

A CRITIQUE TO THE REQUALIFICATION OF THE PILAR COMMUNITY IN RECIFE ACCORDING TO THE INTEGRATED CONSERVATION APPROACH

UMA CRÍTICA À REQUALIFICAÇÃO DA COMUNIDADE DO PILAR EM RECIFE DE ACORDO COM A ABORDAGEM DA CONSERVAÇÃO INTEGRADA

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Abstract

This article aims to discuss the evolution of urbanism of the Pilar community, urban slum located at the historic Center of the city of Recife, and to present the Urban Renewal and Social Inclusion Program for the Community Pillar - PRUISC, debating its actions in the context of the theory of Integrated Conservation. The successive social and spatial formation processes of the current Community Pillar will be analyzed, employing the binomial construction/destruction, for which capitalist forces pressure the territory for successive reforms and compel its occupation to certain requirements related to capital accumulation. Through case analysis, we evaluate more closely the last government plan for the area, its challenges and its execution: a re-qualification program which aims to combine heritage preservation and provision of decent housing, increasing quality of life of the resident population.

Keywords: Integrated conservation. Right to the city. Historic center. Historical heritage

Resumo

O artigo pretende contextualizar a evolução do urbanismo da Comunidade do Pilar, favela localizada no centro histórico da cidade do Recife, e avaliar o Programa de Requalificação Urbana e Inclusão Social da Comunidade do Pilar – PRUISC, discutindo suas ações no âmbito da teoria da Conservação Integrada. Serão analisados os sucessivos processos de formação socioespacial da atual Comunidade do Pilar, a partir do binômio construção/destruição, em que as forças capitalistas pressionam o território por sucessivas reformas e condicionam sua ocupação a determinados imperativos ligados à acumulação do capital. Através da análise de caso, apreciamos mais detidamente o derradeiro plano governamental para a área, seus desafios e sua execução. Trata-se de programa de requalificação que pretende aliar preservação do patrimônio histórico à necessidade de acesso à moradia digna e elevação da qualidade de vida da população residente.

Palavras-chave: Conservação Integrada. Direito à Cidade. Centro Histórico. Patrimônio Histórico.

1 Introduction

In the development of this article, we seek to intended to establish a panorama of the expansion and degradation of the urban fabric of the old community "out-of-gates" (*"Fora das portas"*), nowadays Pilar. Initially, as a space destined to the "segregates" of the colonial period, the territory was formed in tune with the commercial expansion promoted by Recife's Naval Port. This development was translated into a continuous process of construction (aggregation) and destruction (disintegration) of the urban fabric, which severely damaged the patrimonial set. In this context, we explore the concepts presented by John Ruskin and Gustavo Giovannoni on the so-called minor architecture, and their importance in establishing the richness of the historical heritage and singularity of the monument - in this case, the Church of Our Lady of Pilar. Alongside Those authors we explore key concepts of Integrated Conservation as was developed by Pierluigi Cervellati and later embedded in the 1975 European Charter of the Architectural Heritage – Declaration of Amsterdam.

Subsequently, it seeks to analyze the development of the rehabilitation actions of the area, in particular the "Program for Urban Rehabilitation and Social Inclusion of the Community of Pilar - PRUISCP" by the framework presented prior. Drafted by the City Government of Recife in 2007, as a proposal for a territorial socio-economic and environmental transformation, this program foresees to recover the Our Lady of Pilar Chapel, a historical monument listed by the Institute of National Historic and Artistic Heritage - Iphan, to rehabilitate the ruins of the old community and improve residents' quality of life through the provision of new housing, basic infrastructure and new public facilities.

2 Integrated conservation as a tool to plan a new life for heritage

Soon after the traumatic transformation undergone in Europe's urban spaces, conducted as a result of the industrial revolution, several authors began to consider the urban setting itself as a monument to be preserved and bequeathed, in its integrity, to the future. One

of the early pioneers, John Ruskin, claimed that premodern towns carried, through affective memory, the sacred dimension of architecture. He calls it as value of devotion (CHOAY, 1999: 120-121, 158-160). A historical richness, center of local popular devotion, is intimately blended with the modest domestic architecture to produce a cohesive and meaningful heritage set.

In this aspect, almost a century later, Gustavo Giovannoni diffuses the idea that a monument (larger architecture) cannot be dissociated from its environment (minor architecture) and introduces the concept of surroundings¹. It works as an agent that attributes character and dignity to the monument (ANDRADE JÚNIOR, 2008). In this way, houses and blocks that make up the urban fabric of old cities deserve special attention and conservation efforts. Although in general they do not have individual value, they often constitute a site of great artistic, cultural and environmental values. Thus, there is great concern about the environment and the indication of adequate functionality to be given to these assets.

In his theory of restoration, BRANDI (2004) thus works the notions of monument and spatiality:

(...) in architecture the monument own spatiality is coexistent with the surrounding space in which the monument was built. If then, in a work of architecture as interior, the safeguard of the exterior-interior dimension is ensured only by the conservation of the interior, in a work of architecture as exterior, the interior-exterior dimension demands the conservation of the ambient space in which the monument was built. (BRANDI, 2004: 132)

From the 1950s and on, the theme of safeguarding heritage began to register a growing interest among academics and the general public. It is possible to find the roots of this debate in the 1920s and 1930s when Gustavo Giovannoni publishes the work *Vecchie città ed edilizia nuova* (1931).

His doctrine advocates a seemingly irreconcilable duality: the recognition of the historic city as a "monument" while "living fabric". Choay (1999, pp. 171-174) sums it up in three principles: (i) the need to integrate the old urban fragments with the present, represented by the local, regional and territorial Master Plan, as well as the maintenance of the social

¹ Can be translated also as ambiance, vicinity or environment;

characteristics of residents ; (ii) recognition of the interdependence between the monument ("major architecture") and the space and context surrounding it. Interventions that isolate or "liberate" the monument end up interfering and disrupting the special relationship that involves these components (monument and heritage); (iii) restoration and conservation of ancient urban settlements call for similar procedures to those defined by Camilo Boito for monuments, essentially respecting scale and morphology of these complexes, preserving the original relationships between parcels and roadways. A margin of intervention in the environment is allowed in a way to not exclude the possibility of recomposition, reintegration and release.

Although he viewed old surviving cities as "almost unfit to become the center of the new ones", which leads one to believe in their functional marginalization, Giovannoni (1931, apud De Pieiri and Escrivano, 2004: 36) already argued for decentralization of external functions, incompatible with premodern cities morphology. Thus, for him, it would be the "only way to reconcile modern urban development with the need to preserve existing urban environments" (Idem: 36).

As the conservation agenda gains prominence in the urban plans of cities with historical legacy, the understanding of some of these postulates is divergent. From concrete experiences undertaken since the 1950s in Italy, that of Bologna Municipality stands out. The ambition to structure an "old city for a new society" made the municipality of Bologna (Italy) take on a unique process of urban planning for its own historic core between the 1960s and 1970s.

At that moment, it was intended to overcome the "conservative" heritage restoration model, which treats the heritage in an isolated, self-referential and excluded from the general dynamics of the territory. In order to do so, an intricate system of state regulation and academic research was put in place that made it possible to identify, safeguard and promote life quality in the historical area. In the same way, objectives and guidelines were established for planning the metropolis as a whole, and thereby the historical center being the matrix of this planning. So, to these efforts could achieve success it must be present a strong political

commitment to preserve social composition of the city core's traditional inhabitants, as opposed to the disaggregating logic of real estate speculation.

A considerable part of the institutional design, methodology, principles and guidelines can be found in the bibliography of Pierluigi Cervellati and his team, who themselves were technicians responsible for the final stage of this model, in the 1970s. Mention is made to these works: *La Nouvelle Culture Urbaine* (1981) e *Bolonia: Política y Metodología de la Restauración de Centro Históricos* (1976). Between Giovannoni and Cervellati, the key elements for understanding and safeguarding heritage are present: the historical city constitutes a formal and organic unity, whose structures and population that inhabits it are, in their dialectic relation, testimony of History and condition for its vitality, permanence and relevance in the contemporary world.

The technical objectives of the Bologna plan, however, are diverse, but coincide in a single end, which is the conservation of the historic center and its incorporation into the metropolis structure, as a distinctive and qualified part through its own specialty. To this end, all the operations foreseen in this plan are addressed, including:

1. Preserve the historic center from destruction;
2. Integrate the artistic, historical and cultural heritage within its territorial social and economic context, entrusting it with an active and compatible function;
3. Decentralize all traffic generators (recognized as incompatible with the old structure) by creating new areas of tertiary growth outside the old core, thus restoring the old city to its intrinsic functional efficiency and moreover attributing a broader function of articulation within the new territorial order;
4. Provide the historic center with all the necessary standards and services;
5. Rationalize the chaotic road network that currently harms life in the historic center, communicating it functionally with the metropolitan road network, and predisposes it to destine certain stretches incompatible with road traffic to exclusive use of pedestrians.

Despite partial abandonment of its social objectives since the 1980's, the core of conservation policy settled by the Bologna Plan remains to this day. A statement of

applicability and relevance of its ideas is summarized in the 1975 Amsterdam Declaration, document of the Council of Europe on the preservation of Historical Heritage.

As an irony of history, it should be noted that the emergence of two important Heritage Declarations matches with infamously remarkable moments of the territory we are about to frame. The 1931 Athens Charter for the Restoration of Historic Monuments, which enshrines the idea of heritage set, coincides with the beginning of the social decline of the “Out-of-gates” community. Decades later, the 1975 European Charter for Architectural Heritage, which lays the foundations for Integrated Conservation, is launched at the same time that the administration of Recife Naval Port makes a clean slate of the heritage set to prepare a plot for the then-planned maneuvering and loads yard.

3 life and death of the place "out-of-gates": overview of the expansion and degradation of the Pilar community urban tissue

In colonial times, in an area corresponding to present day *Bairro do Recife*, there was a village, south of the isthmus, with three accesses: Land Gate (*Porta da Terra*) with access to Olinda, Sea Gate (*Porta do Mar*) and Ferry Gate (*Porta da Balsa*), connecting the isthmus to the mainland. Everything beyond the village gates was called "outside the gates". To the north, there were the Fort of St. George - destroyed with the Dutch expel in 1650's and where Portuguese colonizers built the Chapel of Our Lady of Pillar (1680-1683) - the Pit Fort (*Forte do Buraco*) and the Fort of Brum.

Traders traveled to Olinda, fishermen, peddlers, soldiers, port workers among others inhabited this suburban territory (NERY, 2012). Naturally, this flow gave rise to trails on whose banks, over time, housing and commerce were built. Even though they were segregated by the gates, they were included in the economic and social dynamics of the neighborhood and even of the city, since the territory was formally the way, the place of passage and also of transitory permanence.

By observing socio-spatial patterns, there was a significant difference between inside and outside of the walls. On the inner side, the streets were paved with cobblestones, the buildings had high constructive pattern, with balconies and façades worked in high relief. In

outside, streets were narrow and buildings up to three stories were smaller and served as both commerce and housing for less affluent families (RABELLO, 1979).

First isolated and prominent placing in the courtyard, lined with low-rise residences, the Chapel of Our Lady of Pilar, founded in 1683, suffered important alterations of its spatial characteristics in two moments: when the Pilar Factory was built, which interrupted the course of São Jorge Street original layout; and since squatters invaded and occupied the land around the chapel, since the 1970's. This change in the original marking of blocks relegated to the monument only a small frontal courtyard, around which the Pilar Community settled down.

Observing in retrospect, the place has always been occupied by an economically less favored population. However, in the diversity of its social components, it was perceived a memory rich in types and sensations. RABELLO (1979) describes the architecture of alleys and fields around the Pilar Chapel:

One day, sneaking off to the surroundings of the Station, I saw with surprise that our street, so narrow that neighbors could talk whispering, suddenly widened in the courtyard of the Pilar church. In another escapades to the surroundings of the School of Marines Apprentices, the street seemed to me monumental, with the townhouses side by side until finishing in another court - that of the Navy's Arsenal. (RABELLO, 1979: 14-16)².

The urban layout evolution of the Pilar Community follows the secular long expansion planning of the Recife Naval Port activities. From the twentieth century, the discourse of urban reform pointed to two paths: (i) the need to adapt the central urban layout to commercial and industrial needs related to the development of the Port; (ii) the defense of a sanitary discourse, favoring extending streets and sidewalks, remodeling roads, favoring rectilinear layout, and improvement of sanitary aspect of the place (MOREIRA, 1995).

With respect to old Recife central core, renovation works followed the "Knock it down" Haussmannian model, in which demolition widens roads, such as Marquês de Olinda Street, and creates other spaces, such as the urbanization of Rio Branco Square (Marco Zero)

² Translated by the author;

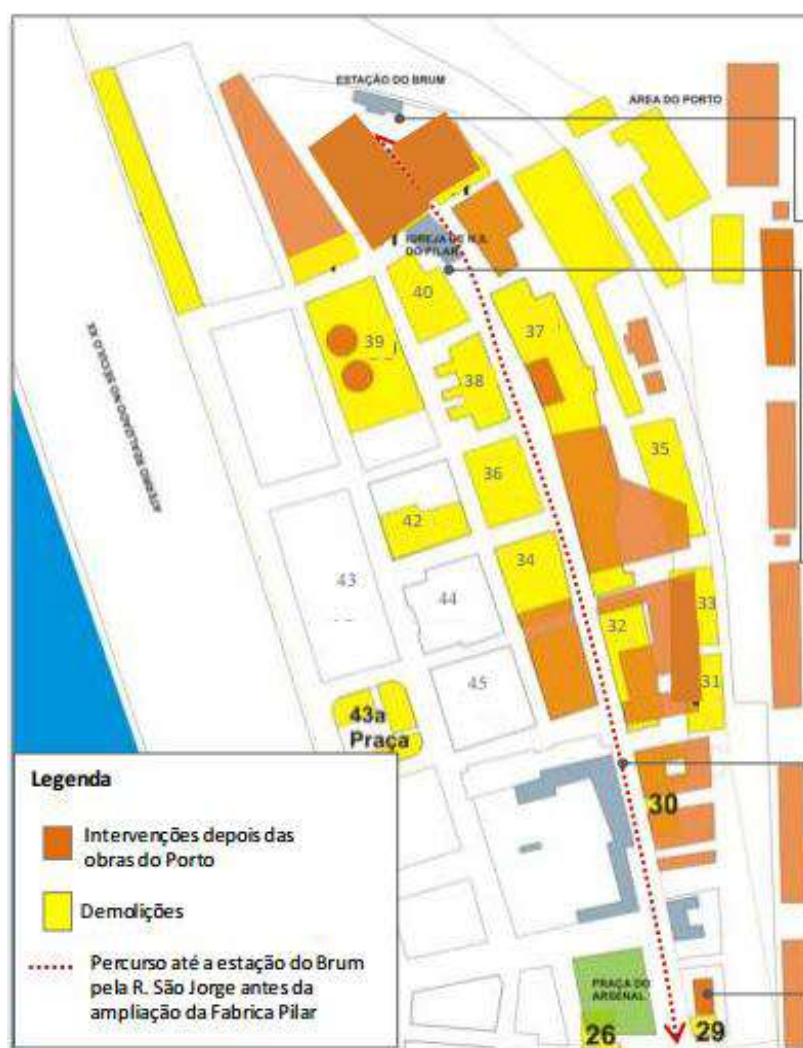
and Rio Branco Avenue. They also aimed at intentional aspects of urban reform, such as those addressed by David Harvey (2011), alluding to the concept popularized by Schumpeter called "creative destruction". It is the reflection of the process of surplus absorption provided by capitalism that has a direct impact on urban transformation and reconstruction.

During the urban reform of the central area, the place formerly known as "Outside-the-gates" was destined to allocate commercial and industrial warehouses as a backup to harbor activities. Therefore, it marked an impressive transformation in the social dynamics of the community and a radical reorientation of loads and vehicles circulation in the area.

Due to its convenient location near the Port, large industrial complexes settled in the northern fringe of the neighborhood, such as "S. A. Grandes Moinhos do Brasil "(1917) and the successive expansion of the Pilar Factory (1938-1950). Economic interests produced changes in land use that enhanced environmental and urban degradation, exacerbated concentration of economic activities, and de-population.

Loss of character of such public spaces was first felt as public roads were privately appropriated for expanding the Pilar Factory. To meet private interests, the northern stretch of Saint George Street that ran from the back of the Pillar Chapel to the Brum train station was suppressed. With it, the communication vector that allowed "Outside-of-Gates" (current Pillar Community) to flourish was interrupted. The Pilar Factory building has created a barrier that compromises visibility and visually diminishes the monumental importance of the church (GIUSTINA, 2010).

Figure 1 - Map of Recife updated in 1998 - Buildings demolished and refurbished after port reform



Source: Atlas Arqueológico do Recife – Módulo 1- Bairro do Recife- Fl. 00. IN: GIUSTINA, 2010

The Chapel, until that moment, stood out as it bears height between 7,40m and 10,70m, being flanked by one or two-story houses. It's evident how the factory construction and expansion interfered the monument's image and visibility. Not only it interrupted the continuity of the primitive urban design, by seizing free courtyards surrounding the chapel

and the northern stretch of St. George Street, but also the factory building height, which varies between 12.00m and 21.00m, is disproportionate compared to the neighboring monument.

As a side note, it should be said that the relationship between the Pilar Factory and the Chapel is dubious. While successive extensions of the facilities interfered negatively in the landscape, contributing decisively to its degradation, it was the Pilar Factory who provided until the 1990s resources for the Church to remain performing religious ceremonies. Even after successive expropriations and demolitions in the surroundings, the Chapel itself was spared despite its deterioration. When it went under the care of the Archdiocese of Olinda and Recife, in 1998, the celebrations stopped under allegation of insecurity.

The memory of Sylvio Rabello (1979) deals with this process of spatial loss of character:

(...) - I went on foot to the Pilar square, wanting to see the house that was our last residence in *Fora de Portas*, above all to see from afar the part that was surrounded by the ruins of Saint George Street. Not only did I not find the house, but I didn't find Pilar Street either. The owners of the Factory, now linked to the mighty wheat mill trust, had razed the whole street in order to extend its facilities, even by the course itself. It was terrifying. I set out to never return to the neighborhood. Thus, I would remain intact - intact in myself - the landscape of my boyhood. (RABELLO, 1979)³

Similarly, the southern tip of the neighborhood was object of a private appropriation of public spaces. The architectural sterility of the Moinho Recife industrial facilities (formerly SA Grandes Moinhos do Brasil), on both sides of São Jorge Street, together with the great traffic of machinery and trucks and the construction of an aerial walkway interconnecting the buildings promote a true urban barrier between the center around the Chapel and the rest of Recife Old Town. We realize that Moinho Recife facilities compromise the perspective of Saint George Street, interfere with its visibility and block urban continuity.

The Pilar community is therefore landlocked between factories premises, surrounded in part by the wall flanking Alfredo Lisboa Avenue and on the other side by old buildings in

³ Translated by the author;

ruins or used by the wholesale trade. With such decayed environment, the urban core around the chapel resisted under siege of industrial constructions.

The last coup to crumble the historic urban core came from the Harbor Authority, controlled by the state PORTOBRAS. In 1975, six blocks were expropriated between the Pilar Factory and the Recife Mill, where lived until then a predominantly residential population. It was intended to demolish all residences within the perimeter to expand the maneuvering and storage yard, which did not materialize (NERY et SÁ, 2009).

Albeit wrecking was carried out with much diligence, prevention of new occupations failed. The unused space was gradually occupied by poor families, mainly workers from nearby port area. Families sought to settle making wooden huts obtained from the demolition site or improvising on ruined historic buildings.

Figure 2 - Ruin occupied by precarious housing



Source – The Author, 2016

That marked the birth of what was initially denominated Rat Slum (*Favela do Rato*). Such name was given due to the expressive quantity of rodents that proliferated close to bad sanitary conditions and fed on the remains of stowage from the surrounding warehouses.

Following the Municipal Decree no. 18,570 / 2000, the community started to identify itself as "Pilar Community", in honor of the Chapel of Our Lady of Pilar.

4 The Pilar under a new perspective: integrated conservation and the Pilar community urban requalification and social inclusion program – PRUISCP

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The social, environmental and historical degradation scenario in this corner of Old Town Recife has inspired, since the 1980s, various requalification plans. During this period, the Preservation Plan for Historical Sites of the Recife Metropolitan Region - PPSH / RMR (1986), the Rehabilitation Plan for the Recife Neighborhood (1987) and the Revitalization Plan for the Recife Neighborhood (1993), in addition to the last and specific Pilar Community Urban Renewal and Social Inclusion Program - PRUISCP (2010).

Currently, Old Town Recife (area comprising the southern sector of the Recife neighborhood) is target for numerous urban interventions, in order to revive it economically and attract new upper-class residents and qualified jobs. To make it work a number of initiatives are been undertaken such as traffic calming, rehabilitation of historical buildings, retrofitting unused harbor warehouses, recreational activities, investment in technological infrastructure to attract high-tech business (Porto Digital), opening new and eye-catching art facilities (Museu Cais do Sertão and Paço do Frevo).

This scenario remains oblivious to the Pilar Community, which did not seem to be contemplated in public redevelopment policies until 1998. Even though it is situated less than 300 meters from the main square (Marco Zero), urban and socioeconomic insertion conditions of this community alienate their residents from the benefits generated by the requalification in progress elsewhere in the neighborhood (NERY et CASTILHO, 2008).

Figure 3 – Appearance of the Pilar Community



Source – The Author, 2016

It is important to assess, from our current perspective, how real state capital rebounds in class relations. Increasingly, the city in its development reveals contradictions imposed by the capitalist system and this understanding is relevant. Addressing resistance processes in this highly valued area is important for understanding the perspective of those who have fought against spatial transformations that have been both product and condition of urban interventions. In this context, concerns about this intervention in the neighborhood resulted in several complaints from the unserved population. The keen point of this struggle was the right to participate in the project, the right to the city.

In that view, urban intervention models tend to serve as main protagonist the accumulation of capital through real estate investment. As the living standards in the territory are unequal it produces, thus, a double standard of intervention in such areas. In Old Town Recife, particularly at the so-called Bom Jesus and Alfândega centers, priority is given to rehabilitating historical heritage, directing real estate production to commerce and services linked to tourism and upscale consumption, promoting leisure appropriation of the public

space. In a place not so distant from that lives a population in conditions of extreme poverty, denied of basic urban services and coping with violence.

In order to illustrate the residents' socioeconomic conditions, quite distinct from the consumption and living standard \ which public-private investments focus, we present the summary table of the socioeconomic register prepared by municipal staff in 2007.

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Tabela 1: Quadro-síntese socioeconômico dos moradores da Comunidade do Pilar

Number of families	537
Resident population	1832
Head of the household age	From 18 to 67 years old
Head of the household education level	Maximum 5 years of study
Labor conditions	Informally employed. 70% without labor rights
Médium monthly income	Up to one minimum wage

Source: Recife City Hall, 2007

Previously, the 1993 Recife Neighborhood Revitalization Plan (PRBR had already established that the Pilar community was a priority area for intervention. (ZANCHETI, MARINHO and LACERDA, 1998). Designated as "Urban Renewal Sector", that is, "one that offers the availability of transformation of its urban environment, through the creation of a new situation both in terms of uses and occupation and construction patterns" (ibid., 1998).

At that time, a "Multiple Center" was planned in order to gather spaces of commerce, services, leisure and housing. It was hoped to integrate the area with other parts of the old Town through expansion of real estate investment and mixed-use development. Although considering housing units for Pilar, the Plan scope has never been effectively developed. However, from Lacerda's analysis (2007, p.630), we can understand some inconsistencies between the objectives of intervention at the Pillar area and the objectives of Integrated Conservation.

It should be noted that the Plan envisaged another structuring project, the Pilar Multiple Center, for the installation of Interventions in the Recife Neighborhood and in its surroundings a center of activities to support harbor activities, which should host commerce, services and housing. As for the *Favela dos Ratos* (Rat Slum), it should be relocated. After all, when the Plan was implemented, only a few families who provided some kind of service to the port occupied the area. This structuring project did not take off and, with the increase in the number of families, reallocation started to be questioned. (LACERDA, 2007)⁴

The planned solution would provide at the same time a serious change in the residential social composition and, by relocating families to other areas of the city, materially prevent them from sharing the benefits of requalification. In addition, it was intrinsic to the plan that the destination of the area should be entirely subject to its economic vocation, that is to say, marginal appendix to the activities of the port. It ignored the territory and its deep relationship with the community as lived space, its way of life and the relations of identity and sense of belonging developed by it.

In the years following the unsuccessful plan, poverty and social exclusion grew. The number of families living in subhuman conditions was increased by 500%. In 1987, there were 89 settled families. In 1998, the locality already housed 370 family units and in 2007 there were 453 families (1,052 people); according to a City Hall survey (2008).

The occupation overview is as follows: infrastructure is deficient, with clandestine water and electricity connections, which cause periodic accidents; no sewage system; decay is visible, living conditions and habitability are precarious and the incidence of rodents and venomous animals is high. We face a reality of deprivation and disfranchisement as residents has little saying in designing the configuration of the city in which they live. The producers of space (state, real estate developers, community, market, large companies, merchants, etc.) coexist in a sphere of latent social conflicts.

To claim the right to the city is, in fact, to claim a right to something that no longer exists (if indeed it ever existed). Moreover, the right to the city is a significant void. It all depends on who will give it meaning ... claiming the right to the city in the sense I propose here is equivalent to claiming some

⁴ Translated by the author;

kind of configurative power over the processes of urbanization, the way our cities are made and remade, in a radical and fundamental way. (HARVEY, 2014: 20-21 and 30)⁵

In 2007, Recife City Hall announced the Pilar Community Urban Renewal and Social Inclusion Program - PRUISCP, with municipal and federal resources coming from the Growth Acceleration Plan - PAC.

Once the land dispute between PORTOBRAS and the City Hall on the ownership of land was resolved, the proposal for intervention presented was concretely drawn up. It contained the following elements (NERY et CASTILHO, 2008): construction of 588 housing units for families that lived in shacks; a school with full-time activities; a day care center; a family health clinic; a market and space to host an existing community radio station.

The aim of this program was to plan the rehabilitation in a specific way and adapted to the socioeconomic, environmental and spatial conditions of the place. In order to privilege focused actions to serve as a potential for environmental transformation (ZANCHETI et LAPA, 2012). Some of the guiding principles of Integrated Conservation are present in this planning, as we shall mention. In time, Integrated Conservation, within the scope of historical heritage management, is understood as a way of preserving, restoring and rehabilitating old buildings and sites with the aim of re-adapting them to the new functions of contemporary times. It is in this complex context that integrated conservation represents the dialectic between the will to protect and the planning needs, so that heritage is not discarded nor becomes a museum piece.

According to ZANCHETI (2007), although integrated conservation has long experience and growing importance, it remains a practice without theory. Based on certain aspects and principles written in the "Declaration of Amsterdam" (1975), the Pilar Community Urban Renewal and Social Inclusion Program - PRUISCP - proposed to contemplate the redevelopment of 26,234.23 m² of surface area. Based on the recovery of the urban area degraded by providing social housing in the same place of intervention, PRUISCP does not intend to modify substantially the social composition of residents.

⁵ Translated by the author;

The restoration of Our Lady of Pilar Chapel serves as a historical-cultural component to foster two aspects of the work: to include the monument in the tourist itinerary of Old Town Recife and to foster the development of community-based economic activity focused on tourism; and to strengthen the social and cultural identity of the inhabitants of the area from the actions of restoration of the monument and promotion of its history. To that end, while restored, Our Lady of Pilar Chapel re-opened its doors to religious ceremony on January 11, 2013. This aspect is understood as an attempt to restore the social dynamics around the place's most representative monument and reintegrate it to the surrounding neighborhood. Taking the monument as a "social wealth", its restoration has been object of patrimonial education programs and its maintenance remains a collective responsibility.

The process of restoration and rehabilitation of the monument, coordinated by Iphan, began in 2009 with three preparatory actions of an educational nature: a patrimonial education workshop through photography, an informative workshop and an exhibition on the traditional crafts of construction. The first stage consisted of a school work, carried out through a cooperation agreement between Iphan, the City Hall of Recife and the Center of Work and Culture (Centro de Trabalho e Cultura), which promoted the involvement and participation of the local community in the process of preservation of the well and aimed to train local labor to act in the restoration of buildings. (IPHAN).⁶

As an integral part of PRUISC, in 2011 the Cultural Department of the City of Recife launched a heritage education project called "Pilar Onde Vou Morar!" (Pilar where I'll live!). Its goal was to stimulate residents' perception of the Pilar community as a way to preserve the new urban structure. The project consisted of two stages. First, a "cultural plaza" was installed at the Chapel yards for workshops and meetings on heritage, environmental, health education and sexuality. Secondly, it was planned to promote 168 workshops lasting 50 minutes, carried out in the residents' new apartments, contemplating topics such as personal hygiene, patrimonial education, waste collection among others.

However, the clearing of public spaces remains a projection. As well as in two blocks (40 and 60) are scheduled the preservation and incorporation of the ruins to the new buildings,

⁶ Translated by the author;

like the public market that will have part of its façade taken advantage of the old buildings of the place. According to information collected in interviews with city officials, works in the square and other community facilities await the release of resources by agreement with the Federal Savings Bank. The so-called "Lot 2" is currently negotiating the terms of the contract and the project.

Figure 4 – Aspect of the area in front of the Our Lady of Pilar Chapel



Source – The Author, 2016

The Program also foresees to elaborate a social development plan for residents of Pilar. In general terms, it would be the empowerment of people by their economic and social insertion, through development of their skills and abilities identified during the process. Commercial activities and services already in place will also be included in the proposal, according to the City Hall of Recife (2008), as concrete alternatives of work and income.

Most of the program's projections have not yet been put into practice. In 2012, only 80 households with housing (out of 588 families) were housed. In September 2016, 108 more houses were delivered, and the keys were received by the residents drawn by the municipal administration. The rest of the community still lives with a scenario of substandard dwellings

(hovels and tenements), open-air sewage, lack of collective leisure equipment, education and culture.

In all the muddy corners, which exude odor of sewage, people complain of the slowness in the execution of the residential complex. "The city hall delivers a piece of work today, another tomorrow. Meanwhile, the suffering of the people is 100% in everything", says local resident Emanuel da Costa. (...) A group of skeletons has been removed by archaeologists for laboratory studies. The rest are still there. There is no sign of site work. You only see concrete stakes that should support new buildings and mountains of earth covering most of the excavation. (JC Online, 2014)⁷

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Through active observation, we perceive that the community does not present characteristics of established resistance nor organized associative tissue. Family relationships and personal empathy tend to overlap with the feeling of sharing the territory. Both the idea of the Program, its institutional design, its architectural party and its execution are done from the outside to the inside, that is, they do not depart from organized demands and structured by agents belonging to the territory.

In order to deal with the lack of organicity in the territory and to establish channels of communication with the community, the decision taken by the Municipality of Recife was to hire a Social Organization (OS) called Iedes (Teaching Institute of Social Development). It was through this organization that the local demands were worked out and brought to the attention of the Urbanization Company of Recife (URB). Since the formation of the Works Commission (a small group of community members who supervised the progress of the program) the implementation of the social development plan. Due to the resilient spirit of the community, the organization effectively occupied the space of social representation and listening. From his work, important pacts were raised to generate mutual trust among the residents, reticent about the character of the work, and the City Hall of Recife. Among the rules and modes of action established consensually was the form of choice of the contemplated with apartment and the procedures of attendance to personal demands.

⁷ Translated by the author;

In 2015, the contract with Iedes was terminated and this communication link between the parties was broken. There is a growing dissatisfaction with the management of the work and the lack of trust in the agreed procedures. In the collected reports, there are recurrent doubts about possible favors in the reception of the dwellings, supposedly privileging newcomers to the place to the detriment of former residents.

Despite the initial expectation of completion in three years, as early as the beginning of the work, in 2011, archaeological artifacts were identified (block 55). After five years, the discovery remains as justification for the slow progress of the construction site. Of the blocks of flats delivered, it is evident that the quality of the construction material resembles the way in which the housing projects reserved for the low-income population are historically built.

In addition, there was no accompaniment of paving, sanitary sewage, drainage and street lighting works in the rest of the area. This may reveal that the initial argument of insertion of the Community of Pilar in a dynamic of attraction of investments and of tourist interest around the historical patrimony is nothing more than discourse without practice. Now, in fact, the Pilar Church has been restored. However, all the rehabilitation works of the urban patrimony that would put it in evidence are flagrantly lacking in technical rigor and respect to the initial engagements regarding terms and conditions of service to the resident population.

5 Final considerations

This paper was structured in three parts, we initially sought to present a theoretical framework to analyze the challenges the Pilar Community faces. The, we put in context the importance of the Pilar Community as a heritage site relevant to the city of Recife in a cultural and historical aspects. Although its current composition reveals a scenario of high environmental and urban decay, it is possible to construct a narrative about the patrimonial relevance of the site. Otherwise, we can see its singular characteristics: it is embedded in the historical center of Recife, its history goes back to the original settlement and it has very low levels of human development, lacking basic infrastructure, social marginalization and urban invisibility.

It is therefore in this context that the Pilar Community Urban Rehabilitation and Social Inclusion Program (PRUISCP) intervenes while discussing social inclusion of low-income residents, through heritage retrieve, provision of social housing, basic infrastructure works and access to public goods and services. Initially, it was contemplated a participative planning in order to empower the community and to engage it in the process of reconquest of urbanity and protection of historical heritage.

We have identified, however, that the development of PRUISCP does not exactly match the expectations previously projected. At first, it is necessary to reproach its slow execution, generating frustration and revolt on the part of the beneficiary population. Then, questions are raised as to the quality of the constructive material used, so that "revitalization" instead of improving the image and self-esteem of the community can have an inverse effect: reinforcing the stigma of peripheral occupation.

Finally, we express concern about the absence of dialogue between the public authorities, nearby economic agents and the community. Citizen participation mechanisms are not just locus to pressure for reversing priorities in favor of organized citizens. They also serve to reduce distrust and settle questions about program execution. The flagrant absence of channels of dialogue amplifies the frustration of the community with work's incompleteness.

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