

Sinergy and leisure in Sicily

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Abstract

An ancient monument, with many spaces, can change his destination, to produce different reference-point from work to leisure, also in the peripheral quarter in a big town.

The project will suggest a new idea, where people can work with the object concentration, hand crafts, restoration of the ancient building and the little boys can take advantage to theatre, to play ground.

The economic interest can be given for the synergic intention to live in a better place: UN example to integration with different cultures in Sicily.

Keywords

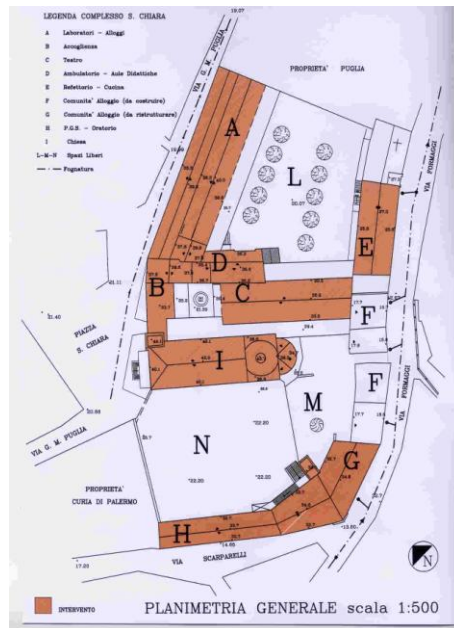
Monument Palermo integration people development future

1. The ancient monument

In the Albergheria district, one of the oldest neighborhoods of old Palermo, near Ballarò place rises a monumental complex; before it was a monastery of St. Clare nuns, defined “rich and noble and great circuit” with annexed Church of Saint Clare (Di Giovanni, 1989).

The monument was built where there was once the Matthew Termine’s Palace, uncle of Matteo Sclafani (Basile, 1933) and of Catalan family. This built was along the way then to Santa Clara, that linked palazzo Sclafani with the plane of Bologna. Today the street has two names: via Biscottai e via Puglia. The church was built by Matteo Sclafani in 1344, before the monastery, (Bellafiore, 1980). In the complex some remains of the Punic walls of the city are incorporated. It shows how the city had expanded during the 14th century.

Figure 1 The plan of complex



Source: Photo S. Chiara

Figure 2 .The left side



Also the Monastery was founded under the rule of Saint Clare. It had an important role when the Wife of King Peter of Aragon and Sicily entered there as Clarissa after her husband's death in 1285 and the death of his son Alfonso III, (Gulotta, 1982). At the end of '400 it was under the administration of Francescani Conventuali and then of Franciscan observants. It was ruled by an Abbas in 1568. In 1619 the monastery was enlarged while in 1678 the Church was restored in baroque style. The first architect was Paolo Amato, who also decorated the portal with the spiral columns, with little angels, flowers and swirls. At the top there was a niche with a marble sculpture of Saint Clara, made by Gerardo Scuto. On the sides there were also two marble plates in one of which there were the coats of arms of the counts Sciafani – Aderò ,Kingdom of Aragón and the Eagle emblem of Palermo city (La Duca, 1975).

Figure 3 .The old portal



The church was decorated with frescoes and paintings of Sicilian and Italian artists, stuccos and a fine lapis altar. There was also a wide sacristy in a long side.

Figure 4. A.Grano (1678), The triumph SS.Trinity



The complex covers a large area on three sides. We know by some local histories of the monastery that it had down the kitchen, the parlor and the reception venue of the cloistered nuns. Upstairs there was a Chapter House and salon and wide hallways (Mongitore, ms.sec. XVIII).

In '700 part of monastery and the church were ruined by two earthquakes and other architects repaired the building.

Figure 5. The Church's decoration



The complex belonged to the nuns until 1866 when the religious guilds suppressed it.

2. The current use

In 1919 the Salesiani of Don Bosco took possession of this structure, (F.Puleo, 2007). A school was established for training clobbers, a carpenter, a shoe maker, and even oratory activities with young people.

Figure 6. The shoemaker's school



The left part of the structure was adapted by the nuns as part in the life of a religious community with host environments, salons and then even a theater built in the Thirties, covering part of the sacristy area of the nuns.

In 1943, however, during the war, a bomb destroyed part of the Church and the baroque portal of Paolo Amato . The portal of the Madonna della Grazia of butcher workers was put in its place in postwar reconstruction,

Figure 7. The front of S. Clara today



Today, there remain some areas which have been transformed like the courtyard with the arcade with fountain. In the premise of the monastery mainly educational and training activities are held, and partly, some areas are used for recreation in the yard attached to the oratory.

After-school activity in the new wing built next to the church is devoted, after reconstruction, to nursery, elementary age range, and, sometimes to extra community activities, such a language certification.

Figure 8. Courtyard with arcade first



Figure 9. The boys in the space like is today



3. The future

In Albergheria, the strong presence of ethnic civilization, gravitating around the Ballarò market, induced the Salesians to face the problem of suburb's reception. Assistance to African women of Ivory Coast, Indian Oriental with nest ,kindergarten kids preschool are performed as well as meetings of individual communities, Ghanaians, French, Korean ,Vietnamese ,Bangladesh, Mauritius , and religious ritual events.

There are also some activities in which the migrants can be occupied such as the barber work of complex.

Figure 10. Migrant's activity



The daily presence of numerous requests to stay or food aid failure to cope with the many demands of indigenous communities.

In Africa important architects are working to use the urban spaces like instrument for personal or individual contacts (F.S. Santagata, 2016).

A common space is a creative opportunity for economic development.

Open craft –schools, which produce items (straw hats, objects in bags) or even clothes (tailoring) or hide processing or resume school of carpentry, of cobblers and then produce furniture or even shoes. We can also find the cooperatives where the migrant can integrate with the locals, finding a decent job to live.

At the same time, children continue to run activities related to education and fun or sports, such as football, basketball, movies or other team games. The fun activity has been also increased by establishing a drama school through which revitalize the existing theater as well as painting, stage design and music schools. This would lead over time to a harmony between those attending the, leveraging incentives to cooperatives and those who manage to improve the existing spaces. That may not be only culinary integration, but also conceive this monument as a hub of activity in the neighborhood, often overwhelmed by illegal activities, mafia and drugs.

That would eliminate the danger for young people and activate a sense of trust in the neighborhood.

The project suggest a new solution: in the complex, men and women can work with object concentration, handcrafts also in the ancient building restored, and the little boys can take advantage to theatre and playground.

The local neighborhood economy would receive a push from creative activity, obtain support by institutions (region, municipality), and together manage to form a community that, with the job and through music, can live fully the life of the city.

Over time, that would improve utility, the redevelopment of the district, and also cultural innovation that would drive growth.

In such a way, developing countries and industrialized countries meet and complement each other. Cultural innovation can serve different needs. I would like to conclude by citing Pierluigi Sacco (2011) “A country ready to face the new challenges of the knowledge economy is primarily and firstly a country produces and which engaged different culture”.

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