

## Editorial

*It has been rather difficult to decide on the type of newsletter we wanted to publish for the Euromed Heritage 4 programme (EH4). It always is a difficult choice, and one decision eliminates most of the rest, which could be equally interesting, and establishes a more or less definite direction.*

*In the myriad of newsletters that are distributed through the virtual corridors of cyberspace, we wanted an edition with an edge! We have therefore developed a concept that could be attractive and easily readable in an electronic version. We also wanted it rich in content and of interest to both our partners and the wider sphere of cultural heritage actors and aficionados. We hope that we have succeeded and we would welcome our reader's comments!*

*For this first edition, we have selected a theme which we believe represents a good start for our programme and further illustrates current issues related to cultural heritage and the development of its multiple and diverse assets throughout the Mediterranean region:*

*to what extent does EH 4 bridge the dichotomy between tangible and intangible heritage, and how is this dichotomy addressed in the selected projects?*

*Our discussion will allow us to present the twelve projects within EH4 in a non-linear and non-didactic way and engage us, from the very start, in bridging the perceived but erroneous dichotomy between tangible and intangible heritage.*

*Christiane Dabdoub Nasser  
Team Leader, Regional Monitoring and Support Unit (RMSU)*

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Parma, Italy - C. Graz 2006

## FOOD FOR THOUGHT

### Creating synergies within Euromed Heritage 4 and beyond

BY CHRISTOPHE GRAZ, PROJECT MANAGER, REGIONAL MONITORING AND SUPPORT UNIT (RMSU)

A rapid review of the Euromed Heritage (EH) programme, including the projects that have been awarded within its fourth phase (EH4), and other programmes funded by the European Union (Culture, Interreg, etc.), indicates that projects tend to follow their own logic while ignoring achievements of their predecessors. This lack of awareness is partly due to the absence of a diagnosis of the existing situation, but mostly to a definite lack of transversal exchange.

In recent years culture and inter-cultural dialogue have been gaining ascendance within the region and within projects implemented under the aegis of the Euro-Mediterranean partnership; nevertheless, a lack of visibility and synergy between achievements, and an absence of serious inventories with search criteria associated to thematic fields are to be noted, in spite of some brave attempts at collecting information, and the Internet and high-powered search engines. The rapid assessment of the state-of-the-art by EH4 projects in their respective fields of expertise is therefore a must, and it should help identify early on potential links and common actions, thereby activating convergence, complementarities, and cooperation for higher effectiveness and impact of the programme. The Regional Monitoring and Support Unit (RMSU) will also motor potential synergies through the many activities it will implement, such as conferences, training, workshops, research, monitoring missions, etc. These should help towards a more efficient exploitation of outputs and their dissemination beyond the geography of the partnership. In this light, RMSU looks forward to a higher participation of the projects partners and their involvement in the organisation of and contribution to one or the other of its activities; sharing cross-cutting themes at the level of methodology or content; an effective and intersecting mobilisation of the media and partner institutions involved in the programme; and building a partnership with institutions responsible for cultural heritage to enhance the legislative and institutional strengthening aspects of the programme.

Only then would the EH4 programme carry its mark beyond its four year duration and really contribute to people's awareness and appropriation of their extraordinary common cultural heritage ■



a programme funded by the European Union/  
un programme financé par l'Union européenne/  
برنامج ممول من الاتحاد الأوروبي

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## EUROMED HERITAGE 4 NEWS



### Euromed Heritage Network for the valorisation of Mediterranean Heritage

Since the beginning of its activities in February 2008, the RMSU has achieved several tasks, ready to reinforce the visibility of the Euromed Heritage 4 programme and to develop its network. The programme was presented on the occasion of important international events such as the 16th General Meeting and International Scientific Symposium of ICOMOS held in autumn 2008 in Quebec, and the 5th Conference on "Tourism and the Development of Co-operation" organised in Barcelona by the Institut Europeu de la Mediterrània (IEMed) in February 2009.

In March 2009, RMSU was invited for the inauguration of the UNESCO Chair on Preventive Conservation, Maintenance and Monitoring of Monuments and Sites at the Raymond Lemaire International Centre for Conservation (RLICC) at the Katholieke Universiteit Leuven, Belgium.

Collaboration with RLICC is planned for the organisation of a Euromed Heritage 4 workshop on preventive conservation and maintenance (see next page) ■

#### Useful links:

ICOMOS <http://www.international.icomos.org/>

IEMed <http://www.iemed.org/>

RLICC <http://www.speccomah.eu/rlicc/>

### EH4 Projects start their activities: a formidable work to be undertaken in the next three years

Since the official announcement of the twelve projects financed within the EH4 program framework by the European Commission, last January, several projects held preliminary and launching meetings.

These provided an occasion to bring together all the partners and to tackle concrete questions regarding the financial and administrative aspects of the project. Members of RMSU, including the Team Leader and Project Managers, participated in several of these events, and drew some very positive ideas on the general level of involvement.

As Project Manager C. Graz stated, *"I am rather impressed by the vitality of the majority of the projects, their level of engagement, as well as their capacity to involve all of the partners in the discussions. This assures us of the great potential value in the selected projects in terms of contents, topics and activities that will be developed. There is a major task ahead of us in order to ensure a good articulation of the activities and the integration of the projects within the general framework of the programme, but also to identify common aspects and themes and stimulate inter-project activities that would assure a good exploitation of the results. The challenge we face during the coming months is huge, but the start is very encouraging. I hope that this same energy endures until the end of the programme and even better, beyond"* ■

### A support for EH 4 projects: Training in "Internal Communication and Project Management"

On the 21st and 22nd April, RMSU organised its first training session within the framework of its support activities for projects, in Brussels. This event was important because it tackled administrative, financial and technical issues in order to improve performance in the implementation of activities; it also brought together the principal actors and stimulated internal networking within the programme. EH4 coordinators and administrators, representatives of EuropeAid Co-operation Office and the EU Delegations to Morocco and Syria, as well as the RMSU team participated in the training.

The two days focused on administrative and financial procedures compliant with EU directives. It also focused on the presentation of work tools designed to facilitate communication and the daily management of projects. The training also made it possible to identify potential synergies and possibilities for inter-project cooperation ■

#### For more information:

<http://www.euromedheritage.net/intern.cfm?menuID=16&submenuID=21&subsubmenuID=10>



### Illicit Trafficking: A Challenge for Conservation

*"The looting, plundering, import, export, or all other forms of illicit displacement of cultural goods is unfortunately a well-known practice. The world of manuscripts suffers terribly from such practices, made possible by the absence of cataloguing of collections, especially in Southern Mediterranean basin, and the lack of agreed-upon regulations and norms to fight illicit trafficking. Librarians, philologists, jurists and experts must work together in order to efficiently fight against the trafficking of cultural goods. This is the objective we have set for ourselves."*

(S. Ipert, Project Co-ordinator, ManuMed II - Of Manuscripts and Men).

This important question, which impacts upon the conservation of cultural goods, was the subject of an international conference organised by the project "ManuMed II - Of Manuscripts and Men" - that particularly focused its attention on manuscripts and publications. On the 8th and 9th April, about twenty jurists convened at the Bibliotheca Alexandrina under the coordination of Prof. Norman Palmer (Attorney at Law, President of the Treasure Valuation Committee of England and Wales) specialist in the restitution of illicitly displaced goods. The meeting treated concrete cases of conflicts on property and examined to what extent international norms and national legislations allowed these to be overcome.

The optimisation of the struggle against trafficking in cultural goods in Europe and the world requires the standardisation of legislation and regulations. The objective of this conference was therefore to put

forward propositions and constitute a network of experts who would draw up a memorandum of suggestions that could be potentially transmitted to institutions such as the European Commission, ICOM, UNESCO, etc. In the context of its activity to reinforce institutional and legal frameworks, the RMSU is organising a specialised workshop on the question of illicit trafficking, during the second half of 2009 in Lebanon ■

#### References:

Convention UNESCO 1970  
Convention UNIDROIT 1995

#### For more information:

<http://www.euromedheritage.net/intern.cfm?menuID=9&submenuID=7&idnews=171>

### EH4 Workshop on "Preventive conservation and maintenance"

The workshop on "Preventive conservation and maintenance" is planned for next October in Ghardaïa, in Algeria. It will focus on permeability and adaptability of the existing tools, methodologies and practices on both sides of the Mediterranean. For the organisation of this event, the RMSU will partner with the newly inaugurated UNESCO Chair on "Preventive conservation", the EH4 project Montada and their Algerian partner O.P.V.M. (Office pour la Protection de la Vallée du M'zab) in Ghardaïa, which is also hosting it.

The challenge identified in the conservation field today is about assuring heritage preservation through preventive conservation, maintenance and monitoring based strategies. Timely identification and correction of defects can prevent major consequential damage, which may incur

heavy expenditures in order to bring the listed or valuable building back to shape. Monitoring systems allow public authorities, owners and site managers to ascertain that maintenance is carried out on a regular basis and that the budgets are spent effectively on the long run, even after restoration. In the discussions, we shall distinguish between two aspects: common maintenance, whose goal is the preservation of a minimal functional capacity, and modernisation works, which adapt the building to constantly changing modern standards.

Ultimately, we aim to come up with a series of recommendations for authorities in charge of heritage as well as local populations "the users and owners" of heritage in Mediterranean Partner countries ■

## Valuing the Intangible

By JULIE SCOTT, SENIOR RESEARCH FELLOW, LONDON METROPOLITAN UNIVERSITY

In a recent radio broadcast in the UK, a BBC correspondent recounted a poignant story concerning the trees of Prague. In a part of Prague outside of the historic city centre, trees several centuries old were being cut down to make way for shrubbery, benches, and other portable street furniture, as part of the redevelopment of the area for the construction of luxury residential property.

The protests and petitions of local residents were in vain; the trees were duly felled, but one of the residents asked the developers if she might take away a section of one of the trees to keep. The developers granted this request, telling her that it was in any case of “no value”. Showing the tree section to the man from the BBC, the woman traced with her finger the rings marking the age of the tree, observing, “this ring marks the fall of the Austro-Hungarian Empire; this is the Prague Uprising; this the Prague Spring”.

How, she asked, could such a living and tangible link with the great events of the city’s history be said to have no value, no future?

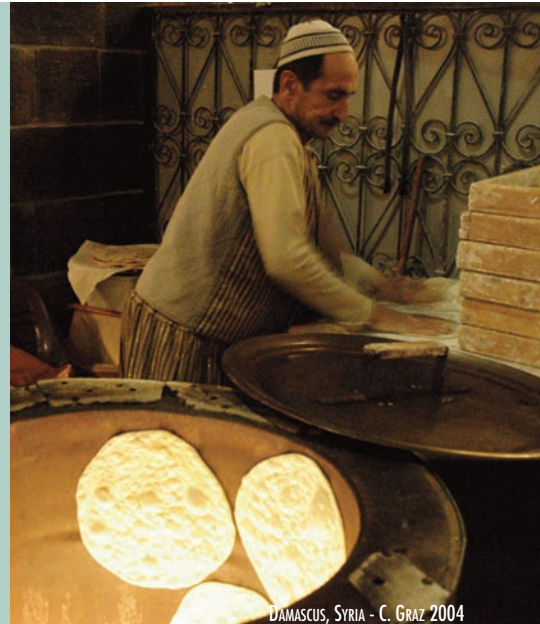
Notions of what constitutes “heritage” have broadened with the widening recognition given to the concept of “intangible heritage”. But the story of the trees in Prague highlights the very broad nature of intangible heritage, and its attendant difficulties, in terms of its identification and management, how it should be valued – and by whom. To begin with – do the trees constitute tangible, or intangible heritage? There are obvious areas of overlap between “tangible” and “intangible” forms of heritage – memory, stories, cultural knowledge and performances of all sorts are invariably anchored in concrete spaces and have tangible objects at their heart, around which webs of association, significance and cultural practice are spun.

Equally, the construction and maintenance of tangible heritage derives from knowledge, techniques and skills which have been developed over time and passed on through traditional cultural institutions, such as apprenticeship, with their own intangible heritage value. As a number of

## OUR FEATURE OF CHOICE

writers have argued, the very concept of “heritage” is embedded in culturally constructed meanings, practices, and hierarchies of value, and to this extent, ALL heritage can be said to be intangible. On the other hand, it is questionable how far ideas and approaches developed in the curation and conservation of objects and buildings are transferable to the realm of knowledge, ideas and practices associated with intangible heritage. Standard conventions of authentication and inventory listing originate in the practices concerned with the classification and valuation of objects, and are closely linked to the commodification process, whose effects tend to diminish and stultify living cultural forms. To put it another way, those cultural expressions which are most likely to make it on to an inventory of intangible heritage are arguably those which best lend themselves to objectification, thus moving away from the more “anthropological” approach to culture, which is said to inform ideas about intangible heritage. They also set down implicit criteria for what “counts” as heritage – and what doesn’t.

The cultural inventory, then, is a double-edged sword, identifying not only what should be safeguarded and preserved – but also, by its omission, what is expendable and lacking in value. The trees in the example from Prague are two-fold victims of the cultural inventory. Occupying an intermediary space between tangible and intangible forms of heritage, their peripheral location also places them in a space which is culturally and historically unmarked, by contrast with the culturally and historically saturated city centre. Indeed, such neighbourhoods are particularly likely to be candidates for urban development and renewal, as cultural sites are increasingly tied to urban branding strategies, and property prices are driven upwards by their proximity to heritage cores. For every case of a Jamma’el-Fna Square – saved from the “cleaning up” and modernisation plans of the municipal authorities by its designation as a cultural space, following international recognition of its intangible heritage value – there are innumerable examples throughout the cities of the Mediterranean of the failure to safeguard neighbourhood communities, bearers of vibrant urban traditions and social forms, which no longer fit into the authorised vision of the city’s future, as the social and cultural spaces which sustained



DAMASCUS, SYRIA - C. GRAZ 2004

them are sanitised and “upgraded”. A case in point is the controversy surrounding the plans of Fatih municipality in Istanbul to demolish the homes of the gypsy community of Sulukule in order to build a “gated community of 620 up-market neo-Ottoman townhouses” in preparation for Istanbul’s term as European Capital of Culture in 2010\*. The gypsies and their supporters have argued that this will destroy, not only a living link with the city’s Byzantine heritage, but also the viability of the community in the future, since they would no longer be able to earn their livelihood performing at weddings and places of entertainment in the city.

Heritage values are inseparable from the economic, cultural and social values in which they are embedded, and which they help to create. The trend for the historic cities of the Mediterranean, once centres of production, habitation, and trade, to reconfigure themselves as tourism and leisure consumption hubs, has transformed the meaning and value of heritage, and provided the economic means to care for it. At the same time, it carries with it the risk of polarizing “historic” and “non-historic”; “culturally marked” and “culturally unmarked” spaces; heritage with “value”, and heritage with “no value”, in ways which may be inimical to the types of intangible heritage which are the lifeblood of cities, and which animate the space between heritage sites. For these reasons, I should like to propose that, rather than seek to adapt tangible heritage practice to intangible heritage purposes, we should instead be injecting intangible heritage methods into the way we approach tangible heritage. In this context, the balance of tangible and intangible heritage projects in the Euromed Heritage 4 programme is to be warmly welcomed ■

\* “Postcard from Sulukule”  
<http://www.time.com/time/world/article/0,8599,1812905,00.html>  
accessed 3/5/09

## A TALK WITH... Between Tradition and Modernity: the Hammams



CAIRO, EGYPT, HAMMAM TANBALI - RICHARD S. LEVINE



ANKARA, TURKEY, HAMMAM SENGÜL - RICHARD S. LEVINE



FEZ, MOROCCO, HAMMAM SAFFARIN - RICHARD S. LEVINE

Tradition and modernity, memory and reality, and tangible and intangible meet in a suggestive place that merits to be rediscovered and studied more deeply: the hammam. Notwithstanding social and political changes that have sometimes profoundly affected its significance and function, the hammam has preserved all its vitality and may prove to be a formidable tool of social integration and requalification of the Medinas and historical centres of Mediterranean cities where, for a long time, it represented an essential social and architectural element. Heidi Dumreicher, founder of the Oikodrom-Institut and Project Co-ordinator of the project “Hammamed – Raising awareness of the Hammam as a Cultural Heritage for the Mediterranean and Beyond”, tells us more...

**What are the problems that led you to conceive Hammamed and what needs does the project intend to address?**

We started based on the assumption that although the notion of the hammam is quite widespread across Mediterranean societies, it does not go beyond quite a superficial level of information, especially one that does not take into consideration the important social function that the hammam had and continues to have today. We have pondered over the answers we need to provide in order to preserve this heritage and to avoid its loss and deterioration, and to verify examples of an existing hammam that has survived as a living institution and thereby to draw lessons that would be valuable for other cases.

**Based on the analysis you carried out in different Mediterranean countries, what is the general situation of the hammam?**

There are sometimes quite important differences from one

country that have to do with the political and social systems in place, and more particularly in reference to the phenomenon of fundamentalism and modernity. Traditionally, the hammam is a feminine space but in certain countries it is discouraged or prohibited to women for reasons of social opportunity, or it is considered as something outdated and belonging to the past and thus not meriting preservation. About twenty years ago, we could find hundreds of hammams in Cairo yet today there are not even six. On the other hand, in Morocco we noted that the hammam as an institution is very much present and alive, and that even in the newer districts or those under construction, it is quite ubiquitous. The situation is similar in Constantine in Algeria, where the old hammams are abandoned despite their patrimonial value, but they are considered part of the urban development plan in the quarters under construction; although they are modern structures that from a strictly architectural point of view are of no great interest, from a social and traditional perspective they remain relevant. It is here that we have met women who, following a traditional ritual, came here to recover forty days after childbirth.

**The hammam strongly recalls traditional practices yet it is also a tangible presence in present-day living: how do these dimensions interplay?**

The tangible and intangible dimensions in the hammam are inseparable, because it is an integral part of the collective memory. People recall having gone there for the first time with their grandmother, or approached nudity for the first time: one is confronted with one's own past in a quite vivid way. We have seen the case in Turkey, where people take the bus for over an hour to go to the hammam, telling us that it is part of their tradition, their history. At the same time, the hammam is a place that we cannot disassociate from its context, the quarter or the city. Often people tell us that they changed the hammam in order to follow the person who offers the services. They are not interested in the architectural value of the place but rather in the person who performs the massage and the established relationship between them. In Damascus, a women's hammam which was in very bad condition and which, for religious reasons, had been eventually transformed into a men's hammam, occasioned a debate on opportunities for women to attend the hammams. We consulted with the quarter's inhabitants and religious representatives, and following this consultation, and taking into consideration the interest of the population, the proprietor of another hammam decided to purchase it, restore it and re-open it for women!

**What are the hammams that you will work on and how?**

First, we'll work with hammam Ammuna in Damascus, where we have already worked and where we count on drawing examples of best practice to disseminate and replicate with other hammams in the city. We will develop an environmentally friendly heating system based on the principle of renewable resources and for which the owner has already provided funding. Next, the hammam Saffarin in Fez; we are in the process of identifying the owner, which is not always simple: sometimes it is the city, sometimes the inhabitants or the managing agent...We will work with the managing agent on the elaboration a management plan, which would allow him to maintain reasonable fees for the quarter's inhabitants, but which would be sufficiently lucrative to enable him to continue with his operation and also invest in the restoration of the building. Following that, we will identify and make contact with other managing agents of hammams in Fez and try repeating the experience and applying best practices we have developed. Moreover, we have an exhibition project in the districts in which we want the inhabitants to participate by contributing objects and personal effects related to the practices of the hammam. We need to pass on to them the message that the hammam is a place of relaxation and encounters and that it is necessary for the city, thereby changing its negative image of a dirty and dilapidated place. Finally, we will work with the Tambali hammam in Cairo, closed at the moment and that we wish to preserve.

**What are your wishes for the end of the project?**

That the hammam and other institutions that constitute the traditional component of the Southern Mediterranean town, like

public fountains but also bakeries and other businesses for examples, contribute to make life in the Medina possible while improving its quality; most importantly we want to incite the inhabitants to return, and settle there. I often hear from colleagues and people from intellectual backgrounds that they would love to work and spend time in the Medina, but that living there may be complicated in terms of mobility, children environment or access to emergency care, for example. The risk for the Medina is that it could be reduced to a touristic environment or to one inhabited by persons coming exclusively from rural areas, thereby losing the richness and diversity of a population that make these spaces really alive ■

*Material collected by Giuliano Salis*

For more information: <http://www.euromedheritage.net/interm.cfm?menuID=128&submenuID=13>



MARRAKECH, MOROCCO, HAMMAM EL BADI - ANDREAS OBERENZER

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## A TALK WITH... Of Manuscripts and Men...



ANNABA, ALGERIA - HERVÉ HÔTE/AGENCE CAMALEON 2009



ANNABA, ALGERIA - HERVÉ HÔTE/AGENCE CAMALEON 2009



ALEXANDRIA, EGYPT - CAROL GIORDANO 2009

Did you know that Arabic was used to write Hebrew and vice versa? That Ottoman writing retranscribed many Greek manuscripts? That the Berber language can be written in both Arabic and Hebrew characters? And that Syriac is written equally well using Arabic or Syriac alphabets? An exceptional linguistic diversity and a very much alive ancestral know-how testify to the cultural richness of the Mediterranean and its multiple interactions throughout the centuries. This has been transmitted to us through an extraordinary legacy, where tangible and intangible dimensions interact harmoniously: the manuscript. In spite of the million specimens preserved in libraries and Mediterranean archives, this heritage is at risk, and the threat to the survival of traditional craftsmen and techniques of production and conservation, will entail its loss. Stéphane Ipert, Manager of CCL and Project Co-ordinator of “ManuMed II – Of Manuscripts and Men”, introduces us to this universe and to the means of its preservation and valorisation.

**What are the problems that led you to conceive ManuMed II and what needs does the project intend to address?**

We have noted that several million manuscripts are preserved in the libraries and archives of Mediterranean countries, the majority of which are in a problematic state of conservation ranging from the deterioration of materials and lack of care or the absence of strategies of preventive conservation. These artefacts are moreover the objects of a very thriving illegal traffic, which unceasingly increases over the years. We therefore want to address the needs of the professionals in terms of training in these specific topics and in the supporting technology such as the installation of a virtual library, which would allow them to have access to and use the collection of documents. In parallel, we would like to make these documents accessible to the wider public, notably researchers who are very interested in manuscripts as part of an important written tradition and a

privileged vehicle of traditional Mediterranean languages.

**What is the collection typology that ManuMed II wants to valorise?**

We are dealing with manuscripts in vernacular and ancient languages of great richness and variety: Arabic, Syriac, Berber, Armenian, Coptic...representing an extraordinary linguistic diversity threatened by the omnipresence of the languages of the Western media, which are often in conflict with the vernacular languages, mostly, but not only, Arabic, and which all too often, maintain a difficult rapport with minority languages. We are witnesses to a double fracture, both digital and linguistic, which puts into peril one or the other of the languages, excludes Arabic, and puts into danger the minority languages which are threatened with disappearance in the short time.

**The tangible and intangible aspects of heritage tackled by ManuMed II project through the physical medium of manuscripts as conveyor of intangible heritage are rather clear: could you tell us some more?**

People, particularly the young, often ignore the history of their own language, of their alphabet and the numbers that they manipulate. In an area of recurrent conflict, it is important to explain to them that language and writing constitute an intangible heritage that is an inalienable part of their culture, which has often been shared with "others". Do they know that that Arabic was used to write Hebrew and vice versa? That Ottoman writing re-transcribed many Greek manuscripts? That the Berber language can be written in both Arabic and Hebrew characters? And that Syriac is written equally well using Arabic or Syriac alphabets? Such a rich crossing of languages and writings was in the past a source of richness, which is embodied today in Mediterranean manuscripts. The Mediterranean region is also exceptional in the fact that there are still artisans today who make manuscripts utilising ancestral materials and techniques, the study of which may greatly help the study of the history of the book. Unfortunately, some aspects of modernisation and globalisation allow that craftsmen who manufacture paper, leather, parchment or craftsmen who are bookbinders, marble masons, calligraphers and illuminators disappear without any hope of replacement and their activities cease. This situation has negative consequences on the local micro-economy.

**You already have experience from previous EH phases: how would you characterise this new phase of work?**

Our institute, "Institut pour la Conservation du Livre", we have participated some ten years in EH I. At the time, our action was directed more towards the professionals, with the aim to raise their awareness, give them training, help them and place them in a network. Thanks to this effort, networks have been created and methodologies established. We still insist on these aspects, but today our actions focus on sensitising and reaching out to the general public, particularly youth, raising their awareness of their heritage as it is represented by the manuscripts. For this purpose, we have planned for training activities, and activities that would valorise the manuscripts and the traditional craftsmanship related to their manufacture and conservation. We would also like to develop activities in Mediterranean libraries and archives, which for the most are rather behind in terms of conservation and accessibility to the public.

**How do you envision the participation of ManuMed II in EH4 and what are your expectations in relation to the programme and the contribution it will make?**

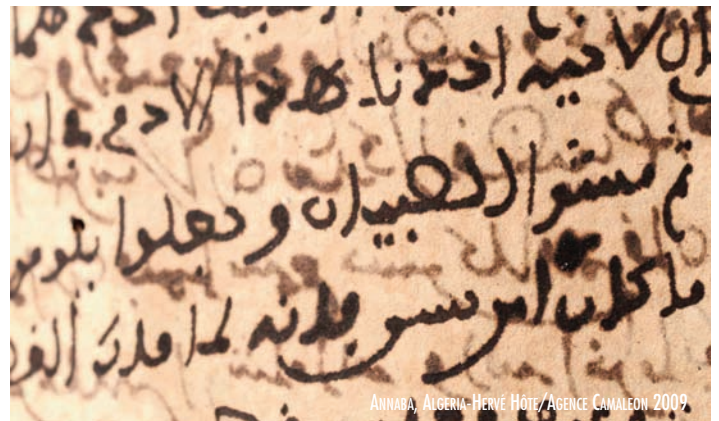
As an operational and financial framework, EH is very important for our work and I cannot hide the fact that the financial support provided by the European Union is fundamental for us to carry out our activities. Moreover, the programme offers us the opportunity to exploit wider networks, including other EH4 projects, which should contribute to the sustainability of our activities.

**What are your wishes for the end of the project?**

We would like to reach out to the largest possible number of people and make them aware of our activities and although it is rather unrealistic, to eventually be able to do without ManuMed phase III... Through the conservation and valorisation of the manuscripts we hope to contribute to the safeguarding of the diversity of the written heritage and the languages, and by doing so, contribute to the application of the convention of UNESCO on the promotion of the diversity of cultural expressions ■

*Material collected by Giuliano Salis*

For more information: <http://www.euromedheritage.net/intern.cfm?menuID=128&submenuID=13>



ANNABA, ALGERIA - HERVÉ HÔTE/AGENCE CAMALEON 2009

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## A PERSPECTIVE ON CULTURAL HERITAGE

### Strengthening the legislative and institutional framework

#### Better management of the Mediterranean heritage - a realistic approach

By JEAN-LOUIS LUXEN, LEGAL EXPERT OF RMSU

RMSU pays specific attention to the consolidation of legislative frameworks and institutional support, thanks to the work carried out with the institutions of the Mediterranean countries and, in particular, with ministries, heritage boards museums, and archaeological services. The goal is to ensure the sustainability and extension of the results obtained, in order to integrate them into national legislations and the culture of institutions. This is done by comparing the current situation in different countries and relative to international standards (conventions, charters, etc.), and by proposing certain short- and medium-term improvements. We want to strengthen the bonds between the national authorities and the international institutions and maintain them beyond the duration of the programme Euromed Heritage 4 so that the process can continue.

The activities to be carried out involves the organisation of six workshops that would set up the basis for comparative analysis, a technical consultancy service offered to the governments of partner countries, and the establishment of a network of officials and professionals in the cultural heritage field. A first workshop on inventories took place at the UNESCO headquarters in Paris on December 2008; a second workshop dealing with the legal issues related to the management of collections of moveable assets, the fight against and prevention of illegal trafficking in works of art (scheduled for November 2009, in Beirut); a third will focus on a study of models of institutional and legislative frameworks in the field of urban rehabilitation (December 2009). Afterwards, we shall bring together the Directors of heritage in partner countries, in order to discuss about the development of

policies related to conservation, and more particularly in the field of archaeology (1st semester of 2010). In the second half of 2010, the plan is to study the economic aspects of conservation, notably the financial mechanisms, ending the year with a workshop (at ICCROM's headquarters in Rome) on training and education. It will address issues related to the structures that need to be put in place in each country in order to promote education, training in conservation, and the management of cultural heritage.

The purpose is to link scheduled activities within the framework of the EH4 projects and to promote participation. So far, *Mutual Heritage* and *Montada* have taken part in the RMSU workshop in Paris; and the RMSU expert, Jean-Louis Luxen, has attended the conference on illicit trafficking of manuscripts organised through the project *Manumed II-Des manuscrits et des hommes*, and a representative of that project will be invited to the Beirut workshop. That's how synergies are created and encouraged!

Parallel to these activities, several consultation tools will be created: a repertory of documents about the legislative, normative and institutional aspects of Mediterranean heritage has been created which also includes a selection of reference texts and publications which is already accessible via the EH4 website. It will be regularly updated and readers are invited to contribute to its further development.

Summary documents will also be prepared, analysing how different countries apply international standards and respect international laws, and what lessons can be learnt from the workshops, and these documents will be disseminated and possibly integrated into legislative databases like those of UNESCO, the European Council, the HEREIN networks and, possibly, ALECSO. A technical consultancy service is also available to partner countries to which they can apply through official channels. This service can deal with specific questions relating to one or more countries about certain problems they may have, such as the organisation of museums, the funding



of a real estate project, or the introduction of new techniques. RMSU can intervene with short-term technical advice, providing support in the diagnosis of the situation and providing solutions. A report will then be published, from which it will be possible to extract solutions applicable to other countries in similar situations. RMSU also encourages dialogue between authorities in different countries and the EH4 projects which, having identified a certain difficulty in the framework of their activities, can concert for a technical consultation with RMSU.

Finally, a network of officials and professionals will be established, in order to stimulate exchanges and contacts between the countries and the international institutions (European Commission, European Council, Interpol, World Tourism Organization, UNESCO, UNIDROIT, ALECSO). This is indispensable when implementing a heritage policy that is both modern and efficient; or in encouraging heritage professionals to organise national committees of international organisations such as ICOM and ICOMOS the Organization of World Heritage Cities, the Organization of Arab Towns and such. The task is huge but we can all contribute towards its realisation ■

For more information:

<http://www.euromedheritage.net/intem.cfm?lng=en&menuID=8>



BINT JBEIL, LEBANON - C. GRAZ 2003

## BEST PICTURES



CORTE, FRANCE - C. GRAZ 2009



MONREALE, ITALY - G. SALIS 2009



FEZ, MOROCCO - G. BERTELLETTI 2007



CASABLANCA, MOROCCO - C. GRAZ 2009



DAMASCUS, SYRIA - C. GRAZ 2009



BARCELONA, SPAIN - C. GRAZ 2008

These pictures are an array of the best images collected within the Euromed Heritage programme to show the richness of the Mediterranean cultural heritage. In the coming months the RMSU will launch a Photography Award contributing to awareness-raising of cultural heritage in the region. The awarded photos will be published on this section as well as on the EH 4 website Photo Gallery: <http://www.euromedheritage.net/intem.cfm?lng=en&menuID=88>

## MISCELLANEOUS

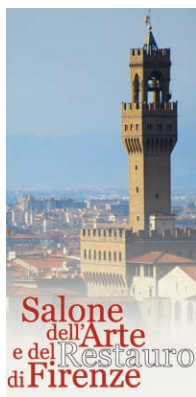
### Our selected quotation

**“An all-encompassing approach to cultural heritage should prevail, taking into account the dynamic link between the tangible and intangible heritage and their close interaction”**

Istanbul Declaration on Intangible Cultural Heritage - a Mirror of Cultural Diversity (2002)

### What's on

**First Florence Art and Restoration Fair: 29-31 October 2009**



The Romans called Florence “Florentia” because of its blooming artistic culture and the city, renowned for its masters and restorers, was admired all over the world. It is now coming back to the fore with an event which aims to bring together all the foremost associations, foundations, schools, companies and individuals working in the field of conservation and restoration today.

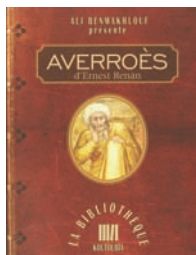
The first International Art and Restoration Fair at the “Stazione Leopolda” Exhibition Centre will provide a forum for the publication and exchange of information. The Fair is being organised by the non-profit Association Istur CHT (Culture Heritage Tourism) in order to draw attention to all aspects of conservation and restoration with particular emphasis on the expertise of individual restorers, who are often overlooked in events of this kind. As a founding member of the

Anna Lindh Foundation Italian Network, Istur CHT also intends to highlight the heritage sector's situation and needs in the Mediterranean basin.

For more information: <http://www.solonerestaurofirenze.org>

### Reader's corner

**Averroes, by Ernest Renan - Koutoubia Editions**



For Renan, the formula is clear and irrevocable: *“I am the first to admit that we have nothing or almost nothing to learn either from Averroes, or from the Arabs, or from the Middle Ages”*. Then why re-read Renan today? According to him, Averroes had lost his fight against the theologians. This interpretation seems to put the Qur'an and his philosophical message on opposite sides, and it does not do justice to the relentless efforts the Cordovan philosopher had wielded to justify the philosophical practice starting from the Qur'an itself. In his foreword, the philosopher Ali Benmakhoulouf invites us

to revisit Renan's great text, to discern the shade and light that transpires through it and be able to measure the renewed and welcome importance that Averroes enjoys today.

### Our Agenda

- **15-16 July 2009, Alexandria, Egypt**  
World Forum of UNESCO Centres and Clubs on “World Heritage and Peace”  
[http://www.euromedheritage.net/euroshare/doc/forum\\_Mondial\\_Clubs\\_programme\\_fr.12.05.09.pdf](http://www.euromedheritage.net/euroshare/doc/forum_Mondial_Clubs_programme_fr.12.05.09.pdf)
- **30 September/29 October 2009 - Sharjah, United Arab Emirates**  
ATHAR Programme - Course on Conservation of Stone and Earthen Structures: Traditional Bonding Materials in Masonry and Conservation of Damp Buildings and Sites  
[http://www.icrom.org/eng/01train\\_en/announce\\_en/2009\\_09AtharUAE\\_en.shtml](http://www.icrom.org/eng/01train_en/announce_en/2009_09AtharUAE_en.shtml)
- **1st International Meeting European Architectural History Network:**  
call for papers (submission deadline: 30 October 2009)  
<http://www.eahm2010.org>
- **8-9 October 2009 - Leuven, Belgium**  
1st WTA-International PhD Symposium: Building Materials and Building Technology to preserve the Built Heritage  
<http://wta-conferences.org/>
- **30-31 October 2009 - Como, Italy**  
Planned Conservation of XXth Century Architectural Heritage: A Review of Policies and Practices  
<http://www.plannedconservationcomo2009.com>
- **9-11 November 2009, Beirut, Lebanon**  
EH 4 programme Legal seminar: Circulation of objects and illicit traffic regulation
- **28-30 April 2010, Madrid, Spain**  
International Conference: Sustainable Building - Revitalisation and Rehabilitation of neighbourhoods  
<http://www.sbtomod.com/en>
- **22-24 September 2010 - Prague, Czech Republic**  
Historic Mortars Conference  
<http://www.itom.cas.cz/hmc2010/>

Euromed Heritage 4 **Connecting** - a quarterly publication of the RMSU for the Euromed Heritage 4 programme

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Join our mailing-list to receive Euromed Heritage 4 **Connecting** at <http://www.euromedheritage.net>



a programme funded by the European Union/  
un programme financé par l'Union européenne/  
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