a series of questions on the key topics to do with the Faro Network.

- ▶ Tourism and Sustainability. The transformative potential of tourism and a move towards more humanised encounters based on Faro principles. [2020-07-07 10am]
- ▶ Hosts: Blanca Miedes (Huelva) and Ivana Volić (Vienna/Novi Sad)

- ▶ Displacement and community regeneration - The transformative nature of community regeneration and the role of heritage in relation to the Faro principles. [2020-07-08]
- ▶ Hosts: Hakan Shearer Demir (Strasbourg) and Blanca Miedes (Huelva)
- ▶ Beyond Archive to community interconnection - [2020-07-09 10am CEE time]
- ▶ Hosts: Prosper Wanner (Venice/Marseille) and Ed Carroll (Kaunas)

Finally, in order to cover the full range of actors and provide an opportunity for those unable to attend the Coffee Talks during the summer to articulate their views on their specific projects in relation to the 2030 Agenda, six more in-depth interviews were carried out in September with members of the network who had previously stated that their projects were explicitly working to the 2030 Agenda:

- ▶ Giorgia Secci, Ecomuseo di Cervia (Italy). Municipal museum.
- ▶ Violeta Đerković, Udruženje Almašani (Serbia). Municipal cultural space.
- ▶ Mariola Andonegui, Monasterio de san Millán de la Cogolla (Spain). National museum.
- ▶ Gaia Redaelli of PAX-Patios de la Axerquía Córdoba (Spain). Civil society association.
- ▶ Ángel Portolés, Patrimoni Proyect, Universidad de Alicante (Spain). University.
- ▶ Elisa Giovannetti Past president of Atrium Association, Forli (Italy). Civil society association.

6.1. Key insights to come out of the meetings

Several issues came out of the conversations following the Webinar on 21 May 2020 which are fundamental to gaining an understanding of the potentialities and limits of the Faro Network projects in terms of their contribution to the 2030 Agenda.

As stated above, the Faro Network projects are by their very nature closely aligned with both the principles and the content of the 2030 Agenda. All contribute to various SDGs in terms of their actions on the ground and represent a practical implementation of the 5 principles embodied in the 2030 Agenda. These contributions, however, are thus far being made at an implicit level, and are not explicitly connected in their different contexts to the localization processes of the 2030 Agenda, when these exist. The cause of this disconnect is chiefly a lack of knowledge of the 2030 Agenda, on the part of both by citizens and local actors, as well as the public administrations involved in most of the projects.

The contributions of the participants established the view that the Faro Network projects constitute "local

discontinuities" (Manzini, 2019). They represent spaces for radical innovation, attempting to put a spotlight on things that otherwise remain unperceived, and focused chiefly on the transformation of values and forms of participation to do with heritage so as to build in local resilience in the face of global risks. Due to a methodological approach based on reflection-action-reflection, they are spaces which trigger meaningful conversations around key issues concerning their specific practices and their scope for transformation.

In this regard, the first issue to arise was the great importance given by the projects to the integration of **cultural and natural heritage**. Indeed, for several of the projects involved, such as S Millán de la Cogolla, Cabbage Field and the del Sale e del Mare Ecomuseum, natural heritage formed the very basis of the project. Others incorporated environmental concerns, either through their activities aimed at a radical transformation of the forms of tourism towards a more inclusive and sustainable hospitality (Hôtel du Nord, Les Oiseaux de Passage, Faro Venezia Association), or the conservation of urban plant microclimates (Pax Patios in Axerquía, The Almaški Kraj Project), or the regeneration of natural urban spaces for the local population (The Centocelle Faro Community). Once again, this aspect appeared to be something done more unconsciously than explicitly, according to the degree to which specific actions were developed around heritage elements to focus on generating participatory, inclusive and socially regenerative dynamics.

This integration of cultural and natural aspects as part of the same process, is precisely one of the aspects that can most enrich the processes of localization of the 2030 Agenda. For one thing, it brings to the fore the interactions between humans and other species in very specific contexts, and so helps visitors to transcend the traditional distinctions and to understand the two as a single socio-ecosystem in which culture is the way in which human beings express and identify themselves. This can help the public to visualise and more keenly identify the risks of this interaction in the long-term survival of local socio-ecosystems. On the other hand, because they are operating at one and the same time in the cultural arena, in social integration, in connection with economic activities and sometimes in spaces for the valorisation of nature, the Faro projects participate in very diverse networks of actors and have the opportunity to become a kind of multi-actor connection node so necessary for the implementation of the principles of the 2030 Agenda in the same territory.

Once again, the limit here is that the actors in these processes themselves are not fully aware of all this potential synergy.

A second element where the Faro network brings together extensive experience and which is key to the localisation of the 2030 Agenda all aspects regarding **collaboration between the various actors in the territory, citizen participation, and development of democratic processes**, which is key to the localisation of the 2030 Agenda. After all, one of the foundational principles of the Faro Convention is the promotion of human rights and the assertion of the right to culture. Heritage communities connect people by their very nature, as they bring them together (for example, heritage walks, cooking and dance workshops, exhibitions, arts events in open spaces, among others). The concern for the recovery of common spaces and assets faces great challenges in the field of participatory governance, such as the participation gap among the population and public administration, the digital divide, the inclusion of marginalised sectors of society by valuing their (often intangible) heritage, and the development of more cooperative and inclusive economic formulas for economic development. One of the major areas of learning in this respect is that the capacity of the initiatives to promote dialogue and integrative actions among the different perspectives and divergent interests, as well as their capacity to build long-term networks of trust, is directly related to the quality of their cooperative process, and particularly with their capacity to manage conflicts that arise at different levels.

Heritage communities are spaces when one can learn by placing oneself in the place of another, and by experiencing and confronting situations from the perspective of others. The processes of cooperation and collaboration are rarely straightforward, there are always patterns of alternating progress and reversal, commitment and affirmation, depending on the fluctuating changes in the power relations between the participants (Kahane, 2017). They require adaptation to the elasticity of the cooperative processes, and fidelity to value of cooperation even in the most unfavourable situations. This is an essential capacity, as the localization of the 2030 Agenda, like any other transformative process, inevitably brings with it conflicts and tensions between the interested parties, so the success of the processes depends on deft management of those conflicts.

Another important very characteristic added value of the Faro projects is their connections with communities of artists and the role played by **artistic expression** in the associated activities and interventions. This allows those from other places to make connections with the emotional and creative currents, sometimes in difficult and conflictive circumstances, as it allows people to be moved from very deep places and helps them change the metaphors they interpret the world by. One of the main characteristics of art is that it helps to make visible what is invisible, and to bring hidden truths to the fore. True "artivism", through creativity, has the ability to show that another world is possible,

to awaken the imagination and to mobilize innovative action. It is an excellent tool for awakening a sense of agency, and for sensitizing and mobilizing citizens by convincing them that they can and should contribute to change. Art is also a tool for generating meaningful conversations that awaken individual awareness, and awareness, too, of one's place, of the territory as a common asset, and collective heritage (Magnaghi, 2014).

This leads on to another fundamental aspect which is very necessary for the required transformations within the framework of the 2030 Agenda, and that is the emphasis which the Faro projects place on the **construction of new narratives**. In this regard, the development of new metaphors offers us new frameworks for creating meaning that help people to understand the world, to understand others and to understand their role in this context and their ability to influence its development (Lockton, 2016). Elements of heritage are reinterpreted in these projects to offer more complex and more integrative visions, with the aim of contributing to the regeneration of spaces in which they operate and to contribute to their social cohesion. This act of making visible what was until then invisible here becomes an effort to transform concepts such as tourism so as to create a story around the host territories that attracts those who pass through them regardless of their reasons for doing so. It can transform, too, the concept of local, and to unpack it as a space containing close relationships, in which diversity flourishes and which remains open to exchanges of all kinds and promotes a deeper understanding of what it is to be a migrant and of what it means to interchange. And it can transform our notion of sustainability, inviting us to reconnect with our sense of belonging to nature from within it and not from outside.

Finally, one aspect that underlines this interest in providing new narratives comes from the use of the term "beyond" by various participants: *beyond tourism, beyond local, beyond archives, beyond sustainability*.

6.2. Main insights stemming from the interviews to Faro participants

As mentioned above, six of the people involved in Faro projects considered their work directly connected to the 2030 Agenda. Interviews with them enabled us to establish both potentialities and limitations with respect to the contribution that the Faro Network might make to the UN agenda in general, and to the localization processes in particular.

In terms of potentialities:

1. All interviewees agreed about the potential symbiotic relationship between both processes and the ability of the Faro projects to establish synergies between many of the DGSs on the ground. The Faro

initiatives can contribute the experiences noted above, and their focus on the development of specific, small-scale, local projects is a good counterpoint to the 2030 Agenda (sometimes considered very abstract and distant from the general public) to raise awareness among the local population.

For its part, the 2030 Agenda can help provide a broader framework for action on the ground and help raise awareness and mobilize more people to get involved projects. For example, the interviewee from Novi Sad noted how incorporating environmental aspects into the project's activities had attracted many young people to take an interest in it. The narrative provided by the SDGs enables diverse issues – such as the struggle to eradicate poverty, to achieve peaceful societies, gender equality, decent work – to be included as parts of the same process, contributing to better internal and external communication of the objectives.

2. The attention given to non-monumental and intangible heritage by the Faro Network projects – focused more on the self and identities – generated a wide range of opportunities for the development of activities involving cultural exchange and reflective exercises focused on the meaning and purpose of items of heritage. It is an ambitious perspective that takes an idealised vision of heritage as founded on beauty or goodness, and drills into the more conflictive and unattractive issues that adhere to it. The representative from Forli considered this an essential aspect in order for citizens to engage their collective emotions, to mature and face the complexity of generating and regenerating on a daily basis the shared space for common coexistence. This vision contrasts with many of the local approaches to communicating the 2030 Agenda, rooted in a very superficial vision of the challenges, and avoiding any conflictive aspects through gamification.

By contrast, the central focus of this alternative view of heritage enables us to reinterpret and enhance spaces that provide a broader understanding of the past, and in doing so make it possible to generate new possibilities for the future. Creating visions of the future is an essential element in mobilizing transformative action, and hence its importance in the Faro projects in terms of generating these new perspectives.

The representative from San Millán de la Cogolla underlined the importance of working with educational centres in terms of the qualitative and quantitative importance of those involved (young people and families), and the reach of the educational ecosystems over all types of networks in the local space. Universities were also considered to play a key role due to the resources they can mobilize, their resources for

scientific and technical support, and their influence in territorial social innovation networks.

3. Of course, another element considered as a potentiality among the network projects is the experience in promoting participation and conflict management. As underlined by the Córdoba project, there are times when the heritage community itself finds itself in tension with the local authorities for its continued existence. On the other hand, the different perspectives on an item of heritage promoted by the Faro initiatives can also give rise to conflicts stemming from the different symbolic loads the item carries for different parties. As the Forli representative pointed out, the question of dissonant heritage also comes into the equation at this point, and the work being done in some Faro initiatives to allow the reinterpretation of items is significant for enabling meaning to be explored within different evaluative frameworks. This is a key element to develop empathy, mutual understanding and openness towards the new, essential qualities for maintaining dialogue in processes involving conflicting agendas.

4. The other great potentiality to be highlighted is the importance of the Faro process itself as an example of multi-level and multi-stakeholder partnership (in similar fashion to the 2030 Agenda), connecting the Council of Europe with projects at a more local level, according to whether relationships are coordinated at the international level, the national or the regional levels.

All those interviewed agreed on the added value that this process has had for local initiatives. It has provided them with a broader outlook and allowed them to be part of the larger picture, through a common narrative and language. It has also generated spaces for interaction and shared learning between very diverse experiences and provided tools for technical support and to strengthen initiatives. It has notably increased the capacities of local projects, while the support of the Council of Europe has allowed greater recognition by the authorities and the local population, reinforcing the capacity for dialogue and synergy. As the interviewee from Alicante commented, "Faro means you don't have to be alone".

In terms of limitations:

1. The 2030 Agenda is not well known in many contexts, even by local governments themselves. For the population and for many actors, and for a large number of citizens, it is regarded as somewhat abstract and distant. There is also a certain degree of mistrust among some local actors due to the way in which it is being appropriated and communicated in some contexts, thus casting doubt on its transformative potential in a neoliberal political context.

2. A very restrictive vision of heritage centred on monuments and heritage declarations continues

to predominate among most of the actors involved. Full acceptance of the participatory element in the definition and management of heritage has yet to be achieved, and the belief that scientifically and technically based expert knowledge should decide on these matters continues to predominate. This impedes the work carried out in local initiatives from being sufficiently recognized and supported. The challenge here is how to reconcile the two sources of knowledge: that deriving from participatory processes with that deriving from expertise.

3. The democratic deficit continues to be a barrier to be overcome when it comes to boosting citizen participation and networking among the territorial actors. It is a process of learning by doing, with concomitant advances and setbacks affecting the resilience of the projects.

4. Although there are many potential opportunities to work with educational centres, establishing relationships with the institutions can be difficult, and their schedules are not usually very flexible, making collaboration difficult.

5. The projection and scope of the Faro projects remains limited and, at times, little known by local authorities and by the citizens themselves.

7. RECOMMENDATIONS

In view of the observations presented in this report, various recommendations are proposed that we believe could be mutually beneficial for both the Faro Network projects and the processes of localization in the 2030 Agenda. We see no reason why they should not be developed within the established frameworks for such interventions (Promotion, Networking, Tools, Research and Spotlights) del Plan de Acción (COE, 2020), with a focus on the following specific aspects:

1. Despite not having been heard of very widely, the 2030 Agenda is having a significant impact in governments at all levels, local, as well as among the population. The situation caused by the COVID-19 pandemic has intensified the need to focus efforts on making the most of what has been learnt and to make up for lost ground with respect to the SDGs. In this regard, a better alignment of the narrative of the Faro Convention with the 2030 Agenda could help give the Faro initiatives and their potential added value better projection. With respect to projects, as has been argued in this report, they have all the ingredients to be considered as demonstrating good practice in the localization of the 2030 Agenda.

2. Make the existing dimension in most of the Faro Network initiatives more explicit in terms of the Planet dimension of the 2030 Agenda. This would help to signpost the genuine multidimensionality of the

projects, and their value as "local discontinuities", that is, genuinely transformative socioecological initiatives. It would also help projects to better connect with public sensibilities and their concern for this transformation, especially among the young.

3. Continue working on Networking and – as systematically as possible – on the development of tools for identifying, strengthening and connecting these initiatives to each other so as to make them more transferable to other contexts (replicable), more resilient (with greater ability to adapt to adverse changes in the future) and more reflective of the change in values they contribute and the equality promoted by their processes.

In this regard, it would be very useful, given the upsurge in online collaboration during the pandemic, to increase virtual meetings so as to establish a permanent conversation space, alongside the development of specific competencies for co-learning and feedback between members of the network.

On the other hand, remote networking is much more effective when people know each other and have had the opportunity to meet in person. By the same token, the best way to get to know a project is by an in-situ visit. Hence, as far as possible, physical meetings and exchange opportunities should be maintained.

One possible way of financing these exchanges could be to apply for a European-oriented project connecting the Faro Convention with the 2030 Agenda, aimed at reactivating the battered cultural sector in a pandemic and post-pandemic context.

4. One aspect mentioned by several participants concerns the best way to develop links with schools and other educational centres. One possibility, taking advantage of online technologies, would be to offer webinars and virtual seminars for teachers on the Faro Convention. Competitions could be organised based on good practices in the field of education, which would help to promote the values of the Faro Convention. Especially important, is to approach the educational authorities in order to canvas for the inclusion of the Faro Convention vision in the official syllabus.

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Faro Convention and Tourism

A study on tourism and the role of the Faro Convention principles in devising more democratic, locally based and participatory hospitality practices

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Beyond tourism – towards communities, hosts and locals

1. INTRODUCTION

A pathway for heritage from the exclusive domain of experts to one that is more open to a variety of stakeholders is not hard to trace (Fairclough et al., 2014; Fairclough, 2009). Several conventions, including Faro (2005), have begun raising the issue of the right to heritage in the context of democracy, human rights and the rule of law. According to the Faro convention, the right to heritage involves the right of individuals to engage in heritage in a way they find meaningful while respecting and understanding others who may engage with the very same heritage. This openness enables a vast range of individual meanings to emerge. Some of these meanings have constructive potential, while others have conflictual or dissonant potential. Nevertheless, uncovering all these meanings and expressing them publicly provides a basis for democratic spaces where multiple voices can interact. And, more importantly, such democratic spaces are able to generate collective action that may lead to social transformation.

In contrast to heritage, tourism, as a signature activity of the twentieth century, is still dominated by experts' viewpoints. The predominant viewpoints are those that favour tourism development. Despite strong evidence against the "touristification" of places and regions worldwide, tourism is thus considered a naturally positive activity that can only bring good things to the community (Gascón, 2019). The claim that tourism is a positive factor helps us to understand the rationale of municipalities in choosing tourism as a solution to economic and social problems. However, it does not justify the development of tourism based on exponential growth, of the kind usually favoured in tourist development programmes. The growth-oriented tourism development approach relies on strategies of competitiveness and growth in visitor numbers, overnight stays and average expenditure per visitor (Higgins-Desbiolles, 2006). In addition, this approach to tourism development is based on highly exclusive planning practices that almost by default favour only a few community stakeholders, usually those with the highest financial or symbolic capital (Volić, 2017; Beaumont & Dredge, 2010; Dredge & Jenkins, 2007).

This paper considers the possibilities of opening tourism up to more democratic planning processes that, like practices in the heritage field, are open to diversity of the voices of those who should be the drivers of tourist provision – the hosts. The key topics discussed in this paper are tourism planning, democracy and social transformation induced through collective action in the tourism/hospitality field. Members and friends of the Faro Network are already employing some of these values in their heritage interpretation and hospitality practices. The aim of this paper is therefore to explore Faro tourism-related best planning practices and to present them as an inspirational guide for others who want to engage with heritage and tourism in a more sustainable manner. These Faro practices could also help devise more democratic, locally based and participatory tourism planning practices in Europe and worldwide.

2. TOURISM – FROM PRIVILEGE TO MEANING MAKING

Tourism in the form that we know today is an eighteenth and nineteenth century concept that consists of travelling from one place to another and returning home. Initially, tourism as a form of mobility was reserved to a minority of people who had the means and free time to temporarily change their place of residence. In Western societies, the move from tourism as a privileged activity to an activity affordable to the masses took place in the mid-twentieth century, after the Second World War (Walton, 2005). This change was linked to the expanding market economy, in which the tourism experience became a commodity whereby

destinations' people, scenery, culture and activities are packaged to be sold to the tourist consumer, with all the logic of profit extraction and exploitation that this entails (Higgins-Desbiolles, 2006). Cohen (1988) labelled this process as the 'commodification effect', referring to the adaptation of products and services to the demands of the tourist market rather than the needs of the community where tourism takes place. In socialist countries in Europe, tourism also expanded as an activity in the mid-twentieth century. This expansion was related to the *right to leisure* of the newly established working class (Duda, 2010). The right to leisure was one of the basic workers' rights and, in the case of Yugoslavia, was supported by financial incentives from the state (*regres*) that enabled people to travel and recuperate (Duda, 2014). In each case, tourism became a popular activity that by the beginning of the 21st century had become engrained in the leisure practices of a majority of Europeans and citizens of other developed countries in the Western world.

At the beginning of the 21st century, tourism was considered one of the fastest-growing industries in the world, with 1.5 billion international arrivals in 2019 and a growth rate of 4% (UNWTO, 2020). However, in spite of the high relative number of tourist arrivals and its constant annual growth, the number of people who can travel as tourists is still small. The number of international arrivals indicated by UNWTO may not be a representative measure of all people who travel for tourist purposes; international arrivals include multiple trips and travel by businesspeople, diplomats and many other non-tourist mobilities (Bianchi & Stephenson, 2014). Therefore, international tourism travellers represent the "minority world" of those who are in a position to travel as tourists. The "majority world", on the other hand, consists of the majority of the world's inhabitants, who are not in a position to travel as tourists for various reasons – poverty, war, disabilities and others (Bianchi & Stephenson, 2014; Higgins-Desbiolles, 2006). Whenever they travel, either for business or pleasure, people should therefore be aware of their privileged position in a world of deep inequalities and obstacles to mobility.[46]

Tourism planning – dominant paradigms

In order to understand current mainstream tourism development, it is important to familiarise ourselves with the planning practices that guided it. Tourism activity is predominantly planned from fixed power positions, which are represented by government members and the most financially powerful tourism stakeholders (e.g. hotels, transport companies, tourist agencies and consulting companies, etc.). This method of planning largely excludes the majority of community members, namely those lacking in

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46. This refers to the situation before the Covid-19 pandemic.

financial or symbolic capital. The result of tourism planning processes is materialised in various strategic documents – plans, programmes or guidelines for tourism development.

The outcome of expert-based and government-led tourism planning may be potentially harmful to communities from a cultural, social and economic sustainability perspective. By adopting an exclusive top-down governance approach, decision-making shuts out a variety of community voices. More personal, contradictory and dissonant stories are therefore usually left out of policy documents. Official tourism narratives thereby become 'sanitised', with any potentially conflictual stories removed. As a result, tourist destinations portray only a partial picture of their communities; the various identities are ossified and reduced to only a few that are selected to represent the community as a whole (Dodds & Butler, 2019; Marien & Pizam, 1997).

A concept which could illustrate the unequal participation of stakeholders in tourism decision-making is that of *representation,* which originally stems from the field of cultural studies. Hall (1997) describes representation as a *meaning making process in culture*, which implies entering into the very constitution of things. He ascribes equal importance to the constitutive process and to the result of this process, which is a cultural representation. By pointing to the importance of a process, he leaves a space for challenges, contestation and transformation of what representation should be, as opposed to static reflection of the world after the event, when things have been fully formed and their meaning constituted (Hall, 1997: 5-6). If we consider tourism planning as a constitutive process of setting tourism guidelines, and the tourism representation as the result of that process, it could be said that this constitutive process is currently uncontested and non-negotiable. The process of creating tourism representation is largely dominated by government representatives and powerful industry players. However, they are not the only stakeholders in the tourism sphere. In each potential destination there is a plethora of other, equally important stakeholders, who create the social fabric of a place. For some reason, they are still often excluded from tourism planning, or from the constitutive processes of setting tourism development guidelines and, consequently, from tourism representation.

Sustainability in the context of tourism planning

Studies on sustainability in tourism emerged in the last decade of the 20th century, after the sustainable development concept had been popularised by the Brundtland Report in the late 1980s. During the 1990s and throughout the first two decades of the 21st century, sustainability has become a

sound paradigm embedded in tourism strategic documents worldwide. Initially, sustainable tourism referred mostly to the viability of tourism over an indefinite period of time. The emphasis was on sustaining the human and physical environment on a level that would maintain development of other activities and processes (Butler, 1999). With time, the concept of sustainable tourism development has progressed towards acknowledging the significant interdependence of tourism and the social environment. In that respect, Liburd (2018) recently redefined sustainable tourism development as "a collaborative space to engage in future world-making where radical, other-regarding innovations should be envisaged". She emphasises the fundamental interdependence between human behaviour, regions and socio-economic activities, and argues that only by acknowledging this interdependence can tourism become a potential contributor to the broader societal aims of sustainable development.

With more attention given to the social environment, sustainable tourism has evolved to the level where the dominant top-down planning practices are being challenged. The involvement of different players in planning processes has become a more viable concept in tourism development. Lerario and Di Turi (2018) suggest that if a tourist destination wishes to sustain residents' wellbeing and provide meaningful tourist experiences, it should be attentive to the dynamic relationship between the various tourism destination stakeholders. Ugur (2017) takes a similar standpoint; she professes that if sustainable tourism seeks to include the human environment, it should enable community involvement as a key factor in developing more sustainable destinations and products. The most recent theoretical models of sustainable cultural destinations are also relying on community participation, collaboration and interactions between visitors and local community stakeholders. Matteucci and Von Zumbusch (2020, p. 36) emphasise these concepts in an overarching definition of a sustainable cultural tourism destination as a:

> "rural, urban or mixed geographical area in which various institutions, local community actors and culturally motivated visitors interact in a way that contributes to its resilience and the social, environmental and economic sustainability of local development processes for the benefit of all stakeholders, as well as to safeguarding and enhancing the diversity of local cultural resources for future generations".

These examples demonstrate the transformation of tourism sustainability from the idea of sustaining tourism as an activity to the broader undertaking of enabling local development processes. In attempting to link the trends in sustainable tourism with the Faro convention principles, it is important to take account of the activities of local communities that are shaping host-guest encounters.

3. HOSTING VISITORS THE FARO WAY

While most Faro-based initiatives do not stem from tourism projects, some of them are closely linked to hosting visitors and sharing the experiences of living in a particular area, village or city. These initiatives which do not stem from tourism development concerns, but have been providing hospitality services, therefore demonstrate that different ways of approaching tourism as an activity are possible. The general topics addressed in this paper are:

▶ How to initiate more locally rooted planning processes that involve tourism only as a consequence rather than a driver of development?

▶ What would tourism planning look like if it was based on practices that respected the values of democracy, participation and social transformation?

Research method

To shed some light on what more democratic tourism planning processes could look like, a focus group (FG) discussion and five individual interviews with *Faro members and friends* were conducted. Both the FG and the individual interviews were concerned with how *Faro members and friends* understood hosting practices based on the Faro convention principles. *Faro members and friends* means associations that are members of the Faro network, associations that work in accordance with the Faro principles and affiliated experts. The FG took place in July 2020 via Zoom. The FG was called *Faro Talk – Sustainability and Tourism* and all Faro affiliated members were invited to participate. The idea behind it was to launch a series of topics related to tourism as an activity that has potential to foster democracy and social transformations. The *Faro Talk* meeting involved seven participants, two of whom moderated the session. The *Talk* was recorded and transcribed verbatim for the purpose of data analysis. The key topics that were discussed included the issues of sustainability, community, regeneration and tourism transformations.

As the FG data did not generate sufficient insights, Faro members and friends were invited to take part in semi-structured interviews during the first two weeks of September 2020. Five interviews were conducted online via Skype (see profiles of interviewees in Table 1). The aim of these interviews was to gain a deeper understanding of what tourism means to Faro members and friends, and how hosting people relates to the main activities of Faro-based initiatives. The interviews, which were recorded and transcribed verbatim,[47] lasted 30 minutes on average.

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47. To extend the interview data, an audio recording from a Faro meeting in Bordeaux, France, on 19-20 December 2018, was used. This recording covers experiences in Viscri, Romania, which were presented by Christian Radu.

Table 1. Faro-based associations and initiatives that have tourism-related activities (self-generated)

Name of the association/organisation	Interviewee	Location	Type of organisation	Founder
Ecomuseo del Sale e del Mare di Cervia	Giorgia Cecchi	Cervia, Italy	Public institution	Municipality of Cervia
Comunità Parco Pubblico Centocelle	Alessandra Noce	Rome, Italy	Citizens association	Residents of Centocelle district
Mihai Eminescu Trust	Caroline Fernolend	Viscri, Romania	Non-profit organisation	Private individuals
Renovar a Mouraria	Filipa Bolotinha	Lisbon, Portugal	Cultural association (non-profit organisation)	Citizens and cultural workers of Mouraria
Hôtel du Nord	Prosper Wanner	Marseille, France	Co-operative	Citizens of the Northern districts of Marseille

Inductive thematic analysis was used to analyse both the FG and interview transcripts. Thematic analysis is a widely used approach across the social sciences, including tourism. Braun and Clarke (2012, p. 57) define thematic analysis as "a method for systematically identifying, organising, and offering insight into patterns of meaning (themes) across a data set". Inductive thematic analysis requires researchers to stay open to unexpected ideas that may be found in their textual data. In thematic analysis, both semantic and latent content were explored (Braun & Clarke, 2012) in order to elicit meanings concerning the characteristics of tourism activities performed in accordance with the Faro convention principles. The following section first reports on the findings of the Faro talk (FG), followed by the findings of the five interviews.

Faro Talk findings

The findings of the FG highlighted several aspects that are important for a future for tourism based on more social and humanistic values, rather than mere economic transactions. The three key themes that emerged from the FG discussion were: (1) experiencing similarities and differences through interactions, (2) meaning making and authenticity and (3) local control over resources. Each of these themes is briefly discussed below.

1. Experiencing similarities and differences through interactions

Interaction between hosts and guests stands out as an important feature of travel. Interaction results in those involved discovering mutual similarities and differences. Wanner stresses the importance of discovering similarities as a basis for meaningful exchanges between people from different cities:

> *It is not only important to have stories of hosts and guests, but what I find interesting are the elements of stories, the fact that we might have common places, common stories,*

common roots, common challenges. If you come to Venice, I like also to show that Venice has some links, for example, with Marseille. For me, what is important is the idea that you can begin to create links between your place and my place, and that you sense that you feel at home. And what I like is this idea that, for example, when I arrived in Venice, I was surprised by the many links between the two cities. And when you think about Venice and Marseille, you think they are totally different. But in the end, when you go into the stories of the two cities, you find lots of links about their history, about their industrial history and I think this is important because, in the end, you feel at home and we are able to exchange views, for example, on how you are tackling some challenges.

Similarity as a form of potential for bonding between people with different backgrounds does not have to relate only to sameness in the positive aspects of a place; it can also refer to the problematic aspects of a place visited. *Shearer Demir* gives the example of Venice, which has the image of a romantic and charming city. Apart from that, Venice is just a city like any other, with its flaws and imperfections. A visitor might find any such imperfections more relatable than the historical buildings. In addition, a visitor may grasp a part of the everyday life of Venice's inhabitants, which in turn can foster understanding and connection with Venetians:

> *So, when I go to a place, or when somebody comes to my house, I don't like to stage things so that it looks 'normal'; you need to see all the pros and cons. Because not everything is perfect in Venice, however much it may be called the incredible, the 'Serenissima', etc., but then you see that in Venice things don't work. In summertime the canals smell. That also tells me: "OK, they are normal, they are human beings like me." It is OK that things don't work in my house, in my country; however, I want to say so, and there is the connection to this place. So, you can come off the stage.*

Stage-setting for tourists is a well-known concept introduced by Erving Goffman in the mid-20th century. Goffman portrays tourism services as a kind of social performance which takes place in two regions – front

and back (Goffman, 1959). The front region is the place where tourists come and where the expected tourist-host transaction takes place. The back region is closed to the audience and outsiders, and it allows conceal-ment of props and activities that might discredit the performance out front (Goffman, 1959). Examples of back regions are kitchens, boiler rooms, washrooms, and examples of front regions are reception offices and parlours (MacCannell, 1999). As MacCannell further sug-gests, sustaining a firm sense of the social reality of tour-ism requires some *mystification* in both the front and back regions. *Shearer Demir*'s view is thus completely different. He suggests that traditionally established tourism settings could be completely abandoned while promoting meaningful visitor experiences. In fact, a deeper understanding of both hosts and guests may result from confrontation with the unpleasant issues such as bad smells and the pollution of canals. These issues contribute to the 'humanisation' of Venice, thus bringing it closer to other cities with similar problems.

Experiencing differences is another possible outcome of host-guest interactions. Differences may also cre-ate potential for mutual understanding by providing a basis for distinctive offerings from a place that are based on its unique features. Fernolend explains that:

> The difference is the authenticity of the place, I think this makes a difference. Of course, we have the common ground, we share European history in a way, but each place has its own authenticity. And I think we should promote and make this very visible, and value this or highlight this authenticity of each place.

Highlighting the differences of the place may prove beneficial in avoiding what Harvey (1989) calls *serial reproduction* or *serial monotony*. These concepts have found their way into tourism theory since the begin-ning of the 21st century. Richard and Wilson (2006)

warned that cultural and heritage destinations have started to rely on the production of sterile, inflex-ible cultural tourism spaces, dominated by passive consumption and the use of familiar historic refer-ences. From their point of view, this is potentially dangerous both for hosts and for guests. In the case of hosts, there is the possibility of losing diversity of cultural expressions; in the case of guests, there is a tendency to become passive consumers who may feel estranged from the environment visited. This idea of experiencing authenticity through difference is further discussed below.

2. Meaning making and authenticity

Under the Faro Convention, one of the basic postu-lates is openness towards involvement of people with respect to heritage matters (Fairclough, 2009). This involvement means addressing heritage with a view to its preservation, promotion and interpretation and the utilisation of its economic potential (CoE, 2005). The only criterion for stakeholders' involvement is interest in heritage. Ethnicity, age, social class, occupational category or any other discriminating criteria do not apply when it comes to engaging with heritage. In the case of Viscri, Romania, involvement of Roma people in the utilisation of Saxon-built heritage changed the paradigm of *meaning making* and *authenticity*. Fernolend highlights that:

> In my case, in Viscri, we had integration of a minority. In fact, this minority is a majority in terms of the total number of inhabitants – the Roma community. Our aim is to build a community based on respect and acceptance. For me, it was very important that this community which was always marginalised is now proud and has a dif-ferent standing. And they have an opportunity to say something, an opportunity to decide about the future of their community.

Horse and cart trip, Viscri, Romania. Photo: Cristian Radu

In the case of Viscri, meaning making resulted from empowerment of the marginalised Roma population, which has now become a majority in terms of the number of inhabitants, towards involvement in renovation of the Saxon heritage and its use in the context of their contemporary lives. Viscri is not presented or experienced as a fossilised Saxon village, nor as a museum for tourists. It has its active everydayness, with around 450 inhabitants who share the responsibilities of living together. Meaning making and the creation of the village's image come from the locals themselves instead of tourist industry professionals. Moreover, the forum for the meaning-making processes is open to the locals only. It is a space for challenges, contestation, transformation and empowerment, which is what Hall (1997) suggested the key features of meaning making should be. Viscri's image therefore emerges from the interaction of multiple local voices and identities.

In the Faro-based activities in Viscri, the notion of *authenticity in tourism* goes beyond all concepts we are currently familiar with. Authenticity in tourism is a concept that was very important in the last three decades of the 20th century; MacCannel (1976) was among the first to discuss the issue. He claimed that tourists do seek authenticity, but that authenticity is hardly ever experienced due to the manipulations on the part of the tourist industry (Matteucci & Von Zumbusch, 2020). Wang (1999) theorised the authenticity concept in three distinctive types. The first type is objective authenticity, which refers to the originality of objects that tourists come into contact with. The second type is constructive authenticity, which refers to "the authenticity projected onto toured objects by tourists or tourism producers in terms of their imagery, expectations, preferences, beliefs, powers, etc." (Wang, 1999; p. 352). As these two types of authenticity are related to visited objects, Wang describes them as "symbolic authenticity". The third type of authenticity relates exclusively to the visitor and their existential state of being which is to be activated by tourist activities. Wang refers to this state as "existential authenticity", which denotes a special state of being in which individuals are deeply true to themselves. However, Wang (1999) emphasises that this state of being has nothing to do with the authenticity of toured objects.

The three types of authenticity are connected either to the *objects* or to the *tourist's/visitor's* experiences of the place. In contrast to this, authenticity as described by the Faro member from Viscri, is rooted neither in objects nor in visitors. In this case, authenticity is determined by the community, whereby community is represented by people, places, layers of material and immaterial heritage, and the interaction of these elements at a given time. Authenticity is not dependent upon the objective facts of a place, or upon tourists' experiences of that place; authenticity is determined only by the people who happen to be locals in Viscri at each particular moment in time. Authenticity is

therefore an experiential form that is subject to change only by the members of the local community:

> I think this is also something which I feel or I call authenticity, the authenticity of the place now; how we are managing and giving the existing material and immaterial heritage value. Our authenticity is changing and adapting to the shared purpose in my community. (Fernolend)

Authenticity is, therefore, a world-making experience, an experience that is manifested in its coming into being.

3. Local control over resources

The issue of *participation* has been present in tourism studies for about five decades. The concept of 'community participation' in tourism has become an umbrella term for a supposedly new genre of tourism development strategy, which appeared towards the end of the 20th century (Tosun, 2001). Community participation is now already widely accepted as a criterion of sustainable tourism (Cole, 2005). *Shearer Demir* highlights this aspect when explaining the relationship between local resources and their management:

> I guess the important thing is access to local resources and the ability to manage, which is fundamental, because if you live in a place but you don't have access to local resources, you don't have access to forests, to water, to agricultural land that is owned by someone from outside, that presents a problem. And then, whether you have the ability or agency to manage that. So, then it is based on a fundamentally community level. Because we know by fact that local authorities, if they are not monitored by the community or national authorities, are prone to any kind of manipulation and abuse that needs to be controlled. So, it is very important that the community controls that, that the community has the contract, the social contract, that can determine the politics.

A question which arises when discussing community participation is '*what is actually a community?*'. Cole (2005) warns that, if identified as synonymous with place or territory, the community approach fails to focus on decision-making and control. When talking about community decision-making, we should therefore always be aware of who is ruled in and who is ruled out. As Cole argues "who is local and who is included are vital considerations, as conflict over limited resources can result in tourism being a divisive force" (Cole, 2005; p. 95). *Shearer Demir* highlights the importance of constantly repeating the question of '*who is local?*' and points to awareness that the concept of local is changeable. He underscores the value of flexibility and attentiveness to constant changes in who is local in the following quote:

> So, what we need to sustain, I guess, is our belief in the temporariness of what we consider local. Because people come and go, old generations pass away and new generations have different ideas. There are constant changes in the way that we perceive things as we try to redefine what tourism and beyond is right now. So that becomes something to sustain, you know, our flexibility, both intellectual and pragmatic, flexibility to adapt to changes.

Interview findings

The analysis of the interview data identified four key themes, namely (1) *local empowerment*, (2) *participatory democracy*, (3) *networking* and (4) *trust among stakeholders*. These themes reflect the majority of the Faro members' and friends' experiences of host-guest relationships in their communities.

Faro members' and friends' organisations have different organisational backgrounds (Table 1).

However, four out of five organisations that include some kind of tourist provision did not initially plan to offer anything for tourism purposes. The tourism offering was just one of the outcomes of local residents' attempts to exert control over factors that affect their lives (social degradation, heritage preservation, living conditions and a neighbourhood's problematic reputation). The residents' actions to resolve these issues is the main characteristic of empowerment (Cole, 2005) (Table 2).

Table 2. Initial purpose of Faro members' and friends' activities (self-generated)

Name of the association/organisation	Type of organisation	Purpose of the activities
Comunità Parco Pubblico Centocelle	Citizens association	Rescuing the park from social degradation
Mihai Eminescu Trust	Non-profit organisation	Enhancing the existing heritage and creating an active community
Renovar a Mouraria	Cultural association (non-profit organisation)	Opening up the neighbourhood to other city residents
Hotel du Nord	Co-operative	Improving residents' living conditions
Ecomuseo del Sale e del Mare di Cervia	Public institution	Showing visitors something different

Noce from the *Comunità Parco Pubblico Centocelle* association states that their activities started out from a desire to connect residents with the qualities of the place they live in. The association therefore started organising walks, bicycle rides and various artistic activities that helped to raise residents' awareness of their neighbourhood. A critical point also lies in empowering residents to take action in the public space and to be able to regain control over local resources and, in turn, over local tourism provision. Tourism in this case is regarded as a supplement to community activities that already exist. Interestingly,

visitors coming to the Centocelle district greatly appreciate the locals' approach to dealing with the resources. Noce describes the connection between residents, tourism and visitors in the following way:

> The locals need to defend that place, the tourism should be there to defend the environment, to defend the local inhabitants; they [visitors] greatly appreciate our efforts to solve problems or to defend that place. It is not about showing a place that is already all functional and beautiful, but it is about a place that has to be discovered, even if it has a lot of problems.

Archeologic Park of Centocelle, Rome. Photo: Alessandra Noce

Cecchi from *Ecomuseo del Sale e del Mare di Cervia* explains the approach of a mature seaside resort with highly seasonal fluctuation in tourist numbers. The *Ecomuseo* is a public initiative established by the municipal government. Regardless of its traditional 'sun, sea and sand' tourist offerings, the municipality wanted to stand out from other seaside resorts. The *Ecomuseo* emerged from the desire to enhance the town's natural and cultural resources presented in a way that engages the local population. Cecchi describes the process of creating the tourist offering as follows:

We wanted to defend and promote our landscapes and to make the town stand out from others because of these kinds of landscapes; and, of course, we have a range of cultural heritage to offer because we have salt workers in one part of the town, fishermen in the other part of the town and different ideas with the different cultures, and we tried to put it all together in a single concept. This way, citizens and tourists feel they are part of a single community; they are also responsible for caring for and protecting the place where they are, thereby becoming part of a more sustainable kind of tourism.

Fishermen explanation for the community on board, Cervia, Italy. Photo: Giorgia Cecchi

Apart from fishermen and former salt workers, *Ecomuseo* employs around 40 facilitators who assist with the activities. Various kinds of events, such as walks, labs and exhibitions, are also organised. All the events involve local narratives, storytelling and practical skills that are transferred from locals to other locals, or to visitors. This example of *Ecomuseo* shows that even in allegedly 'mass tourism' destinations, socially engaged and locally rooted tourist practices are possible.

The second theme, *participatory democracy*, stemmed from acknowledging that almost every Faro-based initiative seeks to establish a communication and decision-making platform for their members and associates. These platforms may differ in structure, size, operating principles, organisation and level of development (Table 3). However, they pursue the common goal of practising democratic arrangements that allow for direct individual and collective citizen participation in public decision-making. Schaap and Edwards (2007) describe such arrangements as the ground principle of participatory democracy.

Table 3. Different platforms for practising participatory democracy (self-generated)

Name of the association/ organisation	Type of organisation	Platforms for practising participatory democracy
Comunità Parco Pubblico Centocelle	Citizens association	CooperACTiva – Social enterprise consisting of associations and private individuals
Mihai Eminescu Trust	Non-profit organisation	Informal village parliament (aka 'Local council') Village group (approx. 148 families included) Local producers' group
Renovar a Mouraria	Cultural association (non-profit organisation)	Association's meetings
Hotel du Nord	Co-operative	Platform with 20 members in the democratic space
Ecomuseo del Sale e del Mare di Cervia	Public institution	Committee consisting of municipality members, private associations' members and citizens

Practising participatory democracy among the Faro-based initiatives adds to the empowerment processes for the citizens involved. Platforms such as the *informal village parliament* in Viscri are valuable tools for planning future activities and also for correcting any unwanted behaviour among community members. A document on which that *parliament* relies is a *social contract*, an agreement that guides the commonly set community actions. The document helps with the activities that are of interest to the community and is also used for sanctioning any behaviour that goes against the social contract agreements. Radu refers to the lack of car-parking facilities in Viscri as an issue that the Bunești local municipal authorities did not resolve. All groups of interest in Viscri therefore came together and decided to build a parking lot by themselves:

> As examples of what we've done and what we've decided for the village inside this council [informal village parliament], we decided to limit vehicle traffic in the village because there are too many cars and on a summer weekend you can no longer take a photo of the houses because there are cars on all sides of the roads. We decided to put boulders on the roadsides so that cars could not go on the grass and park there. We decided to limit access and, as a consequence of that, the local council [informal village parliament] decided that once public parking is available, only locals will be allowed to go into the village with their cars.

This activity shows that locals organising in the form of a council led to concrete measures that helped to improve car traffic in the village. Had they waited for the municipality to take action, traffic improvement might never have happened. This example therefore illustrates an active concept of citizenship – one that recognises the agency of citizens as *makers and shapers* rather than *users and choosers* of intervention or services designed by others (Gaventa & Cornwall, 2000). Practising participatory democracy through different platforms is also creating a space for deliberation, where different stakeholders interact and become aware of others' points of view. As intimated in the Faro convention, diversity of each community should be encouraged and promoted. Wanner explains the importance of fostering diversity while maintaining unity with regard to the Hôtel du Nord co-operative's lines of development:

> We are talking about Faro – mutual understanding, framing the relations, to say that we are different. We have a framework with human rights, we have a boundary, but inside it, we have differences. And for us, Faro is important, for me, it is about how to include around the table someone who is managing a soap factory, an artist, a person from an institution and to make them talk together, to have a dialogue and to understand each other's position. To understand that they may not totally agree but they can co-operate.

Heritage walk preparation, Hôtel du Nord, Marseille. Photo: Dominique Poulain

The last two key themes that emerged from the interviews were *networking* and *trust*; these are inter-related and mutually inclusive. All Faro members and friends showed a sound background in terms of networking. Their networks are diverse, ranging from ones involving similar entities to ones involving stakeholders from different sectors. An example of connecting with similar entities can be seen in *Comunità Parco Pubblico Centocelle,* which joined a network of similar associations and private individuals (CooperACTiva). An example of diversified networking can be seen in the *Renovar a Mouraria* association, which is closely networked with other Lisbon-based organisations dealing with migrants'

issues, and also with commercial tour operators. Bolotinha points to this solid network of stakeholders:

> *We have lots of partnerships with the organisations that arrange visits. We also work a lot with the senior citizens' sector, with organisations that are always arranging walks for middle and upper-class people over 65 years. So, we have lots of connections with that segment. Then we have the schools…we have been building relationships with lots of schools and with lots of teachers. It spreads by word-of-mouth. We have tried to make connections with travel agencies, hotels and tourist operators. And we have done that with very specific tourist operators, with those who see this kind of tourist services as a plus for their clients.*

Community House of Mouraria, Lisbon. Archive of Renovar a Mouraria association

The community network that Bolotinha describes was built by working with migrants' issues. After including a service for tourists (a *Migrantour walk*), the network expanded to include tour operators, thereby diversifying the possibilities of attracting people who come on Migrantour[48] walks.

Finally, *trust* as a binding element of the network is deemed of utmost importance. Trust has been developing out of being and working together, which is

an important feature of bottom-up activities. Trust adds quality to a relationship while also encouraging people to stay committed to community issues. In addition, the Faro convention (2005) emphasises *trust* as one of the key qualities in dialogue and as a foundation for society and human development. Noce from *Comunità Parco Pubblico Centocelle* finds the presence of trust gratifying but also challenging:

> *I mean, it is very heavy going because the people tell me lots of problems and lots of things that they encounter and so on. They trust me and I trust them. And when there are any problems, I believe that this force (strength) between us, this relationship that we are building every day, day after day, can be a glue between us.*

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48. Migrantour walk is a network of migrant-driven intercultural routes which provides understanding of cultural diversity (Migrantour, 2020).

Trust also proves to be a valuable asset when dealing with monetary issues. Hôtel du Nord provides an example of how trust shapes the way the co-operative's budget is formed. The basic principle for collecting income in Hôtel du Nord is that room owners give 10% of their six-monthly income to the co-operative manager, who adds this amount to the co-operative income fund. The 10% are self-declared, meaning that there is no control over the exact amount of income generated by each co-operative member. The income collection operates purely on trust, something which is an intrinsically valuable experience.

4. TOWARDS COMMUNITIES, HOSTS AND LOCALS

On our way from business-oriented tourism towards more humanistic host-guest relations, the first thing that should be considered is that communities need to stop staging experiences for visitors. According to the Faro-based hospitality practices, places' imperfections are equally attractive to visitors, if not more so, since the imperfections hold potential for interaction between visitors and hosts and for mutual understanding. Secondly, meaning making, image creation and authenticity, as seen in the Faro-based initiatives, should be entrusted to the local community alone. In this sense, a space for debate, negotiation and shifting of power from the previously strongest stakeholders to those whose voices had been marginalised is enabled. Involving locals in image creation and authenticity negotiations could potentially empower them to express their opinions regarding other issues relevant to their communities, outside of the tourism sphere. Thirdly, the question of local access and control over resources is fundamental when thinking about the emancipation of tourism. Community participation is sometimes just a smokescreen that hides non-participatory practices. The measure of a community's participation in tourism should therefore be the level of their involvement in managing local tourist resources.

Faro-based hospitality practices show that tourism should work for local communities, not vice-versa. Empowering people to take part in tourism comes only after they have taken an active role in relation to their environment. Fostering a sense of connection with space and local values is a prerequisite for presenting the relevant assets to visitors. Exercising participatory models in tourism-related issues is of crucial importance. Debating and hearing the concerns of people from different backgrounds helps to open up space for dialogue and possibly to bring about social transformations. Strong networks of stakeholders emerge only as a result of deliberation and active involvement in the issues that matter to community members, with the whole process being permeated by reciprocal trust as a basic element of community social capital.

If there is an opportunity for tourism to free itself from the dominant growth-oriented market-based practices to ones imbued with humanistic values, then the time for it to happen is now. While the Covid-19 pandemic has revealed our sheer vulnerability and interconnectedness, Faro-based initiatives have long been informed by community resilience principles. In line with Liburd's (2018) conception of sustainable tourism, the Faro members and friends interviewed have already been engaging with collaborative practices for future world-making, where radical and other-regarding innovations have already been taking place. Wider recognition and application of these practices could potentially transcend the concept of tourism that we know today and lead us towards fairer and more equitable host-guest relationships.

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Faro Convention and Migration

A short study on heritage, community regeneration and the role of the Faro Convention principles in dealing with displacement

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1. INTRODUCTION

The Council of Europe's Faro Convention, in which heritage is considered a social, economic and political resource, suggests a dynamic way of looking at heritage by preparing the ground for reframing relations between all involved stakeholders, highlighting the essential role of both inhabitants and heritage communities. Implementing the principles of the Convention, the Faro Convention Action Plan promotes heritage-led and people-centred actions around a defined common interest. It argues that when heritage is considered a resource, everyone's opinions, interests and aspirations count. It further acknowledges that the presence of a diversity of peoples, places and narratives may lead to conflictual situations.[49] By encouraging a genuine dialogue in line with the principles of human rights and democracy, the Faro Convention approach empowers communities to take an active role in decision-making towards direct democracy and enables inhabitants to contribute to policy and strategy making regarding their local resources. Providing opportunities to tailor interpretation in relation to current societal challenges, the Convention offers an operational framework with principles and criteria.[50] With an increasing emphasis on local governance[51] and local solutions in the context of the covid-19 pandemic, such a framework becomes more relevant when heritage plays a part in strengthening solidarity among community members.

Migration trends show that one in seven people in the world are on the move, more than at any point in history,[52] with approximately 272 million international migrants in 2019 and an estimated 740 million internal migrants in 2009, voluntary or forced. As

demographic changes become more pronounced across Europe, discussions on heritage and identity during processes of integration have gained substantial ground, challenging stereotypical views of communities and, hence too, expectations regarding the significance attached by those communities to the heritage around them. In the dynamic process of community regeneration resulting from constant mobility, multiple identities and narratives emerge which play an essential role in addressing changing cultural and social challenges. The essential linkage between what is referred to as 'the places, peoples and their stories' in the Faro Convention Action Plan in relation to the environment is an ongoing process of dialogue within and between communities. In the context of human mobility, such communities are no longer based on the limited notion of identity and heritage, but rather on a concrete relationship and the conditions in which everyday life is lived.

Among communities experiencing population influx, some have chosen to adjust to the changes, thus redefining relations in the community, while others have opted for a more protectionist stance, with the rationale of maintaining national integrity (in reference to heritage and identity) and preserving the national interest (in reference to finances) and, at times, a loss of perspective on the power dynamics within which they operate. With the spread of anti-migrant rhetoric in Europe, such thinking has taken a disturbing turn in recent years, leading to discriminatory and exclusionary discourse, with an emphasis on the 'otherness' of migrants and acts of "otherisation" directed at outsiders.

Where community regeneration is concerned, how the local community is defined sets the tone for engaging in dialogue to promote community wellbeing. This tone is based on recognition of all inhabitants, above and beyond the legalistic meanings of their status as migrants, refugees, asylum seekers, etc.

At a time when mobility from rural to urban settings is on the increase for those seeking better opportunities, internal displacement in European countries is often experienced as evictions from homes due to unpaid

49. Council of Europe, "Faro Convention Action Plan Handbook 2018-2019", p. 4
50. Ibid, p.5
51. Council of Europe - Congress of Local and Regional Authorities, "Culture without borders: Cultural heritage management for local and regional development", CG/CUR(2020)15-03, September 2020, p.14-20
52. Approximately 272 million international migrants in 2019 and an estimated 740 million internal migrants in 2009. World Migration Report 2020, *IOM*, 2019, p.16

debt, disaster-induced movements or being pushed to the periphery due to development projects. On a larger scale, population movement has been on the rise globally[53] and is predicted to intensify. Ultimately, the process of voluntary or involuntary displacement[54] is intricately connected to power and privilege, while decision-making power at a community level with all involved actors is becoming ever more critical.

This study explores the role of the Faro Convention principles in contributing to the transformative nature of community regeneration, and the role of heritage, with particular attention to the concept of integration, the enrichment of community life, and the added value to be gained from adopting the Convention as a human rights instrument. Revisiting specific concepts at the nexus of culture, migration and integration, it lays out the essential role of heritage and identity in communities that face displacement and highlights a transformative aspect of displacement as well as the shift in position that is required to redefine and reframe relations through an effective tool.

While the Faro Convention provides a framework in relation to heritage and human rights, its openness to interpretation encourages diverse approaches in implementing its principles in a process of democratisation. The Convention offers an enhanced definition of heritage in all its aspects, including but not limited to tangible, intangible, movable, and natural heritage, and, importantly, emphasises the significance of heritage for society. Inevitably, this emphasis places heritage at the heart of community life, which comes with responsibility and decision-making power. As this process requires a strategic structured approach at central, regional, municipal and community level, the adoption of the Convention is an important step forward.

With regard to community regeneration, which is directly linked to population movement both internally and across the borders of nation-states, the situation has reached the point where human rights principles are in danger of being side-lined in the name of national interest, national integrity, and national security concerns. To help the reader explore the linkage between heritage and migration, a number of key concepts have been included in a short glossary,[55] with a view to generating discussion on alternative perspectives in addressing this societal challenge in relation to heritage and suggesting the possible use of the Faro Convention principles as a sound framework for community regeneration.

2. DISPLACEMENT AND THE DISPLACED PERSONS

Displacement, in its broader sense, encompasses physical, social, economic, political, cultural, intellectual, emotional and psychological dimensions which influence each other in dynamic interaction. Despite all the challenges it presents, with an enhanced definition and its role in a progressive socio-political transformation process, displacement is an opportunity for individuals and groups to reflect upon and make conscious decisions for positive change. While the term '*displacement*' often refers to physical dislocation and primarily focuses on newcomers, it is vital to be able to think about the concept in terms of its influences on the long term-residents and their displacement in domains other than the physical. The World Bank agrees,[56] defining the 'restricting of access' to people in certain areas as *involuntary displacement* even when no physical displacement occurs. "Restricted access is a form of displacement",[57] impacting livelihood through imposed economic displacement. According to the World Bank, physical removal of inhabitants is not necessary for them to be considered involuntarily displaced: 'imposed deprivation of assets may take place in situ, without physical removal of inhabitants."[58] The Bank further notes that, "social scientists have demonstrated that displacement and loss of access to common natural resources are closely associated with social disarticulation, landlessness, loss of identity, increased morbidity and mortality and marginalization",[59] which they note raises concerns as regards social justice.

Displacement is increasing both within and across national borders, creating insecurity and forcing more people into precarious environments. The UN predicts that 66% of the world's population will live in urban areas by the year 2050, with 3 million persons moving to cities on a weekly basis.[60] Almost three quarters of the European population lived in an urban area in 2015 and the proportion of city dwellers in Europe is projected to rise to just over 80% by 2050.[61] As urban centres become congested and gentrification more widespread, people, whatever their place of origin, often end up on the outskirts of urban areas. At the same time, there is growing concern in Europe about abandoned rural areas and villages where small-scale traditional agricultural practices are disappearing. The lack of population in these areas is directly affecting care for the environment and landscape, resulting in wildfires (in Greece), erosion and landslides (in Italy) as well as changing the nature of small-scale local economies.

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53. United Nations Department of Economic and Social Affairs, "Population Facts", n. 4, 2019, p.1-4
54. The term displacement is employed as a generic term for commonly used terms for human movements in the field, including but not limited to mobility, population movement, migration, asylum, and refugee influx, regardless of their legal status or label, based on their specific condition.
55. Appendix 1

56. Cernea Michael M., "Restriction of access' is displacement: a broader concept and policy", Forced Migration Review, vol. 23, 2005, p. 48-49
57. Ibid, p. 48
58. Ibid, p. 49
59. Ibidem
60. International Organization for Migration, "World Migration Report 2015", IOM, 2015, p. 1-15
61. Eurostat, "Urban Europe — statistics on cities, towns and suburbs", 2016 edition, p. 7-14

Photo: Hakan Shearer Demir, November 2018, Ex MOI (former Olympic village)- Turin, Italy

Displacement has both external and internal impacts. Christina Bennett of the Humanitarian Policy Group[62] contends that in displacement-affected communities, both the newcomers and long-term inhabitants as displacement-affected individuals are impacted and need to work together towards a shared solution.

In any given case of physical displacement there are two main actors; those who are considered the host (long-term residents), and the displaced (newcomers). The two are often portrayed as separate groups with distinct identities, senses of belonging, and ownership of the place, obscuring the fact that these individuals and communities have multiple identities and belongings. A lack of understanding of diversity within and between groups and avoidance of seeking possible commonalities keeps them away from social and political engagement in daily life, perpetuating the negative reputation of the displaced as victims or survivors, and often permanently categorising them, in a rather paternalistic fashion, as "vulnerable". Indeed, there is a clear linkage between recent populist movements and their supporters and anti-migrant/refugee rhetoric that downplays structural problems[63] and blames migrants and refugees for absorbing scarce resources.

3. DISPLACEMENT-AFFECTED COMMUNITIES AND HERITAGE

In the light of increasing displacement, rapidly changing demographics in urban geographic and sociological peripheries and precarious living conditions, the connection to places and people has acquired new

meaning. This new import is more relational and less permanent, linked to practices and needs in the daily lives of these communities where each actor invests in their cultural reproductions and symbolic systems, diverging from the dominant cultural narratives of their places of origin as well as in their present location.

The concept of displacement-affected communities emphasises the multiple impact of displacement on all the inhabitants present in any given community, as together they face challenges in their everyday lives. The discussions and decision-making regarding community affairs cannot be limited to one specific group, therefore (e.g. long-term residents) but need to involve the entire community and call for a new narrative.

Such a process of co-creation and cultural fusion of communities prepares the ground for dialogue to redefine and redesign relationships within an expanded definition of displacement, offering many narratives as opposed to being forcibly shaped into a dominant narrative of displacement and displaced communities. The role of heritage in this context is crucial where the inhabitants are not limited by the classic definition of heritage, or single official history such as the glorified periods of heroism in the Serenissima period of Venice, or the history of dissonant heritage in Forli, Italy, but are considered as the makers of heritage and history through their everyday life practices.

The presence of long-term residents and newcomers in a community inevitably provides a diverse and multicultural outlook, feeding into discussions of diversity. This often results in limited or no representation or power in the political sphere, however. For the newcomers, being content with the right to stay

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62. Bennet, Christina, "Constructive deconstruction: imagining alternative humanitarian action", Humanitarian Policy Group Working Paper, May 2018, p. 9
63. As indicated by the World Bank study

and engage in economic life can be seen as a survival mechanism. The relationship takes on a different dimension, however, when it comes to the descendants of newcomers (second and third generation), as they claim the same rights and relational connection to the place as long-term residents, even if they are still perceived as [new] minorities. Consequently, the idea of community has various implications which differ according to their settings; 'community' is used to describe the commonalities between individuals and elements that bring them together. In his analysis of the concept from various perspectives, Gerard Delanty[64] lists the defining components of community as: solidarity (a feeling of "collectivity"), trust and autonomy, and is careful not to limit it to cultural consensus or a symbolic order. Understanding that communities can be regenerated through constant mobility, however, requires the idea of community to adapt to changing cultural and social challenges. Without such flexibility and adaptability, there is no room for imagining common ground for alternatives, only a narrow, entrenched vision of community, based on totality, proximity and place.

Displacement-affected communities, through their experience of vulnerability and interaction with other individuals and groups, understand heritage and identity as fluid notions as well as the need to seek commonalities for community wellbeing.

The situation of the long-term residents, also facing displacement and precarious conditions without actual physical removal, brings a different dimension to the issue of community wellbeing. The enhanced definitions of displacement and the displaced draw attention to the theoretical similarities impacting individuals and groups as displacement-affected communities. The specifics of displacement must be understood, therefore, in order to carefully assess the possibilities for common ground for groups and communities to meet and develop a mutual understanding as a basis for the co-construction of communities.

4. HERITAGE AND IDENTITY FLUIDITY THAT SURFACE WITH MOBILITY

Heritage and identity play a central role in individual and community lives, no matter what the causes of human mobility. Irrespective of institutional definitions and labels, such as migrants, refugees, asylum seekers or Internally Displaced Persons, the heritage and identity of displaced persons constitute the backbone for reconstructing their lives in new places. This is the case whether displaced persons are fleeing

conflict zones and persecution, seeking better economic opportunities, or are driven by environment-induced motives. Heritage and identity often play a determining role in establishing social and economic relations as per their group affiliations.

As much as individual heritage and identity are unique, it is essential to note that these are dynamic notions and multiplicity of heritage and identities is a feature of all communities, through belonging to a variety of groups. As an essential element of human history, human mobility has always brought change, transmitting skills and know-how, bridging cultures and adding to the collective consciousness and knowledge of humanity. The territorial and possessive aspects of connection to a place and people, however, also lay the ground for relations of power and privilege. Consequently, those who claim historic ownership, based on having been in a specific location for an extended period of time, expect newcomers to fit into the existing norms, traditions, customs and way of living as part of an integration process. At the same time, however, the newcomers' aspirations to be self-reliant, and find a dignified place in communities, also require an acknowledgement of their culture, heritage and identities, paving the way for a genuine dialogue on equal terms. Accordingly, the expectation that newcomers should 'fit in' calls for further reflection in places where there is mobility and the demographics are fluid, while the connection to people and place is increasingly relational.

It is important to revisit the concept of displacement and displaced persons in relation to cultural heritage in order to better conceptualise the impact of community regeneration as well as fluidity of heritage and identity. Critical questioning of established norms is crucial for community wellbeing even if it generates vulnerability and discomfort with one's own heritage and with those who are considered the 'other'. Avoidance of such a process of questioning prolongs discomfort where "otherisation" may become the norm, a dangerous process of marginalisation where race, gender, class, sexual orientation, geographic background, religion, ability, size, and legal status - as divisive aspects of heritage and identity - are instrumentalised through identity politics.

Acknowledgment of the 'other' is key for initiating a dialogue to create what Jacques Rancière terms a 'community of equals'. In this process, the historical relations of oppression and injustice are thrust into the spotlight, allowing populations to revisit their own history, heritage and cultural practices, rather than being forced into a single narrative. In the context of population movements, the recognition that those on the move are not victims or vulnerable cases but courageous people seeking change and a more dignified life is an important step in addressing community regeneration and envisioning a collective future. It

64. Delanty Gerard," Reinventing Community and Citizenship in the Global Era: A Critique of the Communitarian Concept of Community" in Christodoulidis Emilios (ed.), Communitarianism and Citizenship, Routledge, Oxon, New York, 2016

also creates an opportunity for long-term residents to revisit their understanding of [at times dissonant] heritage, and together with the newcomers, to redefine norms and values.

Societies face subtle divisions if they fail to redefine and adjust themselves to multiple layers of identity and changing values that respect human dignity. Political and social problems will also affect the overall wellbeing of these communities and prolong the overall state of vulnerability. In shaping new community norms, it is essential to note that "identities are fluid and change in time and space in various contexts".[65]

5. CHALLENGES RELATED TO INTEGRATION THROUGH CULTURAL HERITAGE

In recent decades, governments have had to contend with major challenges in the governance of displacement and integration, regardless of their role as the sole authority in policy-making on these issues. Vested with authority, but unable to address people's needs and hampered by political complications, states' role in having placed millions of people in a situation of protracted displacement, living precarious lives, cannot be ignored.

The prolonged vulnerability of newcomers has a long-term impact on the well-being of the entire community. Separating newcomers' socio-economic concerns from their wider community through specialised projects is no more than a short-term fix, therefore. A healthier departure point for community well-being is to consider the community in its entirety, with newcomers playing an integral part. Given that expectations and needs are diverse, and there is increased movement of individuals and groups, this new community-based perspective focuses on adapting to an environment in constant flux where newcomers are considered and treated as an essential part of a collective approach to community. In this context, demographic changes have an impact on the significance of heritage for society. While the perception of the exercise of the right to cultural heritage of some may contradict others' position on the same cultural heritage, the consideration of heritage in the context of community regeneration and integration at the community level raises the essential questions of 'integration into what' and 'in what form' as well as issues about the significance of heritage assets for society today.

The Faro Convention being open to interpretation, it sometimes leads to legitimate but incomplete

conclusions that existing heritage assets and their significance for long-term residents could be jeopardised by newcomers' rights and freedoms, which might be perceived as culturally inappropriate. It is precisely for this reason that a common space and commoning process as a form of community dialogue should be developed, with more emphasis on the relational and less emphasis on the territorial aspects of connection to people and place in order to minimise relations of power and privilege.

While entrenched value systems, cultural narratives, traditional practices, and official language use are reinforced by long-term residents at the community level, there is an inherent hierarchy based on citizenship rights, and integration policies put forward by central governments. Despite the arrival of new members who may require new norms, social interactions, culture, economy and eventually politics, fitting into the mainstream culture remains the main criterion and a driving principle of "integration".[66] The increasingly precarious conditions experienced by communities in recent decades place them in a unique but challenging position at the nexus of displacement and integration. The challenge of how to ensure alignment with the core culture and norms of a country in order to promote national integrity and address the everyday concerns of communities in all their aspects and dynamic forms is omnipresent. Ultimately, as national policies set the tone regarding population movement, the perception and treatment of integration by communities at the local level determine the parameters of sustained community life and wellbeing. It is thus important to emphasise that in solution seeking, wellbeing and durable solutions should not be based on sustaining existing structures for long periods of time. Instead, solutions should be based on having the agency to adapt to changes and rebalance following the disorientation caused by each major change and influx, a process that will need to become the norm as the century progresses and displacement increases.

One frequent conclusion to emerge from the current discourse on integration is that the process is not one

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65. Armbrecht Forbes Ann, "Defining the 'Local' in the Arun Controversy: Villagers, NGOs, and The World Bank in the Arun Valley, Nepal" Cultural Survival Quarterly, vol 20, n. 3, 1996

66. Integration is increasingly considered as a two-way process of mutual accommodation, depending on how resourceful the individual is and how open the society. It relates both to the conditions for and actual participation in all aspects of the economic, social, cultural, civil and political life of the country, as well as to newcomers' own perceptions of acceptance by and membership of the host society. Despite the different semantics used, such as inclusion, harmonisation, adaptation, and assimilation, the term indicates invisibility, dissolving and newcomers fitting into the dominant cultural norms. Etymologically, its synonyms refer to forming one whole or being included as a constituent part: assimilate, incorporate and swallow. There is the added subtlety of the majority expecting the minority to be invisible and minorities wanting the majority to accept their visibility. In either case, in successful integration, the minority ceases to exist with its distinct characteristics, absorbed by the norms of the dominant culture.

sided and requires efforts from newcomers and long-term inhabitants alike. The possibility of shaping the future of communities and imagining alternatives, however, requires both political presence[67] and 'the right to have rights',[68] translated into everyday life through the actual political engagement of all inhabitants. This can effectively take place through a process of dialogue in a direct democracy. In the context of community regeneration, this dialogue evolves around the topics that are central to co-constructing new norms and communities, heritage and identity. This approach does not undermine the socio-political and economic aspects of community lives but underlines the unavoidable role of heritage and identity in this equation. Once again, it is important to emphasise the role of heritage as a means, and not an end, for human rights and democracy as seen through the prism of the Faro Convention.

Accordingly, with the presence of multiple narratives and identities, the biggest challenge to integration in relation to heritage is the expectation that newcomers will align with the dominant cultural norms. Melinda McPherson's claim confirms that although it might have progressive elements, integration retains the conservative roots of assimilation and multiculturalism as it is essentially "concerned with the adaptation by outsiders to local norms".[69]

The presence of diverse groups, including migrants, immigrants, asylum seekers and refugees, provides examples of co-existence, not integration, with solid boundaries demarcating the parallel lives of newcomers and long-term residents. The interactions between these groups, long-term residents and the authorities take place in the realm of economics (markets and service industry), education (children's participation in the formal education system), and culture (cultural events, festivals, gastronomy, etc.), which afford opportunities for exchanges but are not common spaces for socio-political action in the collective interest. While efforts to integrate these groups into the mainstream culture are seen as a vital necessity for survival, small communities tend to emerge with their own internal dynamics and systems of operation, creating small, isolated socio-political compounds striving to live harmoniously within local norms. Ultimately, these networks of compounds, based not only in individual countries but also across Europe, play a crucial role in facilitating the journeys of newcomers, and their installation in these communities. In helping to maintain the continuity of their presence, with familiar socio-cultural norms, they become "container societies", as Stephen Castles[70] has referred to them.

In order to address the concerns about "otherness" and "otherisation" that present challenges for integration efforts, acknowledgement of the heritage and identity of all inhabitants, regardless of the duration of their stay or legal status, is a fundamental step forward. Discussions on heritage in relation to community regeneration have to take account of changing demographics, despite the growing presence of right-wing extremists in European and national parliaments and the drift towards anti-migrant and refugee policies. The irony is that such policies against newcomers tend to ignore available data, such as a report produced by the UN Population Division "Replacement Migration: Is it a solution to declining and ageing populations?"[71] The latter outlines various scenarios, suggesting that some 80 million migrants would be needed in the EU by 2050 in order to maintain the size of the working-age population.

Given this need and the predicted increase in climate and environment-induced forced displacement, as well as scarce resources and violent conflicts in neighbouring regions, population movement towards Europe is inevitable. Added to that, there is always the possibility of natural and/or technological disasters and climate change-related displacement occurring within Europe itself. While the emphasis is very much on integration, changes in societies and communities require us to conceive of possibilities beyond integration.

6. A PLATFORM FOR DIALOGUE - FARO CONVENTION AND PRINCIPLES

The consideration of migration as a transformative process means acknowledging the changing nature of connections among peoples and places with a shift from territorial to relational[72] associations, and the constant regeneration of communities as a permanent phenomenon. Specific attention must therefore be paid to the multiplicity of identities and narratives of all inhabitants in a common space where

67. Caloz-Tschopp Marie-Claire, "Abdelamalek Sayad et Hannah Arendt. Un dialogue souterrain autour des sans-Etat, des migrants au XIXe, XXe- XXIe siecle", in Association des Amis d'Abdelmalek Sayad, Actualité de la pensée d'Abdelmalek Sayad: actes du colloque international, Casablanca, Le Fennec, 2010, p. 267–284

68. The phrase used by Hannah Arendt, first in a 1949 article and again in the 1951 book "The Origins of Totalitarianism".

69. McPherson Melinda, "I Integrate, Therefore I Am: Contesting the Normalizing discourse of Integrationism through Conversations with Refugee Women", quoted in Kovacs Christina, "A critical approach to the production of academic knowledge on refugee integration in the global north", Refugee Studies Centre, Working Paper Series No. 109, 2015, p. 14

70. Castles Stephen. "Understanding Global Migration: A Social Transformation Perspective", Journal of Ethnic and Migration Studies, vol. 36, n.10, 2010, p. 1565-1586

71. United Nations Department of Economic and Social Affairs, "Replacement Migration: Is it a solution to declining and ageing populations?" United Nations Publications, 2001

72. Cultural Base Project, "Rethinking Research and Policy Agendas on Cultural Heritage and European Identities", Cultural Base, 2017

genuine dialogue can take place. Cornelius Castoriadis explains[73] that it is not possible to understand a person without taking into account the social and historical settings that shape his/her beliefs, desires, and cultural upbringing, especially in terms of how societies continually re-form.

Considering diversity as fundamental to survival and recognising that in some cases it may lead to conflictual situations, the Faro Convention argues that such conflictual situations can be transformed through a constructive intercultural dialogue with the active engagement of the stakeholders involved, and heritage plays an important role in this process. This platform for dialogue refers to a common space where the co-construction of communities, a process of commoning, can take place on equal terms and alternatives can collectively be imagined. Referred to as a 'zone of contestation'[74] by Delanty, such a platform is fundamental for the democratisation and acknowledgement of cultural heritage as a human right.

The Faro Convention principles and criteria lay out a path for this platform to become operational, one where communities and involved stakeholders explore how issues around displacement and the displaced persons can be addressed in order to enrich community life.

Focusing on the Faro Convention principles[75] in working with displacement and displaced persons, brief reflections and suggested actions may encourage stakeholders to move the discussions forward in their respective roles as institutions and communities.

Principle 1 - Developing democratic participation and social responsibility

Reflection: Creating space for dialogue in the context of community regeneration goes beyond identifying shared values and priorities, not only with a specific focus on heritage but with the consideration of heritage as a means to address the concerns that matter to the community in its entirety. In this regard participatory democracy and the role of heritage in the process, at times as an instigator and other times as a contributor, is ensured. The pedagogical aspect of *democracy* and *social responsibility* in practice comes to the fore in this process where all inhabitants find a safe and dignified space and role in a community life. The responsibility referred to has no meaning without decision-making power and would have no impact if specific individuals or groups were left out.

The role of heritage in the context of displacement is essential, therefore, to bring all inhabitants around the table in the cause of local democracy. Cognisant of the 'local trap' discussed by Mark Purcell, heritage also has a role to play in creating a common space where a process of commoning can take place while maintaining a dynamic exchange with a network of communities. Besides the Faro Community Network, networks of newcomers with links to places of origin, transit and diaspora can enrich community life. Civil society organisations as well as formal and informal networks can provide opportunities to conceive of ways within and beyond communities to elaborate on the commoning process. It is important not to see heritage in terms its specificities as a purely technical matter, but to ensure the intersectoral and integrated aspects of community life.

Suggested actions for developing democratic participation and social responsibility:

At the local level:

▶ Consider newcomers as resourceful and skilled members of the community. Make an effort to understand their potential and how this can be reflected in a commoning process. In this regard, expectations about newcomers' 'participation' in a process which has already been designed may result in unintended or self-imposed exclusion despite the good intentions of long-term residents. This may call for a period of reflection among long-term residents, so that they can assess their position on how to use heritage to engage with newcomers around a common purpose.

▶ Identify existing local civil society organisations which often have a good understanding of, and access to, marginalised groups and grassroots action.

▶ Based on the acknowledgement of shared concerns (regardless of their importance in the larger scale) through CSOs, develop a common space for co-creation and co-construction.

▶ Organise a community dialogue process[76] where interested inhabitants are aware that there is neutral ground and a common space to express themselves and learn about their surroundings. This is a very crucial element of exchange where newcomers and long-term residents come to a first-hand common understanding, possibly reconsidering prejudices and expectations. This is also a phase where the community may redefine itself as a displacement-affected

73. Straume Ingrid S., "Cornelius Castoriadis on autonomy and heteronomy", Springer Encyclopedia of Educational Theory and Philosophy, p. 1-6

74. Delanty Gerard, "Social integration and Europeanization: The Myth of Cultural Cohesion", Yearbook of European Studies. Vol. 14, 2000, p. 232

75. See the four principles outlined in the Faro Convention brochure

76. Dialogue in this sense should not be perceived as sitting in a room and discussing, but a joint action in a common space, with participants coming together to give new significance to an asset as heritage makers.

community with the understanding that the everyday life of long-term residents is altered.

At the regional / national level:

- ▶ Advocate for the adoption of a framework (the Faro Convention) that enables local communities to explore and operate viable options, with the necessary human and financial resources.
- ▶ Encourage and enable local initiatives that seek to strengthen local democracy.
- ▶ Play a catalyst role in connecting up local initiatives of this kind around the country.
- ▶ Inform various institutions about these efforts to foster an intersectoral approach and resource sharing.

Principle 2 - Improving the living environment and quality of life

Reflection**:** The role of heritage in improving the living environment and quality of life is closely linked to local development processes. Positive interaction between residents, and the willingness to engage in constructive dialogue for a life together, is an objective set by local communities for better quality of life. An emphasis on social capital among newcomers is essential, therefore, while symbolic capital[77] should be taken into account by active long-term residents who have previously been part of local struggles and are known to the community and authorities.

Heritage, displacement and local development are not isolated cases, particularly as their governance is examined in the context of community regeneration. Quality of life, habitat and social relations are sacrificed with the commodification of resources and relationships, including the one with the natural world. Serge Latouche, in his description of the growth society, explains that societies, in their development processes, consider the production of commodities (extraction of resources), necessities (overproduction of goods), and emissions (pollution and destruction of natural life)[78] as a rightful way of exercising their freedom. Paul Crutzen[79] argues that standard economics and current governance models [of resources] are deliberately ignoring the destructive impact of human activity that is altering the Earth's ecosystem. This overpowering and interfering relation of humans with nature has an increasing influence on population movements, with high levels of displacement due to climate change predicted over the coming decades. In this new Anthropocene[80] era, Crutzen submits that the commodification of natural life and heritage is no longer possible due to the emerging ecological crisis, including climate change, ozone-layer depletion, rising sea levels, and species extinction.

Demands for dignified living conditions and improved quality of life are not new struggles in Europe and are shared by displaced persons and long-term residents alike. The struggle to break the cycle of structural injustice and create more just societies has been a feature of European history, and heritage has played both a constructive and a destructive role in this effort. The more destructive aspect of heritage has surfaced throughout history when specific groups were deprived of their rights. Consequently, with the emphasis on an integrated approach to heritage, local communities need to reflect on their heritage assets. It is important to reconsider heritage beyond its touristic value, which often provides benefits to external entities with environmental consequences on local communities, while at the same time remaining aware of the changing characteristics of the 'local'.

Suggested actions for improving the living environment and quality of life:

At the local level:

- ▶ Elaborate on the concept of a balanced life for the community and focus on authenticity links with other places, commonalities, the economy of alterity beyond tourism. (One example worth exploring in this context is Viscri, Romania).
- ▶ Consider a social contract among all inhabitants and prepare for a community consultation process.
- ▶ Seek networks that work in solidarity in order to exchange knowhow at every stage, as a form of peer support.

At the regional / national level:

- ▶ Advocate for regional and national dialogue at local levels on improving the living environment and quality of life in both urban and rural settings.
- ▶ Facilitate the promotion and communication of the outcomes of these elaboration processes.
- ▶ Support initiatives and provide incentives for networks that address the issues around quality of life through local heritage resources and the natural world.

77. Ihlen Øyvind, "Symbolic Capital", in R. L. Heath & W. Johanesen (eds.), The international encyclopedia of strategic communication, n. 8, 2018, p. 1-8

78. Latouche Serge, «Nos enfants nous accuseront-ils?», Revue du MAUSS, vol.2, n. 42, 2013, p. 281-299

79. Paul Jozef Crutzen is a Dutch, Nobel Prize-winning, atmospheric chemist. He is known for his work on climate change research and for popularising the term Anthropocene to describe a putative new era when human actions have a drastic effect on the Earth.

80. Anthropocene is the current geological age, viewed as the period during which human activity has been the dominant influence on climate and the environment.

Principle 3 - Managing cultural diversity and mutual understanding

Reflection: Cultural diversity and mutual understanding underline the connection to a community and territory determines a sense of belonging, referring to a relational association to place where dialogue can take place, as opposed to territorial or possessive attachments which establish a hierarchy of belonging based on possessive claims to heritage assets.

A dialogue on relationships to place, which is limited to territorial or possessive relationships, prioritises the issue of 'who was there first', undermining waves of migration across the territory, and focusing attention on who is entitled to more rights, depending on labels such as local, minority, migrant or foreigner. A territorial or possessive relationship to place encourages a protectionist view of heritage, which often relies on tangible heritage assets to prove ancestral connections. It tends to have a single official narrative and inevitably excludes those who do not identify with this narrative and/or do not agree with one specific version of the narrative.

When the focus is on relational connections to place, the historical claims, rights and belonging of specific groups and individuals based on ownership are not side-lined, and attention is directed to the present significance of heritage for society. With urbanisation on the rise in Europe (where it is predicted that 80% of inhabitants will be living in urban areas by 2050) and most of the population only being able to afford to live in urban peripheries with relatively limited assets, the relational connection to a place and its people takes on new relevance.

In the context of displacement, if inclusivity is to be effective, the understanding of a sense of belonging and connection to a community and territory needs to prioritise this relational aspect. Accordingly, through acknowledgement of all inhabitants and an appreciation of multiple perspectives on heritage and identity, diversity can serve as an enriching aspect of community life, and in many cases even be a factor in the survival of dwindling communities. The work with diversity in this sense needs to go beyond neoliberal practices of cultural exchange benefiting the privileged and pay particular attention to the role of heritage in addressing structural injustices as a political act.

Suggested actions for managing cultural diversity and mutual understanding:

At the local level:

- ▶ Establish and/or revitalise a heritage community (See the FCN handbook p.5).[81]
- ▶ Carry out demographic mapping of inhabitants, with particular attention to significant

heritage assets (tangible, intangible, movable, natural, etc.).

- ▶ Identify a common space (often driven by interested long-term residents) where a dialogue can be initiated in order to move forward with a commoning process.
- ▶ Focus on inhabitants' connection to the place through stories, with particular attention being given to marginalised communities, gender dimension, age, ability, etc.
- ▶ Document challenges and potential obstacles in relation to community wellbeing with the consideration of self-managed community solutions.

At the regional / national level:

- ▶ Promote policies that embrace diversity and co-operate with programmes that promote anti-discrimination and interculturalism.
- ▶ Support local authorities and communities in their efforts to use heritage as a resource and medium for working with displacement.

Principle 4 - Building more cohesive societies

Reflection: In recent years, displacement has taken on a new urgency in Europe, in communities that have seen an influx of forced migrants. In regard to community life and heritage, while older generations as a whole are inclined to stay in these areas and cling to traditional values, younger generations tend to migrate towards urban settings in search of wider opportunities. Poor housing conditions, an ageing population and external migration make small towns increasingly uninhabitable; in the meantime, investment in housing occurs in urban peripheries where the quality of life is less than satisfactory. A shift in position regarding quality of life versus financial gain calls for a more balanced approach.

The tendency to gravitate towards urban centres and the need for more democratic governance models should be balanced with the need to increase the quality of life in semi-rural and rural areas, a viable option given the changing nature of the labour market and modern technology. Abandoned villages in Italy, Greece, and Spain, for example, have the potential to host newcomers and revitalise community life through new structures. A shift in mindset may open the door to alternative approaches and help counteract the gravitational pull toward urban centres. Such a shift creates opportunities for change, mobilising those very same vulnerabilities of the displacement-affected communities, with more democratic governance models. The conclusions of the 2018 IDMC report support the idea that the involvement and leadership of displaced people in community life, including planning and services, is essential. When responsible states work in close co-operation and in

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81. Council of Europe, "Faro Convention Action Plan Handbook 2018-2019", p. 9-18

partnership with local governments, communities and the international community, such partnership can prevail over the current paternalistic and hierarchical relations. The societal challenges in the 21st century with their impact on communities across the board require alternatives for more cohesive societies, with increased emphasis on local solutions.

While there is no single solution to these complex problems and heritage cannot claim to be one, the role of cultural heritage, as promoted in the Faro Convention, has the potential to create organic links across sectors and the power to galvanise inhabitants into creating more cohesive societies.

Suggested actions for building more cohesive societies:

At the local level:

► Develop community-based strategies at local level that are flexible and adaptable to change so as to facilitate the shift from co-existence to co-construction.

► Seek networks within and across borders for co-operation where Faro Convention principles are put into practice.

► Acknowledge the importance of co-operation between various layers of society as well as between heritage and other sectors, not to seek justification for and demonstrate the relevance of heritage as a field but to establish the organic link for community wellbeing.

At the regional / national level:

► Study and implement strategies on the role of heritage in local development with emphasis on more autonomy in local governance.

► Explore the use of the Faro Convention, the European Charter of Local Self-Government and the work of the office of the Special Representative of the Secretary General on Migration and Refugees.

Along with the Faro Convention principles, the conditions for implementation are set out in the Faro Convention Action Plan Handbook.[82]

7. THE NEED TO SHIFT POSITION

Considering integration primarily as a local issue that affects the daily lives and dynamics of local communities, and given the arguments put forward about engaging in intercultural dialogue on equal terms, it is important to consider the definition of 'local' in greater depth. A reconsideration of this definition sheds light on how the term 'local' is perceived and treated in terms of local heritage, local community, and local development.

In this regard, how a local is defined and accepted has multiple implications for community life and governance. Acknowledgement of all inhabitants in a community, regardless of their legal status, alters the concept of 'local', allowing a genuine human rights-based dialogue to take place, away from the strictures (conditioned by legal status) imposed by institutions. While such conditions continue to maintain power relations and privileges in favour of long-term inhabitants, they may also lead to more balanced relations in a transformative environment.

The possessive and territorial nature of this connection to a geographical location sets the parameters of power relations between diverse groups. Displacement challenges the existing norms of territorial versus relational connection to locations, questions long-standing local perceptions and responses (both by newcomers and long-term residents) and draws attention to varying needs and practices that come with mobility. If the co-existence of communities is to be harmonious, entrenched public opinion and what is deemed to be an acceptable norm must be adjusted to new arrangements and relations.

In shifting deep-rooted perceptions and shaping new public opinion, communities should be able to think and act without a paternalistic, charity-based approach to newcomers, but with a shared interest in constructing a future together. The newcomers (including migrants, refugees, asylum seekers etc.), therefore, should be viewed not as poor vulnerable beings who are unable to take care of themselves, but as courageous people with pride, dignity and strong identities who are seeking decent living conditions for themselves and their families. Amartya Sen points out that "poverty is also not having the capability to fully realise one's potential as a human being",[83] all the more reason why access to available resources and opportunities should not be denied. The displaced should not be infantilised or victimised, but should be responsible for their views, expectations and positions during the process of co-constructing their lives and a place in the community.

Perceptions determine responses. There is a need to shift perceptions and to conceptualise current relations regarding cultural heritage and identities as dynamic notions. While the essential role of communities is posited in the Faro Convention, the principles and criteria underline the co-operation aspect among all stakeholders.

In elaborating the concept of 'local', care should be taken to avoid parochial views, including the idea

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82. Ibidem

83. Mendonça dos Santos, Tiago, "Poverty as Lack of Capabilities: An Analysis of the Definition of Poverty of Amartya Sen", PERI, vol. 9, n 2, 2017, p. 125-148

of the 'local trap',[84] which assumes the local scale to be inherently more democratic than other scales. Purcell[85] warns that localisation is no guarantee of more democracy and can easily lead to oppression. Rather than glorifying the idea per se, localisation needs to be viewed in its entirety in connection with broader democratic scales, given that, firstly, locals are not automatically the people of and for democracy, secondly, community does not refer only to the local scale, and, lastly, community-based actions are not always participatory. In this respect, the framework provided by the Faro Convention offers a platform for dialogue and action at both local and pan-European level.

The Faro Convention Action Plan together with an active Faro Convention Network provides a dynamic platform for putting theory into practice, with particular attention to the specificities and uniqueness of each setting while providing governments with needed evidence for a nationwide framework in line with international standards.

8. FROM CO-EXISTENCE TO CO-CONSTRUCTION

The commons are an important platform where people from all circles of life gather, discover their shared interests, and exchange stories. The struggle to instigate a process of social transformation cannot be achieved by categorising groups such as migrants, refugees, asylum seekers, and host communities, but requires the local community to be considered in its entirety, with all its inhabitants. Accordingly, "the commons" refers to a physical, social, cultural, economic and intellectual place for the struggle for rights.

In his article "The Newcomers' Right to the Common Space: The case of Athens during the refugee crisis",[86] Charalampos Tsavdaroglou introduces the reader to the work of various scholars and emphasises that conceptualising the commons involves three things at the same time: a common pool of resources, community, and commoning. Examining the emerging spatial commoning practices of migrants and refugees, Tsavdaroglou highlights the importance of the common space and refers to the commoning process as access to "adequate housing, which potentially lays the ground for the enjoyment of human rights, including the rights to work, health, social security, privacy, transportation, sexual orientation or education".

Bengi Akbulut[87] further adds to the discussion on the expanded boundaries of the commons, including urban space, knowledge, social entitlement, and cultural and intellectual wealth. She elaborates on the dialectical presence of social relations, networks and practices, including struggles and collective action that also constitute the commons, highlighting commons as forms of *non-commodified wealth* used by all. In this regard, commoning is the embodiment of relationships between communities and public goods that are not limited to the utilitarian use of resources but, on the contrary, presuppose autonomous social reproduction as a necessary basis for organising alternatives.

As communal spaces are gradually taken over and people are displaced through restricted access to the commons and resources, including town squares, parks, streets, forests, agricultural land as well as local natural resources, people across the world are trying to reclaim what is disappearing from the public sphere. In recent years, the concept has taken on an additional dimension in many places, including civil liberties, cultural rights, freedom of speech, and the right to the city with all its inhabitants as well as the protection of online data and access to the internet as the commons.

The co-construction of communities requires solidarity with multiple and diverse worldviews where climate change, environmental degradation, and socio-economic inequalities are seen as cross-cutting issues, on which everyone should be able to express their views. Against all odds, an attempt to overcome isolation and alienation and become involved with existing struggles is already a step toward social transformation. Accordingly, enriched by the multiple stories of displacement and displaced persons, a common space and commoning are fundamental for the co-construction of communities and going beyond merely survival co-existence in 'container' societies.

9. CONCLUSIONS

The regeneration of communities is an enduring phenomenon and displacement plays a triggering role in this process. With regard to community wellbeing and improving quality of life within communities subject to migration, a shift in perception and relations is needed.

Cultural heritage is not a standalone concept and is closely linked to the principles of human rights and democracy. While it may be perceived as a technical instrument, the Faro Convention has great potential to create a platform for intersectoral co-operation with other disciplines, where cultural heritage plays a role

84. Bertie Russel, "Beyond the Local Trap: New Municipalism and the Rise of the Fearless Cities", Antipode, Vol. 0 No. 0, 2019 p.1-22

85. Purcel Mark, "Urban Democracy and the Local Trap", Urban Studies, Vol. 43, No. 11, 2006, p. 1921–1941

86. Tsavdaroglou Charalampos, "The Newcomers' Right to the Common Space: The case of Athens during the refugee crisis", ACME: An International Journal for Critical Geographies, v. 17, n. 2, 2018, p. 376-401

87. Akbulut Bengi, "Les communs comme stratégie de décroissance", Nouveaux Cahiers du Socialisme, n. 21, Winter 2019, p. 4

in connecting people at the heart of community life. A shift in position thus requires us to rethink entrenched concepts such as integration, displacement, the displaced, and the local, to look beyond received ideas about the connection to natural and cultural heritage, and to adopt an integrated approach to heritage in community life with all its aspects.

Accordingly, the concept of integration and the expectation that newcomers should fit into the dominant culture are not a realistic outcome as far as heritage is concerned. Current demographic changes present a challenge to a single dominant cultural norm and heritage perspective, particularly in urban settings where multiple identities and narratives are present. While such integration policies come with a set of conditions for the newcomers, they also result in implicit outcomes including internalised power relations and self-exclusion, with the rationale of protecting heritage and identity. Consequently, fitting in and remaining within these parameters becomes the norm that all are expected to accommodate.

There is a tendency to treat integration not as a means to an end, but as an end in itself, which diverts attention from the constant need to revisit issues around inequality and structural injustices in communities across the board. Gary Younge[88] argues that integration is a *fetishised concept* among international and national entities, side-lining the fundamental concerns about inequalities faced by communities as a whole, without differentiating between newcomers and long-term residents.

In the context of displacement and heritage, it is important for newcomers to be treated with dignity and afforded the necessary conditions to enable them to take part in community life, cognisant of the relations of power and privilege at play. The right to practise culture and heritage must neither be denied nor abused by invoking cultural relativist arguments. Accordingly, responsibility lies with all inhabitants. A common space is needed for a commoning process to take place. This must be at a local level, and national authorities should enable such a process through legislative adjustments and a learning platform.

The Faro Convention provides a framework for diverse groups to engage in genuine dialogue about cultural heritage, a key organic topic that is itself an enabling factor for such discussion. As much as it is concerned with cultural heritage, the Faro Convention lays the ground for a wider discussion of human rights and democracy based on the everyday concerns of communities.

A thorough reflection on heritage and its role in the context of population movement and community

regeneration is needed at all levels of heritage actors. The adoption of the Faro Convention provides a framework for bringing all relevant parties together in a cohesive manner.

The national legislation and concerns among central-level authorities may prevent the Convention from being adopted; recent ratifications by Finland, Spain, Switzerland and Italy, however, demonstrate the impact of grassroots initiatives, which support national authorities in finding creative solutions in their respective legal systems. The Secretariat and the Faro Convention Network are much-needed resources for facilitating/accompanying these phases.

Small local initiatives and pilot projects are essential for action and reflection. It is not imperative that these initiatives be focused strictly on cultural heritage, but rather that they utilise the power of culture and heritage in each community as a means to pursue an intersectoral and integrated approach to community life.

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Appendix 1 -
Glossary

Considering the commons as essential platforms at the nexus of heritage and displacement, the term **commoning** addresses the relationship between the commons and communities, beyond the single interest in extracting resources, focusing on the social reproduction of relations towards autonomy.

Commons and common spaces refer to a physical, social, cultural, economic and intellectual place for the struggle for rights. They are often affiliated with urban space, knowledge, social entitlement, and cultural and intellectual wealth. They are closely linked to the dialectical presence of social relations, networks and practices, including struggles and collective action that also constitute the commons, highlighting commons as forms of non-commodified wealth used by all.

Co-construction of communities refers to the collective process of community building based on the concept of a community of equals.

The **Displaced** refers to immigrants, migrants, refugees, asylum seekers, internally displaced peoples, stateless people, homeless, nomads, money poor with restricted access to resources, local communities receiving migrants as well as those who voluntarily choose to move *inter alia* for personal, family, career or educational reasons. They are the people who take part in this process of transformation, regardless of their territorial connection to a place, including those who have not physically moved from their place of origin. Thus, those who go through a change in position in all its aspects are considered displaced.

The term **displacement** is employed as a generic term for commonly used terms for human movements in the field, including but not limited to mobility, population movement, migration, asylum, and refugee influx, regardless of their legal status or label, based on their specific condition. While the association with mobility can have positive connotations, this thesis focuses on the precarious conditions that lead to or are caused by forced displacement. Thus, displacement is defined as a change in position and imagined relationship to current conditions in a progressive socio-political transformation process, individually and collectively.

Displacement-affected communities and individuals are both the newcomers and long-term inhabitants who are affected by displacement, and benefit from working together towards a shared solution.

A **Local** is an inhabitant of a place irrespective of legal or social considerations, with an interest in community wellbeing. The concept of local is widened beyond a fixed category of individuals, born and raised in a specific geographic area. Thus, all the inhabitants who have a connection to and are part of the everyday life of a place, regardless of their legal status, are considered local.

Long-term residents / inhabitants are established residents with a generational connection to a place and people, as well as those who have spent time in a specific place as part of the life of a community and its politics, regardless of material possessions (property, etc.) or citizenship (legal status).

Newcomers refers to all individuals and groups including migrants, immigrants, refugees, asylum seekers, nomads and others who arrive in a new place by choice or by force.

Faro Convention and Arts

Faro in a Suitcase: An Artistic Initiative during the Covid-19 Pandemic

Edmund CARROLL
Žemieji Šančiai bendruomenė

1. INTRODUCTION[89]

Cultural heritage and art help to pursue the main goal of the Faro Convention, which is the achievement of human rights, democracy and the rule of law, through the imaginations of people, places and stories. However, when we are faced by the self-doubt and disconnection from others caused by the COVID-19 pandemic, can the faculty of imagination produce new ways of belonging and connecting? The 'Faro in a Suitcase' initiative outlined here (hereinafter the 'Suitcase') involves an assembly process through which an invisible heritage landscape can be created and inform new public activities based on a pan-European operation. It has been a decade since the Council of Europe's Faro Convention[90] entered into force, offering new opportunities and a unique perspective on co-operation between civil society and other heritage players. It seems timely, in the light of the current challenges of isolation, to think how to promote interconnection and solidarity across borders.

Whilst UNESCO instruments emphasise "the practices (…), the objects [and] the artefacts that communities recognise as part of their cultural heritage",[91] Faro's focus is on the human person as the subject of cultural heritage. In the Faro Convention, cultural heritage objects or sites are neither branded nor labelled. Instead, Faro highlights the values that people decide to attach to their cultural heritage and the ways in which it can be understood and transmitted to other people.

Faro's operating system orients heritage towards sustainability through community-led action, which is driven by four principles:

  (i) Cultivating democratic participation and social responsibility;

  (ii) Improving the living environment and quality of life;

  (iii) Managing cultural diversity and mutual understanding;

  (iv) Building more cohesive societies.

Using the Suitcase to enable heritage communities engage with artistic expression is a unique and distinctive pathway to implement the Faro Convention principles, especially given that art can sometimes draw people in, motivate them and increase confidence.

In this context, this initiative can be seen as part of an urgent response to the need to re-imagine Faro's significance for the future. The Suitcase can contribute imaginatively to the aims of the Faro Convention. Art changes people and people change their world by taking responsibility for their lives and by shifting their perspective from egoistic concerns towards an ecology of cultural rights, the public interest and the common good.

The process of the artistic initiative, in which a community assembles its Suitcase, elicits new ways to create people-to-people and community-to-community interactions and exchanges. The paper will focus on describing and developing the concept of the Suitcase and explore the challenges, opportunities and added value of this artistic project. It will draw from practices, experiences and ideas collected from the Faro Convention Network members and cultural heritage communities. The subsequent practical part of the paper will consist of a fledgling example of the application of the initiative in an exchange between the cities of Kaunas and Marseille. The conclusion will identify the main challenges and submit a set of proposals.

2. APPROACH AND KEY TERMS

The target group which helped to develop this initiative consisted of the Faro members and friends, who shared their experiences of practising the Faro principles. Many are also members of the Faro Convention Network, and form a committed, dynamic group operating through pan-European grassroots heritage communities. The initial idea for the Suitcase came

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90. Whose official title is Convention on the Value of Cultural Heritage for Society (Faro Convention, 2005); See also, the Faro Convention Handbook.

91. See also the Council of Europe, Faro Brochure, produced in 2020, especially pp. 8-11. Please refer also to the Convention on Safeguarding Intangible Cultural Difference, UNESCO, 2003.

from the "Invisible Archives" workshop held as a Faro Research seminar in Marseille during Manifesta 13.[92]

"Invisible Archives" is an archive project involving the Faro Network member, Hôtel du Nord, Manifesta -the international Art Biennial, and the Moroccan artist Mohamed Fariji. After almost twenty years' growth, the Hôtel du Nord co-operative members felt the need (internally) to archive their narrative of Faro practices and to invite an artist to apply his creativity to transform these often legal, dry documents through a co-creation process with the community. From the experience of those days, a question emerged which could be applied to all Faro practices: how do we share what we own with people outside our community? As a result, the idea of a travelling suitcase was born and became part of a cycle of discussions called the Coffee Talks[93] whose aim was to explore the potential for Faro practices to activate new thinking on tourism and sustainability; community and regeneration; and the interconnecting role of archives. The United Cities Local Government and its initiative entitled the "Rome Charter" were also helpful in conceptualising the Suitcase initiative and, in particular, exchanges with Jordi Pascual and François Matarasso.

The present initiative's methodological approach was informed by practice-based research in art. Herein knowledge was collected by means of research and the process of production and distribution of creative material.[94]

These research activities took place throughout 2020 and included a cycle of Faro Coffee Talks in which ideas were exchanged by twenty-eight Faro members and friends.

The result became the Suitcase initiative. What has emerged is a set of proposals to send and receive a suitcase between Kaunas and Marseille (2020-2021); Marseille and Viscri (2021), Kaunas and Bodø (2022); and Kaunas, Differdange and Novi Sad (2022). More importantly, the merit of these deliberations was that ideas emerged through practice and through listening, conversation and exchange.

Several key terms should be defined, as they occur throughout the text:

(i) *Community arts* is, as Matarasso[95] suggests, the creation of art as a human right, by professional and non-professional artists, co-operating as equals for purposes and standards that they set together, and whose processes, products and outcomes are not known in advance.

(ii) *Communities* can be place-based, being defined by the geographical space people live in. They can also be identity-based, centring on groups such as Roma, migrants, etc.

(iii) *Public action* describes a courageous task of creating the conditions for an experience of publicness in which the defence of public interest becomes necessary.

3. CHALLENGES TO BE MET AND OPPORTUNITIES TO BE GRASPED

As an artistic initiative, Faro in a Suitcase faces a set of challenges, made more extreme by the social distancing measures caused by the COVID-19 pandemic and relate to:

(i) sending and receiving;

(ii) civil society;

(iii) community arts; and

(iv) archiving.

Sending and receiving

In 1999, Jacques Derrida and Catherine Malabou co-authored a travelogue in which postcards, writings and thoughts were exchanged – offering a useful parallel to the Suitcase in its prime role as an encounter between communities.

For Derrida, the true implication of an economics of exchange is to place one's own sovereignty at risk for others. Sending and receiving exists beyond calculated self-interest. It cannot expect a return for "a gift...would no longer be a gift; at most it would be a repayment of credit(...). If it remains pure and without possible re-appropriation, the surprise names that instant of madness that tears time apart and interrupts every calculation".[96]

Drawing from Derrida's travelogue collaborator Catherine Malabou, the idea of sending and receiving has parallels to a journey from my interior world to your exterior world. For Malabou[97], what is sent has the quality of plastic, derived as it is from the Greek "*plassein*", which means to mould. The process of communicating something 'interior' and sending it transforms it into something 'exterior'. Sending and receiving demands a new habit or practice that can in turn help to bring into focus what is original.[98] For her,

92. Hôtel du Nord invited four initiatives to share their experiences: Patrimoni in Spain, Cabbage Field in Lithuania, Almašani in Serbia and Machkhaani in Georgia. The Agora workshop took place on 22 February 2020, at the Tiers Programme headquarters, Marseille. More information can be found here: Invisible Archives – Manifesta 13 Marseille (Accessed 25 January 2021).
93. The Faro Coffee Talks took place on 7, 8 and 9 July 2020.
94. Annette W. Balkema and Henk Slager (eds), Artistic Research, (Amsterdam /New York,: Lier & Boog, 2004), p. 50.
95. F. Matarasso, A Restless Art, p. 51. Please also see the monthly podcast A Culture of Possibility with Matarasso and Arlene Goldbard, available here: miaaw. net/338/a-culture-of-possibility/.

96. Derrida, (1992) Given Time: I. Counterfeit Money, translated by Peggy Kamuf, University of Chicago Press, Chicago and London, p. 112.
97. Malabou (2005) The Future of Hegel. Routledge., p.8.
98. Op.cit. pp 61-68.

sending becomes an expression of the original potential of what is sent. Upon arrival, when it is embodied in the actualisation of a new set of relationships, it has the power to trigger something new.

In this way, the Suitcase becomes a collective experience of giving and receiving that can shed new light on the local drama of local humanity, and its process of collective endurance. Sending and receiving as a form of endurance during extreme times is illustrated by the exchange of letters between Slovenian philosopher Slavoj Žižek and Pussy Riot member, Nadezhda Tolokonnikova. The exchange of letters becomes a tactic for survival when "at the right moment, there will always come a miracle in the lives of those who childishly believe in the triumph of truth over lies, of mutual assistance, of those who live according to the economics of the gift".[99]

Civil society

David Ranson[100] presents an idea of civil society as the public sphere in which persons develop agency to live their lives with one another to bring about the common good they desire, even, indeed especially, in the presence of diversity within the community's life. The Suitcase can primarily be understood as a cultural act and a creative expression of civil society.

Ranson draws upon Charles Taylor's idea that civil society enables society to come to a common mind. Philip Sheldrake adds to the discussion with his contention that "living publicly entails real encounters, learning how to be truly hospitable to what is different and unfamiliar, and establishing and experiencing a common life"[101]. Thus, the dynamics of participation in civil society is an intricately structured, very fragile, sometimes even slightly mysterious organism that grew for decades, if not centuries, out of a natural development.[102]

Artistic strategies are a suitable means of expression for civil society to communicate what has not yet been communicated. Examples from such practice include Krzysztof Wodiczko's Hiroshima Memorial

(1998), which focuses on the experience of survivors of Hiroshima, and Micaela Casalboni and Moez Mrabet's collaboration, Lampedusa Mirrors (2014), an evocative theatre collaboration between Tunisia and Italy centred on the trauma of clandestine migration. Such practice, combining participatory or community-based expression, expresses how to live, think, act and relate to one another differently.

Belonging is an important aspect of the Suitcase. Art and heritage are no longer looked at as a means of producing artefacts; instead, professional and non-professional artists become vectors of civil culture, using their artistic licence as a passport to enter the social world. The faculty of imagination deployed in the Suitcase ignites interest and opens up often closed down pockets of memory or experience.

Community Arts

As a bottom-up process, community art dovetails with the Faro Convention's call for work at community level to create the conditions that address citizens' non-participation in, and alienation from, their cultural heritage. In this context the free right to culture can be exercised by the rights holders at community level through self-initiated, self-managed processes run by heritage communities. Art and culture help provide a fresh medium through which to practice the Faro principles and act as a driver of transformative practices within communities.

Too often institution-led cultural practices tend towards work *for* or *with*[103] communities – adopting varying forms of outreach to peripheries. The European Capital of Culture programme creates activities primarily *for* or *with* communities because formal culture is too disconnected from society. There is still a need to give priority and parity of esteem to those initiatives that work from the demand side of culture, i.e. from within communities and facilitate culture *as* community. The real challenge of cultural participation in cultural heritage is to develop the conditions for the transformation of people from passive cultural consumers into active participants in the making of meaning.

Community arts practice can reach deeper into a context and local identities and contribute to the changing experiences of cities. It can address lack of agency in ways that formalistic top-down, institutional-led approaches cannot. It can create new links connecting culture to other social processes – a practice known as "commoning". It can merge diverse

99. On 25 September 2013, Nadezhda Tolokonnikova was imprisoned in a solitary confinement cell at a penal colony in Partza for an act of idolatry in a Moscow church. See N. Tololonnikova and S. Zizek (2014) Comradely Greetings: The Prison Letters of Nadya and Slavoj. Penguin. Originally reproduced in full by the Guardian: www.theguardian.com/music/2013/nov/15/pussy-riot-nadezhda-tolokonnikova-slavoj-zizek (Accessed 2020-09-03).

100. See David Ranson (2014) Between the Mysticism of Politics and the Politics of Mysticism, especially chapter 1 pp. 1-12.

101. Op., cit., pp 9-10.

102. A Speech by Vaclav Havel, President of the Czech Republic on the Occasion of "Vaclav Havel's Civil Society Symposium" Vaclav Havel's ideas and his Civil Society conception. Macalester College, Minneapolis/St. Paul, U.S.A., 26 April 1999. https://eng.yabloko.ru/Publ/Archive/Speech/gavel-260499.html (Accessed 2020-08-03).

103. J. Dessein et al. Culture in, for, and as Sustainable Development – Conclusions from the COST Action IS1007 – Investigating Cultural Sustainability. Conclusions from the COST Action IS1007 – Investigating Cultural Sustainability 2015. (Accessed 2020-06-15)

and conflicting narratives through the resources of people, stories and places.

Matarasso (2019) describes community art as the creation of art as a human right, by professional and non-professional artists, co-operating as equals for purposes and standards that they set together, and whose processes, products and outcomes cannot be known in advance. This definition describes the spectrum of work it is planned to include in the Suitcase initiative including tangible and intangible cultural heritage, visual and performing arts, writing and craftwork. Herein is a clear opportunity to create an interface between cultural heritage and contemporary artistic expression which manifests itself in inter-disciplinary work and achieves a real experience of trans-local "commoning".

Archiving

Participation in the Invisible Archives research workshop in Marseille, supported by the Council of Europe, Manifesta 13 and Hotel du Nord, had a significant influence on the idea of the Suitcase. During the conversations here it became clear how archiving can highlight genealogies and non-institutional memories telling a new community story that is separate from the dominant narrative within a city.

Invisible Archives, Manifesta 13. Marseille. Photo: Author

Archiving is about uncovering the *genius loci*, namely the unique and distinctive identity of a place that people call home. The Faro Convention describes such authenticity as the "resources inherited from the past with which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions"[104] associated with a place, which the people who have settled there have made their home.

In his article on archiving, Prosper Wanner[105] refers to Article 7 of the Convention on Cultural Heritage, which calls on the Parties, within the framework of public action, to "respect the diversity of interpretations and to establish conciliation processes to deal fairly with situations where contradictory values are attributed to the same heritage by different communities".

He cautions that archiving should not amount to 'canning' the story for perpetuity but invites us instead to think – in the context of commoning – in terms of a story's "compostability". In this manner, the form of archiving proposed by the Suitcase invites recipients to recycle shared and dissimilar features through a "composting" process so that new momentum can be established. He concludes, "It is an active transmission and commitment to forming a community that is still not yet finished".

104. Council of Europe, Faro Convention 2005: Section 1, Article 2(a).
105. J. P. Wanner unpublished paper on the Faro Convention Action Plan entitled "Faro & Archive". June 2020.

4. DESCRIBING AND DEVELOPING A PROGRAMMING MODEL FOR "FARO IN A SUITCASE"

The goal of the artistic project is to develop cultural heritage practice sites that respond to the scale of the challenge presented by the COVID-19 pandemic. The future of Faro is about developing the ability to:

▶ Strengthen interdependence between local and trans-local spheres;

▶ Deepen solidarity and posit cultural heritage as a driver of sustainability;

▶ Champion diversity and dissonance.

What is proposed through the Suitcase initiative might best be described using the football metaphor of a team playing at HOME and AWAY.

The first strategic process is a HOME (game) process which mobilises, updates and archives a cultural rights experience. It assembles an archive of a public action that began locally but has the potential to effect

change in another place. The second strategic process that is needed can be regarded as an AWAY (game) process. Here the local finds the agency to connect and co-operate across borders and trans-locally.

The aims of the HOME and AWAY process are to demonstrate how it is possible simultaneously:

(i) to zoom-in on local practices and zoom-out to consider the creative processes of trans-local co-operation; and

(ii) to create an overall effect and contribute to new forms of organisation for networking and movement building.

The programmatic process of assembling and sending (HOME) and receiving and unpacking (AWAY) amounts to a call to the local heritage communities to act co-operatively. For the HOME and AWAY process, it can be beneficial during the initiative to draw on the Critical Response Process, a method developed by Liz Lerman.[106] She calls her process "a useful method for getting feedback on anything you make" because it can help heritage communities to engage in critical

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106. Liz Lerman and J. Borstel (2003) Liz Lerman's critical response process: A method for getting useful feedback on anything you make, from dance to dessert. Liz Lerman Dance Exchange.

dialogue about the potency of the Suitcase – or its plasticity.

In both contexts a four-stage process can be followed:

1. *Questions of meaning*

    This stage concentrates on what was meaningful, evocative, interesting, exciting or striking about our HOME work and could be witnessed by others.

2. *Questions of compilation*

    Here, a facilitator explores questions relating to the processes of assembling and unpacking

3. *Questions of observing*

    At this stage, people are free to ask neutral questions about the process under review.

4. *Opinion Time*

    The final stage is to state opinions, which can then be discussed with the help of a facilitator.

The distinguishing feature of the Suitcase will be its ability to make a long-term impact, extending beyond the bilateral exchanges, and exert wider influence within local heritage communities in ways connecting them with real trans-local experiences and personal encounters.

Table 1: Results and Roles

The anticipated results:	▶ Tailor made HOME programme to assemble the Suitcase ▶ Tailor made AWAY programme to receive the Suitcase ▶ New capacity for cultural co-operation and exchange from within and across heritage communities; ▶ Suitcase becoming a prototype for 'interconnection' ▶ A Faro in a Suitcase travelling exhibition ▶ New interactive exchanges between heritage communities.
The Sender's role can be seen as follows:	▶ Identification of key contact points ▶ Liaison with community members ▶ Co-creation of the HOME concept for the Suitcase. ▶ Assembly of the Suitcase ▶ Communication with the Receiver ▶ Logistics related to sending ▶ Dissemination of findings and conclusions
The Receiver's role can be seen as follows:	▶ Identification of key contact points ▶ Liaison with community members ▶ Co-creation of the AWAY programme ▶ Unpacking of the Suitcase ▶ Communication with the Sender ▶ Logistics related to receiving ▶ Dissemination of findings and conclusions

Table 2: Timeline of Exchanges
Learning from other practices

21 May 2020	Webinar: Faro principles and the UN Sustainability Agenda 2030 - online; 15 participants
7 July 2020	Coffee Talk #1 Tourism and Sustainability – online; 7 participants
8 July 2020	Coffee Talk #2 Displacement and Community Regeneration – online; 6 participants
9 July 2020	Coffee Talk #3 – Looking Beyond Archives to Sustain Community Interaction – online; 9 participants
August 2020	UCLG Rome Charter – online; 20 participants
August- September 2020	Faro in a Suitcase assembly process with members of Žemųjų Šančių bendruomenė, Kaunas. Sent to Hôtel du Nord, Marseille
October 2020	Suitcase arrives from Kaunas and prompts ideas for a musical project
December 2021	Hôtel du Nord send their initial creative response to Kaunas.

The Rome Charter[107], a worldwide initiative of the global United Cities Local Government Network was first proposed in 2019 but has become more urgent during the COVID-19 pandemic. It is centred on cultural democracy and the right to participate freely in culture and sets out to transfer cultural capability to communities using participatory and community art processes, both within municipal areas and through links between municipalities.

A city working towards cultural democracy fulfils its duty to help its citizens to:

> **DISCOVER** cultural roots, so that they can recognise their heritage, identity and place in the city, as well as understand the contexts of others;
>
> **CREATE** cultural expressions, so that they can be part of and enrich the life of the city;
>
> **SHARE** cultures and creativity, so that social and democratic life is deepened by the exchange; **ENJOY** the city's cultural resources and spaces, so that all can be inspired, educated and refreshed; **PROTECT** the city's common cultural resources, so that all can benefit from them, today and in years to come

Source: Rome Charter 2020

The current trend to turn to the local and to the community is welcome and new ecologies are urgently required. Yet the real challenge is not the local practice site but the fact that there is not yet a system of AWAY programming for communities except for some crude forms that are overtly funding-led, institution-led and top-down. When these AWAY processes do exist, they often come under the heading of arts touring, master classes and skills transfer. There is less emphasis on opportunities to mobilise culture not simply for its own ends but as a regalvanising force for the common good

Following the Covid-19 crisis, the Faro Convention Network decided to explore in some detail how to project cultural heritage work beyond its usual boundaries. It set up a series of online Coffee Talks addressing the future in the new context generated by the health crisis and its longer-term consequences.

During **Coffee Talk #1**, ideas emerged that implicitly reflect the HOME and AWAY process. Blanca Miedes suggested that the call for sustainability was a call for reconnection between people, in which Faro could serve as a connecting point. Ivana Volić saw a need for 'more humanised encounters', especially in terms of tourism based on the interaction of people with people, people with heritage, people with community building and social transformation. It is through the day-to-day practice of Faro, now in a context of COVID 19, that new stories can emerge in which the invisible is made visible in ways that join the dots between trans-local realities. The experience of connecting trans-locally raises new questions about what we might like to share and receive.

Prosper Wanner suggested that the trans-local process should not be the one-way communication of "my" story and "my" community. Often, sharing gave rise to an entanglement, which began to reveal what we had in common and what divided us. Linkages revealed the potency of what we had in common; what made us feel at home in other stories of people and places. Heritage communities could mediate these links and art could help to instil confidence among those involved in the process.

Francesc Pla added that this transfer also involved differences and it was appreciating how differences were rooted in local contexts that brought out the human dimension. Caroline Fernolend suggested that differences revealed the authenticity of each different place: "we have common ground!".

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107. The Rome Charter was launched in summer 2020. Accessed: https://www.2020romecharter.org/charter/

Coffee Talk #2 also helped to formulate the Suitcase initiative by challenging what it means to be local and part of a community. Hakan Shearer Demir wished to resist the closed-mindedness that often accompanied the terms local and community. On its own, HOME could be a barrier to the kind of co-operation advocated for heritage communities by the Faro Convention and its principles. He suggested that HOME (alone) could fall for the 'local trap', which assumed that the local scale was inherently more democratic than other scales. In this regard, the AWAY process of sending and receiving was a necessary counterbalance in the context of the framework provided by the Faro Convention.

The idea of a common good, in which local people had a stake, was important for a resilient community. In Caroline Fernolend's experience it was leadership from within communities that guided municipal decisions. In her view, community spirit meant that you shared responsibilities for what happened in your community. Prosper Wanner suggested that in bigger cities, people focused on their own well-being and there was no notion of the common good. Francesc Pla agreed how difficult it was to build progress if it relied only on a set of individual behaviours. In this respect, Faro was a placatory process because it helped to bring people together.

The COVID-19 pandemic had shown how important cohesive communities were, for example in their capacity to deliver food and to keep an eye on older people. The crisis proved that our institutional systems were not sufficiently flexible and did not live up to the requirements of the situation. As a result, we were more dependent on civil society and so the idea of community raised the idea of commons – namely how to create this sense of community and communing as a transformative process occurring within the community. In this regard, there was a perception that institutional and government tolerance for civil society was quite a problematic issue. Civil society was tolerated but was not an equal partner, so there was no public space for any type of interface, and the Faro principles could be a tool to facilitate more practice in this public social partnership.

Coffee Talk #3 raised several questions more specifically related to the Suitcase concept:

► *How could imaginations be set free to foster an archival or suitcase process with civil society?*

► *What could be sent, received and interpreted in a suitcase process?*

► *How could an archival process transform the future in terms of human rights, democracy (participation) and the rule of law?*

Faro in a Suitcase, Kaunas October 2020 Photo: V. Geluniene

These questions opened up various avenues for the conversation about who decides what goes into the Suitcase and who sends and receives it, which summed up the main challenge involved in the Suitcase process. Experiences from Bodø, Stavanger, Vienna, Marseille, Kaunas, Novi Sad, Huelva, Venice and Zagreb were recounted. There was clearly a need to create a genuine community of interest and to engage the community creatively in order to gather memories. Examples such as the idea for a Museum of Immigration in individual's living rooms or the Museum of Broken

Relationships in Zagreb were useful examples of places in which to "stage" stories.

In summary, the value of the Suitcase initiative could be its ephemeral quality. This means that it can be used by a community of purpose to transform its contents into something completely new. In this regard, the Suitcase process was one which could bring people together, generate open conversations and establish spaces for co-creation. In summarising the discussion Hakan Shearer Demir said that what went into a Faro suitcase could not be a universe; it had to be a

multiverse, containing diverse narratives. The sender should have empathy for the context to which the suitcase was being sent, and then the community receiving it could take up some of these links, generating a genuine interest in taking action.

5. "FARO IN A SUITCASE" #1

In late 2019 the Šančiai Community Association was awarded the Lithuanian Ministry of the Environment's Genius Loci Award for "Best Work of Urban Design" to mark its success in safeguarding the spirit of the place (*genius loci*) in the district of Šančiai (Kaunas). Following this some members of the community felt that there was a need to archive the story of their actions. In this context, archiving was seen as a process through which the historical sequence of events could be reassembled. During the process it was suggested that the work might have the potential to be used by other communities in their efforts to protect the environment in Lithuania and beyond. The *genius loci* here is a concern about how civil society exercised its imagination to confront resource extraction urbanism. [108]

The idea emerged at the Faro Lab in Marseille and was refined in follow-up conversations based on continued exchanges with Hôtel du Nord.

In this way, the story of a campaign against a road project became the content for the Suitcase. At community meetings, members were invited to fill the suitcase with things that told the story of their campaign. The Suitcase was prepared for dispatch and in turn to be received and hosted (opened and displayed)

in Marseille. Numerous ideas played out in real time about how the exchange would happen, but in the end the follow-up proposal came from the sending community:

> *"Dear friends, we have an idea for the Saturday reunion of Hotel du Nord linked to the Faro Suitcase we sent to you. Please tell us if it is possible and what you need. Would anyone be interested in making a singing workshop? If so, could you use the workshop to learn 2 songs from our opera. We made a translation in French of the lyrics, but you can listen to the songs and just use the Lithuanian language too! At the end you record yourselves singing and we make a report in Kaunas. What do you think?"* [109]

The hosting process generates dialogue and momentum, creating renewed potential for a local community to address an issue it faces. It is not seen as a dissemination activity, and nor are its contents regarded as objects for interpretation. What emerged in exchanges during the first test was an idea which saw the contents as "compost".

In the end, what was sent was a collection of materials from a single day of community action against the construction of a new road project along the River Nemunas in Kaunas, Lithuania. One day, at the end of April 2019, seven hundred members of this community joined hands in an action entitled "Our Nemunas". Afterwards, 200 people took part in a public deliberation about the significance of the river. The Faro Suitcase is a representation of this campaign to safeguard a unique item of the historic urban landscape and heritage and to defend a public interest. Put simply, it is a means of putting the *Framework Convention on the Value of Cultural Heritage for Society (FARO)* into practice.

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108. Extraction became a dominate theme in a publication of 2014 by sociologist, Saskia Sassen who sees a shift in the global city from its power 'over' things towards its 'power' to extract things. See Saskia Sassen, Expulsions: Brutality and Complexity in the Global Economy. See also: Felipe Correa's Beyond the City: Resource Extraction Urbanism in South America.

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109. Email to Dominique Poulain, Julie Demuer, Chloe Mazzani, Stéphanie Mousserin, Jean Cristofol, Prosper Wanner

Kaunas ⬌ Marseille
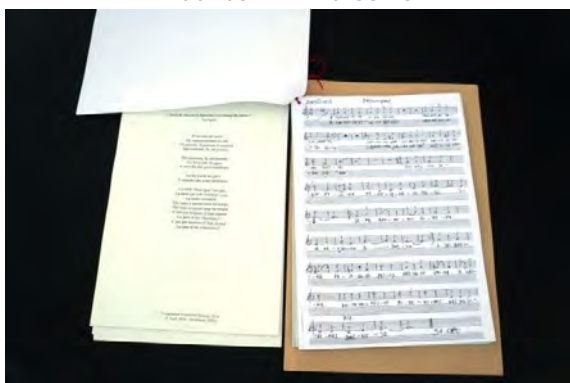
Šančiai Opera Music Score and New River Road Architectural Plans [Faro in a Suitcase #1] Photo: V. Geluniene
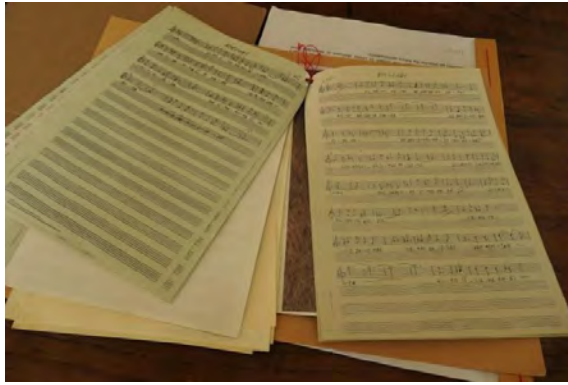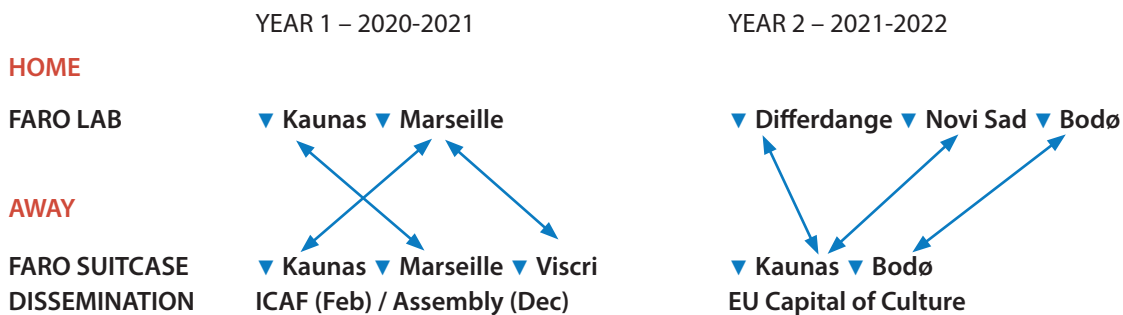
Šančiai Opera Music Score and Public Deliberation Photo [Faro in a Suitcase #1] Photo: D. Poulain

The contents included:

- ► A jigsaw of the architectural project maps for the River Nemunas Road Project. (numbered 1-10)
- ► A Žemųjų Šančių bendruomenė tee-shirt (1 item)
- ► A sound speaker (1 item)
- ► Genius Loci article (1 copy)
- ► Nemunas Road Deliberation large format photograph (1 copy)
- ► "Our Nemunas" large photograph (1 copy)
- ► The Sanciai opera score – French language translation of Prologue and Epilogue (15 copies)
- ► Prologue music sheets – single page (15 copies)
- ► Epilogue music sheets – front and back page (15 copies)
- ► Nemanus Road Deliberation

It has yet to become clear what result a story of urban development will produce in Marseille. Certainly, the theme chosen has resonance in Marseille, including, as it does, the issues of uncoordinated and non-democratic urbanisation; the need to create conditions for more active participation by citizens in democratic processes; and strengthening co-operation and responsible citizenship. What will become of the "compost" is not yet clear. In principle, there will be a further test of this when Marseille sends its own edition of the Suitcase to Kaunas and Viscri in 2021.

Table 3: Faro in a Suitcase 2020-2022

	YEAR 1 – 2020-2021	YEAR 2 – 2021-2022
HOME		
FARO LAB	▼ **Kaunas** ▼ **Marseille**	▼ **Differdange** ▼ **Novi Sad** ▼ **Bodø**
AWAY		
FARO SUITCASE DISSEMINATION	▼ **Kaunas** ▼ **Marseille** ▼ **Viscri** ICAF (Feb) / Assembly (Dec)	▼ **Kaunas** ▼ **Bodø** EU Capital of Culture

A connection that emerged following Coffee Talk #3 involved an invitation from Bodø Municipality to test the Suitcase as part of its ongoing dialogue with citizens called the ByLab process -https://bodo.kommune.no/utviklingsprosjekter/bodo-bylab-article1439-1062.html. ByLab is a physical and virtual "city laboratory" whose purpose is to test processes of co-creation and participation in a real environment. ByLab serves as a forum for co-operation across municipalities, residents, business, institutions and volunteers. Inhabitants must be involved so that their needs and desires are clear.

The idea of linking the Faro Suitcase and ByLab was very favourably received. This could be a means of drawing from the experiences of Faro and making the local experience smarter. The contribution of the Suitcase to ByLab could focus on mobilising citizens as the *genius loci* of their neighbourhood in the context of urbanisation processes.

6. CONCLUSIONS

In her article on international cultural co-operation, Victoria Contreras[110], provides an interesting prism through which to view the significance of the Suitcase

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110. Victoria Contreras Cultural Cooperation and Non-State actors: The case of Conecta Cultura Jun 6, 2017•15 min read https://medium.com/@Culturosa_/cultural-cooperation-and-non-state-actors-the-case-of-conecta-cultura-c882659a369d Accessed 2020- 09-04. See also, Teresa La Porte, "The Legitimacy And Effectiveness Of Non - State Actors and the Public Diplomacy Concept", 2002.

by framing it in the language of cultural diplomacy, with its talk of ambassadors, attachés and diplomatic suitcases. She explores the historical process through which co-operation between nations stemmed from a history of dispossession schemes, in which value was extracted and communities were barred from decision making. Through her work with the Mexican Conecta Cultura agency, she explores a model of international co-operation that can contribute to the empowerment of communities, which, through their own cultural capacities, can contribute to the positive transformation of real-life local circumstances.

In this respect, arts and culture are powerful forces for social and community development, which ultimately consolidate the social fabric and are based on values such as reciprocity, diversity, tolerance, sustainability and resilience. Contreras sees the potential in making the shift from state-centric cultural diplomacy towards a transnational form of cultural diplomacy led by new civil society players. The cultural diplomacy prism can offer the Suitcase initiative a wider view not only of who ultimately benefits but of how cultural rights and participation in democracy and the rule of law can grow from it.

Culture, like community can easily turn in on itself and become self-serving. This is one of the reasons why cultural rights is a Cinderella of the human rights framework. This assemblage by communities and exploration of diverse stories of people and places transforms into the "compost" from which a legacy of sustainability could grow, in the following three ways:

The Suitcase as an experience of publicness (a personal/interpersonal encounter)

▶ Transformation of cultural heritage brings about the longer-term transformation of values of solidarity and inter-connection;

▶ New public infrastructure is created and filled with social and cultural potential which is centred on inclusiveness and accessibility.

The Suitcase as an expression of the cultural rights of communities

▶ Interfaces are established between bottom-up, *i.e.* community-based, and top-down municipal approaches;

▶ There is an acknowledgment of the value of networked home-grown, home-spun, self-managed activities, which are of significance because of the agency created in terms of "person-up" and co-operative activities.

The Suitcase as a legacy of durability

▶ In delivering vitality in which communities communicate internally, externally, across borders and beyond, culture is deeply personal but also universal and sticks the three established pillars of sustainable development together like glue.

7. PROPOSALS

There is always tension between forces that wish to work on the macro level and those that inhabit the micro level. Tension is heightened when the macro level is experienced as something that drains local resources and capital. Often micro level players can work without support and without authority and are driven to work co-operatively for the public and common good. Thus, there is an added value that this initiative highlights for 'top-down' initiatives and it requires institutional champions who are committed to enhancing the sustainability of heritage communities.

I. The **first proposal** relates to the role of the Suitcase as a cultural act that is volatile, uncertain, complex and ambiguous. The Suitcase concept will constantly resist all attempts to be pinned down, directing itself beyond culture so that non-cultural partners can understand its potential to create sustainability.

II. A **second proposal** is a call to invest in a spirit of precariousness and promote the role of informal cultural players and civil society networks. These individuals and informal networks have a significant part to play in creating effective measures in keeping with the scale of global challenges like the COVID-19 pandemic.

III. The **final proposal** is intended to address our collective responsibility to join the dots. The Suitcase initiative tries to access culturally, socially and environmentally diverse practices and networks. These microstructures could be better connected, but their focus is predominantly an inward-looking one, centred on local communities, working creatively with limited funds to create the conditions for sustainability through human rights, democracy and the rule of law.

In conclusion, Matarasso argues for the validity of community arts that operate "without help and without permission" and reflect a new culture of commoning. By choosing to invest their own capital in their neighbourhood and place value in such work, people are contributing to the emergence of a new social contract, in which the local and the community are addressed as rights holders, with responsibility for what they have in common.

The Special Rapporteur on Cultural Rights, Karima Bennoune, pinpoints the challenge as follows:

> *"It's not to protect culture or cultural heritage per se, but rather the conditions allowing all people, without*

> *discrimination, to access, participate in and contribute to cultural life in a continuously developing manner".[111]*

Thus, the Suitcase functions as a metaphor deriving its potential from diverse contexts and deep wells of history. It seems fitting to finish with an extract from the Irish poet, Patrick Kavanagh, who questions whether culture can be more than the sum of its past:

> *Culture is always something that was*
>
> *Something pedants can measure*
>
> *Skull of bard*
>
> *Thigh of chief*
>
> *Depth of dried-up river*
>
> *Shall we be thus forever?*
>
> *Shall we be thus forever?* [112]

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The year 2021 marks the 10th anniversary of the entry into force of the Framework Convention on the Value of Cultural Heritage for Society, also known as the Faro Convention. The present publication shows that what emerged back in 2005 as a truly innovative approach is still relevant today and can also have an impact on issues beyond its traditional realm. This is illustrated through a set of articles that demonstrate the pertinence of the Faro Convention's approach to cultural heritage in addressing different aspects, ranging from democratic participation to tourism rethinking. The wide range of topics addressed and the numerous possibilities described by the various contributors suggest that the next ten years of the Faro Convention will be as challenging and rewarding as the decade that has elapsed since its entry into force.

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