I QUADERNI DI CAREGGI

Common Goods from a Landscape Perspective

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F. Cimmino, *Bright Life in the Alley Tight*, Fourth Edition Peoples Landscapes

Introduction

These proceedings of the 6th UNISCAPE Careggi Seminar onCommon Goods from a Landscape Perspective are an interesting and inspiring collection of papers, presented and discussed in Florence, 16-17 January 2014.

Landscape and common goods each boast a substantial amount of literature in their own right. However, the aim of this seminar was to explore the nexus between these two concepts through the lens of epistemology, land-use, property rights, collective decision-making, governance of resources and non-institutionalized practices.

The overall objective was to build on the intellectual discourse initiated by the European Landscape Convention by further developing a framework for the protection, management and planning of landscape based on a social order not governed solely by economic and property considerations, but one which includes the 'common' shared aspects of the Earth's resources from an ethical and social perspective.

This seminar was open to practitioners, experts, professors and young researchers alike and was visited by about 100 participants from many countries.

It is interesting to note that in the early etymology of 'property', land had significance greater than the sum of its economic production value and was also an important component of identity. Indeed, the early notion of property entailed the mutual identification of the owner and the owned; whereas the modern meaning of the word divorces property from identity and

refers to inalienability rather than mutual identification.

The legal discourse of property rights has come to dominate the cultural discourse of property more generally.

However, given the existence of goods that are neither fully public nor entirely private, such as shared resources and common goods, property alone is no longer relevant for many governance strategies.

Of course, ownership and control of resources comes in shades and degrees and while a piece of land might be privately owned in title, in practice its landscape is often the subject of collective use and management.

Interpreting landscape as a common good entails a belonging articulated in users' rights (including participation and access) – without appropriation – as opposed to owners' rights.

This extends the notion of property beyond something external to the individual, whether private or public, and recovers the element of common identity.

We wish the reader the same pleasure as we have experienced in discussing the contributions that here follow.

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C. Roselli, *The night has a thousand eyes*, Fourth Edition Peoples Landscapes

Epistemology

Epistemological Draft on Landscape Syntax as a Common Good. The Case Study of Algiers

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Abstract:: In an urbanized context, thinking about landscape inevitably brings us back to the tangible and intangible dimensions of the territory. Besides urban and built substance, immaterial dimensions in the landscape generate a double significance and epistemological reflections.

First, it is by reference to Pieter Versteegh's concepts about 'reversed border' theory that we apply temporal dimensions and considerations to the physical landscape. This means that the diachronic aspect of a place implies a duality in the establishment and concretisation of landscape. Where we can consider landscape as a common good, with the integration of the two undeniable criteria of historicity and evolutionism; which can invert social values after a temporal progression.

Second, this 'reversed border' theory, applied to historicity, generates the transformation of a 'presence-absence' to 'concretisation-presence'; which not only dominates the significance of landscapes, but also makes fundamental roles of landscapes' property more complex. However, these considerations will have repercussions on the perception of landscapes, and about confined and inscribed framing; and where the perception of public areas includes new parameters such as events and destinations.

Consequently, some laws of communication are established within the significance of landscapes; they rest on historicity and evolutionism, which we will try to clarify through a case study. The case concerns pollution and environmental planning in the river of 'Oued El Harrach'. This project constitutes a principal part of the eco-metropolitan planning of the bay of Algiers. Its past history and its current landscape planning progress demonstrate the 'reversed border' principle, because of its new being, conceived as a common good.

Keywords: river landscape, common good, 'reversed border', historicity, evolutionism.

1. Introduction

The quest for landscape in an urbanized context usually brings us back to landscapes' features and interfaces. Rethinking the epistemology of landscape as a common good, echoes the very essence of landscape and in reality opens up a large field of investigation.

In supposing that this quest gives us partial solutions and paradigms, it implies reference and other reflections linked to phenomenological theories, combined with a socio-historical framework. So, while people's activities contribute to the definition of a big part of the land's perception and use, its historical framework leads us to a comparison between the past and the near future of the same place.

However, immaterial dimensions in the quest for landscape as a common good, integrate a double category, and parameters linked to epistemology, historicity and evolutionism, and thus to some laws of perception. These two parameters, fundamental and mutually dependent, take us to the 'reversed border' theory, which Pieter Versteegh terms a 'dynamic spatial system' (2005: 17) in reading urban landscapes. This in turn leads us to the philosophy of perception conceived by Aristotle.

2. The 'reserved border' theory and landscape

Based on the reserved border theory, as well as the spatial phenomenon of naturalisation and the architectural landscape, P. Versteegh manages to deduce that a link with the science of complexity can contribute to the understanding and management of the territory. So, the reserved border theory applied to landscape builds on the consideration of this, as a complex and dynamic system; this dynamic is made by landscapes' fragments which benefit from a variety of dimensions, and which sometimes generate a constrained order, and other times an incomprehensible chaos. These fragments engender a dynamic background, forming some recognizable appearances, as the centre and the periphery, the urban model and typology, the permeabil-

ity and closeness, and finally, the socio-spatial aspects (Versteegh, 2005: 25). This helps to conclude that these appearances are strongly linked to the ideas and meanings of landscape.

Therefore, when identifying the urban landscape as a discontinuous, non-linear, complex environment, its particularity takes place. This latter will, consequently, incarnate a symbolic system, which facilitates the identification of the place. Consequently, the understanding of this phenomenon, and its configuration as a complex and a spatial system, generates its consideration, not from its original situation or its physical substance, but from its new being and its present-forms (Versteegh, 2005: 34).

However, if the notion of urban landscape questions singularity and today's spatial phenomenon; the notion of the landscape as a common good depends on the historical depth of the place, and to both historicity and evolutionism.

By analogy to the theory of 'reserved border' in urban landscapes, the notion of landscape as a common good recalls, in addition to the two last parameters (historicity and evolutionism), a socio-spatial ambivalence, which can articulate and confine some places, whereas it can fragments and frame others. The socio-spatial ambivalence means that people's way of life and daily activities in a place contribute powerfully to identifying the common good, in the mind of citizens. On the other hand, the non-integration and neglect of a place generates less activities and consequently, disproves the consideration of this latter as a common good. So, these actions incarnate the ambivalent relationships.

3. The impact of perception on landscape as a common good

If we apply the 'reversed border' theory to the historicity of a place, we deduce, in some cases, its transformation from 'presence-absence' toward 'concretisation-presence'.

This transformation will not only dominate ex-isting landscapes, but will also make the fundamental means of landscape appropriation more complex.

The notion of 'optical changes' questions the intrinsic characteristics of an object, visible to the observer. This act of transmitting information is connected to other phenomenon. The latter (phenomenon) is not permanent, and obeys some orders and meanings linked to its historical and geographical context, such as the centre, the periphery, the bay or the river.

Based on Aristotle's philosophical point of view, 'we call, in effect, "sight" what is convincingly seen rather than what is wholly seen; and "knowledge" the strength of actualizing knowledge rather than the actualizing knowledge' (Aristotle, 1940: 182). By applying this definition to our case study, which considers landscape as a common good, we notice that the first essence is the natural figure of the landscape, which is already 'what is seen'; whereas the second essence is its socio spatial parameters, which are known. So, these parameters engender a profound and ambivalent relationship between landscape, its perception and its scale. Therefore, the understanding of landscape as a common good results principally, from the scale of its form, which strongly affects its perception, and which is inserted into the dynamic process of landscape.

So, contrary to the perception of space, which obeys immediate phenomenon, the understanding of landscape as a common good needs no immediate phenomenon linked to stimulus parameters relative to the context.

Among these cases, the project of cleaning up and naturalising the 'Oued El Harrach' river, is of particular interest. This river, which constituted the natural boundary to the old Algiers' fahs (gardens and villas of the Algiers countryside, dating from the Ottoman age) became after French occupation (1830 and 1962) an ideal localisation and settlement for housing first the Muslim population, and then the cosmopolitan proletarians, from 1920. The history of Algiers town planning, and the neglect of planning for the entire city,

coupled with the non-integration of the river into planning projects, engendered an anarchical occupation of its riversides and banks. This occupation was based on social and individual housing on its right hand side; then on collective housing with horizontal and vertical typologies on the left hand side (Deluz, 2010: 254). However, the topography of these sides, with high and flat grounds on the right, is different from the uneven and concave grounds on the left side, which include some agricultural grounds. It was only by 1950 that some development planning actions began, joining rustic and agrarian criteria.

Besides these aspects, the planning and development of the Oued El Harrach' area was from colonisation, dominated by an industrial character, and transitory roads and railways, which distributed to the whole plain of Mitidja. This planning had also intensified the characterization of the place as a periphery, and as an urban-rural intermediate zone.

Given the state of Oued El Harrach river's deterioration, as well as its depreciated image, its consideration as a 'presence- absence' limited its socio spatial impact. It had a negative presence, caused by the physical separation of its bordering places first, tand hen by its negative social consideration and depreciation. This mode of perception, based essentially on the real-life appreciation, refers to the concept of perception phenomenology, evoked by Merleau-Ponty (2011: 345), who stipulates that the temporality of a place integrates 'attributes' into both perception and meaning.

4. From the presence- absence toward the concretisation-presence

Having a principal status in Algiers' town, with a long course of more than 18 kilometres, the river is incorporated into the project of cleaning up and naturalising its riversides. These actions are included in the eco-metropolitan planning of the bay of Algiers, planned for 2029. Its central posi-tion gives it a fundamental role, which articulates between the two extremes of the city, actually out of sync with planning.. This project also includes the harmonisation and unification of the three longitudinal parts of the river. The first part constitutes the plain of Mitidja with its agricultural area; then in the middle, a mixed industrial and agricultural area; and at the last, an industrial zone near the bay of the city.

The naturalisation of Oued El Harrach river is incorporated into the purification and the cleaning up instructions. This project is firstly aimed at the reduction of the flood risks,; then at the recuperation and the development of the public area. Its program includes purification stations, housing and tourism spaces. Its end is treated by a large stretch of water, described as a 'panoramic promontory'. The project will also benefit from several spatial sequences, allowing the articulation of the surrounding areas and the creation of many visual perspectives. So, this strategy will not only reconcile between the sea and the river, where there was a total break, but will also reconcile the sites between neighbourhoods and municipalities.

Its insertion into the composite landscape of the city, and its median position into the bay, take double functions, conjugated with its historicity (past situation), then with its evolution (future situation). These two aspects, integrating paradoxical criteria, generate its definition as a common good, according to two levels of perception: the first level is identified by the local scale and its spatial figures, whereas the second one is identified by the global scale and its mental figures. Consequently, the impact of the real-life scale and its new perception, establishes an inversion of the perception of the place from inscribed towards confined. Thus, some new attributes appear, linked to 'events', 'singularity' and 'destination'.

5. A new strategy linked to landscape as a common good.

On the suggestion of the two paradigms of his-

Fig 1, 2: views of current planning actions around the Oued El Harrach'.

toricity and evolutionism in understanding landscape as a common good, we deduce that this consideration follows from the perception and the function of a place.

This consideration is in reality difficult to define, because it generates a duality of dimensions and values, in addition to the ambivalent relationships between these two parameters. So, the definition of landscape as a common good is linked to both local and global dimensions of a place. These dimensions are also related to historical changes and to the repercussion of the perception of place.

The quests realting to the perception of landscape have some ambiguities, linked with the dynamics of the landscape' process first, and to its functioning as an open system second. This open system integrates landscape' paradigms.

So, the perception of a place and its profound history, contribute strongly to understanding and identifying the landscape as a common good, and to its consideration as a non-immediate phenomenon.

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Whose View to Mount Fuji is in Tokyo? "The Issues on the Vistas in Townscapes"

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Abstract:: When we ask whose the space is, there would be two answers. One would be about ownership and the other about the right of users. What does this mean in the case of landscape? For the conservation of townscape or landscape, the means of assuring the viewing corridors (vistas) to landmarks are needed. Wishes for such views are related to the cultural motivations of people. In Tokyo the issue of the conservation of the vista to Mount Fuji arose because the high-rise could block the viewing corridor. In fact there were some points where people could see Mount Fuji even from the ground (not from buildings) in the middle of Tokyo City. The importance of the vista to Fuji was reported recently in the media, newspapers, and TV-programs. Nevertheless in June 2013 the last standpoint of viewing Mount Fuji disappeared totally because of the construction of the condominium. In this paper the transition of conservation thought in Japan is explored, as is the paradigm shift in the notion of landscape conservation.

Keywords: conservation, sociality, common, vista, Mt. Fuji

Introduction

Townscapes or landscapes are the result of how people have been living and what they have been creating or destroying. They consist of various lands with neighboring borders and consist of various private properties. Therefore the issues of landscapes sometimes evolve into social problems. In Tokyo the conservation of a vista-passage of Mt. Fuji was advocated, even if the vista-line would be running through various private properties. How would it develop? The beginning of thought of landscape conservation of Modern Japan and the contemporary situation of Tokyo will be analyzed, as will the possibilities for schemes of "setting" and HUL of World Heritag ideas. The view to Mt. Fuji would be a shared landscape. This idea could extend the notion of property beyond something external to the individual whether private or public.

1 Transition of the Thought of Conservation of Landscapes in Japan

1.1 The Generation of Ideas of Landscape Conservation since Modern Japan

The ideas of cultural, natural and environmental conservation in modern Japan are caused by the experience of loss stemming from substantial destruction. These paradoxical phenomena could be seen wherever the waves of industrialization extended to in the 19th and 20th centuries. However, in Japan the destruction occurred before industrialization. The Edo period of the Tokugawa-regime was over in 1868 and the Meiji period of the new regime began. At that time every Japanese person had to face the greatest conversion and confusion of a sense of worth. The Meiji Restoration should have been a Royal Restoration Regime and old things above all would remain. In fact it was clearly the contrary. For restoration everything that was old of the Edo period vanished or was totally destroyed.

They thought that the reform would come after the destruction. There was a radical atmosphere of chauvinism and anti-Buddhism which took place at the end of Edo- and the beginning of the Meiji period. In the first decade of the Meiji period (until ca.1877) tremendous destruction went on and in the second decade (until ca.1887) the sense of conservation developed marginally with the evaluation of foreign scholars[1]. In 1897 the Law of Protection of Old Shrines and Temples as the first conservation law of architecture was enacted. Meanwhile the tide of modernization came in Japan and the idea of conservation and the movement such as Heimatschutz were conveyed from Europe. In 1911 "the Japan Society for Preserving Landscape and Historic and Natural Monuments" was founded. This Society brought forward with some politicians the Law for Preserving Landscape and Historic and Natural Monuments. The Law was enacted in 1919. This is the predecessor of the current Act on the Protection of Cultural Properties (existing since 1950)[2].

1.2 The Destruction and Conservation of Landscapes after World War II

During the postwar years of recovery, towns drew up their own town plans with modern and wide road-networks, but they could not implement them immediately. After the economic reconstruction of the 1960s they began to implement them. And then the traditional main streets of their towns were suddenly destroyed because of construction of wide roads. This situation occurred nation-wide and also caused serious conflicts between inhabitants and town administrations. This trend threatened every local identity. Meanwhile the Law of Preservation of Ancient Cities (Kyoto, Nara, Kamakura etc.) was enacted in 1966. The protest by the inhabitants against destruction was a lead for the legislation. However that law covered only the ancient cities and their surroundings. All the others were left behind. However, in the small town of Tsumago in the Nagano prefecture the inhabitants organized in 1968 a body for the conservation of their settlement. The trend spread out in many parts of Japan. After seven years "the Japanese Association for Machi-nami Conservation and Regeneration" that led the movement of recovering townscape-identity was established in 1975. In the same year the Act on the Protection of Cultural Properties was devised and "the Traditional Architectures Preservation District (TAPD)" was set up legislatively in order to save the group of houses. However the trends and activities of the Mach-nami Association depended not only on TAPD but also on traditional industry like dyeing or textiles, natural environment, forestry, railway, and culture related industries.[3]

2 Conservation Aspects on Landscapes and Townscapes of World Heritage

2.1 From a Case of the Deregistration from the World Heritage List of "Cologne Cathedral"

In 2004 Cologne Cathedral was placed on the list of World Heritage in Danger because of the plans to build cluster high-rises. The protests against a cluster of high-rise buildings threatening the dominant position and visual integrity of the Cathedral were finally successful. The high-rise cluster plan was changed and not realized. That case and the main theme of Xi'an Symposium extended the concept of heritage from the object (the masterpiece of human creativity of Cologne Cathedral) into the setting (surrounding or landscape). In fact many World Heritage sites exist among diverse landscapes. Usually landscapes are composed of diverse elements that sometimes include World Heritage sites. Namely from a different perspective, Cologne Cathedral is one of the elements of the landscape and has its own setting already. And it exists among diverse landscapes called settings. Daily life seems to be always hectic and changeable. Generally it is not easy to notice or recognize something static surrounding us. HOKUSAI, the Japanese Print artist (18-19th century) liked to draw working men. In the near distance we see something dynamic and in the background we see something static, Mt. Fuji (fig.1). The scene of the near distance would be called the changeable allowance of activity of daily life. The landscapes are composed not always of something mobile or dynamic or changeable but also of static or not so easily changeable features. What is important is that every landscape is not mobile and changeable and we have to notice the diversity of landscapes. And we should try to find out static or unchangeable elements of landscape.

2.2 The Meaning of HUL (Historic Urban Landscape)-Challenge of World Heritage Centre of UNESCO

Bandarin/Oers (2012)[4] criticize the existing thought and methodology of historic urban conservation in this way: *Historic urban conservation has become a specialized field of practice, focusing on a sector of the city. While this has allowed theoretical and operational approaches to advance, it has also isolated the world of conservation from the management of urban process.*

They refer to the issue of the disjunction between conservation area and real city life. And the authors describe the qualitative and quantitative

Fig.1 Honjo-tatekawa, Fugaku 36 Landscapes by Katsushika Hokusai

recent change of historic cities as below: *Today this process has reached a peak: historic cities have acquired high status in modern life, based on the quality of their physical spaces, the persistence of their sense of place, the concentration of cultural and artistic events that support local identity, and an increasingly important economic market, as historic cities have become icons of global cultural tourism*. However it does not mean that all historic cities must become such icons. Essentially every city should take one's own direction of its own development. By the way is it possible or necessary in Japan that the idea of HUL would be implemented?

3 The Significance of Conservation and Recovering the Vista to Mount Fuji

3.1 The Present State of HUL in Tokyo
If HUL is quite effective for conservation, it should be tried in the giant metropolis of Tokyo. What is the relationship between historic elements and the surrounding or setting? Some cases below show typical examples of the disjunction, i.e. the relationship between historic gardens and the setting in Tokyo.

3.1.1 Korakuen-garden+ Tokyo Dome:
1980s Tokyo Dome (baseball stadium), Toyota headquarters building and so on built quite near from or rather very close to Korakuen-garden, which was composed in the Edo period, i.e., ca. 380 years ago. From the main entrance you have to encounter the scene of the awful setting of the Garden and the Dome.

3.1.2 Hamarikyu-garden+Shiodome Development:
Just only 10 years ago theShiodome super cluster high-rise was built quite near from Hamarikyu-garden which was created in the same Edo period. You can look at the scene of the hopeless setting of the high-rise buildings and the Garden. Famous Japanese businesses and of course many architects with high level architectural education took

Fig.2 The building (---broken line) would perfectly hide the whole the shape of Mt. Fuji

part in the project of this super high-rise. What kind of sense did they have? They did not read the context and would not understand what they have done in total, even if their jobs would be segmented. The given site would be a small cosmos for themselves without a relationship to the surroundings or setting. In an advertisement a master architect of the super high-rise project gave a comment: *we have a good view to the famous garden. That is "shakkei" (borrowed scenery).*
His word "shakkei" in this case is obviously abused, and a huge mistake!

3.2 The Issues of Vistas in Urban Areas
What is the subject of "shakkei" which can be seen from various viewpoints? It means a common landscape or shared vista that would have been re-

spected among the inhabitants and recognized as a symbol of identification. And the next issue is the standpoint of viewing. It should be public spaces such as parks, roads and also where people visit such as Entsuji-temple in Kyoto. In the middle of Tokyo there is a viewpoint where it is possible to look at Mt. Fuji from the ground, not from a window of a high-rise or an airplane. That point is on the road, i.e. at the top of the slope named Fujimizaka. "Fujimi" means view to Mt. Fuji and "zaka" means slope. The religious meaning of Fuji-mi fades and now Fuji-mi is a pleasure of daily life in Tokyo. I suppose that also elderly people would have the same feeling of enjoy it as a pleasure of daily life.

3.2.1 The Shakkei-garden of Entsuji-temple in Kyoto

Fig.3 Crowded people for watching Mt. Fuji on the road (1. Feb. 2013)

The shakkei is a technique of the composition of garden. "shak(u)" means borrow and "kei" means scenery or landscape. The technique is to bring the landscape outside of the garden, for example, the shape of the mountain or panorama as one of the scenes of the garden into the whole garden, i.e. to borrow landscape or scenery from outside the garden. The famous shakkei garden is in the Entsuji-temple in Kyoto. When you visit the garden, you can see Mt. Hiei from/through the garden or I should say, the garden shows you Mt. Hiei as a main part of the composition of garden-scenery. The word "shakkei" has been used relating mainly to garden. It is possible also to assume shakkei as a setting.

3.2.2 The Vista to Mt. Fuji on the Fujimizaka in Tokyo
In September 2011, the construction plan of the high-rise (Shinjuku City, 160m ht., 6,2km from Fuji-mi-zaka), that would hide the right half of

Mt. Fuji, was brought to light in the newspapers. Some big newspapers reported, "Fuji-mi from the last Fujimizaka will be over?". I decided that it should be appealed internationally. The appeal was submitted to the Resolution Committee of ICOMOS GA in Paris 2011 and adopted. In May 2012 the resolution was posted to the president of the construction company, the governor of Tokyo and the mayors of five related cities. Meanwhile, the construction of the high-rise in Shinjuku City was suspended because of the design change for seismic countermeasures. Then, in August 2012 the other scenario happened: the construction of apartments would begin from the next month just directly below the Fujimiza-ka. The building (ca. 40m ht.) would completely hide the whole of Mt. Fuji (fig. 2). Two different groups were supporting the conservation of the vista to Mt. Fuji. The group of inhabitants was working for correspondence with the client and the mass media. Researchers and scholars are

studying the height of different buildings and the terrain condition on the vista-line, issues of city planning and the strategy of the conservation guidelines. And in June 2013 the vista to Mt. Fuji of the Fujimizaka vanished because of the construction of apartments, even though it was loved by millions of people (fig.3).

Conclusion

Facing the issue of the vista of Fujimizaka, it could be pointed that the relevant cities are not accustomed to collaborating entirely with each other. And the public authorities with administrative competence are ready to prioritize private property over public happiness. However the one city that has the viewpoint to Mt. Fuji published pamphlets on the conservation of vistas at almost same time, when it disappeared. Unfortunately, it was too late. But it might work better as an irreversible factor for the next time, or so we

hope. The substance of conservation is extended from something individual to something holistic such as landscapes. Landscape contains not only the substance but also the surrounding. In making judgments on landscapes as setting, a certain "tolerance" must be required and also a sufficient discussion is needed.

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G. Di Leonardo, *Greenwich houses on the Thames*, Fourth Edition Peoples Landscapes

Agro-Urbanism and the Right to Landscape Common Goods. The Saclay Plateau Case Study[*]

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Abstract: The participation of civil society in landscape projects was erected in the last two decades as an imperative of local democracy, confirmed by the European Landscape Convention – ELC, legally binding instrument of landscape law at the regional European framework (CoE, 2000). Similarly to what previously happened in the framework of environmental law, the ELC established the involvement of civil society in decisions affecting the individual and social well-being, stating that the protection, management and planning of landscape entail rights and responsibilities for the citizen.

However, do the rights of association to decision-making processes on environmental and spatial planning matters involve more than a democratization of these processes? Do they allow the realization of the substantive content of the associated rights, such as the right to a healthy environment, or more precisely a right to landscape? Under the scope of this intervention, we aim to: 1) limit the grounds and the existence of a human right to landscape and examining if this right has a formal legal regulation by the ELC, 2) distinguish this right and the right to a fair distribution of landscape common goods; 3) assess the realization of a right to landscape common goods, by analyzing a case study of agro-urbanism – the Saclay Plateau in Île-de-France. We will thus try to answer the following central question: have the agro-urbanism programmes operated in practice an evolution of landscape law toward a right to landscape common goods?

Keywords: Agro-urbanism, Collective Action, Landscape Democracy, Human rights, Common Goods

*Acknowledgements

Grounds and existence of a human right to landscape. The European Landscape Convention and landscape democracy

According to the European Landscape Convention – ELC, the term 'landscape' means 'an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors' (CE, 2000). The multiple character of landscape – tangible and intangible, was examined by Rosario Assunto on *Landscape – environment – Territory*, in 1976 (Assunto, 2011). As a lived meta-spatiality, landscape is given as a formal unity through an a priori synthesis of the territory (material) and the environment (functional), fully dependent of aesthetic and ethical appreciation (axiological). Landscape, as the formal synthesis of both – territory and environment, embraces the urban and the extra-urban meta-spatiality, including the patrimonial dimension of the exceptional landscapes as the landscapes of everyday life, as was admitted under the ELC (CE, 2000).

Thus, the definition of a right to landscape implies considering that it integrates and overcomes the right to a healthy environment and the right to a qualified territory, whose character and resources contribute to the identity and the individual and social well-being.

There are two dominant modes of philosophical justification of human rights: 1) human agency – justifications of a moral order that claims 'rights as modes of protection of people's ability to form and pursue conceptions of a worthwhile life' (Nickel, 2013); 2) politics – where human rights serve political functions as indicators of how society should be organized and 'power exercised in ways consistent with freedom and equality for all' (Goodhart, 2010: 662). One condition of successful agency is often considered to be *well-being* – a moral justification for the right to landscape, referenced in the preamble of the ELC, where landscape is defined as 'contributing to human well-being

and consolidation of the European identity' (Council of Europe, 2000).

A political conception of the right to landscape is one that emphasizes e.g. an equality of access to the determination of landscape surroundings, for all citizens, and that applies principles of environmental and landscape justice that mandate e.g. 'the right to ethical, balanced and responsible uses of land and renewable resources' (Hofrichter, 1994: 237). In this case, the justification of rights is based on landscape democracy, e.g. on egalitarian conceptions of public participation in decisions that affect agents with regard to landscape, as well as based on conceptions of environmental justice and the distribution of the beneficial and harmful effects of development. This entails particular conceptions of social justice and principles of distribution (Dobson, 1999: 63).

The broad scope of application of the ELC, concerning outstanding landscapes, as well as everyday or even blighted landscapes, potentially allows the construction of a right to landscape based on a political conception of justice. The local and regional level of public participation procedures set out in the definition and implementation of the landscape policies in the ELC (CE, 2000) and the acknowledgment that, irrespective of its value, all forms of landscape are crucial to landscape and deserve to be considered, are the two major conditions that, if satisfied, could critically contribute to the realization of a right to landscape.

However, although the ELC is the first international treaty that considers the need to protect Europeans' quality of life and well-being, taking into account landscape cultural and natural values, it makes no reference to a right to landscape. The preamble of the treaty ensures the central position of landscape as a key element of individual and social well-being and that its 'protection, management and planning entail rights and responsibilities for everyone' (CoE, 2000). Nonetheless, only procedural rights are

defined, more specifically, rights concerning access to information and public participation in decision making, which were not put into connection with the realization of fundamental human rights. In fact, according to Déjeant-Pons and Pallemaerts (2002), even in relation to the right to a healthy environment, the legal recognition issued by the Aarhus Convention, was reduced to its procedural dimension.

In conclusion, even if specific rights to environmental protection are recognized human rights, the right to landscape was not defined by the ELC and is still a 'right in development', that 'combines articulations of existing environmental and cultural rights' (Déjeant-Pons *apud* Egoz, Makhzoumi and Pungetti., 2011: 7).

Despite the absence of a legal right to landscape in the contents of the ELC, the recognition that landscape is an important element of the quality of life, made by the ELC, and the referred establishment of landscape quality objectives as the formulation 'of the aspirations of the public with regard to the landscape features of their surroundings' (CoE, 2000), could allow the implementation of procedures crucial to the development of landscape democracy.

The collective right to a fair distribution of landscape common goods

Pierre Donadieu addresses the topic of landscape common goods in – *Paysages en commun. Pour une éthique des mondes vécus*, with intention of overcoming the economic-spatial concept of common goods. This conception was developed by Garet Hardin (1968) and Elinor Ostrom (1990), and established distinct categories of goods (public, common, private, club), according to the terms of use (access criteria, exclusion and rivalry). Donadieu points to irreducibility of landscape common goods to the legal options of land ownership (public

and private), showing the insufficiency of the economical conception of common goods as resources accessible to all, where rivalry or existing subtractability introduce the potential for the good destruction. In its place Donadieu proposes two complementary meanings – economic and axiological – resource (material and perceived) and value (aesthetic and ethical judgment). Common goods encompass shared values, tangible and intangible assets, as well as a community in which the setting in common implies a social and political legitimation.

Goods may ground rights, is it the case of landscape common goods? What kind of human rights may be involved, individual or collective rights?

If we consider that the right to landscape implies environmental and cultural rights, we can ensure that the fundamental nature of the first rights, internationally recognized in the Aarhus Convention, does not place any constraints on the legitimacy of a right to landscape. Is this the case with the cultural rights integrated on a right to landscape?

A right to landscape should be grounded as a collective right. Landscape is a matter of collective interest, the goods that landscape entails are communal in nature, and landscape construction is a collective endeavor. Even if the right to a healthy environment has the individual as the right-holder, several instruments and legal texts recognise the existence of collective rights relating to the environment (Déjeant-Pons and Pallemaerts, 2002).

According to Andrei Marmor (2007:234), we can distinguish three types of communal goods, i.e. goods that 'take a community to produce, sustain, or enjoy': 1) Collective goods – implying collective action to be produced (e.g. democratic political procedures); 2) Public goods – subject to public enjoyment without subtractability between users (e.g. farmland biodiversity); e 3) Common goods – those goods that cannot be enjoyed unless communally

and that usually take a community to create and sustain (e.g. culture, national heritage).

As regards the goods provided by agriculture activity, there is according to Cooper, Hart and Baldock (2009: 23) 'a continuum of 'publicness", or a degree of commonness, which means that pure public goods are rare because, concerning the subtractability, some goods consumption may reduce the enjoyment or the amount available to others. In fact, a particular communal good may be simultaneously public, collective and common.

According to Marmor (2007), there are no theoretical difficulties in considering either the right to collective or to public goods, but the same does not apply to common goods, which when considered as a right become problematic, as it implies the duty of all members of the community to share the same values.

The issue raised here is that of moral perfectionism (Wall, 2012), since the right to landscape as a cultural common good implies that all share the duty to partake the values that transform it precisely on a good of that type. This perfectionist conception of a duty is problematic from the point of view of moral autonomy – 'what people decide to value, and to what extent, is a major constituent of their identity and their conception of their own selves' (Marmor, 2007: 242).

Nonetheless, according to Marmor (2007: 243-244), this problem does not apply to cultural existing common-goods, where we can include agricultural landscapes, in which case there may be right to a fair distribution, that is, the right to a share of the good. Is this the case of the landscape common goods created by agricultural activity in metropolitan regions? Can we say that the agro-urbanism programmes developed in practice the right to a share of landscape common goods?

We will consider next an agro-urban programme, where the claim regarding the sharing of landscape common goods created by agricultural activities constituted innovative

governance structures and processes of collective action.

Agro-urbanism: collective action for the right to landscape. The Saclay Plateau case study

The consideration of agriculture in French regional planning, as a way to limit urbanization, emerged in the 70's, responding to the aspirations of local populations in terms of the preservation and enhancement of their surroundings, regarding landscape and environment quality.

Although initially it was the binomial state-region to respond to the issues of peri-urban agriculture through numerous studies and initiatives, there was also an upward movement of collective actions and experiments of local initiative, by elected officials, urban residents and farmers that launched experiments to limit urbanization and to engage in agricultural projects – the agro-urban programmes (Molin, 2010). This collective action has been supported and institutionalized by the Regional Council, since 2005.

Integrated in the Regional Green Belt (1995), the Saclay Plateau has been actively advocated for its agricultural vocation since the 80s, by the inhabitants and farmers against several planning projects that considered the plateau a vacant, unused and available space to receive either polluting enterprises or housing projects. Since the Master Plan for Île-de-France (SDRIF, 1994), was established as a priority the plateau's vocation for scientific and technological development.

The interest of the local actors on the common goods produced by the agricultural activity was further developed by the diagnostic studies performed within the action research projects on peri-urban agriculture in Île-de-France, initiated by the *École Nationale Supérieure du Paysage*. The patrimonial audit (2001-2003) conducted with the support of the regional

council, was also an important step on this matter. The governance structure developed under the agro-urban programme involved the creation of the association – *Terre et cité* (2001) and more recently the collectives – *Un autre avenir pour les Pays de Saclay* (2006) and Collectif OIN Saclay – COLOS (2006).

However, the future of the agricultural plateau was constrained by national priorities, through the Operation of National Interest – OIN, launched in 2006. It would be only in 2009, under the Grand Paris Development Plan, that the desire to preserve this agricultural plateau took forward the common goals of the actors of the agro-urban governance structure, even if it was confirmed the creation of a scientific and technological cluster. This development plan would define the legal obligation to create the Saclay Plateau protection area (2 300 ha), to delimitate by a public consultation procedure, within the perimeter of the OIN. This protection was justified by the Senate (2009-10) on grounds of the productive function of the agriculture activities developed, which benefit from a collective demand for local food.

Conclusions

The right to landscape, although considered a right in development, still lacks a formal legal regulation, either binding or non-binding. The ELC provides procedural rights of association to decision-making processes, concerning the protection, planning and management of the landscape. The practices of local governance have however, in the context of agro-urban programmes, contributed to the realization of the substantive right to a share of landscape common-goods provided by agriculture.

As we have seen in what concerns the goods provided by agriculture activity, there is a degree of commonness, which means that some goods consumption may reduce the amount available to other individuals. This is the case

of local food production where the provision is strongly limited by other competing land uses in metropolitan regions. However, in the Saclay Plateau case study only the collective demand for local food was considered and other landscape goods were neglected as arguments for the duty to protect the agricultural land. Nevertheless, the right to a share of landscape common goods was realized. The protection achieved will allow the maintenance of the agricultural landscape and soil functionality, as a means to secure the long term capacity of the land to produce food.

Through the Saclay plateau case study we verified that there were fundamental steps for the affirmation and legitimating of the right to a share of landscape common goods, namely: the regional framework for action in favor of peri-urban agriculture, the financing of the patrimonial audit, the formalization of the agro-urban programmes, and finally the collective action developed by several territorial associations. The governance structure developed evidenced a setting in common of the identity of the Saclay plateau landscape anchored on the agricultural activities developed, even if the patrimonial audit revealed the importance given by some actors to the unique association of major research centers and educational institutions as an equal significant territorial quality.

The identity of the landscape created by agriculture may not be valued and shared as a common good, when other land uses are proposed and defended by a part of the population and even by the State, as was the case with the Grand Paris Development Plan proposal for Saclay Plateau. Nevertheless, it may be considered morally controversial to impose that everyone shares the duty to partake the values that create cultural common goods. However, we have seen that it is possible to justify a right to a share of existing cultural common-goods, in this case as long as the farmers have collective and financial support for maintaining these goods.

Moreover, the maintenance of a sustainable base of natural resources may be a further argument for basing a right to the landscape common goods provided by agriculture.

Therefore, we can conclude that the Saclay plateau agro-urbanism programme operated in practice an evolution of landscape law toward a right to landscape common goods, evidencing the importance of collective action for landscape democracy.

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Articulating Landscape as Common Good. Laymen's Share in Expert Terminology

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Session: Epistemological perspectives on landscape as common good

Abstract: This paper is developed as a discussion linking landscape theory to the wind turbine discourse in the small municipality Birkenes in the southern part of Norway. The paper explores the challenges that emerge when a long practiced but yet unarticulated landscape suddenly needs to be given verbal presence as an argument in a complex and far reaching discussion. The aim of the work is to investigate different terms that can be used to grasp complexities in landscape formation and present them as valid knowledge in debates. Different landscape views uttered in expert impact assessments and public hearings were followed up by more in depth interviews and theoretical investigations. Accepting the engagement of people perceiving the area as landscape on the one hand, and experts analysing and assessing the area as landscape on the other, the study shows some of the complexities provoked when landscape experience has to be articulated as common good.

Keywords: expert terminology, participation, symbolic image, chronotope, wind energy power station

Landscape between global ideologies and local practices

In its Directive 2009/28/EC of the European Parliament and of the Council on the promotion of the use of energy from renewable sources, The European Union has set up an aim to achieve a 20 % improvement in energy efficiency, a 20 % share of energy from renewable sources by 2020. As a member of the European Economic Area (EEA) The Norwegian Parliament has ratified the directive (Prop. 4 S (2011–2012), and together with Sweden established the common energy market with aim of producing totally 26,4 TWh by the year 2020.

From its office in the Swedish town Malmø, E.ON, one of the world's largest investor-owned power and gas companies, covers the Nordic region. On commission from E.ON the Norwegian part of the Swedish engineering company SWECO has identified the available wind resources of large parts of the Norwegian territory. The overall aim is to obtain a production license from the Norwegian Water Resources and Energy Directorate.

In the small municipality Birkenes in the southern part of Norway the local council prepares a vote on whether they should support or reject the visions presented by E.ON. The financial benefits for the relatively poor municipality are presented as a main argument. Nevertheless, a diverse group of land owners and users are oppressed with the initiative, emphasising the unique wilderness character, the absence of widespread technical infrastructure in the area (Motvind, undated), claiming the land as a fundamental aspect of their livelihood and a substantial part of their identity.

A wide range of ideals has suddenly been interrupted by the voice of the people concerned. But - at what risks? The legal, political and commercial mechanisms, procedures, regulations and institutions create a strong discursive arena well suited to those already adapted and well integrated in the discourse society. How capable are the arguments concerning landscape, identity, social and individual well-being explaining their stands when confronted with by the overwhelming momentum established by scientific consensus, political legitimacy, bureaucratic efficiency and yearly municipal budgeting?

How can a long practiced but yet unarticulated landscape be justified as common good, withstanding and challenging such an overwhelming campaign?

Expert terminology and local knowledge as landscape argument

According to The European Landscape Convention, landscape means a human perception of an area's visible and experienced character-

istics, potentially serving as a foundation for social and individual well-being (COE 2000). The public process nevertheless demonstrated a substantial lack of depth in the articulated knowledge aiming at this subject. The expert was limited to his habitual use of the ordinary prescriptions given in the assessment program. The locals seemed to lack the practice of giving bodily experiences linguistic form, ignoring the complexities of all the preconditions and intermediate steps, and jumping straight to conclusions. In this context, at the end of the public procedure, a confined research project was carried out to explore the possibilities of how to express landscape as common good on the arena of public governance and decision making. Having a role as expert describing the theme *landscape* in the environmental impact assessment, I knew the area from the professional arena. At the same time, the engagement of the local agitators of Motvind (headwind) opened up for a constructive exchange of opinions and development of arguments. Leaning on the rich sources of theory based directly on experience or on articulated experience, an expert driven dialogue between expert and the Motvind members was carried out. In addition to mail correspondence involving both map drawing and topic related questions a field trip in the area was used as part of the survey.

The perception of the moving body and the narrating eye

The German-American psychologist Erwin Straus has named the receiving act of bodily movement, the original, unintentional and unreflected state of kinaesthetic emotions, as *die Ferne* (the far away situated) (Straus 1956:408). Spotted sites, on different and varying distances from the observer, are visually made present by the searching eye. At the same time, the individual directs his body from the well-known ground and into the flux of possible and far situated spots and ar-

eas. Seen as a whole, area, body and eye continuously constitute a dynamic unity which opens up for site specific perceptions. The crossing of the valley Bjordalen was but one of many similar routes completed within an overall image fusing bodily engagement with the qualities of the area. In this act, described by Straus as *ein Mit-Werden* (Straus 1956:409), a "co-creation", the individual contributes with its body, and the area with its surface and atmosphere. Observing the trained way finders, or finding our own way through the terrain actually made the qualities of the land visible, mediating the area's unmodified state as a material extension into the kinaesthetically attached individual. The members of Motvind repeatedly mentioned this unique attraction of the Storehei area. Though terminologically inaccessible, the experience of *die Ferne*, the site specific performance of visual sight and sensed site, was heavily appreciated and accepted as a distinct property of common good.

Observing traces of former life in the area, for example the ruins of the old hay barn at Orreleiksheia, actualised the term *chronotope* introduced by the Russian literature scholar Mikhail Bakhtin. The chronotope is, according to Bakhtin, a fusion of time and space where time "… thickens, takes on flesh, becomes artistically visible; likewise, space becomes charged and responsive to the movements of space, plot and history (Bakhtin 1981:84)." The Motvind members visualised the activity of moor harvest as one of the most telling stories of the area. The grass of the moors where harvested, barns where built for both storage and temporary accommodation, and in the winter season the hay crop was transported home. In the visualisation of the former use of the land, the searching eye was combined with reflexive thought, visually investigating the still visible traces of former generation's, culture's or nation's achievements (Bakhtin 1986).

Also recognised by some of the Motvind members, the visualising act of seeing, made knowledge visible as part of a current scene. Season-

Fig 1The crossing of the steep hillsides of Bjordalen implied a continuous eye scanning and bodily movement, thereby transforming the materiel experience of the site into knowledge of the area's character as landscape.

Fig 2 The remnants of the old hay barn at Orreleiksheia and the adjacent moor make up the material contribution of the chronotopic image displayed with the knowledge of previous livelihood.

ally dependent practices or natural phenomena were made present in the image developed on site. Through the combination of sight and knowledge, personally and culturally known history was given visible form, shaping a tie of belonging between the area and the individual. The individual is contributing with its eyes, society with its narratives. Thus, performing the chronotopical view means that the narrative is transferred to the area and that the area is absorbed by the observing narrator, giving them both a character; as landscape and as a socially embedded individual.

The transformation of movement and sight into a symbolic image

According to the German art historian Wolfgang Kemp, the chronotope of the road is bound to a *defined* route and contains specific *implications* (Kemp 1996:160) of what has happened and what might happen. The British archaeologist Christopher Tilley has made similar claims of the importance of movement (Tilley 1994:31) as a source for landscape knowledge. The chronotope of the road is bound to sequentially experienced and evaluated parts of an area, transforming the immediacies of the perceived images into the interpretative potential of a symbolic image. The ascent of Heimdalsknuten could be seen as the climax of the symbolic, chronotopical image formation, combining the moving body with the narrating eye. Reaching the edge of the plateau implied a shift of perceptive attention from body to eye. The effort of climbing the slopes was replaced by the weightless sight of blue ridges and horizon appearing in all directions. An imagined jump to another hill, ridge or viewpoint anywhere in the current scene, would simply have created another image similar to the one experienced. The view served as the conclusion of the

Fig 3 The view from Heimdalsknuten, concluding bodily movement and displaying visual infinity, combines the immediacy of the perceived image with the interpretative potential of the symbolic image.

journey, giving the observed image a symbolic weight of movement and infinity.

Our field trip was taking us from one place of event to another, eventually resulting in a route prepared for a narrative.

At Heimdalsknuten we reached a summit which previously was used for midsummer celebration, today as a place for special events like last year's 100 years anniversary of women's right to vote. And some of the Motvind members enjoyed the task of identifying places in the view shed, making some places appear closer than others and thereby dividing the field into differing zones.

Thus, the chronotope of the road, condensed in symbolic images like those at Heimdalsknuten, expresses the simultaneousness of presence and absence, of bodily experience and reflexive continuity, giving landscape a visible, subjective perceivable and shared expression as common good.

The perception of verbal articulation and social communication

According to Kemp, to narrate is to connect the image of the media (Bildraum) to the image of the area (Betrachterraum) (Kemp 1996:9). The intermediate step in this procedure is social communication. The members of Motvind were all eager to emphasise the central role of dialogue and meaning exchange during the process. Knowledge about the landscape was accumulated and developed continuously as the process proceeded. It developed as part of the internal and external debate, but also as a result of more extended use of the area and as a consequence of theoretical challenging scenarios displaying the area in different and potential images.

Thus, the whole process of articulating landscape decisively increased the member's awareness of the area's landscape potential. Experience and narrative did not make each other

superfluous, but complemented and supplemented each other. The closure of experience, disclosed the potential of the narrative, as the other way round.

Partly spontaneous, some of the participants admitted that the activities of the research project themselves had made them more aware of new ways of perceiving the area as landscape, until then unknown.

In conclusion, landscape as common good do not reside in personal emotions or cultural conventions. Quiet on the contrary, landscapes need to be articulated verbally to be loosened from the domain of the individual or the conservation of tradition. Introducing a dialogue with the Motvind members was a way of releasing mere impressions and convictions into language and text. As the linguistic part of the interplay between human intensions and natural appearances, landscape complexity emerged as a permeable image, gaining substance from material practices, cultural narratives, individual attention, verbal articulation and social communication.

Landscape in this sense, is not as such representable, but retains its dynamic potential as a symbolic image through words and illustrations in contemporary planning, discussion and decision making processes.

Complementation of everyday life as an area's landscape potential

The much valued interaction of bodily experience and reflexive thought, articulated and discussed by the Motvind members, also demonstrated that the engagement with the area could be interpreted as a version of individual independency from the otherwise well regulated and technical controlled nature. As expressed by one of the informants, "we do not want any urbanisation of nature".

In other words, they were articulating landscape according to modernist theorists like

Joachim Ritter and Kenneth Clark arguing landscape as the aesthetically enjoyed sight of natural phenomena and processes undisturbed by human regulations (Ritter 1995, Clark 1952:7) and as an alternative to everyday life, routines and obligations

In the group members' opinion, equalising landscape with *manscape* would easily miss the complementing aspects of landscape; temporary utopian, temporary showing bygone eras. In the chronotope of the road the overall imaginative potential is displayed as an aspect of freedom bridging the gap between hands and feet, eye and body, as the anthropologist Tim Ingold (Ingold 2011:37) has characterised a tendency in western modernity. Perceived as landscape, the Storehei area offers the possibility of performing the unique form of bodily movement as such, clarified as an accentuated shift from everyday movement carried out as a car driver or a pedestrian confined to the paved streets of civilization.

At the same time, the area offers the rich traces of former life, standing as an imaginative supplement to contemporary practice and conceptions.

According to this approach, the meaning of landscape could be associated with the play between modified and unmodified materiality, regulated and unregulated activity, conceptualised and the still unconceptualised reality. In the last sense, the Storehei area becomes a landscape which offers an aesthetic alternative to the scientific modelled and calculated nature.

Following the landscape approach, the area could be regarded as an extension of the already known world, representing a standing reserve of potential experience and image formation, independent of both material modifications and scientific conceptions.

In this respect, it is the area's imaginative potential that represents the common good which the Motvind members so eagerly advocated as

their contribution to the sustainable benefits of future generations.

Conclusion

The experiences from the public discussions in Birkenes and the following articulation of landscape as a verbal argument have shown that legitimate knowledge of landscape could be anchored in theoretical terms given substance by site specific practice.

Additionally, insight and arguments are no less dependent on the actual analysis and assessments carried out than on the preparations and conceptualisation of the subject investigated. In either case, the articulation of relevant knowledge of landscape is more grounded in dialogue than in procedure, experience than in calculations, insight than in statements. In each case, the knowledge obtained can serve as a symbolic image inviting anyone interested into the presence of a dynamic and sustainable landscape.

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The Territory and City as a Common Good

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Abstract: The topic of common goods has become part of current debates in legal, philosophical, behavioral, and economic fields. Not the same can be said regarding the problem of common goods in relation to the city, architecture, and urban planning in general. Urban spaces, monumental contexts, and landscape architecture are in fact taken into consideration only when they are worthy of cataloging by the Ministry of Culture or the regions to which they refer. The intent of this paper is to highlight the necessary dialectic between objectively collective good or common goods contexts and other contexts perhaps less "noble", but just as significant as expressions of people and their historical and socio-economic actualized habitat. It is recognized that the problem of commons offers an important key to understanding participatory democracy, without which there would be no interaction between static and dynamic interpretation, typical of urban living. In this respect, we will focus (the commons of Cagliari as a typological example) on the different interpretation contexts in order to understand whether the assessment can be justified as a common good.

Keywords: common good, city, landscape architecture

Introduction

With their strategic and interdisciplinary themes, the commons have consistently stimulated the interest of researchers in various fields, particularly the legal and economic disciplines and social and political sciences. The collective property, however, is inscribed in a territory and becomes a system «in which nature and history, heritage to preserve and social needs to meet intrinsically intertwine; it becomes a system that can be understood, defended and transformed only if it is considered in all the set of its aspects and elements that compose it» (Salzano, 2012, p. 87): the intangible, natural, and environmental specifics with their evolutions, and possible effects on the economic, social and landscape components.

Common goods, therefore, refers not only to the consideration of a composite, shared, and often intangible reality, but its use in particular (Nivarra, 2012). In addition, the enjoyment of the commons does not exclude anyone (Rodotà, 2012; Seppilli, 2012). Converting these concepts into practice is more difficult. In fact, it has been an issue in every policy that re-proposes a reflection on them, linked occasionally to the dominant theories of the purpose of policy and the State (Possenti, 1993). The current interest in the commons inevitably intersects with globalization and with its constitutional processes.

The scientific debate has initially focused on the response to the crisis of the neoliberal development model (Ricoveri, 2005). The debate then investigated the growth of inequality on a global scale and the pollution of the planet. Finally, it related different actors and points of view, focusing on the development of local resources and local identities, correlating the physical good and the designated institutions to the its use and maintenance.

In this framework, the common good, which is scaled by the values on which a landscape, a region or a city can be measured, acquired a dimension and an interest beyond reading for film frames of material and immaterial objects that contribute to their scenic representation.

The common represents forms of sharing a community which «goes beyond the mere private sphere, without reaching the depersonalizing universality of the public sphere, for which the rights are valid for everyone or for no one» (Rullani, 2010, p. 120). In this regard, it is important to consider the legal rules (local, national, and international) that delimit the boundaries of protection and management of the territory when addressing the planning tools, but also taking into account both the social factors which can change the spatial structures, and the peculiarities that characterize that territorial context as common good. In other words, planning tools should consider and take into account the close relationship between the Citizen and his rela-

tionship with reality, yet still consider the critical sense with which He observes and participates in the development of the settlement in a democratic way to its 'manipulation'.

Participatory Democracy, Common Goods, and Territory

Effectively protecting the territory, which exceeds the conflict of competencies in the name of a higher common interest, is now a real test of democracy because it responds to ethical, legal, and cultural long-lasting aspects involving the territory, the landscape, and the environment, as well as the cultural heritage. However, «the institutionalization of commons corresponds to the transition from communal forms of direct participation in the electoral mechanisms of delegated democracy. The common is confused with the public, the participation with the delegation [...]. Before the commons definitively disappear, it is necessary to reaffirm and re-open the vice between public and private regulatory space because the commons are recognized as such and are made independent from interferences and intrusions of the State» (Angelini, 2010, pp. 107-108).

In other words, essential criteria should be identified when attributing a non-private nature for public goods of common interest with preferable participatory management through shared decision-making processes (Ponzini, 2013). It is plausible to think that the public body appears, by nature, more suitable than a private one for ensuring the realization of all citizens' interests. It should provide transparency, respect of social priorities, and collaboration in decision-making and management. The question of active participation becomes fundamental: its strategic objective is to recapture the public, eliminating the inadequate and disengagement of policy in all forms, including its stratigraphy and manifestations, while at the same time growing it over the original dimensions. A new awareness concerning common and public goods is created which involves an intergenerational commitment, opting for choices aiming to provide answers over the long-term. The citizen concerned with politics is honoured with prominent roles. However, the commitment to the preservation of common and public goods are typically internalized by all included in a larger context involving all people, even in the daily conduct of private business. A model worth investigation is that of building solidarity, referring to a public space consisting of condominiums of adjacent buildings, which guarantee the maintenance, cleaning, green care, and safety. This allows this specific space, though not formalized, a common good in all respects and deeply shared and legitimate.

The Morphological Characteristics of Habitat

There is often a strong contrast between the appearance and the effectiveness of urban building when compared to the relationships formed by its inhabitants. For planners and architects, is easier to draw the city, rather than to express in keywords, petitions, and social components, which interact with the historical function and are actualized in an urban space and in harmony with the architectural and environmental context, layered over time.

Indeed, it is important to recognize the many cases in which the city's history reveals where it is inappropriate to refer to the historical habitat compared with present dynamics. However, it is not rare that with some exaggerations of tradition and culture, examples exist where one can try to relive or revive historical identitarian episodes, increasingly aiming for tourist use.

The most obvious typological model is the 'Piazza di Siena' which performs twice a year in the Palio, and figures in period dresses, galloping horses, and seventeen Contradas recreate the medieval synergy between the bowl of the monumental plaza and the population, without generational interruption. In a different way, some legendary

events are reconstructed for tourists. For example, the recreation of the Far West in Tombstone, Arizona with cowboys, outlaws, and sheriffs, uses urban spaces decorated with saloons, small hotels, and craft shops of the era.

The first model may be recognized between the tangible common goods of UNESCO however, the second cannot be a common good, if not to be understood as identitarian model of an habitat of the past, maintained in life as in a sound-stage of the United States.

To understand the common goods identified in a city and its territory, it is necessary to first distinguish the factors that can be considered fixed in time, rather than mobile or subject to generational and socio-economic changes. This includes the monuments of nature (mountains, hills, rivers, lagoons, beaches, etc.) which are increasingly creating natural disasters causing irreversible changes.

The conceptual difference is the spontaneous use of architecture in both natural and built landscapes in the city of Cagliari, characterized by the following factors: among the fixed commons, the promontory of St. Elia with its 'Sella del Diavolo' (Devil's Saddle) and the Cave of the Neolithic period, one of the strongest components of the landscape. In close connection with the promontory, the long Poetto beach which, despite the dynamics of the tides, keeps its dimension and peculiarities intact. The hill town also belongs to this group and helps to characterize the built environment. In particular, the hill of the Castello district is the medieval centre of the city with two towers of Pisa (14th century) and can be considered a common good not only of historical importance, but Cagliari in the context of military architecture of medieval cities.

Among the mobile or semi-fixed factors, the Molentargius pond emerges with its artificial hydraulic system. It is a wetland of international importance, is guaranteed by the Ramsar Convention (1971), and is full of local and migratory birds, including pink flamingos. Mobile factors are clearly all expressions of culture and the tra-

ditions of the people, even when certain events are perpetuated for hundreds of years, such as the religious ritual of Ephesus originating 357 years ago.

Referencing these types of identitarian factors of Cagliari acquired as common goods allows reflection on the evaluative dimension of each with respect to a local, regional, national, and international. In addition, depending on the level of appreciation, the same property may be recognized and creates a cultural and patrimonial interest across borders. In fact, the promontory of St. Elia and the Poetto beach can be considered common good of geographical relevance between the local value and international recognition. Molentargius pond, however, is a shared resource of international significance and is included in the cited Ramsar Convention.

Finally, the towers of the Castello district are certainly a shared interest on a local, regional, and national level, but it is not clear if they can also be acquired in the international dimension as other Italian fortified cities (San Gimignano, Bologna, Montagnana) and European cities, including Aigues-Mortes in France, Bourtange in the north of the Netherlands, Nuremberg, Rothenburg in Germany.

Conclusions

Through this exemplification, the common good should be desired and offered to the community through the urban dimension in the municipalities or gravitating to the community, and should ensure the maintenance and preservation of the property as long as conditions are consistent over time when compared to the original motivations.

In this regard, it is important to monitor with periodic intervals, the variations in the structure of the population gravitation and cultural factors to which they refer, with particular attention to the aspects of a more direct socialization. It is evident that the dimension of the settlement can have a

significant influence in the reading of synthesis and, therefore, in the possibility of interpreting the context, including shape, urban fabric, typical building, and minor monumentality. It becomes easier to reconstruct the history of generations in relation to the built landscape and understand the extent to which the factors characterizing and identifying can be indicators to define some common goods, or even common good of the whole settlement and its habitat.

When taking into account the role that everyone can play and the interaction that is produced in the community, the more effective a shared a habitat of small dimension and more easily influenced, but almost imperceptible in a large urban dimension. In fact, only through the characterization of habitats can extrapolated values be more meaningfully identified in terms of common goods.

Note

* This paper takes some excerpts from a forthcoming publication of ongoing research by the authors into the *Commons and urban community*.

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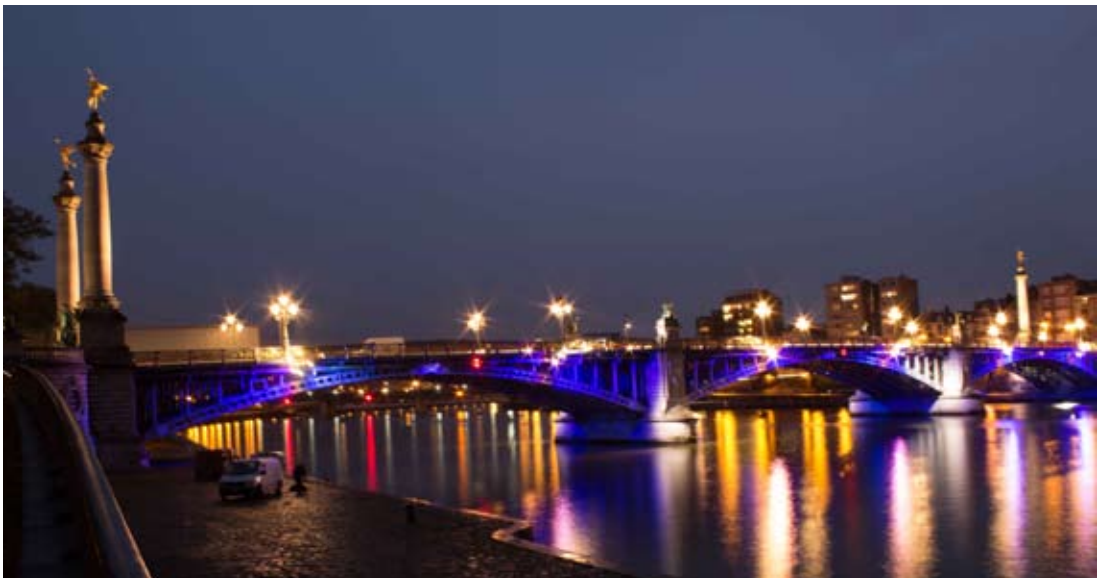
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From Commodity to Common Good: the Drama of the Landscape in Christo and Jeanne Claude

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Abstract: During the twentieth Century, while the problem of landscape preservation was arising all over the world as a global political and social matter, many artists reacted to the idea of landscape conceived as a beautiful image, or as an abstraction from nature. It was however in Christo and Jeanne Claude's land art works that we witnessed for the first time a systematic project of re inscribing man into the landscape idea. Their works hide indeed the extraordinary power to cast light on a wide range of concrete and theoretical problems about nature-society interactions, and about landscape conceived as a common good to be defended and preserved.
Evidence of this are the compelling stories of securing local authority permits, public hearings, replies and attempts to refusing an agreement with the environmentalists, whose protests every time precede each one of their installations.
Christo's first startling work in natural environment was Wrapped Coast (1968), and it is interesting to note that it was presented in the same year in which Garrett Hardin published in Science the famous article that began the ample scientific literature about the "tragedy of the commons". Evidently, something was changing in the landscape conception too, and we will try to understand the sense of this transformation through the bright eyes of Christo and Jeanne Claude.

KEYWORDS: *Commons, Land Art, public space, landscape, Christo and Jeanne Claude.*

In order to describe the feelings of Miami's citizens in the aftermath of the Surrounded Islands installation (May 7, 1983) by Christo and Jeanne Claude, Werner Spies (1984) spoke of "visual frustration". After two years of waiting and discussions, eleven islands of Biscayne Bay in Greater Miami, Florida, were surrounded with 603,870 square meters of floating pink woven polypropylene fabric, but there was no viewpoint, on land, that enabled Miami inhabitants to have a good view of the extravagant landscape created around their eyes by Christo and Jeanne-Claude. The bay is in a flat location and only fragments of *Surrounded Islands* could be seen from some particular viewpoints along the Highway Julia Tuttle Causeway. The only way to see the new appearance of the bay was to fly over it and see the bay as Christo had pictured it in his projects, where bird's eye views of the work are systematically presented together with maps of the site. This would seem to be the best view of the work, but in Christo's very same display panels it is possible to detect a dialectic and continuous tension between the view from above/at distance of the landscape on the one side and the contact with it on the other. In fact, in each project, Christo shows an overall view of his work together with the gesture that flies over it: on one hand, he tries to make the impersonal cartographic view of the site more personal by adding several coloured marks which indicate the location of his intervention. On the other hand, close to the map, he places a sample of the fabric that he plans to lay out over the land: showing, in other words, the hap tic dimension of the land work that no map is able to exhibit.

In the panel's panorama of land representations, the little piece of pink polypropylene fabric introduces another mode of symbolization: what Goodman (1968) calls "exemplification". That is a symbol that functions by sharing certain properties (i.e. the color, weave, material, texture, shininess) with the object it refers to. Exemplification is "possession plus reference" (ib.), and in Christo's panel it is exactly the symbolization with which Christo allows the observer to go beyond the objectified view of landscape and to come into contact (to "possess") his work – it allows him, in other words, to know the work by touching it as well as by seeing it.

Unlike most other land art works, in which the land is singled out in all its materiality, in Christo's case the hap tic dimension does not concern the earth directly, but the fabric that the artist will lay out *on* the earth and that for 14 days will be touching the surface of the bay's water. In some respects, the 60 hectares of the polypropylene fabric *going over* the land can be considered as a parody of the map which visually *flies over* the

land. Edward Casey (2005) has called these land art actions "body-mapping": a new kind of mapping conceived as a *going through* the land in order to become more acquainted with it. An action, in other words, of *looking-into* (in the sense both of *getting into* and *viewing from within*) opposite to the *looking-on* or *looking-at* of the most customary pictorial and cartographic representations.

In some respects, the covering act of Christo and Jeanne Claude in Biscayne Bay reminds us of the covering act of the map on a scale 1:1 quoted by Borges (1954): a vast map of the empire "which coincided point for point with it" and which, as Umberto Eco (1992) has shown, nobody could never read or use as a real map because of the several practical and theoretical paradoxes that a vast map like this implies. However, even if it replicates its action, Christos' wrapping does not share the same fate as Borges' map. Because of its uselessness, the latter was finally "impiously" left to the inclemency of the sun and the winters, and reduced to tattered ruins. Instead Christo and Jeanne Claude's cloth was preserved in perfect splendour for the whole time it was laid out on the ground, nevertheless no image of its dismantlement was left but just very accurate documents about its installation. This was all but a useless realization as it was the engine of a careful displaying of concrete and theoretical problems about interactions between nature and society.

Its usefulness is indeed measured in terms of the great symbolic efficacy that it managed to exert upon its public, which prior to the installation spent two years discussing and debating intensely on the right of access to the landscape of the bay and on its state of nature as an co-sustainable resource. Evidently, the presentation of the project alone was enough for the population to connect with the surrounding world and its singularities as it had never done before, that is to conceive their landscape as a living context. So, what had been reported as "visual frustration" was actually a significant

challenge against our usual modes of landscape perception, even if *Surrounded Islands* is often remembered as that fabulous image of pink islands seen from the air and resembling Monet's *Water Lilies*.

A significant fact is that ever since the outset *Surrounded Island* was more a question for journalists than for art historians. The history of such an ambitious intervention indeed consisted of a series of debates and legal actions, and was fuelled not by explanations but by standpoints and opinion movements. Starting from late-1982 the project's approval aroused the interest of a non-local newspaper such as *The New York Times* ("Christo will wrap 11 islands in pink", December 28, 1982). Numerous other articles followed: "Wildlife group puts down plan to wrap up islands" (*The Christian Science Monitor*, January 7, 1983); "Compromise proposed in Christo Island-wrap" (*The New York Times*, March 20, 1983); "Pink Plastic, Not Canvas, Used In Ambitious Work of Art" (*Observer-Reporter*, May 4, 1983); "Christo Drapes Miami Isles in Pink", (*New York Times*, May 5, 1983); "Tutu much: Island art has Miami agog, aghast" (*The Milwaukee Journal*, May 8, 1983).

The quotations could continue, but this short review of headlines should be enough to prove the extent of the debate, as well as the predominant role that the environmental issues played within it. In this sense, what is recorded in the newspapers reflects the very nature of the new approach to the landscape inaugurated by Christo: a direct contact with it that coincides with the transformation of the landscape from image to resource, from potential commodity into commons, capable of getting public opinion to be committed to its safeguarding.

Surrounded Island's story was in reality an incredible and compelling story of securing local authority permits, of public hearings (seven altogether), of replies and attempts of refusing an agreement because of the protests from the environmentalists. In order to reassure people that it would not damage the environment re-

sources at all, in fact, Christo hired a complete team of collaborators: it was the task of a marine biologist, a mammal expert on manatees and a marine engineer to test the effects of the pink fabric on the bay grass and manatees and to show that Christo's land alteration would not disturb the mammals living in the bay and that the new colouring predisposed them in their mating. In the same way, it was the task of two ornithologists to show that the installation would not create any problem for a special kind of sea bird nesting on Island n. 9. Christo's team showed photographs of ospreys nesting on telephone poles and factories, and pointed out that the brooding of the birds did not coincide with the period of the installation.

The leader of the environmental protest was Miamian Jack Kassewitz. He lost the federal court contest, but obtained a court order to allow him to monitor the work's potential impact on the bay's ecosystem following the installation from a boat paid for by Christos. The story of *Surrounded Islands* was, ultimately, the story of a "participant observation", and also of a "participated performance" of the local people in the work: Christo hired 400 local people to remove from the islands 50 years' of piled up garbage (refrigerator doors, tires, kitchen sinks, mattresses and an abandoned boat). The artist's intervention cast light not only on the abandoned state of the islands, that were in fact used mostly for dumping garbage, but also on the contradictory views of the people who had been complaining about the environmental impact of his work.

Christo himself stated that his means were not only the landscape, the sea and the sky, but also the human element: "Listen, for two and a half years hundreds of thousands of people in South Florida have been discussing the project. They've been thinking and fantasying about it. Imagine, in one of our court hearings, a Federal judge, usually occupied with grimmer matters, spent four days discussing birds and flowers" (Spies 1984).

In the end, a complete and exhaustive report came out on the bay's environmental situation, not unlike what would occur for the realization of *The Gates* in Central Park, New York (1979-2005). And not unlike, moreover, what had already occurred for the realization of *Running Fence* (1972-76), in California. In this case, for example, before installing the 39.5 km long fence snaking across the properties of fifty-nine ranchers near Free way 101 north of San Francisco, Christos went through eighteen public hearings and three sessions at the superior courts of California, and drew up eventually an Environmental Impact Report the size of a telephone directory. It was the first E.I.R. ever done on a work of art.

Each one of Christos' public land art works warrant careful analysis, considering their multiple discursive, juridical and environmental implications. Their mere presentation is enough, however, to signal a cultural change, almost as if these landscape interventions were worthy to the extent that they managed to raise a question: what becomes of the landscape, then, in all of this?

It becomes first of all a problem-idea, a spatio-social issue. By means of siting their works in public and living context, Christos complicated the idea of landscape as not only a physical arena or a breathtaking image (Girardi 2011), but as a common good and a resource or, better, as the resource of the commons. According to Merleau-Ponty (1964), the history of modernity is the history of a subject committed to constructing worlds that he does not inhabit. On the contrary, according to Christo and Jeanne Claude, the landscape has now to become the subject of public apprehension and an ethical claim. That is the sign that something has changed: that a need arose to conceive the landscape as the condition of human life itself, and that, as the artists highlighted, no question about the use or overuse of a landscape can be solved through a mere cartography of jurisdictions and subdivision of territorial properties. The landscape is now

discovered to be irreducible to the *rigor mortis* of a flat projection (Farinelli 2003), because it is not the static background of our actions, guaranteed once and for all, but it is instead a container of resources living in a temporal and asymmetric dimension, to be defended in the present and preserved for the future.

Overcoming the boundaries between man and nature; dominator man's reliance on dominated nature; the transformation of nature from mere backdrop to the events into an exhaustible generator of life; constitution of a new collectivity, in which the old humanistic idea of society is extended to embracing other living beings as well (Descola 2005), as far as attributing to the vegetable species a primary role in the preservation of animal and human life itself (this is ecology). The public of *Surrounded Islands* was the spectator to all of this: a re inscribing of man into landscape on one side, and the entrance of landscape (as natural environment) into the social contract on the other side (Bourg 1997).

It is exactly the same inversion of principles that for René Passet (1979) distinguishes contemporary economic science in respect to the classical ones. While the latter considered the growth of production as being completely independent from nature, the twentieth century economy discovered the exhaustibility of the natural resources and embraced the issue that there is a risk of an end to the growth of industrial and agricultural output. It is here that the sense of the new course of Christo and Jeanne Claude's landscape art is clarified, significantly marked by an overlap of dates and theoretical approaches. Nineteen sixty-eight was the year of the first startling project in the natural environment presented by Christo and Jeanne Claude: *Wrapped Coast*, a wrapping with erosion-control fabric of 100,000 square meter of craggy shoreline at Little Bay, in Sydney. That same year Garrett Hardin (1968) published in *Science* the famous article that began the ample scientific literature about the so-called "tragedy of the commons",

grounded on the idea that the public resources in general are finite, subject to overuse and at risk of an excessive and irreversible consumption. Was then the task of Nobel prize-winner Elinor Ostrom (1990) to study social interactions in order to transform that tragedy into a comedy, or at least a drama whose end depends on human behavior *vis-à-vis* public goods and landscape. The attempt is to rethink our belonging to nature, recognizing the grave error of having excluded it for a long time from the political sciences. It is no accident if landscape itself is theorized in this scientific literature as a living and changing resource, and declared in several instances of management and access to the commons (distribution of the water resources, organization of fishing and hunting, etc.) irreducible to the abstract and crystallizing geometry of a cartography and territorial-administrative subdivision.

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How to Deal with Landscape as a Common Good

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"The charming landscape which I saw this morning is indubitably made up of some twenty or thirty farms. Miller owns this field, Locke that, and Manning the woodland beyond. But none of them owns the landscape. There is a property in the horizon which no man has but he whose eye can integrate all the parts, that is, the poet. This is the best part of these men's farms, yet to this their warranty-deeds give no title." (Emerson, 1965)

"The charming landscape which I saw this morning is indubitably made up of some twenty or thirty farms. Miller owns this field, Locke that, and Manning the woodland beyond. But none of them owns the landscape. There is a property in the horizon which no man has but he whose eye can integrate all the parts, that is, the poet. This is the best part of these men's farms, yet to this their warranty-deeds give no title." (Emerson, 1965)

So no one owns the landscape but everyone is able to integrate all its parts in a look, as we are shown by the image opening this essay. Accordingly, it is possible to say that landscape belongs to everyone and that, in a tautological way, it can be considered as a common good.

The Rotaliana-Königsberg Community. One landscape, two interpretations

The picture, which was taken from the Faedo hills, shows the central part of the Rotaliana-Königsberg Community (RKC) with the Adige plain in the foreground together with the mouth of the Noce valley.

If we try to match the RKC with the descriptive categories defined and adopted by Kucan and Golobič (2004) in order to describe the changes in the contemporary Alpine landscape, it fits into almost all of them, albeit with some specificities. One scenario is the so-called «extensive suburb». In the last few years the RKC has witnessed a – still ongoing – increase in population and a growth in housing as well as commercial, manufacturing and facility-oriented areas, reflecting the loss of agricultural land due to soil consumption.

The peri-urban condition of this area is also due to the proximity to Trento, which is not only a physical contiguity but expresses itself also in

Photo by Paolo Sandri (2013: 86)

terms of travelling distance, flows and uses. This is a major feature that makes the RKC a real peri-urban area which maintains the contextual relationship between open spaces and low-density built environment.

A second scenario is the «diorama or landscape attractions (the mostly pastoral landscapes, conceived as an amenity.)» (Kucan and Golobič, 2004) We refer, above all, to the hilly area of Faedo, San Michele and Sorni to the South, characterized by vineyard landscapes and low impact tourist activities connected with the "scattered hospitality" and the economy of viticulture and wine production.

Beyond the depicted scenarios, in the RKC there is another important landscape linked with intensive agriculture – mainly vineyards. This landscape coexists with the hydro graphic landscape, which is managed as an infrastructure and can be considered as one of the big infrastructures that outline the Adige valley – the A22 motorway and the Brenner and Trento-Malè railways.

The reflection this contribution wishes to present, with respect to the above-described complex landscape, starts from some of the choices that have been made in the work for the development of the Regional Plan (RP) for the RKC. This analytical and operational opportunity offers, on the one hand, the possibility to measure how landscape can represent the main issue of a spatial plan and, on the other hand, the opportunity to understand what landscape means for the communities that inhabit it – starting from the assumption that landscape is both "a resource and a common good" (Diamantini, 2013), which means that it is something that should be considered when dealing with territorial development and change, with a focus on the idea of landscape as a common good in the perception of people who inhabit and use it.

Therefore, working on the development of the plan, we considered useful to interview all the mayors of the RKC municipalities. The aim of these conversations was to understand which are the transformations that could be generated by decisions or projects that are already being implemented or are still in discussion. This was interesting for us because of the effects they can have on the use of land in terms of potentialities or criticalities they produce, and of the possibility to coordinate them and to create a synergy between plans and actions under way. These are all topics that pertain to the perspectives of development and change that have been stressed in order to support the idea of landscape as a common good.

If on one hand Paolo Sandri's picture captures an image of this area that is established in the imagination of those who inhabit and cross it, on the other hand the image that emerges from the conversations is a vision for the future of these places and communities. In the first image we could interpret the reference to landscape as a common good since it is explicit, whereas in the second image the reference to landscape remains implicit and requires different interpretations.

While in general there is a strong awareness of environmental issues such as climate change, the consumption/depletion of natural resources, etc. – probably also due to the policies implemented at the provincial and national level that fund environment-oriented projects such as the Action Plans for Sustainable Energy or the Municipal Energy Plans – there isn't an equal awareness, even among those who govern the territory, of the issues linked with landscape management. Environment and landscape in fact are two concepts that often overlap and mingle, and it is also due to the intrinsic ambiguity of the term landscape. As a matter of fact, in the conversations with the mayors it was almost impossible to find explicit references to landscape. It is possible to identify only some indirect hints of its presence. And all of these are hints that can describe landscape only by using some filter to interpret it. Since these filters describe the services provided by landscape – ecosystem, cultural, etc. – they define it only through its functionalization.

This observation brings us back to what has been claimed by Landolt (2013). Referring to Bätzing (2009) and Tiefenbach et al. (2006) – who assert the

devaluation of the direct products of landscape in favour of the indirect ones – Landolt writes: "[a]s a result, the alpine cultural landscape has become an increasingly valued public good" (2013: 1). This statement confirms the hypothesis that although the reference to landscape is implicit and indirect, speaking of the services it provides is a way to describe it in terms of commons.

Therefore, if we want to interpret the conversations with the mayors, the first filter we need to adopt is that of tourism, mainly intended as a practice for getting to know places. Almost all the mayors are hoping for or implementing – even through private initiatives – interventions that promote the region and its products. The idea of setting up the "House of the Teroldego" in Mezzocorona – around which all the wineries settled in the RKC can converge –; the location of some "bicigrill" interpreted as a showcase for the territory – the "bicigrill" are rest areas for bikers where technical assistance, tourist information and refreshment are provided –; the enhancement of bike lanes – designed for tourists but also aimed at promoting the commuters' sustainable mobility – are all initiatives that have the landscape as a background, and this is why it needs to preserve prerogatives of quality and specificity.

The second filter that we need to use is the attention given to environmental issues. The hypothesis of making ecologically equipped productive areas in Mezzocorona, the subsidies for organic farming, the option of producing heat from vinasse, the subsidies for refurbishing the buildings in the old town centres in order to avoid soil consumption, are all interventions whose aim is the improvement of the environmental quality that wouldn't make sense if there wasn't a corresponding general improvement of the quality of the context.

Finally, the third filter regards the safety measures for the territory. This is a very important topic in such a region. Here it is necessary to deal mainly with hydro geological risk prevention. This kind of activity can have a huge implication in terms of the impact on the territory. As a matter of fact this is a matter of watercourses management and

regimentation or of building protection dikes, as for example in Zambana and Mezzolombardo. The three filters emphasize the role of landscape as a mediator among many demands as well as the potentiality of the ongoing initiatives in terms of landscape design that is necessary for environmental, financial and safety reasons.

Discussing landscape as a common good. Traces of a theoretical framework

In our opinion, the three filters can be further specified / described (and in some ways even more legitimized) by referring to a framework that allows us to interpret a good with a physical and spatial consistency – as landscape is – as a common good, because of its gravitating towards, determining and providing the public sphere (following its discussion by Bianchetti, 2008).

So, this paragraph intends to highlight some references that allow us to interpret the landscape as a common good, with the consciousness of a series of openings and sometimes overlapping concepts, where we let the landscape as a common good gravitate towards a more complex sphere of publicness according to which, given the multitudes of features and the behaviours of contemporary society, it is necessary to consider "the issue of the new articulation of the two dimensions of *the public* and *the common*, which includes the question of how to reimagine various practices of 'taking care of'" (Brighenti, 2014: 4-5).

Moreover, also on the basis of the interviews and of the experimental materials gathered from them, we can indeed ask this question (and therefore turn it into the subject of proposed transformations), since we consider that from such experimental materials landscape emerges substantially as a component of that public sphere. Landscape concerns a system of places which, although not necessarily publicly owned, are collectively enjoyed and thus belong to the sphere of the commons in terms of their perception, maintenance and use.

Actually, the sole photographic description of landscapes from which this discussion started is sufficient to give us an empirical evidence of this condition: the community's landscape, the landscape where the community's sense of belonging and tradition are played out, the community's representative landscape, is at the same time – as the mayors pointed out – the territory where to invest, and therefore a collective resource (in form of ground, territorial capital, basic condition for the local companies, etc.), beyond the private companies and stakeholders who will make the most direct profits from it.

Such a landscape is made up of a system of open spaces, mostly agricultural, research centres and culture institutes, artefacts that reify the diffused welfare, combined with the relationship among the different densities (and intensities) of open and built spaces that determines its shape and "character".

The construction of this framework itself is an open theme. Actually, following Olwig (2003), we share the urgency with which he argued in favour of "combining the historical/empirical and the theoretical/institutional oriented approaches to the commons, with an approach that takes cognizance of the commons' enormous symbolic importance to society as an epitome of shared abstract values and democracy", assuming that the link between these approaches to the commons lies in the conception of the commons as landscape.

The argument expands on a topic, a notion that, even if it has not been directly posed by the European Landscape Convention (2000), is somewhat inherent to the definition of landscape it ratified, since the populations' perceptions depend on many factors. As conceptualized by Backhaus, Reichler and Stremlow (2008), these factors have different poles ('nature', 'culture', 'individual' and 'society'), among which the social dimension is certainly central, and based on that it is plausible to conceive landscape as a common good.

Actually, assuming the emergence of the social construction with its symbolic implications as a possibility to interpret landscape as the relationship between society and territories (Cosgrove 1984), we can recognize how contemporary societies (at least in the European context) consider the commons central elements of their relationship with the territories they inhabit (as well as the focus of manifold political claims), since they define what "belongs" to them or what they have in common (that is often expressed by their perception) and then they consider what is "of value", in the many possible facets and rhetorics, whether it is an image (signifying the shape of the landscape hosting their way of inhabiting or living, the consolidated representation of a context, etc.) or a resource (i.e. territorial capital, common good from an ecological perspective, etc.).

There are some schools of thought, often measured by empirical researches, which allow us to discuss the landscape as commons according to different approaches. Gailing (2013, as with Leibenath, 2008), for example, moves from the conceptual shift introduced by Ostrom, since she developed a framework to analyse socio-ecological systems.

So, interpreting landscapes as potential action areas or even action arenas (Ostrom, 1990), Gailing (2013: 18) proposes ideas and approaches for the conceptualization of landscape based on social constructivist research, arguing that "if you ask who owns the land, who has the property rights on some portions of the earth's surface and what are the good aspects of things and areas in landscapes, landscape is not necessarily a commons. But if you draw your attention to the immaterial aspects of landscape, then you will be aware of landscapes as something collective and indivisible. Then landscape is a commons."

Anyway, we refer to a material sphere of belonging to "feel" the landscape as a commons. Therefore even reflections aimed at realizing – with an operative perspective – how landscape can be considered in this perspective as a theme and ground for the transformations of contemporary cities, providing its features and potential as a

(both physical and cultural) common space, and therefore they tend to reconcile the public with the dimensions of the commons, also to activate shared processes of "taking care" and transformations.

In this sense, landscape is a common good as it is a meeting place and a space of co-habitation among cultures, which updates and reformulates the same concepts of identity and belonging, since it belongs to transiting subjects, for whom the status as insiders or outsiders is utterly relative; and – as verified in previous research (Mattiucci, 2012) – it represents the intersection of values and meanings attributed by the inhabitants moving from the common experience of the same landscapes.

These interpretations let us identify this cultural dimension of landscape – and thus it's becoming the communication protocol among the manifold populations and cultures acting into the landscape (Lanzani, 2008), it's being evidently a mediator– as the basis of the potential of the planning action, since it could emerge as an action that combines and revises the conceptions of public and commons.

Working with landscape as commons. Open question towards a conclusion

In the light of this framework, it is possible to deal with the operational issues of the RP, discussing how they can actually be implemented on the basis of a conception of landscape in which the commons and the public converge.

In a context such as the one of the RKC, in a city that has been spread throughout the valley, landscape is actually a public space (Delbaere, 2010), because it is inhabited / crossed / lived, and at the same time a common resource and a capital to invest in. During the elaboration of a plan as the RP, the two tensions between the public use and the exclusive capital for someone poses questions about the principles and rules of the transformation and development.

This is basically the first issue we should address, therefore it was decided to choose landscape as a central element to set the regional plan. This choice derives, first, from the obligation to perform the task of implementing the "Carta del Paesaggio" of the Provincial Urban Plan, and, second, from what has been adopted as a contingent interpretative dimension, within which landscape as a commons can be proposed as an almost ontological / structural meaning, to be measured and projected as it is dialectically rooted in the system of local values, as a context where the public sphere is reified.

This assumption implies some actions that, beyond the informative, consultative and participatory dimension of the plan, could be proposed to resolve some conflicts related to dealing with landscape as a common good.

While the idea of managing a common good – where the plan deals with recognizing and founding in every moment the best situation for the greatest number of people – is inherent in the plan, this idea takes on the impossibility to assess this good as itself, but only for its contingent nature, also linked to policies and practices that are inevitably recognized as positive only by a certain public (Bianchetti, ibid: 70-74) and that give rise to the need to measure, in each time and in each situation, how the (supposed) common good is actually relevant to different types of public.

So, in this sense landscape can become a measure of the common good. Since it is contingent in itself and a place in common for different citizenships (or different kinds of public, following Bianchetti), the landscape may be the place where it is possible to give rise to the common rules, that is the central place – considering its consistency in the RKC – where to conduct and create synergies among the individual initiatives and the single transformations, in a shared perspective. This possibility is furthermore sustained by the fact that, as already stated, landscape is a common communication protocol that helps share planned transformations.

Landscape could therefore become the place where all processes become readable and comparable, as a communal place for a multiple society, and therefore, paradoxically, assume the sense of commons just because of its broader and shared value, rooted here and now.

Note

[1] The paper is the result of a reflection shared by the authors, who have been working on landscape as the main topic of their research for years and are now dealing with it has operative issue in the Regional Plan of the Rotaliana-Königsberg Community.

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Landscape as a Common Good: a Philosophical and Epistemological Analysis

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Theoretical premises

During the last decades of the twentieth century, the so-called 'spatial turn' in human sciences substantially increased the role of landscape theory in philosophy, sociology, anthropology, human geography and *geophilosophy*, the branch of environmental aesthetics to which this research belongs. Thanks to the pioneering contributions by a large number of renowned scholars (e.g. Yi Fu Tuan, Edward Relph, Edward Casey, Augustin Berque) who have changed the way of studying landscape, nowadays we can discuss about an ethical, perceptional, social, political and *rhizomatic* landscape (Menatti 2013), and we can overcome the classic definition of a mere aesthetical landscape. In this context, different definitions had been given to terms such as place, landscape, space and territory: most of them are aimed at theoretically overcoming a naturalist and realistic approach to landscape, and a deeper analysis of landscape and place is today pursued by social scientists, besides architects and urban planners.

Furthermore, we can also assert that place (as well as its shape: landscape) has a specific and determinant role in building up the identity of societies, and not only for native people. In fact, thanks to the anthropology and sociology of *surmodernity* (e.g. the concepts of place and non-place by Marc Augé), and especially to the theoretical and practical consequences of the European Landscape Convention, we can now discuss identity of space and place in contemporary globalised urban sprawls. Hence, a new idea of place, as both global and local, has emerged in the last decades: place as perceived and experienced by insiders and outsiders, who interact with its memorial, historical and cultural features. Place and people who live in any kind of local/global landscape, are mutually defined, and this aspect implies a biunivocal identity as something that is not fixed but, rather, always in evolution.

Starting from these premises an integrative approach to this issue is emerging in the literature, which links all the characteristics of landscape, such as nature, ecology, culture and biodiversity. In addition, contemporary studies are introducing a connection between human rights and landscape. According to the ethical view brought forth by this perspective, landscape is claimed as a common good and as a 'human global' right for all inhabitants.

What is a common good

Speaking about landscape as common good requires assuming a double perspective: a theoretical one, in which the landscape is considered as the basis for an ethical life and an ethical relationship between land and human beings; and, on the other side, the practical one, concerning the management of landscape. These two ideas have to be linked for the survival of landscape and the possibility of its safeguard. In fact, the notion of common good was born from the awareness of the existence of a common human patrimony and, hence, the necessity of safeguarding of material and immaterial goods. But the issue is not so easy to understand and analyze.

First of all I suggest analyzing what the expression 'common good' means and implies. This concept was made famous by the paper "The tragedy of commons" by Garret Hardin (1968; see also Locher 2013 for the history of this paper and for the analysis of Hardin's metaphysics). According to Hardin, the exploitation of commons by some population leads necessarily to their exhaustion, when a regulation of their use is lacking. Twenty years later the debate was re-opened by the publication of the book by Nobel Prize Elinor Ostrom, *Governing the*

Commons: The Evolution of Institutions for Collective Action (1990), in which the author demonstrated how local property can be successfully managed by local users. While the malthusian perspective sustained by Hardin argues in favor of a framework of public intervention, Ostrom, instead, proposes a new economical and sociological perspective. In fact, as pointed out by Arribay (p. 4, 2011), Ostrom aims at overcoming both the philosophy of individual property rights derived from Locke's thought, and the philosophy of 'Leviathan' – that is, of the power of the state – theorized by Hobbes. In other words she rejects both monopolies by the market and by the state. Her political idea, belonging to a framework based on ideas such as self-organization and self-governance, consists in the fact that the actors (citizens) create institutions in order to respond to issues in which collective action is required. Governance is neither determined by the invisible hand of the market, nor dependent on a social contract under the veil of ignorance as sustained by Rawls, but it derives from the knowledge of a given situation and it depends on the self-coordination of a restricted community. As briefly showed, speaking about commons entails the analysis of different political theories of the state and of the management of the land. Management of goods by the state, by the market or by private citizens (classicism and neoclassicism), and management by social groups – leaving aside hybrid formulations – are only some among the theories that make it possible to distinguish respectively between landscape as a public good, private property, and common goods. Hence I suggest that, given the variety and difficulty in landscape management, a common cultural ground and some universal principles are required: whatever the organization of landscape and whoever is in charge of it, its management affects all the global population. This is the same principle underlining human rights: they are universal, and a violation of human rights affects the whole population. Through a spatial analogy we can introduce a notion of landscape as a good that belongs to everybody and that must be respected by everybody.

The notion of publica utilitas and the UNESCO Declaration on landscape

From a philosophical and epistemological point of view, "Landscape as a common good" means sharing political and environmental values, which are important and determinant for the building of the identity of societies; the Latin definition of landscape as a common good is "res omnium communis", something shared by everyone and which damage, I add, affects everyone's life. Salvatore Settis introduced the concept of *publica utilitas* to speak about landscape as common good. The Latin expression denotes a shift from an aesthetic landscape to an ethical one, from a landscape *to look* at to a landscape *to live*. According to Settis the safeguard of landscape means the safeguard of the environment, and of the health - physical and mental - of the citizens. Making decisions and acting in terms of *publica utilitas* means operating for the good of present and future generations. For this reason according to Settis common good and *publica utilitas* are two expressions that can be referred to landscape.

In addition, landscape, considered as a common good, has a social and cultural function, and concurs in the determination of the principle of equality among citizens: patrimony and landscape create, according to the Italian constitution as analyzed by Settis, the possibility of equal social dignity, which is essential for the freedom and equality of citizens (art. 3 of the Italian constitution). It follows that the appeal to common good implies the right and equal access to environmental and landscape resources of a country.

Yet, this general and cultural definition that constitutes a possible ground to speak about landscape can be translated into practical terms. For example the recent document about landscape by UNESCO, the so-called 'Florentine Declaration' (http://whc.unesco.org/en/news/943/) represents a step in this direction. It encourages intergovernmental, transnational and public-private cooperation, and it is based on a new concept of landscape, that is holistic, evolutive, dynamic, multicultural and

adaptive. This document *in fieri*, pursues a new conceptualization of landscape, that is: "landscape is a common good, the right to landscape is a human necessity". This UNESCO Declaration proposes a holistic idea of landscape, that is universal and global and, at the same time local, as it entails a respectful approach to the difference and the diversity of identity of places. We can consider this document as an important step towards a worldwide protection and safeguard of landscape.

Furthermore, the UNESCO effort leads us to the last point of this paper: landscape and human rights. The literature about this topic is scarce, although the book edited by the Cambridge Centre for Landscape could be considered an important precursor (see Egoz, Makhzoumi, Pungetti, 2013). Yet, the point that this paper wants to underline is the link between human rights and landscape, not only with respect to conflict zones or to native areas but, also and specifically, to everyday landscapes and environments that are threatened and damaged. It is therefore important to consider how thinking about landscape can be transformed into thinking about the 'right to landscape', for everyone and every society. During the recent protests in Turkey (at Gezi Park) this issue has been pointed out by some scholars and intellectuals: there is a fundamental right to landscape, considered as a cultural and healthy environment that everyone is entitled to demand. Although this is not obvious (e.g. in relation to the natural resources such as water), the paper wants to put into evidence this last topic that could, in the end, be considered the frame according to which the study of global landscape and global governance can be reconsidered.

Conclusion: management of landscape and theoretical approaches

In this paper two levels of analysis have been put forward: the philosophical one, according to which the term "common" means public and social belonging (e.g. Settis, 2013), and the management one. Is quite known that landscape's stakeholders are numerous, each one exhibiting different issues, claims and interests, that are often incompatible with one another, and that can even endanger the existence of landscape itself. Hence a common philosophical ground is required for the definition of landscape: an interdisciplinary and integrative discussion able to take into account the differences of the subjects living the landscape, but at the same time free from the burden represented by overspecialized distinctions, such as the one among environment, territory and landscape. These approaches need to converge into a more complex and wider definition of landscape as common good and as human right. Sharing a common idea of landscape as common good is an ethical challenge, aimed at safeguarding the biodiversity of the planet and the cultural resources of landscape.

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The Requirement of Architecture for the Common Good. From the Perception, Narration and Representation of the Space to the Landscape-project

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Keywords: Landscape Project, Public space, process, percepcion

Architecture has been discussed between the dimensions of public space and private space and from that need, a few instruments and tools for clarifying this idea of space have been organised. Nowadays the idea of space is not a determining factor in the collective perception of space and it is directly confronted with the new variables of the concept of Landscape-Enviroment-Territory. Given the new dimension of independent systems of property or common good use, it is therefore required to investigate the following headings:

1.- Public space architecture between nature and artifice

We propose an architecture that is attentive to establishing a logic of the place as a balance between experience and streamlining, between reason and history, between the territory and the place-logic as landscape, whether urban, natural or artificial, but never invented.
We must ask ourselves what is the nature of the space in which we collectively feel and which even connects us and identifies us, in order to understand the city and its landscape. On the one hand, the nature of space should be a consequence of the city and therefore respond to the concept of urban strategy, or it can be understood from the point of view of the topology of a territory, or of an autonomous entity. From another angle the logic of nature could be interpreted as the common good and therefore the ability to interact with it. In both positions the role of public space and the response which architecture must assume are discussed.
This point of view leads us to a question. Is it possible to perform a spatial nature following the rules available and the current instruments of architecture and town planning? Or conversely must the intervention be at the service of the use and ocupancy of the city and territory? Or at the service of the intuition of an evocative landscape? How is it possible for us to meet at the spatial nature of the city in the city, in the place?

2. Ways of looking

We need to recover confidence in the ability of man to order his environment and context. So we must avail of the ability to create landscape for disrupting the temporality in its more pragmatic and less metaphysical dimension. Given the continuity of life, intelligent calls for a change of pace which, in turn, can only lead to a new way of focusing the things linked to an alternative concept of enjoyment and well-being. Being modern does not mean celebrating the present, missing the past or idealizing the future, but intensely living the contradictions of their concurrency. Modernizing an urban space means deducing the structure of that space and providing ways for flâneurs or passers-by to slow their steps and be enticed along a path which awakens the senses.
Today nothing is as valuable as one's own free time. Many things capture our attention, looking where nothing happens. Aware of alternatives to use and enjoy conventional time allows us to discover the research dimension of playfulness, a sort of spiral that ritualizes the detour of temporality.

The artist of modern life does not transport us to exotic dimensions, but recalls the urban labyrinth outside proposing other environments and tripping over other more or less fictitious conventions which govern outside the heterotopia.

The imaginarium garden faces nature and the ideal, i.e., what is, with what it should be. But what is no longer indicates not a tamed nature but a runaway progress; entropic and mechanical become second nature. And what it should be is not already an essential idea recorded in the mind of a demiurge. These spaces should be a reflection on the nature of the story, on the dialectic between the mechanics and the humanist project. As the garden is a materialized idea, but only on a line that offers a journey that replicates its own linearity and makes it reflect on itself. It is not a paradise lost or regained, it is only a seductive figure of the language that breaks the literality of a prosaic reality to affirm an idea of welfare based on the bending of temporality.

3. A new dimension of publicness. Landscape as common good

Public space is an environment of social coexistence, where services and activities are distributed effectively and efficiently to meet the needs of the citizens.

This public space is erroneously understood since it is associated with a soil bounded, bounded to the city government. It is related to surfaces, which by regulations of the state, are due to "free" building in a city or town. So it is a surface completely defined and dimensioned.

This free public space should be considered, not as a place or a space determined and perfectly bounded, as it could be... Since the public space also includes sidewalks that surround the square, and the streets leading to it. The whole is what creates the public space. Therefore these spaces should not be understood as limited and finite places. I think that the concept of landscape should be introduced to talk about public space. The landscape must speci-

fy and act on free public space, understanding the landscape as an element of identity essential for a community that creates experiences that link and identify a society with the place.

Open space (parks, gardens, avenues, highways, roads, squares, car parks, etc.) has acquired a decisive role in the definition of the shape of the city. On the other hand, the city has delegated many activities/roles that it is not able to support. But in the continued growth and mutation of these roles and the continuous diversification of potential users, what are the limits of variability that the landscaping project can and should have in the definition of public space?

Architecture is more explicitly an artificio, as long as it acts according to the

manipulation and transformation of nature and often, in clear opposition to nature. But

architecture itself is an integral part of the landscape. And the best architecture is

one that works, in the first person, in the interpretation and integration (even by denial) of the landscape.

"Public space" rtdp projects - equal or more to project scenery - make an artificio in nature, manipulating it to perception or human experience. Rtdp sometimes differentiate clearly natural forms, or deeply contrasting forms of trilitica construction or even avoid contact with natural forms.

A perfect harmony of technical projects between landscape and public space, and in this sense there is "cinematic" landscape and architecture, which often tend to melt and fuse into a single aesthetic operation. Currently, conventional public space does not respond to applications, behaviors, and perceptions that citizens request. The dimension of the public has crossed the boundaries of its own spatiality defined in M. M. to settle in territories where the rules of its conception are opposed to their own roles allowing natures, surfaces and places from very different walks of life, where the architecture must provide answers. Hybridization between a tectonic conception of space and its environmental and land-

scape responses characterize this new dimension of publicness, a mix between persuasive instinct and order, security fronts, leisure alternatives, spaces to share, to find, to enjoy, according to precise activities... The static and monumental public dimension in a contemplative sense and its representation has disappeared; the singularity is in the concept of landscape.

Epilogue

1. The project of landscape for common goods must accept the condition of form in motion and transformation (from the culture of space and imagination to the culture of landscape). The landscape is composed of living forms and, therefore, changing forms, such as vegetation or climatic and atmospheric agents. For this reason, landscape is the representation of forms (natural or artificial) in evolution and in continuous mutation. Time and mutation are part of the landscape, which therefore provides in itself for growth, seasonal change, deterioration and maintenance.

2. Landscape is a procedural form, as is the landscape project. Landscape forms are based on movement, and perception in motion. The time factor and the movement factor are substantial in the landscape project. A landscape is also changing because it is experienced from the inside and is literally shaped by the movement of the user, as a work of contemporary art in the tradition of minimal art and land art.

3. Currently, the procedural concept and mutation also has become part of landscape and territory issues. In this sense, the relationship with projective techniques of landscape applies also partly to architecture, engineering, geography, and botany, etc., especially in its modern and contemporary appearance where the time factor and the movement factor are fundamental spatial sequences: circulation and travel - in short the kinetic aspects of spaces, and even the picturesque revival factors, are crucial to the landscape. Not only is it linked to the tectonic spatial dimensions and to the orthodox instruments of contemporary urban society today: new instruments and space are needed for landscape as a common good.

T. Hegen, *Frosty rime*, Fourth Edition Peoples Landscapes

Landscape as a Common Good

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Abstract

The statements pronounced by the European Landscape Convention have pointed out the collective dimension of landscape, namely the active role played by communities and the impact produced by landscape quality on life conditions. The opportunity of enjoying landscape represents almost a fundamental right, and the protection and valorisation of landscape goods acquires an interest higher than the individual and private one. This increasingly leads to the collocation of the term "landscape" with "common good". What are the key concepts contained in the meaning of "common good"? What does landscape imply in order to be conceived as "common good"? The Convention, signed and ratified by countries with different civil and legal systems, does not intend to break up the systems in force, but aims at stressing above all the active role of the populations, as well as the task of the Governments to define general principles, strategies and orientations targeted towards the protection, management and planning of landscape. Consequently, it is very important to inform and sensitize the communities, and make them more responsible. In making decisions on long to medium term programmes, it is important to consider the possible integration of individual interest with collective interest, by working out targets which would follow not only the principles of sustainable development, but also those of ecologic protection, urban quality and natural risks safety. The question at hand implies making common perspectives prevail over individual interests.

Keywords: participation, protection, management, planning, sustainability.

Premise

The European Landscape Convention (ELC) provides that the denomination of landscape must be extended to "… the entire territory of the Parties…" (art. 2), and has underlined the exigency to promote the protection, management and planning of landscapes (art. 5), recognising the existence of a strong connection between landscape quality and quality of life (Preamble). Surely these three propositions have significant relevance and precise implications. Again, to give relevance to the perception of people and recognise that the landscape "…is the result of the action and interaction of natural and/or human factors" (art.1) means asserting that landscape plays a role in understanding local cultures and leads us to consider the landscape as a primary identity and nerve-centre in the construction of collective identity. To emphasize the collective dimension of landscape and to consider that *to be able to enjoy/to relate to* a good quality territory as a fundamental condition for populations to have a good quality of life, means asserting that it is the right of every person to have the possibility to enjoy the landscape and, if possible, a quality landscape.

These propositions are enough to explain why today, ever more frequently, there is the need to bind the term landscape with "common good". But what does all of that mean and involve?

It is very difficult to define the expression "common good", because it can assume different meanings. It comprises two terms: "good", as a mix of desired and wished things; "common", probably from the Latin expression "*cum munus*", as a task made together, and accomplished together. However it is evident that this doesn't explain the two terms enough and, overall, how the expression could be understood and what it really involves when for example we make reference to landscape.

The multiform crisis that currently grips the modern world leads us to think that there aren't goods that could be reached by everyone but, at most, which could be realised only with other people, or through a limitation of the individual interests respecting the social link with others. Therefore common good isn't simply a material or immaterial common heritage, something owned by many people. It isn't an ensemble of social goods, or the collection of people's rights: all these are characteristics that could belong to the common good, but

they don't form it. Moreover, this expression could refer to a combination of life conditions of society that further welfare and the human progress of all citizens. In general common goods concern resources without access restrictions which are out of the market. Indeed the problem is that they are "non excludable" goods for which we usually think it isn't possible to impose a price.

The notion of landscape

The Convention, referring to landscape, includes the entire territory and states that it is the task of "the competent public authorities" to define "… general principles, strategies and guidelines that permit the adoption of specific measures aimed at the protection, the management and the planning of landscapes". Therefore, the idea to make all people responsible seems evident, according to their competences and potential, without affecting current juridical systems.

The Convention pays attention to the relevance of the population, how it perceives the territory and fits in it by its actions and interactions with the natural system, and to the possible active role that it could/must play in the decisions/actions that concern its own landscape. It is in this sense that the meaning of common good appears suitable to landscape and it surely doesn't appear to me that this underlines the postponement of a collection of real rights. Namely, the Convention doesn't make reference to the population's perception that necessarily requests possibilities for human benefit or direct actions on a portion of a territory. Instead it specifies a better meaning attached to the term landscape, and tries to highlight the pertinent concept. This was more necessary because the term, over time, has had very subjective approaches, also if the forms of protection, at an international level, were very articulated and developed.

To recognise the cultural, natural and social value of landscape leads us to perceive the impending threats towards it, in their totality, which risk endangering it irreparably. To consider the landscape as an integrant part of the social, economic and cultural system leads us rather to underline the importance of carrying out methodologies and actions to ensure the protection, management and planning of landscape, and indeed gives relevance to the important task which the competent public authorities must undertake.

Although the different legal systems may produce a range of complex scenarios related to territorial policies, the definition of measures for protection, management and planning should not lead to the determination of real rights and consequently to particular conflicts and critical situations.

The idea of "good" in a legal meaning, being different from the economic one, includes all the goods legally protected, namely those targeted to meet the needs and requirements of human beings. According to the art. 810 of the Italian Civil Code "goods are the things that fall within the rights", namely those things that man is interested in taking possession of. Thus there would be a crucial interdependence between "good" and the concept of ownership. Consequently it could be stated that there could be things assessed on a legal level that don't deserve to be protected, for which there is no interest in establishing a property relationship, but landscape, according to the European Convention in force, should not be included in the above-said category. Indeed, according to the Code, there are things that are not included in tangible property rights. Art. 810 states that the legal definition of "good" is different from the naturalistic concept of "thing". Namely there can exist things that are not legal goods, since they are not subject to man's power, even if there could exist legal goods regarding intangible goods as well.

Undoubtedly the question needs to be tackled and not only in the domain of landscape. This is

the reason why in Italy a legislative decree bill, for amending Chapter II of Title I of the 3rd Book of the Civil Code and other parts, was proposed by the Rodotà Commission in 2007. Apart from the formal introduction of a new category of goods (common goods) besides the categories of "public goods" and "private goods", it was specified that "…. Common goods are to be protected and safeguarded by law, also for the benefit of future generations. The owners of the common goods can be public or private legal entities. In any case the collective use of these goods is to be guaranteed, in the limits and modalities fixed by law…." and "protected landscapes" fall within common goods. Obviously the problem could also be considered from the more general point of view, that of landscape.

Therefore, according to Settis (2013), we could state that we should be able to consider landscape, and the need for landscape as a common good, not only from an aesthetic point of view, but from also:
• *philosophical*, because it deals with nature,
• *historical*, because it deals with the collective memory,
• *ethical*, because it deals with our behaviours,
• *social*, because it deals with the idea of citizenship.

Policies for landscape

The above-made assumptions, which have not been stressed in order to eliminate the present apparatus, lead us to investigate the possible critical situations and conflicts, and how it could be possible to reconcile the legal applications with the concept of landscape introduced by the Convention, as well as to point out the requirements deriving from landscape protection, management and planning hoped for by the Convention.

Probably, on the one hand, it is a question of defining complex systems of protection, en-

abling the institutional subjects to subordinate the particular interests to collective perspectives, and on the other hand, of reconsidering and defining new tools to meet the needs of the established concepts and new requirements.

As is expressed in the "Manifesto per il Paesaggio Campano", but surely always valid, "… *as regards the cultural and economic value it carries for the community, the protection and valorisation of landscape considered as an asset constitutes an interest greater than that of the individual and of the private sector, whose interests moreover should be restricted when they threaten its integrity, nature, use and valorisation. Recognising landscape as a common good, allows for the potentiality of designing a plan which not only is a regulatory character, with specific prescriptions and which limits the rights of private property relative to its use and permitted developments, but it is also a plan of action and management, supported by a recognition of the value of landscape and the sharing of its importance through cultural and everyday reading*" (point 5).

However, I think that what has happened to the new paradigm of sustainable development in the last few decades should have shown the importance of making people aware of and responsible for the question. As it is impossible to implement sustainable development policies without involving the communities in sharing determined concepts and behaviours, *mutatis mutandis* the same consideration should be applied to landscape.

Already in 1974 Turri in the introduction of his book "Antropologia del Paesaggio", showing a cutting-edge concept of landscape in relation to his time, pointed out the inability of the contemporary world to understand the landscape. Affirming that landscape reflects society and that in the landscape the society realizes itself, he stressed the importance of knowing it and setting up adequate means and codes. He gave landscape its own value, as an expres-

sion of the relationship of the reciprocal and real relations between nature and mankind. Observing the low interest in landscape, Turri had hoped that all people learn "…*to look at it with interest…*", "…*to see and understand that everything is organized, everything has its order, nature and man*".

After many experiences that were more or less negative, I believe that today this call – surely ignored – should be repeated and that, besides an action targeted to spread the knowledge of landscape, it is necessary to set up modalities of informing the communities, making them aware of and responsible for the importance that high quality landscape can have and the impact produced by some behaviours and actions, but also by abandonment or indifference. It is in this way that an important action of training/education –in the wider meaning of the term- has not yet been done. Indeed, it is not only a question of technical training, but of training involving all the community, which should be allowed to know the value and the peculiarities of landscape, to understand the basic role that everyone can play, though unaware, namely the good or bad impact produced by every action.

What has been stated in the ELC is still almost the domain of the insiders, despite the "political measures" (art.6) defined at the time. Nowadays there is a great awareness of the basic role played by communities for a better application of the governing tools over the territory. Therefore awareness-raising should represent a crucial goal, as well as encouraging responsibility. Only a trained community, i.e. a community being aware of its past and present, tends to be projected to the future and could assume responsible behaviours. Only a well-considered and motivated "landscape planning" should lead to define uses and ways of valorisation which reach quality aims according to sustainability, namely actions that don't infringe on individual rights even if they allow common perspectives.

Assuming the strict interdependence between actions carried out by people and landscape, it is easy to understand the importance of protection, management and planning aimed at involving the communities, which undoubtedly will have previously been informed, made aware and been made responsible.

From this point of view the concept of participation, as regards landscape, gains particular values and features. In this case participation no longer means only to deal with "informed subjects", but subjects seen as an "active part". Man, from being considered a simple user (almost with an obsolete predatory mentality) is by now also considered as manager of the goods. Participation is also increasingly seen as a reply to the governability crisis and as a new spur to look for ways of collaboration and interaction between administrators and communities. Obviously, all of this should not become a kind of a general "do-it-yourself", but it asks for the coordination of the fragmented social agents and the awareness of the role played by each component within the general process.

Therefore it is crucial to start an educational action and afterwards set up training projects for those who will be appointed to define and guide the protection, management and planning actions. Indeed, to refer to protection, management and planning of landscape, exactly by virtue of the acknowledgement of landscape as a common good and with the need to follow sustainable principles, the following basic steps are required, such as:

- to interpret the community's feeling towards its own landscape, aiming at finding a kind of aesthetic, ethical and knowledgeable "compromise";
- to harmonize the community's aspirations to the progress, taking into account the landscape peculiarities and identities;
- to integrate the individual interest with the collective one;

- to assemble the participation of the individuals within a communitarian view;
- to make medium-long-term planning choices;
- to work out goals that will be not only in accordance with sustainable development, but also with ecological protection, urban quality and safety from natural hazards (Manifesto per il paesaggio Campano, point 9).

To work for the protection of landscapes should mean doing our best not only to preserve the quality and the peculiarities of a given landscape which the populations assign a great value to, but also to attract attention to those territorial areas that show: "…. *the vision, the perception and the character of a community towards the past, the present and the future*…" (point 2).

Landscape management will have to stimulate the knowledge system to define forms of "… *protection, recovery, valorisation and development of the tangible and intangible resources, identifying the cultural values, defining objectives, methods and tools (legal, technical and financial), as well as adequate strategies and actions aimed at improving the quality of the landscape*" (point 13).

Planning, indeed, will work within a complex framework full of questions and duties. Landscape is a "never-ending building site" and in everlasting transformation. Planning landscape requires, on the one hand, reconsidering the idea of space and conceiving again a set of thoughts, actions, duties and participation, and on the other hand, thinking about "… *new urban, technological, architectural and legal tools capable to renegotiating the idea of space and time, as well as place and situ*" (point 6).

It is not always a question of defining and setting up new tools, but first of all of making people aware and responsible. The informed communities are more prone to be recep-

tive, namely able to understand the eventual effects produced by their actions and so to understand their own responsibilities. In fact everybody knows the role played by the community's actions on landscape and how, apart from the effectiveness of the projects, people's behaviour is crucial in the course of time. It is very important, apart from working out plans and tools able to improve the communities' peculiarities and to harmonize the respective expectations, to try to realize consensus over the plan's indications, according to individual and collective interests, namely trying to recompose and integrate the participation of the individuals within a common point of view.

Therefore, plans should give adequate indications for meeting individual and common needs, on the one hand, while on the other hand, they should aim at encouraging behaviours propelled towards time. It is just in virtue of this new meaning of landscape that the time dimension gains more value and becomes a crucial element of the context and its development.

The acknowledged strict interdependence between landscape quality and quality of life, i.e. the widespread hope to improve quality of life, lets us look to the future with more confidence. When interests of well-being are at stake, in the broader sense, nowadays it is easier to find an agreement and to encourage responsible behaviours.

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From "Public" to "Common" Good: Implications for Landscape Planning and Design

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Abstract.: Moving from the role historically played by landscape in the construction of the Italian national identity and in the light of the concept of "sustainable development", the aim of the essay is to highlight the implications concerning the shift from "public" to "common" good.

Key-words: landscape, continuity, national/local identity, images, empowerment.

Landscape as an historical "object"

Landscape is usually associated with the concepts of "heritage" and "public good", but such relationship appears as problematic.

"Heritage", in fact, is traditionally related to the idea of "conservation", which is intended as opposed to "transformation". This can be considered as the effect of a misunderstanding of the definition of the concept of "historical value" as different from the Riegl's «*Alterswert*» (1903).

In fact, moving from the profound and wider cultural change («ein tiefgreifender Wandel») occurred in the early twentieth century («die neuere Zeit», "the new time") Alois Riegl – strongly influenced by Nietzsche's anti-positivist thought on the emancipation/liberation/redemption («*Erlösung*») from the «illness of history» (see: Nietzsche, 1874) – highlights the emerging of a "modern", subjective (i.e.: relative) «*kunstwollen*» (it can be translated as "desire of art") which differs from that of the nineteenth century as part of a wider emancipation process.

Within such frame, he distinguishes two different types of value coexisting in the idea of "monument". On the one hand, the historical value is strictly linked to its capacity to be a "document" of the past to be conserved for the future generations, i.e.: not because of what it actually reminds of, but of what it can actually teach. As a consequence, the historical value implies restorations in order to stop the degradation of the monument that makes the scientific reconstruction of its original conditions difficult, so that the historical value necessarily requires a specific expert knowledge.

On the contrary, the "value of antiquity" («Alterswert») concerns the mark of time on the material object. Obviously, that is the case of ruins, to be preserved as such because what is valued is precisely the way time has affected them. In fact, their «non-modern appearance», in which the traces of the rolling by of centuries «work on their destruction», leads the ruin being nothing but a «perceivable substratum, which is necessary for creating in its contemplator the feeling [italics not in the Riegl's original text] that the sense of the circular course of changing and passing usually produces in modern men». Such a feeling «does not require any scientific knowledge or experience», since it derives from a simple «sensitive perception», which expresses itself as an «emotion». As such, it refers not only to «specialists» (as in the case of the historical value), but to «the masses», to humans «without any cultural distinction».

According to Riegl, the «protective consciousness towards landscape» as «natural monument», also implying the request of a specific law due to the speeding up of territorial transformations occurring in «*die neuere Zeit*», is «a distinctive feature of modern cultural life» and its roots are grounded into the Alterswert itself, since landscape, like ruins, are part of the same natural history.

But – Riegl argues – modern common people usually like «the completeness of what appears as new» as they tend to appreciate the «victorious power of human creativity» rather than the «destructive force of Nature, oppos-

ing to human works». Thus, on the background of the process of "modern" fast urbanisation – often perceived, in the broadest sense, as a destruction of the values of the past (with a coincidence of the moral and the *aesthetic* dimension), while "modern" values are still to be clearly deciphered – conservation appeared as the "necessary" approach in a «transitory phase», waiting for the achievement of the Alterswert as an element of the contemporary aesthetic taste. In other words, the *Alterswert* refers to the masses, but the latter, in the tumultuous beginning of the twentieth century, appeared yet unprepared to completely understand it, so that – in the meantime – a sort of temporary mediation could be given by the historical value (i.e.: by expert knowledge), even if the crystallisation of "the original condition" of the monument/document meant denying the idea of continuity between past and present, according to which each single moment is part of a larger "development chain" («*Entwicklungskette*»).

Landscape and national identity: the Italian case

In the case of landscape, due to its complexity, such compromise resulted particularly ineffective as it led to a crystallisation of landscape planning, which, however, was functional to the reduction of landscape complexity to normative needs, but also to the involvement of landscape issues in the construction of the national identity as well as in nationalistic rhetoric, and to excluding the local dimension (and of a real participation in decision-making).

An example in this sense is given by the Italian laws on landscape protection: the first one (1922, i.e.: after the nationalistic wage of World War I), was entitled as "law concerning the protection of natural beauty" and was strongly supported by Benedetto Croce – one could say the "father" of Italian historicism –

according to which landscape is «the appearance, the characteristic, the singularity for which a nation stands on the other, through the aspect of its cities, the lines of its soil» (Croce, 1921), so that landscape conservation means protecting «the holy face of Homeland» against the "ugliness" of modern times. As a result, landscape is identified by law as "beauty" or "natural picture", on the basis of an aesthetic criterion.

We find again the concept of (mainly historical) "beauty" – as well as a certain difficulty in exactly defining its perimeter, as required by the modernist zoning approach – in the second Italian law (1939), promulgated by the fascist Minister of National Education Giuseppe Bottai (and in force until the promulgation of the Cultural Heritage and Landscape Code, in 2008): we find the same centralised (not democratic) vision, since the awareness of landscape value (the "aesthetic quality") would be easily understood only by the elites and not by the Riegl's "masses".

Finally, following the same nationalist line, according the Italian Constitution (art.9) «the Republic protects the landscape of the Nation». The idea of landscape as a public good can be considered as a consequence of misunderstanding Riegl's thought, since "public" implies some public agreement on what the public "object" is, and historicism indicates that such "object" – because of its "beauty", a sort of painting of past centuries: Hayden (1995) would say «the shape of time» – consists of just a *part* of landscape (rather than landscape as a whole), to be distinguished by expert knowledge from the remaining territory, where, instead, "ugly" modern transformations can eventually be allowed. Such an "objectification" of landscape, however, goes hand in hand with the traditional "rational" comprehensive planning approach that focuses on the need of "objectifying" the territory as a neutral material support for human

activities, defined by borders coinciding with an institution, in order to reduce and simplify the unavoidable uncertainty.

As a consequence, in the Italian case, on the one hand, especially in the second post-war period, we find an impetuous building activity (strictly connected with familiar investment strategies as well as with the tourist development model, based on the spread of the so-called "second houses") too often erasing the traces of the inherited landscape without creating a contemporary one, where old and new can coexist.

On the other hand, the "protected" landscape has too often ended to be intended as a postcard, a scenery for global tourism or as a qualified segment of residential market: in this sense, as Secchi (1989) underlines, its condition of "public" good ends to transform it into a "positional good", a panorama to be observed from a privileged window, a means for social «distinction» (Bourdieu, 1984).

Shifting from "public" to "common" good: the constructive role of images

Further problematic aspects related to the concept of landscape as "public" good concern the definition of what "public" (and "public interest") as well as "identity" really are in our contemporary pluralistic multi-cultural fragmented (sometimes conflicting) society (on "public", see: Dewey, 1927; Friedmann, 1987; Hajer & Reijndorp, 2001; see also: Crosta, 1998; Dente, 1990; Moroni, 2001; 2003).

As Donolo (1997) argues, public goods – as well as institutions – are nothing but «a specialised underclass» of the broader class of common goods, being the latter, at the same time, both the «precondition» and «the intentional or unintentional result of the interaction among different social actors», a «by-product, i.e.: the result of processes oriented towards other purposes».

Landscape constitutes a typical example of common good (Donolo, cit.) : it is a complex network of social relations produced and transformed through continual struggle (see e.g.: Raffestin, 1980; Sereni, 1961), the (often unintentional) outcome of the co-evolution of both people and places resulting from a long standing process of civilisation (Magnaghi, 1998; 2000; 2001; see also: Dematteis, 1985), an «immense repository of human labour» (Cattaneo, 1925), a collective product/construct that can be expressed through the Deleuze's and Guattari's (1980) cyclic movement of deterritorialisation and re-territorialisation defining the relationship between the territoire and the *milieu* (or *Umwelt*) it territorialises.

As a «by-product» (Donolo, cit.; but also: Cattaneo, cit.) of human activities, practices, strategies and «projects» (Corboz, 1983), landscape can be considered a common good to all intents and purposes and, rather than "institutional" (i.e.: legally protected), it can be considered as an "institution", especially if the latter is intended as a «construct of collective intelligence» (Donolo, cit.).

As a by-product, landscape cannot be reduced to a single project (see: Meinig, 1979; Farinelli, 1991; Gambino, 2002). It is neither a "neutral support for human activities" nor a "context": such definitions aimed at reducing the landscape complexity undervalue the existing mutual relationships between object and subjects, landscape and inhabitants, that make landscape a «social construct», the « (intentional or unintentional) result of different (political, institutional, social, economic) practices» (Pasqui, 2001, p. 63).

As conceptual and material constructions proceed by mutual intersections, conceptualisations about the living environment historically have always mirrored real transformative practices, so that we may say that societies transform their territory on the basis of the territorial representations they produce as well as such images, in turn, derive from transforma-

tive practices. Therefore, images constructed for representing a territory in an innovative way are also able to materially transform it (Dematteis, 2001b). This means that a territory cannot be thought without its own image, i.e.: without the cultural projections expressing the relationships between the population settled there and the environment. But images refer not only to individual but also to collective imaginaries, which are the expression of history and society, so that we may say that each landscape can be referred to an imaginary (Corboz, cit.; see also: Barnes & Duncan, 1992).

Images and the imaginary – whose relationship with processes of knowledge is largely acknowledged (see: Kuhn, 1962; Mills, 1959; Gruber, 1966; Starobinsky, 1970; Holton, 1983; Brown, 2003, in particular, as concerns planning, see: Rein & Schon, 1986; Faludi, 1996; Hirschorn, 1980 Secchi, 1989; Palermo, 1998; Gabellini, 1996; see also: Scoppetta, 2004) – play a constructive role: on the one hand, images, as «constructions of the mind» (Jouvenel, 1964), allow anticipating possible "scenarios" (frames), being the imagination an «ability of possible» (Sartre, 1936; 1940). On the other hand, the imaginary plays an unifying role of subjects sharing a set of images, which, in turn, are connected to a set of values, figures, norms and rules (Starobinsky, 1970; Hobsbawn, 1987; Fleck, 1980; Soubeyran, 1988), a system of relevant purposes through which a community recognises what is its own transformation project (Baczko, 1978).

Thus, thanks to images, landscape as a common good can be a «medium through which values are created and expressed» (Strang, 1997): it can really consists of a «manner of seeing» (Farinelli, 1992), the Humboltdian "haze" describing not «what exists», but making possible «what could be, what could allow for the unexpected, that could promote change, even revolution». In addition, constructing images

and imaginaries implies a collective learning and empowering process that provides a resource of social and intellectual capital, i.e.: the reproduction of further common goods.

Consequences and implications

Shifting from "public" to "common" good is not without consequences and implication "on the ground".

The first one concerns the definition of the "object": as a collective construct – Weick (1993) would say an «activated» construct (see also: Pasqui, 2001, Giddens, 1984) – landscape as a common good requires a social process of acknowledgement and sharing. This means re-defining the identity of a place around a project through the construction of a shared territorial image and imaginary. Introducing the concept of «territorial heritage» (Magnaghi, 2010) – which moves from the acknowledgement of shared values of «places» that are able to resist global trends and «flows» (Castells, 1996) – means the social production of scenarios, which can imply a strategy towards a different development model based on sustainability. In other words, landscape as a common good requires an «active territoriality» (Dematteis, 2001a; Dematteis & Governa, 2005; Governa, 2007) aimed at a (self)sustainable and durable local development.

A second implication concerns the local dimension as the most appropriate level for such collective construction. Not surprisingly, the EU Landscape Convention focuses on a strong place-based approach in order to enlarge participation and governance, to rebuild social relationships, sense of community and local identity, and to strengthen legitimacy, democratisation and social justice. Sustainability, in fact, seems to be really achievable if referred to the local dimension, where a greater accessibility to information implies an effective control on both production and exclusion

processes. Landscape as a common good also implies an increased responsibility on how and what can be produced in a certain territory, so that it could mean shifting the centre of gravity of economic process closer to the level of political participation. In other words, it could imply a shift from inter-dependence, which is at the basis of the network metaphor (Castells, 1996; see also: Scoppetta, 2009), to autonomy, which in turn could mean a conscious rescaling down, due to the need of enlarging the participation in decision-making.

Finally, further and wider implications concern the re-conceptualisation of "development" itself, with the abandonment of notions focused on the idea of economic growth, such as "unbalance" or "marginality".
The latter refer to peripheral territories that are not included into the global networks and, although their contribution to the GDP may be negligible, they perform a fundamental role in the social and ecological stabilisation of the territory. Peripheral conditions have produced those features that, in the long run, have allowed the permanence of what Magnaghi (2000) calls «territorial heritage», and that may now not only find an economic use (Calafati, 2004; 2006), but also constitute the basis for conceptualising an interesting alternative "slower" development pattern. Interesting suggestions
in this sense come from the interpretation of certain Italian marginal areas as «slow territories» (Lancerini, 2005; Lanzani, 2007), whereas slowness is not synonymous with backwardness, but indicates a different and slower trajectory towards sustainable development, which requires time in order to allow collective learning processes. Autonomy and slowness mean assigning centrality to marginality, as the latter can be intended as a sort of "litmus test" for sustainable development policies, and it can effectively play a specific role in the construction/reformulation of EU terri-torial scenarios within the ongoing (and not always painless) rescaling processes (Brenner, 2003).

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Place Governance: Harmony and Chromatic Elements

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Abstract

The need to overcome the conception of landscape protection faced at exceptional episodes is strongly felt, in order to impose a widespread landscape planning, a necessity acknowledged since a long time by the European Landscape Convention. In this sense, "everyday landscape", by virtue of its polysemy, becomes an authentic expression of the historical, cultural, natural, morphological and aesthetic values of an area, and therefore able to express the soul of a place.

It recognizes the ability to express the complex and secular synthesis between nature and culture; its protection and enhancement seeks to safeguard the values that it expresses as perceived manifestations of identity.

Given that the anthropogeographic landscape is also an aesthetic object - and therefore its perception can become figural perception - we must necessarily be aware of the size of landscape's harmony.

The chromatism is among the visual and perceptive factors that influence the feeling of landscape's consistency or inconsistency, and is capable, within a more or less heterogeneous formal organization, of welding or dissociating the composite set of global morphology.

A chromatic spectrum consistent with the everyday landscape speaks of that place and tells its history, culture, climate, geology. The colour thus assumes an ethical and social value: it should, therefore, be thought, reasoned and above all generated by the site. Colour that evolves from the site but that can not impose itself on it.

Keywords: Landscape, Harmony, Chromatism, Morphology, Topos

1. Intrinsic aspects of the colour power in a Common Good (G. Taibi)

Our everyday routine develops in a geographical space which physically coincides with the urban scenery we live. The possibility to demonstrate how the chromatic element may be crucial in both reformulating and reassessing the location is definitely significant, considering this location composed by the whole of individual private units, which together represent the expressive potential of the common good and so of the landscape, meant as scenic setting.

The same importance is given to the perception of place, to which contribute not only the type of individual material components with their respective chromatic varieties, but also the position of solids relative to the sun exposure of each façade. To this extent, the sunlight contributes to emphasize asperities, irregularities and fractalities of the place, highlighting the sculptural and volumetric effects of solids configurations.

The attention we can pay to a landscape, more or less urbanized and rich of vegetation, wakes, in our aims, suggestions conditioned by the whole chromatisms of the place.

Following the same standards, even an undeveloped, harsh, rough and bare landscape apparently defective of the colour aspect, arouses in our aims some meaningful sensorial impressions. (Fig. 1)

A landscape meant as a combination of objective values such as physical solids and chromatic values and also meant as an entity able to express and to spread emotions and feelings, is the hardest setting to be read, known and represented.

The way of approaching the graphic criteria is the most critical point for the epistemological reading of a place and of its values, its qualities and the relationships between them.

A strong line between what is and what is not becomes clear.

The continuous intersecting and melding of sensations and chromatics effects is what really generates the "harmony of the colour" of the place. That is the reason why it is important to capture the shades and then to use them to give emotions and sensations.

The quality of the place usable as common good is represented by the individual contributions de-

Fig. 1. Chromatism of geographic locations

termined by private property adds, read as a synergic will and as a sum of offered contributions.
The alphabet of the natural combination, composed by different parts which can describe the values of the scenic setting, constitutes the sign of the place in its entirety.

2. The words of the colours (T. Patanè)

The colour, code of visual and perspective immediacy and first factor able to reveal the identity of a place or a landscape, represents the main mean through which we can communicate, make references but also correct. In this sense, the research of the colour establishes a dialectic – metaphoric relationship with a place and its landscape; a sort of dialogue that interpellates the oldest history, the intrinsic nature, the climate and the light, the geomorphology, the economy and the social status of a chosen place. The resulting chromatism

has therefore been conceived, discussed and, moreover, generated by the location, absorbing elements defined through "sense" and "sensitivity". Through "sense" we can read shapes, volumes and the system of physical and compositional relations emerging from a deep analysis of the location; the "sensitivity" becomes the second level of reading and interpretation, through which the aesthetic qualities of this process come to light.
Then the "project of the colour" of scenery, meant as common good, is generated by and evolves from the landscape itself, instead of being imposed by economical and technological reasons, as it happened in the last decades. We have to admit how the impact of techno - science on architecture has made increasingly harder to develop and maintain a temporal continuity in a place with its technical – executive architectural peculiarities.
There are recurring examples representing large heterogeneity, considering a focused view on real compactness of the sum of goods or scattered properties; thanks to the presence of some
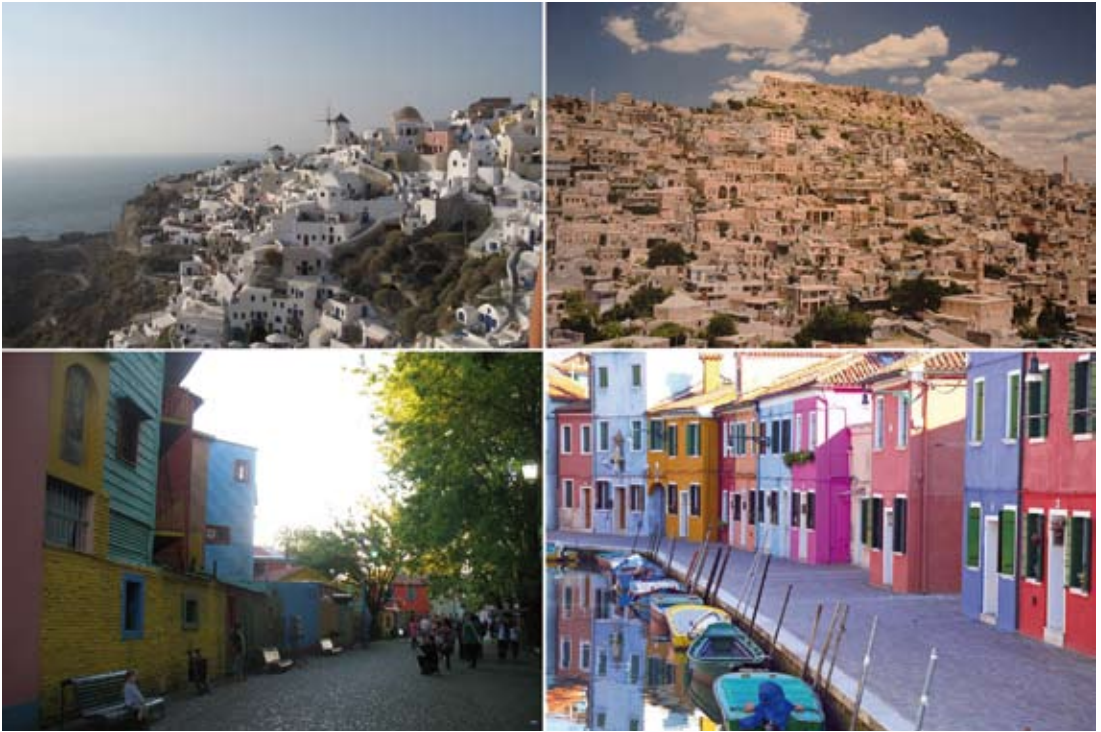
Fig. 2. The colour as a visual and perceptual element

elements, it is possible to weld this fractality in inseparable units, re-establishing formal coherence in those sceneries where arbitrariness had prevailed. Considering a combination of common goods determined by casual urban structures and characterized by weak weaving with too many rifts and irregularities, the "colour" element can become the visual and perspective unifying element.

Conversely, a landscape developed with high formal coherence (as aware or unaware result of the application of the main elements of repetition, similarity, closeness, parallelism, convergence, etc.) can use the chromatic element to create dissonance and contrast, often because of practical and economic reasons. (Fig. 2)

Our "everyday sceneries" ask for and require greater attention and homogeneity, even because of the colour and the chromatic range related to the identity of the place.

The matter of the colour implies three areas of intervention and three consequent project of in-

tervention: the "memory" project, the "size" project and the "harmony" one.

In the "memory" project, when we choose a colour for scenery, we have to consider the value of the scenery as a common good and the centenary technical – executive tradition of a specific place. The continuity of natural and artificial landscape is the logical consequence of employing local resources; in the past, architectural techniques and local customs have influenced the use of specific colours, making it more conservative and stable than now.

From the Second World War architecture has been released from the material bonds which influenced it until then; moreover, the technical – scientific progress, pushing the boundaries of possible, caused the unavoidable autonomy of the building shape towards the architectural reasons. This kind of freedom lead to an extreme heterogeneity in construction and architectural industry, subordinating choices to merely economic criteria. It is required to re - assign to ar-

chitecture more meaningful goals for human existence, re-establishing ethic and moral values in formal and compositional choice. The architectural choices cannot disregard the history and the memory of a place. The colour, like the other elements, becomes symbol and expression of the group who has been living in that place all along and also heritage of the landscape identity.

Taking into account the "size" project, the choice of a colour for scenery has to consider an already forgotten anthropomorphism coming from a structural stabilisation spirit of the architecture itself.

With the rare exception of institutional ones, each building should be conceived as a chance to reveal the "place" and to contribute to the continuous articulation of human habitats. To teach the way of thinking about how to build in a correct way, we need to know and learn the main rudiments of shape and of constructed order, especially those which are independent from style and historical periods and we also need to re – consider the project of the architecture as an update of an existing state, thanks to the inclusion of a "contemporary fragment", a cultural attitude which should limit or contain the personal artistic vein (as demonstrated by the greatest masters of architecture, who have always worked inside their historical period). The size project has to deal with geometrical and setting perception matters, in order to offer some grammatical reference points which can give guidelines in structuring urban combinations and sceneries provided with greater formal coherence. We should learn from ancient buildings, because their proportions, their colours and their shapes come from centuries and centuries of studies and experiences that cannot be underestimated.

In the "harmony" project the choice of the colour for a scenery researches those universal principles, maybe utopian for some people, which allowed reaching that visual harmony, or even that eurhythmy, only reachable through laws of nature. The utopia is located in the inadequacy of Cartesian rationality for this project, due to the fact that the theory of architecture belongs to a branch of philosophy, before being something practical; it belongs to the world of escapism, to the arbitrariness of sensibility and art: something that cannot be neither codified nor taught.

The most irrational part of human being needs to express itself, more than ever in this historical landmark, not only through what is useful, but also through pure emotion. The result of denying colour and visual order on behalf of mere utility is the disharmony and the atmosphere of abandonment of our suburbs landscapes. We rather conceive the scenery as a big canvas where space, composition, volumes and colours have to become the elements contributing to harmonic communion.

The colour is pure emotion.

3. The harmony in a changing chromatic inlay of an urban scenery (M. Liuzzo)

The light of a place, both natural or artificial, truly seen or just imagined, in its physical or metaphysical meaning, seeped through a closed interior or free and dazzling in the open air, shows itself in its whole evidence as a immediately recognizable feature, almost the distinctive sign of a familiar belonging. It is through light that the show of colours, which defines the nature of the habitat we live in, can arouse strong emotional answers as affinity or repulsion to the place, meant as a Common Good.

From time immemorial, not only the natural scenery, but also the urbanized one, are deeply marked by the tones existing in them; in this case, tones are the result of the sum of individual choices or, less frequently, in a few and often not so successful cases, the result of unitary and cultured-oriented programs.

It is exactly for the urban aspect that the recognizing of the most exasperated deviations of globalization, fashion trends and virtual realities strongly leads to the revival of popular identity; it also brings the desire of re-appropriation, even chromatic, of our roots.
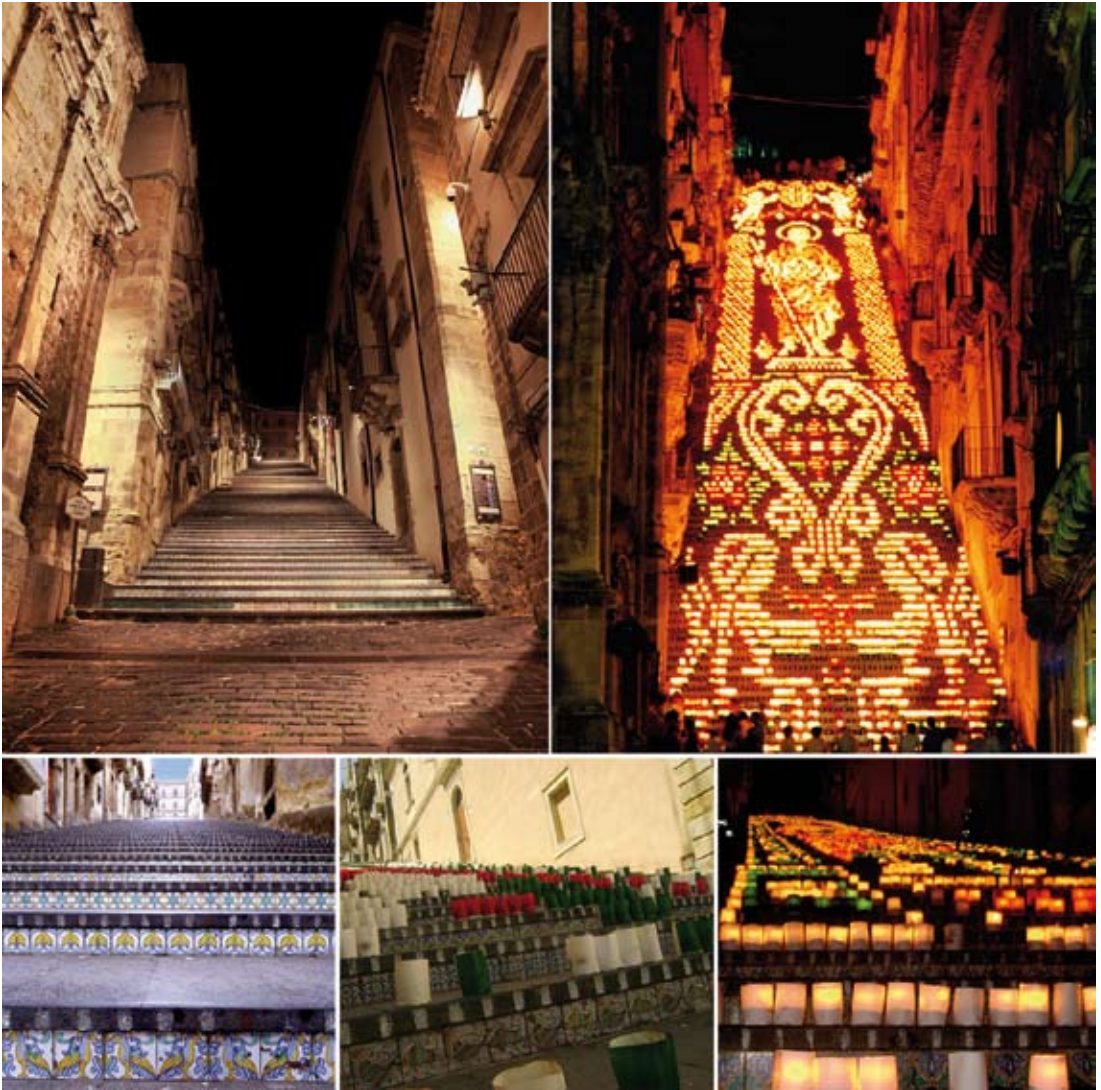
Fig. 2. The colour as a visual and perceptual element

Thus a particular population, such as the Sicilian one, has been recognizing itself in the strong colours of its land all along: the black and the white of its molten and chalky rocks, the bright red of the lava of the Etna Vulcan, the green of its vegetation, the light-blue of the sky that melts in the cobalt blue of the sea. These colours represent the aim of the population which has absorbed the complex essence of an island charming and terrible, moving them to the multiple evidences of its millenary culture, made of myths, traditions,

rituals, symbolisms and pictorial, sculptural and architectonic artistic expressions.

Therefore we can find some privileged areas where, over the centuries, the community that has been living there and can identify itself with that specific place has realized the magic of the *genius loci* through changing chromatic inlay.

I think about the Staircase of *Santa Maria del Monte* in Caltagirone, where the scenic perspective is given by the contrast between the black of molten rock stairs and the white of the rocks of

the lateral curtains; the curtains play the changeable role of figure and background where daily and extraordinary chromatic stories happen. If the look is captured by the strong material – perspective contrast at first sight, going ahead in a gradual approach we can discover a meticulous chromatic story unravelled step by step through series of pottery tiles; the tiles are painted with the colour of the tradition – yellow, blue and light blue, green on white background – and they show the evolution of the figurative tradition of the island over the course of a millennium.

However, it is especially during main religious festivals that the urban scenery of the Staircase turns down in the dark of the night and then explodes in the composite light of its most flashy colours –red, green and yellow – to form an enormous illumination, called "*luminaria*", always new and different, which can generate strong emotions in visitors and citizens. In the first case, the impact of the show prevails in the visitors; in the second the constantly renewed magnificence of the show is combined with the shared emotion for the experience of deep significances, ancient traditions, rituals, mastery and strains handed down from father to son, intimately carried by the polychromatic light. (Fig. 3)

An heritage, material and intangible at the same time, felt as common good because it is shared by the whole community, which keeps alive the deep feeling of belonging to a place and feels the responsibility to preserve this place from physical destruction and also from indifference and oblivion. An heritage which can regenerate itself and also the urban scenery, perceived always new but familiar at the same time, through the magic of colours.

It is exactly this atavistic feeling of confirmed vital roots that will be able to trigger new processes of revitalization and revaluation finalized not only to the consumption, but also to a respectful and aware usage of our Common Goods.

T. Ying, *High Way*, Fourth Edition Peoples Landscapes

Endemic and Comparative Analysis of Urban Scenery

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Abstract

Our territories carry the marks of their identity, history, extreme poverty and wealth, as well as of their transformations and adjustments. These are the specific features of morphological urban landscape definitions, scars and signs of beauty that can generate emotional states of amusement, admiration and revulsion of those who live in that site. The landscape becomes significant of a widespread presence in that place, identifying a particular vocation, weighty element of the "quality" of life. Today we must be even more adept at knowing how to manage a scientific activity able to think of a landscape, draw it, in order to build it or modify it, managing to establish an intimate relationship of understanding between the creation of an urban landscape and the satisfaction of its future users.

In this sense, all the cultural processes aimed at the epistemological interpretation of places, seen in their innermost essence, and the resulting programs oriented to the protection and management of the integral of the common good's addenda landscape, must contribute synergistically, in sync with the dictates enshrined in the European Landscape Convention, to the definition of a Quality Charter for the Environment which, following a unity of purpose, puts order in the ideational processes for the recognition and preservation of place's identity.

Keywords: Landscape, Place, Preservation, Quality Charter, Morphology

1. An epistemological code for reading the urban fabrics of a Common Good (G. Taibi)

Our daily lives are constantly characterised, stimulated and bombarded by stimuli which can influence us in many ways.

This is the clear sensation we feel when the observation of the nature pervades our deepest aim and conducts us into boundless meanders and new realities, brought to life by unique aspects and peculiarities.

The intent of establishing a relationship of congruity between the geography of places and the related aesthetic gradient, conditions us and it also needs a dialectic intellectual relationship which takes place at a level of cultural interconnections with all the other aspects linked to the resources of our planet.

It is definitely fruitful to examine in depth this noble logic oriented to acquire a method and finalised to the right reception of those stimuli and the exact comprehension and interpretation of a place.

We are dealing with delicate and subtle situations which have the task of educating the subject to recipe and codify the message; they also are concepts moving and exercising their power/influence on the sensitive and impalpable system.

From an holistic point of view, the scenery is a complex element which cannot be brought back to a basic sum of crystallised facts of the place, but it has to be determined by relationships thought parts; moreover, thanks to its noble aspiration of being represented in a high morphologic composition, it can be assimilated to a pseudo - work of art and so it has to succeed in trigging a deep cultural interrelationship between visual effects and the ability to comprehend the phenomenal reality.

In this sense, the high – articulated mental process of place reading cannot be relegated to a mere concept of reception of individual constitutive units, but it needs to be able to perform a dynamic assimilation where the professional worker gives a logical – constitutive contribution, which is quite another thing than entirely negligible.

To this extent, we have to understand the need of acquiring a method through which correctly see and comprehend place, as we learn to read

a book and to understand its contents and meanings.

Therefore, our intervention in the field, with the aim at the codification of fact-finding processes defined by a shared and regulated law – system, results decisive; the law – system mentioned is regulated by an universal document which could be recognised as Quality Charter, respecting the European Convention on Landscape.

In the same way, giving life to an unlimited hermeneutic circle of significant and fruitful interpretations results decisive. Obviously, interpretations need to be evaluated in accordance to development process and historical documentation.

Looking at the urban scenery through this filter, it becomes a process of infinitive interpretation where not only objective and intrinsic features of the place collimate, but also architectural and creative contributions coming from the cultural qualities of professional workers, able to interpret the scenery in the most appropriate and adequate way for that historical setting.

2. The interpretation of an urban scenery: Corso Matteotti, Syracuse (S. Giuliano)

The demolition of the medieval quarter northward *Piazza Archimede* in Ortygia remains poorly documented in the urban history of Syracuse.

The opening of Via del Littorio, nowadays Corso Matteotti, besides being a "fast" access to the heart of the island of Syracuse that resolves problems connected to healthiness, set itself as the symbol of early Nineties modern city plans. All the new façades overlooking Corso Matteotti represent 'a plain modern style, not disjoined from that character of presentable impressiveness needed by a building which would rise up in the new Via del Littorio' (Dufour 2005: 205).

In order of reading this place, meant as a whole of the multiple phenomenal urban - historical

realities, we will try to analyse the harmonies of stylistic coherence, imposed by the use of materials and technologies different from formal coherence, which is characterised by the typical geometry of the new urban space and coherence of usage and by the daily fruition of the "new arethusean living room".

The careful observation and the importance of the urban fabric, sum of private units, are the starting point for reading the above - mentioned Good that recalls the value of the common identity.

Even maintaining continuity of materials, finishes and chromatisms, it is impossible not to emphasize the different building methods between impressive and elegant palaces of the Nineties and the smaller architecture that incorporates them.

This technological discontinuity can be deduced from comparing old and moderately new skylines: the oldest have the shape of a broken and uneven segment, the newest of a horizontal and rigid line, in this manner highlighting the different structural ideas.

The geometry and the volume typical of both urban blocks are in constant balance.

Both tend to occupy entirely the area where they are located: the street is interpreted not as conveyor belt (typical of the modern town); it is seen as loss of linear volumes to advantage of place fruition instead. (Fig. 1)

In the matter of coherence of usage, the new urban axis, as the large majority of the historical centre of the island, now represents a place where you can communicate and trade, a symbolically meaningful place of *otium* and *negotium*.

Considerations about the usability of this Common Good focus on dichotomy between considering Via del Littorio as a new settlement in the heart of the old historical centre of Ortygia or as process of fusion between the old and the new formalism and functionalism, even if it is not exactly rigorous or stylistically coherent.
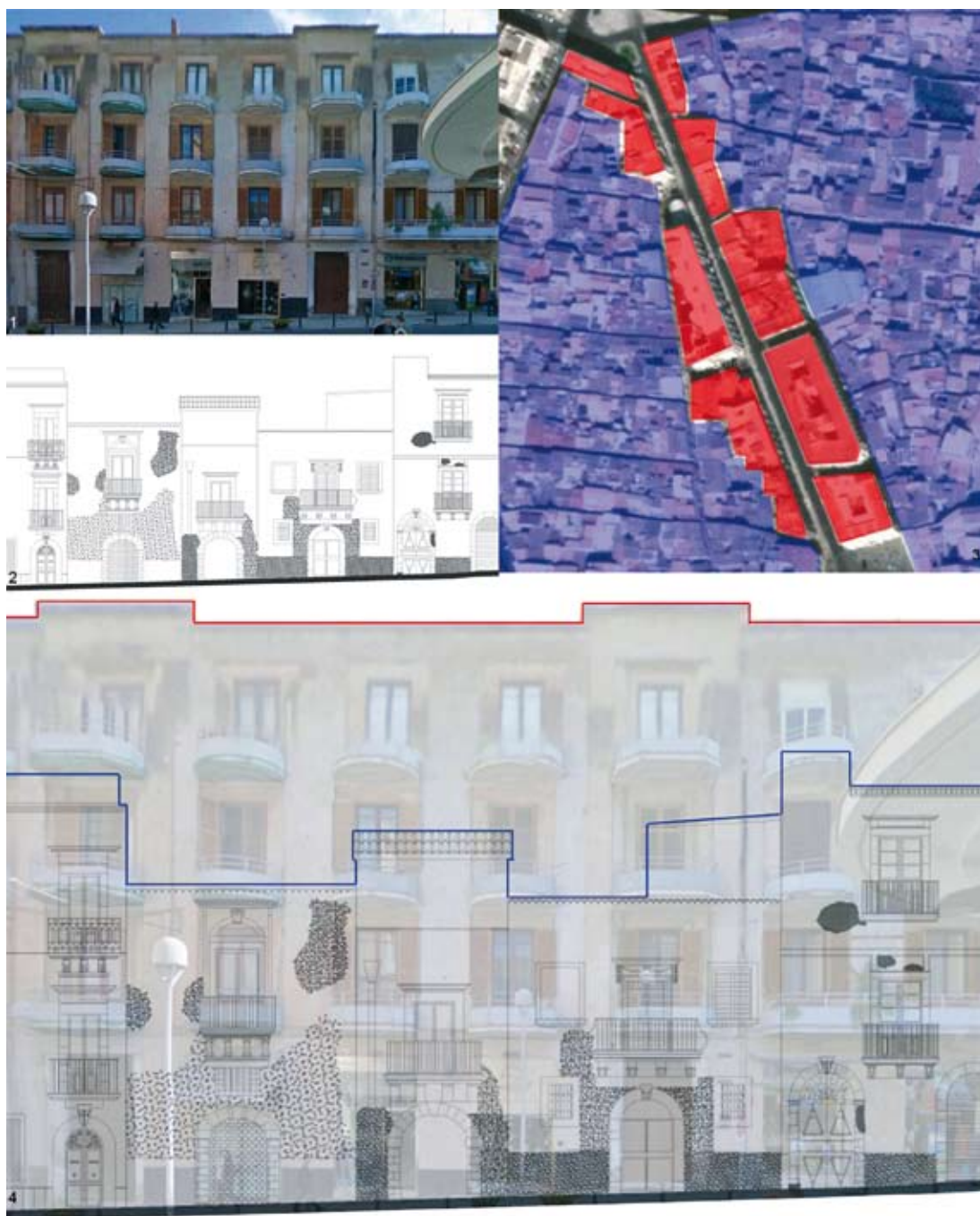
In the end, Corso Matteotti has been the sym-

Fig. 1. The new and the old in the urban area of Corso Matteotti in Syracuse: 1 - front of Corso Matteotti; 2 - curtain of Via Dione; 3 and 4 - planimetric system and skylines in comparison.

bol of "the new" of the old generations; for the new one, it will probably represent "the old", but it will last as the tangible sign of a specific and diachronic anthropological need.

3. The fruition of the urban scenery as scenic celebration (S. Savarino)

A huge number of man-influenced and natural locations of great value exist and their current state of abandonment, attributable to insufficient economic actions of the responsible bodies, can only be associated to coincidental disaffection and indifference of the community living in them; on the other hand, there are locations that keep a deep and dynamic bound of mutual symbiotic belonging with people who identifies and recognises itself in them, despite centuries of lives and transformations.

Only in this second case the place is perceived and lived as a real and shared heritage, chosen by a Community that takes the individual and collective charge of keeping alive the place identity and handing on it to future generations.

Therefore, a town full of valuable architectures such as Caltagirone, in the UNESCO *World Heritage List* among "Late – Baroque towns of the Val di Noto", acquired as symbolic location an unmarked urban scenery: the scenic Staircase of *Santa Maria del Monte*.

Closely related to the steep orography of the place, the Staircase is perceived as a deep cut into the winding topography of the ancient town of Arabic origins, characterised by a first housing cluster previously settled on the top of the hill and then slowly developed to lower levels.

Already in the Sixties, in order to connect the ancient town with the underlying expansion and the ex – Cathedral Church, higher, with the House of Senators, closer to the valley, both physically and symbolically, it was decided to eviscerate the built-up area alongside the steep medieval scarp for opening a new road. In 1606, considering the inclines and the pre-existing viability, a staircase composed by several flights and landing areas, called "*piazzettoni*", was adapted; in 1844, the staircase was unified in a unique scenic composition made of 142 molten rock steps and later, in 1956, they were enriched by rows of decorations of majolica, with colours and themes typical of the tradition of Caltagirone (Ragona 1989).

Symbolic monument and pride of Caltagirone, the Staircase of *Santa Maria del Monte* owes its fame not only to its characteristic space solution or to its urban, architectural or ornamental value, but also to the vital role it has acquired during years, saving it until present days. We are talking about the urban place *par excellence,* the beating heart of the urban life both in daily routine, when it represent a "living room" for citizens and visitors, and in special occasions, when it becomes the privileged set and perspective scenery of great impact of extraordinary civil and religious events that take place on it.

The annual traditions of "*infiorata"* and "*luminaria*" are particularly magnificent, especially because they are closely related to the spatial set of the location. During them, the Staircase becomes the perspective background on which long and coloured hangings are realised, made, respectively of different flowers or of small oil lamps burning in the dark of the night, put in order on Staircase steps to form always different drawings, results of old traditions and of the work of many people handing these secrets from father to son. (Fig. 2)

The study of such an unique urban scenery cannot disregard passing over a physical and material approach of knowledge, in the attempt to understand the *genius loci* and the multiple semantic shades able to arouse a deep emotional participation, both in who see it for the first time and in who has always been living there.

Fig. 2. Coordinated readings for the study of the scenic spatiality of the Staircase of Santa Maria del Monte in Caltagirone.

4. Urban scenarios between historical memory and construction of the present (M. Liuzzo)

The European Landscape Convention considers the landscape as a basic element for the identity of people. To this extend, the increasingly urgent and often neglected request of greater sensibility about the value of the place gains a sense of social alarm for a community which risks the annihilation of its roots, through the systematic demolition of its heritage.

The responsibility to protect in the present and transmit to future generations our landscape, and so our history, makes improving specific type of knowledge necessary. This knowledge should be able to read the value of the uniqueness laying in the infinite ways of creating connections between the multiple elements constituting the historical and modern dimension of landscapes. The matter is to unravel a complicate mass going beyond the elementary sum of physical components, functional denotations and symbolic connotation of the place; the latter is perceived and exploited, in order to reveal its DNA, responsible for the destiny of the place itself, which can become both representative or not for the community and so it can survive or be abandoned. In this sense, understanding the exemplary cases in which the landscape had and still has life as moments when it reflects the society living in, receiving wellness and development from it, was substantial in the in-depth analyses here exposed, composed with the aim of improving interpretive weapons of students; the society, for all these reasons, protects the landscape creating a virtuous circle in which the priority of the common good is seen as anything but something obstructing the interest of individuals (Settis 2013).

Therefore, the interpretation of a symbolic place, considered representative from a part of the society, cannot neglect the engaging need to understand the subtle and intangible threads that can activate instinctual mechanisms of recognition and emotional bonds.

Beyond the objective value of the exterior scenery, we have to discover the endemic sign of that specific landscape, since it is read by people who exploited it; their identification delivers that feeling of belonging, protection and active evaluation which, in some cases, becomes fruitful heritage bequeathed from generation to generation.In this eternal debate, the crucial role given to the 'cultural heritage always oscillates between the passive storage of historical memory and cultural identity side and the opposite one, where it is a strong symbol of the creativity of the present and the construction of the future'; the emblematic cases of Ortygia and Caltagirone demonstrate that the landscape is everything mentioned above and, moreover, that this material and intangible heritage, far from being 'a useless burden we have been carrying for centuries without any basis of economy or politics, is part of the aware elaboration of a social strategy focused on creating and strengthening cultural identity, solidarity bounds and feelings of belonging, which are the basis for any structured society and, as more and more clearly assumed by economists, they are also not negligible factors of productivity', a precious 'source of energy' of our community (Settis 2012).

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Monumental Trees as Common Good: the Census at the Base of a Good Landscape Planning

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Abstract Landscape transformation processes in Italy in the last decades have involved mainly areas on the fringes of cities. In the transformations of land use in urban areas, whose boundaries are not uniquely defined, naturalistic landscapes take on a particular importance today because they produce positive externalities, especially since they are an integral part of a deeply anthropized area. When these natural areas fall within urban and peri-urban areas (eg. parks, villas and protected areas), they may represent a reality in which historical events related to past management have allowed the persistence of areas of particular naturalistic and landscape importance. In other situations, however, natural areas have been replaced by significant processes of urbanization. In this paper we report the results of a study conducted in the State Natural Reserve of Castelporziano, an area located on the outskirts of Rome where the presence of landscape and natural value is markedly high. In particular, the work focuses on the development of a methodological protocol aimed at the census of forest areas or single trees that have characteristics of monumentality, as required by LR 38/2002, which are considered important examples as ecological dynamics for site management and, as such, a common good to defend and improve. The census provides the basis for defining adequate planning guidelines for the protection and usability of this important common good.

Keywords: monumental tree; common good; nature reserve; landscape planning.

Introduction

Over the past few decades we have witnessed a more gradual evolution of scientific thought to the identification of points of convergence between environmental and aesthetic-cultural values. This has contributed to defining a concept ever more accurate and shared concerning the monumental tree. To these individuals, in fact, we recognize not only an extraordinary bio-ecological importance (Spies, 2004; Luyssaertetal., 2008; Wirth et al., 2009), but also an aesthetic and cultural value, resulting from the physiognomic and dendrological characteristics and by the semantic charge which they represent, so as to be listed as cultural heritage (L.10/2013).

The cultural value assigned to monumental trees can also be found in the observation of actions "from the ground". These kinds of actions are coming directly from communities when they share the same habitat of the tree, the same history and the same culture. In Italy, many trees have been the object of popular interest and for this reason they have been saved and defended by the sound of often very heated protests. A case in point is the oak of the Shrine of Our Lady of Montemisio (AP), which was saved from cutting ordered by the local archpriest in 1920, thanks to the threat of a popular action against the archpriest himself. In other instances awareness of the intrinsic value of the ancient tree emerges, as in the case of the large maple located in Monte Tranquillo (AQ) saved in the 60s by the lumberjacks of the Abruzzo National Park. They refused to cut it in spite of the order received by their superiors.

As evidence of the complexity of the value of veteran trees, very significant is the evocative description that Alfonso Alessandrini offers in his book 'The monumental trees of Italy': There "are trees that do not go unnoticed. They are real trees, heroes of the past, warriors of today, outposts of life, the protagonists of history and legend, indicators of time, civilizations, symbols of costume, landmarks of historical reality for shepherds, cowherds, poachers, thieves, guard hunters and soldiers, but also for ungulates, small mammals and birds." The monumental tree, therefore represents not only an environmental and ecological factor for the physical environment in which man lives, but it is also a carrier of culture, art, spirituality, and just like a work of

art, it presents codes and content that allow us to perceive it as a common good.

In the European context, the acquisition of monumental trees as common goods presents stories and many different paths. In February 1986, the heads of governments, led by French President Mitterand, signed the appeal of the Sorbonne in Paris, aimed at the preservation and promotion of trees and forests for present and future generations. Nevertheless, the criteria for defining a monumental tree are still very different from nation to nation, and consequently, also from the point of view of legal situations, they appear heterogeneous. In Spain, the autonomous communities develop local specifications for monumental trees starting from the national law of 1985 concerning the protection of parks, gardens and historic and artistic heritage. France has a long tradition in terms of protection of "*the arbre remarquable*". It was introduced in 1899 and subsequently renovated and integrated with the law on natural monuments and places of artistic, historical, scientific, legendary and picturesque interest. Britain is the European country that presents the largest number of veteran trees, and has set up specific local authorities, the "Tree Preservation Order", whose job is to protect and preserve the trees considered to be of significant historical, ecological, landscape and monumental importance.

The requirement to define the identifying characteristics of the monumental tree is much more perceived in Italy than in central Europe, because of the considerable biological heterogeneity typical of the Mediterranean environment and accentuated by the variety of landscapes that our country can boast. The first demonstrations of interest in monumental trees took place in the 70s when Abruzzo National Park established "The table of the big tree", through which they developed scientific studies primarily to define the attributes and to demonstrate the ecology value of a monumental tree (Lisa, 2005). After a few years, thanks in part to the WWF, this process of scientific study of the large trees acquired a national value, culminating in 1982 with the national Census of trees of considerable interest, realized by the State Forestry Corps.

Italian regulatory instruments

From the regulatory point of view, the Italian situation has seen a recent change in the conditions concerning the protection of monumental trees. The main reference consists in the Municipal Code (Legislative Decree 42/2004), which however initially did not directly mention monumental trees among the assets to be protected. Article 136 cites: "real estate things that have substantial character of natural beauty or geological singularity". Monumental trees were, in some cases, included in this article although it remains difficult to consider a vegetable, and then a living organism, as a "motionless thing." We had to wait for Legislative Decree 63/2008 for a change in the Municipal Code. In article 136, paragraph 1, letter a), the word 'or of geological singularity' is replaced by the following: "unique geological or historical memory, including monumental trees." This innovation represents an efficient tool to protect the category of monumental trees, in fact, thanks to the introduction of national legislation "Standards for the development of urban green spaces" (L.10/2013), today it is possible to identify the monumental tree through the sharing and the adopting of rules at national scale. Art. 7 provides, in fact, an unambiguous definition of monumental trees, which is defined as "valid for the purposes of this Act and any other law in force in the territory of the Republic." The monumental tree can thus be identified as:

"a) the isolated high tree-trunk or part of natural or non natural woodland; whatever the location or for the typical ancient tree shape, which can be considered as a rare example of majesty and longevity, age or size, or of particular natural interest, for botanical rarity and uniqueness of the species, or memories relevant from the point of view of historical, cultural, documentary or local traditions;

b) the hedgerows and the special tree-lined landscape value, monumental, historical and cultural heritage, including those entered in urban centers; c) the tree-trunk placed in special architectural complexes, of historic and cultural importance, such as villas, monasteries, churches, botanical gardens and historic private residences. "

The acquisition, at national level, concerning the concept of monumental trees, represents a big step forward in the protection of this category, but this is still not enough to fill the gap in planning tools.

Planning

Although the concept of monumental tree at the regulatory level has been widely acquired, planning reference tools still have many shortcomings.

Law 10/2013 refers to the regional level for the protection of monumental trees, as does the 'Codice Urbani', which delegates to Regional Planning Landscaping the task of protecting and enhancing the national heritage. The weaknesses identified at the level of regional Landscape Plans refer to two aspects: the lack of transposition of the list of monumental trees surveyed by the State Forestry Corps and regional censuses present for several Italian regions, and the lack of project guidelines for an active and focused protection.

These shortcomings make it impossible to apply the improvement carried out by law, and then take action with practical actions for the protection of the common good. Moreover, these have a negative impact on planning tools and their subordinates. In this way, they cannot find specific prescriptions or indications in the planning references, so there isn't management of this precious common good: the monumental tree. All of this gives rise to different problems, depending on the landscape context in which the tree lives, so they may have different importance, depending on the case, the urban plans that play

a strategic role in dealing with the management and transformation of areas characterized by high anthropic impact, despite the perpetuation and use of these assets. The role of the Forest Management Plan is not to be underestimated, which, even considering contexts in which the pressure is significantly lower than in urban areas, its role should be to define actions to manage transformation that cannot be separated from the knowledge of the special needs of monumental trees, which certainly should be treated with more special criteria than the rest of the forest. It is evident that, many side effects involving the lack of proper insertion of monumental trees within the main planning tools preclude the possibility of certainty about the preservation of the characteristics typical of monumental trees as a common good.

Case study: the Nature Reserve of Castelporziano

An examination of the main planning tools has shown that, although identified as a legal entity, monumental trees do not yet enjoy any specific relevance in the field of land planning. From this follows the lack of a suitable policy to protect these trees, not only through a series of actions to be taken to safeguard these individuals as biological beings, but also for the preservation of the landscape, which the presence of a monumental tree, or a group of trees, is able to characterize in terms of historical and cultural content.

The choice to test the effectiveness of the main tools available today in spatial planning with particular reference to monumental trees present in protected natural areas, has been applied to the territory of Castelporziano (6,000 ha), a State Natural Reserve since 1999, which presents a high degree of naturalness certified by establishing two Sites of Community Importance (SCI) in the Natura 2000 Network. It is located in a peri-urban environment with a high degree of anthropic features (20km from the city of Rome between the urban settlements and Ostia Mare), Figure 1,

Fig. 1 The Castelporziano Estate

lending it high potential in terms of externalities such as ecosystem services, i.e. the whole series of benefits which relapse is perceived by citizens with special reference to cultural values including the aesthetic, spiritual, educational and recreational services (Martin Lopez et al., 2011; Recanatesi and Tolli 2013).

This environment, from a landscape point of view, can be considered unique in that its history, and the management structure that it has been subject to for centuries, has allowed its survival against processes of transformation induced by urbanization, above all, that characterized particularly the area south of Rome since the 1950s (Tolli and Recanatesi, 2013). The area today is characterized by the same lowland oak forests that were once found behind the dunes of the Tyrrhenian coast from Campania to Tuscany (Tolli and Recanatesi, 2013).

The identification of monumental trees inside the protected area of Castelporziano was performed using data collected during the ad hoc census that was conducted as part of the Castelporziano Agro Forestry Management Plan (MAFP) which for further information please refer to: Giordano et al., 2011. From the data collected in the field it emerged that in the Castelporziano territory there are 52 individual trees with monumental

plant characteristics; another significant factor is also the high degree of biodiversity of this monumental heritage: 11 plant species.

The geo-referenced information regarding the exact location of monumental trees in the area studied has enabled the implementation of the content contained in the main planning instruments in force in this area, in particular:

i. RLTP - Regional Landscape Territorial Plan, Table A (1:10,000 scale);

ii. LUM - Land Use Map for the Lazio Region (1:10,000 scale);

iii. MPA - Map of the Protection Areas in the MAFP of Castelporziano (1:10,000 scale);

The first two data layers, Figure 2, were acquired from the official map of the Lazio Region and the MPA refers to zoning in areas of protection that allow us to set the line of programmatic interventions aimed at the sustainability of forest stands (Giordano et al., 2006).

Analyzing the RLTP and LUM, referring to the year 2005 , it was found that despite the establishment of the protected area and the presence of two SCIs under the Natura 2000 Network, is specific areas were not introduced with appropriate guidelines for the protection or highlighting the differentiation of land-use to safeguard individual plants or groups of them. The representation of the territory, in both layers of information, does not take into account the diversification of the environment by attributing just one land-use class for the different forest stands: "Natural Landscape " , in the case of RLTP and "Broad-leaved " in the case of LUM. Above all in the case of RLTP, such a simplification, which only in some cases is due to the scale of acquisition, mostly does not allow the detection, and consequently the protection of vital elements or little surfaces characterized by monumental plants or groups of them.

Only by the information contained in the MPA, Fig 3, do we begin to outline a process of natural selection between the surfaces which are distinguished according to their degree of fragility, and therefore subject to a different systems of constraints. There is still no specific information regarding specific
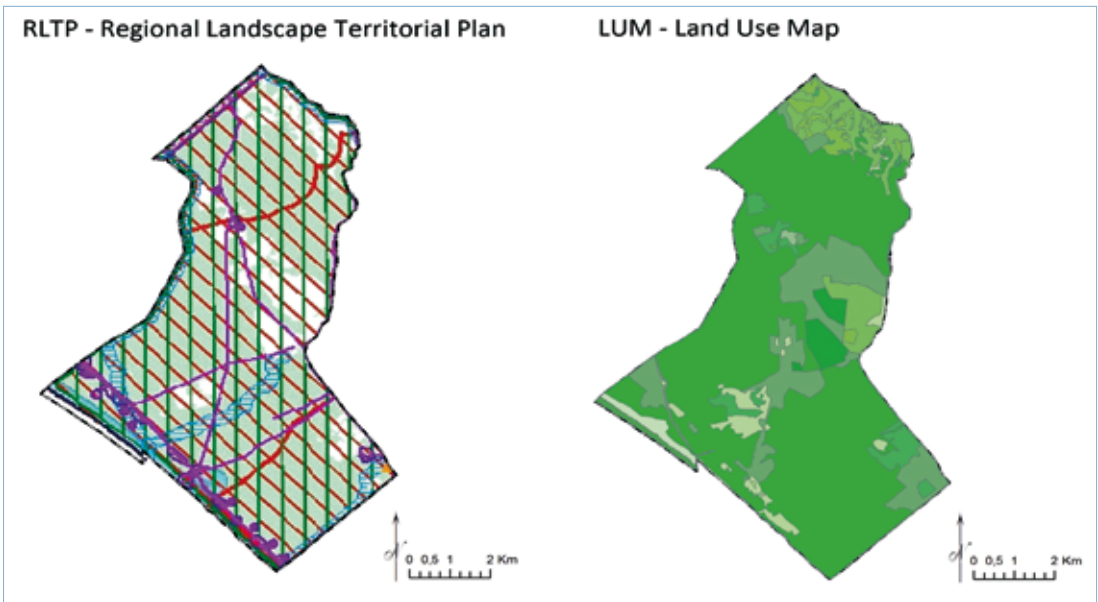
Fig. 2 RLTP and LUM for the Lazio Region
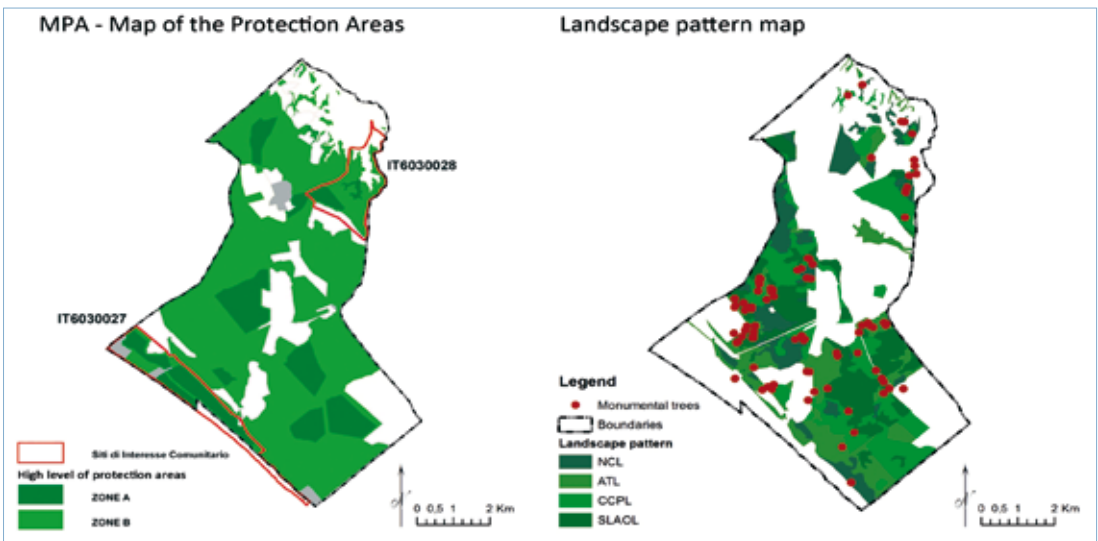
Fig. 2 MPA and landscape pattern map of Castelporziano

guidelines in areas or landscape patterns with management and protection policies that somehow consider the inclusion or preservation of individual elements such as monumental trees.

To overcome these shortcomings in terms of a clear and effective management of the territory in respect of monumental trees and to ensure that the management policies also take into account aspects of the landscape in which they are situated,

a preliminary study was conducted to classify the Castelporziano natural environment in landscape patterns depending on the structure of forest stands (Recanatesi et al.,2013). The CZP, Fig. 3, of the Charter of the Landscaping Zoning Estate Castelporziano (scale 1:3000), represents the first study in landscape character assessment, where the methodological approach finds its foundations in a rational planning of the territory, where the discreti-

zation was performed not only at a more detailed scale, but also, through a preliminary differentiation of the landscape in which monumental trees are the most striking elements of the landscape itself. From there emerges the possibility to define management guidelines in which the individual trees with monumental characteristics can be protected and valorized, both as a plant organism and for their historical cultural components.

Conclusions

In peri-urban protected natural areas, the presence of monumental trees increases the historical and cultural value and all the externalities that a given environment can provide. Today, the importance of preserving monumental trees is widely accepted by the scientific community and institutions. This process doesn't involve the main planning instruments that still today are not able to become flexible and therefore are not able to provide specific protection for these trees.

In the Natural Reserve of Castelporziano, considering the high value of silvicultural historical heritage - a preliminary study was performed in order to fill this knowledge gap. The census of monumental trees together with a study concerning the characterization of landscape patterns present in the area, led to the identification of homogeneous units in which it is possible to calibrate effectively different types of landscape interventions that may be necessary to protect these individuals and, at the same time, the landscape in which they are situated.

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Acknowledgment

Ideational Landscape: an Epistemological Approach for a Shared Governance of Stratified Urban Landscapes

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Abstract
Any perceptible trace of the past in a historical urban landscape, both emotionally and symbolic as well as materially identifiable in its reference to history, testifies the crucial importance that the community has indirectly attributed to the historical and cultural value of the areas they belong to. Taking into account that any variation in the level of urban landscape quality determines a different power of attraction from users and, consequently, the virtuous behaviour of economic and political representatives, it is necessary to foresee strategies of scheduled interventions in favour of growth respecting at the same time safeguard and conservation issues.
Within this framework, knowledge, well structured and evenly spread, has to trigger off a symbiotic relationship between cultural and economic development where the population has an active role in the management of the landscape, according to the Landscape European Convention.
For that purpose a model of analysis of urban stratified landscapes has been defined. It gives order, sense and measure to the visible and hidden quality in the memory archives which fix in space and time the socio-cultural identity of the community.
The methodology is achieved through a survey realized with the latest technology and with the traditional methodological approaches. It is integrated with documentary, iconographic, cartographic and photographic sources and with toponymy, too.
The aim is to realize an investigative approach able to connect matter and memory and convey knowledge in support of all the operators in the territory.

Keywords: Landscape, survey, Memory, Stratifications, GIS

1. Challenge tackled: the analytical knowledge of the complex places (R. Valenti)

The spatial, social and cultural complexity of stratified urban landscapes raises specific problems about perception. Generally, the urban form, referring to its planimetric arrangement, is able to resist longer than the architectonic form.

In fact, historical urban sites are often affected by actions of substitutions of precise parts rather than by the overturning of the general perception which altogether expresses the first synthetic judgment about the quality of the urban environment meant as a common good.

Considering that the variation on the level of urban environmental quality determines a different attraction capability of users and, consequently, a virtuous behaviour of the political and economic stakeholders, the research should be directed towards analytical intervention strategies, determining the country overall development but safeguarding conservation.

In accordance to the recommendations of the 'European Landscape Convention', with regard to the importance attributed to the landscape quality as a common resource to safeguard, the activity of researchers must be directed towards an epistemological approach so to reach the balance threshold between the protection of the identity of an anthropogeographic landscape and the interventions aiming at the well being of the settled social groups. Specifically, every perceivable trace of the past in the historical-urbanized landscape , symbolically emotionally and "matterly" recognizable as referring to history, provides testimony to the sense of importance the community has indirectly attributed to the historical and cultural events of its own area.

Considering the specific polysemic nature of a stratified anthropogeographic landscape, all the characteristics and their relative perceptions make up the complex gnoseologic structure the researcher has to deal with to analyze the process of form determination, due partly to planned actions and partly to spontaneous changing phenomena. Landscape maintains all that can be considered as an archive, full of memories ideas needs, which has fixed, in time and space, the collective and individual ways of coping with the changing priorities and with the transformation of human history: the *ideational landscape*.

In this landscape, sceneries, as expressions of processes, emerge. They are conflicting some-

times, desired some other time. Their memory is structured in the ability of discerning and relating to the physical patterns immediately recognizable as the symbols of the collective memory representing the sociocultural identity of the city dwellers.

It is important to highlight the *memory legibility* of the urban environment. It can represent the measure and the sense of the identifying process of configuration of the built-in environment which, on its turn, becomes fundamental in the system of governance of the common good.

The immediate perception of symbols and meanings of the transforming process is particularly relevant for the landscape comprehension which shouldn't take into consideration the diverse buildings eventually wiped off. Absence mustn't and can't damage the essence and the soul of a place. That's why the perceptive reading mediated through an epistemological approach, spread and shared at various levels among the city dwellers, takes advantage of instruments appropriately designated to give order meaning and value to the evidences saved in the *memory archives* of the community and realizes an investigative method which connects matter and memory and transmits knowledge to the people operating on the area.

In particular, this paper evaluates all the available cartographic, iconographic and photographic sources which, in their logic aggregation, allow the physical and mental reconstruction of what, even if "physically" absent, has determined the emerging of an unconscious collective structure, with the purpose of safeguarding the mechanism of memory annihilation.

A structured template for stratified urban landscapes has been specifically defined and it becomes real through a survey, integrated with documentary sources and with toponymy, realized with the most up-to-date technologies and with traditional approaches as well.

In the local area, the role of cartography is relevant. It shapes the settlement whose complexity cannot be simply unfolded as a variety of pieces.

It must be seen and achieved as the interaction of all parts.

The diachronic process of form formation is made up of historical map sequencing, where any information, appropriately aggregated with the idea of thematism, determines knowledge as a whole and the desired legibility from users.

The data collection and its resulting graphic configuration is of great help to the interpretation of the common good and it contributes to identify, in the attempt to reconstruct the ancient arrangements, the incongruities which, in the present perception, determine misunderstanding and mismatching due to the never ending transformation of towns (fig.1).

The aim is to give configuration and image to the combination of perceptive relations of memory contaminated by the absence of specific signs which determined their formation and which are not supported by clear legible traces any longer. Illegibility damages, of course, a perception of the urban landscape coherent with memory and, consequently, can lead to politics of intervention in total contrast with the values of respect and safeguard of the place identity, the *topos*.

Being aware that the very last one represents the fundamental requirement for a social group to become a community and hoping that the appropriate spread of knowledge can contribute to offer proper instruments to manage the common good , meant as the historical background of Ortygia, it has been drawn up a system able to transmit information simply and accessibly, aiming at triggering a symbiosis between cultural and economic growth supporting an active role of the population in the management of landscape, as promoted by the European Landscape Convention.

2. Approach applied (G. Maniscalco)

Ortygia is a spatial environment where human activities are stratified. This has led the practical approach towards an interpreting attitude and
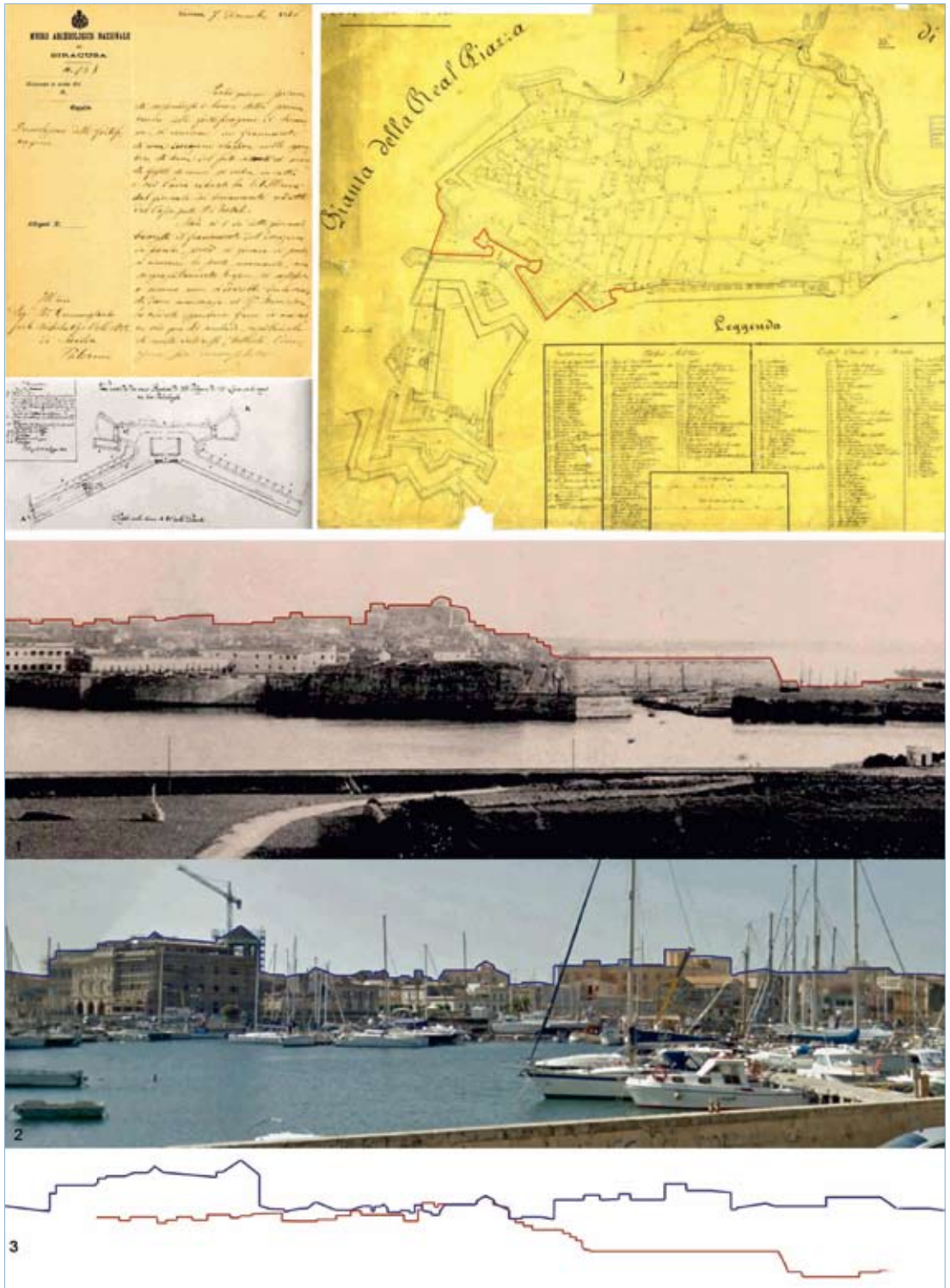
Fig. 1: Ideational landscape: perceptive relations of memory in Ortygia.

has developed instruments for analysis and for efficient representation of a historically composite context as the outcome of clear interrelations between human and environmental needs.

Thus the historical cartography testifies all the transformations occurred during the last centuries, actually, the collection, both photographic and iconographic, represents the heterogeneous material suitable for the restitution of some fragments of the city no more visible by now.

Through the images we find trace of the place which is now missing its ancient form and which has been absorbed into a new context, rich of new meanings.

The present contribution represents a methodological example, conducted at the *Crabnebula* Laboratory of Representation at the Special Teaching Structure Department of Architecture in Siracusa, Sicily, for the management of the transformations of the urban fabric in Ortygia. The experience made there is a reflection on the protection and revaluation of Ortygia, revealing the absent historical memories of the island. The usefulness of technology, especially of GIS, reveals, through raster and vector data collection, an immediate reading of the informative strata of the studied site. Data, exploited and well structured, become the basis of information and represent the fundamental source of knowledge, confirming the composite and well organized file archive.

Sign stratifications are represented by the traces and by the overlapping levels which give life to the present urban framework of Ortygia. This process of overlapping layers brings out the complete image of the city arranging a deep dialogue between the memory of the *invisible city* and its contemporary present. The possibility of isolating the single levels gives the immediate real vision of what is invisible, the no more existing traces of the dense framework of the city.

Around the XVI century, the city, with its complicated fortification system built under Charles V's reign, had strong ramparts, strongholds and canals. With these imposing protections, created during the Spanish domination, Ortygia

was transformed into a fortified citadel. In the XIX century its ramparts and forts were demolished. The Royal Decree of 2 March 1878 n. 4365, removed both the surrounding walls which ran along the sea and the land front of the military administration. The following 1885 General Development Plan determined a new arrangement of the city due to its new expansion out of the ancient city walls. At the end of the XX century, with the dismemberment of the Umbertino quarter, Ortygia's urban area gained the present configuration with new functions and services, suitable to a growing city.

The present urban fabric can be interpreted as a stratification of the past *landscapes* and thus deeply recognizable in its complexity through the historiographic sources and the cartographic processing. The informative strata defined in GIS are never independent the ones from the others, those of the distant past overlapping the most recent ones often constitute the present fabric which, though undetectable, are absorbed there, guarding the fragments of past memories (Fig.2).

The study which has been carried out, preceded by an accurate preparatory work for the collection and interpretation of the so many clues coming from written, toponomastyc, cartographic, iconographic and photographic sources (aerial and satellite photos in particular), comes up as a research of integrated sources combining both the documentary and the objective ones.

The data processing obtained through GIS regarding the stratified fabric of Ortygia, in the form of thematic maps, allows the user to examine and interact with the thematic content whose processed and saved levels describe not only the stratifications of the place in the course of time but also its right position and form of elements through the geography of the places. This determines a valid contribution to the survey and to the representation of the territory.

The geoprocessing tool, used to provide cartographic products of different scales, has given the possibility to realize processes of thematic maps extracting the processed single layers.
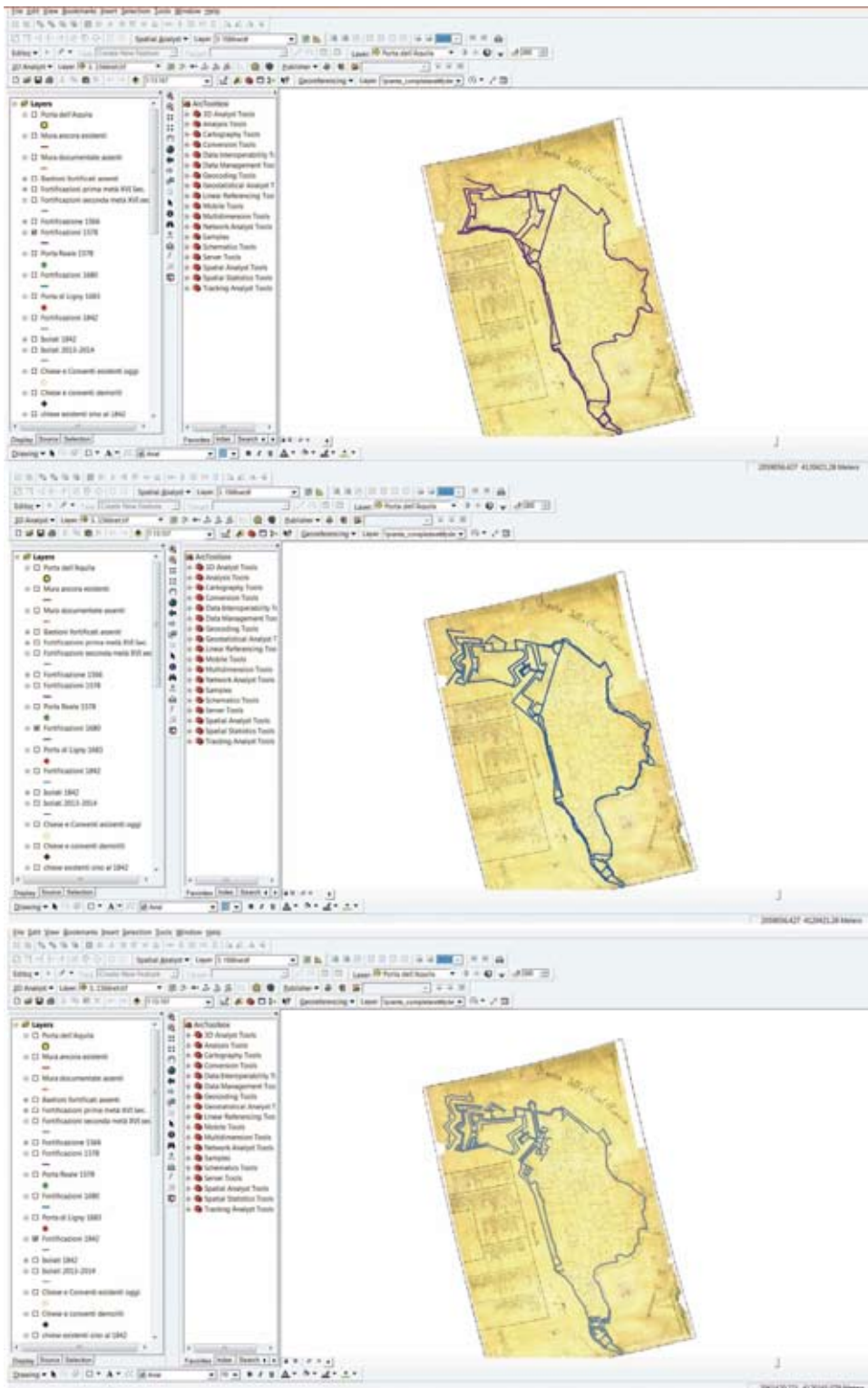
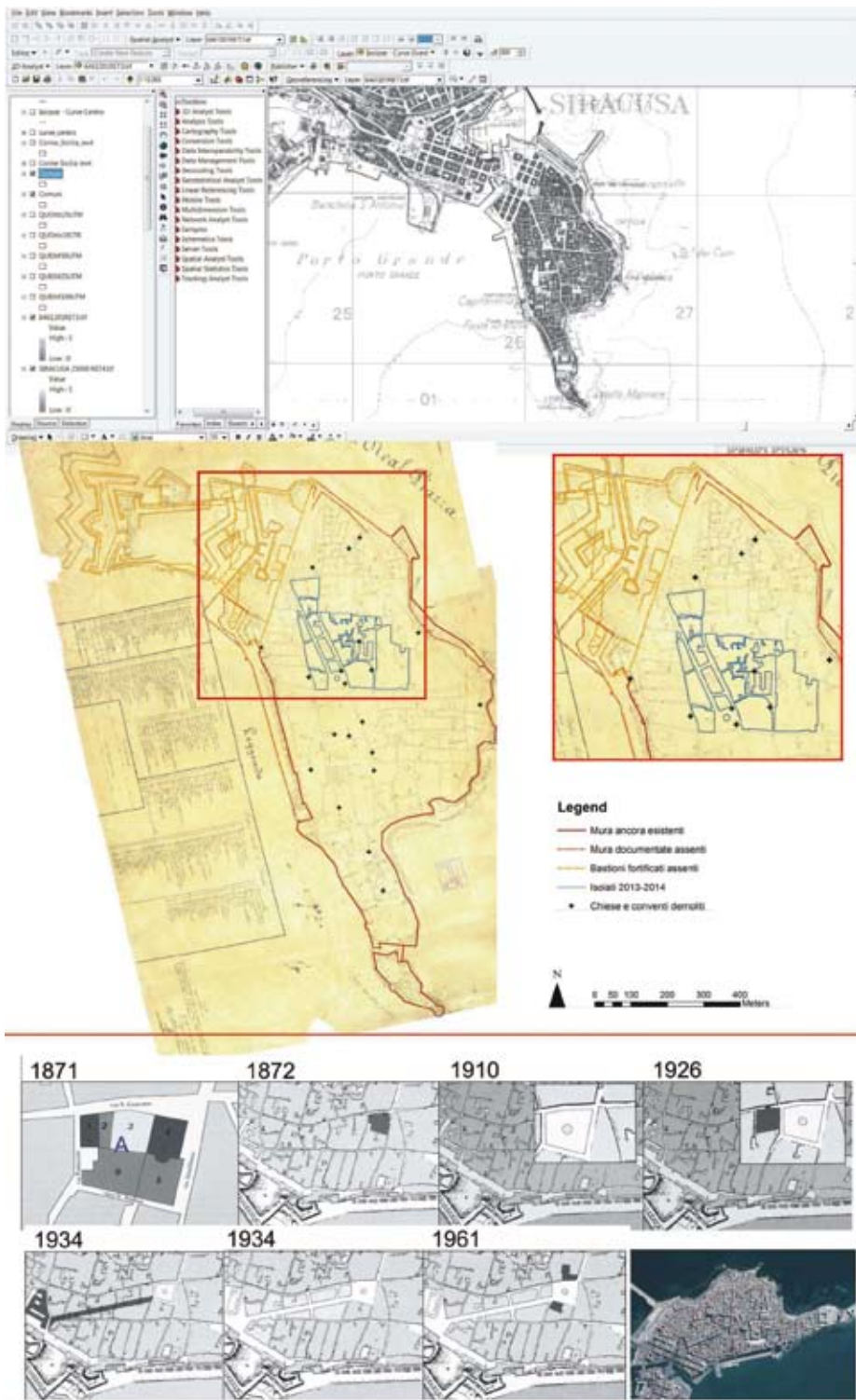*Fig. 2: GIS elaborations - A fortification system: process of overlapping layers*

Fig. 3: GIS elaborations - A Stratified landscape: process of transformations of the urban fabric in Ortygia

Using GIS it was possible to realize a lot of editing operations and data processing, standardize data analysis and validation through geoprocessing, publish the outcomes and the resources obtained through GIS, develop customized applications and generate workflows and maintain derived geographical data and thematic maps (Fig.3).

All those applications implement the creation of a data editing component, providing repeatable uses, just like a store of raster or vector images, or as a container of written texts related to images and graphics, even as a data terminal and processor for the hardest topography problems and structural analysis and as a cross-reference device to produce written or graphic documents.

The research, in particular, has dealt with the creation of a database loading information about the missing fragments, either integrated in the architecture of Ortygia's island or not, useful for the past knowledge of the city, bringing back its individual identity and historical memory.

The research has been organized into three sections, one deals with data collection, one with data processing through GIS and the last one as a data maintenance PMF system containing any information and historical source identifying the memory of the missing places. The implementation of geodata referring to the images enhances productivity and overlapping, realizing a streamlined monitoring of the historical transformation of the site.

These processes represent the way to mend the fracture between conservation and transformation, providing a basis for a deeper knowledge of the historical urban fabric of Ortygia, in order to understand the evolving lines of its transformation through a careful interpretation of past memory.

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Moving Towards the Soil as Common Good

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Abstract. The essay tackles the key role that soil has had in the national and international scientific debate in the last few years. Three main topics are considered. The first one is targeted to the critique of the ideological and cultural trend according to which the soil resource is only a mere passive element for the market. The second concerns the possible risks of such a vision related to the issue that the soil resource - especially in reference to the disciplinary scope of urban planning - continues to be the most vague and uncertain among the central terms of its vocabulary, though it continues to be the main conceptual and operational element at the base of the disciplinary epistemology. Finally, it is discussed a new and original perspective of useful work to mitigate such risks that should put at the core of the elaborations and good urban planning practices a basic point of view: that is the conception of the soil as a common good.

Keyword: Commons, Soil, Land Use, Settlements, Urbanization, Spatial development.

1. For the ethics of soil

In the last few years many contributions have highlighted, starting from different point of views, the key-role of soil in the current stage of the national and international scientific debate (Sugden *et al.*, 2004). Two conceivable approaches emerge and both, even though closely complementary and related to each other, seem to be developed in activities of critical observation with an attitude of mutual indifference (and impatience).

On the one hand the aspects having a technical peculiarity prevail; what counts is the definition of methodologies, criteria and tools for the soil use control. On the other hand, the attention is focused on the epistemological aspects with an aim of re-defining the modalities of thinking such a resource; a need that

also emerges when indicating the overcoming of the development notion intended as indefinite increase of mercification, as well as of the same notion of development taken in as a natural and positive condition (Pileri and Granata, 2012). Within this second approach the various lines of conceptual revision establish a very variegate framework of critical issues which testifies a drastic phase of re-configuration of the theme and for which is already very early to focus clear convergences. Anyway we can find a strong trend to very attentive attitudes to "formal" economical/juridical aspects instead of "substantial" aspects congruent with a particular idea of soil towards a system of clear and precise values. In this sense we can highlight the lack of an explicit viewpoint about some basic principles that are necessary, very shortly indeed, to mention. The first one is connected to the aware or not adhesion to neo-liberal ideology. This has consequences on the theme of the management of the urban revenue whose absolutely dominating role has brought about a reorganisation of the building sector where the financial component of the soil plays an increasing role ("financialisation of the building block"). Second, the support to dismantling the public government system of urban and territorial transformation (authoritative planning) operated by the so named planning of informal answers (informal deregulation) that has enabled to sanction mechanisms according to which the waiver to planning indications has almost become the rule to be followed. Through a process with a really uncommon character that, in the last twenty years, has been directed to rewrite principles, methods and tools of urban and territorial planning through the "myths" of the political actions (tax shields, securitisation and sale of state assets, "*Tecnotremonti*", Lupi's proposal, question of local finances, fiscal federalism, etc.) and the "rituals" of the

technical actions (concertation, "planning by doing", planning for projects, great works and the ephemeral structures, emergencies and compulsory administrations, compensations and related operative tools: special programs, real estate funds, etc.).

Third: the parallel subordination of private interest over the public one (as it happens in the so called project financing). Furthermore since the second half of the 80s, the mistake to force a particular series of normative acts has occurred and these have caused an increase in building activities. First of all the "amnesty for infringement of local building regulations" which have characterised urban planning facts in the last quarter of the century (1985, 1994, 2003), and marginally there's also an articulated and smoky issue of measures for the building sector (House Plan 1, House Plan 2, etc.) also at a regional level.

Concerning the disciplinary scope of urban planning, notwithstanding the rich and various framework of speculative tensions and critical debate, the soil continues to be the most indefinite and uncertain among the central terms of its vocabulary, even though it represents the main conceptual and operative element at the basis of the disciplinary epistemology.

Urban planning history both in the debate developed around its founding contents and in its "practice", highlights the centrality of soil.

Each action of transformation deals, in fact, with the soil, because it always involves its features, criteria with which its use is organised as well as the concrete modalities of actions are aimed at favoring such organisation. This is true even when the action is not directed to create "manufactures", but it has for example other features. This determinates also a specific orientation on the criteria defining the settlement and so on the setting of project and building activities.

Anyway, in a cyclic path the cultural and material connotations that settlement and its development assume in a certain historical period influence the modalities of perception very much and so the use of the soil. It is possible to emphasise how the majority of the disciplinary working out lines about the soil issue very often avoid to express the basic question concerning the current ideological and cultural trend assumed by soil, its own essence that is a mere passive element of banal goods; and consequently they don't pursue objectives aimed at unhinging those processes have contributed to cause it.

A useful perspective of work should put at the centre of the urban planning elaborations and practices, a fundamental point of view: the conception of soil as common good. This request of common goods before being "technically amorphous" (Mattei U., 2001), should be a central issue within the debate on the urban planning future.

In relation with the disciplinary sphere of urban planning, the issue of common goods should become a line of conceptual revision of the modalities of control and managing the territorial dynamics; in other terms the *corpus* on which the conceptual framework of reference has to be re-outlined.

The issue of soil as common good and also the interpretation in strategic terms of its control (from the point of view of its production and reproduction) is fully becoming among the terms of the urban planning debate (Arcidiacono 2011; Caridi 2010; Di Simine and Ronchi, 2012). In order to ensure this different vision of the soil it's necessary a fundamental change of paradigm in the way to define and tackle it.

It is necessary the "knight move". In the chess game, the knight is the only piece that can step over the other ones. And then moving from a black square it always arrives in white square. And the other way round.

So in tackling the soil it's necessary a mind-changing overturning the perspective that, today, relegates it as a sterile support for the

market, thinking and arguing rather in terms of common good.

The gradual recovery of a perception of the soil as common good enables us to activate a dynamic aimed at taking the soil away from market logics have determined in the last ten years not only an inexorable and progressive cannibalisation, but also a complete expropriation of every "collective" meaning. Because of common goods are a goods class that is projected in the social experience as bases of every form of acting as well as results of social interaction (Donolo, 1997), it's necessary working in order to emphasise the interconnection between processes of territory governance and requests emerging from the settled societies.

Moving along the perspective of the soil as common good brings about first the need to encourage the creative tension of settled communities; a tension that is result of awareness and active participation, and that it's expressed through interactions and conflicts inside as well as outside. In this interaction between actors, the public administration (or however the public actor having project skill) is called to play a central role; not only for its operational skill, but especially for its functions as community representative. This involves to give to the relations of proximity between inhabitants and local resources a central role, rebuilding identity matrixes, emphasising the constitutive and ethical value of social relationship and solidarity, working to reaffirm a culture of the public sphere. Hence, leaving the basis for collective projects able to redefine the future of work and living.

2. Two necessary conditions to change the perspective

Here I'm trying to suggest two work-lines that, if properly followed, can be the conditions to substantiate the soil as common good.

First line of work. It is necessary to clear the hurdle represented by the lack of information and considerations, reflex of little researches having the soil as study theme. It is enough to say that "there are no updated and detailed data about soil use at national level", as showed in the sad ending of the movie "*Il suolo minacciato*" (2010, direction and subject by Nicola Dall'Olio, produced by *WWF Parma* and *Legambiente Parma*). It is then necessary to set up researches able to identify methodologies in order to investigate the settlement transformations in relation to the theme of soil (and to its use), based on already validated and new parameters of interpretation which are able to quantify and qualify the various types of use. This involves the description and interpretation of the phenomena of transformations have interested the settlement contexts in the last few years with the aim to recognise shapes and identities in the relations with agriculture, urban processes as well as with productive off-farm dynamics.

Identifying the different causes that contribute to determine these changes, it is central assessing the impact that policies of programming and spatial planning carried out in the same period have had, as well as the change of the economic, political and social framework. These research paths must be able to integrate synergistically investigation of the phenomenon, its interpretation and critical evaluation, and the proposals for planning at different levels.

Second line of work. As said above, till today the strategies of soil resource management have been based on the consideration of soil as a mere economic and/or productive resource. Before working to reverse the perspective I think we have to work with the utmost attention to "formal tools" of planning and land management. Here, in my opinion, it has to be placed as strategic objective the social use of the planning tools. In the toolbox of planning and programming there are many tools, many

have state that are redundant and produce a complicated, cumbersome and contradictory system; but, above all, they have exhausted their "heuristic charge" of interpreting and foreshadowing the reality. These considerations are certainly shareable; but I think a re-interpretation is still possible of these tools, their conscious and especially creative use as to contribute to tackling the subject with positive results.

This is the challenge of the effectiveness of planning in the new millennium, and it is not so much related to technical issues, as it has been in the past years, but to their political essence and to the possibility of their social use which can give creative and self-determination ability (hence design) back to settled communities. For the purposes of our discussion, and in order to work in the direction aimed at empowering the cycle of urbanisation, those tools that laws rely on local institutions (Regions, Provinces and Municipalities) play a pivotal role. Here I think it is a priority objective to re-give centrality to the municipal planning. At this level, the request of soil as common good is stronger because Municipalities are the local institutions that have, as a rule, the task of defining the concrete dynamics of settlement and the modalities of soil use.

More in general the ability of local bodies to field actions based on methodologies of soil use that are able to focus the attention on the theme of common goods (i.e lands of civic use, for the state property in public ownership, for lands confiscated to organised crime, etc.) should be stimulated; or, however, able to promote virtuous experiences such as those connected from the one hand to farm and proximity agriculture, and to the practices of cooperation networks (aiming at favouring the collective consumes and not the individual ones, solidarity and not competition), and on the other to the revision of the concept of empty/ not built and to the consequent definition of policies of social appropriation of these not built areas (carried out through the issue of the so called urban gardens).

Still along this line of work, however, particular attention should be paid to the possible synergies between "formal" and "differently oriented" tools. Focusing on the institutional planning, and in particular the municipal one does not mean to give up the opportunities offered by the other tools: therefore we should pay particular attention to the possible synergies between "formal" and "differently oriented" tools. While, on the contrary, those tools which tend to chagrin the cogency and the strategic value of plans and to expropriate inhabitants of their creativity should be absolutely fought: among them, Program Agreements are probably the worst example, because they are tools altering the definition of the modalities of soil use in a too much easy ways.

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The Use of Landscape in Italian Property Law

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Abstract: The object of this paper concerns the concept of "Landscape as common good" with the point of view of Italian property law.

The landscape, recognised as a good with large public interest and as a primary constitutional value (art. 9 Italian Constitution), knows limitations to its use and its enjoyment, limitations that guarantee the conservation and the visibility over time, also for future generations.

This paper, distinguishing between private assets, public assets and landscape assets, wants to explain what are the differences of enjoyment and use of these goods. In particular, the present scientific study will deal with the following topics:

1) conceptual distinction between landscape and landscape assets;

2) list of instruments and contents of protection and enhancement of the landscape and the landscape assets;

3) analysis of the recipients' rights and the rules on protection and enhancement: the problem of compensation in landscape law.

The conclusions of this paper wants to demonstrate that, in the current Italian law, is more correct to speak about "right of use" (ius utendi) of landscape goods rather than speak about property right, because the rights of the owner of landscape goods are very scarce and establish a constant interference of Public Authority in the owner's decisions, reducing clearly its autonomy of decision.

Introduction

It is common knowledge that Landscape is an absolute and super primary value, protected by art. 9 of the Italian Constitution and which is defined as the form a territory assumes following interactions with human activity; landscapes represent and manifest the cultural values of its residents. Therefore in legal terms, a landscape is definable as an "identity asset" and only if it is identified as such may it benefit from institutional protection. But is landscape a public, collective or private asset?

This question leads us to examine a series of data: the Code of Cultural and Landscape Heritage aims to guarantee public fruition of cultural heritage; certain landscape assets (which together constitute the global landscape) are grouped under the category of public assets; others are and remain the property of private subjects despite being defined as goods of considerable public interest.

The aim of this text is to shed some light on the aforementioned terminological maze and provide answers that are as exhaustive as possible, starting with the legal distinction between private, public and landscape assets, then focusing on the subject of landscape protection and valorisation tools and finally examining the rights of owners of an asset which expresses landscape value.

Private and Public Assets, Landscape and Landscape Assets

Both private and public assets are above all assets in a legal sense and as such constitute the content of rights (S. Pugliatti 1959 and 1962). However, while a "private asset" is definable as a moveable or immovable object owned by a private subject, public assets are moveable or immoveable objects which belong to the State or any other public organ (or rather a community of inhabitants) and are characterised by specific qualities defined by the law insofar as they are destined for a public function or service (A.M. Sandulli, 1959; V. Cerulli Irelli, 1987; M.S. Giannini, 1963; S. Cassese, 1969; N. Centofanti, 2007; E. Castorina- G. Chiara, 2008).

The legitimisation of the existence of public assets originates directly from the Italian Constitution which in art. 42, comma 1, enounces that property may be public or private and economic assets may belong to the state, organs or private subjects. Therefore, this source establishes that the Italian legal System distinguishes between public assets and property of common right.

As such, public assets are subject to different laws and legislation compared to private assets, both in terms of enjoyment and circulation of the asset itself.

The Italian Civil Code provides the most detailed regulations concerning public assets (from art.822 et seq.). Generally, the Civil Code divides public assets into state ownership and heritage assets which are both disposable and indisposable by the State, Regions, Provinces and *Comuni* (municipalities).

Under this type of assets, can be mentioned the assets that are "always" of State property, listed in the art. 822, comma 1 of the Italian Civil Code (for example, beach shores, rivers, torrents, etc.), and the occasional State assets, listed in the aforementioned article, comma 2, which are not intrinsically state property unless expressly acquired by the State (for example, roads, aerodromes, aqueducts, museum collections, libraries, etc.).

All of these assets are unalienable and may not constitute an object of right in favor of third parties (so-called unmarketability), with the exception of procedures and limits established by relevant laws; administrative authorities are responsible for their safeguarding (so-called self protection of public organs).

Assets belonging to the indisposable heritage of the State, Provinces and Municipalities are listed under commas 2 and 3 of article 826 of the Italian Civil Code and include, for example, forests, mines, quarries, armaments, etc. The legal status of such assets is characterised by the fact that they may not be removed from their designated use, with the exception granted by procedures established by the law (art. 828, comma 2 of the Italian Civil Code).

Lastly, all other goods belonging to public organs, both territorial and not, are classified under the category of disposable heritage assets, subject to common law for their enjoyment and circulation.

Landscape may be classified within this framework of public assets insofar as it is an absolute value and common asset which the Republic must safeguard, on a par with the nation's historical and artistic assets (art. 9 of the Italian Constitution).

Landscape as a form and aspect of the land (A. Predieri, 1981), a natural environment modified by man (F. Merusi, 1975), is entirely disciplined by the Code of Cultural and Landscape Heritage as well as the European Landscape Convention, rather than by the Italian Civil Code: both sources define it as "territory expressive of its precise cultural identities", although the European act extends this notion to all existing landscapes, ordinary, exceptional, integral or devastated (G. F. Cartei, 2007).

Therefore, historical, geographical, cultural and social reasons mean that there are many and diverse landscapes which collectively form national cultural identity, protected under art. 9 of the Italian Constitution.

As such, the term landscape (S. Amorosino, 2010) refers to the overall importance of single local landscapes.

The notion of landscape as defined by the Code is different and wider than that of landscape assets as it includes not only such assets but also territorial areas not subject to restrictions but nonetheless protected by the Republic.

As such this notion may be defined as "comprehensive" (containing both landscape assets as well as the surrounding landscape) as well as "significant" (it ensures the protection of the part of landscape which is not protected) (S. Amorosino, 2010).

Therefore, in clearly distinguishing between the concepts of landscape and landscape assets, it could be said that the first includes the second and the latter exclusively refers to assets subject to so-called landscape restrictions (declaration of public interest, legal restrictions and those imposed by landscape plans).

Landscape in particular is a unitary and global asset, vital for identity and a result of the integration and connection of individual landscape assets, identified by the tools of a landscape plan.

Landscape, as a constitutional value which expresses public interest, may only be interpreted as a collective asset, whereas some landscape assets may be private property if they are not subject to restrictions.

Here specific reference is made to those assets which have not yet been subjected to the declaration to be of considerable public interest, with which the administrative protection authorities ascertain the legal nature of a landscape asset.

For example, the owners of buildings of an ancient residential settlement, prior to its legal recognition as a historical area, are able to freely dispose of their buildings, selling, renting or transforming them within the limits of urban regulation because they are private goods; following the declaration of considerable public interest of the residential settlement, all buildings belonging to the settlement are subject to regulations contained in the declaration and owners wishing to transform their buildings must request specific landscape authorisation insofar as these assets have been transformed into private assets of considerable public interest.

Other landscape assets such as rivers and streams (art. 142 of the Code of Cultural and Landscape Heritage), are described as such directly by the Code, without the issuing of administrative declarations as such categorised *ab origine* as public assets (N. Centofanti, 2007).

In conclusion, landscape as a whole refers to an intrinsically public asset as its contents are ordered for the reaching of a public aim: the protection of the cultural values it expresses, whereas landscape assets may include private assets which are used for public purposes.

Tools for safeguarding and the valorisation of landscapes

According to art. 2 of the Code of Cultural and Landscape Heritage, "landscape heritage" comprises cultural and landscape assets.

The safeguarding of cultural heritage (art. 3) requires the identification, protection and conservation of such assets, for public use.

Valorisation, on the other hand, comprises a series of actions aimed at the promotion of knowledge of cultural heritage, ensuring better conditions for its use and the requalification of real estate and areas under protection.

The safeguarding and valorisation of landscapes (and landscape assets) is aimed at recognising, safeguarding and reclaiming cultural values as well as promoting their development (art. 131).

An attempt to provide a brief outline of administrative competences for the protection and valorisation of landscapes (A. Crosetti- D. Vaiano, 2009; G. Ciaglia, 2009; S. Amorosino, 2008 and 2010; L. Casini, 2001), may prompt the following observations. Firstly, a "knowledge function" must be considered, both of the Ministry of Cultural Heritage, Regions and local organs and consists of knowing the state of the landscape with the aim of its protection and valorisation. Specifically, the ministry is required to have knowledge of the landscape in order to formulate appropriate protection and valorisation plans, whereas Regions should use such knowledge in the creation of a landscape plan: the same may be said for local organs which elaborate urban plans and valorisation actions.

The functions of orientation and coordination are also extremely important and are jointly managed by the Ministry and Regional Authorities; they concern ordinary territorial planning. Landscape monitoring also ties in with these functions which in theory should be managed by the Italian Landscape Quality Observatory (L. Di Giovanni, 2013; A. Peano and C. Cassatella, 2009), although it is yet to undertake this task.

In third place, protection in its strictest sense is also of considerable importance and comprises three specific activities: the issuing of declarations of public interest of the asset by the Region, which entails a narrowing of the enjoyment and disposal rights of property ownership rights; the issuing of landscape authorisations by local authorities (or in case of inertia, by Regional authorities) which provide permission for authorised work on landscape assets; lastly, the surveillance of Regions and the Ministry and the issuing of sanctions by local authorities.

One last function regarding landscape protection and valorisation is planning, which should

be carried out by the state in conjunction with the Regions in the case of landscape assets; the latter may manage this activity autonomously for the rest of the landscape.

It is also worth mentioning landscape restrictions regarding specific protection and valorisation tools. In the previous chapter we saw how three such restrictions currently exist. The first is the declaration of the asset as being of public interest. This declaration

ascertains the nature of the landscape asset and identifies it as such; at the same time it is also a discretional individuation of the protection discipline. The restriction, defined in such a declaration, prevails over the content of any landscape plan and as such is integrally added to it.

The second type of landscape restriction is *ex lege*, that is directly from the Code rather than from an administrative act (art. 142), and refers to a series of territorial contexts, characterised by their large area and heterogeneity: for example lands surrounding coastal lands up to 300 meters from the water's edge, glaciers, parks, volcanoes etc.

Lastly, the third restriction concerns the discipline of the landscape plan itself which may proceed with the identification of further real estate or areas of considerable public interest as well as the precise definition of regulations for their use (art. 143, lett. d).

Rights and duties of the owners of landscape assets: problems regarding the compensation for landscape restrictions

Art. 146 of the Landscape Code establishes that "The proprietors, possessors or holders, with whatever legal state, of immovable property and landscape areas, protected by law, with reference to art. 142, or in order to law, with reference to art. 136,143, comma 1, lett. D) and 157, may not destroy them, or introduce modifications which may harm the landscape values which are subject to protection": there is also an "obligation

to obtain authorisation before carrying out any planned works".

Restrictions indicated by art. 146 concern all those who are holders (material availability) by whatsoever state of moveable or immovable goods upon which landscape restrictions have been imposed as discussed in the previous chapter.

Such restrictions mean that the aforementioned subjects may not carry out any works (for total and/or partial modification) which may compromise the landscape value externally manifested by the asset and in any case the owners of such assets are always required to obtain landscape authorisation (with a control function) in order to regulate works they may wish to carry out on the asset (P. Gasparri, 1958; P. Salvatore, 1989; A. Crosetti-D. Vaiano 2009; S. Amorosino, 2010).

This is the main difference between the owner of a private asset and the owner of a private asset of considerable public interest: the first may fully exercise his property rights, modifying or alienating his own asset, limited only by urban regulations, whereas the second type of owner is required to comply with stringent regulations of use imposed by the landscape restriction.

In this sense, landscape authorisation is an essential tool for subjects who wish to carry out any kind of works on their own landscape asset, ensuring that they are carried out in conformity with landscape values safeguarded by the Code. As such, article 146 comma 2 specifies that subjects as those in comma 1 must present a plan of works to the competent authority, together with required documentation, and must not undertake any works pending landscape authorisation. Such authorisation constitutes an autonomous act and a prerequisite for a construction permission or other permissions pertaining to urbanisation or construction works and is temporary, valid for five years; upon expiry it must be renewed (art. 146, comma 4). The Code also provides for exceptions to this general principle for authorisation prior to landscape modification; such exceptions are limited to certain types of works which are listed in the Code (art. 149)

and which are considered harmless to the land-scape values of the asset (for example, we must remember maintenance, consolidation and con-servation works which do not alter the state of the place or the exterior facades of buildings, works concerning agricultural or pastoral activi-ties only if such works do not alter the hydrologi-cal balance of the land, etc.).

For the purposes of this paper, it is sufficient to say that the specific problem concerning com-pensation for landscape restrictions (G.F. Cartei, 2006) has been resolved by the Constitutional Court (1966 and 1968), both on the basis of the type of protected assets and the nature of the legal power which has been conferred upon the government.

Landscape assets possess "intrinsic character-istics", "originally of public interest": as such the government should limit itself to verifying the requirements and qualities required by law in a binding act of a declarational nature.

The declaration of considerable public interest does not represent an expropriation constraint (Council of State, 2005). Although landscape re-strictions entail rather heavy limitations to the owner's property right of assets, they do not rep-resent a contraction of the faculty of this right, insofar as the right itself was born inclusive of this limit.

Therefore, the Constitutional Court as well as ad-ministrative jurisprudence (2005, 2004 and 2002) agrees that these restrictions do not require compensation: the landscape asset owner's legal faculties are reduced without reasonable com-pensation for any such limitations or reductions.

Conclusions

The aim of this paper is to provide a brief descrip-tion of legal regulations disciplining landscape and in particular, landscape assets, both in terms of their nature and the exercise of property rights upon them. In conclusion, rather than dominical rights over landscape assets, it would be more

accurate to speak of a right of use (*ius utendi*) (S. Amorosino, 2010; V. Caputi lambrenghi, 1987) of the asset in accordance with public interest in-sofar as the owner of a landscape asset may not carry out any works which may compromise the landscape value manifested by the asset and in most cases is required to obtain a authorisation prior to the carrying out of any works.

Landscape asset owners are subject to continu-ous controls by administrative authorities and the exercise of their rights is affected by limita-tions to the point of seeming a mere right of use of the moveable or immovable object: such a right only permits the owner to "enjoy" the land-scape area as a normal *de facto* holder.

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L. Massaccesi, *Una casetta piccola così*, Fourth Edition Peoples Landscapes

Ruresidential Land

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Abstract: The sense of place is the attachment to land which creates personal and social identity, beyond the mere property which now refers to inalienability, but actually is also landscape awareness: how people make their own landscape and feel a connection to it.

Land areas in collective ownership or use are referred to as commons and have been a means of regulating the use of resources. Several ownership and user models have been employed to maximize benefit from land, from pure private to pure common, with many intermediate forms.

Whatever the model, social life involves exchange of symbols that can be detected into landscape. Different experiences, interests or agendas create multiple symbols associated with the same space. Who decides what to plan and build in landscape and how to distribute property, also decides how to interpret a space. Planning and property deals with the right of dwelling, which defines the perceived and apprehended awareness of space. Dwelling is a lived relationship that people keep with space. This relationship wants a space to be accessible in order to get a meaning.

City planners emphasized the effects of accessibility as an opportunity for interaction and development. Unfortunately, the more accessible an area, the greater its growth potential, the stronger the landscape exploitation. The rightful demand for housing is overflowing from the urban areas to suburbs so population is sprawled to lands beyond the historical cities, fighting for space (a more and more scarce resource) and pauperizing landscape, social experience and local identity.

Key Words: rights, property, accessibility, spatial resource, identity

1.Introduction

This decade witnesses the gradual expansion of the global middle class. According to the European Environmental Agency's (EEA) Report "From a unipolar to a multipolar world" (2013), the markets are becoming so integrated that particularly the "middle class is set to expand hugely, increasing from 27% of the world population of 6.8 billion in 2009 to 58% of more than 8.4 billion in 2030, according to OECD projection" (Asquith,

2013, 4). The trends are likely to increase unprecedented levels of resources extraction, according to EEA's Report "Intensified global competition for resources" (2013b). This affects especially Europe, "which is heavily reliant on the imports of many materials, including more than half of its supply of metal ores, metal products, and fossil energy. Commodity prices are more than doubled in real terms between 2000 and 2012, suggesting global resources demand is outpacing supply" (EEA, 2013b, 10). Moreover, "the expected developments will clearly have implications for the environment, since middle class consumption patterns are typically resources intensive" (Asquith, 2013, 5). This has strong aftermath on rural landscape because increasing wealth and growing middle-class population can "intensify global competition for scarce land resources. This is reflected in a dramatically increasing number of large-scale transnational acquisitions of land during recent years. Bio-energy production is also set to grow over the coming years. Both trends may mean that forests and other habitats are converted to farmland" (Asquith, 2013, 6).

Rural areas are therefore very important to sustain this demographic over-load, but they are inevitably transformed into hybrid areas, both urban and rural: *ruresidential* lands.

This middle class expansion affects urban transports which are "a marked effect on quality of life for the three quarters of Europeans living in cities" (Asquith, 2013, 7). Road transport is commonly considered a "major source of air pollution, leading to a high proportion of the population exposed to pollutant levels above World Health Organisation standards" (*ibidem*). More than air pollution, transport creates noise pollution, but this traffic noise is rarely studied, even if it is being considered a neural health issue in many cities. Silence is a scarce good for urban population and it affects the perception of landscape. According to Rolle (2013), "some travellers are looking for places of silence", therefore sounds and acoustics should be deeper analysed, since landscapes are commonly studied only through

a visual perspective, but on site, all the senses are involved.

Due to that, we reflect on acoustic environments. It can be argued that affluent class is looking not only for silent holiday, but also for quiet residence. This quest for silence deeply affects rural landscapes and compels privileged class to overflow and sprawl from urban into rural areas.

2. From unipolar to multi-nuclear

Urban noise has been documented as affecting city dwellers since the Roman times. Seneca, in Epistulae Morales Ad Lucilium, describes the intolerable noise deriving from the baths close to his home. Roman emperors were used to build their *villas* outside Rome, in order to contemplate and admire the nature in silence. Villa Adriana in Tivoli is an outstanding example of this quest for silence, that it is also a quest for a higher quality of life. In the Middle Age, the roman villa pattern generated the *curtes* model (Brogiolo, 1996) which changed agricultural production, but also shaped rural landscapes, featured by fields around a village (unipolar pattern) or by isolated farms, separated by fields (multi-nuclear model). Another model raised up in the late Middle Age, when Petrarca decided to build his own villa in an idyllic rural area on the Euganei Hills, around Padua. It's the first time that a middle class member, looking for silence, goes beyond the unipolar city to get his own relaxing site. Urban sprawling, due to middle class quest for silence, begins in this moment (Daverio, 2013). Later, in 1500, Venetian middle class replicated Petrarca's decision through Palladio's designed villas, which were a mix of agricultural productivity (deriving from *curtes*) and aesthetic search for a better quality of life (deriving from roman villas). During the Renaissance, more and more rich people built their houses beyond the city boundaries, even if the city remained their main focus (unipolar model). The urbanisation process (from rural to urban) has always involved peasants and poor people,

while richer classes went to the opposite direction (from urban to rural). Urban spaces expand themselves, until they incorporate rural spaces. The quest for silence compels those who can afford to buy high standard residences to abandon the city chaos for quiet *ruresidential* areas.

The overflowing from urban to rural derives from two different processes: the quest for silence, but also the expulsion of less profitable urban functions. In fact, recent economic reasons are changing urban areas in developed countries, since the tertiary and quaternary functions expel out of the city the secondary activities or other functions that cannot ensure high revenues (Campos Venuti, 2010). Also residential functions which cannot afford the increasing prices of the business centers are compelled to look for cheaper spaces outside the city, so the dwelling model passes from unipolar[3] to multi-nuclear pattern[4] (Lozato-Giotart, 1999, 101). A pathological effect of this double process is the proliferation of the last version of villa: the villetta (chalet), a small mono-bi-tri familiar house, surrounded by a bit of garden. This proliferation of multi-nuclear pattern of dwelling is not justified by demographic reasons, because "from 1961 up to 2011, Italian housing stock has doubled (from 14 to 27 millions of houses), but population has increased just from 52 to 60 millions" (Campos Venuti, 2010, 64). The dream of a silent place, but also the excessive proliferation in buildings, develop an overflowing. This new model has been defined *commersidence*, residence area with just a commercial point as service; it is spreading around the main cities, with "the necessity to replicate services in the new suburbs" (*ibidem*). Common goods like forests and meadows with their capacity to soak up CO_2 are wasted by private interests of dwelling and transports, which at the opposite increase CO_2 production and undermine rural productivity.

3. Urban sprawling vs. agriculture

The environmental safeguard is one the main topics of the EU plans 2014-2020, in the frame-

work of Horizon 20-20 Program. This particularly concerns regions whose economy is based on agriculture and agri-products transformation, such as Emilia-Romagna (ER), called the Food Valley. ER is the among the richest regions of Europe, the second richest of Italy. ER farms have a standard production of more than 6 billion euro, 12.9% of the national totality. The average productivity per farm (€ 86.663), per area (€ 5,982/ha) and per working day (331 €/wd) are all above the national average" (Regione Emilia Romagna, 2013, 83). According to these data, even if in the last decade great structural changes have occurred (-32% of ER farm, -23% of working days in rural activities), ER agriculture is still very rich. The regional Exploited Agricultural Area (EAA) is mainly invested in arable land and only a small proportion is for meadows and pastures, since the livestock sector is organised in intensive forms which affect water resources, threatened by the disposal of animal waste.

Cultivated lands are the main characteristic of ER landscape. The high level of revenues added to a high demographic density are generating a risk for the maintenance of the typical rural landscape. ER, in its 22.117 km^2 is composed by:
• 47% plain, where socio-economic development has more impact on the ecosystem
• 3% coastline
• 14% hills
• 35% mountains

(Regione ER, 2013, 245).

ER typical agriculture is featured by great size farms, great technology and low biodiversity, owned by private enterprises (Regione ER, 2013). The plain is affected by intense withdrawals of water resources for civilian and productive purposes; especially on the plain areas, agriculture is in competition with urban sprawl, because of its accessibility (Regione ER, 2013, 246).

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4. Agriculture, density housing and identity

The plain captures both activities and population. The 2011 survey (Fig. 1) describes ER featured by a high density average: 193.45 inhabitants/km^2. The demographic density creates a multi-nuclear pattern, but the rural areas host the 65% of ER population (4.342.135 inhabitants) and most of the people are spread in rural-urban transition areas (1.368 million inhabitants) and in intermediate rural areas (1.101 million inhabitants) (Regione ER, 2013).
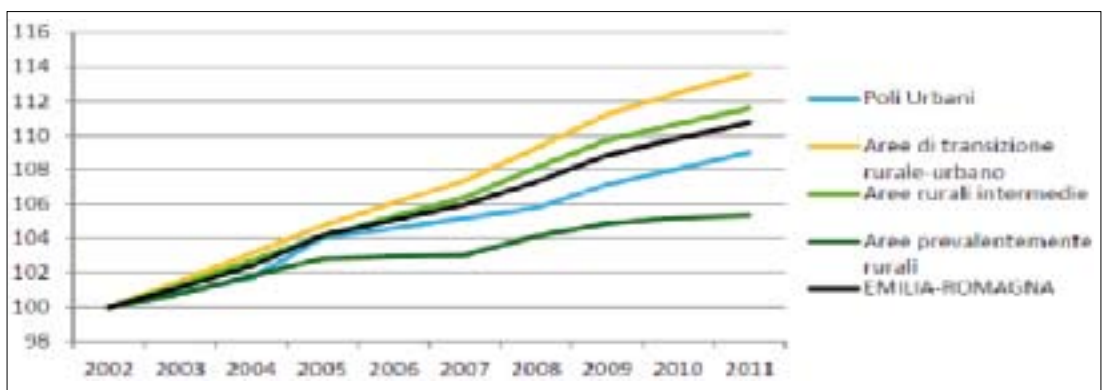

Fig. 1 – Increase of population per typology of area (2002-2011). Source: Regione ER

In mixed areas, it is even more difficult to obtain and maintain excellent performances in agriculture production and rural landscapes. This multi-nuclear pattern, a ER key element (Regione ER, 2013), is confirmed by the absence of municipalities with over 50,000 inhabitants in the mixed areas. This undermines the ability to offer services to the population living in these areas, because a sufficient critical mass in demographics terms would be required (Regione ER, 2013, 342). The quest for urban services increases traffic pollution and, consequently, noise pollution.

This multi-nuclear system steals lands to the agriculture and to agro-industrial transformation, eroding the basis of the regional wealth. Rural lands are requested by rich people who are in search for green and quiet surroundings, so that they buy chalets in the best areas around the cities. The economic global trends are also expelling poor people from the city. This overflowing process on one hand erodes the rural areas, but, on the other hand, allows to avoid the proliferation of slums. People invest "in dwelling aspects of themselves, of their own evolving identities". Experience of place is inevitably a product and expression of the self, "shaped at every turn by the personal and social biographies" of those who surround it. Places have a marked capacity "for triggering acts of self reflection, inspiring thoughts about who one presently is, or memories of who one used to be, or musing on who one might become" (Basso, 1997, 107).

"The awareness of the need to communicate and express the suggested territorial project" (Marson, 2012, 6) is connected to landscape preservation. The quest for rural assets means "to rediscover the emotional dimension, the spirituality of places as a necessary dimension also for the social interaction and community identification" (*ibidem*). The dwelling derives from the forms of individual and social identity "with which individuals perceive and apprehend geographical space. […] dwelling is said to consist in the multiple "lived relationships" that people maintain with places, for it is solely by virtue of these relationships that space acquires meaning. […] Spaces receive their essential being from particular localities" (Basso, 1997, 106).

5. Creating a New Identity

The Common Agricultural Policy (CAP) points out that urban and rural areas must be planned together (EU, 2013a). This allows to pass from a multi-nuclear to a polycentric model where several functions and services are spread on the territory, merged with "an "ecological focus area" composed by "field margins, hedges, trees, fallow land, landscape features, biotopes, buffer strips, afforested area" (EU, 2013, 4). We suggest that in order to find a new identity in the urban sprawl
• newcomers have to follow the life-style and habits of autochthonous people;
• newcomers can create new rural settlements with their own identity, which reflects the exigencies of people who moved from the city.
These guidelines are especially followed in Rural Development Plan (RDP) of Bozen Province, which is considered a model for maintenance of rural traditions and settlements. The political choice of preserving traditions is coupled with the climate change challenges which request to increase the green areas as sinks of CO_2 capture. According to Bozen RDP, a model of village renewal is therefore required to allow:
• a balanced territorial development through local transports with low fares and ICT increase;
• a viable food production;
• a sustainable management of natural resources, for example restoring old houses, in order to keep the actual cubic capacity without new edification. In this scenario, we are witnessing to the phenomenon of sclerosis of the middle class (Yeoman, 2012), since middle class has not been able to align with the transformations deriving from the end of oil, which therefore make transport and travel more expensive. The dwelling concentration is instead less costly since the relative proximity of homes and businesses can encour-

age walking, cycling and the use of mass transport in place of private motor vehicles.

If adaptation is not achieved, the lack of identity and the sprawling could trigger political instability and create environmental damages.

Notes:

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[3] A main space with a function that attract people.

[4] Many places where people just dwell, but with no other functions.

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Taking Care Of Places: Experiences

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Abstract Community gardens, urban farms, farmers' markets, agrarian parks, school gardens, and food plans are sometimes perceived as (and who knows, probably are) 'temporary fashions' or mere results of the economic recession. Whatever the case, they are strongly impacting on the mentality and habits of people. Indeed, they are at the core of a new approach, which could endure long after the crisis or the 'temporary fashion'. If the Roman salad comes from the neighborhood garden; if the apple comes from a farm that is less than two kilometers from home; if the formerly abandoned field is enjoyed as a sort of public garden during the weekend; and so on, people pay more attention to the environmental and aesthetic qualities of their surroundings, and take care of them, plus they ask planners and the government to take care of them. Moreover, the young are stimulated to reflect on the way plants grow, on the food-chain, on the consequences of their actions, and on the quality of the environment where the food they eat comes from.
A new attention, a new care, a new sensibility are found in this trend, and they could last forever, if correctly conveyed and supported by governments, planners, and the media. Some public administrations, for example, the Italian region of Tuscany, are developing experiences in the right way, and some good examples could be given, even if more has to be done to enable the trend to flourish and have stronger roots.

Keywords: Urban agriculture; community gardens; food plans; environmental education; Tuscany

Taking care of places: a temporary fashion?

Recently, Italian university enrollments to environment-related disciplines have strongly increased: for example, the Faculty of Agriculture at the University of Florence has doubled its enrollments. In Italy, 38 percent of the young would prefer to manage an agritourism rather than work for a multinational company or a bank (Gabaglio, Minerva 2013: 60-66). Evidently, for more and more young people, agriculture and the care of the environment are considered crucial for the economic, social and cultural development of the country, and therefore they relate their professional future to such matters.

The growing attention towards the environment is possibly ephemeral and could therefore be rejected by new trends in the future. More probably, this approach could last for a long time. Indeed, much evidence of a new mentality can be observed. For example, community gardens, which flourished in the late 1970s (Pasquali 2006), are increasingly common. Guerrilla gardening is growing too, above all in big cities (Massarelli, Tofanelli, to be edited). Meanwhile, in twenty-six of the European Union's twenty-eight states, bicycles outsold cars in 2012 (only in Belgium and Luxembourg did cars outsell bicycles). In 2012, 1.6 million bicycles were bought in Italy alone, in comparison with 1.4 million cars. It is no surprise that half of the inhabitants of Tuscany use the bicycle at least once per week (Sigagnini 2013; www.bbc.co.uk/news/world-europe-25209551).

The new focus on environment and agriculture is at least partially related to the economic crisis that started in 2008 and which is still particularly arduous in many countries, Italy included. Besides preeminent economic factors, attention to social and environmental issues is relevant too. Events such as the collapse of a garment factory operating in Bangladesh for famous European and American brands, Benetton included, which occurred in April, 2013 causing the death of more than 1.000 workers, deeply impacted on public opinion. Benetton's Facebook profile, indeed, was overwhelmed by negative comments about the poor working conditions in the Bangladeshi factory: the company responded providing a fund for the victims, while retailers and authorities, both in Europe and in the USA, decided to impose stricter codes (Morris 2013).

Urban and territorial planning should join and support this trend. In fact, the new attitude could help to solve or at least face some needs of the contemporary city. Indeed, in the past,

some projects that planners put forward were perceived as irrelevant or dispensable in the opinion of part of the population, and were managed with difficulty by the governments: on the contrary, recent trends and needs due to the economic crisis increase a general and universal awareness concerning social, cultural, environmental, productive, food, and planning matters. For example, a new approach to peri-urban agriculture could be improved, limiting the expansion of urban areas to the detriment of rural areas. For decades, laws aimed at limiting or forbidding the urbanization of the countryside and land waste have been issued: above all in Italy, for example in Tuscany, these laws usually produced poor results.

Urban Land cover growth in Tuscany between 1954 and 2007 (source: Regione Toscana 2009)

Year	Hectars	%	% growth
1954	82.536	3,59	
1978	124.816	5,43	0,077
1988	142.948	6,22	0,079
1996	152.920	6,65	0,054
2007	169.740	7,38	0,067

The result is an extension of the suburban sprawl in many parts of the region, with an unprecedented intertwining of rural and urban areas. This in not a totally new phenomenon in a region where cities, towns and villages have always been particularly frequent. In the Middle Ages, Tuscan cities and their surroundings, although separated by the city walls, were strongly tied to each other: for example, continuous interchanges are depicted in the fresco The Allegory of Good and Bad Government, painted by Ambrogio Lorenzetti in 1338-39, located in the Sala dei Nove (Council Room) in the Palazzo Pubblico (Town Hall) of Siena. The fresco highlights the move of people, animals and goods of every kind from the city to the countryside and vice-versa (Chelazzi Dini 2002: 171; Ragionieri 2009: 36).

Also the present-day suburbia, with its urban sprawl and thus characterized by spatial and social fragmentation, mixes the rural and the urban (Ingersoll 2004, p. 20-22). In any case, in present-day peri-urban areas the *rural* loses in the competition with the *urban*, since it is less competitive in economic terms. The result is a fragmentation of agrarian areas, which are here and there occupied by building lots. Therefore, owners and farm workers often abandon their fields. Recently, because of the economic crisis and the growing environmental consciousness, attention is focused on these interstitial green areas, which attract people: fragments of the former agrarian areas, compressed in the suburban sprawl and included in a new urban - rural form, assume diverse roles with a multi-functional approach (Sorlini 2010: 5-7).

First of all, peri-urban empty areas are ideal for gardens and orchards, which help maintain a productive agrarian dimension of fragmented farms. Gardens and orchards are typically multi-functional (Donadieu 2002). Of course, they have a productive function: vegetables and other products coming from peri-urban gardens are particularly appreciated for their freshness and low costs, due to their proximity to the city and the absence of commercial intermediations. Second, gardens carry out a social purpose: presently, social farming is particularly relevant in Tuscany too, where several experiences have been successfully improved in recent years. What is related to social functions is also the therapeutic function: all green areas have a healthy impact on the mind: people relax while walking in the

wood or in the park. Garden therapy is increasingly common in Tuscany, aimed also at disabled patients. Gardens fulfill a relevant ecological - environmental function too. For example, they clean the air and preserve soil from erosion. Moreover, they have a didactic function: indeed, some governmental initiatives target school-age children. For example, the Province of Pisa promoted a Food Plan in 2010, aimed at making the young aware of food chains and promoting the from-field-to-fork policy and local productions in schools (Butelli, Massarelli, to be edited; D'Alonzo 2007: 13-15; Galdo 2012: 58-65). Lately, the gardens's aesthetic role is also being appreciated. On the internet and social networks, websites, groups and profiles aimed at improving agriculture inside the city are more and more popular. Some of them promote the beauty of gardens, emphasizing their productive and aesthetic role in the contemporary city (for example, https://pt-br.facebook.com/hortaurbanagrowshop; http://www.growtheplanet.com/en/).

Besides the multiplication of gardens, peri-urban agriculture is used for recreation, sport, contemplation, relaxation; it creates or re-creates landscape; supports biodiversity; protects the soil from erosion; encourages the use of green areas as recreational areas; preserves the environmental balance; is a barrier to air pollution; and preserves traditions related to specific places. While farmers are encouraged to bring their products into the city, where farmers' markets are getting more popular by the day, people from the city cultivate peri-urban agrarian fields, or take a trip to the country in order to purchase fresh and seasonal food from trusted farmers (Ingersoll 2004: 198-201; Mazzocchi 2010: 77-80; Sorlini 2010: 6-7).

Initiatives focused on agrarian peri-urban spaces are growing, but still look ephemeral and fragile: if land owners reclaim the land in order to build houses or factories, peri-urban agriculture is sacrificed, due to the lack of effective preservation laws. In order to de-marginalize fragmented rural areas in the urban sprawl, agriculture and food production are highly relevant.

Above all during the 1950s and the 1960s, and presently too, food quality is guaranteed by big companies, in general focusing on the hygiene of productive processes. Due to scandals such as the 'mad cow disease' or the more recent 'adulterated Brunello and Chianti wines', among others, consumers are more sensitive to the quality of the food and drink they purchase and ingest, and are skeptical about the reassurances given by big companies and the mass media. Agriculture of proximity is therefore chosen by a growing number of consumers. Indeed, it is easier to directly control the quality of purchased items. Moreover, people are increasingly involved directly in the production of the food they eat. Therefore, people are paying more attention to the environmental quality of the places where the purchased or produced food comes from. Indeed, people prefer to defend fields from real estate development in order to have space for their cultivation. Attention to air and water pollution is common too, since it could impact on food quality. Still existing open fields, even if small and surrounded by routes or buildings, are perceived as potentially or effectively useful and pleasant, and many citizens become active in order to protect and use them.

A few examples in Tuscany

Tuscany displays a wide range of examples following these inputs: some of these can be found in Prato, and are particularly relevant due to the industrial identity of the city.
Indeed, Prato is historically an industrial town specialized in the textile sector at least since the Middle Ages. After World War II, Prato fast became one of the most important epicenters of the textile industry in the world. Due to such an achievement, Prato, in the need of ever more factories and workers, faced massive real estate development. Later, in the 1980s, the textile industry started to decline in Prato, although part of the local industrial production is continued on

by Chinese immigrants who have created one of the largest Chinese communities in Europe. Due to such an immigration flow and to the expansion of the Florentine conurbation, which firstly reached Prato, and then surpassed the city, reaching Pistoia, 20 kilometers west of Prato, the latter city has continued on its urban growth. Therefore, large parts of former agrarian spaces have been covered with condos, factories, shopping malls, freeways, low-density residential areas, etc. Indeed, in economic terms, agriculture has become almost irrelevant in comparison to other economic sectors, and cultivation has often been abandoned. Prato has become a modern city with a drastically changed identity and outlook, and doing so has run the risk of completely destroying its agrarian areas.

Recently, a new awareness has developed in the city. For example, the former Medici property of Cascine di Tavola has been transformed into a public park, with surviving rural farms preserved and renewed as relaxation and leisure areas. A Slow Food safeguard point has been located inside the park, and there is a restaurant specialized in local recipes made with ingredients from the surroundings.

Gran Prato, an experimentation trying to develop a from-farm-to-fork approach in the Prato area, adopts the same approach. The Gran Prato experimentation is promoted by local institutions, farmers, bakers, university researchers, and associations. It aims at valuing the Verna wheat, an ancient and precious local wheat variety, and its products, especially bread. The Gran Prato project is based on an agreement for the supply chain, which identifies fundamental and inalienable production requirements. Indeed, wheat must come from the territory of Prato. Moreover, production must follow a disciplinary code imposing good farming practices, environmental respect, reduction of the use of chemical products, and promotion of organic farming. On the one hand, the Gran Prato project aims at promoting the bread of Prato, which is one of the most typical local productions, second only to the textile industry. On the other hand, the project aims at improving

the awareness concerning the great value of the agrarian territory surrounding the city amongst consumers, trying to limit its constant erosion due to massive urban expansion.

Since the beginning of this century, Tuscany has been looking at schools as places in need of consciousness regarding the way in which the food reaches the plate.

The Regional Plan for Agriculture and Forests of Tuscany includes policies for the promotion of biological/typical/local food in public school lunches. Local administrations participated in a first experimentation of these measures in 2010 and 2011. The new regional plan concentrates resources for schools on the proposal *"Mensa Toscana"* (Tuscan School Canteen). Local administrations tested forms of collaboration with local producers who sell their products, with high standards of quality, to school canteens. Thanks to this regional program, some local administrations like Terranuova Bracciolini (Arezzo) include only local certified food in kindergartens and introduce Tuscan "*pesce povero"* (poor fish) and local food in the menu of public school canteens, accompanied by an educational program regarding alimentary aspects and food production.

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Complex Landscape. Linking the Dynamic Concepts Landscape, Memory and Governance

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Abstract: This paper discusses the nexus between landscape, the concept of place and remembrance and governance, interlinking those with their institutional framework, researched in a case study 'UNESCO World Heritage Site Cultural Landscape Wachau' (Austria). In 2000 the Wachau, a cultural landscape deriving from wine production on steep rock terraces, was inscribed in the UNESCO World Heritage list. The inscription acknowledged the landscape as a fabric interweaving the natural premises and the socio-cultural actions, hence representing an adaptive complex system. The paper discusses the complexity of landscapes and explores the nexus of tangible and intangible landscape components as well as exploring links to landscape governance. Landscapes discussed as a dynamic, non-linear concept is based on the assumption that landscapes evolve along a time trajectory coping with permeable system boundaries on different socio-spatial scales. Next to the tangible also intangible dynamics are present, represented by the conception of memory and Lieux de Memoire considering perceptive layers in comprehensive landscape research and reveal possible links to decision making and co-management approaches.

Keywords: cultural landscapes, complexity, co-management, governance, Lieux de memoire

Methodological remarks. The methodical setting follows an integrated approach interlinking a historic landscape analysis (1823-2010), a qualitative analysis of the actual farming styles (Ploeg, 1993) and policy arrangement analysis (Arts et al., 2006) exploring multi-level landscape policies in a comparative analysis focussing on the content layer.

Landscapes are problems of organised complexity

The cultural landscape Wachau is a riverine, terraced stretch of the Danube River, located between the two historic towns Melk and Krems in Lower Austria. The basic landscape structure hails from the High Middle Ages (12th/13th AC) while the appearance of vineyards can be traced back to the Roman Empire (Wolfram, 1995). The particular landscape analysis (1823 – 2010) points out that up to the beginning 20th AC transformation processes went steadily but comparatively slow, displaying the nexus of spatial and institutional design, i.e. Charlemange's settlement policy for a stronger internal colonisation carried out by Bavarian monasteries which had major impact until the beginning of the 19th AC. Landscapes, like cities, are an example of systems out of equilibrium, adapting constantly to its internal and external context (e.g. natural hazards, technical developments, climatic changes i.e. in the 18th century, demography, institutional design) - multicausal and multilevel. 1997, Sieferle already argues that *new* landscapes, emerging since the Industrial Revolution, are characterised by *transition* where new manifestations continuously are emerging out of disequilibrium and due to acceleration and compression of time distinctly formed landscape layers are not formed any longer. Scilicet landscapes are in constant flux, evolving along a time trajectory and adapting to the internal and external context: either by steering - but they are also adapting even if no actions are taken, ratiocinative they are *self-adaptive* and not only the landscape is emergent also the components and elements itself are. The spatial adaption is to be understood as a a better fit to the context (Cilliers, 1998). Thereby the spatial patterns and manifestations can differ significantly from those in former periods which indicates the non-linear evolution of landscapes. Within these processes, time is crucial since it's the carrier of the context and therefore the *transitions* are getting more important. Transitions taking place on different socio-spatial and institutional scales impacting the system since the boundaries are not only fuzzy but also permeable and the global collides with the local. The multi-relational and multi-scale assemblage explains why straightforward prognoses in landscape development are precarious, which means that in unordered sys-

tems, desired end-states are unlikely and more important can hardly be predicted (Portugali, 2008). In the discourse these issues are referred to as *wicked problems* (Rittel & Webber, 1972) or to *problems of organised complexity* (Jacobs, 1961; Weaver, 1958). Landscapes are evolving as "coherent structures that propagated, grew, split apart and recombined in a wonderful complex way" (Waldrop, 1992:226). Their adaptive capacity makes landscapes both robust and flexible in the very same moment.

Landscapes are impure public goods

Hobsbawm (1997) refers to a human-nature metabolism, that people not only living in their surrounding environment but adapting nature and landscape according to their interests, achieving a better fit to the context, and that these adaptions are taking place in socio-cultural settings. That brings us to a crucial momentum and the question: who owns the landscape? Within the landscape governance discourse landscapes are discussed as impure public goods, characterized by a divided ownership and therefore shared between private (owners) and public (interests) (Penker, 2008).

Landscapes are common goods s.l. and while some authors are referring to common goods (i.e. Fürst et all, 2008) others are using the term Impure Public Good (Penker, 2008; Enengel, 2009; Gugerell, 2012) which illustrates that landscapes are hybrids between private (individual property rights) and public goods (public interests). The individual property rights, limiting the and restricting specific uses of 3rd parties, are concurrently not precluding the consumption of the good or single aspects trough others (i.e. aesthetics or visual expression). Furthermore the individual property rights are restricted in favour of public interest, i.e. safeguarding water and air quality, rights of passage, monument protection or the aesthetic value of land- and townscapes. This distribution of private property rights and pub-

lic interest and use, this arrangement is coined as *divided ownership* (Penker, 2008; Berkes, 2009). Developing this idea further, including public interest and the interest and concerns of local and regional actors in policy making, links to the European Landscape – and the Aarhus Convention (UNECE, 1995) stressing that "in the field of the environment, improved access to information and public participation in decision-making enhance the quality and the implementation of decisions, contribute to public awareness of environmental issues, give the public the opportunity to express its concerns and enable public authorities to take due account of such concerns." The consideration of assembled networks (government-civil society-market) in visioning and decision making is pointing to the spectrum of planning and steering practise – from technical more top down approaches to communicative-participatory approach (Allmendinger, 2013; Healy, 2007; Schönwandt, 2012) including inter-subjective layers including ie. the perception of landscapes.

Memory as non-linear concept of landscape perception

Adjoining the ELCs objectives as well as Rittel & Webber's (1973) and de Roo's (2010, 2011, 2013) *context-specific* and time-sensitive reasoning the basic idea to frame landscapes as *social mementi* seems natural: like landscapes, the concept of *memory* (Halbwachs, 1992; Assmann, 1995) is a dynamic one (in contrary to history): the perception of landscape and its contextual alignment (i.e. individual remembrance) are evolving along a time trajectory impacting identity on different spatial scales. Memories are linked to collective values and images and therefore represent *social mementi* – shared history and collective memory. Nora (1989) coined the term *lieux de memoire*, which comprises tangible and intangible phenomena, like places, land- and townscapes, monuments or even collections, where the memory

crystalizes. Charged and linked to symbols: *lieux de memoire* are identity establishing phenomena which are not bound to linear and straight forward narration and development (Hauge, 2008; Hayden, 1997). Rather they are in flux too - re-negotiated and re-narrated over time in a non-linear way. The non-linearity manifests i.e. that a reinterpretation of time periods or events (i.e. Austria's role in WWII, changing reception of the landscape Wachau over time) resulting in complete different patterns of interpretation and perception then in previous stages. The context is changing because current events are to be embedded in the structure and therefore are reconfiguring the place and its meanings. The *biographic mementi* are relationally embedded, re-narration and reconfiguration are requiring communicative structures which in turn relates to Luhmann's social system theory (Luhmann, 1987; ibid., 2012) and reminds us that *meaning* is incessantly contextual and contingent.

Bridging landscape complexity, memory and governance

Why does it make sense to reflect on associating those ideas ? Landscapes are assemblages of intangible and tangible manifestations which are non-linear evolving, adapting to their context to reach a better fit. Therefore time is an important factor since it's the carrier of context which in turn is found again in the divided ownership, representing public interest on landscapes and spatial settings and are therefore integral part of the discourse about landscapes and property rights, conventions and customs. Linking *biographic mementi* with landscapes offers the opportunity to recall the connection to the landscape also on a vernacular basis. The importance of *biographic mementi* are emerging, if either the *official* memory (and narration) or the official policies (landscape policies, spatial/regional development plans) are either superimposed, blurred or driven by political interests. Then *memory* compensates

the abstract and reference lacking general representation. Yet, it's important to keep in mind, that the cultural memory is not to be determined on a spatio-temporal continuity or cultural homogeneity. The *power of place* (Hayden, 1997) is referring to the fact that landscapes are socio-emotional and symbolically charged and that they provide joint orientation and values. *Place* enhances the concepts of *memory* and *lieux de memoire* by integrating vernacular landscapes in the symbolic layer. Self-organisation, joint visioning and – decision-making are possible hubs to link the two spheres and opens the topic for debate. Since both concepts, landscape and memory, are dynamic and temporal they allow adaption and evolvement, based on the perception of landscape and cultural context. It is expected that a better implemented network approach increases the willingness for joint usage and management of (impure) public goods and resources especially on the local and regional level (i.e. Scott, 2011; Zuidema, 2011; Fuerst et al., 2008) and to give place for non-linear development approaches (Hartman and de Roo, 2013). Coincidently the tangible and intangible landscape are mirroring power relations and various dimensions of power: power over definitions and data, incorporation of landscape concepts, instrumentally power and power of enforcement (Kuehne, 2012; ibid. 2008; Poppitz, 1980), which again links to Luhmann's network theory as well to the discourse of *divided ownership* and the questions who owns the landscape and is involved in decision making.

Recalling the European Landscape Convention's (ELC) objective, that not only those landscapes coined as *elite masterpieces* are of public interest rather are also vernacular and everyday landscapes. Both, the UNESCO World Heritage Policy but also the ELC demand for inclusive approaches and methodology regarding to landscape development and heritage issues (Olwig et al., 2011) apart from top-down elitist approaches towards self-organizing and non-institutional developments. The importance of more inclusive, par-

ticipatory approaches is not to be understood as an emphatic denial of *technical* (s.l.) planning approaches but punctuates the importance of a broad range of possible approaches and the necessity to carefully choose the most suitable one for the particular issue. Adaptive capacity, in the sense of adaption of physical environment but also in the notion of social learning touches both worlds: "Planning activity is the fixed state of structure and function, fact and value, shape and meaning within the planning situation" (de Roo, 2010:34).

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A. Caballero, *The miracle of light*, Fourth Edition Peoples Landscapes

Climatic Changes. Identity and Identification

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Abstract: According to Cleo Paskal climatic changes are environmental changes. They are global, but their impact is local, and manifests them selves in the landscape, in our cities, in open urban spaces, and in everyday life.

The landscape and open public spaces will in many cases be the sites where measurements to handle climatic changes will be positioned and enacted.

Measurements taken are mostly adaptive or aimed to secure and protect existing values, buildings, infrastructure etc., but will in many cases also affects functions, meaning and peoples identification with the landscape and the open urban spaces.

From Henri LeFebvre's thinking we learn that the production of space is a feed back loop, where the space is constructed when we attach meaning to it, and when the space offers meaning to us. Spatial identity is thus not the same as identifying with space. Without indentifying with space, space doesn't become place, and thus not experienced as a common good.

Many Danish towns are situated by the sea; this has historically supported a strong spatial, functional and economically identity of the cities, with which people have identified. Effects of globalization processes and a rising sea level are now questioning this. Measurements as dykes will changes or cut off the spatial and functional coherence between the city structure and the sea.

Questions regarding the status and the appropriation of these 'new' adaptive functions in landscapes and open urban spaces by ordinary people must be addressed in order to develop and support social sustainability and identification.

This paper explore and discuss how the handling of climatic changes in landscape and open urban spaces might hold a potential for them to become common goods.

Keywords: climate, environmental changes, identity, identification

Introduction

In the latest report from IPCC, UN Climate Panel (2013), it is argued that there are up to 99% probability of greenhouse gases emitted as a by-product of human activities are the cause of the ongoing climate change.

In a Danish context climate changes are primarily manifested in an interaction between modified wind and precipitation patterns, temperature increases and a rising sea level (IPPC 2007; DMI 2008). There will be more torrential rains, more frequent and extensive flooding of low-lying areas, and there are likely more powerful winds and frequent storms (DMI 2008).

In summary, the changes are described as WWW - Wilder, Wetter and Warmer.

The IPPC report of 2013 confirms this.

The changes are irreversible, and require adaption of the built environment to these new conditions.

Climate changes are environmental changes

The individual factors in the process often act together and are reinforced in interaction with already known natural and cultural phenomena, why Cleo Paskal's term *'Environmental changes'* (2009) might be more accurate than climate change. The term *Environmental changes* indicates that the processes of changes are not just an isolated climatic phenomenon, but extensive environmental changes, and thus also causing changes in the built environment.

Climatic changes are global, but their impact is local, and manifests them selves in the landscape, in our cities, in open urban spaces, and in everyday life. This means that functions, meaning, spatial identity and people's identification with places are affected.

Questions and themes to be addressed

Current research is focusing on development of concrete measures to mitigate the effects of climate change. Many of these projects and measurements address securing of buildings and up-

grading and development of sewerage and new drainage technology.

Besides these, measurements in the landscape and in the open public spaces are to be developed and implemented in order to accommodate not only technical challenges, but also meaning, identity and spatial relationships and experiences hereof.

Henri LeFebvre argues (1974) that space is a social product, a complex social construction based on values, and the social production of meanings, which affects spatial practices and perceptions. The production of space may thus be understood as a kind of feed back loop, where space is constructed when we attach meaning to it, and when space 'offers' meaning to us.

Spatial identity is thus not the same as identifying with space. Without indentifying with space, space doesn't become place, and thus not experienced as common goods.

Space as common goods is here related to LeFebvre's notion on space as a social construction where the production of meaning and value is a pivoting point in the appropriation of the environmental changes and spaces.

Also Marten Hajer and Arnold Reijndorp (2001) emphasize collective experience, meaning and value, '[*Public domain*] requires a certain diversity in the spaces that people from different backgrounds, and with different interests, all can attach a positive value to the shared experiences that can take place in these spaces.' (2001; 11)

Following this, it is not enough 'just' to secure buildings, and to adjust and develop new sewage technology in order to accommodate the ongoing environmental changes.

Adapting urban and landscape spaces to environmental changes, questions on spatial identity and people's identification with and experience of the new adaptive functions in the spaces, must be addressed in order to develop these spaces as common goods.

Example: Kerteminde

Many Danish cities and towns are situated by the sea. This has historically supported a strong spatial, functional and economically based identity of these cities, with which people have identified. Effects of current environmental changes and globalization processes are now questioning this. Measurements as dykes will changes or cut off the spatial, functional coherence between the city structure and the sea. Changing the spatial and functional relationship between the city and the sea will also affect people's spatial practices and perceptions, and thus the meaning attached to the spaces.

Kerteminde is founded back in 1300. The city has evolved from a small village by a natural harbour to a harbour city, which later acquired provincial town status. In the last century Kerteminde grew to medium size and is today an attractive place to live and a tourist destination.

The harbour and the sea have played, and continue to play, a major role in Kerteminde.

It is still the city's waterfront, which makes Kerteminde popular and contributes to the city's image. The area around the historical centre, the Johannes Larsen Museum (Danish bird and landscape painter) the Fjord and Belt Centre, the fishing harbour, the marina and the urban beaches creates, if you disregard the diffuse spatial coherence, a qualified attractive entity.

Today the town as a whole appears spatially fragmented and inconsistent and have in several respects lost the connection to the landscape. The harbour-related activities have moved further away from the historic centre. Roads and parking facilities separates the historic centre from the sea. Also, the marina is separated from the town by roads and a large reclaimed area for winter storage of sailing boats.

Spatial and landscape features in Kerteminde

The historic town's main streets are oriented in two directions North-South and East-West - all

Fig.1 Denmark: Kerteminde marked with red

Fig. 2 Kerteminde: town and landscape

Fig. 3 Detail of Kerteminde

originating from Langegade, which is the central spine of the city. On the related church and town square, and around this street has all the major merchant houses remained.

This is still evident in the building stock density, and in the height and structure. Langegade's southern end culminates in the meeting with the harbour and bridge. The meeting is dominated by Hindsholmvej, which, with its width and traffic today has blurred this central place in the town. To the north Langegade becomes more and more anonymous. The building structure is changing from small blocks of flats (2-3 floors) to small fishing houses, predominantly one floor, positioned shoulder to shoulder.

The street space ends up with a remarkable view of the Bay and North Beach.

The street spaces in the historic centre are simple and clear, all with stairs up to entrance door. All the houses have low bases at the same height, which seems to have ensured that the floods have not reached the floor level. It seems as if there have been some unwritten guidelines for how high the floor level should be in order to avoid flooding.

The same applies to the newer fishing houses around Drossingen and Harbour Street on the opposite side of the harbour, where also the base heights and floor levels seem fixed in specific height as a protection against flooding.

Another characteristic that can be observed in the old town north of the outlet of Kertinge Nor is the long narrow gardens on the backs of the houses, forming a distinctive structural pattern of elongated gardens with small rear buildings for fishing gear.

The structural plot pattern as well as the orientation of the street pattern towards the sea and harbour, the precisely positioned building bases and floor levels, may all be interpret as indications of an understanding of the site and the imbedded natural processes. This understanding is thus expressed in the urban structure, in the building traditions, and in the spatial relationship between the historic town and the sea and landscape.

The modernistic part of the town on the hill, consisting of single-family residential areas and Nordre Ring Road, is located at level 3-5 meters above sea level

The large industrial area is situated in a slightly lower area in level 2-3 meters above sea level. This area was formerly arable land and is partially drained meadows recovered from the bay.

The area is kept free of water by drainage channels and dykes facing the bay and the fjord and through pumping.

The industrial facilities with their backs to the countryside characterize this potential shallow nature area in a harsh way.

To some extent this also applies to single-family areas, though in a less contrasting way.

It is a characteristic feature of this part of Kerteminde that the settlements haven't crept further into the meadows. The settlement relates to the hill and is not located below level 2.

Thus, there is a distinct spatial and logical difference between land occupied by buildings on the hill and arable landscape in the reclaimed meadows.

Current development plans and projects in Kerteminde

The development in tourism, recreation and welfare, which started to draw people

to the town with the railway opening in 1900, is still today the development area Kerteminde base the development strategies in (2011).

The most significant urban planning projects seek to repair and reinforce the town's connection to the landscape context.

The motivation for these actions seems mainly a desire to attract more private investment to

boost tourism and make Kerteminde into an even more attractive town.

The three major focus areas are:
• The outer harbour areas (to come)
• The Renaissance Harbour (ongoing project)
• The reclaimed meadows (ongoing project)

The project, The Renaissance Harbour, aims to restore and re-interpret the meeting between the town and harbour at the place where the old harbour was located. The project will have a major impact on the visual, spatial and recreational qualities of the meeting between the town, harbour and water as a whole.

The meadow project consists of to projects: A restoration project where the idea is to take advantage of the terrain-related advantages, and create a new version of the Fjord landscape as it was before reclamation in 1814. There will be recreational paths, a visit point, and a bird watching tower in the area. This project is motivated by national targets for conversion of arable lowlands for water-rich dynamic nature areas controlled by natural processes.

The second major project in this area is the construction of a large golf course by a private consortium. The golf course is going to stretch from the village of Over Kærby, located on a small hill west of the city, down the northwest side of Kerteminde, ending in the flat reclaimed meadows.

Discussion and conclusion

Climate change adaption is not included as a planning parameter in the current plans for Kerteminde. Only one sketch in the Plan Strategy 2011 describes a desire for sustainability, local infiltration and some green belts to connect the city with the waterfront.

In the meadow area, the two significant landscape projects contradict one and another.

The restoration project might have been developed to adapt the town both to the environmental changes and to reinterpret the spatial relationship between the town and the sea and landscape. But when maintaining the dykes facing Kerteminde Bay and Odense Fjord, in order to secure the golf course against flooding, the outcome of the restoration project will be a fresh shallow lake, where the size of the surface of the lake will depend on the climatic and hydrological fluctuations over the year.

The two projects are thus based on different landscape perceptions and landscape use. The golf course is a highly regulated piece of mono functional landscape design, with high demands on drainage work, and requires a static landscape.

In the restoration project the natural processes are to some extend accommodated. But the project, by virtue of its relative small size and by the positioning of it in the same landscape space as the golf course, might turn out as a piece superficial landscape design - a green-wash project.

Positioning the golf course in the meadows is also in contrast with an existing building and spatial practice in Kerteminde, which for centuries has guided the city growth. This practice has meant that the city has respected the surrounding flat reclaimed fjord area as it's natural limit. This limit is now broken. Further the golf course project represents a type of urban growth, which does not address challenges arising from environmental change processes.

One could have chosen to give the natural processes free run in the meadow area by enlarging the restoration project and locating the golf course somewhere else, and thereby ensuring a relief area in flooding situations. This new urban landscape space could thus have been seen as a spatial clarification and re-interpretation of Kerteminde's relationship with the landscape and the water.

This could also have supported the construction of the spatial identity, and people's identification with and experience of this space and it's new environmental adaptive function, and thereby

supported the social construction of this new urban landscape space in Kerteminde as a common good for the inhabitants in Kerteminde. (14885 characters spaces included)

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The Power of Outreach. Case Study: "I Giardini del Benaco"

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Abstract: "I Giardini del Benaco", which reached its 4th edition, is organized on Lake Garda by the municipality of Gardone Riviera, a public authority. This event was conceived to attract the attention of the public towards Lake Garda for touristic purposes, by means of a cultural tool such as a two-day meeting about garden architecture and design. It then evolved into a laboratory where to experiment outreach ideas and strategies. Hosting speakers of clear national and international stature served as the launch platform that catalyzed the interest and participation of young designers, students, traders as well as enthusiasts. Over time a transition occurred from garden design towards research about landscape and its close relationships with agriculture and tourism. Urban planning, folklore reassessment, and the relationship with the city have been explored in relationship with the ethical and societal perspective of the final users. Comparing the experiences of multiple European countries allowed broaden the scope of the meeting from technical and design issues towards relevant discussions over aspects including governance and its strategies. The debate between the decision makers (municipalities, planning officials, region, province, local communities) and the cultural actors involved in planning (landscape architects, agronomists, geographers, journalists, opinion leaders) was pursued to investigate the best strategy to develop the concept that landscape is shared wealth. They have been pressed to propose criteria for landscape planning also through non-institutionalized practice.
The discussion also included the opportunities arising in connection with the European Landscape Convention and the limits of its application. Agriculture, tourism and city have been re-interpreted from the fundamental perspective of identity and common property. Our report will outline the experience gathered, and the proposals arisen from the meetings, and our experimentation with communication strategies over these years.

Keywords: Governance strategies, landscape planning, communication strategies

General perspective and cultural background

This event was conceived to attract the attention of the public towards Lake Garda as a touristic resort, by means of a cultural tool such as a two day meeting about garden architecture and design. It then evolved into a laboratory where to experiment outreach ideas and strategies. Since its very start I Giardini del Benaco in 2010 studied and analysed how the use of the land, is deeply connected with the rules governing common goods. The cooperation with the Town Council of Gardone Riviera as a public body was crucial, the audience could attend for free, as we considered the participation of common people as users and as owners vital; communication through laboratories free speech and world cafés sessions, saw common people fond of gardening mingle with professional garden designers and famous architects form different countries. The subjects went from garden design towards research about landscape and its close relationships with agriculture and tourism.

Urban planning, folklore reassessment, and the relationship with the city have been explored in relationship with the ethical and societal perspective of the final users. Comparing the experiences of multiple European countries allowed to go from technical and design issues towards relevant discussions over aspects including governance and its strategies. The debate between the decision makers (municipalities, planning officials, region, province, local communities) and the cultural actors involved in planning (landscape architects, agronomists, geographers, journalists, opinion leaders) was pursued to investigate the best strategy to develop the concept that landscape is shared wealth. They have been pressed to propose criteria for landscape planning also through non-institutionalized practice. The discussion also included the opportunities arising in connection with the European Landscape Convention and the limits of its application. Agriculture, tourism and city have been re-interpreted from the fundamental perspective of identity and common property. The outcome was a very positive one as far as the new communication methodology during the meetings is concerned, and the feedback of lecturers and audience was really encouraging and showed

the need of this new attitude. On the other hand we realized how much still has to be done, first in order to involve public bodies in effective actions and participation, and also in the opportunities arisen in connection with the European Landscape Convention and the limits of its application, secondly in order to get an effective result it came out that it is necessary to have clear and precise goals and this can be done only if we speak a common language. Thirdly as far as communication and information is concerned it was clear that the traditional media such glossy magazines portraying big names on the cover cannot be any longer effective while Internet through blogs and Youtube can be a very effective and easy way to spread the news especially to young enthusiasts on events related to the new trends and policies connected to landscape.

Communication: the need for new ways to share the project with the audience

In such conventions architects normally speak about their project from its creation through the general description of the steps in progress and the final result. What we achieved during our 4 years activity is that from the first year each guest speaker was asked to summarise in a few sentences their opinion on the topic, so that their project was not the core of the discussion, and ideas became more important than the realization of the project itself. The importance of their project stands in the fact that the actual realization of the idea is possible.

In 2011 the debated topic was on urban public and private green areas in their historical setting. The architects Paolo Burgi, Franco Zagari and Elisabetta Cereghini analysed the topic from different perspectives, and the outcome was that landscape cannot stay still. Architects must be aware of the roots and traditions of an area but they should help taking this area towards a new vision of nature that has taken on a new environmentally friendly vision.

Nature is us, can be the final outcome of that session. We have the responsibility to pay attention to our territory and behave carefully so that landscape is not going to be considered a profit maker but a precious good on which to invest money and research so that citizens can enjoy it, as they become users and owners at the same time.

Communication: the world café and the free speech as the new ways for the final user to get involved in the design and project of the landscape

The Expo that will take place in Milan has been matter of discussion in 2012 and 2013 and opened to new ideas on land planning, acknowledging environmental traditions and the relationship between urban and agricultural areas. Ethical and social user-friendly views have been adopted so that experts could face the opinion of the actual users who know and live that particular territory.

The world café has been adopted as a new approach to discussion and confrontation of people representing different roles in society. Several local professionals met and exchanged opinions mirroring the multi faced situation quite far from that of a town, but actually very similar to what Italy is geographically speaking: a great number of many small towns.

In the world café groups of four people sit at a table as if they were sitting in a coffee shop, in each group there is an ambassador. Each group has 10 -15 minutes to discuss three common questions, after that the ambassador stays at the same table, while the other three people change table and mingle. At the end each ambassador reports the results of the work of all the groups and all the groups share their ideas.

The free speech was the perfect conclusion of the works of the convention.

All the lecturers /host speakers were asked to sit on the stage and report the different outcomes of the world cafés sessions, while the audience could take part asking questions, clarifications, or giving opinions.

Once again we allowed a common working session that helped everyone from world famous experts to common people to get a deeper awareness of the state of things.

The experiment has been very encouraging; the request of giving life to real and actual actions came out together with a need of sustainability, participation and the importance of a common ground from where to engage a dialogue between past and future time, so that a new definition of landscape becomes possible.

Facing different European projects

We could consider several solutions as far as planning and technical issues are concerned, as well as those related to general issues such as governance strategies.

In 2011 Fabienne Gibodeaux, parks and gardens councillor of the Town Council of Paris, together with some Professors of the Ecole de Versailles, shared their experience concerning urban shared kitchen gardens and other issues. Their presentation explained in detail all stages of the project, and the actual practical problems they faced. This created a strong curiosity and increased what was already a local need, and created a proactive attitude with Italian organisations. The very interesting result that arose from world café discussion was that even if problems and difficulties were actually the same and all set in the Mediterranean area, it is a big mistake to suggest the solution in merely copying what another area has adopted. Each place has to be taken into account as a single and unique one studying the best and more appropriate solution taking into account all its peculiar characteristics.

The Barcelona EMBT Spanish projects in 2013, Valerio Morabito (studio Corner) and the High Line in New York in 2012, Daniel Vasini and WEST8 in 2011 are just some of the host speakers protagonist of our meetings. They all shared a real unusual and original interpretation of the theme. As far as The Olympic Park is concerned, Nigel Dunnett in 2012 reported that a successful original project is the result of long study and preparation, and not last that being a garden designer is not enough, while a training as a gardener is vital in order to get the best results from the delicate stages of realization and conservation.

We performed the same line also in 2013 when tourism was the key topic of the convention. A new interpretation of accommodation turned out to be the "albergo diffuso" (scattered hotel). This has given life to actual projects in the area in the Vittoriale di Gabriele D'Annunzio in Gardone Riviera.

Together with positive issues such as this last one, a negative effect of globalization came from the Spanish geographer Francisco Munoz : the result of hosting a Smurf convention held by an American Company made the inhabitants of a small village in Sierra Malaga in Spain decide to paint their houses blue instead of traditional white (due to "albedo").

Communication: the difficult dialogue with public bodies

The key point as to considering the landscape as a common good has been the communication of public bodies (town council, region, province, local communities) and the cultural actors involved in the planning and project making (architects, landscape designers, geographers, agronomists, journalists and opinion makers....)

What came out from our four year experience is that it is actually very difficult to put into practice the new tools and ways to protect the territory. Ten years after the European Convention of the Landscape, projects have increased in number on one hand, while on the other, despite the fact that attitude has actually changed, it is still too difficult to leave the old traditional procedures, due to a huge amount of bureaucracy of course, but also to the fact that landscape is not considered a top priority in a period of financial crisis.

A common language

The opportunities given by the European Landscape Convention and the limits of its application have been studied. The terms: landscape, territory, agriculture, tourism and town, have been analysed considering the concept of identity and community property; not only their semantic meaning but the different relation between common good and community property as a conflict of rights vs. obligations and the single citizen vs. society.

The result of this analysis is that the user feels and intends the common good as something on which he deserves his rights, but at the same time he does not feel responsible to its conservation nor he feels it is something he is obliged to respect. The governing authority on the other hand considers landscape as a mere cost, so it has to return profits, and this very often results in the superficial exploitation of the landscape as a touristic good.

Conclusion

The real town, with its actual problems and situations is where we are asked to start again paying attention to real people, to what the common man through new movements and trends is asking.

The old and sterile concepts strategies and beliefs, like the "*genius loci*" for example, have no future. The huge failure of town planning in considering nature like architecture, must be forgotten.

The future is considering the single, the individual, the final user of public green areas as the core of the project. For example the spread of the environmentally friendly good practices, the so called "Zero pesticides use" very popular in France, would be really beneficial in Italy as they really represent what is closer to the real needs also from educational point of view.

Thanks

We would like to thank all the host speakers who in the years have taken part to our convention: Ermanno Casasco, Ettore Favini, Andreas Kipar, Domenico Luciani, Francesco Merlo, Francesca Neonato, Stefania Naretto, Maurizio Ori, Chiara Otella, Darco Pandakovic, Luciano Pia, Alessandro Rocca, Andrea Vigetti, from abroad: James Basson, Udo Dagenbach, Enzo Enea, Pablo Georgief (Coloco Group), Jacqueline Osty, and Elisabetta Belletti for the help in the English version.

R. Lingi, *Ziros Lake*, Fourth Edition Peoples Landscapes

Common Goods in the Perspective of the (Historic) Urban Landscape Approach

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Abstract: In historic cities, restrictions can have different forms. When a limit is imposed to safeguard a urban landscape, it is possible to limit the construction in one area while allowing it to increase in another area. The advantage for the authorities is that they do not have to spend anything since the loss of a right in one area is compensated by its availability in another area where it can be sold to owners and developers. The urban equalisation regime may be a valid tool by which any inequalities connected with the rights of individuals and community can be overcome safeguarding not only the owner's rights but also common goods.

This way, the aim of the paper is to illustrate a new inter & intra disciplinary tool for conservation, planning and management of cultural landscapes with complex urban and historic characters.

It investigates the connection among the (Historic) Urban Landscape approach, planning tools, urban equalisation regime, user's rights and Common Goods in some areas included in the buffer zone of the historic city of Assisi, in Italy.

Keywords: HUL, Common Goods, planning, rights.

Introduction: Governance, HUL approach and Common Goods

The increasing need to match planning with management and management with preservation moved the attention to possible different approaches, based on more comprehensive and holistic views on the urban context. In the heritage field, the debate about tangible and intangible assets pointed out the true nature of culture as the complex sphere where societies can manifest themselves.

Recent movements at national level have highlighted the importance of a relatively new concept, extremely relevant in our perspective, given by the so-called Common good.

Common good should be intended as neither collective nor private, but characterised by the rivalrousness and the non-excludability. A square, for instance, could be seen as a common good since nobody can prevent others to have access to it, but its consumption in different forms can preclude its usability by others.

This concept has become fundamental in urban management and has partially moved from the traditional planning, which tended to bureaucratise as act of the government, on the assumption that public authorities decide, to a new form, the governance, based on special institutional arrangements that could be found in common-pool resources.

The idea of governance, which was supported by the European Union (White Paper: 2001), introduces five other principles, namely *openness, participation, accountability, effectiveness* and *coherence*, that strongly promote a different approach to territorial development which is important for to establish more democratic governance. All actors are asked to take part in the process, with an overall aim to guarantee the highest integration of actions for an optimisation of the resources at stake. If governance is taking the floor in the scenarios of territorial management, new tools for information and communication sharing are needed and these should be able to draw the attention of all stakeholders both to *raise awareness* and to speed up the decision making process. In this framework, possible answers can come from the newly introduced the (Historic) Urban Landscape approach and from the possible range of instruments to assess it, the same instruments that would enable an appropriate planning able to react to the pressures of the urban sprawl.

The (Historic) Urban Landscape

The phenomena of rapid urbanisation and transformation of existing cities have put the concept of heritage conservation in the core of management tools.

At the international level, new policies and methodologies for the conservation both of historic cities and their surrounding landscapes were already defined in the 1970s of the XX century.

Still today, the main references for the management of historic areas are to be found in the UNESCO documents. They consider the historic city as a *living organism*, the result of a long stratification, which can adapt itself to the necessities of modern life, seen in a development perspective which should be based on the balance between conservation and transformation, past and future of urban landscape.

However, the analysis of the international situation shows the existence of significant limits in traditional policies, which are not always able to properly manage the consequences of new social and economic processes as well as the formal proposal of contemporary architecture in urban landscape.

Starting from these considerations, UNESCO, together with many other subjects interested in conservation, has started a reflection on the development of historic cities, resulting in a Recommendation on the Historic Urban Landscape, which was adopted in November, 2011.

This Recommendation contains a wide and complex definition of the concept of HUL and shows how UNESCO has come to consider the historic city and urban landscape as a dynamic entity – and not a static one any longer – where development and conservation are supposed to supplement each other in a joint process which should provide appropriate tools and management plans.

This notion provides a framework for general principles that acknowledge continuous change in functions, uses and social structures as part of the urban tradition, and it offers policies and strategies for proper planning processes involving a close participation of the communities and groups of people, according to the principles of the Governance.

The HUL approach aims at managing the development of historic cities to contribute to the well-being of communities and to the conservation of historic urban areas and their cultural heritage while ensuring economic and social diversity and residential functions and common goods.

(Historic) Urban Landscape means an approach to the identification and recognition of specified qualities, characteristic and significant relationships in the built and natural territory, resulting from processes over time and being associated with multiple layers of significance.

Planning and management of Historic Urban Landscapes will necessarily involve numerous stakeholders and authorities, placed at different levels of hierarchy. Therefore, one of the key issues in the management will be communication and information at all levels.

The definition and implementation of HUL would be mainly based on the existing and/or newly created planning and management instruments according to case. Consequently, HUL would not be just another master plan, but rather it should offer a general policy reference for safeguarding and integrated development policies and strategies.

In the end, a wide education and *awareness* for the management of heritage are fundamental. Such educational and training policies should consider the integration of necessary awareness as a requirement in career structures of professionals and in the appointment of officers responsible for the management and development of the built and natural environment.

The fact that historic cities are living cities calls for an active participation of the local population, for whom these spaces hold special significance. It is also clear that historic areas are essentially entities that go through continual processes of transformations and multi-disciplinary actions needed to be taken to control these changes.

An approach to the management of HUL

An approach to HUL, according the Draft Action Plan of the UNESCO Recommendation, could contain the following steps:

1. First of all a general assessment on the development of the urban structure should be done to acknowledge the perspective of investigation
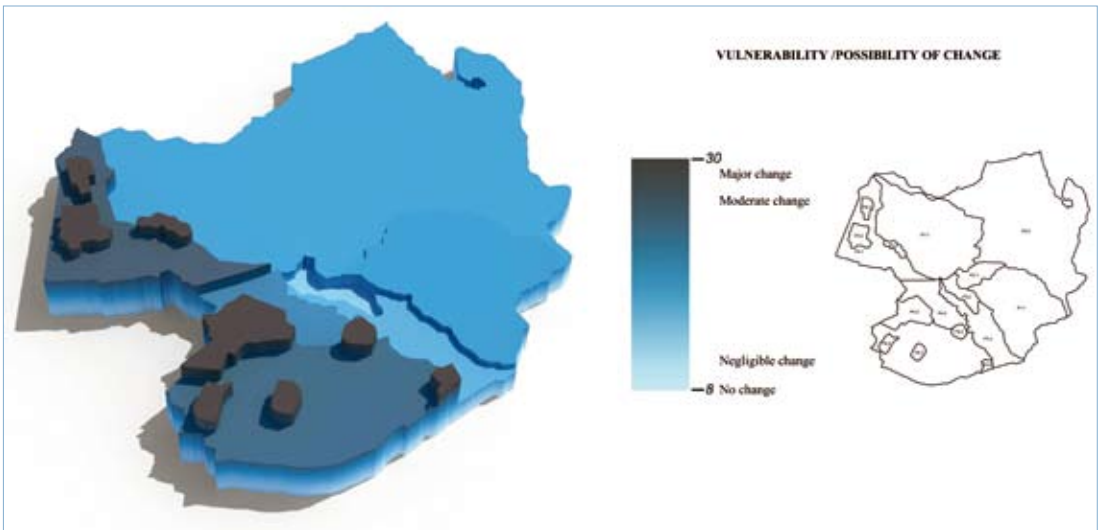
Fig. 1. Assisi: vulnerability of common goods

of the city, where and why data should be collected.

2. Data collection, by means of historic investigations through archives and libraries, visual representations, statistic data elaboration on the cultural, socio-economic and environmental dimensions of the selected urban area. It includes a preliminary study of the significance of the cities, their history and the development of their urban shape. In addition, the analysis of historic maps, cartographic resources and historic iconography is essential to understand the city's significance, and to define what the resources are and why they are important. Another key element is the study and the analysis of the past and present city protection tools, which, as a general rule, describe the current conditions in a higher or lesser detail and regulate future transformations.

3. The data collected is represented in a thematic map according to the intensity and the propensity to structural changes. Thematic maps are overlapped to point out the intensity map and the vulnerability map, as them are often complementary (Fig. 1).

4. The data collected so far, organised into a coherent set of resources and assessed according to a scale of values in the different Macro-areas can offer a general overview on the intensity of importance (concentration of different qualities in the urban landscape) correlated with the degree of potential transformation/change. The result, again proposed in a graphic format by the use of maps, give immediate information for policy making.

5. The final step is the definition of priority actions for conservation/development, with special attention to areas that are less protected, and more subject to alteration or destruction of the distinctive characteristics and Common resources. This way, the development of the appropriate partnership and local management frameworks for each of the identified projects for conservation and development in the CCS/CDS must be considered, in order to coordinate the various activities between different actors, public and private.

Common goods and urban equalization in the HUL approach: the case of Assisi

With regard to the possibility of urban development in Assisi, this must occur outside the historic centre, near the hamlets which are al-

ready seriously compromised. Consequently, urban expansion could be assumed for the hamlets of Santa Maria degli Angeli, Petrignano and Palazzo in particular, which are already compromised significantly due to widespread, random urbanisation, accompanied by the ultimate objective of modernising the existing structures.

To this effect the City Development Strategy (CDS)/ City Conservation Strategy (CCS) identifies the macro areas of expansion in the historic city, splitting the territory into:

- areas which are strictly off-limits: areas that include the historic centre, the area of the Subasio and the area at the foot of the hills. These are areas which are already sufficiently protected (legislative decree restriction 42/2004; special panoramas, SIC areas) where conservation measures are at maximum levels;

- areas with development opportunities: these areas include the hamlets and thoroughfare next to the SS75, where widespread, disjointed building has seriously compromised the original characteristics of the historic urban landscape. The idea of sustainable development in these areas of the historic town means intervening on the existing structures by modernising them, in addition to creating new economic and social development opportunities for the town;

- areas with development opportunities especially for the construction of high rise buildings: these are the areas of Petrignano, already seriously compromised in terms of visual integrity and from which the historic centre of Assisi is no longer visible, as highlighted on the visual integrity map (Fig. 2);

- already compromised areas that require careful planning, design and implementation: these are the fringe areas of the hamlets, where the original characteristics of the historic urban landscape are still present but are partially compromised, or some urban sections along the railway line;

- partially intact areas that require careful planning, design and implementation: these are the areas corresponding to the Assisi plains, that still have almost all of their original characteristics of historic urban landscape intact. The presence of scattered, disjointed constructions that spoil the visual integrity of the historic urban landscape in various points should be the subject of practical, organised planning that aims to rearrange the territory.

The identification of these different areas for conservation/development can result in some inequality in relation to the rights of owners and common goods.

This way, the urban equalisation can be a valid tool on which the HUL approach can be integrated. The purpose of the equalisation today must be designed to achieve a number of objectives, which can be summarised as follows:

- acquire good-naturedly additional soils to become common goods for the implementation of measures of public utility;

- acquire the soils for the common goods in their own parts of the city where their deficiency is most felt, for example in those parts of the urban fabric where the processes of functional obsolescence pose needs of requalification;

- ensure soils in similar conditions of fact and law, thus eliminating inequality among the owners of the land allocated to private actuations and those of soils assigned to public actuations, which characterise the zoning of the traditional approach;

- implement the urban transformation activating private initiative in the implementation of public and community goods;

- with the urban equalisation, all owners of land have the same index for build; the owners of the areas which are designed as common goods can transfer these areas to collective uses once exploited the development rights.

It is therefore desirable that the HUL approach, the urban equalisation regime and the existing planning and management tools become shared and integrated instruments in order to promote the development of the city and at the same time to safeguard the owners' rights and Common goods.

VISUAL INTEGRITY PLAN

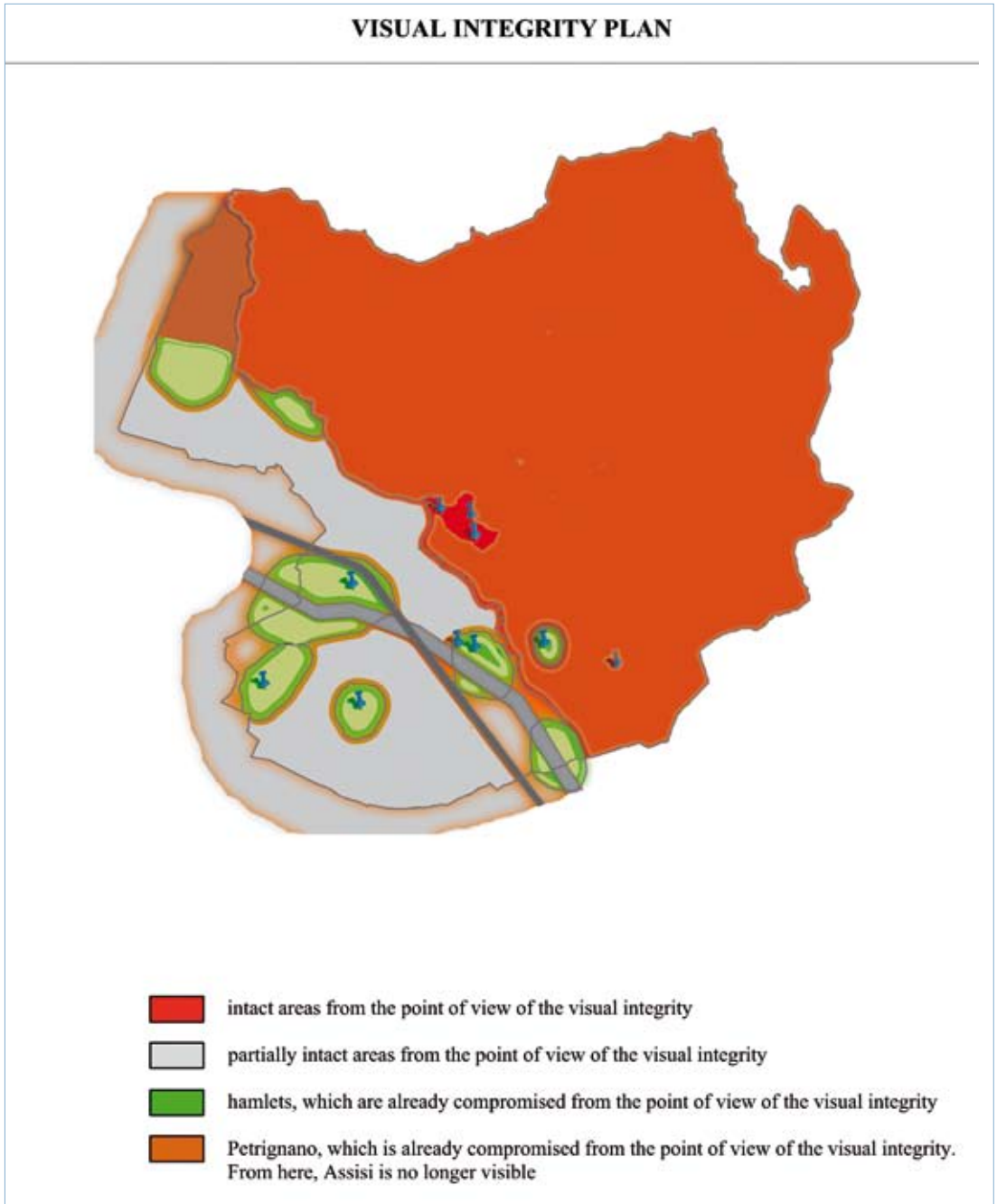
Fig. 2. Assisi visual integrity map

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The Relevance of Collective Properties in Building Cultural Landscape

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Abstract: This paper argues the idea that landscape can be a common good through an examination of theoretical and empirical investigation of collective properties, evidence of millenarian land management schemes whose relevance seems to be forgotten.

The first part of the paper is focused on those aspects characterising the commons that show more than others to have a direct impact on the mechanisms of production of cultural landscapes. Among these elements are discussed in particular excludability and property regimes and those ones related to the running mechanisms of collective properties such as custom and culture.

This paper describes the outcomes of collective properties' action on territory through the case of Agrarian Partecipanze in Cento, showing how their contradictory practices were able to produce a cultural landscape.

1. Introduction: on common goods and cultural commons

The concept of *common good* is associated to the notion of *common pool resources* (CPRs) (Mckean, et al., 2000) (Ostrom, 1990). CPRs identify those particular resources on which coexist two different types of property regimes: use rights asserted are parcelled among several subjects in respect of the exploitation of the resource flow (e.g. a fish, a lot of land, a well etc.). These rights are similar to those ones asserted in the individual private property regime. Dealing with the resource's stock, however, (e.g. a shoal of fishes, an area, a water basin etc.) the same subjects exercise indivisible rights similar to those ones used in public property regimes.

For CPRs is central the problem of their scarcity: the risk of an overexploitation is crucial if there are not established systems of rules in order to prevent the depletion of the stock. Conversely, if the rules for the preservation of the stock don't allow exploitation flows, population may abandon those areas.

Most of the literature in terms of *commons* is focused in the study of natural resources such as pastures, forests, irrigation systems, oceans etc. because these resources, more than others, show this dilemma. In any case, as soon as the term was clarified, it was realised that other traditionally considered public goods fall under this category: dealing with roads, for example, over-exploitation is a synonymous of traffic and under-exploitation is synonymous of neglect, decay, insecurity. Similar consideration can be done on traditionally considered private goods, such as houses: for instance common parts like stairs or car parks allow inhabitants to access their homes.

Commons are interesting objects to be studied to the extent they are part of a more complex system in which interactions happen between at least three elements: community's subjects, the physical-spatial conditions of the resources, the regulatory mechanisms used by people with particular reference to decision-making rules.

In a local system where there's a coexistence of different forms of ownership, CPRs enable all members of a community the access to a minimum vital to the maintenance of the species. The right to water on which several authors have discussed (Ward, 1998) (Simms, et al., 2003) (Mattei, 2011) is an example of how the reduction of the plurality of property regimes in favour of monopolist's ones dispossesses the community of the chance to survive.

In economic literature a second advantage of commons is called the reduction of transaction costs, a phenomenon visible both dealing with technological development, and in other situations: for example the erection of fences (enclosures) entails the payment of lawyers for the definition of property's boundaries and hereditary succession's costs.

Institutional arrangements for governing CPRs are called collective institutions: collective properties described below are examples of these kind of institutions. Communities' destiny is largely based on the ability of these institutions to establish a system of rules that are sufficiently stable and respected by group's members. The absence of rules implies that resources are subject to a different regime defined *open access*, with disastrous consequences for the CPRs themselves and, consequently, for the survival of the community.

Interaction is so important for these communities that in some collective properties' charters, it is not unusual to read specific articles binding people to hold roles of responsibility within the community. Participation is therefore not spontaneous, but it's an obligation to co-management. The unit of analysis for studying CPRs and interactions between actors in a social-ecological systems is defined *action arena* (Ostrom, 2005). It consists of various action situations i.e. a set of recurrent interactions in which the physical and spatial characteristics, the community's attributes and rules are combined in observable behaviours and choices.

The concept of action arena is not very different from the one used by some authors where the territory coincides with the usage made of it (Crosta, 2010), with the difference that while studies on the commons are focused on behaviours and individual choices (actions), in territorial studies the attention is focused on practices. This mean that cultural outcomes of actions are relevant for interaction itself. In other words, the territory is not something simply acted, but it is the place or arena in which every action produces effects in cultural terms. Hence community of appropriators are community of producers as well.

Both of these approaches point out the attention on the user and on the outcome produced from such usage of resources. They differ, however, in including or not the cultural component of the action: the custom for example, includes values and symbols that can be hardly included in the list of analytical categories used to study the commons mentioned above. In the study of landscape as a common good, analytical categories typically used in the study of the commons doesn't seem to be sufficient. This is particularly true for cultural landscapes that can be considered a combination of culture both as a set of practices and as a value in itself.

The definition that Bertacchini et al. (2012) quoted in Gabbi (2013) used for cultural commons reflects this idea: these authors agree in defining them as a system of intellectual resources available within a geographic or virtual area like ideas, creativity, lifestyles, traditions, beliefs and traditional knowledge. Cultural resources, spatial context where interaction is played and community's attributes are the three elements that the authors identify as relevant for the analysis of cultural common. However the normative dimension, in my opinion, cannot be avoided and continues to have a strong influence on all the three elements just mentioned by defining the ways in which culture is reproduced and evolves and the way in which it takes shape in the socio-spatial interaction.

2. The landscape as a common: the case of the Agrarian Partecipanze of Cento (Fe - Italy)

Considering the landscape[2] as a common means underlying the difficulty of excluding someone from its enjoyment. The term difficult does not automatically means impossible, but it simply means more expensive. There are in fact some landscapes whose enjoyment is allowed through the payment of an access fee (fun parks for example). Moreover, even for seeing an alpine landscape directly, anyone needs to physically visit the site and then spend resources for travelling.

All the resources that are based on spatiality as a foundational element are somehow excludable. This type of argument is developed by Foldvary (1994) who points out that free riders (i.e. those ones that earn the benefits derived from improvements without paying the costs), are, for the goods like landscape, landowners. Those

ones should bear the costs of improvements and, hence, are more legitimated than others to govern land transformations.

However, this argument is not complete. The landscape as a common good implies from one hand a parcelled exploitation of the soil by landowners, and on the other hand the possibility of its enjoyment as an intact and undivided resource dealing with its stock component, as pointed out above. The landscape as a common good is the means through which the territory assumes a public value. There should be a collective institution for governing this aspect: normally this institution is public (the State), but it can be private as well (collective properties).

The case of Agrarian Partecipanze of Cento in Ferrara Province (Italy) clearly exemplifies this idea. The Partecipanze are spread across the Po valley. They are a particular form of collective institutions spread throughout Europe. By the end of the XIX century they were attacked (Grossi, 1977)3. However they didn't disappear. The 6th agricultural census carried out by ISTAT (2010) identifies as collectively owned about 5% of Italian lands.

Geographic area	Hectars
Nord-ovest	249.242,44
Nord-est	477.914,35
Centro	205.400,78
Sud	536.310,72
Isole	152.992,24
Total	1.621.860,53
% on national lands	5,37

Table n. 1 Collective lands' distribution in Italy (ISTAT, 2010)

On the collective lands of Cento there are two Agrarian Partecipanze since the XII-XIII century. Their birth was due to some emphyteusis rights made by the Abbot of Nonantola to communities who settled here. Their presence in these wetlands owned by the State of the Church had the meaning of monitoring and reclaiming marshy areas. Those lands were later bought by those people.

Fig. 1 Geometric subdivision of common lands

The environmental instability due to River Idice's flooding has marked these territories. The custom of dividing every twenty years the land collectively owned into lots that are assigned to the each householders is still practiced. People entitled to partition are only male householders descending from the ancient original families that populated these lands, living continuously in Cento. Even today, the small white streets accessing the lots carry the surnames of these families.

Fig. 2 Rururban landscape of Cento

The rule to exclude daughters from succession as well as ordinary residents of Cento has always depended on the need to reduce the number of claimants preventing overpopulation and overexploitation of land. Books telling the story of Cento stress a significant presence of people in these rural areas (Centro Studi Girolamo Baruffaldi, 1994). This phenomenon was probably due to the fact that the subdivision of land into lots attracted

Fig. 3 Typical homes in Cento

people here looking for a piece of land to crop. Once the drainage was ended, commoners became permanent residents. The right to crop the lot where a household lived has driven several community's member to build houses for the whole year. The Partecipanza in 1611 had to define distances and height of the homes specifying building rules. Even today some of the kilns used for burning bricks are still visible. The architectural style used for building is quite peculiar to these areas. In the curse of time the presence of Partecipanze has witnessed the production of a peculiar agricultural landscape.

The culture of self-entrepreneurship thanks to land subdivision was very rooted in these families: during the XX century, once agriculture activities were not profitable anymore, and the engine factory started to grow in these areas, families started to produce engine components, building sheds near their homes on common lands, changing the economic nature of these

areas. In the '60s-'70s the number of enterprises born in Cento was one of the biggest of Italy (Camera di Commercio di Ferrara, 1989).

It was noted by some experts that Agrarian Partecipanze represent "an open-air archive" (Torresani, 1998). This sentence stresses the cultural dimension of the landscape produced. Not in all Partecipanze the landscape value has a weight as strong as in that of Cento. In fact the influence of culture on the local landscape in other similar situations remained in the oral sphere, without taking body in architectural and spatial shape.

This case shows paradoxically the fragmentation of the land by a closed group of people co-exists with the production of cultural landscapes. The opening to the enjoyment of people from outside the community enforced in the Act n.1766 and never implemented would obviously distorted this type of landscape. It is the cultural landscape the element which in this case makes enjoyable these areas to anyone.

3. Concluding questions

The production of cultural landscapes in the work of self-organised communities like the Agrarian Partecipanze of Cento only partially solves some key questions that arise when considering collective properties as institutions capable of governing landscape. Here are listed some key questions in this paper there's not enough space to deal with:

– Who should bear the cost of maintaining the area: the collective landowners or public institutions?

– Can the direct assignment of management by public bodies to private self-organised group of landowners, allow a better and less expensive maintenance than the one provided by the State (Minora, 2011)?

– Can the landscape resource be considered as a means to alleviate the economic disparities between owners and non-owners who inhabit these areas by generating job opportunities?

– Which are regulatory arrangements useful to prevent the settlement of groups defending their privileges becoming *gated communities*?

Notes

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[2] In this paper landscape is considered according to the definition provided in Florence by the Council of Europe (2000). In this convention landscape is defined as (Art. 1 a) "an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors". UNESCO (1992-2013) identifies cultural landscapes as "the combined works of nature and of man designated in Article 1 of the Convention (on world heritage). They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal".

[3] Act n. 1766 in 1927 abolished Usi civici, defining their hiving off and liquidation through money. It also established collective lands for agricultural usage (category B) should be parcelled and liquidate; instead they would be protected if used for forests and pastures (category A). This law identified also agrarian Associations and Universities separately. Usi civici had to be managed by the local municipality, while agrarian Associations could continue to exist if not for harm

to the local community. Common lands are inalienable, indivisible, not subject to acquisitive prescription and perpetually bound to agro - forest - pastoral usage.

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The Architecture of Wine Landscape: Marginality as Equivalent for Quality

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Abstract: There are many connections between architecture, landscape and identity, which could be analysed with different interpretations. The key issue is the concept of "terroir", that in every place involves a network of meanings arising from the intersection of landscape, grapes vines, products and economy. The rural culture with a social structure of family type, over the centuries has helped to preserve the integrity of different environmental contexts. Hence the search for a new dimension of the cultural landscape, which should start from the connection mentioned by the philosopher Remo Bodei between the two terms "culture" and "farming". The innovation must start from the same set in relation to a dynamic system with a majority of links between elements of small size, connected to each other to confirm the persistence of differences, which become a priority for the landscape character of a place and a space. In order to not totally cancel the distinctive feature of "neglected place". Specifics examples are the eco-museum fieldwork in France, where it is evident the importance of maintaining a recognizable environmental impact of human signs including recent and, uneven not completely denature with fake hint of "old" and "peculiar", just what wanted to preserve. In this sense , to do not homogenize the areas, should be studied the best ways to recover in small confined spaces, the charm of randomness that the places still retain .

Keywords: Wine area; Breakup; Marginality; Landscape Perspective; Local Production

A Modern View for Wine Landscapes in Architecture[1]

According to a well-established practice, landscape is seen as a natural setting rather than as an inert atmosphere mostly changed and transformed by men. In other words, the reading of territory has always taken place according to aesthetic criteria without taking into account the fact that landscape is effected by the changing of economy and by the evolution of technology. Therefore, to a careful observer, old villages, houses, lakes, rivers, even fields should appear as documents and witnesses of a story that still needs to be written.

No doubt, in our century human activity has already significantly altered the landscape, to the point that it can be hard to identify the many changes occurred in a short time. In most cases, however, it is still possible to detect many aspects that bear witness to our past and, therefore, offer the opportunity to set in motion the most appropriate protective action. Therefore, we'd better modify the landscape in which we live only if we are truly aware of the value of our cultural and historical heritage as well as of the environment. Sometimes, landscape gains new identity through the changes carried out by the individual, who re-interprets landscape according to his or her own sensitivity.

Landscape is therefore a very complex entity, made of concrete as well as of abstract descriptors, such as culture, history and traditions: all the elements interact and merge into one single result, which is obviously eclectic. Landscape contains the history of its people, while its shapes and lines are the concrete sign of human intervention, which has made the environment productive. As archaeologists say, the territory is like a palimpsest upon which all human activities have left some trace. Of course, we must not forget that with the passing of time landscape has often changed its physiognomy, improved or worse, alternatively becoming the place of disfigurement (think of our countryside in times of famine or natural disasters). The work of man, however, is always the first element in charge of the landscape's change: landscape becomes the mirror of human action, which turns a large part of what we call natural into artificial.

The above-mentioned concepts lead us to an important consideration, namely the ability to understand the uniqueness of landscape and its quality of non-transferability. Landscape mutually reacts to human activities and natural environment. For a full enhancement of modern wine production, conforming to the morphology of landscape, as

well as to its history is advisable, especially since a vineyard gives a hard-to-replace and almost inimitable identity to landscape itself.

Climate, topography and soil cultivation techniques that are imposed from time to time are calibrated and programmed for specific environmental realities. Man has consequently created landscape , making it both productive and aesthetically appealing. Man then becomes the main actor in the landscape.

Perhaps for this reason, the value acquired by wine landscape over time can be defined as a sort of " territorial imprinting ."

It is through the architecture of vineyards that landscape takes shape, providing its wines with peculiar traits, becoming the basic value for economic processes and the synthesis of a multiplicity of relationships.

The structure of the Italian viticulture/wine system is due to its territory, intended in its physical, anthropic and cultural dimensions, and to the ecosystem, meant as quality of landscape and of the vineyard environment. This macro system is articulated into micro-territorial systems, as a result of their interaction both within the territory (as synthesis of factors related to the physical and the natural), and within the strategic-relational domain.

Italian viticulture in its centuries-old evolution has always chosen the most suitable climate habitats. However, it has also given rise to very different processes of sedimentation structures and investment strategies.

It has been repeatedly stated that the viticulture landscape is made up of sets of colours, but it is also true that even the smallest details of the vineyard can revive distant landscapes, continuous or hidden. It is the case of the farm called Amastuola. Landscape should therefore be lived and touched with our hands: the attentive viewer will note the differences with the passing of seasons and the enduring charm of the intimate vitality of vine.

If landscape is synonymous with culture, history, and nature, it is also true that its appeal is given by its physicality, by its diversity. In this sense, landscape is a notion deeply linked to spatial and chronological variability.

The farm is located within the agro Amastuola Crispiano, on a plateau 210 meters above sea level in the omonymous district, and is in an area dotted with farms since the late medieval age.

The surrounding area is characterised by a luxuriant Mediterranean vegetation, with pine trees and the Mediterranean maquis, which create a set of aromas and flavours. Vine cultivation in this rural area is an ancient practice: grape seeds and Greek amphorae have been found during archaeological excavations.

The buildings of the farm, which are not currently used, have been renovated to avoid deterioration and to encourage tourism industry and cultural development in the whole area. The winery is underground. The barriques and barrels area, also underground, once open to the public, will be the starting point for amateurs visits to wineries and tasting and the centre of initiatives in cultural tourism, sustainable mobility paths, rural receptivity.

The design of Amastuola vineyard /garden (fig. 1) has been highly valued from many perspectives and received several awards, among which one for the "Good Practice for the recovery of agricultural landscapes no longer productive" and for the "Good practice for the protection and enhancement of agricultural landscape also for tourism purposes."

Fig. 1 The design of Amastuola vineyard /garden

It can be considered as a unique case of harmony between production and aesthetics. The vineyards were planted on the basis of the design thought of the great landscape architect Fernando Caruncho, which placed them in the backs sublime drawing parallel waves that follow for about 3 km, defined by the same author "waves of time that traverse this landscape since antiquity" (Fig.2). In addition, 1,500 olive trees, items recovered as historical monuments were relocated in 24 islands organically positioned over the surface of the vineyard and along the historic streets of the farm, featuring the project with the contrast between the green and silver of the olive. Bright green waves of the vines. Philosopher and gardener at the same time, Fernando Caruncho drew for the first time the entire agricultural landscape as if it were a garden. For him drawing landscape is equivalent to seeking entrance into deep order, that order which he grasps with his heart and processes with the mind. When designing a garden he has the task of combining the human and the natural, not only to realise a correct and beautiful to behold, but to achieve that purity and simplicity that is built into the nature of things. How space and time are two important parameters in his work, so the geometry becomes the means to express them, and through which to relate to each other the architecture, landscape and sky.

Geometry becomes the grammar of the garden itself.

Fig. 2 The Amastuola vineyard / garden

In fact, it is precisely through this sensitive geometric design that, coming to Amastuola, and along the long avenue flanked on both sides by olive trees, the visitor can grasp - seeing them parading by side - a kind of silver gray wall that, gradually, composes and decomposes. In addition, all around, the grass changes colour with the seasons and follows the lines of the drywall. In addition, going up to the farm, gradually unfolds the full perspective on the waves of vineyards that seem to move as you progress, forming light-dark games with olive trees and assuming at times the appearance, of a velvet combed species when they are touched by the wind and sun grazing in the sunset.

The purposes of this project, reported as a case study, designed to stimulate, promote and induce a different conception of landscape, which recovered fully its value and its potential in proposing the environments and the national wine industry .

2. From a fragmented place towards a meaningful place[2]

Which principle underlies the project with reference to terroir, wine landscape and identity of landscape?
The first idea is that also a dishomogeneous place may be become a place full of sense.
Notwithstanding the inherent difficulties, there are latent opportunities in a marginal place with an attitude towards adaptability and a composition of personal experiments in an united mosaic, if we operate with a framework of variable conformations of landscapes that have to be recovered.
The renovation of qualities must start from the same system in relation to a dynamic structure with a majority of links between elements of small size, connected to each other to confirm the persistence of differences, which become a priority for the landscape character of a place. Specially in order not to totally cancel the distinctive feature of the identity of southern plac-

es, specific measures are to be adopted not only as regards the specificity of the product, like it regularly happens with autochthon wineries, but also with regard to perceptive aspect of places. However, the most relevant coming out focus is that the best choices are the ones that found a balance with respect to the perceptive rules.

Let's move onto the level of the experience of perception, and let's try to perceive a landscape not only in its wholeness, but also taking into account the visual boundaries between the internal and the external part of small wine properties: they seem to us dynamic, changeable, and perforated in more than one place, this system could only be helped by the presence of non-organized residual margins.

At a first glance one might argue that a polarisation would lead to a decrease in the intensity of identity. This claim is based on the ideas that a synthetic idea would emerge in a landscape, but there is a relation inherent the correspondence of wine economy and wine landscape: the recognition of a specific historically founded traditional economy corresponds also to a special organisation and, if the economic structure is fragmented, an homogeneous landscape asset design seems better suited to describe reality of big economic standard and it is not often apt to be reapplied in southern contexts.

Many eco-museum experiences have connected winery spaces inside wide landscapes, respecting the identity of each different little space. The two main reasons for the establishment of an eco-museum in fact is the need to rebalance the environment of a place and a willingness to work for the recovery of traditions that have developed in the same place. These characteristics make it particularly suitable for an eco-museum to promote tourism and sustainable and conscious that fund its future on a recognition of identity.

An innovative approach should offer the opportunity to enhance the cultural identity of local communities, urging the integrated conservation of the evidence of fragmented economic reality, respecting on one side the production processes and on the other side the natural eco-system.

In fact, in collecting and re-elaborating the heritage of traditional small rural societies, it is thought that the new rurality is completely entrusted to conscientious participating and culturally evolved societies. It takes up again, in a different way, a direct and mutual action process between natural elements and living forms: a process that man was continually experimenting with his own hands in the rural world respecting the differences and the various identities.

Moreover diversities are connected not only to social values and perceptive landscape rules, but also to the quality of the product, that into southern reality is very often bound to the extreme variability of grapes. In fact onto the double planes of landscapes, on one hand, and of wine tasting, on the other hand, we could try to determine common denominators of different space combinations and wine identity, considering also the specificity of the products.

Notwithstanding the inherent difficulties, there are latent opportunities in old Southern Italy rural wine landscapes as they preserve a sensible attention to simplicity. It is a symbolic attention for the environment which moves onto the natural environment level and onto the human behaviour level with the same attitude, an attitude towards adaptability, accommodation, contextualisation, towards an idea of richness into diversification.

Notes

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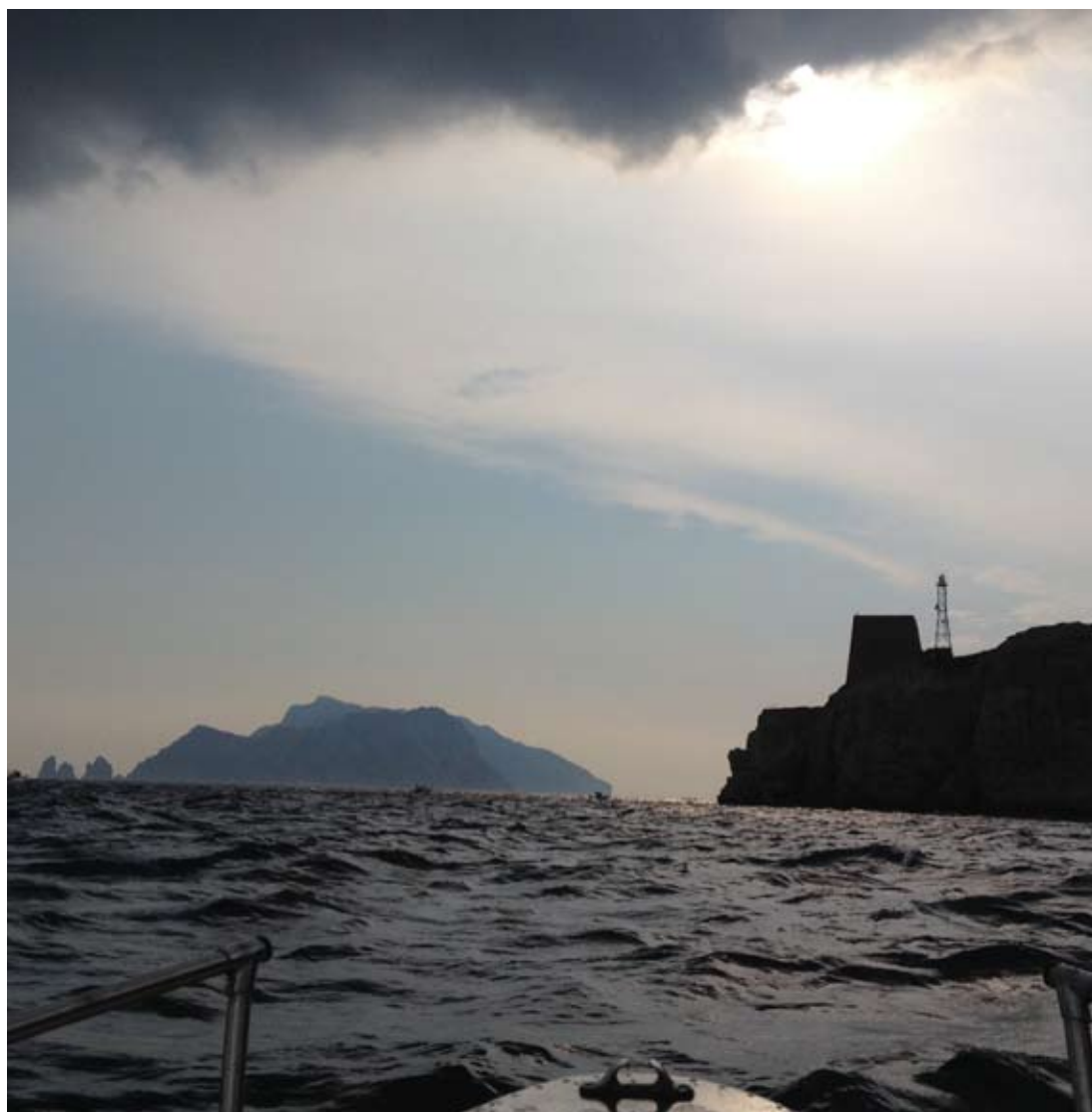
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Landscape and Archaeology. Representing History for Places

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Abstract: The aim of this paper is to present the objectives and preliminary results of a research project, currently ongoing, framed within the 'ancient topography', but looking to the latest practices of spatial planning focused on the environment. Today, as the principle of individual profit and income is prevailing the concept of publica utilitas, *it seems crucial to identify the archaeological public heritage, throughout the territory, not merely as economic and monetary source, but as a cultural and social resource, too often ignored.*

A reflection is proposed, in order to prevent the impoverishment of cultural sense of territory and urbs. An upstream deep reconsideration of some positions (usual in the praxis of predominantly object-oriented conservation) will be needed, orienting the study towards a new reading and interpretation of historical evidences (both visible, such as ruins, an agrarian structure or a road network, or invisible, such as toponymic fossils, oral traditions or suggestions) contributing to the modification of the landscape, up to the present perceived 'shape'.

Expected result will be a new model of representation of perceived variations of the character of historicity of the Landscape, not as census, cadastre or simple result of the territorial invariants, but as an instrument of help, support and direction to every study plan.

Keywords:
Ancient Topography, Archaeology, Landscape, History, Places.

Premise

The study and analysis of landscape took, in the last twenty years, an ever increasing role in different fields of knowledge, from landscape ecology (Farina 2001) to geography (Guermandi, Tonet 2008; Farinelli 2003), territorial planning (Castelnovi 1998; Raffestin 2005; Turri 2002), history (Guzzo 2002; Settis 2010; Azzena 2011a; Turri 2006) and legislative field (Carpani 2005; Carpentieri 2004).

The topic includes in itself different strictly interrelated features; the result of a sectoral hyperspecialisation (Morin 2000) in the approach to the study of landscape, led to its factorisation in parts too rich in adjectives (Caravaggi 2002: 12), too often disconnected.

The word indicating landscape in romance languages (*paesaggio, paysage, paisaje, paisagem, peisaj*), includes in itself, etymologically, the signs of history and of human action (Scazzosi 1999 e Scazzosi 2002 as in Azzena 2011a: 203); the signs of *pagus*, village, first and fundamental work of transformation of territory in an anthropic sense (Raffestin 2005; Guzzo 2002). The same definition of "Historic Landscape" that often characterised the attempts to read, interpret and rebuild ancient territorial structures (Azzena 2011a: 203), is therefore redundant.

Main aim of the present research is therefore to reach a reading of the characters of historicity inherent landscape, in order to conceive forms of representation allowing a diverse audience to "read" the traces of history (fragments or ruins of now disappeared territorial structures) on territory, attributing to the significant its meaning in time and space.

As Andreina Ricci observes: « nevertheless *there is, amongst many, a problem that is usually neglected: the "meaning" that those pre-existing elements have today for citizens and their communities in order to elaborate collective identities increasingly "multiple" and "differentiatedc'è però, fra tanti, un problema generalmente trascurato: il "significato" che tali preesistenze rivestono, oggi, nell'immaginario dei cittadini e delle loro comunità ai fini dell'elaborazione di identità collettive sempre più "multiple" e "differenzianti"differentiated"*» (Ricci 2006: 9).

Precisely and duly knowing the positioning and real meaning of the past ruins remaining on the territory is fundamental to reach this aim, i.e. having an 'Archaeological Map' (Castagnoli 1993: 5-81; Azzena 2001: 149-152). The territorial survey of the present research is therefore based on the method of ancient topography (Castagnoli 1993; Dall'Aglio 2000), looking to the most recent practices of environmental-oriented territorial planning (Maciocco, Serreli, Sanna 2011).

Objectives

Conceiving new forms of representation of «history for places» (Azzena 2011a: 201) is fundamental in order to support the dialogue between specialists traditionally investigating aspects of territorial archaeology, e.g. ancient topography and landscape archaeology (Cambi 2012), and those studying territorial, urban and landscape planning (Fazzio 2005).

The present work, aiming to an organic development of territory, tries to mend the existing gap between a preeminently conservative approach and a diametrically opposite approach, aimed to the transformation (Fazzio 2005: 26-28; Azzena 2004: 185-187; Ricci 2006: 41-16 e 58-68; Turri 2006: 21-25).

Implicit objective is to return to populations the meaning of traces of history present on territories, as perceived by insiders and outsiders (Cosgrove 1990: 246-247), in order to build some tools of knowledge and sharing aimed to allow the widest possible audience to know and interpret the history of their own places, and for their own places (Azzena 2011a: 201-209). The attempt is to avoid a drift tending to territorial homologation and to the debasement and the loss of places' identity (Azzena *et Alii* 2012: 96-98).

This goal will be pursued with the support of a solid regulatory apparatus, to a Regional (Zoppi 2004 e Guermandi, Cicala 2005), National (D.Lgs. 22 gennaio 2004 e ss.mm. Cammelli 2004) and European extent (Ulisse 2009; European Landscape Convention, Firenze, 20th October 2000, Art. 6 «to assess the landscapes thus identified, taking into account the particular values assigned to them by the interested parties and the population concerned.»); an apparatus that, thanks to the 'ethic' inspiration (Venturi Ferriolo 2002) of the European Landscape Convention (Carpani 2005 e Carpentieri 2004), faced the topic with an innovative, but still perfectible (above all in terms of protection), approach.

The 'object-oriented' approach to the protection of historical-archaeological heritage (Choay

1995: 136-160; Ricci 2006: 94-99) will be, thus, put into question, trying new forms of reading and interpreting the processes which have allowed traces of history (both visible, as a ruin, an agrarian structure or a road network, and invisible, as toponymic fossils, oral tradition or suggestions) to remain on the present landscape.

A theoretical and practical contribution to the planning and realization of an innovative system of representation (Nurra 2011: 39-41) able to return the perceived variations of historicity of the places (considered inherent and ubiquitous in all landscape, and not only where it's perceptually relevant) will be proposed.

Indispensable starting point will be the traditional 'Archaeological Map' (in progress in Italy from 1875 and still unfinished; Mansuelli 1957: 299-301; Castagnoli 1993: 5-81; Azzena 2001: 149-152). This map should be enriched with those material elements that, until the more recent past, interested, designed and transformed the places, trying to overcome the traditional historiographical (Carandini 2008) and legislative (D.Lgs 42/2004 e ss.mm.) criteria, that arbitrarily put absolute chronological caesuras between the end of Ancient Age and the passage to Middle Age and Modern and Contemporary Age (see the principle of 'equidistance', in Azzena 2011a: 215-219).

Attention will be paid on individuation and rebuilding of 'chronosystems' developed through the centuries, as living bodies on the ground that dying (as defunctionalised) inevitably left their mortal remains, signs of their passage, as memory and track of their existence, often offering cannibalistic nourishing and sustenance to the bodies that took their place and whose succession gives, today, a sense to that diachronic jumble that, filtered through the thick lenses of our look (Farinelli 2003: 66), can be called Landscape (Turri 2006: 15-18; Farinelli 2003: 200-201; Guzzo 2002: 73. Cfr. Cosgrove 1990: 246-247).

Expected result will be a new model of representation of perceived variations of the character of the landscape's historicity, not as census, cadastre or simple result of the territorial invariants, but

as an instrument of help, support and direction to every study plan (see some explicative cases in Castelnovi 1998; Azzena *et Alii* 2012).

State of the art

The office for the archaeological map of Italy was established with a Royal Decree in 1889 (Azzena 2001: 15; Azzena 2011b: 30). Safeguarding the archaeological heritage was certainly the driving force of this initiative, in a historical moment when the construction euphoria and a very little forward-looking perspective of progress (in the new capital city, but not only) jeopardised the preservation of the testimonies of the past (Azzena 2011b: 30-31).

Talking about 'Archaeological Map of Italy' or about a 'cadastre' of archaeological presences today, after one hundred and fifty years (Azzena 2011b: 29), can seem obsolete and out of time; but, as denounced by Antonio Cederna (Guermandi, Cicala 2007: 304), and as remembered by Salvatore Settis, the 'heritage' is still undermined by cynicism and indifference (Settis 2010: 282; Antrop 2005: 21-23).

Today, in a moment of economical, social and cultural global crisis, in which the principle of individual profit and income is prevailing the concept of *publica utilitas*, it seems crucial to identify the archaeological public heritage, throughout the territory, not merely as economic and monetary source, but as a cultural and social resource, too often ignored (deliberately or not).

A reflection is proposed, in order to prevent the impoverishment of the cultural sense of territory and *urbs* of which future generations inevitably will take charge. The same meaning of cultural 'good' or 'heritage' (Choay 1994: 83-115), frames an economical-productive oriented approach to the topic of preservation and 'valorisation' (another term borrowed from economics), and threatens to undermine a forward-looking planning of territory and of its components. For this reason it seems essential that the archaeological

debate would be inserted in the reflection started in the last years in the urban and landscape fields; a reflection that tries to overcome the high boundary walls erected for the defense of disciplinary competences contributing to an organic study of territorial planning (Azzena 2004: 195).

Preliminary results

Reaching a base of historical-territorial knowledge as complete as possible, in order to start to elaborate an innovative methodology for the identification and recognition of the most significant characters highlighting the presence of history in landscape, was the main objective of the first year of research. The collection of as much data as possible about the territory in question, and the analysis of ta great number of available historical and geographical data, were an essential part of the work.

North-Western Sardinia was chosen as the field of inquiry, for the preeminent conservative character of this island and for the transformations that took place in the last two centuries in this area (increasing of the mining activity, drainages, towns built in the fascist Age such as *Fertilia*, agricultural exploitation of the *Nurra* plain, the industrial hub of *Porto Torres*, urban explosion and dispersion). For the eminently empiric character of the present research, this method could be applied, in the future, to other territorial contexts.

The collection and preventive analysis of historical-archaeological data regarding the examined territory, allowed to highlight relations and interactions contributing to the generation of the historical processes and of the diachronic dynamics (contractive or expansive, depending on the historical moments) of 'territorialisation' (Raffestin 1984: 69-82; Magnaghi 2001: 31-33; Poli 2001: 39-41; Raffestin 2005: 36-44) that characterised the same territory.

The collected data have been systematised in a dedicated GIS, thus allowing to deepen the knowledge of territory, defining, to a macroscop-

ic level, some of the relations between natural component (environment) and anthropic component (territory) that led to the current definition, conformation and perception (landscape) of the study area (Guzzo 2002: 33-38).

A widespread and homogeneous knowledge, extended to the whole analysed territory, even if reduced to the basic informative system associated to a precise geographical localisation (the 'archaeological cadastre' pursued from 1875), is, in this sense, an undoubtedly solid base, that can be used in different directions and with different functions.

The great number of acquired data was collected and organised according to the specifications dictated by the "*Commissione Paritetica MIBAC/MIUR per la realizzazione del Sistema Informativo Territoriale del Patrimonio Archeologico Italiano*" (D.M. 22 dicembre 2009. Sassatelli 2011: 99-101), and confirmed by the resolutions of the "*Gruppo di lavoro paritetico e permanente per la realizzazione del SIT Archeologico Nazionale per i Beni Archeologici (SITAN)*", established in 2011 and still operating.

To contain and organise the collected data (both present on file system and in network), an express relational GeoDB on a server OS on Open Source platform was arranged, in order to make it possible to access the archived data, through a common GIS client, in every moment through the Internet.

A minimum value of knowledge was attributed to each geographical datum, avoiding redundancies and incongruities. A 'Greatest Common Divisor' was used, in order to define to a topographic and chronological level, the archaeological evidences of territory.

Future actions

The preliminary results presented are relative only to the first year of research. The work will be completed during the two years lacking to the end of the project of research, and the goals exposed in the present text will be achieved through some concrete actions.

Deepen the knowledge of the representation of archaeological thematism in archaeological cartography (Mansuelli 1957: 299-301; Azzena 2001), was necessary in order to conceive new forms of representation, trying to overcome the current forms of object-oriented representation of the archaeological 'good', even when characterised by a measured metric survey (Azzena 2009: 11-16).

The ancient territorial assets of the examined area were defined, not as stratification, but as compenetration, trying to apply the principles of equidistance, scale, reciprocity and sharing in the reading of landscape (for the definition of these four parameters, see Azzena 2011a: 217-223), and trying to represent the produced analysis.

It will be necessary to reach a different reading of the history of the territories, and to propose it as a moment of "auto-determination of populations". The perceptive characters of the history in the places (Turri 2006: 36-41; Raffestin 2005: 84-88; Augé 2009: 75-102; Guzzo 2002: 33-37) as perceived by users: inhabitants and not, specialized, *flaneur,* insiders and outsiders, will be necessarily analysed (European Landscape Convention, Art. 6). To do this, it will be necessary to try to define new parameters of reading history in the landscape (Nurra 2011: 40-41), highlighting the affective component towards the remains (tangible and not) of History present in places.

Once defined the parameters and supports for the representation (currently in preparation, and not necessarily cartographical), the experimentation in different territorial contexts of the new forms of graphic automated/assisted/analogical representation produced, will be started (a practical example in Azzena *et Alii* 2012: 96-98).

For the eminently social character of the expected results, it seems undeferrable the successive sharing of the datum to all extents: a 'democratisation of information' (Azzena 2011b: 34) contributing to create, define and promote that sensibility, indispensable for a 'shared protection',

nowadays finally achievable, also thanks to the Web contribution.

The aim is a shared horizon, an ethic, before than technical, goal, towards a base of knowledge shared, open and really accessible.

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A.L. Pitulicu, *Old beer factory*, Fourth Edition Peoples Landscapes

Agricultural Soils. A Fundamental Common Good in Urban Areas: a Strategy for Recovering Their Identity

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Abstract: Good agricultural soils are a scarce and exhaustible resource, essential for providing regular food production to societies and to the idea of sustainability. The protection of these soils is particularly important in Mediterranean landscapes, where there are strong natural and cultural contrasts and the fertility of land is based mostly on human activity.

In Portugal, law protects soils since the early 1970s and in 1982 good agricultural soils were classified and safeguarded by law as National Agriculture Reserves (RAN) – non aedificandi – areas particularly suitable for agriculture. Even private land is considered of collective importance, protected by heavy restrictions in use and management. Nevertheless, once land is required for urban development, it is reclassified as urban soil and included in urban areas.

The reflection on Common Goods from a Landscape Perspective, leads us to the idea of a functional conversion of agricultural soils in urban areas, sustained in the valorisation of these exceptional resources as productive functions in urban areas. This implies the maintenance of these soils as RAN in urban areas and the development of an evolutionary dynamic, reinforcing the idea of a common good – the return of the best soils to agriculture in urban areas – expressing the ecological, social, historical-cultural and ethic values. It is a request to recreate the notion of common identity based on land, lost in the meantime but possible to recover through the promotion of urban agriculture.

Keywords: agricultural soils; urban areas; common identity; functional conversion; urban agriculture

The concepts

Soil is the superficial and relatively unstable layer of the earth's surface and is defined as the natural environment for plant growth, being constituted by non-consolidated aggregated materials of mineral and organic material, water and air (Costa, 1985). Multiple functions are associated with soil (support, regulation, filtering, storage, recycling, habitat and biomass production) as well as several uses (urban or rural, agricultural or forestry, among others) developed by the various qualifications well established in planning.

Our focus is on *agricultural soils*, those best for biomass production and particularly important from an ecologic, economic and social point of view, the result of an integrated dynamic between physical agents and human processes.

Common good is the combination of material and spiritual conditions that provide to the human community a harmonious development of its individuals. So, common good is more than individual good; it is a community good, a universal value perceived in the well-being of the community of individuals as a whole (Filho, 2000). An equivalent to the concept of *public interest*, as a relationship between society and the common good, pursued by that society through the authorities – governors, public administrators, magistrates, etc. (Filho, 2000).

The emphasis of our research is on dignifying the *natural common goods*, given by nature – e.g. air, soil, water, plants and animals. Being a part of a holistic natural whole, natural common goods were considered the goods of 'no one', being intensively and over exploited, transformed and destroyed (Donadieu, 2013).

Associated with natural common goods are universal values, imposing respect by through protection and valorisation, after the principle of public interest. For their universal value, their recognition, respect and valorisation are an obligation of law and states (Donadieu, 213). Several authorities, at different levels, such as the United Nations Education, Scientific and Cultural Organization (UNESCO), Council of Europe (CE), States, and Governmental and Non-governmental Organizations, have the responsibility to adjust their concerns to the time and options that law establishes to the improvement and promotion of the common good.

The value of 'agricultural soil'

The greater value of soil results from its multiple functions and from inherent pressure and vulnerability. Despite severe constraints on its use, its destruction is meaningful all over the world (Azevedo, 1997; Cortez, 2007), with massive soil destruction by edification – in the whole world, 25% of cultivated soils have been lost, around 100 000ha per year destroyed by edification (Magalhães, 2001). There is an increasing need to preserve soils with better capacity of biomass production, keeping them free of construction and other uses not compatible with the maintenance of their fertility.

For agriculture, soil is naturally the main raw material. There is a need to provide an adequate agricultural use and management that improves agricultural activities but also integrates the several soil functions – economic, social and ecological, crucial to maintain landscape equilibrium. The fast transformation of landscape in the last century often meant the collision between the functions of soil and the ecological functions of landscape.

In the last century, an increase of scientific research and the awareness of such a reality led to the idea of the global valorisation of soil, expressed in a wide range of legislation for its protection. Soil is seen as a rare, sensitive and scarcely renewable resource and concerns for its protection arose, namely in planning for rural and urban areas (Magalhães, 2001). States (or their organizations) produced political initiatives and measures for soil protection – as examples, the Soil Map of the World (FAO/UNESCO, 1971-1981), the European Soil Charter (CE, 1972) or the EU Directive (CE 2006a); in Portugal, the Dec-Law 365/75 protects the best agricultural soils and, later in 1982, their classification and safeguarding as National Agriculture Reserves.

The protection and valorisation of soils is particularly important in Mediterranean landscapes, of significant natural and cultural contrasts, with intensive human pressure. The fertility of soils is mainly a result of human activity. In Portugal, this is evident in a singular landscape pattern - a complex mosaic determined by unique conditions of relief, climatic, vegetation and human activity. A combination of natural and cultural conditions favoured agriculture as a dominant way of living and determined the establishment of human settlements associated with the fertility of land (Ribeiro, 1992).

Recent data (CE, 2006b) confirm this fragility, singularity and importance, particularly in the South of Europe. In Portugal, around ¾ of the territory has degraded soils, and only 12% has privileged edaphic and climatic conditions (Araújo, 1976).

National public policies and agricultural soil

As said before, in Portugal, the main public policy on soil protection is the National Agriculture Reserve (RAN) law. The aim is to protect soils with a high capacity of biomass production and the most agricultural potential, *non-aedificandi* areas allocated exclusively to agriculture. At the municipal level plans, it is mandatory to classify these areas as RAN, in order to guarantee the sustainable use and management of rural areas.

The exclusion of this type of soil from this classification, is sustained in the requirement of these areas for housing, economic activities, equipment and infrastructures. Thus, the same law determines that soils included in the so-called urban perimeter, defined in the municipal plan, are not classified as RAN. It is the territorial planning that determines the purpose of land, supported in the differentiation between rural and urban soil (DGOTDU, 2007): the first integrates soils with capacity for agriculture activities, farming, forestry and mining, and natural areas of leisure and protection; the second integrates urbanization areas, including the existent urbanized areas, the ones expected to be urbanized and those to integrate an urban ecological structure.

From the moment a municipality defines an urban perimeter, the soils integrated in it are urban

soils, since the development strategy requires them – regardless of their characteristics, qualities and capacities, that is, regardless of having characteristics to be included and classified as RAN (Freire and Ramos, 2013).

As stated before, the establishment of human settlements were associated with better agricultural soils. In the last decades, in these areas one can observe a significant increase in urban areas at the expense of rural ones.

Agricultural soil in urban areas – proposals for its defence and creation

Agricultural soils in urban areas are meaningfully associated with urban agriculture. In Portugal this dynamic is increasing, meaning the creation and promotion of vegetable gardens by the municipalities and/or civil society institutions, integrated programs, conferences and scientific articles, dissertations and dissemination platforms (Freire and Ramos, 2013). A return to the productive functions in urban areas, however, is not a novelty – such productive areas have always been there, in areas considered belonging to no one (such as bands along the roads), in private yards and in soils classified as urban but agricultural until their edification.

The development of urban vegetable gardens is sustained by environmental, emotional, social and economic reasons: improving the health of urban agglomerations (important qualities of vegetation in the city); as a link between man of the city and nature (an answer to spiritual and psychological needs); an associated economic value to support family economy; a stimulus to local economy; and a social value by improving quality of life through social interaction, health benefits from physical activity and providing for more diversity of food (Telles, 1957, 1997). Moreover, situated in empty or degraded spaces, are essential components of the ecological structure in the urban landscape, providing continuity at the ecological, social, aesthetic and cultural levels.

Recently, there are echoes of these dynamics at the planning level, with proposals and recommendations including these agricultural areas in the development model of cities, emphasizing the relationship with other urban components, bringing out functions beyond production, and economic, social and environmental benefits.

More ambitious is the proposal to *introduce a new function in the city – the agricultural one –* as a programmed answer to the demand for urban vegetable gardens, still growing, taking advantage of their benefits in urban areas (Pinto, 2007).

In order to operationalize a *functional conversion* in urban areas, focused on the reestablishment of areas with good agricultural soils, a return to the productive functions in the following types of areas must be advocated (Freire and Ramos, 2013):

– Inadequately used with functions that are no longer needed, recovering permeable areas – e.g. areas for housing, industry and commerce, abandoned or in a degradation process;

– Planned for urban growth, but not yet built up.

It means the destruction of such areas and a change of their functions; the development of a new type of soil qualification – with the inevitable conversion of urban soil to rural; and adapting the urban perimeters or other way to provide their use as agricultural areas – namely their classification as RAN.

Conclusion

As landscape professionals, our approach is based on a comprehensive and humanistic point of view, on the integration of multiple components and dynamics – ecological, aesthetic, cultural and ethical. The valorisation of soil as a common good is supported in this holistic perspective but reinforces the ethical questions – for nature and culture – that are fundamental today(Freire, 2011). Therefore, great significance must be given to soil as a common good – a natural and landscape resource to promote and value in urban areas.

The return of agriculture in urban areas is a proposal based on recent dynamics in cities, changing the paradigm of massive edification with no personal identity, disregarding natural characteristics and creating fragmented landscapes.

A new paradigm based on an evolutionary dynamic, reinforcing the idea of common good and recreating the notion of common identity based on land, was lost in the meantime but is possible to recover through the promotion of urban agriculture.

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M.E. Denisa, *The beauty of the mountainsg*, Fourth Edition Peoples Landscapes

Ecomuseums And Rurality: a Case Study in Cabaiguàn (Cuba)

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Abstract: Cabaiguàn is a municipality in the province of Sancti Spiritus, Cuba, characterized by a typical cultural landscape in which the production of various crops in rotation with tobacco prevails. There are abundant productive soils, undulating plains and typical vegetation, which in combination with the buildings associated with agricultural production, make this area a rural landscape highly valued for its aesthetic quality. It also has the only ethnographic museum of Cuba, but unfortunately, it is a static and closed institution devoid of activities that involve the community. Taking into account these considerations, our group intends to design an eco –museum of rurality with the aim of protecting these landscapes and enhancing the cultural historical values through the incorporation of new economic activities in the field of tourism and recreation. As an initial task, a perceptive analysis was applied to the residing population in the territory in order to evaluate the visual landscapes. For this purpose, 100 photos of different rural landscape elements were used and were rated from a score of 1-10. These preliminary results allowed the design of two green ways. Currently the second phase of the project is underway, with the identification of natural and cultural resources in order to plan the strategy as well as the forms of action to enable the implementation of the rural eco-museum.

Keywords: Eco-museum, cultural landscape, local community, local identity, sustainable development.

The planning and management of eco-museums could be incorporated into countryside research based on sustainable development as an alternative to solve the environmental situation in arable and livestock farms. Rural eco-museums as a cultural and territorial institution is a living place to preserve the cultural and natural heritage. Thus, it is a laboratory with an educational function addressed to the local community to promote its development. In this way, the local community takes possession and is in charge of its own territory and can identify and achieve its develop-ment objectives. In other words, this infers the recovery of cultural and natural heritage.

At all times, it is necessary to include strategic activities in research , social participation, and economic diversification as integral parts of the project for territorial development,. Rural eco-museums have some characteristics of identity and relationships with a specific territory and its heritage. The inhabitants participate not as tourists, but as actors of local changes, supported by a team of experts.

The most recent studies emphasize the value of the eco-museum as an instrument for the sustainable development of the community. These precepts also value the tie between eco museums and the planning and management of the landscape.

However, an incomplete vision of sustainable development has prevailed, and it does not have solid conceptual and theoretical formulations (Boisier, 2000). There are some interpretations of this concept and above all its operational effectiveness over local intervention. As a result, researchers apply a disciplinary approach, according to anthropocentric or economistic paradigms. Researchers of natural sciences, oriented towards the protection of natural resources, neglect development issues. At all times, varied positions tend to avoid the real and complex issues at hand.

Sustainable development should be considered as the capacity of the territory, of the human ecosystem and the group of systems to guarantee its operation, effectiveness and efficiency, in such a way that the potentialities can be realised and individual and social needs are satisfied (Mateo, 2012).

It is important to define what the word sustainable means. Varied sustainable indicators have been developed based on disciplinary approaches (Urquiza, 2011; Mateo, 2012) or global indicators (Wackernagel and Rees, 1996; Hardí and Zdan, 2000; IUCN/UNEP/WWF, 1980). In this study, the comparative geographical method has been applied, as it is powerful for determin-

ing the state of the natural-cultural environment. It is completed with procedures associated with the human way of acting. Under this premise, the design and implementation of rural eco-museums could be considered one of the solutions for achieving sustainability at the local level, because the main transformation is guided towards the creation of a new vision of the relationship with the natural resources that serve as a support to the socio-economic activity of the community.

Nevertheless, today's international realities concerning rural eco-museums are different according to their insertion in the economic and national legal framework. There are significant differences between Europe and Latin America as main regions with eco-museums. In the European Union with the Common Agricultural Policy, this experience is supported by legal and economic policies towards to achieving public participation. By contrast, in Latin America, this conditions do not exist, and new economic activities, such as tourism, are structurally addressed to obtain foreign investment. Thus some projects such as rural eco-museums are designed by political entities, outside the local community, without taking into consideration traditions, local knowledge and cultural identity. Consequently, profits are not directed towards local development. Also, local values such as popular culture, community heritage and natural resources are not valued.

In the Cuban case, it is necessary to establish basic principles for the planning and management of rural eco-museums. It is an unique project but with a strong administrative influence. Local participation and inhabitants' identity are scarce in this case. Therefore, an essential task is to construct theoretical principles based on the Cuban context and its legal basis. Also, the research on landscape quality, and social and natural resources involving tradition, heritage and local everyday life, need to be addressed through teamwork.

In this study, documentary information was gathered to obtain the inventory of territorial resources using multi-criteria technics of evaluations from Geographic Information Systems. Pictures of landscapes were taken, which were subjected to evaluations of aesthetic quality by the inhabitants; questionnaires were applied to the residents, to the producers and to the community leaders and several community activities and documentary studies were carried out, in which the l Analytical Hierarchica Process was applied (AHP) to establish necessary hierarchical approaches in the design of the eco-museum.

Natural environment

The altitude is between 100 to 150 meters, on sedimentary or volcanic rocks. The predominant soils are Sialic carbonated and non carbonated (Hernández, 1998), very productive for a great variety of cultivations (Figure 1). The forest coverage is 3%.

The studied area is located in the municipality of Cabaiguàn, in the county of Sancti Spiritus, Cuba. It belongs to the geo-ecological region of Santa Clara - Sancti Spiritus, evaluated as critically unsustainable (Mateo, 2012). However, in the town of interest, Cuatro Esquinas de Santa Lucia, the situation of the environmental has not reached a critical state, although it has its own problems.

This place could be evaluated as potentially unsustainable, described as "the observation of strong changes in the space and functional structure, although it conserves its integrity", according to Mateo (2012). The favourable situation inside this region is due to the type of soils it has, its plastogenical properties and sociocultural factors, such as the prevalence of agrarian familiar ownership for family subsistence where historical cultural values are shared with handling answers according to the state of soils.

The original vegetation has been substituted almost entirely; there is prevalence of chemical fertilization and of plagues and illnesses from chemical products. The soils have undergone intense modification with the loss of natural fertili-
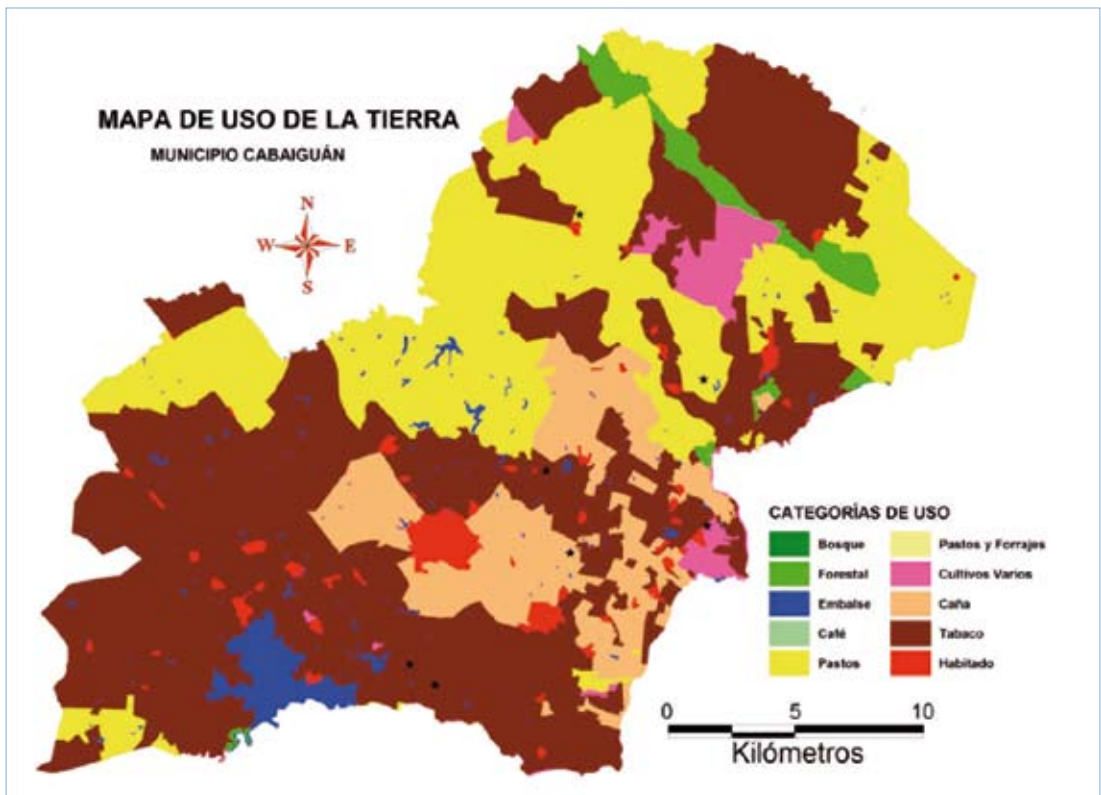
Fig. 1 Land use Map of Cabaiguan municipality.

ty and strong erosion, which presents itself in furrows and ravines. The practice of the sustainable management of lands in some properties has diminished the degradation and has optimized the agricultural systems, which demonstrates a high stability of the current landscape.

Socio-economic conditions of the studied area

The main element of pressure is tobacco production and various cultivations that constitute the source of economic income for the residents and for the local economy. In the current climate, what prevails are quick incomes and the propensity toward markets of lesser quality products, which yield high interest for the relationship of current prices. High yield varieties have been introduced, the irrigation has been generalized and there has been a displacement of the population

because the farm proprietors have been able to build houses in urban establishments. The main problem is related to the aging workers and the lack of capacity on the part of new generations that take a greater interest in increasing the pressure on the ground in search of quick earnings.

With the appearance of the first symptoms of degradation, in general, a favourable answer has been observed in the adoption of measures that optimize the productive process. In some cases, sustainable practices have been introduced, with good results.

Some rural traditions have been conserved (Figure 2); such as :the traditional instruments for the elaboration of foods and the products of crops. Traditional rural music, mainly the *decima* and the *repentismo* continue to be favoured among the elder farmers and it also has its young followers. Dancing manifestations of Canary roots are conserved, the craft based on the use of autoch-
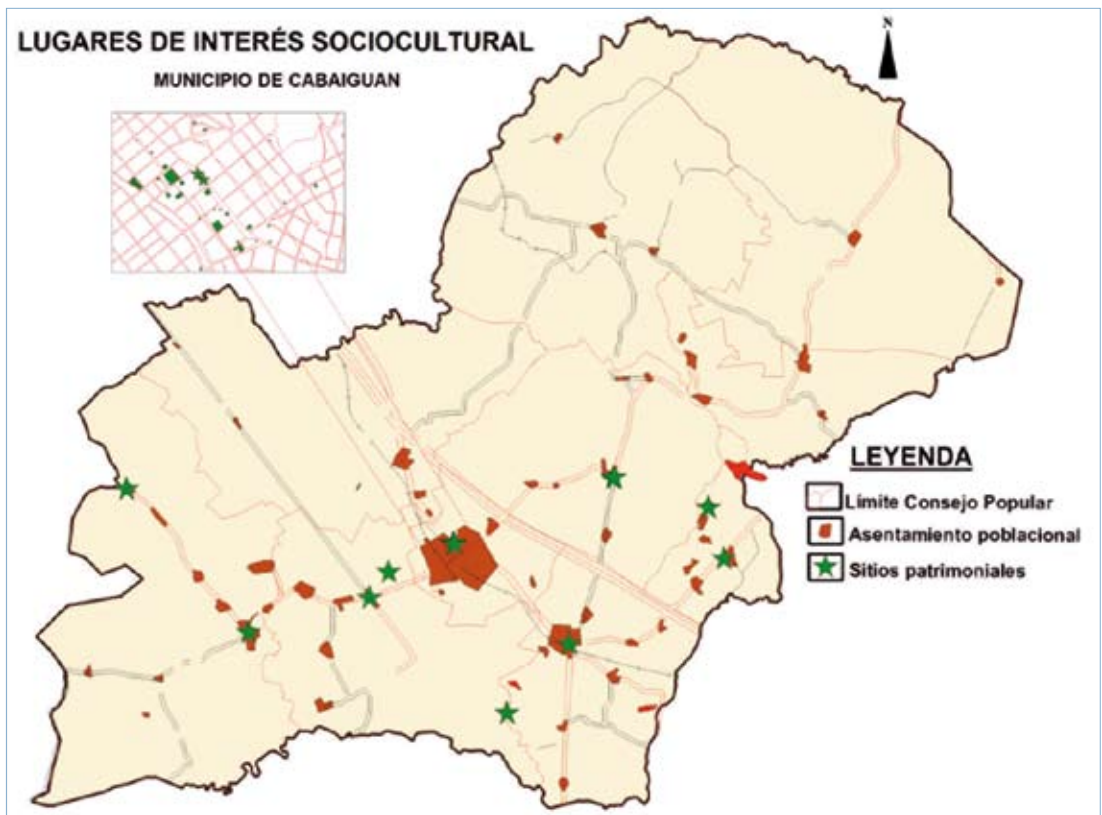
Fig. 2 Places of sociocultural interest

thonous products, the plates of typical Cuban cuisine and some based on local cuisine continue to generate pride. Popular games, which were the only form of amusement in earlier times, continue to be played. These traditions are reflected in the passion in the literature, and together with the memory of other times, legends, myths and the local history are revived.

In spite of the changes in the characteristics of the productive system, the cultural landscapes continue to maintain a high aesthetic quality. A value-based survey on aesthetic quality, using pictures of diverse places of the county, was applied, and these landscapes obtained the best punctuations by the interviewed public (Figure 3). This perceptive element should be considered as a sustainable approach, as a result of the local population's preference and the untenable environmental state. The main factor in the transfor-

mation of the landscapes, as much as their degradation as their optimization, is man, who can be guided by the formation of capacities leading to sustainability.

The interviewed local population understands that for the implementation of an eco-museum, the social, economic and environmental aspects need to be taken into account. The hierarchical analytical process applied to groups of residents, leaders and experts, determined the hierarchies of each one of these axes.

In conclusion, in spite of the changes in the economic situation of the country which have impacted on local culture and the perceptions of the resident population, there is a continued concern for the maintenance of production , with the appropriate knowledge concerning the necessity of soil conservation. Cultural traditions have been kept alive which have been adapted
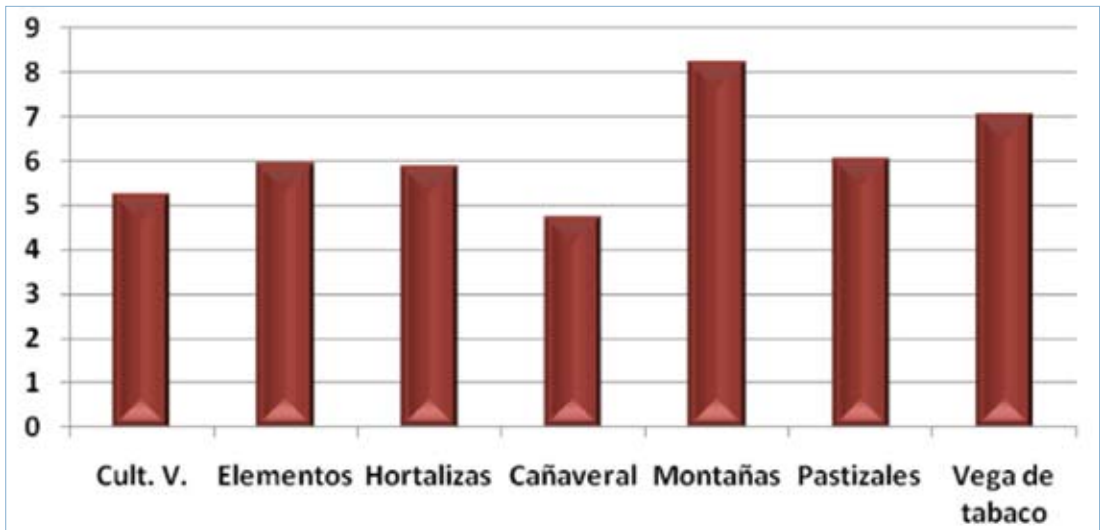
Fig.3 Aesthetic evaluation of landscapes elements. Locality Cuatro Esquinas de Santa Lucía, Cabaiguan

to the new socio-economic situation, and which have been able to find a space to survive amid the productive mercantilism and the changes in the characteristics of the population.

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Decision Making

The "Integration Principle": a "Common" Governance Strategy to Address the Landscape Agenda?

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Abstract: The preface to the Council of Europe 2006 publication on landscape and sustainable development points out that "the main feature of the European Landscape Convention is the way in which it calls for the landscape to be valued as a product of history, the fount of cultural identity, a heritage to be shared, and a reflection of a Europe of multiplicity." Notwithstanding, the European Landscape Convention - and so other European and international charters and conventions - does not provide or set out any recipes to impose a standard landscape policy, instead it is characterized by a plural approach to landscape: it is for states to define effective integration instruments, along with coordination, cooperation, assistance and consultation methods. Given the fact that distinctive local, cultural and legal features characterize each country, applying the Convention's principles to different states generates "consistency issues" at all levels of landscape policy between the Convention itself and other national instruments.

Considering that there are still many bias associated with the governance of landscape and a lack of a common approach to the related protection, planning and management issues, this paper aims to: (a) Examining and conceptualising the introduction of the so called "integration principle" as a holistic, interdisciplinary and community-oriented strategy for effectively addressing the multiple values inherent in landscapes from the geographical, institutional, planning and decision making point of view; (b) Providing an overview about how European bodies (through conventions and charters) and world organisations such as UNESCO offer a reference framework for a dynamic and comprehensive protection, management and planning of landscapes so as to respond to the new economic, ethical and social challenges currently faced by many countries.

Keywords: European Landscape Convention, governance, integration principle, values, World Heritage Convention

Introduction

The first regional international convention exclusively dedicated to landscape - the European Landscape Convention (ELC) – was adopted in Florence (Italy) on 20 October 2000 under the auspices of the Council of Europe, with the specific purpose of promoting "landscape protection, management and planning" and – keeping with the universal principles of the Rio Declaration – "concerned to achieve sustainable development based on a balanced and harmonious relationship between social needs, economic activity and the environment" (ELC, 2000: Preamble). It was immediately clear that by taking care of the landscape communities could contribute to the improvement of social well-being, the safeguarding of the environment and the protection of economic activities: along with cultural improvement, these are all ingredients of sustainable development, as mentioned several times by the explanatory report to the Convention: "This [individual, social and cultural fulfilment] in turn may help to promote the sustainable development of the area concerned, as the quality of landscape has an important bearing on the success of economic and social initiatives, whether public or private" (ELC, 2000: par. 27).

The fact that all landscapes, regardless of their value, play a fundamental role in the development process is yet recorded in a prior document of the Council of Europe (CoE): a 1995 recommendation aiming to provide guidelines for landscape policies and to propose measures for the conservation and managed evolution of landscape area had already stressed the importance of landscape policies having an approach guided by the concept of sustainability: "It is important that landscape policies should draw on the principle of sustainable development while striving, by taking appropriate measures, for compatibility between the managed evolution of the landscape and the economic and social changes which tend to alter the environment" (CoE, 1995: art. 6.1).

In order to take the above principles into practice, under the Convention each Party shall be

committed to "integrate landscape into its regional and town planning policies and in its cultural, environmental, agricultural, social and economic policies" (ELC, 2000: art. 5.d). To all intents and purposes, the general aim of the Convention is "to encourage public authorities to adopt policies and measures at local, regional, national and international level for protecting, managing and planning landscapes throughout Europe so as to maintain and improve landscape quality and bring the public, institutions an local and regional authorities to recognise the value and importance of landscape" (ELC, 2000: par. 25).

The same approach is registered in the 2004 Natchitoches Declaration on Heritage Landscapes, adopted in the United States on the occasion of the 7th International Symposium of US/ICOMOS. This important declaration states: "There is a convergence of natural and cultural values in the landscape [...] Heritage landscape protection is required at the local, national and global levels in order to transmit these universally valuable heritage landscapes to future generations". During the closing session it was widely agreed that initiatives around the protection of heritage landscapes need a holistic approach, interdisciplinary collaboration, community engagement, and national and international cooperation to address the multiple values inherent in landscapes; multiple voices need to be included in the protection and management (O'Donnell, 2004: 42).

The Landscape Convention (and so the Natchitoches Declaration) is therefore conceived in the spirit of the 1994 Nara Document, which gives new impulse to cultural and heritage diversity stating that cultural heritage diversity demands "respect for other cultures and all aspects of their belief systems", and also "acknowledgements of the legitimacy of the cultural values of all parties". Crucial to this paper is the passage of the text that underlines the principle for which the responsibility for cultural heritage and its management "belongs, in first place, to the cultural community that has generated it, and subsequently to that which cares for it" (Nara Document, 1994:

artt. 6-8); not forgetting to be respectful of international charters and conventions, but balancing international requirements with those of each community.

A Guiding Principle To Address The Landscape Agenda

The so called "integration principle" regards geographical integration, institutional integration, integrated planning and integrated decision making. The matter is particularly relevant in local choices regarding a particular site, which needs harmonius measures for its protection, management and development. It demands a new attitude on the part of all those whose decisions may affect landscapes as they need to bring landscape objectives in all relevant sectors of public life; not limiting the actions exclusively on special policies and legal aspects, but extending the matter at other sectors and at all levels of decision making.

The preface to the Council of Europe 2006 publication on landscape and sustainable development points out that "the main feature of the European Landscape Convention is the way in which it calls for the landscape to be valued as a product of history, the fount of cultural identity, a heritage to be shared, and a reflection of a Europe of multiplicity" (CoE, 2006, preface). Given the fact that the nations were shaped based on various cultural factors, the comprehensive legislation adopted by state Parties in terms of art, education, environment, science and any other aspect of civil societies, allows the interpreter to pay attention to the different legal meanings that have been specifically attributed to the term "culture" (Assini and Cordini, 2006: 291-293). Moreover, according to Article 167.1-2 of the EU Treaty, the Community shall contribute to the flowering of cultures of the Member States, while respecting their national and regional diversity and at the same time bringing the common cultural heritage to the fore.

The European Landscape Convention does not provide any recipes or set out to impose a standard landscape policy, instead it is characterised by a plural approach to landscape: it is for states to define effective integration instruments, along with coordination, cooperation, assistance and consultation methods, from the local to the national level. As a result, applying the convention's principles to different countries will generate "consistency issues" at all levels of landscape policy between the convention itself and other national instruments: each country is characterised by distinctive local, cultural and legal features, some more other less favourable in terms of effectiveness for the landscape (CoE, 2006).

The Role Of Unesco

The "inclusion of landscape considerations" in regional and town planning policies (ELC, 2000: art. 7) is an obligation on states even at international level, both for European bodies and world organisations such as UNESCO.
The 1972 World Heritage Convention concerning the protection of the World Cultural and Natural Heritage recalls the instrument of "regional planning" (art. 5.a), endeavouring the "adoption of a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection that heritage into comprehensive planning programmes." Existing World Heritage sites constitute a network of protecting areas, which require the linking of environmental policies to other social and economic functions. In this perspective, a World Heritage Site characterised as a cultural landscape represents a system in which an interaction between different factors - cultural, environmental, social, and/or economical - takes place. For that reason, it is clear that an efficient interaction between these components is possible only if accompanied by valid forms of institutional cooperation and the construction of an integrated management of the site (Casini, 2010a: 177-180).

Moreover, it should be recalled that - with the adoption of the Budapest Declaration on World Heritage during its 26th session - the World Heritage Committee invited all partners "to ensure an appropriate and equitable balance between conservation, sustainability and development, so that World Heritage properties can be protected through appropriate activities contributing to the social and economic development and the quality of life of our communities" (UNESCO, 2002: art. 3.c). Ultimately, with reference to the Faro Convention (CoE, 2005: art. 5) - which links the protection of cultural heritage to the objectives of sustainable development and cultural diversity – a management plan must be able to select the right strategy for implementing a sustainable local development. In this regard, it must be reported what the UNESCO guidelines for the inscription of cultural landscapes recommend for their protection and management: "It is important that due attention be paid to the full range of values represented in the landscape, both cultural and natural. The nominations should be prepared in collaboration with and the full approval of local communities" (UNESCO, 2013: annex 3, art. 12). And again: "Management systems may vary according to different cultural perspectives, the resources available and other factors. They may incorporate traditional practices, existing urban or regional planning instruments, and other planning control mechanisms, both formal and informal" (UNESCO, 2013: art. 110).
Moreover, the World Heritage Convention indicates in its article 4 the duty of States Parties "of ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage". However, according to its article 6, "whilst fully respecting the sovereignty of the States […], and without prejudice to property right provided by national legislation, the States Parties to this Convention recognise that such heritage constitutes a World Heritage for whose protection it is the duty of the international community as a whole to co-operate" (UNESCO, 2013: artt. 96-97).

Thus, the Convention assigns each State Party a "global function" in order to achieve international common goals; and the very inclusion of a site in the World Heritage List is not merely based on the outstanding value of the property, but also on the specific institutional and domestic regulatory system in place (Battini, 2010: 44-49).

Since domestic regulations and institutional frameworks affects holdings of interests of the so-called "global community" – which shares a common heritage of mankind – the way the Convention acts is necessarily the one of a "global regulatory regime": its purpose is to make sure that domestic authorities, when ruling over World Heritage Sites, take into account the global interests affected by their discretionary power, regardless of the outcome it eventually produces, contributing to the "development of a horizontal and procedural path to legal globalisation". More generally, the model by which UNESCO performs its duty is a "procedural model of legal and institutional integration" (Battini, 2010: 43), the functioning of which is based upon Global Administrative Law (GAL) concepts (Kingsbury, Krisch and Stewart, 2005: 15-61): this allows national and local authorities to govern with regard to economic and social impacts of their actions on the entrusted communities, while introducing "international" interests in the domestic decision-making process.

Concluding Comments

Despite the fact that even cultural heritage is under the impact of globalisation and that there are new mechanisms of regulating this field based on public and administrative law (Casini, 2010b); still there are many bias associated with the definition of "landscape", as well as "consistency issues" at all levels of landscape governance, and a lack of a comprehensive approach to its protection, management and planning.

In this labile framework, I believe that the role of the European Landscape Convention and the

World Heritage Convention is vital in achieving a dual purpose: ensuring respect for cultural diversity in the definition and implementation of measures and polices; and promoting international cooperation and collaboration (among nations and between public and private entities) in order to establishing a common understanding about best practices, integrated planning policies and regulatory processes: from their codification and enactment to the related monitoring activities.

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Landscape Observatories Near Cinque Terre: from do it Yourself to Public Intervention. (Liguria-Italy).

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Abstract: The two case studies compared are part of the National Park of Cinque Terre and were declared a World Heritage Site for the original characteristics of the terraced landscape cultivated mainly with vines.

Is it possible to maintain such a landscape where the terraces with dry-stonewalls are for the most part in a state of abandonment and cultures are disappearing, in an area with more frequent hydrogeological instability and no presidium? Can we reverse the process of deterioration of the terraces in this Mediterranean landscape? If we go to an area with a different appearance, is it really a loss of identity, or is it possible to upgrade and preserve even a single part? The two cases presented below represent the sign of change though a modest example for the future.

On the one hand in Tramonti (La Spezia), which morphologically is the connection between the system landscape of Porto Venere and the adjacent islands and the Cinque Terre, there is an example of a public intervention, the first element of the re-development of a degraded landscape which was followed by some private interventions.

The other case study is that of Palmaria island in the municipality of Porto Venere, where the guidelines to facilitate the recovery of the agricultural landscape have been put into practice by individuals. "Tips" in general to be applied to specific cases were formulated to have a presidium throughout the territory and to avoid hydrogeological instability in the hope that interventions of this type, though small, are further increased.

Key words: guidelines for terraced agriculture, ancient Ligurian terraces, public intervention and do it yourself

Landscape is cultural heritage according to the ELC, and the global community depends on this primary resource for quality of life .

Specific features of a landscape contain the character of a place, determined by numerous factors (geological, natural, climatic, historical, cultural, economic, etc.), which cause an individual to feel belonging to that place and not another. Identification is a primary aspect of being in the world and is "at the base of the sense of belonging to a place of man"(Norberg-Schulz-1972).

The life of man is intimately connected with the landscape in its natural and cultural state.

In 1997, Porto Venere, Cinque Terre and the islands of Palmaria, Tino and Tinetto were declared World Heritage Sites for being "an area of outstanding cultural value, which shows the harmonious relationship between man and nature, which is has a landscape of great scenic beauty demonstration of a traditional way of life that has survived for a thousand years and continues to play an important role in the socio- economic life of the community."

The use of landscape techniques, ways of exemplary land use in an area threatened by change and the incontestable evidence of an important period of human life are the reasons why this area was declared unique. It is thus obvious that every intervention should aim at its enhancement.

Is it possible to maintain such a landscape, even if it is a synonym of the secular integration of social, economic and environmental factors?

Here, as in most of Liguria, where it was estimated that more than 60 % of the land was terraced in the past, the bands with dry stone walls and cultures have for the most part been abandoned, not only olive groves and vineyards, but many varieties, are disappearing.

In addition,with the abandonment of the terrace system there is a lack of presence in the territory, and thus, in the absence of particular land management, hydrogeological instability is becoming increasingly frequent.

Can we reverse the process of deterioration of the terraces unique to this Mediterranean landscape? Is the territory taking on a different appearance? Is there really a loss of identity, or is it possible to upgrade and preserve even a single part?

The two cases presented below could be the sign of a change, and although modest, could be examples for the future.
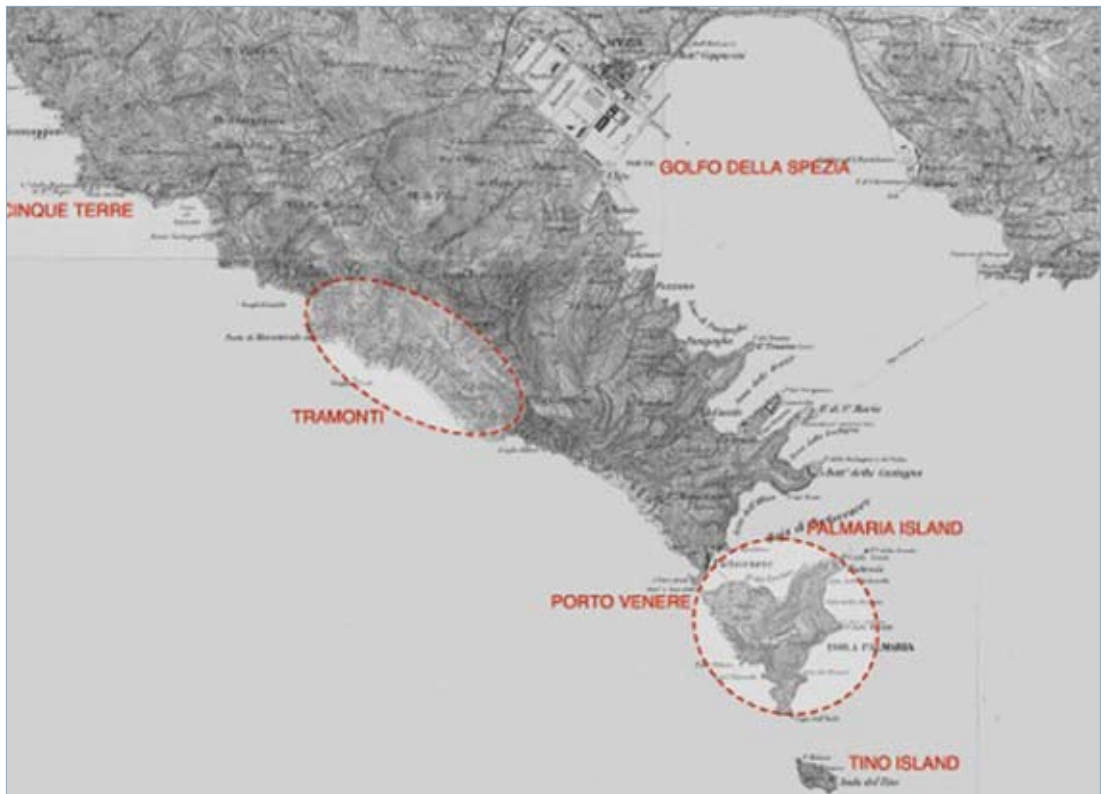
Fig. 1 Study area framework

Tramonti

Tramonti is a narrow strip of land between a linear ridge with a height of between 350 and 600 meters. It has a high rocky coast, with narrow beaches of coarse detritus, enclosed between Riomaggiore and Portovenere, and has the only direct view of the City of Spezia on the Ligurian Sea.

Topographically the area is bordered to the west by Punta Merlino and to the east by Punta Persico.

The coast of Tramonti enjoys a mild climate, as it is exposed to the west and is protected from the north winds by steep, rugged terrain.

The civilization of the coast of Tramonti has resulted in the disappearance of holly oak, replaced by terraces.

Currently with the abandonment of most of the crops, vegetation is slowly approaching a situation classified as 'potential': pioneer vegetation that has changed with evolution has settled on the terraces. In areas abandoned for the longest time, holly oak has been reconstituted or maritime pine has spread further, which is unfortunately much more subject to spontaneous combustion.

The isolation of Tramonti from the main nineteenth century roads has prevented major landscape changes and has allowed the area to maintain its historical-cultural values related to a pre-industrial world. Today it is still difficult to reach and only by foot. Another way to reach Tramonti is from the sea, but there are no safe havens.

Today, from the comparison between current and historical cartography, although their agricultural vocation has been abandoned in most cases, the terraces are still top-permanent marks on the territory and consequently represent the elements of value of the historic landscape. However, they are very vulnerable, because their gradual agricultural abandonment, the continuation of the Mediterranean and at the same time increasing problems of

Fig. 2 Tramonti

hydrogeological and slope stability, reach in some cases a disturbing level of severity.

The area of Tramonti is characterized by a unique viticultural landscape overlooking the sea, with dizzying stairs and climbs, small and even smaller plots still planted with low vines, and the most inaccessible areas of cliffs overlooking the sea. The project promoted by the Municipality of La Spezia proposes the setting up of a scientific laboratory for the study of re-naturalization of certain wine-growing areas and wine permanence of others, with particular attention to the development of new varieties in relation to the natural environment and cultural heritage.

The project comprises the area between Punta Merlino and Punta Persico, which is characterized by the presence of a landscape extraordinarily rich in environmental and cultural values, sometimes still untouched, in relation to the original cultivation of the vine.

From ancient times until the early nineteenth century, the vineyards were kept on the ground and eventually upheld by a reed, small tree to tree, during maturation. After this date, the characteristic of pergola was introduced, which still is a version with a very low height (40 cm) and a base (approximately 1 m), which is the most widespread. This type of farming is also more productive but it is very costly, as it is not mechanized. Man must, in fact, work with small hoes, under the pergolas, in an awkward position and dividing the earth in his hands. The average production of pergolas is relatively high, ranging anywhere from 70 to 120 q.li / Ha. There are still very old vineyards crawling on the ground to adapt to difficult environmental conditions (Agnoletti, 2011): today they are the 'wrecks' of this type of cultivation, increasingly replaced by a crop, although manual, but 'higher', to allow the mowing of the overgrown lawn, only at the root

Fig. 3 Palmaria wine

nections between buildings and terraced land and forcing all new owners to maintain at least a portion of the land, if not themselves then as property loaned. Another initiative recently adopted by the city to promote the redevelopment of this cultural landscape, characterized by an excessive fragmentation of ownership, is to also guide the individual farm-owners with the help of local associations to the use of European funding through the regional strategic plan, up to now only used by agriculture. The stimulation of small receptivity has also been promoted as has the promotion of school camps for study and research.

To put into practice the recovery of agricultural landscape in an alternative way, the town of La Spezia has promoted a pilot project on the recovery of a private terraced area, given as a concession for 20 years to an association, which will be responsible for its maintenance and cultivation of the vineyards which are now abandoned, following new types of crops.

When a dilemma occurs, is it better to follow the city, which if it works allows the recovery of many abandoned terraces but will radically transform the historic landscape of Tramonti characterized by creeping vines or maintaining the 'anachronistic' and almost impossible cultivation of low vines?

and a few times a year, with the introduction of racks to transport the grapes and gear.

The municipality of La Spezia has promoted the establishment of an experimental laboratory for the study of the historical and agricultural landscape of Tramonti, in a place where some original arrangements of fundamental interest are preserved.

Sample areas have been identified for scientific experimentation; recovery of the garrison and enhancement of existing rural trails at high altitude in local stone.

The themes and related issues are not only the resumption of construction on existing buildings, but above all an attempt to create a connection between building restoration and the recovery of the existing agricultural heritage by creating con-

Palmaria

At the end of the eighteenth century the agricultural vocation of the island of Palmaria in front of Porto Venere is clear both from the map of G. Brusco (1790) and in the words of G. Targioni-Tozzetti (1772): "The circuit in Palmaria Island is not more than three miles, being in the southern part totally craggy, steep, and inaccessible: so the side facing north, to the Gulf, where the rock goes declining downhill, with many olive groves, and delicious 'Vignali', keeping as close to the marina as some villette, which abound it 'summer times of beautiful and tasty fruits, and especially of large peaches, and very delicate figs."

In the two subsequent centuries most of the ter-

races were abandoned because the island was used for military purposes that preserved it from massive tourist development.

Although even today the trend on the island is that of further abandonment of terraces, a number of private initiatives are emerging aimed at agricultural production, which is limited by the statutory instruments (PUC and Regional Plan of Natural Park of Porto Venere) only to certain defined areas APA (Aree di Produzione Agricola), where you can carry out agricultural activities.

These are areas of limited extent although in the past the island was mainly terraced and planted with olive trees, vines and vegetable species, as can be seen by comparing the land use of Palmaria relative to the year 1790 (made by overlaying the relief of Brusco and the regional technical map), where all the north-facing slope was terraced with fully grown vines, with the current state discoverable by the land use of the PUC of Porto Venere (2000) where we note that only small areas are cultivated and many ancient terraces are covered with woods.

In the APA and PUC, in agreement with the LUR (Legge Urbanistica Regionale), provides, through an agreement between the public and private sectors, a continuity of agricultural and environmental presidium (cleaning of paths, removal of weeds, surface water regulation, fire surveillance, maintenance of dry stone walls, farming fields, etc.) as a condition to any form of building within the areas themselves.

To facilitate the recovery of the agricultural landscape of Palmaria, as part of Ph.D. research funded by the Regione Liguria- *Rete di paesaggi costieri: a blueway to Porto Venere* with subsequent publication (Burlando, 2009), useful guidelines have been developed for the private individual to intervene.

To have a presidium throughout the territory and to avoid hydrogeological instability "hints" of a general character have been formulated to be applied to specific cases, with the hope that such interventions, however small, are further increased.

In order to recover areas for agriculture, to promote the use of the land for productive purposes and to strengthen environmental monitoring with the participation of local producers, the following projects are proposed:

- Testing of unconventional Mediterranean crops and/or income support (medicinal plants, etc.) as research and teaching,

- Enhancement of agricultural and craft products and their trade promotion at points of sale in the Park visitor centres,

- Facilitation of regional coverage through actions aimed at improving quality of life on the island (incentive to create underground tanks suitable for agricultural use and fire protection, promotion of the construction of the water line and any other technological networks of Palmaria).

On the northern slope of Palmaria, where there is most of the APA, the phenomenon of recovering part of the old terracing for production purposes is spreading to private initiative. Generally, the promoters are part-time farmers, who do not live permanently in Palmaria, nor in the municipality of Porto Venere. They are owners of small parcels on the island, who, after recovering the historic terraces, with the redevelopment of the dry stone walls and the cleaning of the vegetation left without care for a long time, have replanted vines and olive trees, integrating the existing terraces and producing quality wine and olive oil.

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Map of G. Brusco "*L'Isola Palmara divisa nelle Tenute delle Particolari Possidenti colla Cannellazione, e specie di Coltura contenute nelle medesime. Misurata dal Cap.no Ing.re Giacomo Brusco, in Luglio 1790*"

Figures (source)
Carta IGM "Portovenere", foglio 95 II SO 1862, scala 1:25.000
Carta IGM "Lerici", foglio 95 II SE 1933, scala 1:25.000
Photographs: source from author

P. Cechova, *Under the highway*, Fourth Edition Peoples Landscapes

Public Participation as Common Good for the Province of Caserta, Italy

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Abstract: The landscape of the Province of Caserta, in the centuries-long succession of historical events and up to World War II, has been not only the expression of a rural culture but has also focused on innovative agricultural processes through a conscious attitude of man towards this extraordinary natural heritage. Over the last decades, it has passed, in a short period, from an agricultural to industrial use, denaturalising the natural vocation of the territory. This has involved a meaningful variation in the models of life and fruition of the area.

Not taking into consideration the shortcomings of local administrations willing to propose operational landscape management tools as well as the uncontrolled and unauthorised building interventions that have gone unnoticed by the institutions, the author believes that the most serious problem lies in the lost sense of identity and attachment of the local communities to the historical matrices of the place. This has effects on the social and economic aspects. The inhabitants of the area have turned away from politics and public institutions, delegated, in general apathy, to make planning choices.

In order to restore the identity and aesthetic of places, a co-operative project was undertaken by the Province of Caserta administration, the Second University of Naples, the UNESCO Club of Caserta five years ago, with the aim of promoting cultural tourism, food and wine itineraries as well as the immaterial heritage, which strongly characterise this territory.

Keywords: rural landscape, cultural and immaterial heritage, genius loci

The historical landscapes

The rural vocation of the province of Caserta, characterised by urban centres of extraordinary historical and artistic interest, can be read in different historical stages and through different signs that have marked its landscape: the consular roads and subsequent *centuratio* in Roman times, the fortified architectures during the Middle Age and Renaissance, the convents and the agricultural colonies of the Benedictine monks, the Bourbon royal palaces, water infrastructure and major roads, implemented and expanded in following periods (Jacazzi, 2007). The Romans, besides the construction of the streets of communication with Rome, also organised agricultural land by taking the usual division into sectors of equal size squares, oriented according to cardinal directions denoting a quite evolved technique. These traces are still visible in numerous roads, including, Capua, Santa Maria Capua Vetere, Caserta and Casagiove (Casiello, 1980).

Later, the presence of the Normans in the territory marks a period of economic and political stability, also guaranteed by an effective system of road monitoring, based on the construction of castles, fortified structures of defence and elements located at strategic points in the network. These are interwoven with rural dependencies and farms, managed by the Benedictine monastic communities, for the control of large areas subject to drainage and subsequent agricultural use. Subsequently, the Swabians introduce the productions and sales of local crops in national and international circuits, thanks to the regulation of monopolies, customs and the opening of fairs and markets (Vitolo, 1976).

From 1500, the Aragonese are substantially involved in the rehabilitation of vast areas of wetlands and construction of roads, especially for agricultural transport: they had the idea to make the Volturno river navigable in order to establish a connection between Capua and the sea.

Since mid-1700, the best territories of the province are utilised for agricultural experimentations, which are considered a driver of economic development. These are promoted by the Bourbons, through a network of residences, the "real sites", spread over a larger area.

Fig. 1 Santa Maria Capua Vetere, photo by Cucciardi Fotografi Capua

The most important among these for the protection of the agricultural productions is the royal property of Carditello, destined above all, to the breeding of equine and bovine races (Serraglio, 2007). The rural landscape in the eighteenth century, is strongly marked by extraordinary works of hydraulic engineering: the Regi Lagni, a massive irrigation canal that runs through the hinterland to the sea: and the aqueduct of Vanvitelli, declared World Heritage property in 1997 with the Royal Palace, the royal gardens and the industrial city of San Leucio characterised for its production of silk.

The program of "rural urbanism" of the fascist period - focused on the reclamation and colonisation of wetlands, especially along the Domitian coast - serving as a propaganda by the government, which exalts the virtues of rural life as a sign of a renewed morality to oppose to the industrial urbanism, seen, on the contrary, cause of

population decline, disorder and social anarchy. Today, the rural architectural heritage, which has significantly defined the landscape of these places, as already said, seems severely compromised and in a serious state of abandonment, both physical and functional. In order to recuperate the genius loci and its aesthetical value institutional and social stakeholder developed a synergic plan. These are the Campania region and the province of Caserta Administrations, the Department of Architecture and Industrial Design at the Second University of Naples (SUN) in partnership with the areal-marine group of the *Guardia di Finanza* (agreement signed in 2011), the Chamber of Commerce and the Unesco Club of Caserta, as well as many local associations.

The rural landscape of the *Terra di Lavoro*, if properly enhanced, could encourage the local economic development not linked just to the agricultural production, but extended to the enological,

gastronomic, and cultural itineraries oriented to authentic experiences (Capriglione, 2005). Among these, we propose to promote the traditional assets and the immaterial heritage, which have so strongly characterised the local culture.

The traditional landscapes

The celebrations and festivals related to local food and wine products, as well as the landscapes characterised by crops and pastures of buffaloes in the province of Caserta, can become part of a tourist and cultural itinerary strongly linked to rural land identity. The most valuable product known of *Terra di Lavoro* is definitely buffalo mozzarella of certified origin. Some argue that the buffalo was introduced in Italy after the invasion of the Lombards, and others who were the Normans, around the year one thousand, to establish the first buffalo farms in the swampy areas of southern Italy. It is, in any case, a very old tradition and deeply rooted, especially in the vast floodplains of the Caserta and Salerno provinces. It is precisely in these two provinces that most of buffalos and of farms are concentrated.

The buffalo has found here a suitable environment, that perhaps recalls its remote African or Asian origins. In fact, it prefers to stay immersed in the mud to avoid the heat and insects.

The Bourbons paid much attention to the farm of buffalos, such as to create one in the Real Carditello, where, in the mid-700, a cheese factory was settled.

In the plain of the Volturno River, there are still the old *bufalare*, which are circular masonry buildings with a central fireplace for the processing of milk, and small areas along the walls for accommodation of *bufalari*. The pastures of buffalo mainly characterise the wetland of the Domitian coast, and countryside near the City of Aversa, which is the main market of the mozzarella cheese. There are also numerous annual festivals devoted to mozzarella, including that of Cancello e Arnone, Castel Volturno and Rocca d'Evandro.

The landscape of Caserta is also strongly characterised by particular cultivation of vines. Among all, *la vite maritata*, so defined because leaning and interwoven with one or more trees, depending on the cultivation technique conceived by the Etruscans. Interesting examples of *vite maritata*, with tall poplars up to 15 meters, are still frequent in the province of Caserta, where is produced the *Asprinio* wine of certified origin. The origin of such cultivation can be traced back to the Normans who identified in the slight hills around Aversa, an ideal area for implanting vines. These ensured the court a rich reserve of sparkling wines.

Much older is the production of the *Falerno Massico* wine. The grapes destined to the production of this certified wine, originate from the Domitio Coast: Sessa Aurunca, Cellole, Mondragone, Falciano del Massico and Carinola. This area was already note as *Ager Falernus*. The wine-growing in this area has Greek – Mycenaean origins. It was revived by the Etruscans and then further developed in Roman times.

In this territory, the archaeological remains of ancient rustic "villas" are still visible, for wine-making and storage, as well as the remains of ancient plants vineyards organised according to methods and techniques of the age. Known as the wine of kings, it was the most expensive and desired of the Roman Empire and was sold in all the Provinces of the exterminated Empire in *terracotta* amphorae found in different sea bed of the Mediterranean.

We find traces of such splendor in literary texts, among other things, of Giulio Cesare, Orazio, Marziale, Cicerone, Plinio, Virgilio, Petronio, Giovenale, and Tasso.

Among the exceptional products we also indicate the extra virgin olive of certified *Terre Aurunche*, whose territory is characterised by olive groves, is located in the north of the province of Caserta, in the area around the extinct volcano of Roccamonfina. Also, excellent are the oils of the hills of Caiazzo, which is the headquarters of the slow-city association. Famous are also the *mela*

Fig. 2 Castel Volturno, Oasi dei Variconi, photo by Alessio Usai

annurca (apple), cherries, the hazel of Vairano, and the peach of Aversa (*percoca*). Among the celebrations linked to rural tradition, we report the feast of *Sant'Antonio Abate* in Macerata Campania, where the "bottari" on wagons play a music produced by vats, barrels and sickles. These are tools from the peasant world, and made by local artisans. Among the most joyous festivals, the *Aurunco* Carnival is linked directly to the authentic pagan feast. This stems from the tradition of pre-Christian rituals related to fertility of the earth, as the *Saturnalia*. Currently this event is one of the most beautiful folk rituals praising the rebirth of life in Campania.

The regenerative protection of the territory: a scientific project shared by the community

Among the cooperation projects involving public administrations, universities and local associations, particularly significant is the scientific activity of integrated multi-dimensional relief (thermal and hyperspectral remote sensing, on the surface and underwater) for the mapping of water and soil pollution in the province of Caserta (Gambardella, 2010). The main objective of the research is to define a mapping of critical environmental issues of the waterways and soils with particular reference to the risks of public health. The pollution of the area, covering a population of about 900,000 people, through exports of agricultural products, has negative repercussions abroad.

The survey of critical situations will be used by public bodies responsible for putting in place security measures aimed at restoring the environmental levels and risk that are within the parameters set out by specific regulations. The recorded data will be used for the preparation of maps that highlight areas polluted and not, in order to seek the necessary actions and to restore credibility to the healthy soils, and the connected productive activities, from agribusiness to tourism. In addition, such data may be used by public and private entities to build up, through legal representatives and insurance agencies, civil action against those who intentionally caused damage to the environment, through a request for financial compensation.

Such *ex post* compensation will reduce crime and increase environmental controls by public bodies responsible for supervising the area. The province of Caserta, named *Terra di Lavoro*, owes its name to the historic extraordinary fertility of the soil due to the volcanic nature of the same, and to the temperate climate favored by the central position between the Tyrrhenian Sea and the Apennine mountain. A mixture of positive factors that led over the centuries, many peoples to inhabit and cultivate these places, despite the inherent instability and the constant danger of seismic eruptions. For the beauty of the landscapes, the area was described as "immense Mediterranean garden" by travelers of the eighteenth century, thanks, among other things, to the excellent groundwater and surface apparatus.

Today the province of Caserta has not lost its congenital connotations of fertility and productivity, but suffers from an evident and serious socio-economic, and cultural crisis. In the collective imagination, this area represents the paradigm of environmental degradation, excessive power of *Camorra*, and cultural vacuum (Ciambrone, 2012 a).

In fact, the negative image of the area has prevented the local sale and overseas export of agricultural products, famous in the world. Moreover, it has limited the flow of tourists in one of the regions with the highest concentration of cultural heritage in the world, including: 6 World Heritage properties, 2 immaterial assets included in the Intangible Heritage List under the Unesco protection, 2 Man and Biospheres, 15 Sites of Environmental International Importance , and amost 13.000 archeological sites in the only province of Caserta (Ciambrone, 2012 b).

The activity relates to specific, targeted campaigns of integrated multi-dimensional airborne survey (hyperspectral thermal imaging through Itres CASES 1500 and Itres TABI 320 sensor, and photographic images through PhaseOne iXA camera, installed on the P166DP1 Piaggio airborne, which belongs to the Areal-maritime Exploration Group of the *Guardia di Finanza* (Convention, 2011) (Gambardella, 2011). The integrat-

Fig. 3 Sessa Aurunca, photo by Gino Spera

ed platform, thanks to the joint use of a single aircraft, is a unique instrument for scanning the Territory.

The remote-sensing activities aimed at the scan of the waterways such as rivers, lakes, and small reservoirs and adjacent territories can return digital data with high geometric and spectral accuracy inherent to the reflection and emission of electromagnetic emissions over land surfaces. This allows you to detect changes in the density of liquids or stress vegetation on the land due to the presence of illegal underground pipes and channels.

Thematic maps drawn up with these technologies are a source of scientific documentation of the Territory useful to locate the presence of illegal dumps, and to define the qualitative and quantitative classification of the areas interested by critical environmental issues.

For more detailed investigations on the ground and on the water, innovative technological tools will be used. These belong to the Research Centre of Excellence of the Campania region for Cultural Heritage, Ecology, and Ecomy (Benecon), institutional member of Forum Unesco University and Heritage.

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New Insights and Collective Decisions on European Landscape: the Paneuropean Stakeholders' Strategy for IPBES

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Abstract: Following in the footsteps of Elinor Ostrom, who won the Nobel Prize for economics in 2009, we could find that if we have to work on common goods, special institutions have to be created in a sustainable way.

Keywords: integrated multiscale approach, stakeholders strategy, science-policy interface, fast-track assessment, knowledge systems.

In Busan, Korea, in 2010, representatives of 90 countries approved the formation of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services, the IPBES. The first Plenary session was held in Bonn, Germany, in 2013. The elected Plenary, its Bureau and the Multidisciplinary Expert Panel (MEP), agreed to develop a programme of work for 2014-2018 and requested UNEP to administer the Secretariat of IPBES, an "independent intergovernmental body". Aside from the platform draft programme, a Pan European strategy for stakeholder involvement was discussed in Leipzig, in July 2013. The origins of IPBES are to be found in the Millenium ecosystem assessment (MEA), a massive study establishing the importance of natural capital for humanity, the ecosystem services(ES). Data complexity and feedback between biodiversity, ecosystems and human impacts could be communicated only through broad participation, bringing together scientists and politicians to decide on action programmes to achieve the targets enshrined in the international Convention on Biological Diversity (CBD). So IPBES, building an efficient science-policy interface, ensures the implementation of CBD, adopted by law in the European member states. In 2011, in Tokyo, at the UN University, the basis for future IPBES work programs was discussed. In this important document, the complexityof

contributions required for interdisciplinary assessment studies on the state of environmental resources is recognized; mankind's common heritage requires a specifically designed governance, taking into account scientific data, and also indigenous knowledge, which acquires a traditional knowledge system status. The nature and purpose of this platform is clarified: IPBES will provide periodic updates on biodiversity and ES status and trends, and their relationship with human well-being. IPBES will achieve this, producing coordinated assessments at global, regional and sub-regional levels. This integrated approach across multiple disciplines and multiple scales is a unique feature that distinguishes IPBES. The aim is to determine how the changes in some ecosystems affect other places, at very different spatial scales, and then compare the total with the local, establishing connections and influences. This synthesis and integration requires a new environmental governance, where biodiversity and ES knowledge has to be shared and evaluated.

Although there are many examples of environmental assessment methodology, IPBES will become the pre-eminent and authoritative source of international assessments in the area of biodiversity and ecosystem services in support of the international treaties addressing these topics. This capacity building activity, through working groups, is at the basis of the platform's structure-design, which is also formed by a group of external stakeholders. The stakeholders' involvement, characterized by a partnership approach, is very important. In Leipzig, a first Pan-European stakeholders' meeting was convened to discuss this strategy.

Over the past 25 years, the way we study biodiversity, and landscape, with ecological functions and processes, has changed a lot; instead of a landscape of patches and patterns, we talk of ecosystem services. Often the nature of commodification is criticized because nature's value should be left out of the economic context. If

climate, biodiversity, and wetlands are common natural resources, why do we seek an economic evaluation, with market or no market value? The reason is that an economic value of these natural assets helps to inform the management choices, necessary for mitigation or adaptation strategies, for these systems' survival. The axis between policy assessments and implementation in the landscape is provided by the construction and elaboration of models and scenarios. Without them, we could not understand how the landscape will change over time, once policy options are made, to smooth the inevitable trade-offs with ES beneficiaries.

As a first step, it was decided within IPBES to verify the possibility of conducting assessments that are simpler scenarios and models. Thematic assessments are taken into consideration and prioritized. The purpose of studying a fast-track assessment of modeling scenarios methodologies, for biodiversity and ES, is taken into account. What is this? First, it is a work program platform for the first phase (2014-2018). It was developed in accordance with the draft procedures for the preparation of the platform's deliverables. This first fast-track assessment aims to establish the foundation of scenarios and the models' uses, to provide insights into the impacts of plausible future socioeconomic development pathways and policy options for biodiversity and ES. This helps to evaluate actions that can be taken to protect biodiversity and ES, identifying criteria by which the quality of the scenarios and models can be evaluated, ensuring the comparability of regional and global policies. The first assessment phase, to be completed by early 2015, will focus on assessing various approaches to scenarios and the development and use of models.

Global and local environmental changes are a challenge for the future; therefore an attitudinal change is necessary in order to think and act in a proactive way. To say that landscape are not

" services" is incorrect because if a landscape is fragmented, its visual and aesthetic qualities are also in danger. We must be concerned with changes in services, i.e. the biota, soil properties and hydrological balance, to reconnect this fragile landscape, to find the cultural values linked to the continuity of care, which communities are placing and which is likely to disappear, along with the traditions supporting landscapes.

The first agreement was researched around the so-called conceptual framework. It reflects multi-scale spatial and temporal dimensions and the interactions between biodiversity, ES and human well-being, and explains how such a conceptual framework needs to be applied to thematic assessments. This framework, the working program's basis, is a support to implement the four functions of IPBES (knowledge generation, policy support tools, assessments and capacity building), and it is utilized for ES assessments. The final goal of IPBES is to "strengthen the science-policy interface for biodiversity and ES, for the conservation and sustainable use of biodiversity, long-term human well-being and sustainable development". The Platform recognizes and considers different knowledge systems, including indigenous and local knowledge systems, which can be complementary to science-based models.

The term "stakeholders" is not a clear-cut or legal concept, so its scope needs to be defined. On the basis of the dictionary's definition, stakeholders could be defined as all those who take part in the international institutions' deliberative and decision-making processes.
Some authors propose three major categories of stakeholders: Member States, the private sector and civil society. In Leipzig it was proposed to insert single stakeholders, but then another approach prevailed. Today, in the context of the implementation of the work programme , stakeholders are institutions, organizations or groups that could:
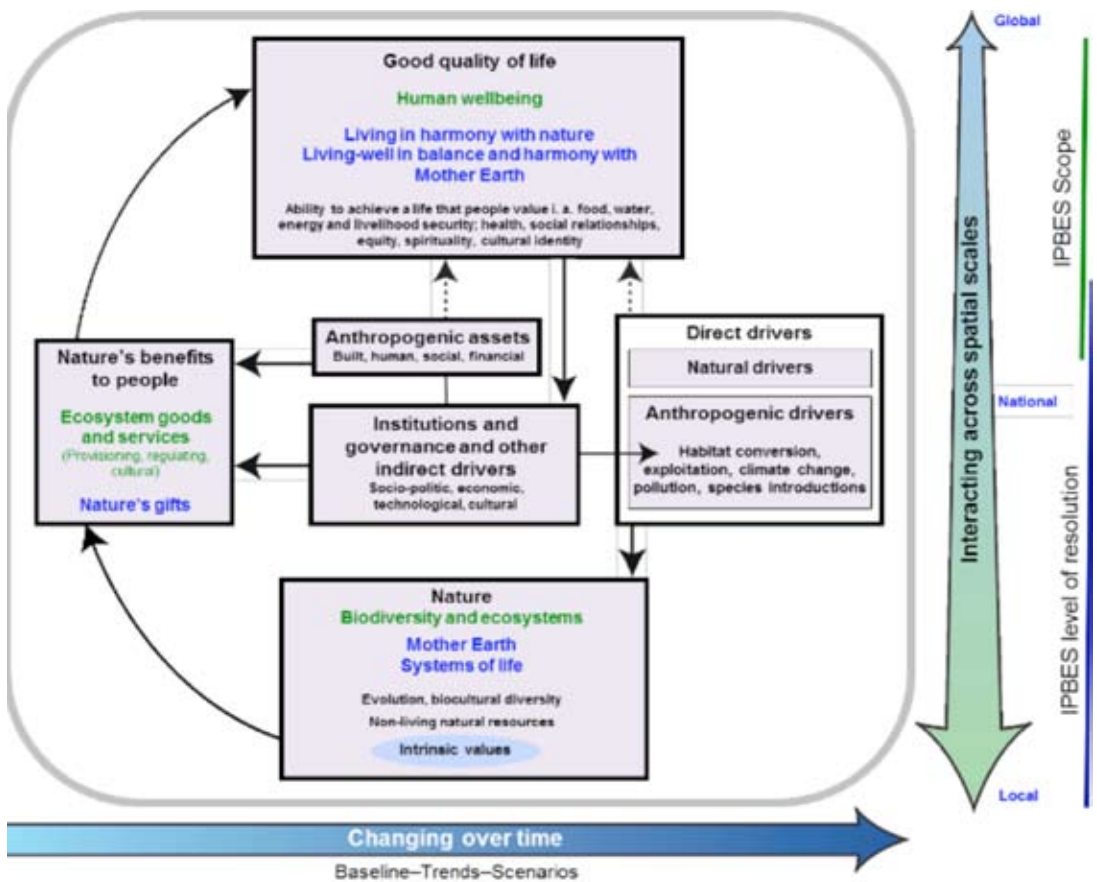(a) Contribute to the work programme's ac-

Fig. 1 MANCA LA DIDA

tivities, through their experience, expertise, knowledge, data and information;

(b) Use or benefit from the work programme's outcomes;

(c) Encourage, facilitate and support participation in the Platform's activities.

The Pan European stakeholders consultations intended to bring together associations' representatives, organisations already accredited to the IPBES secretariat, to define types and actions in the platform's work. About 90 people were together from all over the world to share ideas and documents, leading through brainstorming sessions. At the end of three days of intense work, the documents were revised with peer reviews. What role Europe could receive was shared :

Europe, with its diversity of histories and cultural traditions and heritage, policy and knowledge production, its diverse ecosystems, abundance of knowledge holders, and multiplicity of policy strategies and approaches offers great potential to contribute significantly, and profit from IPBES. In addition, IPBES may help to highlight the different changes in biodiversity and ES that are currently happening, as well as future challenges, in different parts of Europe.

The documents that were reviewed were then divided into two tranches: one part was about the draft for the work program and the other part, the stakeholders' strategy; then the global dimension with the European one. Europe can contribute to IPBES thanks to its multiple assets, which include:

Strengths of pan-Europe for supporting the work of IPBES:
a) strong expertise from a diversity of disciplines, historical experience and information systems on the relationship between land and sea use, biodiversity, ecosystem structure and function, and ecosystem services;
b) strong expertise in streamlining and standardization of databases, encouraging initiatives to increase data collection, improve accessibility, and ensure quality and interoperability, which could be used to provide models and tools to others;
c) broad knowledge about biodiversity, ecosystem structure and function, and ecosystem services outside Europe, which should be made accessible for IPBES activities in the according regions;
d) experience in conducting environmental assessments at different levels and on different topics;
e) long-lasting culture of dialogue and compromise and skills at mediating between multiple actors with potentially overlapping or contradicting impacts;
f) collaborative management across boundaries;
g) strong civil society active in the field of biodiversity and ecosystem services;
h) high level of environmental awareness and education;
i) existing corporate and consumer social responsibility;
m) global experiences in partnerships and capacity building activities.

Serving its four functions in a credible and integrated way, IPBES will support decision-making across Europe by:

The added value that Europe will get from IPBES:
a) getting stronger evidence on challenges in Europe and its sub-regions with regard to biodiversity ecosystem structure and function, and ecosystem services;
b) increasing awareness of the links between biodiversity, ecosystem services and human well-being;
c) providing options for improvement of policies and their implementation, including the identification of potential trans-boundary activities;
d) helping to include innovative mind-sets and best practices from other regions of the world;
e) creating incentives for more efficient coordination of and access to knowledge at European and national levels; and highlighting the link to global multilateral environmental agreements like the Convention on Biological Diversity and its Aichi targets and the importance of their implementation in Europe.

Some major requirements will need to be addressed, so the expectations of IPBES in Pan-Europe can be met, and IPBES does not get into competition with existing institutions. Capacity building is still needed, in all parts of Europe, to enable experts and stakeholders to get involved in IPBES processes efficiently. This may include national support platforms in countries where they do not yet exist.

Some of the structures, networks and programmes that already exist in Europe, which can act as contributors to IPBES, will need to be identified and sustained. Strategies will need to be developed and implemented to engage underrepresented stakeholder groups with IPBES processes on the global and European scales, especially those from land and sea based communities and the private
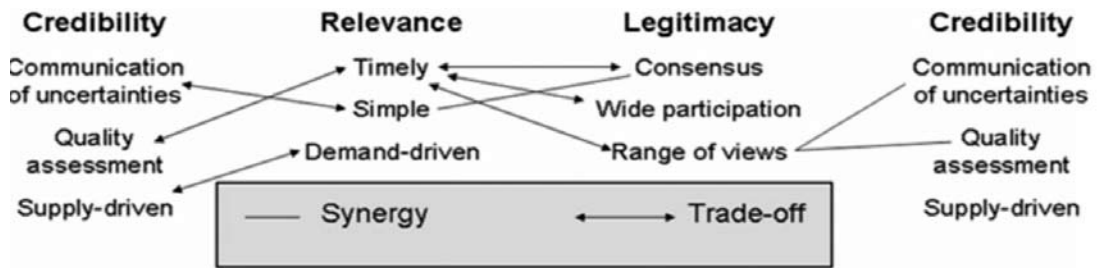
Fig. 2 MANCA LA DIDA

sector. An evaluation process might be set up to assess Pan-European performance in IPBES and these activities' impacts and satisfactions.

Stakeholder engagement

Stakeholder engagement has been identified as a key element for the Platform's relevance, effectiveness, credibility and success. This strategy aims at identifying:
1. Guiding principles for stakeholder engagement in the work programme, building and adding value to relevant stakeholders' initiatives;
2. Strategic approaches that might be employed, increasing the engagement of stakeholder implementation, in activities relevant to their interests;
3. Modalities and processes to enable effective stakeholder engagement in the work programme's activities, spanning the Platform's four functions.

Guiding principles

1. Help to support the Platform in promoting and facilitating full adherence to its operating principles during the work programme's implementation;
2. Be inclusive, embracing the diversity of knowledge systems, disciplines and perspectives, as well as social and cultural diversity, including gender dimensions; because stakeholders have different engaging ways and require a diversity of approaches.
3. Be transparent, including the obligation to declare any potential conflict of interest.

4. Take into consideration the relevant experiences of other organizations and processes and build on existing initiatives and frameworks;
5. Ensure balanced representativeness in participation among the different stakeholders.

Strategic approaches

Stakeholder engagement should involve the following elements in delivering the work programme and addressing the four functions of the Platform:
1. Proactively identifying relevant stakeholders for each activity and process undertaken by the Platform (stakeholder identification);
2. Developing targeted approaches to address the needs of stakeholders and facilitate their contributions;
3. Building a general understanding of how improved biodiversity knowledge and ES will support an effective science-policy interface through communication and outreach activities;
4. Ensuring the active and effective participation of stakeholders to help foster their ownership of the Platform, and to ensure that the Platform benefits from their expertise and experience;
5. Seeking innovative ways to enhance stakeholder engagement through best practices and innovative communication approaches;
6. Encouraging stakeholders actively and independently to engage in the Platform;
7. Identifying and communicating benefits for stakeholder engagement in implementing the Platform programme of work;

8. Developing strategic partnerships where this is identified as necessary and appropriate.

In conclusion, giving a visualisation of a possible science-policy interface, we say it relies heavily on credibility, relevance, legitimacy balancing.

Synthesis of trade-offs

Biodiversity strategy in Italy

Italy ratified the CBD with law n ° 124 in 1994. It is clear, from the experiences already had, that it is not enough to approach the environment from the biological point of view but also the social, cultural and economic dimensions. So the discourse of ecology expanded to human societies is consistent with the CBD Fourth National Report. As much as possible, ES have to be restored, although there is still a need for studies, such as those done in the UK, where ES were mapped, and classified with economic assessments.

The ethical future

In addition to ecological, economic, social and cultural reasons, there are also ethical reasons for preserving biological diversity. Ethical values depend on the social context in which they develop and become an integral part. Analysing the state of implementation in various regions, it appears that much has been done, but much remains to be done, especially in the area of multiple human relations with nature and in the field of biodiversity values. It is, therefore, very important to participate in these implementation processes of international environmental governance and not only reap the benefits later, trying to implement the results. The Pan-European strategy indicates a common path, walking through governments and organisations' participation. A same element of biodiversity can assume a different value according to whom is acting, and this is especially true when dealing with the cultural landscape's typical values, in which the option's value is very strong and depends on scenario development, which can orient according to evaluations and choices. The goal of knowledge is to create a research and communication platform, increasing global understanding of ES, taking into account the livelihoods of indigenous and local communities of the world, leading to equitable and effective natural resource policies and decision-making. Many national and international conventions, as well as policy statements, require a mechanism to include ES contribution to indigenous and local communities' livelihoods. For example, the Aichi Targets of the CBD emphasize the need to include the use of biodiversity into national planning and decision-making. So it is very important to include and dialogue with different knowledge systems, and to deepen our contemporary (scientific) knowledge system. Will man, who has adapted and coexisted with the environment, defying the worst adversity, be able to survive the global changes that are taking place? These changes, from the small size of local development to the global one, should not be seen only as a threat, to leave to the expertise and intelligence of scientists and policy makers; they have become opportunities for building new relationships, founding the civilization that man himself created, between citizens and institutions, inhabitants and cities.

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Landscape Changes and Shareholders' Preferences in the Baselga di Pinè Commons (Italy)

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Abstract: Natural resources have always played a fundamental role in the survival of communities living in the Alps. Land situated on high ground, where grazing and gathering activities once prevailed, was generally common property and managed by collective institutions in accordance with rules aimed at regulating the collective use of resources. The traditional activities carried out by the shareholders have contributed to shaping the landscape typical of the Alps. Today these institutions are showing signs of crisis. From an economic point of view, the forestry sector has been in decline since the middle of the 20th century. Moreover, grazing gradually decreased with a consequent change in the traditional landscape. These communities no longer possess a common cultural background and the stakeholder network of the area has been interrupted. At the same time new issues are under consideration, such as the importance of habitat protection and landscape conservation to enhance activities connected to tourism. Our research, carried out by means of a case study located in the Province of Trento, aims at identifying how the collective institutions can take advantage of the opportunities that may arise from recent socio-economic changes. A semi-structured questionnaire was given to a sample of shareholders in order to investigate the bond between people and their territory and the attitude towards management strategies aimed at the restoration of the traditional landscape.

Key-words: traditional landscape, management scenarios, commons, shareholders, Province of Trento (Italy).

Introduction

In the Alpine region there is an historical tradition of common properties and collective forms of ownership in the management of natural resources, consisting mainly of forests and pastures. Common properties are usually those found on high ground, where, in historical times, grazing and gathering prevailed. Instead, meadows and fields, situated on privately owned lower ground were managed individually (Viazzo, 1989). In fact in the Alpine mountain habitat, frequently both hostile and fragile, diversified forms of ownership and appropriate production strategies were fundamental to ensure people life support whilst preserving natural ecosystems. Commonly owned natural resources have always been managed mainly in order to produce favourable socio-economic and environmental conditions. This led to an improvement in the quality of life of local inhabitants through various original, autonomous forms of common lands government (Gerber et al. 2008). A determining factor in this form of organisation is that all the members of the community are co-owners of common goods and consequently, are directly involved in guaranteeing that resources are used in a sustainable way.

These institutions were violently opposed to the profound socio-economic changes that characterised the 20th century. Today however, they are showing signs of crisis from both a social and economic point of view (Paletto et al. 2013). There are factors relating to emigration and the phenomenon of commuting plus changes of an economic nature and alternative uses of natural resources for which new developmental strategies for the territory need to be found.

The landscape structure is the result of natural processes and human activities of varying intensities, which adapt to local circumstances. In the Alpine mountains, the traditional activities practised, such as the use of forests and pastures, had a stabilising effect on the territory, and ensured the maintenance of an elevated ecological diversity, collaterally guaranteeing the safeguarding of the landscape in all its diversity (Messerli 1989). Consequently, these landscape changes can be analysed through changes in society. The new models of development that have affected the Alpine region in the last few decades have upset not only the balance of human communities but

also that of the ecosystems (Cantiani et al. 2013). The abandonment of traditional mountain activities, in particular livestock farming, caused various ecological problems with resulting consequences for the landscape structure. Among these, one of great interest is the reduction of open spaces that are being colonised by forests. This in turn leads to a reduction of landscape heterogeneity and mosaic features, and frequently to a loss of cultural landscapes (MacDonald et al. 2000).

The aim of this study is to analyse which models of development collective institutions can adopt to adapt to the recent socio-economic changes. The cognitive approach for the evaluation of public perceptions and preferences has been applied to a case study in the Italian Alps. This approach emphasizes how individuals organize, process and interpret the informational content of the environment (Daniel and Vining 1983) and cognitive studies can help us understand the reasons for individual preferences (Karjalainen 2006). We used a questionnaire as survey methodology which was submitted to a sample of shareholders in the study area. Our aim was to investigate their preferences for various management scenarios aimed at the development of the territory.

Study area and survey description

The data were collected from May 2010 to January 2011, in the Municipality of Baselga di Pinè (Figure 1), located on a mountain plateau (about 1,000 m a.s.l.) in the Province of Trento (Italy). This Province is characterised by an ancient tradition of common property management (337,000 ha, corresponding to 55% of the territory, are commonly owned). Recently, a provincial law (Law n° 6, 2005) which reorganises the issue of common properties and common rights acknowledged the importance of common property institutions for the conservation of alpine environment, its traditional landscape, and cultural heritage. About 75,000 ha of common lands are self-administered by a particular type of institution which is

called Amministrazioni Separate per gli Usi Civici (ASUC). The Municipality of Baselga di Pinè was chosen as the study area because it represents well the way common properties are managed in the Province of Trento. There are nine ASUCs present there, each of them corresponding to one of the nine hamlets of the municipality.

From an environmental point of view, the Municipality of Baselga di Pinè covers an area of approximately 40 km^2, of which 80% is forest. Insofar as ownership is concerned, most of the forests and pastures are common lands, while private property is rather limited.

The Municipality of Baselga di Pinè has a population of 4,856 inhabitants, who still have a very strong bond with their territory and local traditions (Paletto et al., 2013). The main source of income in the area derives from the tourism sector; as many as 65,000 tourists visit the area during the summer. The forestry sector and the timber industry have been in decline since the middle of the 20th century. The intensity of grazing has also gradually decreased since the 1970s and large tracts of former pastureland have been abandoned and become overgrown with shrubs and trees. Inhabitants are greatly concerned about the problems relating to the future development of the area. In particular, people deplore the loss of pastures and meadows caused by the decline in livestock farming (De Meo et al., 2012).

A semi-structured questionnaire, comprising 35 closed- and open-ended questions was administered to 43 shareholders through a face-to-face interview. The sample of shareholders is represented by the presidents of the nine ASUCs and by a subset of householders. The questionnaire addressed the need for a better understanding of how the tradition of common property is rooted in the community, and to investigate community members' perceptions regarding common goods. The questionnaire is divided into thematic sections and among the themes investigated we concentrated our analysis on shareholders' perspectives relating to common goods and their management.

Fig. 1 Baselga di Pinè, Province of Trento (Italy): the lake of Pinè

In particular we analyse here the shareholders' preferences for different scenarios of landscape management aimed at the development of the Municipality of Baselga di Pinè. Specifically, we concentrate on a question that reads as follows: "*In your opinion – in the framework of the land-scape planning of the plateau of Baselga di Pinè -* *which one of the following management scenarios is more important for the future development of the territory*?" Five management scenarios were taken into consideration (Table 1).

The interviewees were also given the opportunity to indicate any additional strategies for alternative scenarios.

Table 1. Description of the landscape management scenarios

Name	Scenario Description
Forest scenario	Increase forest areas and decrease other land uses (i.e. pastures and meadows) in order to increase timber and fuelwood production
Landscape diversification scenario	Diversify landscape by promoting pasture and agricultural area development and decreasing forest areas
Tourism scenario	Develop tourism with realization of tourist facilities in forst and in open areas and creation of infrastructures such as bed & breakfast, agri-tourisms, sports attractions, etc..
Business as usual scenario	Maintain present situation without changes in landscape use

Results and prospects

The shareholders' opinions on the five landscape management scenarios of the Municipality of Baselga di Pinè are mainly oriented towards the landscape diversification scenario (Figure 2). The majority of respondents (65.1%) declare that increasing pastures and agricultural areas in order to diversificate the landscape should be the main way to develop the territory. It is interesting to analyse this answer jointly with the answer concerning the increase of forest areas as a pos-
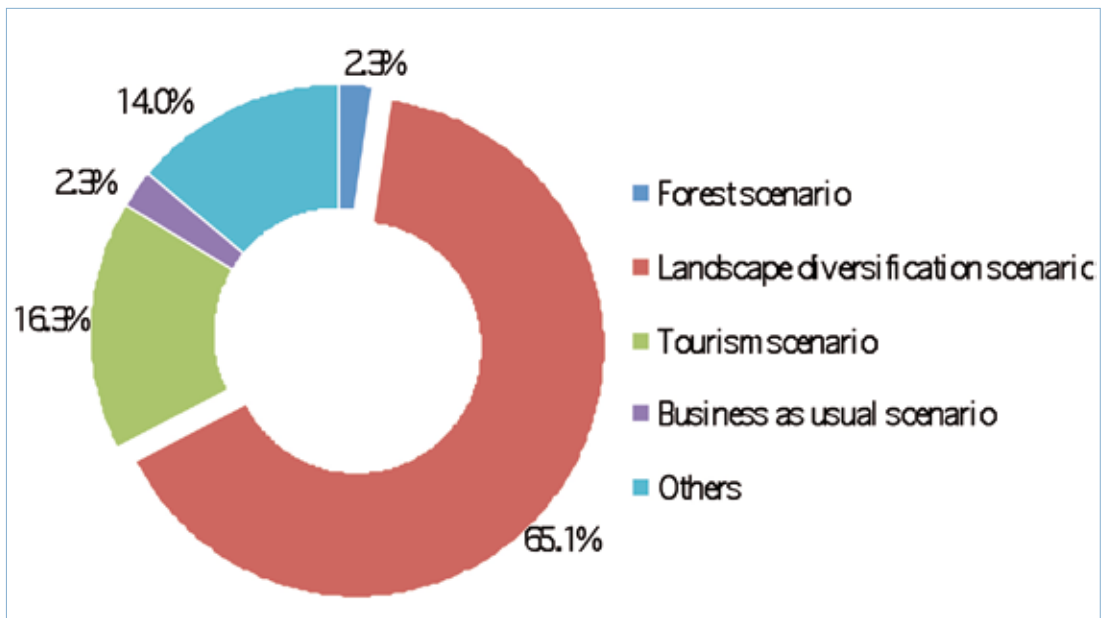
Fig. 2 Shareholders' preferences concerning landscape management scenarios for the Municipality of Baselga di Pinè

sible way of development. Only 2.3% of the respondents think that forest expansion could be a good strategy for the future evolution of the area of Baselga di Pinè. These answers must be read in the light of the fact that, especially from the beginning of the last century, the territory of Baselga di Pinè, like many other mountain regions, has been subjected to a natural re-establishment of a forested landscape. In fact the abandonment of traditional mountain agriculture was followed by a natural forest recovery on disused agricultural land, meadows and pastures (Walther, 1986; Sitzia et al., 2010). Indeed, inhabitants of Baselga di Pinè have viewed with regret this gradual but inexorable expansion of the forest around them and the loss of a patchy landscape with forests, pastures and agricultural areas. For this reason they strongly desire that future management scenarios could ensure landscape diversification. A lower percentage of shareholders (16.3%) are in favour of the realization of tourist facilities and infrastructures. Probably in their opinion these facilities are important as they can attract a greater flow of tourists in order to support the economic development of the area. Taking a closer look at

respondents who gave the answer «other reasons» (14.0%) reveals that in some cases they seem to have given a response which does not fit the question, e.g., they declare the importance of the economic role that ASUCs could have for the development of the economy of the territory. Some shareholders affirm that the realization of handicraft activities in the area could be a way for the future development of the territory. In their opinion this process could provide a way to escape from the marginalization of these mountain territories.

The great interest shown by the shareholders in the diversification of landscape is surely a sign of the very strong bonds between the community members and their own territory and of the fact that landscape is considered a common good, the maintenance of which has to be the main strategy of management for the development of the area. Furthermore, the landscape diversification scenario can be considered the one for restoring the historic landscape, unlike other scenarios such as tourism and forest scenarios that are more addressed to a local economic development. From the shareholders answers, on the

whole, there has emerged an hypothesis of development based on the relaunching of animal husbandry and mountain agricultural activities. All this should eventually be carried out in synergy with forms of tourism that are sustainable and mindful of the environment. This could be encouraged by the fact that in the last few years, the environmental policy of the Province of Trento has shown interest in the revitalisation of the agricultural sector, acknowledging its role in the conservation, on the one hand of biodiversity, and on the other of the traditional landscape.

The research undertaken has revealed indications potentially useful for forest planning on a landscape level. In particular, interviews with shareholders have brought to light a number of aspects that will allow for a better understanding of the territorial context and the dynamics at work.

We would like to conclude by emphasising the usefulness of studies such as this one, which focuses on the analysis of community and stakeholders' perception, in order to support the decision makers in the management and planning of the territory.

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Role and Importance of Awareness-Raising And Popularization of the Idea of Common Goods in Landscape Planning

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Abstract: Landscape resources need to be preserved in developing countries as well as in developed countries, and their improvement is also an important issue. But social systems in developing countries are fragile, complicated, and chaotic, so that making a landscape plan, as well as reaching a consensus about the plan and its implementation, are both difficult. Lack of both administrative officials and budgets for urban planning projects, underdeveloped legal systems, and willful negligence by residents of existing legal frameworks are typical problems which obstruct the realization of urban planning/landscape projects in developing countries.

This paper presents a strategic approach for decision making in urban and landscape improvement project in Kinshasa, Democratic Republic of the Congo. The project worked out a scheme to accelerate residents' participation in urban/landscape planning processes by increasing consciousness of, and popularizing, the idea of the landscape as common goods, and thus implementing landscaping works as autonomous and voluntary activities of the residents.

The project introduced strategic collective decision-making processes for the entire process of spatial planning and implementation, i.e. from the identification of social infrastructure issues to landscape design as solution. The project cultivated and encouraged collective decision-making by providing civil education programs suited to the maturity level of the community.

Keywords: Kinshasa, participatory community approach, self-government

1. Introduction

Landscape resources need to be preserved in developing countries as well as in developed countries, and their improvement is also an important issue. But social systems in developing countries are fragile, complicated, and chaotic, so that making a landscape plan, as well as reaching a consensus about the plan and its implementation, are both difficult. Lack of both administrative officials and budgets for urban planning projects, underdeveloped legal systems, and willful negligence by residents of existing legal frameworks are typical problems which obstruct the realization of urban planning/landscape projects in developing countries.

In order to execute spatial improvement projects under such conditions, it becomes necessary to encourage residents' participation into the urban planning and landscape field. As residents are not usually familiar with the technical aspects of these fields, the key to increased participation is to increase consciousness of, and popularizing, the idea of the landscape as common goods. When successful, landscaping works will be implemented as autonomous and voluntary activities of the residents.

This paper presents a strategic approach for decision making in urban and landscape improvement project in Kinshasa, Democratic Republic of the Congo.

2. Outline of the Case Study

The project, which serves as case study for this paper, ran from 2008 to 2009 as a community development program by JICA (Japan International Corporation Agency). The community development program was applied for by the N'djili commune, which is one of 23 communes of Kinshasa City. The commune had about 370,000 people in its 13 districts. The commune was originally developed as sub-center of the capital, Kinshasa City, in 1960s, but its development is still incomplete and quite different from its master plan, because of the civil war which lasted for many years. Nevertheless, many landscape elements, while damaged, remained as traces of a planned city within the commune, and their improvement and restoration were desired.

The aims of the project were:
- to formulate its community development plan,
- to execute some of construction works as pilot projects, and

- to formulate implementation system of community development activities.

3. Activities and Output of the Case Study
1) Survey and Analysis of Urban Problems of the Study Area

Interview surveys and site visit surveys were conducted in order to grasp the current conditions and urban-specific problems of the study area.

A series of interviews were conducted in every district, targeting specific social groups (housewives, commercial workers, manufacturing workers, agricultural workers, and youth groups).

The major problems raised during the interviews and the result of the subsequent urban problem analysis, classified according to problem category, is shown in Figure 1.
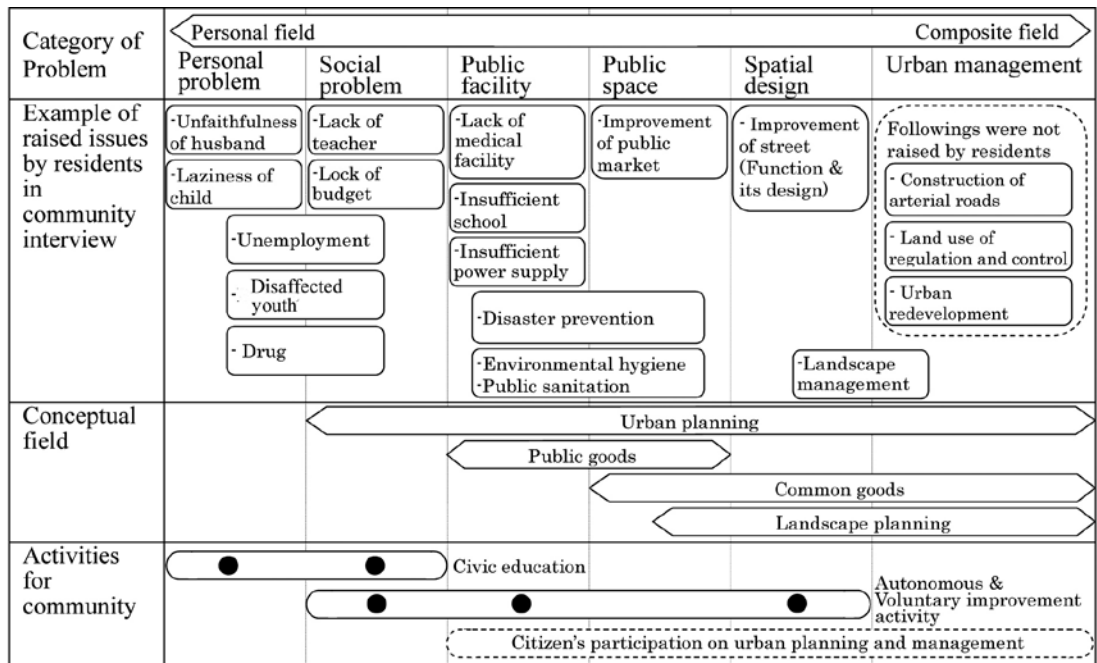

Fig. 1 Urban Planning Problems and Activities

2) Formulation of an Overall Strategic Urban Improvement Program

The project introduced strategic collective decision-making processes into the entire process of spatial planning and implementation, i.e. from the identification of social infrastructure issues to landscape design as solution. The collective process, which was named the Strategic Urban Improvement Program (the Program) was formulated by officials of the city hall of Kinshasa City under the assistance of Japanese experts as the city officials' On-the-Job Training. The Program assumes 10 years for its implementation. The necessary budget and expected residents' participation were worked out at its formulation. Its sub-projects were arranged to range from simple projects (e.g. public goods improvement) to the multi-sectorial (e.g. urban redevelopment project), as shown in Figure 2.

3) Execution of Community Development Sub-Projects

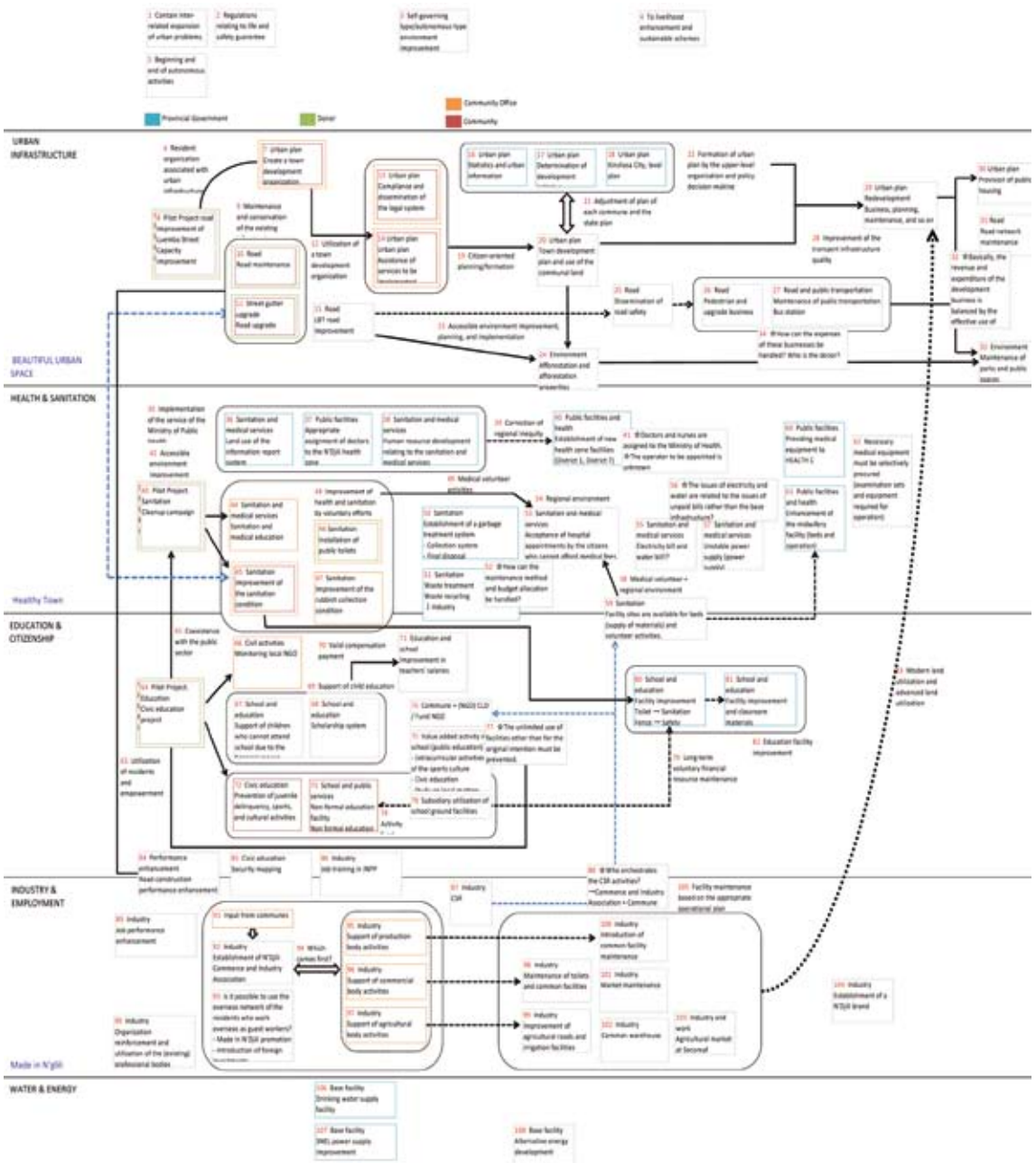This project then further attempted to cultivate

Fig. 1 Urban Planning Problems and Activities

and encourage collective decision-making by providing civil education programs suited to the maturity level of the community. And towards the same aim, this project also executed the following three sub-projects among the many formulated under the Program (see Figure 2).

a) Civic Education Program

The first sub-project executed was the civic education program. It aimed to build the capacity of community leaders concerning planning, implementing and coordinating community-led

development activities, and at the same time, to change their attitude about decision making processes so that the latter may be conducted with transparency. The participants of the civic education program identified the necessary improvements to be made to their urban environment and formulated the activity plans. The whole planning and consensus-building process, now well understood by the community leader participants, was then transferred to other residents. This chain of learning greatly improved the residents' understanding about public matters.

b) Community Environmental Improvement Program

Through their discussions during the civic education program, the residents planned their initial urban improvement program. Specifically, gutter cleaning activities were planned and executed by members of every district within the commune. Which urban improvement issue to tackle, and the execution of subsequent improvement programs, were based on the initiative of community leaders. These activities raised residents' awareness on the conditions of their urban environment, and awareness that the urban environment is managed by themselves, the residents, as common goods.

c) Road Rehabilitation Project

Road rehabilitation works were also executed for the central area of the commune. The road in question was initially designed as a central avenue of a sub-core of the capital city in the 1960s.

The rehabilitation project planned for construction work to be executed by local resources. A Congolese construction company was selected and workers were selected from among residents in the commune. Necessary construction technology was transferred to the construction workers by indoor training as well as field training. This scheme aimed to build up the self-construction and -management capacity within the commune for further urban planning and development.

d) Post-Project Situation regarding Community Development

This JICA community development project in N'Djili commune finished with success. From 2010, the community development program was expanded and implemented in 22 other communes of Kinshasa City and the experiences in N'Djili commune were transferred by the "Training of Trainers" method. There remain many areas where outside technical assistance will likely be required for the full implementation of urban planning and development project under resident collaboration. But it seems that the participatory approach had been well launched as Kinshasa's urban management system.

4. Lessons Learned from Case Study

The following are lessons learned from this project, and points for consideration when applying of idea of common goods in landscape and urban planning.

• This project formulated an entire vision for community development at the beginning, and it was shared between the officials of the city hall, residents and the international experts (see Figure 2). This overall picture was difficult to understand for most residents, especially general residents, with the exception of some of the community leaders. But nevertheless, sharing this vision helped the officials to make decisions about the development process and to organize residents.

• There were possibilities to choose other sub-projects as the initial implementation project (for example, the improvement of hospitals, etc.). But the sub-project for improvement of *common* goods (rehabilitation of road and surroundings) was agreed on instead of one for the improve-

ment of *public* goods. The selection was not intentionally induced, but as a result, this initial selection greatly encouraged the residents' interest in participating in the planning and implementation process.

• Residents' participation in training courses greatly affected the disclosure and decision making process of planning and development. In the very beginning of the project, it was difficult to get any agreement on what to select as the pilot sub-project. Every resident and official insisted on the improvement of their neighboring area and related public facilities. After execution of a series of civic education courses, however, they started to think in the context of public and common welfare. The positive effect of the training courses on planning and development were in fact more than expected before the implementation of the project.

• This project was a relatively simple urban planning project, and conducted awareness-raising on the idea of common goods towards a wide target (effectively the entire community) in the early phases of the project. As the spatial problems of Kinshasa and their countermeasures were obvious and clear, with no room for disagreement, this form of awareness-raising was effective. When applying the participatory approach to more complicated situations, such as that involving both spatial design and land use, the problems and necessary countermeasures might be less clear-cut, and individual interests and preferences will come into play. In such situation of increased complexity, technical transfer for capacity development will likely need to be less generic and more pin-point, such as placing greater emphasis on the in-depth training of community leaders, methods to identify target subsets of the community for awareness-raising, and arbitration skills, in order to assist both officials and residents effectively. The complexity of the civic education process will in a sense need to match the complexity of the landscape planning itself.

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Landscape as Common Good: the Experience of Some Recent Italian Landscape Planning

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Abstract: Historic and naturalistic landscapes must be regarded as common goods and as such this raises the issues of their management and planning. This is exemplified by three points; the ease at which these common goods suffer erosion due to excessive consumption, the difficulty of conferring on them their economic value, and the need for a definition of the legal regime of these particular commons. The issue of landscape planning in recent years in Italy has proposed a set of interesting ways to address the issue of landscape management, which is seen as a public good and, in particular, as a common good.

Keywords: common goods, landscape planning, property rights, community, coevolution.

The debate around common goods

The debate around common goods today is divided into two basic categories of interpretation. On one hand is the economic standpoint and on the other is the legal standpoint. According to the economic perspective, public good is neither excludable nor rival to consumption. This good is defined by its need to be accessible to all, but its usability by the individual is independent to that of others. Common good, on the other hand, is the good that is rival in the issue of consumption but not excludable, and it is also an advantageous good in that each user obtains a benefit from its use which can't be separated from the benefits obtained by others.

Today, even though a shared taxonomy defining what common goods are does not exist, a fairly theoretical accurate definition for them does exist. Public goods include goods such as natural resources (i.e. water, land, etc.) that are finite, and in the current global scenario, are also scarce. Nobody can be excluded from their exploitation. Common goods are also referred to as "common owned property" and as such they should not be confused with public property, that is, State or other property under the ownership of public administrations.

Common goods, however, do not refer only to physical objects. There are many categories of common goods which, although intangible and non-physical, are considered available to all citizens. In the recent scientific debate perhaps the most striking case of a non-materialistic public good is represented by the Internet, which is formed by the shared and wide amount of information contained within it and, at the same time, by the sheer volume of its access. Common goods in principle can then be distinguished by tangible and intangible (or social) assets. Examples of immaterial common goods are; cultural heritage, the potential capacity of art and science and ultimately the landscape as a testimony of both the historical memory and also the visible expression of different forms of civil organization of a people (or a community).

Common goods features

Common goods can be defined on the basis of four fundamental characteristics: ownership, forms of management, degree of access (or accessibility) and social function. While the determining factor in these cases is social function, the other functions are less decisive.

Ownership, in fact, is not of primary importance: a common good can, or could, also be in the availability of one or more individuals or in the availability of the State (such as a public company) but does not lose its character as a common good if two factors are guaranteed: access and proper form of management.

Such management must involve active forms of participation from the local community who participate in this formation beforehand, which will eventually lead to their enjoyment of that common good. Such participation must be organized through public and shared processes of decision-making (as illustrated in the work of E. Ostrom).

Common goods can thus be excluded from representing a specific category of good that tends to be defined as a purely economic vision.

It has to do with the rights of people to access socially essential vital functions and therefore they are outside both market logic and the logic of the populus.

Common goods and landscape

It is interesting to note that the common goods debate was born with regard to matters concerning the land, its property, its access and its management (Hardin, 1968, and before him: Olson, 1965). The territory (whose Latin etymology is composed by the terms 'terrae' and 'torus' that can be defined as "bed of soil") is chronologically the first common good that appears in the legal world, particularly in the Roman context. When Romans founded a city (starting from Rome) and they traced its boundaries both externally (dividing the city from the countryside) and inside (creating different urban partitions), the land becomes territory, and territory becomes the subject belonging to the human aggregate who dwell in and on it. From this moment began the unity of community, its territory and the jurisdiction of such a community. Starting from the moment of spatial human tracking and the configuration of settlements arises an issue of fundamental importance: that of the term "private property" which arises only if the community to which the territory belongs concedes a part of it to individuals (*cives*).

It is important to note at this point that private ownership of small parts of the Roman territory did not exclude the membership of those same parties. Namely, the sovereign power of the people, as noted by Carl Schmitt (1991). This was a sort of "super-ownership", afterwards identified in the Middle Ages with the "*dominium eminens*" of the sovereign (or the king or feudatory), contrasted with the "*dominium utile*" of the private owner ("shared ownership").

Today, if we start from the definition of A. Mag-

naghi (2000) that "the territory is a work of art, perhaps the highest, the most collective that humanity has never expressed", the land transformed by using natural and human artifacts in the course of history is itself a common good. In particular it becomes a project that materializes into tangible shapes (landscape) with a collective intention. The 'common' is not only an object (or objects), but it is also a relational category made up of relationships between individuals, communities, and environment contexts (Mattei, 2011). We can, however, observe how landscape is the result of the fine and unceasing work of the transformation of nature by man, which has occurred and still occurs largely through the private appropriation of land. What we see as a landscape framework, in the experience of almost all Italian regions, however, is something more than the sum of many small interventions conducted in the logic of profit and interest: it is the result of a project that could not be individualistic, but rather communal, or rather common.

The heritage of territory therefore has an eminently immaterial nature. In the landscape we see today we can thus appreciate the material manifestation of some common goods in the strictest sense (in Italy this is called "civic uses"), but they are only part of the overall framework: the true common heritage is in the generative rules that have been established in the course of history and have given shape to several landscapes. In this sense, the 'territorial heritage' is not a good given in itself (although actually often submerged, degraded or collapsed), but becomes a common good through activities of recognition, awareness, and community projects.

A particular crucial point to recognize are the codes in landscape, as suggested by C. Alexander, who termed them "generativeness", namely those shared codes through which a territory determines its ability to reproduce the primary resources for the community: the quality of the landscape and its protection as a common good depends on the effectiveness of the regulation of this process of reproduction.

Landscape planning methods - the Italian experience

In order to continue to keep alive the relationship between community and territory we must therefore design the landscape to be in continuity with the historical processes that have determined its shapes, a shape that we can call its "identity". The question therefore is which parts and features of landscape are foundational to define its identity. The most recent experiences of landscape planning in Italy have attempted to capture the structural nature of the aspects in the territory.

In landscape planning Italian legislation is the instrument through which the first values were recognized. The first recognized were the values associated with common heritage, then the management of the design process and then that of landscape management frameworks, those ranging from conservation rules to regeneration and production actions. Landscape planning can thus be deconstructed into a series of processes that aim to design a territory, starting with the recognition of its heritage. So a process of landscape planning, based on the experiences that were taken into account, can be broken down into five basic steps:
1) Analysis of the landscape
2) Identification of the subjects involved in the reproduction process
3) Establishment of a framework of actions aimed towards it implementation
4) Research of resources needed for the development of the landscape
5) Evaluation, environmental balance and monitoring of the action plans

Landscape project and planning: some Italian case studies

The analysis of some regional Italian landscape plans (Apulia, Piedmont, Umbria and Sardinia) can be useful in understanding which elements are considered relevant to the definition of the five stages of the planning processes listed above.

The first element of such an analysis is made on the consideration that each landscape plan is made using the elements that shape the structure of the regional landscape. In the case of Apulia, its prominent elements consist of the ecological network. That is the structure of historical settlement patterns, cultural goods and the perceptual structure of the main landscapes. In the case of Piedmont with respect to natural landscape components, those of water bodies, glaciers and forests, contribute towards the definition of the structure of regional landscapes, as well as the historical systems. This refers both to the network of historic paths and settlements (historical city centers and rural emergency landscapes) and to the characteristics of perception and finally the degraded areas. The recognition of cultural heritage is processed separately and is not related to the historical evolution of the regional spatial structure. Ecological networking is a topic-specific analysis and relates to the historic cultural network: the result of this analysis is the representation of the landscape framework in which environment and culture are inter-related.

Within the Umbrian landscape plan the part of the regional landscape are: the physical structure and environmental resources (those of forests, grasslands and cultivated areas), cultural and historical resources (network of historical paths, historical centers, archaeological sites), social and symbolic resources, related to local agricultural production and forms of perception of symbolic imagery attached to the main regional town centers or regional areas most recognizable from an historical and environmental point of view. The settlement system and regional ecological network are specific issues.

In the case of the plan of the Sardinian landscape, one can detect all the necessary components of the landscape which are divided into natural areas (thickets, forests and wetlands), semi natural areas, and finally areas in use for agro-forestry. These components are brought into a relation-
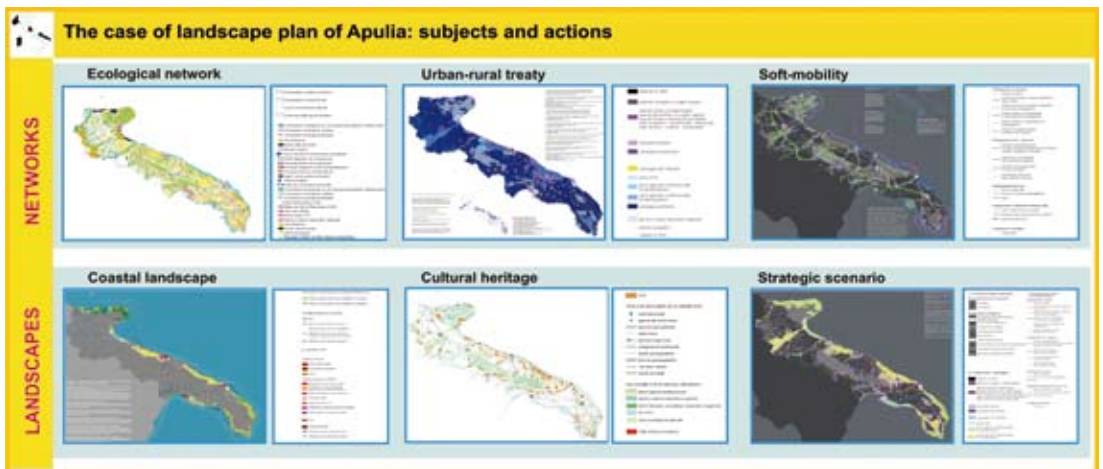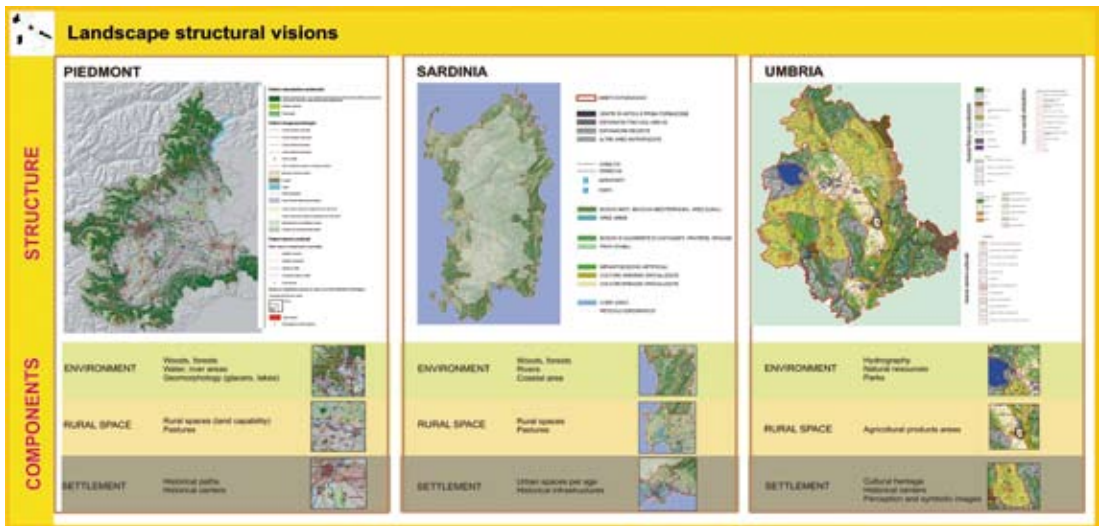
Fig. 1 2 e 3 MANCANO LE DIDA

ship with the landscape and cultural constraints by law. The historical cultural assets map includes historical and cultural regions, the areas characterized by the presence of artifacts of historical and panoramic importance, the historical creations of art, historical settlements, networks and connective elements. The settlement map includes an analysis of the historical centers and an interpretative reconstruction of the network of historical paths. This specific map is intended to be the census of civic uses.

In all these landscape planning experiences the analysis and interpretation of the common heritage is a clear objective and it is focused primarily, although with different levels of detail, in the reconstruction of the historical structure of the settlement that is sometimes positioned in relation to the environment (the ecological network or the natural system assets) and sometimes the network of cultural heritage. In some experiences (Umbria, Apulia) planners have also tried to build a perceptual map, as provided by the Code 42/2004.

As regards the subject of "producers" of landscape, those that are predominantly identified in the operators present in the territory (in the first place farmers, with reference to rural areas), in regional Public Administration, who play, in all cases, both the role of the producer of rules and actor of some specific projects in territorial local development.

The actions planned by the different landscape plans cover a range that starts from the conservation of sites of absolute artistic, historical, and cultural value and main landscape contexts, to the active protection and maintenance, which covers the most valuable farmland landscape, where its historical matrix is still recognizable. In addition the reorganization and consolidation of the most fragile areas where there is a strong competition with urban uses of land where upon conversion actions and rehabilitation for degraded areas are recognized (especially in the plans of Piedmont and Apulia).

With regard not only to the economic, but also to the institutional, social and cultural resources, the contribution made by different landscape plans is quite poor. Beyond analytical apparatus, in any case very complex and detailed, what prevails is an idea of landscape planning as protection and as a constraint in opposition to urban growth and the increasing land consumption. It is a narrow view that does not conceive the landscape project as a territorial project, with a real consideration for the actors and resources as would be desirable.

The exception is represented by the plan of Apulia in which the construction of a landscape scenario (a vision of the future landscape of the Region) identifies the strategies to achieve a future different for the regional landscape. A series of strategic document-correlated actions are needed, actors and resources aimed at promoting decisive actions for the active protection of the landscape, going beyond simple apposition, however fundamental, of environmental and landscape constraints.

It is no coincidence that the plan with a more current conception and design of landscape planning is that of Apulia. A plan that is designed to achieve its objectives and make use of assessment tools, which are essential for the monitoring of the plan during the period of its implementation. In this sense the strategic environmental assessment is a useful tool in defining the framework of coherence where all the different projects will have to adapt.

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Collective Decision-Making, Governance and Non-Institutionalized Practices Commons/Landscapes Beyond the Contemporary Crises, Toward Participatory Governanceís Processes

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Abstract: Landscapes and commons have been mutually interacting along the ages and their interactions have been continuously evolving. Since the year 2000 landscapes have been intended as living environments by the ELC. In accordance with the ELC and with our metropolitan present condition, we can conceive our living environments in a wider perspective and re-consider the commons both as material and tangible and informational web living environments. The contradictions of the contemporary crises leads us to the rediscovery of commons in terms of collective values, while their destruction is imminent. At present our landscapes with their social heritages, memories, and traditions are sold as separate products, as happens with Mediterranean life environments, people. and cultures. Governing all these commons throughout a wider multiplicity of non- institutional participative processes can be a fundamental opportunity for their maintenance and evolution, but also for developing new forms of participative governance for our contemporary landscapes, as a lot of concrete examples of urban and territorial governance testify.

Key words: Contemporary Commons/ Life Environments, participative interactions, new autonomies

Six Theoretical Points + a Seventh Point: "Action/ Research and Examples"

1. Florence, 2000: Landscapes are recognized by the ELC as living environments and collective values as bases of the commons

In this sense the living environment expresses the interwoven relationships between communities and territories which have been perceived and spontaneously recognized as collective values along the ages. All European/Mediterranean territories have been traditionally used in a social, collecti-

ve manner and homologously managed by continuous and lasting experiences, guaranteed by appropriate statutory norms understandable in terms of common goods.

2. This wider contemporary perspective allows us to reconsider landscapes as material, concrete and informational, living environments (Ostrom, 1990).

The rediscovery of landscapes and their wider contemporary interpretation open innovative perspectives toward a contemporary consciousness based on and developed in two relational dimensions: concrete and informational.

The concrete sense of landscapes is linked to the traditional management of the commons still visible in a lot of contemporary territories managed by their communities according to specific rules and statutes.

The informational meaning of living environment can be linked to the research of Elinor Ostrom, winner of the 2009 Nobel Prize for Economics, who suggested a contemporary approach to the commons through a whole, ethical, alternative challenge. Such a challenge can become a sharp counterforce against the dominant powers.

These contemporary proposals can be fundamental also to reconsider the informational living environments such as contemporary web landscapes, often improperly intended as virtual, without forgetting the philosophical research that brought to light the original virtual characteristics intrinsic to the natural world, now at risk of being misused by the dominant web powers.

3. The deprivation and destruction of our living environments is imminent as well as the destruction of social values, whereas the informational technologies invade and distort every living context to propagate their informational landscapes

Regarding *concrete landscapes* we cannot remain indifferent to this devastation without becoming

'complicit' in the crime. However, we can encourage an adequate reconstruction of the threatened living environments and the quality of life of their populations.

Regarding informational living environments we realize the continuous distortion of natural human virtuality, dispersed and trivialized in the web living environment to become an informational merchandise, whereas the progressive fragmentation of living contexts inhibits the perception of their social values.

4. The contemporary crises lead us to rediscover the intrinsic values of common landscapes and the original meaning of human virtuality as new contemporary common goods

The new values of living environments, their imminent distortion and frenzied destruction underline the urgency of rediscovering their natural, social and environmental wholeness, since such a destruction hits the essence of natural and cultural environments in evolution, whose living cycles (human and natural) are progressively altered, ripped off, or destroyed.

This is a real threat for the survival of traditional common goods, exasperatedly fragmented, and for any collective control towards the pervasive propagation of the informational web environments ambiguously presented as virtual environments.

To resist this situation we have to reconnect these multiple fragments (material and virtual) through ecological research and projects (social, economic, and cultural) that can serve in the different contemporary situations as interstitial/inter-temporal activities able to create unexpected evolutionary contemporary contexts.

5. The new dimensions -informational and concrete- of living environments which can manifest in unexpected ways (which affect social perception, consciousness and autonomous management) en-

visage a contemporary, innovative version of common goods as common-scapes

5a. The concrete dimension of landscapes can be socially referred to as participative landscaping actions and experiences, just to achieve a new vision of abroad territory, a new un-sizeable geographical reference endowed with a whole -spatial, temporal and relational- dimension. Territories, bioregions and relationships with their different conditions and their new reference-communities can constitute the loci of new landscapes where a living geography can arise. In this vision the commons and the bioregions can fully play the role of commonScapes

5b. The informational dimension and the contemporary contradictions of living environments can be referred to the philosophical approach which brought to light, along the ages, the wholeness of the living world and the secret of its creative virtual/actual unity, specific to natural /human dynamics, defined as a sacred unity by G.Bateson

The recent Web 2.0 interactive technologies, apparently aimed at amplifying the natural capacity of their users, have been propagated within the social systems to constitute a whole artificial world, equivocally termed virtual, which attempts to substitute the natural one by imitating its behaviors, so that the intrinsic prerogatives of the social living world are jeopardized.

The wholeness of the virtual-actual, the naturally fuzzy source of creative dynamics is progressively annihilated by a crisp mechanical cause/effect interaction, while the social and natural environment, the very womb of social learning processes in evolution, is substituted by a simplified on line landscape/environment where new on line communities operate in the illusion of being "very knowledge citizens". Throughout the ages virtuality and virtual /actual dynamics have been progressively abstracted from nature, trivialized by the informational technological powers and transformed into a controllable global phenomenon, out of any individual and social control.

In the present age informational technologies burst into the living world, occupying every place in it, and break the natural wholeness of its cyclical dynamics at every level. In spite of these attempts, the living world treasures the autonomous creative prerogatives, the inextricable secrets of its development, and manifests its potency, in contrast to the dominant phenomena.

5c. Market values vs use values, separation, abstraction of plus values against the cyclical plus life value of nature.

On the residual fragmented living environments, territorial goods and societies, the market values and the dynamics of financial enrichment grow and expand, in spite of the impoverishment of environments and cultures everywhere on the planet.

In contrast to these phenomena a new tendency towards the recovery of these aspects in terms of use values manageable by new communities is in happening. On these bases renewed cycles and renewed living environments can be conceived to create unexpected conditions of adequate knowledge and solidarity among these communities.

The theoretical elaborations can help us to understand the dynamic of market value/use value with reference to the cyclical dynamics of living nature and to its alteration attempted by dominant powers (Pascucci, 2013).

6. The realization of commonscapes implies new social creation, control and management based on: use values, solidarity, participative governance, and on a multiplicity of social/environmental experiential initiatives, towards communitarian goods such as the cases exemplified in the seventh point above

Many experiential attempts are under way and develop as social processes practiced by different kinds of communities. All of them are based on the consolidation/acquisition of common capacities towards a wide range of different living environments, considered in terms of concrete and informational (web) experiences. These communitarian activities are often mutually interacting towards the reconstitution of shared, autonomous and responsible conditions of life, based on and managed as common goods.

In this way the new dynamics or tensions/facts prefigured by G. Deleuze can concretely produce a molecular revolution, in a continuous counteroffensive towards global dominant powers.

6a. The renovation of living environments intended as communitarian use values, leadsus towards the constitution of contemporary common goods.

The re-discovery -and consequent re-covery- of the resulting parts of fragmented cycles by social groups through experiential learning aimed at an adequate social knowledge (Pascucci 2010) can foster these activities.

Such kinds of whole, autonomous knowledge, completely rooted in its context, can produce the cultural bases on which various modalities of participative governance can be developed and propagated.

7 Action–Research and experiential examples in development

7a Kenya, Nairobi: The voice of Kibera (Studied and written by L.Maiorfi)

By using a free software Wiki for information, collection, visualization and interactive mapping produced by the non-profit firm Ushahidi as a platform, the Voice of Kibera slum -close to Nairobi- mapped and monitored the daily living environment of its population, invisible or not represented in official cartography. Through the website created by this non-profit association, the users (inhabitants of Kibera, humanitarian associations and NGOs, journalists, etc.) became contextually able to perceive, represent their life environment, and report on the map events, emergencies and facilities, even localizing the different ethnic groups that live in the slum and their own activities.
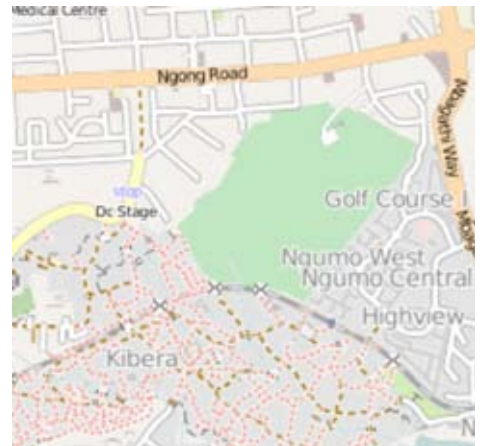
The community achieved three different levels of "knowledge": territorial knowledge, ability to represent the ground, technical competence and cultural acquisition. The share of information and levels of knowledge, the dialogue amongst the subjects established a re-awakened condition allowing every user to reach a new level of consciousness, in terms of acquisition of information and competence in each area.

Among the subjects, both with regard to the living environment and the on-line environment, a dynamic exchange improved and increased the quality of contributions, while the whole process rewarded best practices and content, appreciated by the users as the quality of their contributions, which are continuously improving.

7b. Palestine, Occupied Territories: a pacific counter village (Studied and written by M.Pascucci)

A theoretical-concrete participative research-action, developed by a Palestinian group as a creative-happy initiative in opposition to unaesthetic and trivial domination. An example of the participative methodology could be the actions of the popular committees of non-violent struggle in Palestine: building a Palestinian village where Israelis are putting a settlement is happiness for the Palestinian people, who choose daily non-violent actions.

Happiness within the context of non-violence is to be satisfied inside, a satisfaction which is the consciousness that one is doing something

which affirms within him or her that non-violence is *Potentia,* is an *unlimited power* which makes you feel internal joy.

The philosophical thinking and the social experience are very inter-twined, so that the thinking from which the happiness– experience- can continuously rise to the surface and manifest through concrete actions.

7c. Italy, Tuscany: the Common Goods Municipalities (Rebeldia Group, by Micarelli, Pizziolo)

The *Rebeldia Group* is working in Pisa, to imagine and practice in concrete a new management of public /private abandoned properties through the participation of experts, students, workers, and unemployed young citizens. They occupy these properties to attract collaborations, innovations and initiatives aimed at rehabilitation /restoration of spaces and buildings, at disposal for social activities and unexpected kinds of jobs.

The management of these occupied properties develops to create new conditions of social life and testifies to the enormous opportunities which can flourish in these new contexts, moving toward a progressive constitution of contemporary life styles, effective, attractive and spatially adequate, able to concretely create the context as a common good, where people, spaces, competences, economies, management, meet to guarantee a different quality of life within urban areas.

7d. Italy, Emilia Romagna Region: The Panaro River-Landscape contract as governance of a common good (Micarelli, Pizziolo)

The art of renewed fluvial landscape and the promotion of its participative governance has been practiced by local groups of citizens, associations, public bodies, schools, territorial museums and entrepreneurs, with an interdisciplinary staff. This group has been involved in a creative process towards the participative democracy of the fluvial landscape, which evolved in the form of a river landscape contract, proposed by the social group of participants (as a landscape presidium) and ratified by the Region, the Province, and the local Municipalities. This contract is today effectively in progress.

Conclusions

The examples above show different processes of effective interaction between philosophical ideas and concrete experiences. They share a common origin even if they arise from apparently incomparable contexts, and imply, as multiple branches of the same tree, through the following homologous steps, as:

• the progressive acquisitions of social consciousness towards different living environments,
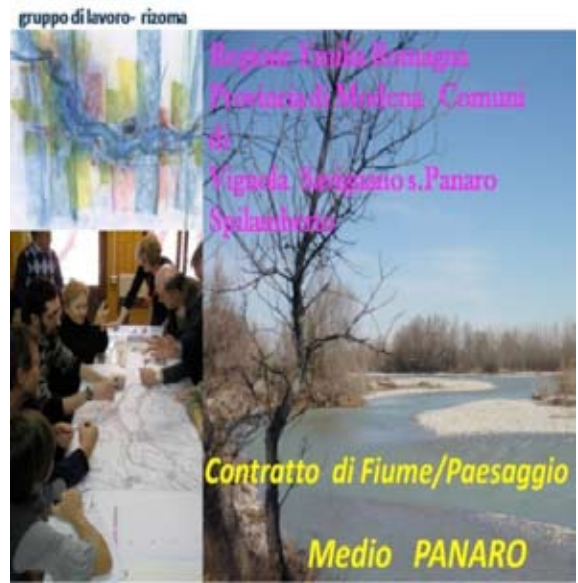
• the creation of alternative common values (socially recognized in aesthetic-ethic terms),

• the creation of new communities – formerly unimaginable- through unexpected mutual relationships, which lead to:

• a new sense of friendly belonging to community/living environment,

• suitable projects for such renewed socio-environmental contexts, developed in terms of concrete and socially manageable realities.

In this multiple articulated sense, the examples demonstrate how different interwoven relational activities can lead towards the realization of new, contemporary common goods. Such goods can be realized by further articulations of the relational contexts under experiential perspectives (spatial, temporal, economic and ecological). These new common goods renew and go beyond the ancient traditional commons – even if effectively managed and appreciated by their communities – towards wider and more productive contemporary living environments.

Hence we have to consider the opportunity of further complex construction of common goods, through different social experiences based on new relational contexts where new communities and living environments can re-discover their new reciprocal belonging self-defined and creatively managed.

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Implementing the ELC Effectively? - An Honest Reaction to the Landscape Observatory in Scania Article in I^st Quaderni di Careggi 5/2013

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Abstract: The article presents how Landscape & Citizens, a non-governmental network committed to the successful implementation of the ELC in Sweden, has registered a growing disconnection concerning direct landscape knowledge on the ground between civil and expert societies in Scania. It is potentially a risk as it may frustrate and ultimately defeat the realization of the aims of the ELC: a vital convention. In that situation the network asked another network, Landscape Alliance Ireland, for support. Its director, Terry O'Regan, is willing to help in the realization of a pilot study. Unfortunately, the present orientation of Region Scania to "lower" the landscape perspective, rather than reinforcing this perspective, is felt as a frustration. The article discusses this and the author pleads for an answer from the authors involved. The possible collaboration with Mr O'Regan is a unique offer and there may be essential lessons to be learned from such a study.

Introduction

For ten years the term "landscape" has had specific connotations to me after a traineeship at the Council of Europe's "Division of Spatial Planning and Landscape". Supplied with the over-arching and determining definitions of "landscape" from this policy-making organisation, I chose this title, believing there is a need for better answers from the policy makers in my country.

An Irish landscape activist, Terry O'Regan, recently formulated some simple questions that are still relevant to most landscape-oriented and educated people in Europe:

"Why are some of our landscapes attractive and others less so?
How could the situation be improved?
What means should be employed to achieve this?

Who should be charged with responsibility for the same?
Where the finance if necessary could come from?" (O'Regan, 2013).

I have felt the need to ask those questions myself, for example:

2004–2009 when I prepared a Swedish translation of the European Rural Heritage Guide published by CEMAT and connected it to two French national guides and *A Guide to undertaking a landscape circle in seven easy steps* (O'Regan, 2008). The Guide was presented for the first time – coincidentally as was also this Irish Guide – during the 8th WS for the ELC at the *Swedish Agricultural University*-Alnarp (Council of Europe/CEMAT, 2009).

2010–2013 as I organised a *Region of Scania*-supported seminar on the ELC in March 2010, which lead to a joint article with prof. Erik Skärbäck of the same Swedish university in November, published by UNISCAPE and later developed in a second article, *Fumbling for Light in Forested Areas*, where also the issue of *common goods* is discussed (Salevid, 2013). Now to my problem!

Fig, 1 Anders Hedlund, Swedish National Heritage Board, Landscape Forum, Mariestad, 2013

Problem: No "changing perspectives"!

Basically, the essence of a well functioning democracy should be when a sufficiently informed civil society has a fair chance to have its say, in this case about *"the landscape"*, in particular since the ELC

is now ratified in Sweden. Does this idea permeate the Swedish law? No! To me, particularly the formula concerning the aims of the Landscape Observatory of Scania to *"change the perspective of landscape as scenery to landscape as a system"* (Andersson, Larsson, Sarlöv Herlin, 2013), is controversial. It may limit the requested civil dialogue processes in Scania and thereby the effectiveness of the Convention's implementation. I again refer to the five simple questions by Terry O'Regan, who continues with a modesty that more should have: *"The answers may not be as simple, but the delivery process should not be so complex as to obstruct and frustrate the development and implementation of the answers"* (O'Regan, 2013). So far, it seems to me that the legal discourse on property rights has taken precedence over the cultural and democratic dimensions of landscape development in Sweden, thus ignoring the deeper understandings of land and place embodied in the ELC, but also in the most classical definitions of *"common goods".* This can ultimately defeat the realization of its aims – let us not forget that strong legal instruments were lacking aspects and references to the implementation of the ELC in Sweden missing, as an important governmental report highlights (Emmelin, Lerman, 2006). I fear that the *Landscape Observatory in Scania* so far under-estimates the needs for profound civil dialogue with people in Scania concerning the serious transformations of this old cultural landscape, fragile in times of globalisation, yet still sharing a certain identity with other nations around the extended Oresund Region. The stakeholders behind the web forum are not yet representative: for example, the one NGO referred to as being one of the forum's creators, does not in reality represent the *landscape* interests of Scania but strictly its *natural protection* interests! This scientific approach severely limits the horizon for the landscape as a concrete feature within spatial planning, in need for monitoring. See also an article on the web forum by business economics prof. Magnus Lagnevik: *About the Scanian landscape as a system* (Lagnevik, 2012).

In fact my viewpoint was illustrated by the Swedish National Heritage Board during the Scandinavian Landscape Forum last September: *"A holistic view on landscape? Or: Sectorial work with a landscape perspective? Development of a landscape policy? Or: Mainstreaming landscape into sector policy"*? (Hedlund, 2013). The *"landscape as a system"* approach recommended by the three authors, proves that the second choice out of the two alternatives is, in fact, already chosen. Legitimately? The quality of government should also become a civil concern! See another article on the forum, by *prof. em.,* Kenneth R. Olwig, who takes the tour via Siena frescoes and an *Allegory of Good Government* to illustrate how landscape quality may easily be endangered: "*Thus, it was not the laws of n a t u r e* [my emphasize] *that first and foremost shaped Siena or Skane as a landscape place, but the laws, customs and justice of the people of Siena or Skane"* (Olwig, 2013). What if the "people" is excluded?! It is clear, that the process of integrating governmental decisions with *both* Parliament *and* National Agencies, is yet too much for *"the small, therefore often centralized state"* (Salevid, 2013). So, are we doomed to *"business as usual"*?

Proposal: One "landscape circle pilot study" may help things on the move!

As director of the ELC-informing, informal network, *Landscape & Citizens* since 2005, I investigated the conditions for a more jargon-free engagement around the local landscape in Scania NW in autumn, 2013. Would it be possible to include, using the Landscape Circle Methodology, developed by the Irish Landscape NGO, LAI and Terry O'Regan, a more qualitative civil dialogue, addressing two (or more) local village groups directly, along a small stream, perhaps even a few local politicians engaged by rural issues at community level in the Angelholm Municipality? Is it possible to highlight now, in Sweden, not only the *social* but also *spatial sustainability* underlying the ELC? The choice of territory was partly due to an already existing local and regional "Leader Strategy Document" that

explicitly solicits international collaboration around the *"European Landscape Convention"* (Leader Skane Nordvast Norra, 2008). I had preparatory talks both with the *Strovelstorps Village Group,* that has already established *"the landscape"* around the Orjabacken Stream as a major concept for a strong, civil engagement both on concrete development tasks and visionary landscape perspectives for the last ten years and with a nearby parish further up the Stream, *Spannarpsorten*. It had documented, though recent, contacts with the ELC, via the *The Rural Economy and Agricultural Societies/SVH* (Civilscape, 2009). Together, the two villages would work towards local *"empowerment"* and a *"community landscape ownership"*, down-up" and complementarily as advocated in the CEMAT guides. The idea was also to build on already executed series of rural projects financed by the Region, by adding a European and civil dialogue dimension directly to the former ones. Last but not least, the idea was to link local villagers, citizens and local politicians within an urban-rural project as initial "landscapers" in their own right and based on the curiosity of these communities on one another when digging deeper , this by accepting the very kind proposal of Mr O'Regan to actually help us in the preparation and monitoring of a Local Landscape Study Report, by means of collaboration with *Landscape & Citizens* in the facilitation and monitoring of the project. Unfortunately, this idea seems yet in need of further elaboration. I believe, that one important reason for this must be derived from the Explanatory Report, 22, cited by Leif Gren of the Swedish National Heritage Board on the Landscape Forum Mariestad, autumn 2013: *Official landscape activities can no longer be allowed to be an exclusive field of study or action monopolised by specialist scientific and technical bodies"* (Council of Europe, 2000). But if people are not invited?

Concluding reflections

Overall still convinced by the Florentine idea *"We are the landscape!"* (Sara Di Maio *et al*, 2009),

the Swedish ratification of the ELC in 2011 should become an opportunity to prove Sweden's reputation as a good "European". Some lessons should be made, though. If the above project, can still be supported at the regional decisional level, local people will have found a source for their curiosity, especially if the process and the results would be possible to follow on the new *Landscape Observatory site of Scania,* possibly presented as a new generation of urban-rural projects, designed with European expertise to contribute effectively, and directly, to the implementation of the ELC, in awareness-raising, education and participation. The need to sharpen the Swedish NGOcontributions in the *landscape* field remains very important. The *"circle"*-model of the Irish Landscape Circle methodology, as described by Terry O'Regan, has the advantage of presenting an accessible tool for the many, slowly, but effectively focusing more and more on the general knowledge aspects. This is precisely now being increasingly centered upon in the national debate, ranging from schools to politicians. Why not passby our "new" rural communities and villages? The offer from *Landscape Alliance Ireland* (and indeed: *Quaderni di Careggi!*) to participate at citizen and community levels in *one* authentic Landscape Study Report can still be a chance for the Region. It will refine existing methodologies and strengthen local and regional awareness concerning the need for deeper understanding both of the landscape *per se* and the new ELC concept of landscape. It will thus also help maximize the Convention's universal application and create a more vigorous focus on the landscape as something that belongs to a real world, and must not be *"main-streamed"*. Some time spent in preparing a landscape study of one's own, may help also Swedish local communities to regain hope after long-lasting rural exodus and move towards some healthier and strong positions for the future. By allowing people to set out a slightly different community agenda – their own – when they need to

engage on a given communal topic, with those in charge, citizens – e.g.voters– will increasingly be able to perceive and discuss common landscape protection/management/planning issues independently. This is how costly mistakes in landscape planning can be avoided over time and an interest for society as a whole: A *common good*.
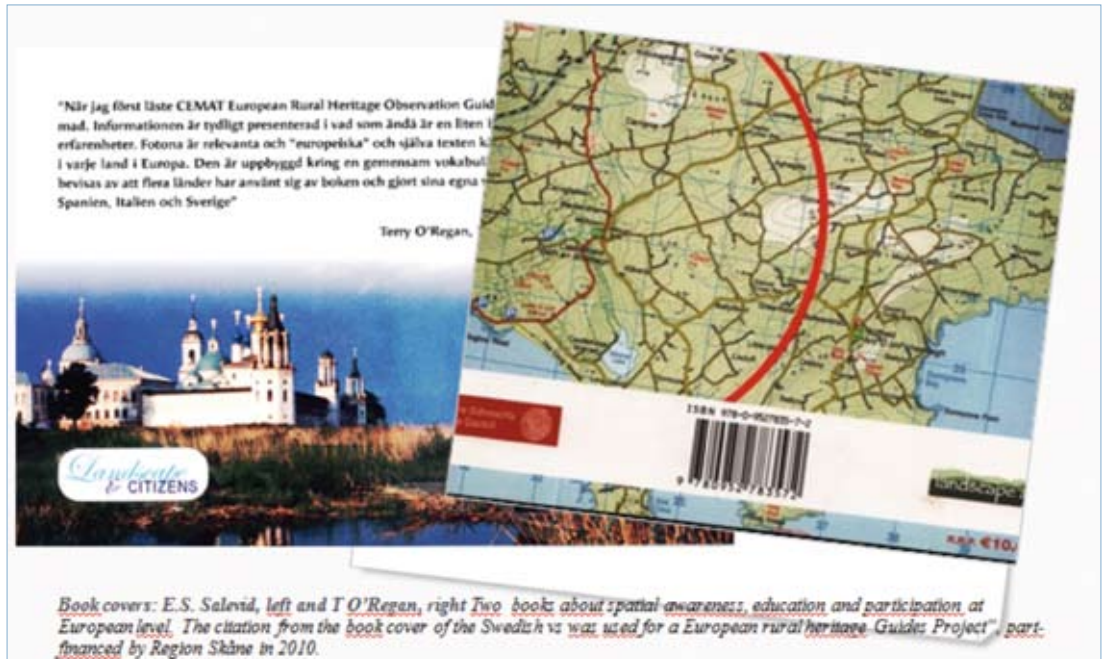

Fig.2 Education, participation and awareness-raising at European level. Two book-covers by E. Salevid & T.O'Regan. The Region of Scania co-financed in 2010 a "European Rural Heritage Guides Project" upon this idea

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Who Owns Neighbourhood Milieu?

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Within the context of heritage with a particular milieu approach, we exemplify how specific planning discourse influences accessibility in neighbourhood's landscape. The milieu discourse in Tallinn, Estonia has a strategic aim in terms of preserving neighbourhood's architectural housing heritage and acknowledging the traditional understanding of the heritage value. In the collective knowledge the expert-based milieu discourse influences the specific perception of the term 'milieu' that will in turn influence the change of a neighbourhood's social structure and its landscape. This discourse does not consider the socio-spatial everyday life, which is significant in terms of viable neighbourhood regeneration. It has an effect on accessibility in the neighbourhood. We introduce an experiential milieu approach, which could re-shape accessibility in landscape. To set this analysis to the contextual meaning of legal accessibility, this paper aims to emphasise a communicational aspect of the term accessibility.

Keywords: accessibility; communication; heritage; milieu; social planning

Introduction

Landscape accessibility, analysed in this paper, is based on Nicholas Blomley's (2001, 2003, 2005) studies on materialisation and visual communication of legal rules in landscape. According to Blomley when law has its spatial dimension, it can play an even more significant role in constituting legal consciousness. Spatially defined environments can serve to reflect and reinforce legal relations of power that code, exclude, enable, stage, locate etc. Here accessibility is justified by discursive strategy, which influences material and social landscape formations. In this approach Blomley also introduces specific legal subjectivity by highlighting the meaning of landscapes of communication, where property is treated not as realising individual ideas but as the importance

of communication. The communication aspect of accessibility could be effectively used by participation in the neighbourhood gentrification, where different interest groups in landscape should have possibilities to offer their opinions and realise them in landscape. This is material production and discursive representation, which is often intentionally oppositional. The meaningful effect, in part, has been to inscribe different conceptions of land and ownership, which helps to open the resistance to gentrification (Blomley 2005: 31). This kind of communicational aspect of accessibility is supported by the environmental, communicative and competitive planning theories (Bond 2011) and also neighbourhood regeneration theories in social planning. On the community level this means dealing with different needs in the neighbourhood, where new developments are based on the community itself and on the integration of locals in political participation (Hall and Thomson 2012).

Heritage and milieu discourse in Tallinn, Estonia

The heritage topic allows an explanation of specific materialisation and place-making, where expert-based heritage preservation is connected with the concept of accessibility. Historical value has been claimed important for well-being. The environmental coherence, completeness and harmony are considered important by the local people with the accent that the authenticity and emotional bonds, due to their personal nature, cannot be defined institutionally (Coeterier 2002). Current trends in heritage planning value different heritage environments by arguing that heritage creation begins already on the local, personal level with the strategic question of what kind of local milieu or place attachment we want to preserve (Malpass 2009; Schofield 2009). Having these values in mind when regarding the everyday built environment, the vernacular architecture could be regarded as a hint for experimenting with the presentation of the residents'

place attachment that reflects local cultural diversity (Moran 2004). The urban municipalities often ignore vernacular urban landscapes, where the question of power and ideology remains, for whom and for which purposes the vernacular architecture becomes valuable as heritage (Brumann 2009).

Analysing the values of institutional milieu paradigm in Tallinn, Estonia (see the full analysis in Semm 2013) we show how the domination process reproduces its power through the ordinary everyday landscape without questioning its structure and values within it. With this example, we analyse how a specific milieu term is defined in the planning institutions and how it is accepted in everyday life, influencing the real, symbolical or psychological access to landscape (Delaney et al. 2001). As the chosen strategies chosen have a direct influence on the neighbourhood's viability (Dakin 2003), we argue that in the institutional expert-based neighbourhood milieu planning, the current milieu discourse is constructed for the strategy of heritage preservation. Its constructive character is not brought into public consciousness and discussed widely, and rather introduced as neutral concept. The problematic side of this heritage-oriented milieu discourse is that it is not bound with the actual routine and everyday environment. Rather it creates only preferred accessibilities in neighbourhood landscape.

The Culture and Heritage Department of Tallinn City Government constructs the current milieu discourse in the planning process. The planning documents for the milieu-valued areas are called "Thematic Planning", supported by the "Masterplan of Tallinn". For the milieu areas the "Thematic Planning" prescribes a specific value scale from the less valued to the very valued. A milieu-valued building in this scale is typical for buildings in the milieu area. Besides the heritage value, the thematic planning emphasises socio-cultural functions of milieu value, which is the development of housing quality and of its symbolic evaluation in people's consciousness. In the "Masterplan of

Tallinn", the milieu subject is mainly described in the chapter on heritage protection. The document defines the milieu-valued area as a coherent housing environment with streets and green areas, which are qualitatively preservable. Urban planning experts and art historians determine the milieu areas for these documents. The milieu valued city district neighbourhoods are regarded as cultural memorials that should reflect historical, coherent housing areas and greening. It is equally highlighted that people have an important role in the creation of a neighbourhood's milieu, which is the preservation of chosen historical traces of traditional coherent housing and the social environment, and its relationship between people and everyday practices. These arguments are stated in the planning documents as neutral revelations, although they have specific educational content valuing the meaning of milieu as heritage.

Indirect visual aesthetic expectations and hidden hierarchies of the milieu area designation might be explained by another institutional signification practice having indirect influence on the hierarchic aesthetics and narrowed milieu meaning in the neighbourhood. Besides the "milieu-valued area", the term "milieu area" is used in the planning documents. In 2007 on the milieu area web page, it was stated that the milieu area is only an abbreviation of the milieu-valued area, which is a historically developed structure and an everyday environment in which historical changes are also accepted. Meanwhile, although the word "value" has been excluded from the "milieu area", specific values are expected, like a scenic compatible housing environment and its supporting lifestyle: "Creation of valued architecture begins with the right attitude towards the architectural heritage/.../valuing of traditional historical architectural heritage is very important in the assurance of security and stability'" (www.miljooala.ee). A daily newspaper article "Milieu is a Value" in 2008 pointed at bringing architectural value to people's attention. The argument was about people having different value scales:

those who live in the milieu-valued area, and do not value the neighbourhood, should not have the right to live in that area.

At the beginning, mostly houses built before the Second World War, two- or three-story wooden houses with brick staircases and city bourgeois garden environments were named as milieu-valued areas. The milieu value did not include the housing environment from the Soviet era, for instance multi-story blocks of flats. Now, there is a trend that besides the historical housing architecture, streets, squares, trees and other natural elements are considered under milieu value, which means that the concept of milieu has gathered greater symbolic power, but still has an unclear meaning. All this reflects the greater significance and valuing of the signification practice itself, where built environments from different time periods are considered as milieu areas. Verbal impression making has gained more importance, where the local milieu is the base condition to create a specific district's prestige. In some articles the milieu value is considered to be the reason of risen prices in some deprived parts of Tallinn.

Discussion

As an outcome of the milieu discourse the meaning of historical heritage seems to dissolve into the process of milieu signifying, where the milieu area and its symbolising practice have transferred into the rhetorical signification of places that is based on distanced visual examination of the architectural heritage landscape in the neighbourhoods. At the same time, the interpretation of milieu meaning itself is not discussed in the media and the debate of milieu takes place mostly between architects, art historians or spatial planners. It appears in the current milieu discourse that there is no possibility to link these discussions with the residents' opinions, activities or suggestions. For example, the vernacular architecture that residents attempt to renovate

in their own way is not considered as milieu value, but as disfigurement. Vernacular architecture that is often difficult to bind with a specific narrative is yet a current milieu reflection of the landscape. This means that only certain discursive articulations have power. The milieu meaning is experienced as self-explanatory and not discussed at all. It is revealed as the correct representation of the everyday landscape, which is also the reason why these meanings are difficult to dispute. The average citizen can only "consume" these created views of the landscape scenes that are already shaped in advance and presented as self-evidential collective knowledge.

Susan Dakin's (2003) landscape assessment helps to explain the dominant strategic milieu approach and acknowledge and emphasise the importance of communicational accessibility. She generalises and categorises landscape assessment into three types: expert, experimental and experiential landscape assessments. We concentrate on expert-based and experiential. Expert-based landscape assessment deals with visible landscape elements, which are assumed to contribute inherently to aesthetic quality. This is established by "objective" visual analysis, which is expressed by different design terms, such as forms, lines and textures. Expert-based landscape assessment leads to static landscape, where the aesthetic is trivialised and reduced to visible features. This does not take into account the opinions of local people. The experiential type of landscape assessment, also defined as "participant-directed landscape imaging," is focused on understanding landscape meanings. It includes a holistic account of the human-environment interaction, where people are not mere viewers of landscape but are locally responsive and reflective participation-oriented. The value of the communication between interest groups is significant. (Dakin 2003: 188-195) It acknowledges the vernacular and habitual, often hidden, and ephemeral everyday landscapes of the residents, which they make meaningful. Here milieu is not a strategic tool for planning, but instead

defines a specific condition for further communication between different interest groups in order to change the surrounding environment.

Our case study showed how planning institutions in Tallinn have main prominence in bringing the specific milieu discourse into the collective consciousness, as their values are taken as self-explanatory and trusted. The current milieu planning practice is restricted to the expert-based milieu creation (i.e. one strategy milieu dimension). Therefore, acknowledging the experiential milieu discourse would involve the residents' socio-spatial landscape that is significant in terms of accessibility in landscape. Acknowledging the constructive character of the current milieu discourse in the planning allows the institutional milieu discourse to develop into using the experiential approach towards milieu. If one wants to define landscape accessibility, one needs to understand the institutional rights regimes, power strategies and values. It means that one needs to invest into the knowledge. This is also the condition for the communication process between the actors in landscape accessibility. Accessibility and conflict, or the lack thereof create the milieu in the landscape.

Conclusion

Although it might seem that the expert-based institutional designation of milieu areas is handled in negative terms in the case study, this is not the case. It cannot be denied that the naming of milieu-valued areas has a positive effect for scenic aesthetic landscape creation, where milieu areas are regarded as a specific "way of seeing" in the urban landscape. A valuable outcome of this practice has been the development of specific scenic visual appearances that value the heritage of the historical housing environment through giving new value to the neighbourhood. The designation of milieu areas has resulted in positive developments in the valuing of historical architectural environments. It has had a positive impact on institutional interest and readiness to deal with the preservation of housing environments. Yet, between the rhetorical naming process and futurist planning prospects is the actual everyday environment and the residents' neighbourhood empowerment, which is especially important in the neighbourhoods "with development needs".

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How Can Bottom-Up, Collaborative Practices Innovate Landscape Management and Governance Processes at the Local Level? Some Empirical Evidences and a Case Study from Italy

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Abstract: Landscape, as a common good, needs different forms of intervention and management, calling for social responsibility interplaying with policy support and expertise advocacy. This paper aims to discuss collective action approaches for agro-environmental and landscape management, within contexts of intensifying rural-urban interaction. It explores the enhancing role of civic society, community mobilisation and organisation in promoting innovative initiatives. They seem to be able to provide (new) common goods and services (such as landscape/environmental preservation) but also to enrich landscape practices of social and ethical implications, as offering immaterial and relational goods, improving identity and community building and creating civic welfare spaces.

The focus will be put on the emerging grassroots practices of land or landscape stewardship, red on two interpretative levels: 1) as opportunities to redefine some collective action frames in order to use, (re)produce and manage common goods in collaborative, participated and proactive way; 2) as laboratories for finding alternative patterns for local governance, moving out of the classic public-private dichotomy, towards a collective perspective.

Keywords: collective action, collaborative management, social responsibility, landscape stewardship, bottom-up practices

Introduction

Endorsing a collective and ethical (more than an aesthetic) viewpoint on landscape brings to stress the strategical importance of social action, interacting with environmental trans-formations. According to the constructivist approach, understanding landscape as a social on-going construction implies a shift of attention from the shape to the action that produces the shape. Community engagement, within a collective decision-making context, often supplies more effective integrative devices for common goods management at local level, especially from a landscape perspective. At the same time, its activation seems to offer new opportunities for different sense-making and organisational processes, leading the transition to more sustainable local development paths.

A rich and non-exhaustively explored contribution in this sense comes from innovative rural practices, increasingly contaminated with urban culture.

From grass roots rural innovations to caring practices: stewardship as a possible framework for dealing with common goods in a landscape perspective

In response to a multiverse of individual needs and social demands, in the last decades emerged a constellation of grassroots innovations, which the literature mainly refers to 'repeasantisation' and neo-ruralism dynamics, or to civic agriculture and alternative food networks building.

Multifunctionality in agriculture had already consolidated the consideration and valorisation of non-commodity outputs of farming, introducing new market/policy-based instruments for common goods and services co-production (not only offering sectoral replacement opportunities, but also vehiculating social and territorial responsibility).

This approach has been progressively driven through other social action fields, contributing to the elaboration of new frameworks for collective agro-environmental and landscape management. Indeed, keeping by-products or explicit caring attitudes are being gradually enacted into grassroots agro-food and leisure

practices. Connecting everyday life dimension and individual behaviours with territorial issues, they trace alternative land use and management patterns. By promoting environmental and landscape quality together with well-beingg and social inclusion, many different experiences stand for accountability in a collaborative way: farmer's markets, procurement schemes, nested markets, social farming, community supported agriculture, urban agriculture and community gardens, agro-environmental agreements, peri-urban parks, land trusts.

With different degrees of organisational complexity, they produce similar socio-technical, socio-economical, and socio-institutional novelties, overall forming an underestimated niche of innovation.

Among the most remarkable caring practices, it is necessary to highlight land stewardship: a specific strategy of environmental and cultural landscapes preservation, based on sustainable practices, acting as a voluntary mechanism in unison with regulatory tools, and in combination with other policy areas (such as agriculture, rural development and social cohesion). It directly involves landowners and users, together with public administrations, enterprises and organised civil society, in order to achieve common goals.

Stewardship represents a decentred and collaborative meta-governance approach based on responsible use, management and protection of resources, to be implemented through integrated and multilevel actions, calling for social accountability. Citizens engagement in decision-making and implementation processes tends to improve the quality of the policies, and also to help moving towards more deliberative and participatory democratic perspectives, sometimes offering alternative patterns for the local governance.

This approach comes across being versatile and adaptable, and its commitment and effectiveness degree varies in relation to the local and practical initiatives being enacted.

A case study from Italy: the bottom-up stewardship project "Adopt a terrace in the Brenta River Valley"

Turning now to more empirical aspects, we'd like to point out some evidences from the case study of the bottom-up project "Adopt a terrace in the Brenta Valley". Born in 2010, it regards the little municipality of Valstagna (VI), located in the highlands of the Veneto Region (northeast Italy). The project aims to contrast the heavy degradation process of the neglected terraced lands of the Brenta River Valley, whose mountain slopes are characterised by 240 km of dry stone walls (traditionally called "*masiere*"), supporting little level plots of land. The impressive terraced systems represent a very scenic landscape, but above all a collective, meaningful historical heritage, embodying the symbol of the excellent balance gained between the anthropic and the natural realm.

The terraces where build since the 17th century, at first as s basic answer to the desperate cultivable soil's scarcity on the narrow valley bottom, then evolving into the specific outcome of an emerging socio-economical local organisation: they were able to establish complex and rich relationships, on which the whole valley life was based. Especially due to the extensive tobacco growing, they reached their maximum extension and majesty during the 19th century, becoming known as "the magnificent terraced landscape". Of course, the maintenance of such delicate artefacts required huge, continuous and diffused land-care practices. This necessity prompted the development of specific skills and local expertises, shared by the valley's inhabitants or carried by specialised workers; besides, it encouraged the raising of a collaborative and mutual social model, highly capable to run the local governance.

However, after the Second World War, the great modernisation's consequences and the tobacco growing breakdown led to a steady decline of the terrace-based model of territo-

Fig. 1 Terraces in the Valstagna area, photographed by Guido Medici (2005)

rial use and management. So, it rapidly ended up to collapse, turning this land into the current "abandoned landscape". During the last 50 decades, indeed, the combining processes of human neglect and of a runaway natural reforesting have been producing a serious degradation of the terraces, deprived of the fundamental care. Nowadays, only a few terraces are still actively cultivated or managed, whereas over the 50% of them are completely abandoned and overgrown, and nearly the 60% of the dry stone walls are in ruin. Because of this, important losses occurred, both on the cultural and on the environmental point of view: on the one hand, the compromising of landscape recognisability and territorial identity; on the other hand, the compromising of biodiversity, of ecological functionalities, of water drainage, of slopes stability and of bottom valley security.

After a long-running institutional inattention and planning inability to contrast the degradation process, the project "Adopt a terrace in the Brenta River Valley" is trying to experiment a social rescue of the threatened heritage, by reintroducing grassroots caring practices in a landscape perspective. In particular, it counts on the active contribute of new users in taking care of the abandoned or maintenance-lacked terraces (especially through horticultural uses and leisure activities), thanks to a particular "adoption" procedure. Given the owners agreement, everybody is also enabled to access and manage the terraced fields, complying with some basic rules of "good run". The initiative is primarily oriented towards the nearby urban dwellers, who increasingly manifest an interest in accessing rural resources and spaces, but also carry a new perception of the terraced landscape as a collective heritage, rehabilitating some values from which the valley inhabitants had moved away.

The idea of adopting terraces was conceived within a research project of the University of Padua (conducted by the PhD Luca Lodatti and the professor Mauro Varotto), in collaboration with the Municipality of Valstagna and the local section of the Italian Alpine Club. It follows a decade of studies and territorial animation activities, which had been very important to address the public attention and perception about the valley context, its resources and values: new local and external actors entered the arena, territorial issues were reframed, and different forms of intervention were discussed. The "Adopt a terrace" initiative has also been able to reap the benefits of the previous rediscovery path, continuing walking through its trail; nevertheless, it fundamentally springs from the observation of some informal rapprochement and reappropriation practices, which were exploring new ways to enjoy the terraced mountain slopes as usable spaces in contemporary life. In particular, the inspiring spark has come from some successful spon-

taneous adoption experiences of abandoned, municipality-owned plots, occurred since 2009. So, the purpose of the project was to extend those isolated cases into a general, re-producible approach, within a larger territorial requalification project, valorising the grass-roots contribution to the management of common goods - such as land, environmental and cultural heritage - in a landscape perspective. A remarkable merit of the project can also be seen in its capacity of recognising unexpressed forms of social projectuality and reshaping them into a concrete territorial policy device. In a short time, the initiative has met whit a certain success, revealing good achievements in landscape requalification through collective action, and also showing the emulative power of good practices.

The organisational and juridical subject that promotes and manages the project is its own Committee, funded in August 2010. It both represents the adoptive members' association, and the 'Trust' whom the owners give the custody of their fields. Individuating the neglected fields, intermediating between the owners and the other privates, supporting the terraces rescue with training, counselling and collective activities, and monitoring the members' job, the Committee acts as a 'Custody entity'. At the same time, it allows interplaying on a horizontal level an articulated map of actors, including: the nearby urban dwellers, the local community, public actors and administrations, experts and university.

Two different adoption forms have been provided: direct or long-range. Contrary to the initial expectations, the former one is having the biggest success. The legal instrument of the direct adoption is a free of charge leasing agreement (with a last of 5 years, renewable), which guarantee the owners' property. Beside, a basic code permits to harness and regulate the forms of use and management of the adopted fields, making them converge on landscape and environmental quality goals: in this sense, it consti-

tutes an essential element of the terraces rescue project.

During the first 3 years of activity, more than 100 terraces - covering a total amount of over 4 ha - has been recovered by more than 90 "fosters". No particular dimensional, typological, structural, altitudinal or positional characteristic emerges as a preferential adoption requisite. Bad conditions, fields and water access difficulties don't seem to discourage the adoption practice: the custody of every available terrace has been given, and now the adoption demand overtakes the plots availability. Most of the "fosters" come from the nearby lowlands cities; smaller percentages come from the valley itself, but also from the provincial areas of Vicenza, Venice and Padua (up to 100 km off). Overall the distances, the time and travel costs, and the hard effort to run a terraced field, seem to place adoption behaviours totally at odds with any economical rationality.

Thus, the willingness to contribute to landscape preservation and to territorial quality improvement appears to be a very strong motivational factor among the "fosters". Although self-reliance in food production, horticultural leisure, and the opportunity of a direct relationship with nature are declared as the main adoption reasons, a more wide meanings' background is almost entirely shared by the participants: environmental sensibility, landscape values awareness, and orientation to common goods preservation without depletion.

The bottom-up, non-institutionalised practice of terraces adoption is producing significant effects on environment and landscape quality. Especially due to the collective decisional, organisational and working moments, they are also facilitating innovative forms of interaction and exchange between actors, which enhance relational resources, contextual expertise acquisition, social capacitation and social cohesion, among a newborn community of practice.

Conclusion

In summary, "Adopt a terrace in the Brenta River Valley" represents a winning example of common goods collective access and management without appropriation, implemented through grassroots, collaborative land-caring practices. Considering the complexity of the participants' motivational sphere and the variety of the generated effects, this experience may be fully framed as an innovative landscape practice. Moreover, it is totally involved in the reframing of broader territorial issues, such as: the relationship between urban and rural worlds; the construction of an integrative, civic welfare space based on the proximity agriculture's outcomes; social awareness and participation on environmental and landscape matters.

Although it represents a small experience on a very local scale, it suggests interesting openings to different conceptual and operational frameworks for collective action. Its peculiarity is to operate multiple shifts of focuses in the territorial intervention's *ratio*: from normative regulation to proactive social action; from landowners and properties concerns to user-oriented and access rights remarks; from functionalistic and productivity-based values to ethical, shared social visions, through whose lens reframing the common resources management strategies. In this case, the terraced landscape governance strategy operates in a collective perspective, in which the 'private' and the 'public', the 'individual' and the 'collective', the 'personal profits' and the 'social interests' are continuously redefined.

The analogies with similar experiences, such as the international ones of Land Stewardship, seem to reveal a little but growing drift of increasing civic engagement in providing complex public goods and services, calling for social responsibility in decision-making and implementation processes. In particular, community action and bottom-up collaborative practices can innovate both landscape management and governance processes at local level, towards more sustainable, ethical and social-resilient scenarios.

The harnessing and harvesting role of policy support and of expertise advocacy still remains irrevocable.

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Publicity and Propriety: Democratic Etiquette in the Public Landscape

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Abstract: The erosion of public etiquette - the set of rules by which people negotiate public spaces - creates problems for the design of public landscapes such as streets and squares. In Britain in particular, much pressure has been brought to bear on design for the public realm to provide visual cues for behaviour, usually with very mixed results and a preponderance of signage. The relative absence of rules creates problems not just for design but for the comfort and safety of individuals, and also for civility, recognition, and democracy in society as a whole.

Democratic public life depends upon a compact between citizens; an agreement as to what is proper in a public context. The notion of propriety has long been associated with sanctimoniousness, of 'polite society'. Put simply, though, propriety is a form of ownership; individual ownership of the self and its relation to the public world at large. Propriety is defined by custom, and custom, at its best, is not a dogmatic and inflexible framework, but rather is formed by everyday life and everyday practices.

The Highway Code is one of the few places where agreed etiquette is disseminated across British society. It contains rules for etiquette on roads and paths, but comes into conflict with itself. It treats pedestrians as private, but motorists and cyclists as public, which results in unique conflicts and significant discomfort in negotiating passage, though few Britons realise the full extent of the problem due to their acclimatisation to the existing condition. The privacy of the pedestrian also results in a struggle of primacy and deference, or kowtowing and condescension that renders passage a tense ballet. The lack of clear and agreed frameworks for propriety and behaviour reinforces classism, ageism, sexism, heterosexism, and racism by repeated acts of ceding primacy in public space to those who are most assertive, namely those who feel most entitled or privileged.

Keywords: Etiquette, Public life, Public space, Civics, Landscape

When I returned to Britain to live ten years ago, I was struck by the difficulty of navigating the sidewalks. As an American, I was accustomed to the general rule that one should keep to the right on the sidewalk, and further that it is rude to force someone to walk nearest to traffic if they have their back to it. In Britain, this rule did not seem to apply, though the latter part of it does appear in the Highway Code, the official government guide for all road users. "Where possible, avoid being next to the kerb with your back to traffic." Unfortunately this treats the pedestrian as private and solely responsible for his or her own conduct. In practice, people walk to the left or right as they will, with many who are able to exercise their dominance preferring the inside of the sidewalk away from traffic at all times, some trying to keep left as rule, some trying to keep right as a rule, and others ducking and diving to find the path of least resistance. For someone who knows what an impressive lubricant to pedestrian passage such a simple rule can be, its practical absence is a source of constant frustration. It also makes me constantly aware of the multiplicity of unnecessary micro-aggressions that comprise life as a pedestrian. On a relatively uncrowded surface people have ample time to adjust to one another's relative positions, but on a narrow sidewalk in a crowd it is either the most aggressive pedestrian or the person who can project the greatest air of entitlement that wins. Many Britons to whom I have spoken about this profess not to notice; that it is a fact of life and beneath notice. Others have expressed dismay that I would dare to suggest that personal freedoms could be infringed upon.

The constant friction the lack of sidewalk etiquette causes, as well as larger issues of public etiquette have caused me to ruminate partly on its implications for design, and partly for the problems it poses for civil society. To know what is 'proper' is not an antique frippery, rather it is key to creating democratic civic spaces - spaces where the commons can continue to emerge. This essay will ask a provocative question. How can we design and how can democratic society succeed in the public landscape if people don't know their place?

The idea that it is important to know one's place will no doubt make many bristle, as the dark side

of etiquette is invoked by the phrase. Manners which reinforce class hierarchies, sexual or racial divides, or normative heterosexuality have been consistently challenged over many years, though clearly many negative affectations persist. What I am proposing is not a return to some form of natural law whereby civil society is ordered according to an atavistic vision of how things 'ought' to be, but rather a landscape focused vision of society that values publicity as something that is both situated and embodied, collectively and mutually subjective. Civil society, then is constructed of the interconnections of shared localities and of the sum of them: the ideal civil society, as Michael Walzer says, "is a *setting of settings*: all are included, none are preferred." (Walzer, 1990, 5) Richard Sennett's work reinforces this, and in his book *Together*, his definition is worth quoting at length, particularly as it stresses the interdependence of civil society, land(scape) and the commons:

"The common law of the land is rooted in custom, which is an expression of community practice... It is because custom is rooted in this 'common usage' for 'time out of mind' that custom 'lies' upon the land. The word *law* derives from the Old Norse *liggja*, meaning to lie, and is akin to the plural of *lag*, meaning 'due place, order'. The law, this suggests, was laid down, layer-like, through practice, thereby establishing a sense of emplaced order - the lay(out) of the land. It was in this way that customary rights in the land, such as rights in the commons, created a sense of belonging to, and having a place in, the land. (2012, 252)

Civil society, in order to function well and democratically, requires of at least a majority of citizens that they are capable of exercising publicity, usually within the bounds of propriety, and always in a specific place. Publicity is a personal quality, wherein the individual is able to understand that there is a difference between acting publicly and privately, and to conduct themselves accordingly. Propriety begins with the ability to define the self and its boundaries in

relation to others, and not necessarily within a hierarchical social order. Propriety is the understanding and awareness of what is one's own, and in etymological terms it is firmly linked with property, both in terms of possessions and of real estate. So much so, in fact, that in feudal times there would have been a conflation of physical property and personal propriety: "...where political status and authority had to do with family heritage, position in a hierarchy of landholdings, and inalienable connection to a (generally) male-controlled estate." (Douglas 2007, 12) We need now to negotiate what propriety should be in a public landscape in which we may identify as 'commoners' as the first place of individual and mutual empowerment. Again Michael Walzer: "Civil society is sufficiently democratic when in some, at least, of its parts we are able to recognize ourselves as authoritative and responsible participants." (Walzer, 1990)

In Britain's consumerist society, the balance between perceived personal rights and public agency and the conflict between perceived personal rights and personal agency create numerous problems for the understanding of and design for the landscape of the public realm. Capitalism has a tendency to fragment society into particles. These individuals, thus isolated, become needier and less empowered individuals and thus better consumers. This erosion of cooperation and shared know-how has deleterious effects on the public realm. Each individual, shorn of obligations to and expectations of the community around them, must negotiate public space with little, if any guidance. Thus it is easy to perceive of public life as one in which dog eats dog rather than one in which dogs benefit from the mutual aid provided by the pack. One has the sense that the public would have known what was meant when, in the 1935 edition of the Highway Code, it exhorts road users, "As the manner in which you use the road affects a large number of others, show care and courtesy at all times ..." (Ministry of Transport, 2) In the 2007 edition this statement is one of the very few to have

been simplified rather than expanded, and it says merely "always show due care and consideration for others", though now without any hint of why, and without reference to courtesy. (Department for Transport, 5)

The Highway Code is one of the few places where agreed etiquette is disseminated uniformly across British society. It contains rules for etiquette on roads and paths, but comes into conflict with itself. It treats pedestrians as private, but motorists and cyclists as public, which results in unique conflicts and significant discomfort in negotiating passage, though few Britons realise the full extent of the problem due to their acclimatisation to the existing condition. Though all vehicular modes of transportation are provided with clear rules in regard to their interrelation on the roads, they are merely asked to give priority to pedestrians. Pedestrians are, with only one or two exceptions, expected to behave however they wish, which has the result that their behaviour is utterly unpredictable, inconsistent, and selfish. They are private beings in a public realm, even in relation to one another. The privacy of the pedestrian thus results in a struggle of primacy and deference, or kowtowing and condescension that renders passage a tense ballet. This situation has been further compounded in recent years by the increase in bicycle use, the provision of shared surfaces, and the ubiquitous public use of the mobile telephone.

The lack of street etiquette creates problems for the design of public landscapes such as streets and squares, and in particular for tricky shared spaces such as towpaths, where tensions between pedestrians, bicyclists and dog walkers can and do escalate into violence. Designers are commonly asked to make public landscapes 'legible,' to provide visual and spatial cues to guide users. This can work quite well when built typologies direct people to spaces designed for specific uses, such as those apparent at a park gateway, a railway station, or a pub, for example, but there are few ways to help guide pedestrians to behave with regard to one another, short of the

very basic elements that indicate the boundaries of a pedestrian realm such as kerbs, railings, and planting. Legibility depends upon the common use of a shared language, and public democratic etiquette in Britain is anything but. Designers simply can't program public spaces for gracious human interaction without such language being in place. At present, despite many calls for the reduction of street clutter, the answer is to provide automated signals and posted signage, such as the ubiquitous 'keep left' signs in the London Underground (though sometimes these inconsistently direct commuters to 'keep right'). Thousands of gallons of paint poured out to divide lanes could be saved by the provision of simple rules of conduct.

A variety of measures that would greatly improve the comfort and aesthetic beauty of our common urban landscapes could be put in place if simple and uniform rules for basic public etiquette were put in place. Further, there are implications for all road users. If, for example, pedestrians were asked to keep left as a general rule, this might make it possible to desegregate all shared cycle and foot ways, including towpaths and minimise friction between users. Pressure could also be brought to bear to eliminate one-way systems for motorised vehicles as they are often hazardous to pedestrians. If the same simple rules should apply to pedestrians everywhere, a similar simplified set of rules could apply to other modes.

Hopefully it is clear that the argument I have sought to make to establish better street etiquette in public landscapes as a way of building stronger civil society is very different from the standard set of arguments encountered about road use. Commonly evidence-based studies and computer models are used to try to predict behaviour so that it may be accommodated. This, though, allows the foundational questions of what our public realm is for, who it serves, and how it functions democratically and for communities to be set aside. We must ask first how our public landscapes serve our highest common ideals, and then work the rest out from there.

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THE 6TH CAREGGI SEMINAR
COMMON GOODS FROM A LANDSCAPE PERSPECTIVE
Florence, 16thand 17th January 2014
Faculty of Architecture of the University of Florence, Via Pier Antonio Micheli

Coordinated by
Saša Dobričič, University of Nova Gorica, Carlo Magnani, University I.U.A.V. of Venice,
Bas Pedroli, University of Wageningen and Amy Strecker, University of Leiden

Programme

Thursday 16 january 2014

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9:00 ***Welcome and introduction*** Saverio Mecca, Dean Faculty of Architecture of Florence
Carlo Magnani, IUAV, President of UNISCAPE,

10:00 Session 1. **Epistemology** (Chair: Saša Dobričič)
Moderator: Marco Devecchi
1. Leila Adli, Ecole polytechnique d'architecture et d'urbanism (Algérie)
      On the river landscape as a common good. A case study of Algiers town.
2. Giuseppe Caridi, Università Mediterranea di Reggio Calabria (Italy)
      Toward the soil as a common good
3. Marius Fiskevold, Sweco Norge AS (Norway)
      Articulating landscape as a common good – lay men's share in expert terminology
4. Chiara Garau, Pasquale Mistretta, University of Cagliari (Italy)
      The territory and the city as a common good
5. Cristina Girardi, University of Bologna (Italy)
      From commodity to common good: the drama of the landscape in Christo and Jeanne Claude
6. Laura Menatti, University of the Basque Country (Spain)
      Landscape as a common good: a philosophical and epistemological analysis
7. Juan Manuel Palerm, School of Architecture of Las Palmas de Gran Canaria (Spain)
      The Architecture requirement for the common good. From the perception, narration
      and representation of the space to the Landscape-project
8. Elvira Petroncelli, University of Naples Federico II (Italy)
      Landscape as a common good
9. Cecilia Scopetta, Sapienza University Rome (Italy)
      Sustainable shared choices: shifting from traditional concepts and approaches.
10. Giacinto Taibi, Mariangela Liuzzo, Sebastiano Giuliano, Salvatore Savarino, University
      of Catania and University of Enna (Italy)
      Endemic and comparative analysis of an urban landscape
11. Giacinto Taibi, Mariangela Liuzzo, Tiziana Patanè, University of Catania and University
      of Enna (Italy)
      Harmony and Synaptic tune for the governance of a place
12. Michela Tolli, Fabio Recanatesi, Sapienza University Rome and Tuscia University (Italy)
      Monumental trees as a common good: the census at the base of good landscape planning

13. Rita Valenti, Giuseppa Maniscalco, University of Catania (Italy)
    Ideational Landscape: an epistemological approach for a shared governance of stratified urban landscapes.

14:30 – 18:00 Session 2. **Collective decision-making** (Chair: Bas Pedroli)
1. Selena Bagnara Milan, University of Nova Gorica and University IUAV of Venice (Italy)
    The "integration principle": a "common" governance strategy for addressing the landscape agenda?
2. Patrizia Burlando, University of Genova (Italy)
    Dilemma: landscape requalification or low-growing vineyards conservation.
    A case-study of Tramonti (Liguria-Italy)
3. Alessandro Ciambrone, Second University of Naples (Italy)
    Public participation as common good for the province of Caserta, Italy
4. Carolina Collaro, Nova Gorica University (Italy)
    New insights and collective decisions on European landscape: the pan European stakeholder strategy for IPBES
5. Alessandro Coppola, Politecnico di Milano (Italy)
    Shrinkage landscapes. Experiments in alternative urbanism in the Rustbelt
6. Isabella De Meo, Maria Giulia Cantiani, Alessandro Paletto, Agrobiology and Pedology Centre CRA-ABP,
    University of Trento and Forest Monitoring and Planning Research Unit CRA-MPF (Italy)
    Landscape changes and shareholders' preferences in the Baselga di Pinè commons
7. Kenichi Hashimoto, Nine Steps Corporation (Japan)
    Role and importance of awareness-raising and popularization of the idea of common goods in landscape planning
8. Giampiero Lombardini, University of Genova (Italy)
    Landscape as a common good: the experience of some recent Italian landscape planning.
9. Rita Micarelli, Giorgio Pizziolo, University of Florence (Italy)
    Collective decision-making, governance and non-institutionalized practices
10. Eva Salevid, Landscape & Citizens (Sweden)
    Implementing the ELC effectively.
11. Kadri Semm, Hannes Palang, Estonian Institute of Humanities (Estonia)
    Who owns neighbourhood milieu?
12. Sarah Stempfle, Elena Gissi, Matelda Reho, University I.U.A.V. of Venice (Italy)
    How can bottom-up, collaborative practices innovate landscape management and governance processes at the local level? Some empirical evidences and a case study from Italy.
13. Tim Waterman, Writtle School of Design (UK)
    Publicity and Propriety: Democratic Etiquette in the Public Landscape

Friday 17 January 2014

9:00 – 12:30 Session 3. **Land use** (Chair: Amy Strecker)
1. Luca Di Giovanni, University of Florence (Italy)
    The Landscape's use in Italian property law

2. Maria Freire, Isabel Ramos, University of Évora, New University of Lisbon (Portugal)
  Agriculture soils – a fundamental common good in urban areas: a strategy for recovering their identity.
3. Adriana Galvani, Riccardo Pirazzoli, University of Bologna (Italy)
  Ruresidential Land
4. Andrea Giraldi, Matteo Massarelli, Massimo Tofanelli, University of Florence (Italy)
  Taking care of places: experiences
5. Katharina Gugerell and Antonia Roither-Voigt , University of Groningen (The Netherlands) and City of Innsbruck (Austria)
  Complex Landscape. Linking Landscape, Lieux de Mémoire and Governance"
6. Jonna Majgaard Krarup, The Royal Danish Academy of Fine Arts, Schools of Architecture, Design and Conservation (Denmark)
  Climatic changes – identity and identification
7. Marinella Mandelli, Graziella Belli, Comune di Gardone Riviera Del Garda (Italy)
  The experience of "I Giardini del Benaco"
8. Viviana Martini, University of Nova Gorica (Italy)
  Common goods in the perspective of the Historic Urban Landscape approach
9. Francesco Minora, European Research Institute on Cooperative and Social Enterprises (Italy)
  The relevance of collective properties in building cultural landscape
10. Francesca Muzillo, Fosca Tortorelli, Second University of Naples (Italy)
  The Architecture of the Wine Landscape: marginality as equivalent for quality
11. Federico Nurra, University of Sassari (Italy)
  Landscape and Archaeology. Representing history for places
12. Omaida Romeu Torres, Ignacio González Ramírez, Andrea Galli, Osmany Melendres Ceballo, Polytechnic University of Marche (Italy), Sancti Spiritus University, Sancti Spiritus (Cuba)
  Ecomuseums and rurality: a case study in Cabaiguàn (Cuba)

12:30 – 14:00 **Round Table** (Chair Bas Pedroli, Director UNISCAPE),
  Saša Dobričič -University of Nova Gorica, Amy Strecker -University of Leiden,
  Carlo Magnani -University I.U.A.V. of Venice, Gian Franco Cartei -University of Florence,
  Pavlina Misková -Coordinator for the ELC in Slovakia

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M. Makan, *We are all together,* Fourth Edition People's Landscapes