La dimensione sociale del riuso del patrimonio architettonico. Riflessioni teoriche a partire da un caso studio in Campania

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Negli ultimi decenni, la crescente preoccupazione circa gli effetti del consumo di suolo, unita a una maggiore consapevolezza nei confronti del ruolo del patrimonio culturale per uno sviluppo territoriale sostenibile, hanno spinto ad assegnare una crescente importanza al tema del riuso del patrimonio architettonico. Tuttavia, la complessità delle scelte di riuso richiede la definizione di strumenti opportuni che, muovendo da una profonda conoscenza del bene oggetto di studio, siano in grado di supportare la definizione e la valutazione di alternative di riuso. Inoltre, come suggerito dai documenti ufficiali in materia di conservazione del patrimonio, la complessità del tema richiede una necessaria apertura alla dimensione sociale nelle decisioni per il riuso. Sulla scorta di tali premesse, il presente contributo mira a approfondire la questione del riuso del patrimonio architettonico attraverso l'adozione di una duplice prospettiva: teorica e metodologica. Nello specifico, esso muove da riflessioni di carattere teorico sul tema del riuso, riprese dal dibattito scientifico in materia di conservazione. Esse, infatti, costituiscono la lente attraverso cui analizzare le diverse metodologie definite per la valutazione di progetti di riuso alternativi, dando rilievo all'impatto sociale degli stessi. Le precedenti riflessioni sono maggiormente messe a fuoco attraverso un caso studio, identificato nella scelta della alternativa di riuso più idonea per il monastero del Ritiro del Carmine in Mugnano di Napoli, in Campania. Infine, le implicazioni di un simile approccio al tema del riuso sono discusse, mettendone in evidenza il ruolo strategico per la conservazione del patrimonio, nonché i margini di miglioramento.

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The Social Dimension of Architectural Heritage Reuse. Theoretical Reflections about a Case Study in Campania Region

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In the last decades, the concern about the harmful effects of an unruled urban expansion and land consumption has resulted in growing attention, in the public eye and decisional contexts, towards the need to promote alternative and sustainable territorial development models[1].

More in detail, the debate about the opportunity to set sustainable development models in urban environments, triggered by this awareness-raising, has driven a change of perspective towards architectural heritage that, especially in historical context, can represent one of the primary sources to leverage[2].

Nevertheless, this renewed interest in architectural heritage potentialities for sustainable development has had no clear reflection in practice due to the high complexity of interventions on architectural heritage and public administrations' lack of funding. Consequently, we are witnessing a gradual but evident abandonment process[3] of these «material witnesses, having a civilizing value»[4].

1. United Nations General Assembly 2015.

2. ICOMOS 2017.

3. ANCSA, CRESME 2017. The national survey *Centri storici e futuro del paese. Indagine nazionale sulla situazione dei centri storici*, promoted by ANCSA and CRESME, offers a broad perspective about the current condition of Italian historical centres in economic, social and urban terms. More in detail, it highlights the on-going depopulation processes, that affects historical centres and results in a dramatic increase of buildings' disuse rates.

4. Commissione Franceschini 1964. The *Declaration I*, within the acts, including the outputs of the Commission works,

A change of paradigm is needed. In this sense, architectural heritage reuse, intended as a conscious process of new value creation[5], stands as a promising approach. Indeed, conscious reuse does not limit itself to providing cultural assets with a new function but is embodied in a deep understanding and attention to heritage tangible and intangible significance[6].

Nowadays, reuse is widely recognized as an opportunity for heritage conservation[7] . Still, its complexity calls for proper tools that, relying on a deep knowledge of the heritage asset understudy, can support the design and evaluation of reuse alternatives. For this reason, in recent years, many international scholars have efficiently met the need for comprehensive decision support methodological framework to assess reuse strategies[8]. In continuity with the paradigm change in the evaluation theory, dating back to the 1980s and recognizing the complexity of cultural and environmental assets' value[9], all the proposed methodological frameworks consider the social dimension a relevant aspect in the assessment procedure.

This consensus on the need to consider cultural heritage's social dimension also finds grounding in the official international documents in the conservation field produced in the second half of the nineteenth century, such as the 1975's European Charter of Architectural Heritage[10], the 2000's Krakow Charter[11] , and the 2005's Faro Convention[12].

states that: «Appartengono al patrimonio culturale della Nazione tutti i beni aventi riferimento alla storia della civiltà. Sono assoggettati alla legge i beni di interesse archeologico, storico, artistico, ambientale e paesistico, archivistico e librario, ed ogni altro bene che costituisca testimonianza materiale avente valore di civiltà».

5. Cerreta, Elefante, La Rocca 2020.

6. D'Auria 2017, pp. 102-127.

7. Sulfaro 2018.

8. Milosevic, Milosevic, Simajanovic 2020; De Medici, De Toro, Nocca 2020; Bottero, D'Alpaos, Oppio 2019; Oppio, Bottero, Ferretti 2017; Hill 2017.

9. Forte 1977; Pearce, Turner 1990; Fusco Girard, Nijkamp 1987. The scholars, dealing with the evaluation of environmental and cultural assets, overcome the neo-classic economic approach, which limits an asset value to its market value by proposing complex value frameworks (the social use-value, the total economic value, the complex social value).

10. European Council 1975. The *European Charter of Architectural Heritage,* in its introduction, claims that «the future of the architectural heritage depends largely upon its integration into the context of people's lives and upon the weight given to it in regional and town planning and development schemes».

11. Krakow 2000. The *Krakow Charter (2000). Principles for conservation and restoration of built heritage* underline the fundamental role of the community-heritage relationship for heritage conservation.

12. European Council 2005. The *Framework Convention on the Value of Cultural Heritage for Society (Faro Convention)* introduces the concept of "heritage community" as «community […] 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».

Furthermore, especially in Italy, the public ownership of many cultural properties and their functional features makes them more prone to reuse processes oriented to social welfare and strengthening local social fabrics[13]. Thus, considering the growing importance of third sector entities and their recent legislative recognition at the national level[14], it becomes urgent to provide decision-makers with proper evaluation tools to understand the social impacts of architectural heritage reuse processes.

Based on these premises, the paper investigates the architectural heritage reuse issue by focusing on its social dimension through integrating a theoretical and methodological perspective, thus providing a comprehensive reference to decisions in this complex context. It moves from theoretical reflections grounded on the conservation debate about architectural heritage reuse social dimension. These reflections serve as a lens to analyze the different methodologies set in the evaluation field to assess alternatives for reuse projects by giving prominence to their social impact. Then, the outlined contents are better focused through a case study, identified in choosing the most suitable reuse alternative for the Ritiro del Carmine Monastery in the Campania Region. Finally, the implication of such an integrated approach towards heritage reuse is discussed by highlighting its strategic role in heritage conservation decisions and its room for improvement.

Architectural heritage reuse: from cultural act to human scale process

Use has always been considered the only way to preserve architectural heritage from abandonment and destruction. This conviction conflicted over time with the recurring idea that new uses, even the most careful, always implied a trauma for the building[15]. The topic also entails a difficult balance between the necessity of protecting historical architecture, rich in values and significance, and the needs of the people who live and experience it[16]. For this reason, the topic has almost been dealt with a certain embarrassment in the theoretical debate on architectural preservation, which preferred to focus on less controversial technical and methodological aspects. A defensive approach has mainly characterized reflections and theories on historical buildings' use (or re-use), basing the discussion on the legitimacy or illegitimacy of the transformations that new functions always imply. In practical terms, such an attitude led to separate discourses and matters on the use of architectural heritage from the other

13. Mingione, Vicari 2015; Mangialardo, Micelli 2018; Dell'Ovo *et alii* 2020.

14. Legislative Decree 3 July 2017, n. 117 *Codice del Terzo Settore*.

15. Sulfaro 2017.

16. Musso 2017, p. 219.

aspects concerning the conservation project, triggering the misguided idea that the strategies dealing with functions were independent of all the other elements involved. As it appears from the primary international documents published between 1931 and 1964 in the field of architectural restoration and the related theoretical literature, the main issue about reuse seems to be the compatibility of the new functions with the physical characteristics of the historical buildings to limit their transformation as much as possible. Looking at those documents with a contemporary glance, one may notice the embarrassed silence about the "human scale" dimension of the architectural heritage reuse, which would have implied the contamination of a "cultural act" (the preservation of historical buildings) with the pressure of present days. Except for some significant intuitions below described, the economic and social dimension of the reuse, along with a less measurable process of re-significance of the architectural heritage, which inevitably impacts its perception, has been relatively ignored up to recent years in Conservation theories[17].

Paradoxically, the effects of architectural heritage reuse on social and economic contexts have mainly been studied outside the boundaries of architectural preservation and primarily out of Italy[18]. It has become the leitmotiv in regenerating abandoned or disused buildings, even defining a new discipline, the so-called adaptive reuse[19], which sometimes proposes methods and practices opposite to architectural preservation.

In synthesis, it is possible to trace two different and sometimes opposite tendencies: on the one hand, a theoretical and methodological idea of architectural conservation, which mainly looks at the preservation of the authentic material and immaterial values in a cultured, but sometimes unreal perspective; on the other hand, a more practical and less apprehensive attitude towards authentic historical values protection, which considers the reuse an adaptive tool to activate economic resources. Both viewpoints underestimate the social dimension of architectural heritage reuse, whose importance, as told below, had been foreseen and explored in the last century at a theoretical level.

A significant change of perspective seems to happen in recent times. It grounds on the idea, fostered by the new principles of circular economy and sustainability, that cultural heritage can produce more than the "simple" use (economic values) if only the strategies for its revitalization fall within the broader framework of the preservation project (cultural values)[20]. By doing so, the reuse and conservation projects could become a profitable opportunity to understand and protect the

17. On the relation between reuse and semantic, see Sulfaro 2018.

18. Sulfaro 2017, p. 627.

19. Plevoets, Van Cleempoel 2011.

20. Della Torre 2019, p. 25; Rossitti, Torrieri 2021.

richness and complexity of historical buildings in a long-term process. In this perspective, the building does not adapt to the current requirements, avoiding the risks that such an adaptation implies. On the contrary, it is included in a coevolutionary process that looks at the building and its potentiality (what it can offer) instead of how it could fit the new needs[21].

This paradigm shift also implies a more dynamic dialogue with social values. It opens the reuse (and architectural preservation in general) issue to a broader human scale dimension, reconnecting it to some essential theoretical intuitions that appeared in the second half of the last century[22]. These intuitions seem to be more noteworthy today as a significant evolution in light of strengthening the relationship between cultural heritage and society[23].

The social dimension of architectural heritage reuse: theoretical reflections and evaluation methodologies

The opportunity of grounding choices for architectural heritage reuse on the integration between an expert perspective and a social perspective, aimed at recognizing the needs and expectations of the communities which live that heritage, is well-rooted in the twentieth century's debate in the conservation field. Even at the end of the nineteenth century, two of the fathers of modern conservation theory, Alois Riegl and John Ruskin, stress the relevance of the social dimension of architectural heritage conservation in their works.

More in detail, John Ruskin devotes a relevant part of his written production to deepening the relationship between art and society[24]. While criticizing his contemporary society and the current economic system, he highlights the role of art in contributing to humankind's development[25]. Architecture, in this sense, stands as the best form of art in expressing this spiritual function thanks to its being an accessible and «living symbol of humanity and poetry»[26].

21. *Ivi*, p. 28.

22. The reference is mainly to the theories by Roberto Di Stefano briefly described in the chapter below.

23. Pretelli 2020.

24. Petrella 1987. The relationship between art and society is one of the main themes in *The Seven Lamps of Architecture, The Stones of Venice and The Political Economy of Art.*

25. Ruskin 1907 (1857). While discussing about art accumulation, the author claims that: «all the best things and treasures of this world are not to be produced by each generation for itself […] you will perhaps think all this was somehow necessary for the development of the human race».

26. Di Stefano 1983, p. 94.

In parallel to John Ruskin's reflections, Alois Riegl, in his The Modern cult of monuments, speaks about monuments' holiness significance, stemming from the values that humankind recognizes in them according to their material and spiritual needs[27]. Indeed, the Austrian art historian overcomes the merely aesthetic approach toward art history by acknowledging the opportunity of a psychologic-historic conception[28]. This change of perspective reflects Riegl's attempt to provide Austro-Hungarian Empire with a new protection law: he shifts the focus from material consistency protection to the conservation of values that humankind recognizes in monuments[29].

Riegl's reflection on the multiple and conflicting nature of monuments' value is taken and implemented by Max Dvorak, who emphasizes monuments' contemporary value, intended as its capacity to be an active part of modern life[30]. The Bohemian art historian, thus, broadens the perspective towards monuments' value, whose main characteristics are relativity, plurality, and mutation[31], and, in so doing, recognizes the importance of conceiving conservation into a social dimension.

These prodromic reflections stand as food for thought for the conservation debate in the second half of the twentieth century. In this context, an essential reference can be found in Roberto Di Stefano's works. The Italian scholar, feeding on the cultural advancements in the cultural debate related to architecture and urban studies[32], speaks about architectural heritage as a particular economic good whose utility goes far beyond material needs. Indeed, heritage assets can satisfy spiritual and moral needs in which the real essence of life is embedded[33].

For this purpose, according to Di Stefano, it is essential to include architectural heritage conservation in social life schemes[34] by promoting a new perspective on it. He takes the European Charter of Architectural Heritage and the concept of "integrated conservation"[35] by declining it as integrating

27. Scarocchia 2011, pp. 31-70.

28. Riegl 1893.

29. Di Stefano 1996, pp. 9-32.

30. Neumann 1962.

31. Scarocchia 2018.

32. Doria 1930; Pane 1980. Gino Doria speaks about a *local coulor as expression of the feeling, which connects people to their cities.* Roberto Pane speaks about a *psychological instance*, to be considered for decisions on conservation, based on a notion of architectural heritage as «oggetto di una contemplazione che non è marginale e saltuaria, poiché impegna la nostra vita interiore, […] ed è, quindi, retaggio insostituibile della nostra memoria».

33. Di Stefano 1996.

34. Di Stefano 2003, pp. 47-56.

35. European Council 1975. The principle 7 in the European Charter of Architectural Heritage introduces the concept of *integrated conservation* by stating that: «Integrated conservation is achieved by the application of sensitive restoration

conservation activities and economic development[36]. Furthermore, the Italian scholar underlines the importance of supporting interventions towards "integrated conservation" with proper economic evaluation tools, grounding on an innovative idea of conservation as an activity able to produce a «new utility, tending to collective availability and that, in this sense, is social»[37].

The recent debate in the conservation field clearly shows the enduring relevance of Di Stefano's positions: the constant reflection on the value notion and its relativism; the social reason for conservation to avoid the depersonalization of the intervention on architectural heritage; the importance of social participation as guiding force for urban transformations; the need for a multidisciplinary and integrated approach in conservation[38].

In light of a modern notion of conservation, conceived as managing changes affecting physical structures according to changes in economy and society[39], the architectural heritage reuse theme gains a crucial role. Indeed, reuse, intended as providing a cultural asset with a new function, respecting and enhancing its system of values while considering its community's material and spiritual needs, allows to fully express the relationship between conservation and sociology of art, already pinpointed by Ruskin[40].

However, it is right in the choices about architectural heritage reuse that the deep contrast between theoretical assumptions and operative outcomes of heritage-focused transformation processes emerges.

In this sense, Di Stefano suggests that supporting architectural heritage reuse choices with proper evaluation methodologies can effectively help decisional process development, thus bridging the gap between theory and practice. This gap – an indefinite space where any contradictory and unruled intervention could mature – would be occupied by a multidisciplinary decision-support method, fostering a fruitful collaboration between experts in conservation and evaluative strategies. This method helps relate the possible function (whether new or not) to the different preventive analyses on which a conservation

techniques and the correct choice of appropriate functions. In the course of history the hearts of towns and sometimes villages have been left to deteriorate and have turned into areas of substandard housing. Their deterioration must be undertaken in a spirit of social justice and should not cause the departure of the poorer inhabitants. Because of this, conservation must be one of the first considerations in all urban and regional planning».

36. Fusco Girard 2013.

37. Di Stefano 1996, pp. 35-45.

38. Marino 2013; Rudiero 2013; Giannattasio.

39. Della Torre 2020. The scholar develops its reflections on the relationship between the changes in architectural heritage assets and the changes in social and economic structures moving from three definition of conservation: conservation as *change management, conservation as protection of co-evolutive potentialities, and conservation as coherence, coordination, and programming of activities on heritage assets.*

40. Oteri 2013.

project should be based. By following such an approach, the definitive choice is not pre-determined and imposed independently from the specific characteristics of the building. On the contrary, it derives from a critical synthesis of material and immaterial features[41], including the social dimension of reuse[42].

Despite its acknowledged importance and deep roots in the theoretical conservation debate, this aspect is often dismissed in practice due to the difficulties involving communities in decisions for heritage conservation.

In the scientific literature, starting from widening the economic perspective to cultural heritage project evaluation[43], new approaches have been tested to explain the complex social value of cultural heritage and define a measure of the social impacts generated by the conservation and enhancement of cultural heritage for the community[44].

In this sense, Multi-Criteria Decision-Making Methods (MCDM), with their nature of means to analyze decision-making problems in complex negotiation and mediation processes between different interests and values, well fits the heritage domain need to assess properties tangible and intangible.

Indeed, MCDM can make explicit all the values, including those not directly related to the direct use of the asset, such as intrinsic values[45], and allows to consider objectives and the priorities of different stakeholders involved in heritage preservation and enhancement[46]. These objectives and priorities sometimes may not converge towards a single solution but produce conflict elements, which need to be adequately managed by grounding decisions on robust support tools.

If the favorable solution is maximizing an investor's profit in strictly economic-financial market logic, the same 'rule' cannot answer the objectives of maximizing the conservation of tangible and intangible values and the technical feasibility of interventions. Indeed, by dealing with heritage assets through a merely 'financial' perspective, the decision processes result in new uses conceived at the expense of the historical building (loss of values) and the community (uselessness of the new function, loss of significance, alienation).

41. Teo, Huang 1995; Tiesdell 1995.

42. Ferretti, Bottero, Mondini 2014; Kutut, Zavadskas, Lazauskas 2014.

43. Forte 1977, pp. 9-10. Dealing with cultural properties' value, the scholar recognize the existence of *social-use value* defined as «cultural assets' appreciation that, consciously or unconsciously, the whole community expresses because of their social utility and availability».

44. Fusco Girard 1986, p. 20. The *complex social value* is defined as the combination of all the «social-economic-cultural benefits for all the users stemming from a historical-architectural asset over time».

45. Fusco Girard, Nijkamp 1997, p. 119. The *intrinsic value,* in the authors' perspective, reflects architectural heritage's significance, its capacity to trigger a community feeling, and its importance for future generations.

46. Diana *et alii* 2021.

In this sense, MCDM methodologies, especially those aimed at the involvement of local communities, can meet the need to define heritage reuse strategies based on a ranking of technically feasible options without disregarding the many interests and needs at stake. From this perspective, MCDM has the principal aim to "create" instead of "find" solutions; therefore, it is a "constructive" approach.

Multicriteria analysis can compare the alternatives according to various conflicting stakeholder interests. This ability to involve several points of view in the early stage of the design problem through a participative process may help avoid conflict towards more successful and transparent decisions.

The MCDM methods have a wide application and are currently being applied in many engineering, planning, and management-related fields: energy, environment, sustainability, tourism, urban planning, healthcare, etc. According to Saaty and Ergu, it is possible to identify more than 100 MCDM methods in the scientific literature, including original methods and their extensions, variations, and combinations[47]. However, only a few of them find application in cultural heritage conservation[48].

The study of the literature and case studies developed in different national and international contexts highlights the benefits of integrating more than an MCDM methodology to robustly support the whole decision-making process from the alternatives definition phase to the choice phase[49]. Each method lends itself to be used for the specific characteristics of the context and the different phases of the decision-making process.

In this context, the paper proposes a hybrid methodological approach based on MCDM to support the choice among different alternative reuse functions for the Ex "Ritiro del Carmine" Monastery, located in Mugnano, in Campania Region. The methodology follows the general approach to decision problems, adapted to the case study analyzed to support the public administration, as the monastery owner, to choose the best alternative reuse functions by adopting a sustainable perspective.

Indeed, choosing a new function for a heritage asset requires a systematic framework based on a solid knowledge ground to evaluate the different feasible alternatives and identify the best solution, or, at least, the best compromise solution. Indeed, such an approach can effectively enhance the quality of public decisions in the conservation domain, handling the problem through a holistic perspective, which considers different objectives, stakeholders, and values.

47. Saaty, Ergu 2015. The authors propose a set of criteria to evaluate and judge various MCDA methods.

48. Nadkarni, Puthuvayi 2020. The authors propose a comprehensive review of the research articles about the application of MCDM methods in the heritage buildings.

49. Stanganelli *et alii 2021.*

The proposed hybrid methodological approach integrates two MCDM methods: the Electre and the Naiade. They are respectively used to analyze the reuse alternatives for the "Ritiro del Carmine" Monastery concerning two essential and complementary aspects: technical feasibility and social acceptance.

The technical feasibility evaluation is performed by applying the Electre method since it is a flexible methodology for handling qualitative and quantitative criteria. This method is based on a pairwise comparison of the alternatives to be assessed. Indeed, its grounding idea is to measure the degree to which scores and associated weights confirm or contradict the dominant pairwise relationship among options.

Instead, the social evaluation is developed to understand the possible stakeholders' coalitions generated by the different reuse choices. This analysis is carried out with the help of the Novel Approach to Imprecise Assessment and Decision Environments (NAIADE) method. The NAIADE method captures stakeholders' preferences and supplies indications of the distance of positions among the different interest groups. It evaluates the social compromise solution through the analysis of the possible coalitions. The NAIADE method is a discrete social multi-criteria method, including mixed information types and conflict analysis in a fuzzy environment[50]. Two types of evaluation are provided. The first assesses the alternatives based on the social impact matrix, which contains a qualitative evaluation of each option concerning a defined set of criteria based on the stakeholder's preferences. The second analysis is performed by completing an equity matrix based on the calculation of similarity indexes. It sheds light upon the level of decision conflicts among the different interest groups and highlights the possible formation of coalitions, showing the impact of each alternative as perceived by the social actors. In this way, NAIADE provides the following information:

(a) distance indicators between the interests of the different social actor groups, as an indication of coalition formation possibility or interest convergence;

(b) rankings of alternatives for every coalition, based on the impacts on the social groups or the social compromise solution.

Evidence from a case study: The 'Ritiro del Carmine' Monastery in Campania Region

The implication of such a hybrid methodological approach towards supporting architectural reuse decisions is better focused by considering a case study. It is identified in the "Ritiro del Carmine" Monastery, a historical building in Mugnano di Napoli's historical Center, a municipality belonging

50. Joint Research Center 1996.

to Naples Metropolitan City. Since 2010 the whole complex, except for the church, has belonged to Mugnano municipality and is currently disused.

This building belongs to the huge non-residential public real estate in Campania Region, often characterized by abandonment or a bad conservation state[51].

The "Ritiro del Carmine" Monastery results from a complex and long-lasting stratigraphy related to changes in its intended uses that have enriched its significance and role for the local community while expanding the fabric volumes. The original building, chosen in 1818 to set up an orphanage for girls, includes two floors connected through a masonry staircase. Due to the increase of the nuns to be hosted, the need for new spaces determines adding an orthogonal volume to the existing one. In 1860 the "Santa Maria del Carmine Church" and the central courtyard are completed (Figs. 1-2). Then, in the 1960s, it is enlarged by two floors to host a private primary school. Finally, in 1980 the complex is enriched by constructing a theatre[52].

Thus, in its current configuration, the Monastery shows a central courtyard structure and develops on three floors (Fig. 3).

Concerning the functional layout in its current state, the ground floor hosts spaces devoted to different functions, from the reception to the kindergarten and the kitchen. The first floor mainly houses the nuns' bedrooms, while the second floor hosts the spaces created for educational purposes in the 1960s.

Furthermore, the "Ritiro del Carmine" Monastery perfectly fits the local building tradition by using Neapolitan yellow tuff for the vertical bearing structures and the presence of slabs in iron and hollow bricks[53].

This brief description of the Monastery's main features provides all the valuable elements to understand the reasons for its choice as the case study to test the proposed hybrid methodology.

First, its role as a witness of traditional construction techniques[54] and its cultural significance in the local context, related to its social-oriented former uses, allow considering it a perfect example of disused cultural property. Then, the building's original use on one side provides this asset with a functional layout proper to host welfare or educational activities with high social impact. On the

51. Diana, Polverino 2020. In Campania Region, the public non-residential public real estate amounts to about 5000 units. Almost 80% of them are currently disused or in a bad conservation state. Furthermore, around 1900 of them are protected in light of their acknowledged cultural value.

52. De Gargiulo 1982.

53. Aveta 1987.

54. Dezzi Bardeschi 1991.

Figure 1. Mugnano di Napoli (Naples), Ritiro del Carmine Monastry (photo M. Sarnataro 2019).

Figure 2. Mugnano di Napoli (Naples), Ritiro del Carmine Monastry (photo M. Sarnataro 2019).

Figure 3. Mugnano di Napoli (Naples), aeral view of the Ritiro del Carmine Monastry. It is possible to distinguish the block of the church (in red), the volume of the Monastery (in yellow), and the theatre (in cyan) (elaboration by M. Sarnataro based on Google Earth, 2019).

other side, it allows the definition of reuse transformation alternatives, oriented to social welfare and coherent with cultural and social values. Finally, the opportunity to reuse this cultural property is confirmed by the policy provisions included in Mugnano's Regulatory Plan, which promotes built heritage protection and enhancement in the historic center, especially when heritage assets contribute to strengthening the relationship between communities and places[55].

The 'Ritiro del Carmine' Monastery reuse: which possible alternatives?

Reusing the 'Ritiro del Carmine' Monastery stems from the willingness to give this strategic place in the municipality's social life back to Mugnano's community. Indeed, this heritage complex, disused since 2007, has always had an active social vocation related to the church's presence and its different historical uses (orphanage for girls, school). In this sense, its reuse can act as a catalyst for strengthening the social fabric and the relationship between cultural heritage and its community. However, as already stated, the definition of adequate reuse alternatives for a cultural property represents a complex decision issue. It requires dealing with the heritage system of values and integration within the local development trajectories[56].

In the case of the 'Ritiro del Carmine' Monastery, thus, the reuse alternatives are defined by looking for a compromise between the objective of Mugnano Municipality, that is hosting social welfare-oriented activities in the building, and the need to preserve and enhance the property's values and specificities. In this sense, five 'compatible' alternatives are defined through the interaction between experts in conservation and evaluation strategies and officials from Mugnano Municipality, based on reading the history of the fabric and its functional layout. More in detail, the reuse proposals from Municipality officials are examined in light of the Monastery's construction features, its spatial and functional layout, and its historical meaning for the local community, thus coming to defining the following reuse alternatives:

1) *Alternative A: Antiviolence Center for Women*

The increasing violence against women episodes registered through the "antiviolence desk" in Mugnano Municipality, and broader regional and national statistics make it urgent to tackle this

55. Comune di Mugnano, *Piano Urbanistico Attuativo della Zona A del Vigente P.R.G.,* 2007. The building is included in the *Piano Urbanistico Attuativo* for the Zone A of Mugnano Municipality. Based on the plan regulations, it is possible to operate on the Ex-Monastery through conservative works.

56. Rossitti, Oppio, Torrieri 2021. The authors propose an integrated methodological framework that, grounded on the recognition of cultural properties' values and their possible integration in the local economic system, allows to assess the reuse projects' financial sustainability.

phenomenon with practical actions at the urban scale[57]. The project considers spaces to host women exposed to violence and their minor children. Besides this accommodation service, the Center provides physiological support, legal assistance, job orientation, and information activities to increase attention on this relevant social issue. This alternative well fits the current functional layout of the building, thus requiring minor interventions on the fabric, which could negatively affect its tangible and intangible values. Indeed, the ground floor is already designed to host public functions, while on the first floor, the nuns' bedroom can be easily adapted to rooms for fragile women and their children.

2) *Alternative B: Refugee Center*

This alternative faces the ongoing European migrant crisis[58] by providing a structure to promote cultural diversity and social inclusion. Besides hosting refugees and providing them with the necessary welfare and legal support, the Center is open to educational activities and laboratories to integrate the "newcomers" within the existing community. In its attempt to mix public functions with refuges hospitality, this reuse alternative requires minor changes to the building while solidly connecting with its history and role in Mugnano's social fabric.

3) *Alternative C: Cultural Center and Library*

This alternative meets the need to compensate for the lack of cultural facilities, acknowledged as useful urban regeneration elements in left-behind areas[59]. In this light, the Center proposes integrating different cultural functions, leveraging the existing spatial layout differences. The ground floor hosts third-sector entities, a municipal playroom, and a food service. The first floor is devoted to accommodation services and the second to the public library. These different functions are independent and can run separately from each other. However, thanks to the courtyard's presence as a linking element, their coexistence pledges the "Ritiro del Carmine" Monastery's role as a living space for cultural growth and integration.

4) *Alternative D: Social Hub with Refugee Center*

This alternative aims to combine Alternative B (Refugee Center) and Alternative C (Cultural Center and Library) by including the refugee center on the property's first floor in this second alternative's design. The refugee center's coexistence within a social hub, hosting cultural activities opened to a

57. Meleis, Birch, Wachter 2013.

58. Fonkem 2020.

59. Ferilli *et alii* 2017.

broader public, can be a better booster for social integration while tackling the harmful effects of refugees' segregation[60].

5) *Alternative E: Social Hub with Antiviolence Center for Women*

This alternative stems from combining Alternative A (Antiviolence Center for Women) and Alternative C (Cultural Center and Library) by recalling this second project's design and devoting the Monastery's first floor to violence-exposed women accommodation.

The hybrid methodology applied to the assessment of the reuse alternatives for the Ritiro del Carmine Monastery

Once the different reuse alternatives for the Ritiro del Carmine Monastery in Mugnano Municipality are defined, it is necessary to identify the best solution in light of the asset's specificities and its integration into the local socio-economic system. In this sense, applying the hybrid methodological framework can effectively support public administration by adopting a holistic approach to this complex decision issue. Indeed, integrating two different MCDM methodologies, the Electre Method and the NAIDE, allows considering the technical feasibility of the different reuse alternatives according to an expert-based perspective and its social impact through a community-based approach.

Concerning the alternatives' technical feasibility assessment, based on an expert perspective, the complexity of the faced issue calls for framing a comprehensive decision tree that considers different dimensions: the cultural, the economic, and the social. Thus, the experts selected some relevant sub-criteria to specify the administrations' objectives according to the different dimensions and defined an indicator for each sub-criteria to measure the reuse alternatives' performance (Fig. 4). The selection of the relevant sub-criteria and the related indicator stemmed from a literature review process of scientific products addressing reuse strategies evaluation through a multi-criteria approach. The sub-criteria and indicators proposed by scientific literature were then revised to meet better the requirements of a 'conscious' conservation project.

The starting point for implementing the multi-criteria analysis through the Electre Method is represented by the impact matrix, displaying the performance measures of each alternative according to each sub-criteria (Tab. 1). The performances are differently measured in light of the specificities of the selected sub-criteria and indicators. More in detail:

60. Carlier 2020.

OBJECTIVE	CRITERIA	SUB-CRITERIA	INDICATORS	U.M.
TO FIND THE BEST REUSE ALTERNATIVE FOR THE "RITIRO DEL CARMINE MONASTERY"	CULTURAL DIMENSION	Ensuring the historical and cultural compatibility of the reuse	Intended uses already existent in the historic evolution of the building	n
		Minimizing the transformations related to the reuse project	Level of regulative and performative requirements	(--,-,0)
			Volume interested by transformations in the spatial distribution	mc
		Maximizing the reversibility of interventions	Interventions reversibility level	(0,+,++)
	ECONOMIC DIMENSION	Maximizing the access to external funding	Accessibility to external funding	(0,+,++)
		Minimizing intervention costs	Average unitary intervention cost	€/sqm
		Ensuring the possibility of adopting an incremental approach to interventions	Possibility of segmentation of the intervention	Yes/no
		Maximizing the management sustainability	Management costs (for maintenance and activities)	€/sqm
	SOCIAL DIMENSION	Maximizing the engagement of third sector entities	Spaces devoted to third sector entities	sqm
		Promoting social cooperation and integration	Spaces devoted to social integration activities	sqm
		Enhancing the relevance of the complex in the social fabric	Number of potential daily users	n

Figure 4. Decision tree with the identification of the criteria, sub-criteria, indicators, and related unit of measurement for the technical feasibility assessment of the reuse alternatives (elaboration by M. Rossitti 2022).

- The measurement of cultural performances resorts to information collected through historical research and direct survey campaigns;

- The measurement of economic performances rests on integrating information from a direct survey with data about restoration and management costs stemming from different official sources (Listini Tipologici, Prezzario Lavori Pubblici from Regione Campania) and costs estimation for similar restoration projects in Campania Region;

- The measurement of social performances is based on integrating information from a direct survey with official data about Mugnano Municipality's demographic and social conditions.

The defined performances are turned into adimensional values (ranging from 0 to 1) to allow their aggregation and comparison. This standardization process is based on the division by maximum raw score criterion (Tab. 2). Then, the weights, expressing the relative criteria importance, are defined with the SRF method application (Tab. 3), based on the direct interaction with two actors: a conservation expert and a municipality official[61].

The preferability order of the alternatives in terms of technical feasibility is identified by applying the Electre method. This method performs a pairwise comparison of the considered alternatives. More in detail, a dominance relationship for each pair of reuse options is derived using a net concordance index, representative of how much an alternative is better than the others, and a net discordance index, expressing to what degree an alternative is worse than others. Based on the standardized impact matrix, the concordance matrix is built by identifying for which criteria a scenario scores better than another one and then adding the related weights. By reiterating this process for each possible pairwise comparison between alternatives, it is possible to obtain the concordance matrix (Tab. 4). After deriving the concordance matrix, thus, for each alternative, a net concordance index is defined. For instance, referring to the Alternative A: Antiviolence Center for Women, its net concordance index is obtained by adding the values in the concordance matrix cells (A, B), (A, C), (A, D), (A, E) and then subtracting the sum of the values in the cells (B, A), (C, A), (D, A), (E, A).

The discordance matrix is built similarly by defining for which criteria an alternative score is worse than another and then calculating the 'absolute value' of the difference between the scores related to that criteria. The sum of these values, calculated for each pairwise comparison, returns the discordance matrix (Tab. 5). The net discordance indexes for each reuse alternative, thus, are defined as the net concordance ones.

61. Figueira, Roj 2002. The SRF method allows to weight criteria by using a set of cards, thus making it easier understanding the weighting procedure and involving different stakeholders. In this case study, the method is used for defining criteria weights with an official, representative of the political section of Mugnano Municipality, and with an expert in conservation.

CRITERIA	SUB-CRITERIA	INDICATORS	U.M.	ALTERNATIVES				
				A	B	C	D	E
CULTURAL DIMENSION	Ensuring the historical and cultural compatibility of the reuse	Intended uses already existent in the historical evolution of the building	n	2	3	2	3	4
	Minimizing the transformations related to the reuse project	Level of regulative and performative requirements	(--.-,0)	-	-	--	--	--
		Volume interested by transformations in the spatial distribution	mc	1600	1600	4700	2250	2250
	Maximizing the reversibility of interventions	Interventions reversibility level	(0,+,++)	+	+	0	++	++
ECONOMIC DIMENSION	Maximizing the access to external funding	Accessibility to external funding	(0,+,++)	++	0	0	+	++
	Minimizing intervention costs	Average unitary intervention cost	€/sqm	792,6	792,6	975,2	903,5	903,5
	Ensuring the possibility of adopting an incremental approach to interventions	Possibility of segmentation of the intervention	yes/no	no	no	yes	yes	yes
	Maximizing the management sustainability	Management costs (for maintenance and activities)	€/sqm	125	125	145	135	135
SOCIAL DIMENSION	Maximizing the engagement of third sector entities	Spaces devoted to third sector entities	sqm	415	345	60	210	280
	Promoting social cooperation and integration	Spaces devoted to social integration activities	sqm	1025	955	670	1580	1650
	Enhancing the relevance of the complex in the social fabric	Number of potential daily users	n	150	150	200	250	250

Table 1. Impact matrix (elaboration by M. Rossitti 2022).

CRITERIA	SUB-CRITERIA	INDICATORS	ALTERNATIVES				
			A	B	C	D	E
CULTURAL DIMENSION	Ensuring the historical and cultural compatibility of the reuse	Intended uses already existent in the historical evolution of the building	0,50	0,75	0,50	0,75	1,00
	Minimizing the transformations related to the reuse project	Level of regulative and performative requirements	0,50	0,50	0,00	0,00	0,00
		Volume interested by transformations in the spatial distribution	0,66	0,66	0,00	0,52	0,52
	Maximizing the reversibility of interventions	Interventions reversibility level	0,50	0,50	0,00	1,00	1,00
ECONOMIC DIMENSION	Maximizing the access to external funding	Accessibility to external funding	1,00	0,00	0,00	0,50	1,00
	Minimizing intervention costs	Average unitary intervention cost	0,19	0,19	0,00	0,07	0,07
	Ensuring the possibility of adopting an incremental approach to interventions	Possibility of segmentation of the intervention	0,00	0,00	1,00	1,00	1,00
	Maximizing the management sustainability	Management costs (for maintenance and activities)	0,14	0,14	0,00	0,07	0,07
SOCIAL DIMENSION	Maximizing the engagement of third sector entities	Spaces devoted to third sector entities	1,00	0,83	0,14	0,51	0,67
	Promoting social cooperation and integration	Spaces devoted to social integration activities	0,62	0,58	0,41	0,96	1,00
	Enhancing the relevance of the complex in the social fabric	Number of potential daily users	0,60	0,60	0,80	1,00	1,00

Table 2. Standardized impact matrix (elaboration by M. Rossitti 2022).

STAKEHOLDER	Cultural dimension	Economic dimension	Social dimension
Conservation expert	0,40	0,20	0,40
Municipality official	0,40	0,40	0,40

Table 3. System of weights according to the two different stakeholders involved (elaboration by M. Rossitti 2022).

ALTERNATIVES	A	B	C	D	E
A		0,90	0,82	0,48	0,48
B	0,68		0,82	0,53	0,43
C	0,28	0,23		0,15	0,15
D	0,52	0,57	1,00		0,58
E	0,57	0,57	1,00	1,00	

Table 4. Concordance matrix (based on the conservation expert system of weights (elaboration by M. Rossitti 2022).

ALTERNATIVES	A	B	C	D	E
A		0,25	1,00	1,00	1,00
B	1,00		1,00	1,00	1,00
C	1,00	0,69		1,00	1,00
D	0,50	0,50	0,00		0,50
E	0,50	0,50	0,00	0,00	

Table 5. Discordance matrix (elaboration by M. Rossitti 2022).

The combination of these two indexes into an aggregated index returns a final ranking of the reuse alternatives for each considered system of weights. The two obtained final rankings, based on the systems of weights defined by the two stakeholders, both return the Alternative E: Social Hub with Antiviolence Center for Women as the best reuse alternative in light of the complex system of economic, social, and cultural values considered (Figs. 5-6).

However, such an approach, limited to an expert-based evaluation of the reuse alternatives, is necessary but insufficient to address the complexity of heritage reuse decisions. Indeed, the widespread recognition of conservation as social practice[62], well expressed by international conventions and official documents, makes it necessary to ground cultural properties' reuse choices on direct interaction with its "heritage community".

For this reason, integrating the technical feasibility assessment through the Electre Method with a social multi-criteria based on the NAIDE method allows bringing communities to the center of reuse decisions.

To implement community involvement in the decisional issue through the NAIADE method, a preliminary task lies in determining the main stakeholders, intended as any group of people who affects or is affected by a decision or action[63]. More in detail, considering the specificities of the case study's reuse process, the stakeholders' groups to be involved in the decision process are: public administration; political opposition; entrepreneurs; freelance professionals; business owners; social and cultural third-sector entities; students; employed citizens; unemployed citizens; retired citizens.

Indeed, the NAIDE, as a qualitative methodology for social impact assessment, rests on the interaction with the previously defined relevant stakeholders. In the specific, the information from each group is gathered through an online survey. The survey structure includes three main sections:

- A first section, including several closed-ended questions, oriented to place the respondent into one of the selected stakeholders' groups;

- A second section, aimed at providing the respondent with a brief description of the different reuse alternatives;

- A third section asks respondents to express a qualitative linguistic judgment of each alternative according to a qualitative scale, ranging from "perfect" to "extremely bad". These online survey results are collected and displayed in an equity matrix (Tab. 6).

Based on this equity matrix, the calculation of the semantic distance between the judgments of

62. Smith 2012. The author defines conservation as a social practice «continually recreating social network and historical and cultural narratives that underpin these binding relations».

63. Reeds *et alii* 2009.

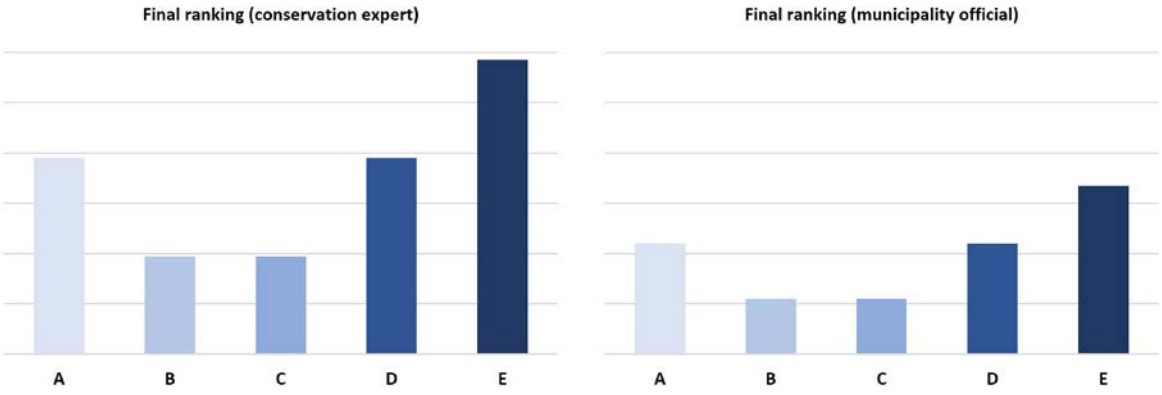

Figure 5. Final ranking of the reuse alternatives based on the system of weights defined with the two stakeholders (a conservation expert and a municipality official) (elaboration by M. Rossitti 2022).

each couple of stakeholders' groups for each alternative allows for defining the similarity matrix. Here, for each couple of interest groups, a similarity index, ranging from 0 to 1, expresses the similarity of their judgment on a specific alternative. Then, a dendrogram of coalitions is obtained by applying a sequence of mathematical reductions (Fig. 7).

This dendrogram of coalitions provides a graphical representation of the possible alliances and conflicts among different stakeholder groups. It allows understanding the various interest groups coming to an alliance for each consensus level, expressed in numerical terms. However, to understand Social Multi-Criteria results, it is worth adding another information layer complementary to the dendrogram, defining the alternatives' preference order according to each information level (Tab. 7).

By crossing the different information layers, thus, it is possible to state that, concerning the choice between reuse alternatives for the Ritiro del Carmine Monastery, the alliance between all the stakeholders' groups is reached with a high level of consensus (0,7382). Concerning this level of consensus, the Alternative E: Social Hub with Antiviolence Center for Women stands as the most 'socially accepted' one, followed in order by Alternative C, D, A, and B.

Thus, this social impact assessment analysis adds complementary information to the one obtained through the technical feasibility assessment and confirms its result: the Alternative E: Social Hub with Antiviolence Center for Women stands as the best alternative for reusing the Ritiro del Carmine Monastery.

Figure 6. Mugnano di Napoli (Naples). Plants of the Monastry. Functional layout of the building in the Reuse Alternative E: Social Hub with Antiviolence Center for Women (elaboration by M. Sarnataro 2019).

A virtuous circle: Some conclusive reflections on the social dimension of architectural heritage reuse

Architectural heritage reuse and, more generally, architectural preservation imply a difficult balance among conflicting issues. The need for this balance has become particularly evident since the awareness of architectural preservation as a process that involves social and economic values at a territorial scale has increased. A new idea of cultural heritage, which is less elitist even without disclaiming the uniqueness of cultural goods, recognizes its essential role in the challenges proposed by contemporary society[64].

In the light of the well-constructed theoretical framework, this perspective requires new methods and dialogue with other disciplines.

Through the case study of the Ritiro del Carmine Monastery, the essay presents an integrated evaluation methodology for guiding the study of proper uses of historical buildings. The methodology connects the different perspectives of experts in architectural preservation and economic evaluation in the light of some interesting reflections on the role of social values in architectural preservation promoted in the second half of the last century.

The starting point is that architecture, including historical ones, is conceived to be used. It is flexible enough to change function eventually, and sometimes this change is even desirable when the condition of the building for various reasons cannot further tolerate the original use. Accepting transformations and considering them an added value is essential for managing the conservation and reuse of historical buildings. In case, the problem is finding a balance between the necessary preservation of values and significance that historical buildings hold and the new function. Besides the technical issues, new uses often produce new meanings, hence a possible new (positive or negative) perception from the involved communities. It is not a secondary aspect, as a negative perception from a social perspective could imply the project's failure, with all the related consequences of cultural and economic loss. This controversial relationship is a troubling issue in the field of architectural preservation, as it involves, at the same time, technical and ethical aspects, natural and human science, and tangible and intangible values. It should also imply a solid awareness of the role of architectural preservation: a process that is part of a complex and broader relationship between the building and the involved socio-economic context[65].

After a two-centuries debate, a method to properly face the difficulties in reusing historical buildings is far to be defined. Indeed, at a theoretical level is now evident that a solid awareness of the purposes of the intervention is necessary, given the impossibility of defining a univocal method. The problem, if anything,

64. Della Torre, Oteri 2020, p. 271.

65. Della Torre, Pracchi, Treccani 2007, p. 193.

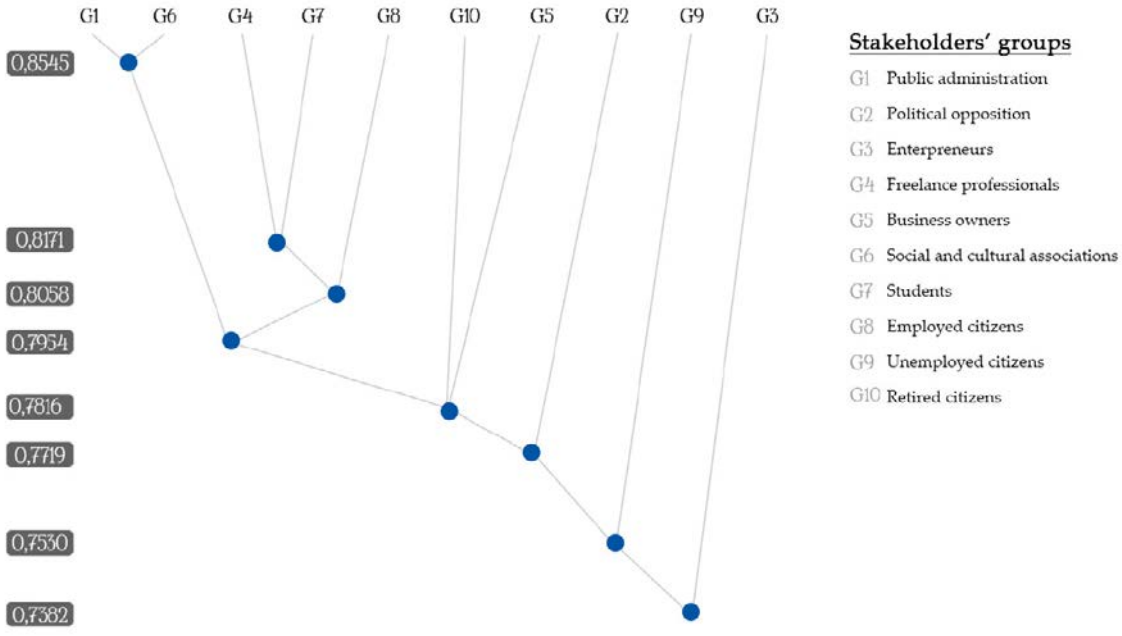

Figure 7. Dendrogram of coalitions among the different stakeholders' groups (elaboration by M. Rossitti 2022).

STAKEHOLDERS	REUSE ALTERNATIVES				
	A	B	C	D	E
Public administration (G1)	good	more or less good	good	more or less good	very good
Political opposition (G2)	moderate	moderate	very good	very good	more or less good
Entrepreneurs (G3)	more or less good	moderate	moderate	very good	perfect
Freelance professionals (G4)	good	moderate	very good	more or less good	very good
Business owners (G5)	moderate	moderate	perfect	more or less good	good
Social and cultural third sector entities (G6)	good	more or less good	good	more or less good	very good
Students (G7)	more or less good	moderate	good	more or less good	very good
Employed citizens (G8)	moderate	moderate	good	more or less good	very good
Unemployed citizens (G9)	very good	moderate	good	moderate	good
Retired citizens (G10)	more or less bad	moderate	very good	more or less good	very good

Table 6. Equity matrix displaying the qualitative linguistic judgment of each stakeholders group about the different reuse alternatives (elaboration by M. Rossitti 2022).

	CONSENSUS LEVEL						
	0,8545	0,8171	0,8058	0,7816	0,7716	0,7530	0,7382
Alternatives' preference order	E	E	E	E	E	E	E
	C	C	C	C	C	C	C
	A	A	D	D	D	D	D
	D	D	A	A	A	A	A
	B	B	B	B	B	B	B
Stakeholders' groups coming to an alliance	G1, G6	G4, G7	G4, G7, G8	G1, G6, G4, G7, G8	G1, G6, G4, G7, G8, G10, G5	G1, G6, G4, G7, G8, G10, G5, G9	G1, G6, G4, G7, G8, G10, G5, G9, G3

Table 7. Alternatives' preference order and stakeholders' groups coming to an alliance for each consensus level (elaboration by M. Rossitti 2022).

is to "quantify" the requisites for designing a "good solution" in technical terms (how much compatible, reversible, and minimal it should be?) and under an ethical perspective (which kind of participatory processes, investments, and management it should involve?). Answering these questions is not easy as sometimes they clash: on the one hand, the solution needs to be found from the building perspective; on the other hand, social and economic issues are mainly discussed by communities, institutions, sponsors, etc.

Without distracting the attention from the subject of our reflections (the building), evaluation methods can help one translate theoretical principles into practical and measurable results.

Within the broader family of evaluative methodologies, the multicriteria analyses help assess the convenience of different alternatives by considering all the relevant aspects through an interactive and critical comparison of the results[66].

Such an approach requires a challenging task related to linking a complex, flexible, and non-quantifiable organism (the building) with a measurement system based on quantitative factors, such as performances and weights (the evaluative method). However, the proposed combined system shows how it is possible to compare and evaluate the suitability of different solutions for handling complex and sometimes contradictory data: technical and cultural issues, tangible and intangible values, social and anthropological factors, and economic and decision-making evaluations.

Looking beyond the method and its purposes and given the current crisis of resources and funds, which inevitably impacts the preservation of cultural heritage, programs and interventions that do not consider the impact on communities and economies are not affordable anymore. In the light of a multi-dimensional perspective towards sustainability, always claimed at an international level, participatory processes increase the appreciation for cultural heritage. Furthermore, giving a social dimension to cultural heritage preservation also gratifies the local communities' aspirations and sense of belonging. In this perspective, the outlined process, described through the Ritiro del Carmine Monastery case study while linking preservation and evaluation fields, seems necessary and appropriate. It starts from cultural heritage and returns to cultural heritage like in a virtuous circle.

66. On the evaluative methods studied from the architectural preservation perspective see Della Torre, Pracchi 2007 and Sulfaro 2017, p. 633.

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