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HERITAGE GEOGRAPHIES POLITICS, USES AND GOVERNANCE OF THE PAST

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HERITAGE GEOGRAPHIES

POLITICS, USES AND GOVERNANCE OF THE PAST

BOOK OF ABSTRACTS
(Lecce, 27th-28th may 2021)

2021

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Series of Geographical Studies on Places
and their representations

Number 3

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LECCE, 27TH-28TH MAY 2021

EDITED BY ELENA DELL'AGNESE AND FABIO POLLICE

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Introduction

Heritage is a complex idea. It is an ambiguous term to translate with its multiple meanings and layer integrating elements referring to the past, culture, memory, identity, conservation and also, regretfully, conflict. Although heritage refers to the past, not everything from our past may enter into our heritage. Heritage is made only of what we want to remember. And what we do want others and future generations to remember about us. In this way, memories become the legacy, at times stylized, and for the most part selected and embellished. If we think about traditional cuisine as an intangible heritage, we do not want to eat everything that was consumed in the past, but only what in the food of the past we believe is worthy of being eaten. As regards physical heritage, we do not celebrate the narrow alleys full of mud and sewage of our historic urban centres, nor the smell, but we want to preserve just the houses and their walls, as if they were the shells of a different life. If heritage is selective, one of the big questions about heritage is the role of mediators. You can have a heritage from below or you need to have someone to help you understand what is important to pass on to your children about that past. Which institutions, then, must take on the role of creation/preservation of the heritage, and on what scale must they operate? What is the role of geo-parks, museums and eco-museums, and what is the relationship between conservation activities, local institutions and society? Eventually, is it possible to talk about heritage from below?

But heritage is not only selective; it can be controversial too, and even disputed. It is not just a question of culture, conservation and patrimonialization. It is an issue of power. "He who controls the past controls the future. He who controls the present controls the past". This is not just a brilliant quote from George Orwell's 1984. It is also a way for underlining the role of power

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in relation to the making of heritage. Because, he who controls the present, he also controls the heritage. Because of its political relevance, heritage can be built in a way that promotes a message of peace. Or, it may suggest feelings of hatred and claims of revenge.
The management of controversial places of memory and heritage therefore has an important political meaning. Geographical names can also celebrate a past that you want to impose. Or forget. In some cases, there is a double toponymy, which on the one hand celebrates the unity of the nation-state and of the majority population, on the other hand recalls the cultural specificity of the territory. In others, there are names in two or three different languages. Yet in other places, tourism erases the traditional toponymy and imposes its own, more in tune with the happy image that you want to promote. For this reason, a thematic conference on the "geographies of the heritage" opens a broad debate, which can involve many of the voices that the IGU commissions may put together.

Elena dell'Agnese and Fabio Pollice

Session 1

Traditional agricultural landscapes, between Heritagization, Commodification and Tourism Sustainability

Chair: *Elena dell'Agnese*
(University of Milan-Bicocca)

Food heritagization:
the conflictual landscape of the Fiorentina beef-steak

ELENA DELL'AGNESE[1]

"One need only to open a contemporary cookbook, or a tourist guidebook to see how food is used to represent and distinguish a particular group or people, often through discourses of heritage and tradition" (Di Giovine and Brulotte, 2014, p. 4). Still, "Identifying a food culture with a locality has always involved a trade-off between searching for roots and recognizing they are not planted in any one spot but entail exchanges and borrowings from remote origins» (Capuzzo, 2020, p. 65). Moreover, "traditions may also be invented for the economic and social revitalization of communities" (Di Giovine and Brulotte, 2014, p.2).

Starting from these theoretical assumptions, the paper focuses on the process of patrimonialisation of bistecca alla fiorentina and in particular on the idea of obtaining Unesco recognition for it, in order to underline the discursive power of carnism (dell'Agnese, 2021). Believing that eating meat is "natural, normal and necessary" (Joy, 2010) is, in fact, a widespread attitude in Western culture, but certainly not shared by the whole of humanity, for ethical, environmental and religious reasons. The patrimonialisation of steak, therefore, even if it is a food with a strong identity for the locals, risks having a divisive

[1] University of Milan-Bicocca (Italy).

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effect and a negative impact, at least for some potential tourists, on the image of the city.
In 2018 the mayor of Florence announced that the "Bistecca alla Fiorentina" was to be nominated for the UNESCO list of Intangible Cultural Heritage. Later, the Region of Tuscany also started to promote the candidature, because: "The Fiorentina is one of the most significant testimonies of the immense agricultural and food heritage of Tuscany". The steak is a large cut of beef with bone, grilled and served very rare. In the 16th century, according to the legend, English merchants in Florence witnessed the offering of meat on the bone and called it "beef-steak"; the word was borrowed in Italian as "bistecca", eventually leading to the identification of the "bistecca alla fiorentina". Others claim instead that the Fiorentina is an "invented tradition", as its diffusion was linked to the community of English people in 19th century Florence and to the desire of local restaurateurs to satisfy their love for meat (Pintus 2007). The contemporary process of patrimonialization goes hand in hand with the "meatification of the urban foodscape" (Puttilli, Bonati and Portinaro, 2019) and with its celebration in travel literature. So, in the description of a typical tavern where eating a good Fiorentina, you can read that "The owner would come over to the table in his bloody apron and carve the massive, dripping-rare *fiorentina* steak…".
If successful, the Fiorentina will go along with other food or cooking practices, now part of the world heritage list, such as the Mediterranean diet, or the art of Neapolitan pizza makers. The application dossier must be submitted by the State and demonstrate that the proposed "intangible asset" complies with a list of criteria (Article 18, Convention for the Safeguarding of the Intangible Cultural Heritage). First of all, it must be "recognized by the community…as part of their cultural heritage" and Fiorentina is for sure a symbol of Florence, strongly connected with the identity of the place. But then it

must also “be compatible with international human rights instruments, mutual respect and sustainable development”. This second criterion seems more problematic, at a time when carnism (Joy, 2010) is increasingly being questioned in terms of health, ethics and the environment. Indeed, to those who believe that we should not kill animals to eat them, the exaltation of “bloody aprons” can be disturbing. Moreover, the sustainability issue is even more challenging, given the highly negative impact that the breeding of animals for meat has on the planet.

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How the orange landscape became a new brand for the Algarve

Ana Duarte Rodrigues[2]

The Algarve orange became a new brand for the southern region of Portugal in the past decade. Not only juice brands such as Compal have created a specific juice made of the Algarve orange, but there are several sites promoting this new brand ("laranja do Algarve") and even touristic visit tours to the Algarve orange groves ("Rota da Laranja") are offered as an alternative to beach tourism.

Orange trees have been cultivated in the Iberian Peninsula in sites of religious and political power at least since the 9th century (Rodrigues 2017a). History shows that citrus fruit existed in the Algarve not as a predominant crop, as that was the fig, but parallel to olive, carob, almond, and vines (Rodrigues 2017b and 2020). It was a typical Mediterranean landscape characterized by variety and balance. However, the European Union decided to exclusively choose citrus fruit and demarcate the Algarve as a geographically protected area for its culture. It was the mixture of rainfed crops with crops that require water supply such as citrus fruit that ensured the sustainability of the landscape. This is now lost.

Orange landscapes almost disappeared from the Algarve due to mildew in the nineteenth century and then a gradual effort has

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[2] University of Lisbon and coordinator of the Interuniversity Centre for the History of Science and Technology.

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been made to replant orange groves. However, in the last decade, an impressive revitalization of orange landscapes occurred as the Algarve became a protected geographic region for the culture of citrus by the European Union. Hence, it became a new brand for the Algarve. The famous juice production company, Compal, launched the juice of 'Laranja do Algarve'. Moreover, the establishment of "Rota da Laranja" (Route of Orange), in the region of Silves, the Algarve inland, used a selected part of history, to promote orange landescapes as a new touristic destination.
This route takes the visitant to the places where oranges are cultivated, transformed and sold promoting orange picking experience in orchards of oranges, visits to packaging facilities, and industries that use oranges as it main product. This route stands as an example of how productive landsapes became new sites of historical heritage. In order to reach a wider public an application for mobile phone was developed. This story shows how history was used to create a new brand for the Algarve and how orange landscapes became geographical heritage.

***Methodology* -** This work stems from the interface of traditional historical research with the analysis of data from the Base de dados Portugal Contemporâneo (PORDATA, Database of Contemporary Portugal), Direcção Regional de Agricultura e Pescas do Algarve (DRAP, Algarve Regional Directorate of Agriculture and Fisheries), Confederação dos Agricultores de Portugal (CAP, Confederation of Farmers of Portugal), Indicação Geográfica Protegida (IGP, Protected Geographical Indication), Associação de operadores de citrinos do Algarve (Algarorange, Algarve citrus fruit operators), Silves city council, legislation, and news in the media and websites.

Fig. 1 – Placard for Oranges Roadmap and the application for mobile phone
Source: https://barlavento.sapo.pt/destaque/rota-da-laranja-de-silves-arranca-dia-7-de-fevereiro
https://postal.pt/sociedade/2020-09-12-Aplicacao-Rota-da-Laranja-mostra-o-que-de-melhor-se-faz-em-Silves

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Protected Agricultural Landscapes in Wales: exploring the potential of delivering sustainable heritage management through local partnerships

EIFIONA THOMAS LANE, IAN HARRIS, BETH DANN[3]

Introduction - Wales' cultural landscapes are commonly packaged as international heritage or recreational tourist destinations. They are clearly the scenic outcomes of centuries of traditional primary industries of extensive family farming and historically quarrying.

Just under 25% of Wales' rural land area is protected by UN Category V designation as internationally culturally or ecologically significant (Lane et al 2015). Designated under UK legislation as National Parks or Areas of Outstanding Natural Beauty they are branded as 'the Nation's breathing spaces' but are also primarily indigenous living spaces where most land is privately farmed

But within these landscapes, traditionally understood to be heavily dependent on the inlfuence of agriculture to deliver both livelihood and ecosystem services, recent initiatives of co-management through partnerships are being strategically established driven by both centralised governance and funding imperatives. Early forms of land management partnerships such as agri-environmnetal agreements and specific site management partnerships have evolved into complex multi sector entities. These are fast becoming underpinning platforms

[3] Prifysgol Bangor University, Bangor (UK).

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upon which management structures and relationships are enacted which may involve community, conservation and commercial interests. New funding opportunities are enabled which (in some part) substitute contracting public sector funding outcomes of austerity measures by central government. Thus the changing nature and organisation of these partnerships offer a form of protected areas governance that *“have been under researched”* (Wilson et al, 2009) and therefore exciting opportunities for exploring how and whether spaces designated as highly valuable recreational landscapes may be sustainably managed by multistakeholder partnerships. Such partnerships determine a wide range or outcomes for public, private and community based benefits and thus transparency and accountability in their operation is clearly a fundamental requirement to steer these protected agri-heritage landscapes away from unsustainable commercialisation as partnerships are *‘complex settings often require negotiation among multiple voices expressing goals that are partly shared and partly conflicting’* (MacCool, 2009, p. 310).

Methods - This research presents initial results from ongoing critical exploration of local partnership as a means of enabling both cultural and natural heritage conservation and biodiverity. These partnerships also proposedly build capacities in communities within National Parks or Areas of Outstaniding Natural Beauty. Empirical evidence from several Welsh case studies linked to the governance of nationally significant, heritage-laden sites and treasured spaces, is presented for discussion namely Snowdonia National Park’s most recent partnership the Carneddau Landscape Partnership, secondly the Tirlun Llyn Partnership established its community consultation activities in 2008 and a brief overview of the agri-landscape of the AONB Clwydian Hills and Dee Valley which is currently being considered for designation as Wales’ fourth National Park.

Findings - Protected spaces and sites across the UK are facing both conservation and development challenges originating from 'without and within' their boundaries. There are increased demands from commercial interests for access and recreational experiences and also great uncertainty within policy and funding futures for indigenous farming with land use priorities drifting from food production to increased afforestation and climate and water management. Recent strategic governance for protected areas management in Wales (Welsh Governmnet 2017), has led to an increased efforts and dependence on local and wider partnerships to plan, manage and deliver environmental and tourism services. Across the partnerships described the organisation and priorities and also challenges are wide-ranging which indicates that such key partnerships require more not less resourcing to ensure strong protection for such unique and attractive agri-landscapes. They also would benefit from maintaining clear local government communication and from reporting to agreed ambitious targets for community wellbeing, sustainable economic development along with reinforcing the clear biodiversity and environmental quality already monitorted by Natural Resources Wales. Initial findings from this study examine these issues within the unique legislative context for sustainable development that exists in Wales in Welsh Governmnet's committments to seven Future Wellbeing Goals.

Conclusions - Despite devolved governance, reduced public sector funding, has impacted on staffing and strategic protection of Welsh cultural landscapes and heritage sites that hold very strong meanings for local communities. Such developments offer opportunities for protecting and responsibly interpreting both natural and built heritage associated with Welsh agriculture and Welsh cultural identity. The success of a partnership approach to co-managing these valuable agri-landscapes depends on inclsive and transparent decision making, on appropriate formal planning and guidance, cross sector monitoring and as a key aspect on fair funding rather than a dependence on random financial awards and patchwork efforts using up capacity to seek competitive lottery type funding. Not to fund the sustainable management of these landscapes would very soon lead to their degredation through overtourism and recreational impacts and thus to taint the essence of the mountains on the soul for both residents and visitors.

‘ *Ymwasgai henffurf y mynyddoedd hyn,*
*Nes mynd o'u moelni i mewn i'm hanfod i.'**
(The ancient form of these mountains presses
Their bareness into my very essence – * trans *Moelni* by T.H. Parry William, poem circ. 1930)

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Interpretation of gastronomic traditions of cultural heritage to enhance tourism in rural areas

VALERIE ISABEL ELSS M.SC.[4]

This article presents a current EU project on the interpretation of European cultural heritage in the context of tourism. In Europe there are about 453 cultural heritage sites on the UNESCO World Heritage List (BMNT, 2018). Europe's cultural heritage is highly diverse. This is by no means limited to museums, theatres or castles; tradition and customs are also part of Europe's cultural heritage. As an essential part of the collective European memory it is essential to preserve this diversity.

From an economic perspective, the preservation of cultural heritage is a crucial task for the future. Within the EU, more than 300,000 people work in the cultural heritage sector; in addition, there are about 7.8 million jobs in the EU that correlate indirectly with cultural heritage (e.g. tourism; CHCfE Consortium, 2015).

How could tourism be used to make European cultural heritage more "attractive"? And how can European cultural heritage be used to promote tourism in rural areas in particular?

[4] University of Applied Sciences (FHM) (Germany).

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EU-Project "MIECAT": Project objectives, methods and tasks - In a 3-year Erasmus+-funded research project (MIECAT methodology for the interpretation of European cultural heritage through attractions in tourism), six European universities are developing a study module (University of Applied Science FHM Schwerin, the University of Economics in Prague, the University of Economics in Bratislava, the Alexandru Ioan Cuza University, the University of Applied Sciences Burgenland and the Universidad Europea de Madrid). The module is intended to prepare students of tourism study programmes for the task of imparting knowledge about cultural heritage to tourists in order to support its continuance, but also to make use of cultural heritage in order to sustainably promote the development of tourism, including rural destinations.
The sustainability of the project is ensured by means of three project results:

1. Syllabus
2. e-book (European cultural heritage, i.e. gastronomic traditions the methods of its interpretation and transfer strategies for tourist markets
3. guideline for tourism companies with a focus on the conception and implementation of tourist attractions (best practice approaches, analysis of tourist needs, market segmentation and event management)

Gastronomic traditions and sustainable tourism development in rural areas - Gastronomy is an integral part of tourist manifestations. For example, Pulido-Fernández, Cárdenas-García and Carrillo-Hidalgo (2016) were able to show that gastronomic activities account for 12.7% of the most important activities in the destination. Gastronomy and its traditions are one of several mirrors that reflect a community's way of life and belief systems.

Gastronomic traditions should be understood as methods of preparation, vessels for preparation, seating, social rites for eating, cultural taboos for food (which can be regarded as indicators of ideology) and basic belief systems of the respective culture.
It is precisely through the transfer of knowledge and experience of gastronomic traditions that these can be kept alive, and there is also potential to promote tourism development, especially in rural areas.

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Bridging Nature-Culture Dualisms in the Asian Conservation Circle:

A Perspective from Cultural Landscape

JE-HUN RYU[5]

The prevailing view of people in opposition to nature was reinforced in the 20th century by the science of ecology. Until the late 1980s there was some tension between cultural and natural heritage conservation. It is during the 1990s that criticism on such a culture-nature binary, emerged. There was also an expanding interest in and understanding of cultural landscapes in the conservation circle. Since 1992 those landscapes that the interaction between people and their environment is considered to have outstanding universal value are World Heritage Cultural Landscapes. However, even if the term cultural landscape is now widely circulated internationally, its use in Asia still presents problems. There is a need to look closely at regional values and their inextricable connection to the continuing process of landscape creation in Asia. I will review "the rise of cultural landscape" as a means of bridging the nature-culture dualism, and propose new challenges lying ahead in the conservation circle. I will also draw an example from my research experience in an area called Wando Archipelago in Korea. Then, I will propose the issues to be

[5] Korea National University of Education (Republic of Korea).

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considered in recognizing and protecting the values of cultural landscapes within the Asian context.

According to my study, increasing interest internationally in cultural landscapes and the existence in Asia of a rich heritage of cultural landscape should be the touchstones for specific regional action to recognize and celebrate its cultural landscapes. There is a need to bridge the gap that exist between the international framework with its universal cultural landscape values and the establishment of a set of regional values firmly embedded in Southeast and East Asian cultural processes. With a regional basis in place, it will then be logical to look at applying World Heritage cultural landscape categories to future World Heritage nominations. Both cultural geographers and physical geographers can cooperate with each other in such a work to lead the study of cultural landscape in Asia.

In order to reach this end, we may face new challenges lying ahead and these issues have to be considered in the Asian context:

- creating new research networks between Asian geographers to fully explore the links between the different heritage categories and protection systems;
- sharing information about protected area systems and cultural landscapes, in particular, on achievements, success stories and model cases;
- exploring best protecting practice sites as key places for sustainable local and regional development

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Session 2

Place names as cultural heritage

Chairs: *Peter Jordan*
(Austrian Academy of Sciences),
Cosimo Palagiano
(Sapienza University of Rome)

Place Names in Cultural Heritage
Conservation Practice

PŘEMYSL MÁCHA[6,7]

***Introduction* -** There is a growing international recognition of place names as part of intangible cultural heritage (Jordan et al. 2009; Cantile – Kerfoot 2015). Place names conserve the cultural memory of communities and peoples as well as the memory of natural processes and events. They tell stories of migration, colonization, and settlement, landscape character and use, ownership, wars and conquests, religious and utopian projects, political revolutions, dreams and disappointments, and everyday life. Some names recall greatness and contribute to unity, others bring up memories of tragedy, oppression and genocide, constituting thus what Tunbridge and Ashworth (1996) referred to as *dissonant heritage*. A special relevance is attributed to the heritage value of names in multilingual and multi-ethnic contexts where place names acquire a significant dimension as identity markers and bearers of the cultural memory of a people.

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[6] Department of Memory Studies, Institute of Ethnology, Czech Academy of Sciences, Brno (Czech Republic).
[7] The text was written with the support for the systematic long-term development of the Institute of Ethnology of the Czech Academy of Sciences (RVO: 68378076).

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***Defining toponymic heritage* -** Much as the heritage value of place names may be recognized, when we think about them in terms of conservation, we immediately face a number of dilemmas. These partly stem from the fact that toponymic heritage, as any other heritage, is closely tied with the politics of memory, selective representation of history, and the reproduction of group identity (Graham – Howard 2008). First, how do we define the toponymic heritage objects themselves? Are they individual names, their sets, their particular linguistic forms, the stories associated with them, the landscape elements they refer to, or even the natural and cultural processes which generated them in the first place? The UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage* explicitly refers to the protectopm of “instruments, objects, artefacts and cultural spaces associated therewith” (Article 2, Section 1). Second, what do we mean by conservation? Are written records, public remembrances and education sufficient or do we need special formal (legal) recognition and protection? Third, should we protect them actively – by mandates, ordinances, conservation funds, etc.? If so, are we ready to set aside public funding and defend its use for toponymic heritage conservation before the public? Fourth, from whom do we defend the toponymic heritage? From the people, its presumed users and despite their resistance? Fifth, with whom do we protect it? Only in partnership with people who bear the heritage can any protection be thinkable. Ironically, they are the same people who endanger its conservation in the first place. And finally, for whom do we protect it? Many names may be the heritage of small communities with only local relevance. Some of them, however, may be considered the intellectual property of a cultural group, not to be divulged publicly. Others may refer to features, processes, and events with global impact, exemplifying the cultural heritage of the whole humanity.

Which of all these options will take precedence when a name choice has to be made?

***Toponymic heritage in conservation practice* -** Although the aforementioned dilemmas present many challenges, they are not to discourage us from seeking ways to safeguard and promote the heritage value of names. The fundamental preconditions for success in this effort, however, are humility, sensitivity, and respect. *Humility* for accepting the fact that we can never “save” all names and that some (and perhaps even most) will disappear. *Sensitivity* to the multivocality of place, especially in minority and politically delicate situations. And *respect* for the speakers of a language who coin names, use them, and sometimes choose to replace them. We should cherish the heritage of our ancestors but we should also not forbid ourselves to leave our heritage to posterity.

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Characterizing links of toponyms and their role in social protection

DANIEL ORONGO NYANGWESO, MÁTYÁS GEDE[8]

Introduction - Place names reflect the cultural footprints for protecting social-cultural rights bestowed by the communities' toponyms. In this paper, a quantitative method helped link and evaluate Maasai social culture's ability to name large swaths of Kenya, using toponyms. The evaluation involves toponyms connected with Maasai cultural heritage, established out of the contacts during the historical migration of the Maasai before and during the prehistoric period. All dialect groups of other languages adopted the Maasai toponyms to protect Maasai culture with minimal or no alteration due to interaction, colonialism, and migrations. Non-nomadic migrations leave footprints of toponyms related to the community's culture before migration or after contact with other dialects. Maasai and some associated dialects interacted during migrations and contacts of different cultures, who adopt Maasai culture. Internationally, Uyghurs in China (Kamberi, 2005), Kurds in Iraq, Syria, Iran, Armenia, and Turkey (Sahakyan, 2010), among others, pursue cultural protection of places named after them through public discourses. The toponyms social role is paramount in giving people a sense of recognition and feeling at home to participate in national development. Internationally some toponyms also exist due to transfer, such as Finnish

[8] ELTE, Eötvös Loránd University (Hungary).

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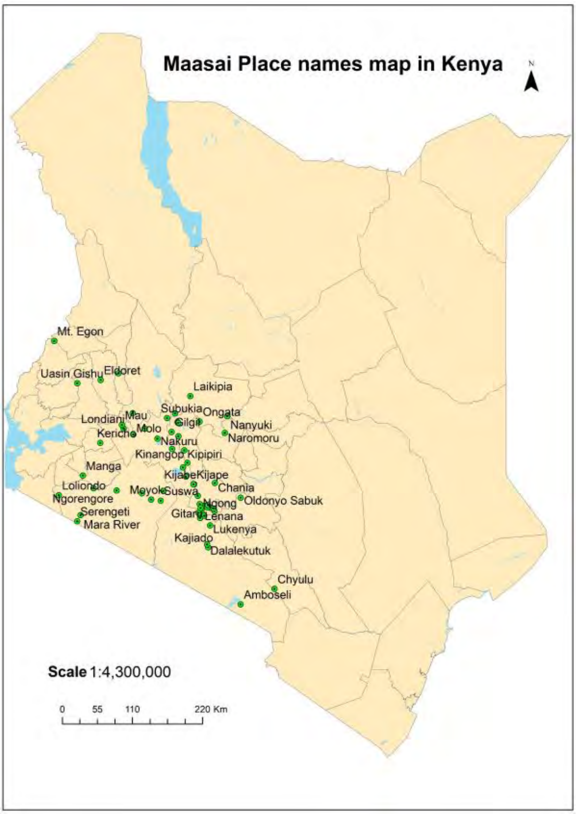
toponyms in the US (Kaups, 1966), Arab toponyms in Africa (Morin, 2012), and the England toponyms (Moriarty, 2021) for protecting the rights of new migrants.

Methodology - Selected Maasai's toponyms were used to establish toponyms' social links due to existing literature and the only dialect whose culture is preserved in Kenya. Besides, most of the toponyms considered are outside, where there is a wide usage of Maa language. Firstly, a list of toponyms was generated that associates with the Maasai culture. Next, the evaluation of toponyms preceded to include the place names resulting from the interaction of Maasai with Bantu, Samburu, and Kalenjin dialects cultural identities of the lost people such as Athi, Gumba (Kenyatta, 1938), Sirikwa, Dorobo, and Shungwaya (Prins, 1972). The missing people are extinct in both usages and identification as dialects. Lastly, there was consideration on minority dialects who protest the renaming of the places culturally identifying and associated with them as documented by the Minority Rights Group organization (Minority Rights Group, n.d.).

Results - Toponyms of significant towns in Kenya segregated for evaluation for the presence of social links directly or indirectly with or from Maasai dialect where 60 toponyms emerged such as Nairobi, Nakuru, Eldoret, Kitale, Kericho, Londiani, Maai Mahihu, Limuru, Ngong', Laikipia, Naromoru among others culturally associated with Maasai origin as displayed in Fig. 1. There are toponyms of dialects of the lost people currently used as toponyms to protect social heritage even though no longer identified as dialects. These place names are Gumba, Athi, Lumbwa, Sirikwa, and Dorobo. Besides, toponyms help seek coexistence rights where social identity appears threatened and seek the intervention of minority rights organizations to defend recognition of their culture in naming places they reside through public discourses, whose details are beyond the scope. In Kenya, such minorities as Endorois argue the protection of sacred places such as Bogoria and Mukogodo (Makoloo, 2005) and the Nubia (Wanjiru & Matsubara, 2017). Toponyms on age-sets shown in Table 1 include Tulwap, Kaplelach, Gada Korma, Kaplelach, and Tallai (Behrend, 1985) Kabianga social-cultural protection for continued coexistence. Toponyms arising out of age sets mainly were from men due to supportive social and cultural life in the public circles in African traditions.

Fig. 1 - Maasai place names map in Kenya.

Source: Author(s).



Tab. 1 – Toponyms exhibiting social protection

Toponyms	Languages involved	Nature of social protection
Mogori, Migori and Kabianga	Kipsigis, Luo, Maa and Kisii	Ceremonies of cultural events of wrestling, famine, and War
Mabanga	Luo and Luhyia	Ceremonies of cultural events of wrestling and war
Tulwap (Tulwapmoi)	Kipsigis and Nandi	Same clan and age set during circumcision
Talai, Kaplelach and Moi (Clans)	Kipsigis, Tugen, Okiek and Nandi	Kinship clan naming shared. Kaplelach (of children- cool and peaceful
Kabartegan and Londiani (Bamboo)	Kipsigis and Maasai	Social interaction of naming the same place
Korongoro (Warriors)	Kipsigis and Tugen	Tugen age-set for a place name in Bomet for being - hot, troublesome, and warlike)
Chumo (Political elders)	Tugen and Kipsigis	Tugen ageset for a place name of a school, area, road in Sondu, education centre in Sosiot, Kericho,
Kipkoimet (initiates)	Nandi and Tugen	Tugen age-set for a place name in Nandi for an area, dispensary, school
Maina-age-set	Kikuyu, Tugen and Kisii	Tugen and Kikuyu ageset for an area in Laikipia
Ruiru- Kiu and Kiambu (blackness)	Kikuyu and Kamba	Social interaction of combining two words from different dialects from two dialects
Gada Korma-	Boran/Oromo.	Age-set
Gumba, Sot, Sirikwa, Athi, Mukogodo	Kalenjin, Maasai, Kipsigis	Migrations and assimilation by Maa and Bantu dialects
Nimoru and Ngirisai	Turkana	Same lineage

Source: Manuscripts, narratives, and personal interviews

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Alice Oswald's Poetic Mappings:
Finding Water's "Sources" in Myths & Language

PAMELA J. RADER[9]

Alice Oswald's book-length poems of *Dart* and *Memorial* invite topographical and eco-critical readings. While Oswald calls *Dart* a "sound-map," I would also argue for a toponymic lens for reading these poems as narrative maps of Greco-Roman and Druidic heritages. Specifically, these poems argue for the staying power of myths and linguistic inheritances that linger in the toponyms still found on contemporary maps of England and Greece. Oswald's eponymous River Dart of Devonshire charts the Anthropocene age and hints at its beginnings not with the Industrial Revolution but with the dawn of humanity and its stories. *Dart* heroizes, even deifies, the natural world by granting water a voice whereby its poetic conventions shift along with the river's path and its role in human history. In lieu of the human desire for renown or *kleos*, M*emorial*, drawing its inspiration from *The Iliad*, celeb-rates what the Greeks call *energeia* and the power of nature. *Memorial,* like *Dart*, underscores not only the human practice of naming and claiming waterways but polluting them. Both poems foreground the importance of waterways without which landmasses could not become nations (for which epics were written). However, the contemporary epic poems of *Dart* and Memorial subvert

[9] Georgian Court University (USA).

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national narratives and highlight layers of history, which are more than allusions because they grant water voice and perspective in (re)telling the story of place and the human relationships to those specific sites. Oswald calls attention to waterways as place and "a pause in movement," in Tuan's words, where one is asked to ponder the natural world and its well of myths. Celebrating the endurance and potency of nature and its roots in silence and mythos, Oswald's waterways both define and transcend place.

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Toponyms and their heritage significance:
The case of the Maghreb region

MALAK ALASLI[10]

Place names, like other names, are a requisite element of human language. However, they are generally taken for granted. Place names do not only serve to designate geographical features but can frequently reveal a narrative. They can unveil trails to a past cultural landscape and register the sequence of human migration and settlement in an area. Names are an indispensable and valuable part of our daily life. They perform a positive influence in preserving and appreciating the local community's culture and strengthening the identity of the people living in the present and the future. They are repositories of natural and cultural history and linguistic heritage; in other words, they sustain a country's heritage. UNGEGN officially declared that geographical names are significant elements of individuals' cultural heritage, necessitating preservation and protection in today's rapidly growing world.

Toponymy regards the set of place names on a cartographic document, where the cartographer plays a notable role in creating or preserving different forms of place names. Toponyms engage in the universal communicative dimension of

[10] Institute of Cartography and Geoinformatics, ELTE Eötvös Loránd University, Budapest (Hungary).

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all human language. They do not only primarily apprise the orientation in space but denounce it with more precision. Beyond their practical purpose of location or orientation in space, they hold an undeniable cultural dimension where they convey data about the area's history and ecology, revealing the components of culture and psychology of the communities in which they emerge.

Heritage research of a place should incorporate both current and historical or misused place names. Various geographical denominations have been adopted and reused in other places. Nevertheless, they are regarded as historical accounts as they carry data on the background of the name providers, their original homeland, and the emotional ties to where they originated from. Therefore, the place name is seen as a window to the past. Hence the goal of investigating the connection between the misuse of the place name and its emotional ties. How can the misuse or misinterpretation of place names provoke cultural misunderstandings? What is the effect of place names on cultural heritage?

This work will also attempt to collect the most common variants of the Maghreb (Morocco, Algeria, and Tunisia) place names from Hungarian school atlases. In the specific case of the Maghreb, it is essential to talk about the bilingual presentation of place names and how it influences the sense of identity. Moreover, it is also important to increase awareness of the proper place name as an endeavor to preserve the national culture and uphold the local history of communities. An added goal is to examine whether the use of variants (orthographic, semantic, phonetic variants, etc.) affects the perception of heritage and whether people of the Maghreb sufficiently apprehend the significance of their place names. To what extent do the Maghreb people understand their toponyms? How does a name contribute to the meaning and associations of a place?

Geographical names bear a connection to the nation's cultural heritage. They store knowledge about the natural and cultural circumstances of the time they were coined and hence serve as a memory of places that function as historical documentation. Furthermore, they are part of the local language and history and designate a bond between communities and their environment. This paper asserts that by persevering and adopting the official names assigned to a place, both the cultural heritage of that area and the national identity are maintained and strengthened.

Ndebele cultural heritage of the fore in 'Mthwakazi Republic': Place naming, heritage, and contestation in Zimbabwe

ZVINASHE MAMVURA[11]

Zimbabwe, just like any other country, especially in Africa, has diverse ethnic and cultural groups. This multi-ethnic and multi-cultural identity poses a challenge for the new government to construct an inclusive national identity. Research on nation-building and inclusive national identity shows that Zimbabwe is a nation still in the process of becoming (Mlambo, 2013). This is partly because it is based on partisan politics contoured along the lines of ethnocracy, an antithesis of inclusive nationalism that conceptualises national identity in terms of the majority ethnicity, promoting the heroes, symbols, and histories of dominant ethnic groups into national ones (Ndlovu-Gatsheni, 2012). In Zimbabwe, missionaries and the colonial administration created two super-tribes, Shona and Ndebele (Ranger, 1993; Chimhundu, 1992). The above imagined ethnic identities influenced the politics of Zimbabwe since the formative years of the nationalist movement. Ethnicity generated tensions and rivalry in the nationalist movement

[11] Humboldt University of Berlin, Berlin (Germany); University of South Africa, Pretoria (South Africa).

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throughout the liberation war era and in the post-independence era.

Zimbabwe attained political independence on 18 April 1980 with Robert Mugabe becoming the Prime Minister. Just like many other post-colonial ruling regimes, the new black regime embarked on a conscious process of dismantling colonial symbols and identities from the landscape. The Mugabe regime invented the nation on the basis of exclusion and creation of outsiders. It promoted Shona ethnic symbols and historical figures to become national ones (Kriger, 1995; Ndlovu-Gatsheni, 2008). In addition, the new nation adopted the stone-carved Zimbabwe bird from Great Zimbabwe as a national symbol. Place-naming, especially in Harare, the national capital, also celebrated legendary figures from the Shona past and ZANU liberation war. This place naming system is aimed at the exclusionary framing of belonging by casting the Ndebele as a non-autochthonous group. The Ndebele believe that their region has suffered systematic marginalisation since the dawn of independence. This unfortunate scenario has propagated Ndebele particularism as a product of a coalescence of grievances and a resentment to the Shona triumphalism (Ndlovu-Gatsheni, 2008). This has manifested in the creation of secessionist pressure groups and political organisations that fight the creation of a separate Ndebele state called *Mthwakazi*. Extant research on secessionist politics in Zimbabwe has examined factors that led to the formation of pro-Mthwakazi groups (Hadebe, 2020; Mpofu, 2014; Ndlovu-Gatsheni, 2008; 2012). Some of the research has focussed on the groups support for the restoration of the Ndebele monarchy (Thondlana and Machiridza, 2020; Msindo, 2012). This research contributes to this body of knowledge by examining the proposed place naming system in the imagined state. Such place names are part of the imagined nation's symbols of power and identity. The pro-Mthwakazi groups also advocate for the replacement of

Shona/ZANU names in the imagined state so that the place naming system reflect the Ndebele identity. The entire place naming system is a symbolic form of resistance to the perceived Shona ethnic chauvinistic tendencies, and ZANU (PF) political triumphalism. Place names are critical linguistic units that carry a people's heritage and collective historical experiences. However, it should be noted that the region covered by the imagined state is populated by different ethnolinguistic groups. The idea of a separate Mthwakazi state presumes that all these groups are in support of this idea. My preliminary findings show that most of the ethnolinguistic groups share different views because they perceive the project as entrenching Ndebele hegemony in the region.

This research deploys Alderman's (2008) 'naming as symbolic resistance' theoretical paradigm in analysing place-naming contestation in Zimbabwe. This theoretical framework is part of Critical Toponymies, a broad theoretical approach to place naming. Critical Toponymies constitutes a 'critical turn' to the study of place naming. It goes beyond the etymology and taxonomy of place names in traditional approaches to discuss politics involved in place-naming processes. State-commissioned place naming processes are usually not politically innocent. Even though the theoretical paradigm is grounded in a specific empirical context of the United States of America, Alderman (2008) advances that they have relevance beyond the study of place naming systems in a single country. While this theoretical paradigm demonstrates that place naming is a political exercise that often reveals the power dynamics at play, subordinate groups can challenge the hegemonic order presented by dominant groups and polities in place (re)naming processes. This study uses Alderman's notion of symbolic resistance in exploring the varied ways in which the pro-Mthwakazi groups contest the Shona elite place naming system in Zimbabwe.

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Microtoponymy: a paradigm of cultural heritage.
The *Catalan Microtoponymy* as study case

JOAN TORT-DONADA[12]

Toponyms - those intangible language-based terms applied to the territory with the goal of facilitating identification, which originate in the oral tradition but which acquire full maturity in the written language and special representational relevance in cartography – are characterised, as cultural phenomena, by two fundamental qualities: they are, on the one hand, indispensable tools in human *communication*; and they are, on the other, given their multiple and diverse thematic nature, an expression of *multidisciplinarity*. (The multidisciplinary approach underpinning onomastics, far from being merely anecdotal, is a constitutive quality of this field of knowledge, inherent in its very essence and *raison d'être*). It is our contention that these two qualities convert toponyms into preeminent elements of our cultural heritage – a heritage whose rigorous study, moreover, requires to consider two premises: their *multiscale* character (in the sense that they project themselves at all scales: from microtoponymy to macrotoponymy) and their *multilingual* dimension (to the extent that the cultural value of a toponym can, in practice, be forged in any language in the world).
Within this broader context, our paper focuses specifically on the heritage value of microtoponymy (i.e. small-scale toponyms, that is, the "system of place names at the municipal scale") in

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[12] Universitat de Barcelona (Spain).

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the territory of Catalonia, a region of south-west Europe that has its own minority, yet highly dynamic, language (*Catalan*) and whose toponymy have been studied since the beginning of the 20th century attending specially the level of *municipalities* (that is to say: the toponymy at the *local scale*). In the specific terms of our study, we take as point of reference the microtoponymy of a small area of Catalonia: the "comarca" (or district) of El Baix Camp (in the province of Tarragona, Catalonia), comprising 29 municipalities, with a total area of 695 km2 and a population today of nearly 200,000 inhabitants. In this territory a total of 16,500 current place names have been recorded (in the main, 'microtoponyms'), which, duly organised and geographically located, form the 'toponomastic database' previous to the analysis.

Below we identify the most significant conclusions of our study:

a) Toponymy has a geographical dimension that is not limited solely to aspects of a purely "locational" nature. Each name is underpinned by a genealogy which, above and beyond its strictly philological content, has a direct relationship with the space, with all that this implies. The strictly locational nature of toponymy can be represented on a map, whereas the "genealogical" aspects can, in the main, only be addressed through a broad and detailed knowledge of the territory. In this sense, we should stress that, in relation to our work, the study of the toponymy of El Baix Camp has been feasible to the extent that we have had access to some highly detailed toponymic sources, which have provided us with broad and diverse information about the specific characteristics of the territory and about the meaning and history of each toponym.

b) In terms of methodology, it proved essential to build a *corpus* of place names that met our research needs and which was highly operative in practice. The corpus to which we refer constitutes the *basic toponymy* of the comarca. As defined above, it comprises that set of place names that can be considered as being in use today in the study area. Overall, it includes a total of seventeen thousand toponymic units occurring in the twenty-eight municipalities of the comarca. From the perspective of the thematic distribution, one third of the basic toponymy corresponds to elements in the physical environment, while the other two thirds refer to human activity, in the most general sense of the expression. Despite this marked quantitative difference, we have noted that its territorial significance does not always have the same value. The toponymy of the physical environment is more varied at the micro level; it has a greater lexical diversity and it also presents marked differences between the municipalities (depending on the variation in the physical environment itself). In contrast, the toponymy of human activity responds to a more general pattern of organization and presents a much lower degree of internal diversity.

c) The study of the comarca’s toponymy at the micro level has also allowed us to identify some particularly notable similarities and differences in the use of certain generic terms. In so doing, we have been able in some instances to offer a number of detailed clarifications regarding the specific distribution of certain terms of a geographical character (something which to date has remained largely unclear in available toponymic studies and dictionaries). The conclusions of a number of authors on this point are especially useful: “It is often very difficult to assess the real geographical value of a place name” (Rousseau 1960: 171); “(…) no two of the terms [in the sense of 'generic geographical names’] have identical or even nearly identical patterns of distribution (...) because of the areal non-equivalence of the various phenomena named” (Zelinsky 1955: 346); “Every name tends to adopt a specific and limited meaning in space, and to vary from one zone to another. Only a convention held between geographers and lexicographers

would allow us to achieve a standard and extensive meaning for the generality of a language domain” (Casanova 1991: 586).
Having presented the case study, and the specific questions to which it gives rise, our ultimate objective is to determine the extent to which the microtoponymy of Catalonia can be considered a paradigm of the heritage value of toponymy at the local scale, that is, at the level closest to the citizens, and the extent to which this paradigm can be projected (strengthened and defended) onto other “toponymic systems”, at different scales, in Europe and in the world in general.

Protecting Welsh Place-names – a live debate!

RHIAN PARRY[13]

Introduction - Place-names are stepping-stones to our past, connecting us to our ancestors. Once severed, geographical, social and cultural links between places and names cannot be restored. This paper discusses the importance of toponyms to our understanding of the landscape and illustrates the rich seam of historic and cultural information encapsulated in toponyms. Often overlooked, minor place-names conceal and reveal reasons for their initial, deliberate adoption and tell us about the characteristics of a specific place. Also discussed are some of the challenges of nurturing and preserving this living archive.

Toponyms unlock history and culture in the landscape - Research, conducted in Snowdonia National Park in the medieval commote of Ardudwy, reveals a palimpsest of Welsh toponyms in a rural landscape.
Toponyms recorded in 13th century court records, land leases, Crown documents and the later Tithe Apportionment of 1840 were placed, chronologically in a database. A few names were traced back to 1209, many to the 14th century and most to 1536 when lands could be sold and when personal name toponyms were replaced by geographical, descriptive names. Some names reflected historical events including the traumatic conquest of

[13] Prifysgol Bangor University (UK).

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Wales by Edward 1 which was, manifested in Ardudwy with a castle and borough at Harlech.

Ecclesiastical parishes were established in the12th century. Their boundaries were of paramount importance as the name, *Cefn-faes* (ridge or end + open field), indicates. This is always located on a parish boundary or sub-division, though its significance is lost. Boundaries are important, not because they separate but because they indicate differences.

When annotated onto the Tithe maps, the toponyms *erw* and *acre,* both related to medieval agrarian practices, revealed kindred free lands and bond settlements. For example, the former bond lands belonging to the Welsh princes were subsumed at Harlech. Re-measured in *acres* they sustained the borough and were, over time, named and leased to local free families, before melting away into their burgeoning estates. These fields now carry the element *acre* in their names. Lands which were free before 1536, mostly with their borders intact, indicate a medieval pattern of agriculture and evidence of transhumance.

A new methodology emerged which is transferrable to other areas of Wales. One successful demonstration of this was a series of twelve television documentary programmes.

A sense of place - One of the most striking differences between first language speakers of Welsh and the English is to be found in the first contact with a stranger. The English will ask 'What do you do?' Welsh speakers always enquire *'o ble ydych chi'n dod?'* ('Where are you from?'). The name of a place links with our past and is deep within our psyche. We may have all but lost our connection to the soil, but place-names contribute to our sense of belonging to a particular place, whether local or national.

Toponyms and change - The Ardudwy coast faces west. Arable lands are mainly limited to the coastal strip and river valleys. Because of its location, Ardudwy has largely retained its traditional elements of social conservatism, legal restrictions on selling land until 1536, economic poverty and poor communications. Change to toponyms was gradual and dynamic, and remained largely unchanged until the 20th century.
Today, this is changing rapidly with increased numbers of incomers settling and looking for a better lifestyle, often not embracing the social or cultural economy. The Covid pandemic has speeded up the process. Some have grasped opportunities to participate in talks and workshops but attempts to engage with others have been challenging. Historic farm names are changed to unrelated English names, often flippant and inappropriate, severing our connections with history.

Toponyms and language - Wales is officially a bilingual country of some 3 million people. Some 33% speak Welsh (Cymraeg) according to the 2011 Census. In Ardudwy, however, some 65% of residents speak Welsh. It is a tourist destination. In many tourist hotspots, especially in the mountains and on the coast, toponyms are eroding with speed. Names which are considered too difficult to pronounce are re-named on a whim, always in English and like those responsible, with no connection to the area. A hanging valley in Snowdonia, *Cwm Cneifion* (Valley + sheep fleece clippings) derives from the fact that early sheep farmers used to shear out on the mountain has been changed to the *Nameless Cwm*. A medieval unit of administration *Y Faerdref* in south west Wales is now *Happy Donkey Hill.* These mantras quickly replace the original names, often reinforced by published guidebooks and maps.

The challenges - protecting toponyms - Economic and social changes have meant losses of some toponyms as family farms change hands without natural transfer of toponyms.

The Welsh Place-Name Society (WPNS), has engaged with the general public and national organisations through two national Heritage Lottery projects. Such joint activities have made measurable changes to the perception of the organisations and communities about the importance of place-names. WPNS has also worked on joint initiatives with the Snowdonia National Park, Natural Resources Wales (to provide a digital map for recording place-names), The National Library of Wales which hosts the website and several Archaeological Trusts.

Currently, place-names have no legal protection, unlike historic monuments, castles, or animals such as bats. In 2016 the Society presented robust evidence, unsuccessfully, to the Welsh Government to protect place-names. The protection of place-names is not a linguistic or political issue, but a legal one which concerns the identity and character of a place.

There is a lively national discussion with a substantial and vocal body of public opinion which supports legal protection for place-names as undertaken successfully in other countries, notably, Canada.

Continued pressure is being put on the Welsh Government and on the organisations which are charged with the protection of heritage.

They have yet to recognise that place-names are part of that cultural heritage and urgently need legal protection.

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Toponymical approach to the geographical research of the cultural heritage

ANDREY A. HERZEN[14]

Toponyms represent an integral part of the intangible cultural heritage, one of the most stable and at the same time fragile. They perform very important address function, therefore play an enormous role in the vital activity of people and human communities throughout history. They are formed in historic-geographical landscapes under the influence of diverse natural and cultural factors, in specific linguistic and ethnic environments. A variety of natural conditions of the historic-geographical regions as a result of many-centurial continuous historical process led to their significant ethnic and religious variety, multiplicity of modes, major variability of identities and political aspirations, rich cultural heritage. The toponymic component (toponymic landscape) is the most important indicator of the landscape, and historic-geographical reconstruction of the stages of its development allows us to understand its evolution, to identify landscape-forming elements, valuable heritage objects, the foundations of the stability of multicomponent complexes in which modern socio-economic and cultural systems exist.

[14] Institute of Geography of the Russian Academy of Sciences, Moscow (Russia).

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The most important components of this historic-geographical landscapes are toponymy and monuments of architectural heritage, which are the most striking cultural indicators, which at the same time have special properties. By analogy with the laws of evolution of natural landscapes, the components of historic-geographical landscapes are characterized by the typicality or uniqueness of their attributes, thereby forming their own subsystems. Historic-geographical landscapes include both toponymic and architectural subsystems typical of their region, and unique, clearly distinguished by their features among other functionally similar geographical objects. Unique toponyms are inextricably intertwined with typical ones, but uncharacteristic of this or neighboring landscapes, which arose under unclear ethnological, linguistic and, in general, historic-geographical circumstances. Such toponyms usually include the most ancient, with an unclear etymology, transferred from very distant places during population migrations. Also, the geographical names of this category may have a relatively clear etymology, but at the same time they are formed under obviously unique circumstances, and therefore practically do not find analogues.

Historic-cartographical research provides invaluable data for place-name study. Old maps and written documents serve as the most important sources of knowledge about the toponymic, as well as the formation of geographical representations in various epochs. In the absence of direct written evidence of the construction of certain religious and even more defensive structures, special historical, cartographic and toponymic studies are of great importance. The most noteworthy geographical features and toponyms located within the borders of modern Moldavia and neighboring Romania and Ukraine are depicted on some of the oldest maps. In the 16th to 18th centuries, the foundation for detailed mapping of the territory and the creation of large-scale overview maps was laid, including the works of B.Wapowski, M.Behaim, M.Waldseemüller, S.Münster, J.Castaldo, B.Agnese, M.Bronovius, G.Mercator, A.Ortelius, G.L.Beauplan, N.Sanson, G.M.Vischer, F.de Wit, C.Cantacuzino, G.Cantelli, N.de Fer, I. Goffman, V.M.Coronelli, I. Wolf, G.Valck, P.Schenk, J.B.Homann, D.Cantemir, M.Seutter, J.F.Schmidt, F.V.Bawr, G.A.B.Rizzi Zannoni, D.Filippidis and other outstanding cartographers of the Renaissance and Enlightenment. A comprehensive topographic study of the North-Western Black Sea Region began only at the turn of the 18th–19th centuries, when the first survey and topographic maps began to be compiled, which allowed users to not only get a general idea of the geography of the region, but also navigate the area quite confidently.

We can reveal a lot of a very important toponymical information due to the analysis of the historic-cartographical evolution in the context of the comprehensive geographical research of the cultural heritage of the North-Western Black Sea Region. For example on three cases representing different types of location: Kishinev (the capital of Moldavia), Bender (one of the oldest and biggest cities) and Rashkov (formerly a twin-town, two villages now).

The earliest mention of Kishinev in written sources was found in the letter of the Moldavian rulers of 1436 in Russian in the form *Акбашев(ъ) Кешенев(ъ)*. Then it is mentioned in 1466, 1525, and more often in Moldavian, as well as Turkish, Greek and Russian forms: *Кишинеул на Бъку, Кишинъу, Трещи, Кишинъул, Кишънъул, Kişinev, Кинъу, Къшнъул, Kesnoviou, Кишиневъ* (between 1576 and 1818). On old maps dating from the mid-16th century, drawn up in Latin, French, Italian, Russian, German, English, Romanian and other languages, the city is most often marked with a fortress icon, signed in various toponymic forms: *Tiras, Tiraz* (1550–1686), *Kisinau, Kisnou, Kichenow, Kisnul, Kisnow, Kischenove, Kisznou, Кишенау, Kischenau, Kiszenau, Kiszenul, Kiszenu, Kischniou, Kischnion,*

Кишеневъ, Кишенеу, Кишинеу, Kischenau (1688–1811), *Кишиневъ* (1817–1918), *Kischenew, Kischinew Kisinau, Kichinev* (1829–1887), *Chișeneu, Chișineu* (1868–1898), *Kishinev* (1911), *Kischinjew, Chișinău* (1917). The use of a complex of historic-geographical research methods (including toponymical) made it possible to create the basis for the reconstruction of the historic-geographical landscape of medieval Kishinev.
By the example of Bender, it is clear how over the course of several centuries the forms of toponyms have varied and the idea of the toponymic picture of the region has been formed and evolved. There are 5 main toponymic forms and 13 more variations on old maps: *Teime (Teinie), Tehinie (Tehinnie, Tehinnije, Tehynia, Tehyine, Tebinia, Fehynie, Tehinioe), Tigina (Tegina, Tigino), Tekin (Tokin), Bender (Bendern, Бендеръ, Бендеры)*. Thanks to the systematization of cartographic sources, the evolution of architecture and urban planning is clearly displayed, the complexity and multi-stage development of the most important heritage site of the region – the Fortress of Bender becomes obvious. Thus, historic-cartographic research contributes to the solution of a number of interdisciplinary problems in history, architecture, art history, source study, toponymy and other areas.
The presumptive existence of a system of fortifications (castle, fortress) in the structure of the Rashkov complex is confirmed by the corresponding mapping on ancient geographic maps in 1652–1774, on which we can determine with a high degree of reliability the features of fortification plans of the left bank of Rashkov as they were made with a high degree of topographical accuracy because they were created for these purposes as such. The toponymic data extracted from those maps are also invaluable. There are at least six toponyms, which marked the modern Vadul-Rashkov or its parts in the 18th century: *Pestere* (*Pester*), *Kreminezow*, *Otak*, *Pestur* (*Pesthur)*, *Wad* (*Wadu*), *Vadorashkov*. The etymology of toponyms is quite transparent. *Pesthere*

(*Peshtur*) is undoubtedly associated with the northern part of the Socola, where the largest cave complex has been preserved, which gave its name to the settlement, the archaeological traces of which were found in the southern part of modern Vad-Rashkov ("*pesthere*" in Moldavian means "caves"). Kreminetsov and Otak testify to the leading fortification function of the settlement: "kremenets" – Slavic "kremlin, stone fortification", in this case, perhaps, "upper town"; "otak" – "camp" from the Turks. "attack; otak" in the meaning "hem; tent, camp" – "lower town". Vad (ford) – the basis of the modern name, was the most stable. Thus, toponymic evidence obtained from ancient geographical and written references, in turn, also speaks of the antiquity of the studied objects of architecture, which have not lost completely cult and defensive features.

Despite such a rich toponymic heritage both intracity toponymy and its very own name in the early 1990s underwent another "toponymic repression" – a process while toponymy acts as an instrument and victim of political ambitions and confrontations. Urgent requests for the use of only one form (Romanian) in all languages were formulated. The position of such imperative standardization does not consider the centuries-old history of the name and the different languages' traditions, including various ethnic groups inhabiting the city itself. The striving for standardization in toponymy comes into conflict not only with phonetic and grammatical norms in different languages, but also with the history of the development of a particular toponym, the traditions of the ethnic groups inhabiting it. The examples of Kishinev, Bender and Rashkov are extremely indicative.

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Two groups of place names preserving Hungarian cultural heritage

GÁBOR MIKESY[15]

Place names constitute a category of linguistic elements having a rather complicated semantic structure. On the one hand, they reflect on the attributes of the denoted place, on the other hand, they refer to the linguistic and social tendencies as well as the naming traditions of the given ethnicity. For the primary function of place names (i.e. the identification of places) stability in form is indispensable. Place names, as fixed forms, may be affected by language historical changes differently from the rest of vocabulary.

My study focuses on two kinds of retaining cultural heritage in place names: a) personal names preserved in place names, b) words for professions and human activities that are only maintained in place names. Both groups represent types of great importance concerning early Hungarian place names. A unique feature of early Hungarian toponymy in the region is that elements of certain groups of proper names (ethnicities, tribes, persons, etc.) could become toponyms without any grammatical transformation (derivation). The first one is illustrated with personal names of the early ruling class, e.g. *Aba, Solt, Taksony,* while the place names *Hőgyész* and *Mizdó*, referring to curing ermine fur and paying tax with honey, respectively, are presented as examples of the second group.

[15] Lechner Knowledge Centre, Budapest (Hungary).

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Language contacts are also discussed concerning both groups. Hungarian (a member of the Uralic language family) found itself in a (mostly Indo-European) linguistic environment Carpathian Basin, in which the phonotactic structure of words caused a strong tension and had a significant effect on word borrowing (including the adoption of proper names). The most important ones are the dissolution of consonant congestion at the beginning of the word (Slavic *Blatьnъ* > Hun **Balatin*) and the vowel harmony in Hungarian (*Balatin* > *Balaton*).
In the early stages of settlement, several internal phonotactic tendencies were also underway, such as the displacement of the vowel system in the velar direction (Sl *potok* > Hun *patak* 'stream') and the transformation of the CVCVCV structure into a CVCCV structure (Sl *malina* > Hun *málna* 'raspberry').
These tendencies had lost much of their strength in the course of the first half of the millennium, and they are not of high account in today's Hungarian language. Forms formed by early tendencies (eg. *Priamos* > Hun *Perjámos*) often do not have any continuation in the modern Hungarian language, the village name *Perjámos* is a medieval fossil. In today's Hungarian this name form is not motivated, cannot be identified with the ancient king of Troy, and no such personal name is used.
Similarly, the Slavic *tesár* word 'carpenter' was adopted and used by the medieval Hungarian language. In accordance with the tendency to strive for vowel harmony, palatal and velar versions of it were also developed (e.g. *Barstaszár, Pápateszér* village names) in the western half of the Carpathian Basin. However, modern Hungarian no longer knows the word that remained only in place names.

Exonyms as parts of the cultural heritage

PETER JORDAN[16]

Introduction - Exonyms in the sense of place names not used by the local community and differing from the respective endonym (as the place name used and accepted by the local community) are certainly parts of the cultural heritage insofar as they are elements of a language – and it is common sense to regard languages parts of the cultural heritage.

But calling exonyms parts of the cultural heritage has also some more justification. A feature frequently addressed in a given community due to its importance for the community is named by an exonym, since the exonym – in orthography corresponding to the receiver language – is easier to be pronounced and memorized. The pattern of exonyms used by a certain community thus reflects the network of its external political, cultural and economic relations and a feature addressed by a high number of exonyms is obviously important for many external communities.

Another justification of classifying exonyms parts of the cultural heritage is that they relate a community with its history. In historical treatises places are always addressed by names in the community's own language – may they have been endonyms in older periods and only by change of political or demographic circumstances later have turned into exonyms or have always

[16] Austrian Academy of Sciences, Vienna (Austria); University of the Free State (South Africa).

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been used as conventional names in a community's historiographic literature.
A fourth justification may be seen in the fact that exonyms play an important role not only in urban names like as the specific component of street names (e.g., Via Ragusa in Lecce), where they actually assume the status of endonyms, but also as specific components of ergonyms like names of dishes, pieces of music or theatre plays.

Exonyms are elements of a language, a community builder and identity marker - When we understand culture in the most comprehensive sense as a system of norms, by which human communities differ from each other, language is a most essential part of it. Every language stands for and reflects a system of concepts that characterizes a specific culture and makes a group of people, a community, looking at least slightly different from others at our world, i.e., at complex reality. Thus, people speaking the same language have roughly the same system of concepts, which makes living in a community much easier. And this same system of concepts could develop, because they were able to communicate about it in the same language.
Exonyms are elements of a language owing all the characteristics mentioned before. Who uses an exonym, is part of the group acquainted with the set of exonyms specifically used by this (sub-)group. Who addresses a small village beyond the language boundary by the exonym in local use on his/her side of the boundary, identifies himself/herself as an insider and generates a feeling of closeness with his/her conversation partner – like it is, when they speak the same local dialect.

Exonyms reflect the network of a community's external relations - It is supported by several case studies that exonyms have been formed and maintained for external geographical features to which a community was and is closely related in economic, cultural and political terms. This results in a frequent use of their names that need for this very reason to be easily and safely pronounced, to be easily memorized. The spatial pattern of exonym use reflects thus the historical and current political, cultural and economic relations of a community.

***Exonyms relate a community with its history* -** There is no question that in the literature of a certain linguistic community historical events, places and people are referred to by those name forms that were valid at the time of the event, at the time referred to or that have long been used for this purpose by the receiver community. Also when we speak in a historical context or represent a specific historical point in time or period on a history map, we will use the names official at that time or customary in our own language for the feature at the time in question. In many cases they are today exonyms due to a change of the endonym.

Carrying them on and using them also in current contexts is frequently impossible or not advisable. It is certainly not possible in the case of Nova Roma or Constantinopolis for the Roman and East Roman, Byzantium or Byzantion for the Byzantine Istanbul [İstanbul], where these exonyms refer to exclusively historical concepts and not to the modern concept of this city – in fact not to the same feature. In cases like Canton [Guangzhou] or with most country names and names of historical-cultural landscapes, however, the use of a traditional exonym also in present-day contexts may help to underline the continuity of the place and to emphasize the identity between the historical feature and the current place. The same applies when in modern speech or texts explicit reference is made to a linguistic community's historical or current diaspora situation.

Exonyms are the reference of endonymic name systems - It is a frequent practice to name streets and other traffic areas after external places to which a given community has close relations – be it that the street leads into their direction or for commemorative reasons, e.g., because this external place played an important role for the city naming a street or square after it or is very important in general.

Not only streets, but also buildings like railway stations, dishes, drinks or music groups can be named after external places for commemorative reasons, due to their foundation from there, for marketing purposes or because this is their place of origin. They are usually named by the exonyms in common use for these places that assume in this other function the status of endonyms and constitute the germ of a name system in the receiver community. They provide a strong argument for preserving the use of exonyms for these external places not to lose the connection between this external place and the domestic name system. Would the corresponding exonyms get out of use, the meaning of these endonyms would become intransparent.

Limits and potentialities of cadastre-based historical GIS in recovering place names in minority language.

An experience in Comelico Valley, Dolomites

VIVIANA FERRARIO, PIERGIORGIO CESCO FRARE, ANDRA TURATO[17]

This paper presents and discusses an experience of a cadastre-based historical GIS applied to place names, interpreted as immaterial cultural heritage in danger (Cassi, 1998; Aversano, 2007; Jordan et al., 2009; Kerfoot H., 2016). In the frame of the European cooperation project PRIMIS, financed by Interreg V A Italy-Slovenia 2014/2020, about linguistic minority as a resource for cultural tourism and local development, the research group is developing a digital toponymic Atlas in Comelico Valley, that will be exhibited in a local tourist information point and published online. According to the Faro Convention, digital technology can have a major role in enhancing access to Cultural Heritage, as well as maintaining diversity of languages and cultures in our information society (art. 14).
Comelico Valley, belonging to the historical region of Cadore, situated at the Italian border with Austria, and is inhabited by a Ladin speaking population, recognised as a minority in 1999.
Like other similar initiatives in the Alps and elsewhere (for example www.toponomasticafriulana.it; Lorenzi, 2012), the

[17] Viviana Ferrario, Iuav University of Venice (Italy); Piergiorgio Cesco Frare, Andra Turato, Independent researchers (Italy).

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Atlas is intended on the one side as a way to record and map local place names for scientific reasons, as well as to enhance local minority and provide a sort of payback for past linguistic expropriation; on the other side - in the spirit of PRIMIS project - it is proposed as a way to promote linguistic minority as a resource for cultural tourism, trying to revitalise the use of Ladin toponyms among local population and visitors.
The Atlas is grounded on previous geographic and linguistic researches that have been made in the valley in the last 20 years. After a first collections of geographical dialectal terms (Marinelli, 1901), the toponyms collected by Tagliavini during the linguistic investigations on the Ladin dialect of Comelico should be mentioned (Tagliavini, 1926; Id., 1944). A chapter of the series of the "Oronimi Bellunesi", promoted by the Angelini Foundation of Belluno, is dedicated to a part of the Comelico valley (Cesco Frare, 1993). In the same years, P. Cesco Frare collected a very large number of toponyms and microtoponyms relating to the highest parts of the valley, that are still unpublished. More recently, some first toponymic maps have been published by local associations (Comelico Superiore: GRCCS, 2002; San Nicolò: De Bolfo, Ferrario, Turato, 2005; Costalta: Cesco Frare, 2016; Valle: De Bernardin Gàina, Soravia, 2019). Two published maps have been recently unified by V. Ferrario and A. Turato and exhibited in the section dedicated to the Ladin language in a local museum. There are also several handwritten maps, coming from graduation theses and exercises by students of the local University of the Elderly, under the guidance of P. Cesco Frare. The aforementioned collections, and the maps in particular, are extremely valuable secondary sources, and yet their use has some serious limitations: they cover only some parts of the Comelico valley, while other parts remain uncovered; each of them was built at different times, with different criteria and methods and using different sources;

the collections are not comparable in terms of linguistic depth, or spatial information (Ferrario, 2018).
To fill this gap, the Atlas develops a methodology firstly adopted in the framework of a research project funded by IMONT in 2005 that produced the aforementioned toponymy map of the territory of San Nicolò and Costa and then of the village of Casamazzagno (Ferrario, 2019). The work started from toponyms collected in the nineteenth-century land registers, and specifically in the so-called "Napoleonic" cadastre. Modern land registers can be considered as a sort of ante litteram GIS, in which the spatial data (the parcels drawn in the cadastral maps) are uniquely linked to alphanumeric data contained in the corresponding registers. This feature has been widely exploited to reconstruct the historical use of land in various disciplines, such as historical ecology, forestry, landscape history and historical geography. The creation of "historical" GIS has been more rarely adopted in toponymy studies, but it has shown great potential especially for praedial microtoponymy (Ferrario, 2019).
The historical GIS created for the Comelico valley by the Napoleonic Cadastre, is synchronic and extended to the whole area, thus being an ideal common basis to connect all the local different sources previously mentioned. This source has obviously its limits too (Ferrario, 2019) and yet it has the advantage of being placed in a favorable temporal position to act as an intermediary with the historical toponymy, recorded in the archival documentation of the modern age. In fact, the nineteenth-century land register records some toponyms that are no longer in use and whose oral memory has been lost, thus offering a valid help in the case of toponyms present in the archival documentation, but of difficult geographical location. Finally, the experience conducted in 2005 shows that Napoleonic toponymy can be an excellent tool to bring back to

the minds of informants those toponyms that are now little used or disappearing.

This procedure opens up a number of interesting issues in terms of density, placement, scale, hierarchy of place names. Nevertheless the main issue when using this source in a minority language area, is that in XIX century local place names have been Venetised or Italianised to be recorded in the cadastre register (Ferrario, 2019). A sort of reverse process has been then put in place, "Ladinising" back Venetised and Italianised toponyms, with the help of previous studies (Cesco Frare 2001; Barbierato, Vigolo 2008), of the aforementioned local toponymy collections and of local informants.

Although the pandemic has greatly slowed down the process of building the Atlas, in fact, it has been possible to carry out two first tests that will be proposed for discussion.

Reflecting upon the methodological steps adopted in the Comelico Toponymy Atlas, and evaluating the first results obtained, this paper questions the limits and potentialities of the sources implied to recover minority language place names and to maintain them in use.

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When Harvati became Mycenae.
Replacing 'barbarous' toponyms in Greece in the early twentieth century

PANDELEIMON HIONIDIS[18]

Introduction - The first Greek National Assembly was convened in December 1821, during the revolution against Ottoman rule, in Piada, a small village in the Peloponnese. A few months later, the newly formed Administration decided to commemorate the event by renaming the place; Piada became New Epidaurus, acquiring a name from classical antiquity. The Piada incident initiated a long-lasting practice of changing names and adapting geography to the political and ideological necessities of the state. In total, from 1831 to 2011, almost 5,000 settlements were renamed in Greece, some of them more than once.

Toponyms and Greek nationalism in the nineteenth century - During King Otho's long reign (1832-1862), statecraft and nation building were both founded on the alleged revival of ancient Hellenism. This perception was seriously challenged, when Jacob Philipp Fallmerayer declared the complete eradication of the Greek nation and its replacement by a mixture of mainly Slavic tribes during the Middle Ages. Challenging the continuity of the Greek race repudiated the Greeks' pretensions to being considered as the living representatives of the ancient Hellenic

[18] Independent Researcher, Athens (Greece).

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civilization. Since toponyms were considered as records of historical developments in the Greek soil, the state directed its attention to Strabo's geography, replacing, where necessary, names in use with classical or archaic-looking ones. As the Royal Decree of 1833 established a fairly limited number of prefectures and municipalities, where towns and villages were merged, the toponymic diversity of the country was not fully reflected in the administrative map. In the period 1863-1908, only 38 cities changed name, in most cases abandoning a foreign for an ancient Hellenic one.

The 'Commission of the Toponyms of Greece', 1909-1945 - In 1909, the Commission of the Toponyms of Greece was created by Royal Decree. In the preamble, the Minister of Interior Nikolaos Levidis stated straight out the reasons that made the formation of such a committee imperative. 'Foreign elements' had infiltrated in the map displacing the old Greek names. 'Barbarous' and 'cacophonous' names, which were not associated with Greek history, had a bad 'educational effect' on the inhabitants and gave a 'false impression' of the national composition of Greece to foreigners. Levidis also stressed the need to organize the whole effort according to 'strict scientific criteria'. Nikolaos Politis, the father of folklore studies in Greece, was named president of the Commission, which also comprised university professors (historians, archaeologists, and philologists), cartographers, and high-ranking civil servants. The administrative reorganization of 1912 created new municipalities and for the first time numerous separate communities. Thus, many existing toponyms in foreign languages (Politis called them 'weird names') came to the surface. The Commission struggled to be equal to the task. As a result, in the years 1912-1920, only 200 changes of name were approved by the Commission; among them that of Harvati.

When Harvati became Mycenae, 1916 - Harvati was a small village on the outskirts of the plain of Argos, in the prefecture of Argolida, in the northeastern Peloponnese. Its population ranged between 121 inhabitants in 1846 and 252 inhabitants in 1907. However, this small community of farmers and shepherds was the only case of name-changing that the Commission approved of in 1916 in that large area. The place presented three features, which summarize the whole problem of dealing with toponyms in Greece. At first, its original name, Harvati, was a hangover from the early Middle Ages, when Slavic tribes settled in the area. The inhabitants of Harvati were of Albanian origin, descendants of large families who moved to the district in the 14th century. Miliarakis, the Greek geographer, noticed in 1889 that 'all 162 of its inhabitants are Albanians and speak Albanian'. The same author stressed that Harvati 'has nothing worth-mentioning except that it is situated 1,500 meters away from the acropolis of ancient Mycenae'. All the components of the problem were there: a settlement with a non-Greek name, populated with villagers who did not speak the Greek language, next to the archaeological site of Mycenae, which Greek national narrative pictured as the visible and tangible proof of the uninterrupted ties of the modern Greeks with their glorious ancestors. To make matters worse, travellers visited the place in growing numbers after Heinrich Schliemann's excavations in the 1870s making the situation even more embarrassing, as they were coming across the Community (after 1912) of Harvati in the environs of prehistoric Mycenae. In September 1916 the Commission consented to the proposal of the local council of Harvati and renamed the village to Mycenae. Politis's report is revealing: 'The name Harvati reminds of the settlement in the village of Croats... this ignominious and insignificant event obliterated the venerable name of Mycenae, where the modern village is built… the council of Harvati has the legitimate right to demand its ancient name back'.

Voices of protest and the 'mottled blood' - Some historians, geographers, and philologists (Lamprou, Miliarakis, Dimaras) pointed out that the revival of ancient toponyms erased from the map any remnants of the medieval and modern history of the country. Fotos Politis, the son of Nikolaos Politis, launched a harsh criticism against the Commission presided by his father correctly underlining its motives; existing toponyms were alive, integral part of 'the people's soul', Minister Levidis was a 'maniac… an ancestor-worshiper', while it was hopeless for a nation to be ashamed of and to try to hide its mixed origin, its 'mottled blood'. However, the demand for preserving popular culture remained a marginal part of the national discourse in the 19th and early 20th centuries.

Conclusions - After the Greek revolution, the necessity of a new toponymic map that would reflect the unity of Hellenism in time and space led to the organized renaming of settlements in Greece. Harvati became Mycenae in 1916, but villages were changing names in Argolida as late as 1953. Despite the reactions and mistakes, the general idea that by changing a name you can manipulate collective memory proved to be effective. Today, in 2021, in a Greek travel site it is stated that tourists can visit 'Mycenae... a small village of about 450 inhabitants, located in the NE of the Argolida plain. Until 1928 [sic] the village was called Harvati. Since then it took its ancient name again. The current inhabitants of the village cultivate the land of their ancestors'.

Place names as a conflicting cultural heritage in the Municipality of Resia in Friuli, Italy

PRIMOŽ PIPAN, JANOŠ JEŽOVNIK[19]

The Municipality of Resia (it. Resia, friul. Resie, sln. Rezija) is located in the Valley of Resia in Western Julian Alps in Friuli - Venezia Giulia, Italy. It is a remote hilly municipality on the border with Slovenia, with a surface of 120 km^2 and 1048 inhabitants (data from 2015). It has five villages – Ravanca (it. Prato di Resia), which also serves as the seat of the municipality, Bila (it. San Giorgio), Njïva (it. Gniva), Osojanë (it. Oseacco), Solbica (it. Stolvizza) – and several smaller hamlets. The inhabitants speak the characteristic Resian dialect (res. *rozajanskë* or *rozojanskë*, it. *resiano*, friul. *Rosean*, sln. *rezijansko*), part of the *Primorska* group of Slovene dialects. Even though it is spoken on a relatively small area, it is internally very diverse, featuring four distinct local varieties and a number of subvarieties. The valley was settled by Slavs during the 7th century from the direction of Carinthia following the routes of Val Canale and Val del Ferro. Owing to the Romanisation of Val del Ferro, linguistic contact with the speakers of what would later become the Carinthian dialect group of Slovenian (sln. *koroška narečna skupina*) was broken sometime after the 14th century. Younger linguistic features point towards a more intensive linguistic contact with the speakers of Slovenian of the modern Littoral dialect group of Slovenian (sln. *primorska*

[19] ZRC SAZU (Slovenia).

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narečna skupina), specifically the *Tersko* dialect (located to the south of Resia, naturally delimited from it by the Musi mountain chain) and, in some aspects, the *Obsoško* dialect (to the east, delimited by Monte Canino). Today, the dialect is actively spoken mostly by the older generations, while linguistic competence generally decreases with youth. Due to its relative isolation, the dialect has developed several distinctive features on one hand and retained several archaic ones on the other. It was first extensively described by the later-to-be-famous Polish linguist Jan Baudouin de Courtenay, most importantly in his works *Opyt fonetiki rez'anskih govorov* (1875) [An attempt at phonetics of Resian varieties] and *Materialy dlja južnoslavjanskoj dialektologii i ètnografii I: Rez'anskie teksty* (1895) [Materials for South Slavic dialectology and ethnography I: Resian texts] based on years of fieldwork in the valley. The local variety of Solbica/Stolvizza is also included as research point number 1 in the Slavic Linguistic Atlas. This longitudinal project dedicated to the recording of dialectal varieties of all Slavic languages by national language institutes and academies under the supervision of a commission based at the Russian Academy of Sciences has cca. 850 research points, of which the first 22 are Slovenian.

It is generally accepted among linguists, that Resian genetically forms part of the Slovenian dialect continuum. However, as is well-documented with numerous other minorities with limited geographic and linguistic contact with speakers of other dialects of their corresponding languages and/or their standard varieties, the Resian-speaking community, too, is marked with conflicting attitudes on this topic among the speakers. Contentions often surpass linguistic issues and are usually tied to political and ideological differences as well. While a part of the speakers accepts the scientific interpretation, varying lay interpretations as to the origin of Resian (and, *ipso facto*, the origin of the Resian populace) have emerged through time. The most popular ones among others variously characterize Resian either as: *i*) a dialect of Russian, *ii*) a mixed Slavic-Altaic language (using the adjective "Turanic", an archaic term for Turkic languages), or *iii*) an archaic Slavic language of ancient or unknown origin. The "Turanic hypothesis" was first proposed by Baudouin de Courtenay himself to explain the phenomenon of vowel harmony, at the time unknown in Slavic but a typical feature of Altaic languages – paradoxically, in his paper entitled *Particolarità linguistiche in contrasto con l'opinione che i resiani siano russi* [Linguistic features that defy the opinion that Resians are Russians]. Although the researcher later retracted this hypothesis, it has nevertheless stuck among the people until the present day. Whatever the origin hypothesis, though, it is frequently accompanied by a fervent denial of any connection between Resian and Slovenian.

The 1976 Friuli earthquakes with magnitudes of 6.4 (6 May) and 6.1 (15 September), or an intensity between IX and X and between VIII and IX on the European Macroseismic Scale (EMS-98), with an epicenter in the Venzone area in Italy claimed 990 lives, and 157,000 people lost their homes. In Resia, the earthquakes shook up not only the ground and the buildings, but also the sense of local identity. Slovenia, then a part of Yugoslavia, contributed to the renovation efforts in the region which helped to notably strengthen relations. In 1979, Yugoslavia funded and built five so-called *Slavic houses* (it. *case slave*) as well as, in 1981, a 200-seat culture centre, named *Rozajanska kultürska hïša* (it. *Centro culturale resiano*). The 1980s also saw an awakening of Resian literature with the works of local poets Silvana Paletti, Renato Quaglia and the singer-songwriter Rino Chinese. It is through these events and circumstances that efforts for the standardization of Resian as a means of its revitalization were born. To this end, the municipality organized two conferences in the 1980s. The work was entrusted to the Dutch linguist Han Steenwijk, at the time of writing a tenured professor of Slavic linguistics at the University of Padova. Steenwijk laid the groundwork for the project in his 1994 *Ortografia resiana/Tö jošt rozajanskë pïsanjë* and further developed it in subsequent publications. The cited orthography manual includes principles for writing the Resian dialect in two versions: a) one closer to the orthography of Slavic languages using the Latin script and b) one closer to the orthography of Italian (for the sake of its greater familiarity among the local population). Additionally, Steenwijk also developed standardisation principles for the establishment of »standard« Resian as an average of the four major local varieties.

Steenwijk's orthography was used in 1994 by the municipal administration of Luigi Paletti (1990–1999) when it systematically introduced bilingual local comonym signposts in Resian for the first time in history; to give a few examples: *Ravanca*, *Bila*, *Njïwa*, *Osojanë*, *Solbica*, etc. Already then, the move attracted opposition from a segment of population deeming the signposts »too Slovene« and a number of signposts were defaced. The major point of contention was the writing of the phoneme /ts/ using the letter ⟨c⟩ (as is usual in all (non-Cyrillic) Slavic orthographies). One of the first moves of the municipal administration of Sergio Chinese (2009–2019) was to replace all of the local comonym signposts with ones written in the mayor's own orthography based on Italian orthography different from that of Han Steenwijk, most notably replacing the letter ⟨c⟩ with the letter ⟨z⟩ among other changes. Also evident was shift away from the Standard Resian variety toward local varieties. The examples given above were thus written as: *Ravanzä*, *Bilä*, *Njïwa*, *Osoanë*, *Solbiza*, etc. As the old ones before, the new local comonym signposts faced defacement too, presumably from a different segment of population. Steenwijk himself criticized this new system of writing as well as its implementation as inconsistent and unsystematic. He lists several problems, among others: *i*) the improper use of letters reserved for (phonologically different!) stressed vowels also in unstressed positions, e.g. *Martïnj**ï** Läs* or *Ravanz**ä***; *ii*) inconsistencies regarding word-final devoicing not only in the notation of toponyms (cfr. *Lä**s*** instead of *Lä**ś**/Lä**z*** following oblique forms such as [ˈlaza]) but already in the newly-adopted official orthography table: *dë**t*** [ˈdë**t**] 'grandfather' alongside *śo**b*** [ˈzo**p**] 'tooth' (as one would expect either *dë**t*** and *śo**p*** or, sooner, *dë**d*** and *śo**b*** – cfr. their respective oblique forms [ˈdë**d**a] and [ˈzo**b**a]); *iii*) improper notation of desinences, e.g. *Martïnj**ï** Läs*: *Rośajansk**ë** kumün* 'the Resian municipality' (in both cases the desinence in question is actually *-i*), etc. But most importantly, the unsystematic use of the letter ⟨z⟩. Since this letter was allocated to the phoneme /ts/, the phoneme /z/ was found lacking a letter to write it with. To circumevent this now supposed to be written using a new letter ⟨ś⟩; *iiii*) this, however, was not in line with the usage of the acute (´) sign, used to denote a palatal pronunciation (such as with Resian phonemes /c/ and /ɟ/ written as ⟨ć⟩ and ⟨ǵ⟩, respectively), as is customarily used in other Slavic orthographies (e.g. Croatian ć and Polish ć, ś, and ź). Beside official municipal announcements (not all of which are bilingual) the newly adopted orthography seems to be used predominantly for comonym signposts. Steenwijk's, on the other hand, is well-established within the professional community and is widely used by various cultural institutions and societies, most notably perhaps *Rozajanski dum* and *Muzeo od tih rozajanskih judi* (it. *Museo della Gente della Val Resia*) in their publications – a biannual magazine, annual calendar and various books – and at events.

While literally all of the old comonym signposts have been replaced in 2009 with ones written in the then newly-adopted orthography, existing signposts containing historical and tourist information or information on various walking trails, etc. were largely preserved, although never renovated. Several new signposts have been added in recent years, ranging from microtoponyms to common place names (e.g. domonyms *dum śa te parlitne* 'retirement home', *mëśto za šport* 'stadium', *munizïpë* 'municipality' etc.). Some of the translations in the latter group seem awkward, or rather, reveal a trend of avoiding the use of loanwords, opting instead for descriptive neologisms, such as e.g. *mësto ki so fabrike* 'industrial area' (literally 'the place where factories are), *midiha dum* 'health centre' (lit. 'the doctor's house'), or *hïša lïbrinuw* 'library' (lit. 'house of books'). Whatever the case may be, the increase of bilingual signposts in recent years, as well as the retention of some of the old ones, shows an awareness of place names as cultural heritage and, even more so, as means of promoting local identity. As highlighted by the contentiousness of writing systems, this heritage can also be conflicting, serving to divide an already scarce community.

The Austrian toponymic policy in the late 18th – early 20th c. cartography ofselected Slavic countries and its meaning for the regions' cultural heritage

WOJCIECH WŁOSKOWICZ[20]

In the 19th century the Habsburg reign over vast parts of Central Europe considerably influenced toponymic landscapes of several Slavic lands: in the period when great modern surveying projects were conducted by European states and the majority of toponyms was officially collected and standardized for the first time on such a scale, several Slavic peoples did not possess their own national states and hence the cartographic and toponymic portrait of their territories had to be made by Austrian institutions. Even though the Habsburg Austria did not Germanize toponymy of its territories inhabited by Slavic peoples on a systematic basis, the sheer fact that over the long 19th century the geographical names were fixed by Austrian military surveyors and cartographers (however, not necessarily of German/Austrian ethnicity) permanently influenced the toponymy of later cartographic works done in and by the successor states of the Habsburg Empire.

The aim of the paper is to examine and compare the linguistic properties of toponymy fixed in the three great Habsburg

[20] Polish Academy of Sciences (Poland).

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surveying projects: the Josephinian Land Survey (the First Military Survey, *Josephinische Landesaufnahme*), the Franciscan Land Survey (the Second Survey, *Franziszeische Landesaufnahme*), the Francisco-Josephinian Land Survey (the Third Survey, *Franzisco-Josephinische Landesaufnahme*). The focus will be laid on the territory of the Kingdom of Galicia and Lodomeria. Nevertheless, comparisons will be made with several other regions: Bohemia, Moravia, Bukowina, Slovakia (as a part of the Kingdom of Hungary, the "Upper Hungary"), and Transylvania.

In the case of the First and the Second Survey the Austrian cartographic toponymic policy will be reconstructed and outlined on the basis of the linguistic properties of the fixed toponyms. In the case of the Third Survey the toponymy-based findings will be accompanied by the analysis of selected survey manuals issued by the Viennese Military Geographical Institute (*K.u.K. Militärgeographisches Institut*).

Toponymic policy is to be perceived as a variant of name & naming policy. However, in the case of toponyms used on maps one may speak mainly of cartographic name policy, for name choices made by mapmakers are usually not about (re)naming features but rather about selecting/using the name forms most suitable form the point of view of the pragmatic goals of the given policy. The concept of name and naming policy itself needs to based on the concept of policy and may be related to the concept of language policy as well. Generally speaking, every name and naming policy as a set of global goals and predefined means of achieving them involves acting through used and imposed names. The cartographic toponymic policy may be aimed at various global goals, among which two may be listed here: the first being the general intention to manifest something (usually political claims or political, cultural or linguistic dominance; this type of global goal is to be found mainly in historical contexts), while the second being the general willingness to provide prospective map users with the best possible toponymic space-reference tools in their communication with local population. Due to the fact that every name and naming policy involves choice and use of specific name forms as well as some general goals, one may speak of formal and pragmatic aspects of every such policy, including cartographic toponymic policy. Furthermore, name and naming policies may be codified or simply customary.

It seems that in the 19th century the Habsburg cartography of the Central and South-Eastern Europe executed various toponymic policies, depending on the "place" a given land or administrative territory took in the structure and history of the Austrian and later Austro-Hungarian Empire. Even a brief glance at the Josephinian Land Survey (the First Military Survey) of the Kingdom of Bohemia makes it quite clear that place names were Germanized on the map. At the same time the Josephinian Survey of the Kingdom of Galicia and Lodomeria (at least in the eastern part of what is now Ukrainian Carpathians) provides place names written down (mostly) in Polish orthography but bearing very clear traces of Ruthenian highlander dialects, which indicates ageneral tendency to fix locally used name forms.

Important elements of a codified Austrian toponymic policy are to be found in 1875, 1887, 1894, and 1903 Austro-Hungarian survey manuals concerning the Third (ant the Fourth) Military Survey of Austria-Hungary. The general characteristic of these name regulations is that they paid relatively much attention to respecting the local name usage. This had undoubtedly practical reasons: a military map user was expected to "bring along" on a map names that would facilitate hiscommunication with the locals.

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Place names of traditional forest management in seminatural landscapes.

The case of Cameros (La Rioja, Spain)

CÉSAR LÓPEZ-LEIVA, JOAN TORT-DONADA[21]

Former grazing landscapes shaped through almost ten centuries ago in mountains of La Rioja (Spain) have evolved into a mosaic of forests and shrublands once the outstanding trashumance activities collapsed in the mid-twientieth century due to the decrease of population. Likewise, agricultural lands were abandoned in the same process of the so called "rural exodus" from the countryside to towns within the framework of industrialization and urban sprawl in Spain since the 60s. However, some place names still remain showing references to prior activities, such as the use of fire as a technique for pasture renewal, communal forest thickets (dehesas) temporarily excluded from livestock raising in municipal areas, sustainable management of forests resources (wood, fuel, charcoal), agricultural crops etc. even if nowadays the traditional land uses and covers have changed into recently spread forests. We present a significant selection of examples that showcase the importance of toponymy in conceiving and explaining the cultural heritage of past seminatural landscapes, particularly on those whose historical traits are blurred bringing renewed ones

[21] César López-Leiva, Universidad Politécnica de Madrid (Spain); Joan Tort-Donada, Universitat de Barcelona (Spain).

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where wilderness is nowadays the main aspect in most of their parts.
The past importance of trashumance and grazing in this region is obvious in Toponymy. The mountains of La Rioja were traditionally location for summertime grazing of sheep coming from the southern and southwestern regions of the Iberian Peninsula. For example, a large number of place names derives from *cañada* (pathway for trashumant herds), or *majada* (fold for sheep or a glade within a forest with abundant pasture, among other meanings) and the collective *majadal* may refer to the part of the council lands allocated for each herd, in which there are not rural sheds or barns. Locations of every place names within the map of La Rioja are provided, along with the interpretation of their density in certain areas. Fire has been a relevant factor in landscapes of this territory throughout history, since it induces the structure of communities and ecosystems. The adaptive traits of species and their way of recover after different regimes of intensity and recurrence critically determine the landscape dynamics. Periodic use of scrub and grass burning in order to boost their regrowth and to generate clearings for the extensive livestock is an outstanding modifier of vegetation. In fact, it is one of the main causes of dynamic activation since Neolithic and especially from the Middle Ages to the second half of the 20th century. Removal of forests and tree thickets, along with the decline of their density were common management principles when livestock raising prevailed. 127 place names in the toponymy can be recorded, mostly derived form *quem-* (burn). An etymological root for *trashumance* has been put forward, so as to relate it with *trans + fumo* (= 'after smoke'); shepherds would manage pastures by means of burning them before starting the livestock transfer towards other areas. Some place names would endorse this hypothesis, although other linguists reckon that it derives directly from humus 'ground, soil'. Many place names are

related to small buildings and constructions: mills, farms, barns, hay lofts etc. A few toponyms come from basque roots.
Rad (from hispanic-biscayan 'larrá') is a frequent name in La Rioja to design a common, municipal land in which forest thickets are reserved for provide timber used for construction. The name was applied to such pieces of land from the moment of the felling plan to the end of the clear cutting. There are 133 place names of this root; one third of the set still have current correspondence with vegetation (forests and non arboreous communities). *Dehesas* (open woodlands) are enclosed areas for pasture, mainly with scattered tree thickets devoted for shelter and site for summer stays in cattle crazing or for providing sustainable use of timber and fuelwood. Mostly in the central La Rioja this type of vegetal cover structure is practically extinct nowadays as a result of the agriculture extension and urban sprawl, whereas it covers over 200,000 ha in the rest of the region, at least in pieces of land that keep the name.
Timber extraction (trunks, branches, any other kind of wood) are alluded to in several Riojan place names, either in diverse romance lexical roots or in basque-derived toponyms, most of them referring to coppice stands or particular individuals and species used for poles and beams in construction for rural uses. In addition, there is an outstanding set of place names related to fuelwood management, along with charcoal production. All these uses dramatically decreased since the 50s and 60s' decades,
An insightful reflection on the evolution of landscapes as deduced from changes analyses in the structure and composition of some plant covers indicators -as some types of marginal scrubs used for grazing as well-, which depict the general trend of extension of forests, linked with the great decline of human action.

Names of French regions as reflection of historical, cultural and political features of the country

ALEXEY VASILYEV[22]

The names of regions in France have a very different history of origin. Some names are more than 2000 years old, others appeared quite recently.

The presentation shows evolution of names of French regions and their administrative predecessors. It describes that names of many French regions have a long history and show cultural, geographical and political features of the country.

Before our era Gaul, ancient name of France, was populated by many tribes. But Southern part of Gaul was Roman province. The word “province” meant a territory outside Italy. A geographical region between Alpes and Rhone retained this name which was transformed to Provence which we know today. When Gaul was conquered by Romans it was divided into provinces and municipes. Municipes was organized and named by Gallic tribes, provinces – by Gallic tribes and Roman names. Aquitaine, one of the Roman names has survived to our days.

After the fall of the Roman Empire territory of France was plunged into feudal fragmentation and divided into many counties and duchies. Some of them were named by former municipes and Gallic tribes (Auvergne) or Roman provinces (Aquitaine), but others reflected areas of settlement of

[22] Russian Academy of Sciences (Russian Federation).

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Germanic (Burgundy), Celtic (Brittany) or Normand (Normandy) peoples. The name Lorraine comes from the name Lothair, which had two emperors who successively ruled this region. During high middle ages Champagne has appeared as country of fields from Latin.

In the 11-16 centuries French kings centralized the country and annexed feudal lands to their territory. Then they turned into provinces remaining their names and cultural identity.

By 1789 France included about 34-35 provinces which had not certain boundaries. Some provinces were part of others. Each of them had their own feudal traditions, laws and tax systems, which was an obstacle to the effective management of the country. The French Revolution radically affected the political development of France. It created a new administrative division into 83 equal departments which were named after the mountains, rivers and natural areas. This sweeping reform simplified the administration of the territory and the collection of taxes, as well as increased the centralization of the country. The provinces have survived only in the form of historical and cultural regions.

Projects for the unification of departments into economic regions have appeared since the beginning of the 20th century. In the 1950s French authorities created 22 administrative and economic regions based on historical, cultural and economic community. Many regions were formed on the basis of the existing historical and cultural areas of the country. 9 regions were created on the territory of one former province, 6 – two provinces, 5 – three or more provinces. Most regions received the names of the old provinces (Burgundy, Auvergne, Alsace etc.) and stood out from each other by their historical and cultural identity. But many regions had geographical names because they united several historical and cultural areas. One region was named by its geographical position (Center), 2 regions – by major rivers and mountains (Pays de la Loire, Rhone-Alpes) and names of 2 regions consolidated these features (Nord-Pas-de-Calais, Midi-Pyrenees). Names of 5 regions combined geographical and historical toponyms (Poitou-Charentes, Champagne-Ardenne etc.).

Regions were consolidated in 2015-2016. It was formed 13 regions instead of the previous 22. One of the results of the reform was the blurring of historical and cultural differences between them. After the reform, only 4 regions (Brittany, Normandy, Ile-de-France and Corsica) coincide with historical and cultural areas. Some other regions lost their identity and became simply administrative units of the first rank. This is evidenced by the proposed small-speaking names of new regions. For example, regions Alsace, Champagne-Ardenne and Lorraine were united into Grand Est (Great East). The regions Nord-Pas-de-Calais and Picardy were merged into Hauts-de-France, which literally translates to "peaks of France". This flat Northern region was named because it is at the top of the map of the country, which is geographically incorrect. These names were adopted by regional governments to attract investment but they do not have a cultural component. These regions may still find their identity as the combined region of Languedoc-Roussillon and Midi-Pyrenees, which became Occitania. Alsace was restored as a territorial collectivity in Grand Est in 2021.

There is a different origin of names of French regions today. Some of them have a long history and cultural background, others appeared recently and do not have own identity.

Session 3

The Maritime Cultural Heritage: discourse, practices and uses

***Chairs**: Lucrezia Lopez, Rubén Lois González, María Ángeles Piñeiro Antelo (University of Santiago de Compostela)*

Lighthouses and coastal structures.
New recovery and restoration paths of the coastal heritage

ANTONIETTA IVONA[23]

Geographical space should be understood as a progressive and conscious construction - both from an individual and a collective point of view - in which the geographical elements and the relationships between the elements themselves are placed. If from the second post-war period and for the following twenty years the coastal space has maintained a minimal break with the man-made spaces, starting from the 1970s the rapid industrial development has increasingly occupied the coasts. Coastal areas are currently areas of considerable interest in the contemporary urban condition both for the variety of environmental, historical and cultural landscapes they include, but also for their character of transition and interface between the hinterland, coast and sea. "These territories, often associated with dynamics linked to leisure and tourism activities, showcase spaces that are out of the ordinary, themed environments in which landscapes are produced, marketed and consumed but at the same time show a propensity to assume a plurality of meanings and become attractive areas of social interaction and collective interest, as they are characterized by relevant environmental and cultural qualities and are often external to the dynamics and criticalities of the compact city "

[23] University of Bari (Italy).

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(Lutzoni, Nudda in Pittaluga, 2018, p. 150). But tourism is not the only activity that has shaped the Italian and not only Italian coastal strip, while remaining the most evident in its effects on the territories. Over time, the overlap of the different activities, more attentive to economic benefits than ecological values, has designed a complex system of occupation of this delicate space according to whether the purpose was the occupation of the coast or the coastal sea. The ties, interests, conflicts that are determined in the maritime-coastal region (and which are projected into wider spaces than those actually covered by its constituent elements), make it impossible to define its pre-established amplitude.

Historically, the coastal regions have played the role of cultural transmission areas, where people, goods and goods and ideas from abroad mix with local and traditional ones. Today, cultural heritage plays a central role in the narratives of coastal regions and in their reorganization as places and / or containers of historical, cultural, social and economic safeguards. According to Gillis (2012) under the gaze of the tourist, coasts are considered places where human life was simple and picturesque, transforming them into heritage and generating new forms of income.

Heritage can be defined as the set of tangible and intangible assets in which a group, company or nation assumes as a legacy of its past, to be preserved in the present also for the benefit of past generations. "Heritage is not given and definable a priori, nor unique in terms of value hierarchies: what is considered heritage by one generation may not be considered as such by another generation, only to be re-evaluated by the next. In fact, the inheritance we are talking about makes sense only if the inheritor reinterprets, inscribes that inheritance in his own present" (Frediani in Timothy, Boyd, 2007, p. XX). It is also important to question the meaning of the collective heritage or the set of values, symbols and territorial signs in which a

community recognizes itself and through which it transmits its identity.
Among the most evident coastal territorial signs are the lighthouses. The research aims to analyze the conversion of lighthouses and coastal structures in Italy, comparing it to some initiatives similar to the European scale (specifically the case of Spain and Portugal). Even the lighthouses like the other cultural resources are finally considered as an expression of that system of signs that links the territorial components.

Fig. 1 – The Lightehouse of Vieste – Apulia
Source: www.marinamilitare.it

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Communicating Coastal Landscape:
development practices and protection of maritime cultural heritage

MICHELE CLAUDIO DOMENICO MASCIOPINTO[24]

Reflection on maritime environments such as ports, beaches, estuaries, leads to questioning the relationship between man and sea. The seaside villages show specific ways of creating the locality, which concern economic processes and social dynamics, but also situations that involve the imagination, emotions and sentiments (Corbin, 1990). It is the constant "*cultural intimacy*" that reinterprets the past and plans the future, through the renewal of the relationship with the sea and the sense of belonging of the communities.

The exploration of these contexts is always a challenge; personally, in every initiative related to the promotion and enhancement of the maritime world, I have always found a reference to tradition and to the emotion and passion for the sea.

The incompleteness of research is a norm for those who, like me, do research at "home", invested by the change and transformation of their territory and therefore forced to review their role, their practices and the boundaries of their research field: "*there is nothing given about a 'field'. It must be worked,*

[24]University of Basilicata (Italy).

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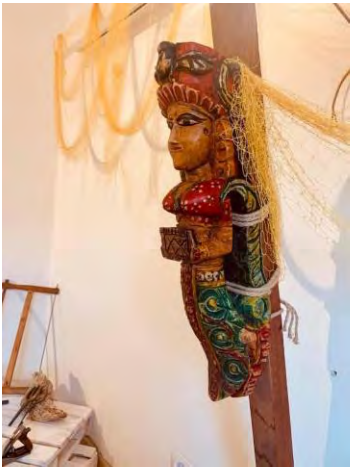
turned into a discrete social space, by embodied practices of interactive travel." (Clifford, 1997, p. 54)
Recently, my "interactive travel" led me to the theme of the protection of cultural heritage. This issue has multiple dimensions, summarized with the term heritage, which refers to the set of cultural traditions and artefacts inherited from the past, or rather, the creative relationship that is established between the present and the past.

Fig. 1 – Fishermen at work.
Source: Michele Claudio D. Masciopinto

Developing practices for the promotion of maritime heritage - The maritime world is part of this process: the process of maritime culture' s valorisation is manifested and strongly expressed in museum activities, in the restoration of old boats, in the sea saint's festival.
Between August 2019 and October 2020 I conducted field research among the fishermen of Torre Canne, a fraction of Fasano that lives mainly in the summer season. The current fishermen are the last of the village. It is from this premise that

the need arises to tell the relationship between the community and its sea: a sea that risks being lost, forgotten, deprived of value and meaning.
For this reason, during the summer of 2020, I decided to propose an installation on lighthouses and the sea's culture inside the lighthouse rooms, with the contribution of fishermen and residents who actively participated in the installation by sharing objects and work tools with the aim of bringing out particular memories or emotions of the seascape from the materiality of the object.

Fig. 2 – A figurehead of the exhibition.
Source: Michele Claudio D. Masciopinto



"Lights on the sea" a small community museum - In 2020, July 18 was a very heartfelt day for the community of Torre Canne, with the inauguration of the "Lights on the sea" exhibition, an installation dedicated to the history of lighthouses and maritime culture, in which objects of work and life are observed as "witnesses of culture", almost as "human" things capable of bringing out themes such as "*the Invention of Tradition*"

(Hobsbawm, Ranger, 1987), "*Imagined Communities*" (Anderson, 1983), "*Nostalgia*" (Jameson, 1989), "*Cultural Memory*" (Assmann, 1997).
The environments of lighthouse manifest themselves as socially active spaces, through which to get to know the memories and knowledge of the community, in order to understand that "*social circulation of emotions*" (Mondardini-Morelli, 2010, p. 14) that emerges in the mediation of the relationship between man and the sea.

Fig. 3 – Lanterns's Room.
Source: Michele Claudio D. Masciopinto

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The Museums of the Sea:
Functions, Discourses and Future Perspectives. The Case of Galicia (Spain).

MARÌA ÁNGELES PIÑEIRO ANTELO, LUCREZIA LOPEZ[25]

Throughout time, museums have renewed their functions. Generally speaking, these institutions have been responsible for collecting, preserving and sharing objects and traditions, thus they have played a relevant role in safeguarding and supporting the development of communities, enhancing their local identity (Hein, 2005). Once museums and heritage are valued by their communities, they have become catalyst resources in favour of territorial regeneration and endogenous cohesion. Besides this, museums contribute to meaning-making narratives because they produce discourses that communities generate, learn and use to promote their territorial belongingness (Bodo, Gibbs and Sani, 2009). Thus, another pivotal function is the educational one. Indeed, the proper public dimension of museums turns them into educational institutions (Black, 2009).

In recent years, the availability of public funds for the sustainable development of fishing communities in Europe has paved the way to many initiatives to enhance the value of the fisherman profession and to restore the traditions and traditional knowledge linked to fishing (Piñeiro and Lois, 2019). Among these initiatives, the creation of museums centred on the study of the sea and its environment as a livelihood that

[25] University of Santiago de Compostela (Spain).

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determines the life of those societies that focus their economic activities on tasks and trades of a maritime nature.
Given these premises, the main aim of the present proposal is to explore the social, cultural and economic dynamics related to the use and valorisation of the Galician maritime heritage by means of the so called Museums of the Sea. We will analyse if and how these initiatives recognize and reappropriate the maritime and cultural legacy to support local sustainable development strategies.
Concerning the methodology, we will introduce a comparative study among the Galician Maritime museums. Our analysis will begin with the first experiences dating from the beginning of the 20th century, supported by private companies or public administrations, until the latest initiatives at local scale, and with the support of funds from the Common Fisheries Policy (CFP), directly related to the valorisation of the maritime cultural heritage as a tourist resource. We will point out the proper functions of each of them, in order to clarify and make explicit their discourses and their management models. As a result, the role of these museums is evaluated both in the visibility and conservation of the maritime heritage, as well as in the improvement of the perception that fishermen have about their profession and their contribution to the culture of the coastal communities. Finally, we will ponder the future directions of these initiatives in the terms of success and territorial branding.

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Session 4

Heritage and Islandness: the Islanders' Narratives

(*Archipelagic States and Small Islands Geography AGEI Working Group)*

Chairs: *Stefano Malatesta (University of Milan-Bicocca*)

Water resources traditional management in small islands as cultural heritage

ARTURO GALLIA[26]

***Premise* -** In some small island, traditional water collection solutions are not sufficient to meet the summer season's demands due to the scarcity of rainfall during the year and the loss of traditional knowledge relating to the collection of water.

In the islands, as in general, individual water requirements have increased significantly in quantitative and qualitative terms since the Second World War: Overall, the percentage of water used in domestic use has increased, mainly due to seasonal tourism, leading to local actors having to resolve a number of governance issues, which are otherwise not relevant.

The water in the small islands of the Mediterranean and, in particular, in the island of Ponza is at the heart of this reflection that allows to make a long-term reading in an island territory with a consistent historical sedimentation, which today has become a strong tourist vocation. The aim is to highlight how traditional forms of water resources management could not be useful anymore to provide water, but they and their re-discovering as local cultural heritage could play an important role to promote processes of environmental education, non-marine tourism development and sustain-able governance. A focus will be about islanders actions and perspective joint with exogenous interests.

[26] Roma Tre University (Italy).

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Water traditional management in Ponza **-** The history of the Island of Ponza is based on the alternation of population and depopulation processes during the time and they are in the main demographic context of the Italian tyrrhenian coast, especially the southern part of Lazio and the north of Campania.
The insular populations, also, have not been able to take advantage of trade and interdependence relationships built over time between the coastal populations and those of the first inland, that allowed them structuring an integrated eco-nomic system, able to balance the resources – human and natural – even during periods of difficulty.
The territorialisation process into the Island of Ponza developed during centuries and the sedimentations still remained constant until today. Especially Roman era original ways of organization of the small and limited insular space are analysed. Another focus is about the transformation produced by Romans, and more over their influence on settlements of XVIII century («new» territorialisation) and of nowadays (re-territorialisation). A specifically dynamic of the territorialisation process is centered on water collecting systems, trying to understand how them influenced on settlements during the times. Hydraulic works were projected and built where roman settlements, and borbonic ones were established.
It's possible to highlight how important were the Roman structures and how they influenced the organization of insular space, then and recently. The overlap of more recent forms on the most ancient wasn't just for the narrowness of the territory, but also, and mostly, for their effectiveness until XVIII century. The persist of ancient water knowledge over the times and its joining to the new ones create an original knowledge system, which values are today called traditional and promote the reterritorialisation processes, now in progress.

***Water traditional management as cultural heritage* -** By making the most of local cultural specificities and natural resources other than the sea available, it is possible to diversify the tourist offer, thus interrupting those dynamics of spatial and temporal concentration and extending the tourist season through that process called deseasonalisation. In an overall framework of stagnation of national and local economies, the enhancement of cultural and environmental assets can represent an element of development or relaunch of tourist and economic activities for all Italian island realities. Similarly, historical hydraulic works and traditional water resources management systems can be counted among cultural heritage - tangible and intangible - for the promotion of an alternative tourism to the marine one.

Fig. 1 – Frontispiece of "Dragonara" Roman cistern guide (2018)
Source: Pro Loco di Ponza, http://www.prolocodiponza.it/

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Culture-based social innovation. Procida Italian Capital of Culture 2022. The triumph of Utopia

STEFANIA PALMENTIERI[27]

The co-production of culture in a marginal territory represents a paradigm that from Southern Italy can become a model to be exported to Europe and beyond. The Procida cultural development project is based on the direct involvement of the local community and has been recognized as a good practice within the peer learning program Cultural Heritage in Action of the project: European Framework for Action on Cultural Heritage promoted by the European Commission.

The assignment of the title of Italian Capital of Culture to a village like Procida represents an epochal turning point in Italian cultural policies, until now mainly aimed at strengthening the great attractors. The island was rewarded not for the plurality of events proposed but for the transversality of the project which recognizes a structural value to culture - rather than tourism - in local growth processes, as the slogan of the project "Culture does not isolate" states.

The Procida appointment can therefore be seen as "the triumph of utopia" after more than five centuries: the winner is a project based on living cultural heritage rather than on a more practical capitalization of capacities for tourism: the community acts and it becomes itself a cultural heritage to rediscover an identity and a link with one's own land. The project that Europe liked so

[27] University of Naples Federico II (Italy).

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much and which therefore makes it exportable even beyond national borders, is based on the organization of events that seal the island's role as a source of inspiration, a real place together with a space for the imagination and social inclusion activities, promoting the relationship between culture and innovation and strengthening alliances between public and private subjects.

The most innovative aspect of the project consists in the conception of the island territory as a laboratory in continuous evolution, which looks to the community and its peculiarities as a starting point and a point of arrival and within which some practices of social innovation, based on culture , are experimented to respond to specific needs of the territory, also activating alternative growth directives to the strictly cultural ones, oriented to the development of the ecosystem for Cultural and Creative Industries, to allow young people to be protagonists again in a project that, also through actions of regeneration, give new centrality to a common heritage in disuse.

The Procida project is therefore based on the affirmation of two main paradigms: the role of culture within communities as a tool for the challenges of sustainable development and social innovation based on culture, a strategic model for which Italy and, in particular, the South is distinguished from other European nations. The dossier "Culture does not isolate", translated into 25 languages, has stimulated a reflection on the need to find a new interpretation of an often stereotyped narrative of small inland areas and proposes a new approach that could be adopted by most of the small European communities. In this process Procida offers itself as a test bed to reflect on the possibility of transforming fragility into strengths, especially in small ecosystems. New agriculture and microeconomics, local cooperatives for the management of common goods, resettlement practices, new forms of welfare, appropriate technology transfer, enhancement of local resources, slow and informed tourism, are just some of the many instances that make it possible to guide the enhancement of local resources towards a new constructive and productive vision of spaces and societies. It is a question of overcoming the traditional view that the development of these territories is based on the capitalization and enhancement of the historical values, traditions and local heritage, essentially with tourism promotion objectives, because today this model risks hindering new development paths.

Bridging conservation and development through heritage in Galapagos islands

Gabriela Rodríguez Jácome, Asunción Blanco-Romero[28]

The Galapagos islands are considered one of the most iconic heritage imaginaries. While world natural heritage and national park provide unique conservation conditions, the images of "last Eden" and "living laboratory" Cairns (2011) creates an unpopulated natural space which excludes the human being from narratives and international images.

In documentaries, tourist guides and magazines of Galapagos, human existence aren't located in the same place, consequently tourist don't know the islands are actually populated. Due regarding these dimensions almost all funds and economic resources goes to nature conservation. Nevertheless, Galapagos host more than 25.000 habitants and 275.000 tourist bringing subsequent islandness (Moles, 1982) and social metabolism (Newell y Cousins, 2014; Murray, 2015).

There are centuries of history about Galapagos islands which haven't been yet mentioned. Nowadays, the production and reproduction of empty place, local population perceives disadvantages through conservation privileges. On the other hand, past narratives considered Galapagos as a "cursed" or "enchanted" islands, in fact originated by inhospitable

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[28] Gabriela Rodríguez Jácome, Charles Darwin Foundation, Research Station (Galapagos-Ecuador); Asunción Blanco-Romero, Universitat Autònoma de Barcelona (Spain).

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conditions which were narrated by navigates who crossed them since XVI century or habitants in all their colonization efforts since XIX century.

Actually, there's a gap between current and past narratives and between insiders and outsiders' imaginaries. In 2008 Watkins already mentioned a Galapagos as a socioecological system as a critical new perspective where human-nature systems need to be related. However, there's a few efforts to extent human history beyond conservation. Regarding that, there are just 4% of studies are related to social sciences in Galapagos, while social needs are increasing.

In order to achieve a sustainable local development, the hypothesis of the research pretend to include human being in worldwide imaginaries and island metabolism (Rodríguez-Jácome & Blanco-Romero, 2018). We consider cultural heritage as a key driver and human narratives as a strategy bridging conservation and development. The valorization of tangible and intangible heritage through tourism, empowerment of local governance and population are the aim of this research.

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Session 6

Sharing the heritage: heritage narratives in the age of social media

Chairs: *Antonella Rinella, Fabio Pollice (University of Salento)*

Geoheritage Literary Narratives.
The Camino de Santiago (Spain).

LUCREZIA LOPEZ[29]

The Camino de Santiago is one of the major Christian pilgrimages in the middle Ages. Still today it is a unique itinerary representing the foundations of the European identity that has been reinforced throughout history thanks to different international appointments. As a matter of fact, in 1987 it was declaration by the European Council as the first European Cultural Route (1987). Years later, in 1993, the French Route was recognized as a WHS. This Holy Year has been the turnpoint in the history of the Camino, as it marked the beginning of mass pilgrimages (Lois and Lopez, 2012).
At the present, the creative economy has become an engine of an immaterial economy that introduces an aesthetic and semiotic dimension and feeds the desire to consume culture (Liefooghe, 2015). Following this trend, cultural and creative productions are making a growing use of the space of the Camino. Indeed, its consolidation in the cultural and creative economy is due to the uniqueness and attractiveness of this territory rich in material and immaterial geoheritage, that nourishes and inspires creative productions (such as literary or filmic ones) (Lopez, 2019; Lopez, Santomil and Lois, 2015). Among the different literary genres, travel diaries are contributing to transform the production and representation of

[29] University of Santiago de Compostela (Spain).

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"spaces" (Laing and Crouch, 2011; McWha, Frost and Laing, 2018). As a matter of fact, travel diaries, novels and comics are renegotiating the space of the Camino through self-produced contents and narratives.

Due to these recent trends, the present research aims at pointing out the "use" of its (immaterial and material) geoheritage by exploring the pilgrims' travel diaries. To do this, the proposal analyses, interprets and presents the content of the travel diaries assuming geoheritage as interpretative key. The richness in geoheritage makes up the plots of the narrations and communicates the singularity, history, memory and identity of such an historical cultural route. Indeed, heritage is engaged in the construction, continuity and persistence of collective identity and symbolic domains (Graham, Ashworth and Tunbridge, 2000; Castro Fernández, 2007). It is the result of the interrelations of an historical, artistic and architectural identity of the territory of reference.

From a methodological point of view, the proposal introduces an innovative perspective to explore pilgrims' travel diaries in order to underline the dynamics and knowledge that can emerge when comparing sources of authors with different origins and affinities. This qualitative and academic reading regards an election of bottom-up narratives of non-local authors.

Results show how the rich geoheritage of the Camino is inevitably connected to past and to memories (legends, myths, histories, etc.) that reinforce the attractiveness of the territory. In this sense, cultural assets, as part of the territorial culture, work as connective links between the present and the past. This is alive within travel diaries; in these pages, the numerous monuments along the Camino (among which the most common are churches, monasteries, bridges, etc.) shape a certain territorial representation.

In conclusion, pilgrim-authors are producing place-based narratives on the Camino that communicate and represent its unique identity. Contemporary travel literature on the Camino still provides interesting territorial information and characterization, making the pilgrimage experience an interesting topic for the contemporary literary cultural industry.

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Contested memories and dark heritage:

The case of the mass rape in Ciociaria

CAMILLA GIANTOMASSO[30]

In order to fully understand the meaning of dark heritage, it is not enough to admit the existence of a difficult past that brought death and suffering (Macdonald, 2009) and which, therefore, continues to tear apart a community. Such past must be analyzed within its own heritage process. For this to happen, the affected community must have recognized this past as an integral part of its historical and social identity. This, of course, is not an easy task since the population is not always willing to relive a negative memory, which has caused pain and suffering. This is even more evident for the *contested memories*, those linked to controversial pasts, in which traumas of social and political nature have occurred, and for which there is still no collective work through grief (Gribaudi, 2020; Jedlowski, 1989). Grief becomes a sign of acceptance and reintegration of the wound in the social contest and, without it, such "pasts will not pass" (Rusconi, 1987) and the many memories that gravitate around them will remain homeless, confined to the abyss of oblivion.

Traces of these pasts, however, remain in the affected territories, through both storytelling and what the French historian Nora (1984) has defined as *lieux de mémoire*, i.e.

[30] La Sapienza University, Rome (Italy)

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tangible and intangible symbolic elements such as monuments and commemorations, which constitute the heritage of a community. These are social practices of memory that do not necessarily coincide with the institutionalized forms of heritage, instead they deal with unconventional practices and sites (Muzaini, Minca, 2018; Robertson, 2012) and can be in open contrast with official discourses and representations.
Therefore, to focus on the theme of traumas and their memory means to bring to light those alternative versions that official history overshadows and to study the stories of the victims and survivors. In the context of *Cultural Studies,* this can give room to the many cases of victimization that, especially in recent years, have gained public attention. A few examples are the victims of mafias or major anthropogenic disasters such as Chernobyl and Fukushima. Or, with reference to the Second World War, those episodes of violence (bombings, raids and rapes), committed by the Allied powers, the absolute winners of that "total war".

The case study - What we want to examine here is the case of the *marocchinate*, a term used to indicate the mass rapes that took place in Southern Lazio in 1944, at the hands of French troops of the CEF (*Corp d'Expedition Français*), during the campaign of breaking through the Gustav Line (one of the fortification lines built by Nazi troops to stop the advance of the Allies).
This tragedy (which accounts for 20,000 victims, most of whom were women of all ages) has been enclosed in the basement of history as an inconvenient and hidden truth (Baris, 2004) for way too long now. The reasons for this are mainly two: partly because it blurred the image of the "winner" and partly because it was immediately labeled by the institutions themselves as a fatal outcome of the conflict. Consequently, that tragedy found no place in national rhetoric and remained enclosed in

individual, familiar or local memories, in a forced, albeit dignified, public silence.

Thus, the local community has endured a double injustice: not only the collective rape but also the subsequent oblivion and negligence, persisted over time, by national and local institutions.

What can be done today is to understand if the local community is willing to tackle this form of institutional abandonment and recover the dramatic memory while opening up to social and cultural projects.

The research proposal - The need to recover this tragedy is strong and at the same time imposes the necessity to rethink the way it is told. What happened deserves to be brought back to collective attention, not only by conducting new research but also by thinking of new ways of "fruition". It is important, in this sense, to develop the territory in ways that can be translated into one or more project ideas, such as a website, a path of memory, or even an ecomuseum.

The aim of this research is to carry out semi-structured interviews and focus groups with the survivors or their closest relatives. Not only does this help to reconstruct their personal experiences, but it also shows whether or not it is appropriate to think about a participatory heritagization process, specifically aimed at preserving and passing on the memory of a mass rape as a warning for future generations, which is in line with some of the goals set in the well-known Agenda 2030.

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E-motional landscapes
A visual experimental study for the Xylella case in Salento.

PATRIZIA MIGGIANO[31]

Theoretical premises - In the last twenty years, geographic research has witnessed an unprecedented and exponential multiplication of media images of places and events linked to the territory, which has given rise to a veritable *iconosphere* and, at the same time, to the growing variety of media supports and sources (digital platforms, blogs, on-demand television, the web, social networks, videocasts, podcasts, instant messaging, etc.), to the point where it is possible to consider media content as an integrative and supplementary methodological opportunity for geographic research (Garrett, 2011).
What appears particularly significant is that, in some cases, it is the visual sphere itself that contributes to the construction of geographical reality, since media representations contribute to activating important processes of organization and reorganization of the perceptive dimension (individual and collective) of places (Rose, 2001).
In these cases, we are faced with dynamics that are the object of study of Media Geography, a field of experimental investigation that observes the performative dimension of media products in the construction of the perception and identity of places, in a relationship of mutual definition that we

[31] University of Salento (Italy).

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could summarise with “Place in Media, Media in Place” (Zimmermann, 2007; Schwartz, 2008).
As regards, in particular, the construction of geographical reality through visual contributions, from products inserted in professional production circuits to narratives developed in the social-media sphere, by virtue of their strong power – which we could define as *world building* – they are rightly considered by researchers as new opportunities for investigation, supplementary to the traditional instruments of geographical research. This is because the great mass of image production (videos, photos, films, visual narratives) gives rise to a long and complex series of epistemological, hermeneutical and methodological implications (Roberts, 2012). The contamination between visual methodologies and spatial analysis is part of a conception of geography that – taking cues from *non-representational theory* (Thrift, 2008) – opens up to multiple points of view, perspectives and cognitive strategies of the emotional and affective relationship that binds people to places.
This opens the way to a reflection about the possibility of a recourse to visual tools to explore the social perception of the territory and, ultimately, to investigate the semantic and symbolic chiaroscuro of the processes of territorialization that ensue, around which the population builds its own project of existence and resistance.

Case study - Therefore, the research aims to investigate the reactions of the local population – often marked by a sort of distrust of the explanations accredited by science – to the Xylella phenomenon, through the proposal of an experimental visual study, entitled “E-motional Landscape. A visual study for Xylella case in Salento”. Starting from the self-produced short-documentary we will investigate a possible methodology for the construction of an orientative narrative (Pollice, 2017) that offers valuable information on the social perception of the Salento phytosanitary disaster.

Through the use of a territorialist (Raffestin, 1986) and geosemiotic approach, a critique of visual narration will be conducted, with the aim of obtaining information on the conflict – understood as a field of dialectical formation of visions and vectors of meaning – of visual interpretations of the Xylella phenomenon. Indeed, in recent years, there have been numerous *non-fiction* film narratives by Salento-based videomakers, who have contributed to the creation of a veritable narrative ecosystem of the suffering olive trees in Salento.

Through the interception of co-production funds to support the creation of audiovisual products (mostly granted by the Apulia Film Commission) or the promotion of crowdfunding campaigns, in fact, the documentary production on the bacteriological epidemic in Salento has recorded, in recent years, an interesting trend in terms of quality and variety of narratives produced, each carrying a particular look at the phenomenon and, therefore, worthy of attention. This is linked to the performative nature of the production of images, which operates an aesthetic and synthetic mediation between objects and subjects capable of involving the communicative and ideological dimension in the understanding of the processes of construction of territorialities, imaginaries and discourses and in the explanation of the relationships between facts and representations, between materiality and immateriality.

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Cultural tourism and culture of tourism:
the influence of tourist guidebooks from a generational perspective

ELIA VETTORATO[32]

In the context of all the educational elements needed for a whole fruition of cultural and heritage tourism, tourist guidebooks have represented and still represent a tool with an extraordinary communicative power for tourists, insiders and operators. Alongside with the tourism boom in the last decades, a growth of travel publishing did not follow. This is also due to the new technology impact, particularly to the Internet and the increase of blogs, review-based and sharing experiences websites. Getting deep to it, travel publishing decreased by 46% from 2006 to 2012, with a feeble recovery during the last years. From a generational point of view, the use of digital information is particularly common among the Millennials and the following generations. Even though no studies about the willingness to make purchases of tourist guidebooks from the young generations have been published yet, it is clear how the drop in the market is linked, at least in part, to new habits in the process of gathering travel information from the new generations. Credibility is one of the most important element for travel publishing. Indeed, these publishing products are mostly recognizable from

[32] Graduate in Geography and Local Sciences at University of Turin, scolarship recipient from Fondazione Cecilia Gilardi and Fondazione Franco e Marilisa Caligara (Italy).

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their label (like Lonely Planet, Routard, Touring Club) instead from the author, emphasizing the work of a competence-based team, which is shown, at last, into a systematized product. On the contrary, credibility and systematization are the two biggest Internet-based information faults. These contents' authors are mostly unknown and, if made explicit, they rarely have the competences to face a travel topic with an holistic approach thought for the different needs of the tourists and the places. Should this happen, these contents will not be systematized into a structured project, following the search engine criteria instead, by which the single article matches with the key words searched by the user. Furthermore, the Internet research assumes that tourists already know what they are looking for, while flipping through the guidebook could be inspirational and could get the future tourist to know more about the region they are about to visit. The long-term period crisis of the tourism-based publishing needs to be faced structurally, with a new look to the challenges the Internet is setting before. Following the most recent best practices examples in the travel publishing, the paper will highlight the value of tourist guidebooks in relaunching cultural and heritage tourism with a new perspective, based on the tourists needs and on the places' diversity. The paper will particularly highlight the most effective approaches that are able to combine the Internet fugacity with the solid needs of the cultural tourism. On the contrary, some other less effective approaches will be compared in order to have a better understanding of the future challenges the tourist guidebook industry is facing. The two case studies are the Lonely Planet website and blog, and the Touring Club Italiano apps.

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The role of political communication in constructing tourist cyber places:

some insights from Lecce (Italy) and Galway (Ireland)

VALENTINA ALBANESE, BERNADETTE QUINN[33]

Premises: studying virtual perception of tourist - Cyber place, like cyber space is 'defined by interaction; however, its interactions are explicitly embodied in space/time' (Meek 2012: 1430). A piece of research designed to investigate the virtual perception of two cyber places (Wellman 2001, Meek 2012, Devriendt et al 2008) in the tourist gaze (Urry 2011) was interrupted by unexpected findings. Contrary to expectations, the data revealed a huge disparity in the use of social media relating to tourism in Galway, Ireland and in Lecce, Italy. Accordingly, the enquiry has since focused on trying to answer what then became the key research question: what factors might account for the uneven construction of the cities' digital images?

The research - The research begins by presenting the findings of a sentiment analysis study undertaken over the period July 1st 2019 – December 1st 2019. This highlighted a very sizeable disparity in the level of engagement with social media by tourists in the two cities. The data suggest that while Lecce is

[33] Valentina Albanese, University of Pisa (Italy); Bernadette Quinn, Technological University Dublin (Ireland).

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very visible in the digital sphere, Galway, in contrast, has a very weak, almost invisible, presence. This is contrast to its actual performance as a leading tourism city, not only in Ireland but internationally. Earlier in the 2018, the city was described as being "Brilliantly bohemian", and was named "one of the world's top cities for travellers in 2020" by travel guide Lonely Planet.

The research then reports the findings of the second phase of the study investigating the digital promotion strategies adopted by the two cities. This involved in-depth interviews with key policy actors and in-depth analysis of policy and strategy documents. Armed with these findings, the researchers then returned to the literature to seek to identify and explain the reasons that might be at play.

Conclusion - Initial conclusions point to the key role played by institutions and policy actors in constructing communication policies and actively developing a culture of digital engagement among tourists (Marques and Borba 2017). Overall, in highlighting the unevenness of cyber space they support the views of Lepawsky (2014) and others who point to the uneven geographies of digital practices and presences. The politics of geographical knowledge production (Kitchin 2013) is shaped by the influence of hegemonic social relations and so particular knowledges come to be privileged over others. In this case, the differential emphases placed on tourism as a mode of production and the variable efforts of the communication strategies in the two cities have been shown to produce differential consequences for the construction of virtual tourism imaginaries.

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“Puglia Autentica” from World Wide Web:
Postcards and stories for travelling

MARIATERESA GATTULLO[34]

This contribution focuses its attention on processes and methods through which some local non-institutional players read and understand the set of cultural assets (tangible and intangible), in order to build relationships (horizontal and vertical) and launch initiatives capable of enhancing the value of heritage assets, strengthening the territorial identities and competitive capacities of the local context.
In particular, it focuses on the work of the Association of tourist and cultural promotion “Puglia Autentica”. It was founded within a region, Apulia, whose heritage, until the end of the twentieth century, was endowed with low figurability, with an almost total exclusion of the inner areas.
Since the nineties of the twentieth century, a crucial role in the processes of recognizing and enhancing heritage has been played by the Region, that was able to activate broad participatory processes aimed at discovering and capitalizing the unimaginable jewels of territorial identity. Within these processes, actors such as the “Puglia Autentica” Association, find more and more space in the definition of forms of active territoriality that pass through the creation of images and narratives that enhance, especially through cyberspace, the attractiveness of places.

[34] University of Bari ‘Aldo Moro’ (Italy).

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The "Puglia Autentica" Association and its interpretation and representanzion of heritage - Born "from the desire to explain the artistic and cultural contaminations that have characterized and still characterize Puglia", the Association has focused on the promotion and support of initiatives and events that at local level "aim to increase the feeling of belonging and identity with places".
Wolrldwide, they aim to communicate elements of the "lesser-known regional anthropological heritage to make them an opportunity for cultural and social growth" and to enhance the tourist-cultural attractiveness of Puglia (www.pugliautentica.it).
The Association, which has among its partners the 6 Apulian provinces, 43 municipalities, the Region, 8 companies and 11 other public and private entities, has worked on the construction of itineraries in what it defines as "Apulia that you have ever seen". These unfold mainly within the food and wine, folkloristic and cultural traditions.
Among the tools and languages favored by the Association to represent and explain the parts of the heritage that correspond to its vision of authentic Puglia, there are a number of websites (5). Built with the aim of increasing the attractiveness of the places, especially in terms of tourism, and of allowing the potential visitors to make their own journey using their contents, web sites also present themselves as an important "support to the communities in order to define their identities" (Raffestin, 2003, p. 10). The reading of these sites, based on an inductive method (Gattullo, 2008; 2019) that follows a quantitative path (aimed at identifying, summarizing and classifying the type of content that the association has chosen to share) and a qualitative one (focused on the images and content published by the authors - symbolic reproductions - with particular attention to narratives, reports and descriptions) proves to be important because it highlights their role as

mediators within the territorialization process. The images and texts proposed by the web sites "are intentional, selective" and prove useful both "in the processes of self-recognition and care of the territory by the inhabitants" and "to encourage the processes of re-identification with the places" (Magnaghi, 2003, p. 13).

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Session 7

Heritage and nationalism

(IGU Commission on Political Geography)

Chair: *Alec Murphy*

(University of Oregon)

Dances with Despots:
exploring the current representation of monumental statues and visitor engagement with these ‘ghosts’ of past regimes within Eastern Europe

ELIZABETH CARNEGIE, JERZY KOCIATKIEWICZ[35]

> *"Ghosts" inevitably emerge: odd fragments of memory that wander homeless in the wake of social and individual efforts to render the past coherent.*
> (Leshkowich, 2008, p. 5)

In this paper we examine how rhetorical symbols of past regimes, incarnated in the form of monumental statues, are re-presented after regime change. Taken as a paradigm case (Flyvbjerg, 2006) for the wider processes of reconsidering meaning of past monuments, our research sites offer a “mature” case study which benefits from a long-term view on the ways in which monuments and statues of former political leaders are treated before, during and, particularly, after a significant sociopolitical shift. The main conundrum at the heart of this study is the juxtaposition of the solidity and apparent immutability of statues and their changing interpretations, as

[35] Elizabeth Carnegie, Northumbria University (UK); Jerzy Kociatkiewicz, University of Sheffield (UK).

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reflected in shifts in their treatment and in varying reception over time, and at different sites, by their local and international viewers. Consequently, our key aim is to work towards an understanding of the complex ways that nations, communities and localities deal with these once powerful and now symbolic tangible remnants of the recent past in order to shape and, indeed, consolidate the political present.

The research context - Williams (2007, p. 8) defines a monument as “a sculpture, structure or physical marker designed to memorialise”. He claims that “a memorial is seen to be, if not apolitical at least safe in the refuge of history”, as it capitalizes on respect our culture demands to be given to all dead. But disrespect can also appear as an early, engaged response to political change, a way of moving beyond the all-or-nothing decisions on how to treat markers of significant suffering, with the usual options being obliteration or sanctification (Williams, 2007, p. 185). The monumental statues forming the core of our study are not, generally, witnesses to atrocities or immediate markers of suffering. They are seen, however, as glorifying, directly or indirectly, an oppressive regime whose vanquishing forms the founding narrative of the current political system.

We identify four general strategies for dealing with such statues: destruction, delegitimization, decontextualization and depoliticization and these can be classified on a spectrum. The first strategy, destruction tends to happen at the point of political change, though the act of destruction lends itself to later commemoration. Under delegitimization they are mocked, decontextualization where they are moved to remote spaces drained of meaningful associations such as Grutas Park and depoliticization occurs where they can be viewed as art works of the previous regime rather than figureheads or as ideological statements. The last three strategies for dealing with disgraced

statues invite visitors to participate in creating or emphasizing the point of rupture at the end of the previous regime.
Focusing here on Central and Eastern Europe, and in particular on the outward-facing. Public sites of Memento Park in Hungary, Grūtas Park in Lithuania, and the grounds of the National History Museum in Tallinn, we analyse how the very solid figureheads, the ghosts of previous regimes, are reconfigured to become agents of peace and reconciliation or of revanchism and denigration, promoting emotional responses, harmony or tension. This study of statues as monuments to cultural change and changing cultures is topical and timely. Statues are often seen as both focus and pretext for discussion of key figures' role in history (Drayton, 2019). At present the statue parks under consideration here are both places of fragmented memory and forgetting. Folk memories blur timelines and can become both a threat to and evidence of acculturation as narratives change and shift over time. Managing these processes of change becomes part of the successive governments' necessary strategic agendas to maintain the political status quo (Ashworth and Graham, 1997; Hicks 2020).

Methods and fieldwork - Fieldwork material of our study consists of ethnographic observations and interviews with visitors and curatorial staff carried out in museums and memorial sites in Estonia, Germany, Hungary, Latvia, Lithuania, Russia, and Poland between 2016 and 2019, as part of a project investigating relationships between visitors and recent history exhibitions in Central and Eastern Europe. In this paper we draw on part of that fieldwork: the afterlife of statues representing the communist past. Our collected material consists of field notes, interviews, and discussion notes. We agree with Erll (2011, p. 110) that "memories are robustly plural" and yet plurality is problematic within dominant narratives in the

political present. Thus, our summary is an abstraction of the multiple and multifaceted ways in which, these experiences are often reflected on in the months and years after the visits, helping to fix or at least disseminate contemporary and shaped readings of the past.
Drawing on these ethnographic observations and interviews, we explore how visitors engage with these spaces and the statues themselves, and query the expected roles and ‘appropriate’ behaviour/emotional responses of tourist/visitors to such sites. Formal narratives and representations of the political past confined and contained as a heritage park are relatively straightforward. Meanwhile, the range of emotions felt by those for whom they formed part of the everyday lived experience and the subsequent generations for whom the park represents Bell’s (1997, p. 827) “unsettling ghosts of place” remains complex and unruly. We analyse visitors' (including our own) experiences, and examine the impact of their relationship with the recent past. Are tourists also ‘ghost hunters’ or ‘bringer of ghosts’ to these sites?

Findings and conclusion - Armada (2010) argues that when one memory is prioritised, other memories are executed. However, our study suggests memory is complex and nether linear nor permanently erased or erasable just as the symbolic structures of memory – the monumental statuary can be erased yet remain in popular and public memory. We additionally conclude that being a tourist is a complex experience often requiring a respectful approach regardless of background or country of origin. However, our study shows that in some cases tourists are invited to mock, to actively perform ‘disrespect’ in ways which would be unthinkable for local people. We determine that international tourists may act as a proxy for local non-visitors, performing disobedience, helping to raise, and erase the ghosts, to render them harmless.

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Catalan Nationalism and Heritage.

The construction of the born as an independence icon (Barcelona, Spain)

DOLORES SÁNCHEZ-AGUILERA, JAUME FONT-GAROLERA[36]

The old Born market is a building located in the heart of the historic center of Barcelona (old Ribera neighborhood), built in the heyday of the "Iron architecture" in the purest modernist style (Art Nouveau). The market closed its doors after almost a century of activity (between 1876 and 1971), and remained waiting for a new function. After decades of debates between the entities of the neighborhood, civic organizations and local authorities, in 2002 work began to convert the enclosure into the central library of Barcelona. Now, taking advantage of the fact that building had been built on the archaeological remains of the ancient Ribera neighborhood that was destroyed during the War of the Spanish Succession, various political initiatives managed to paralyze the works, proposing to reconvert the space and the old market in a cultural center that will honor the memory of the resistance of 1714, war in Catalonia and the city of Barcelona lost their old charters and privileges.
The process of conditioning the site, almost a decade later, coincided - from the point of view of political conjuncture - with a Catalan nationalist government both in the Barcelona City Council and in the regional government. This political context,

[36] University of Barcelona (Spain).

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together with the proximity of the tricentennial of the end of the War of the Spanish Succession and the anniversary of September 11th, 1714 (day of the surrender of Barcelona, currently National Day of Catalonia), determined the orientation of the discourse of the cultural center, from the information panels to the same menu of the restaurant inside the center, defined in a nationalist key. In this sense, the national view is present in all parts of the enclosure, from the interpretation of the archaeological remains (routes, points of interest, unique buildings), passing through the information panels, even reaching the menu of the restaurant, based on the names of the resisters, those of the 'enemies' themselves and even the weapons and the name of the resistant companies (the *Coronela*, for example).

With no doubt, this is a case of exclusive patrimonialization of the Born for make it an emblematic place of radical nationalism, in its struggle to become independent from Spain. The interpretation or narrative in code strictly nationalist - from a radical point of view of the same, it could be said - is related with various circumstances coinciding in time: on the one hand, the commemoration of the tricentennial of September 11, 1714 and the defeat of Catalonia to hands of the Bourbon forces, an event that also featured various acts parallels such as the organization of a congress entitled Spain against Catalonia. Secondly, to shore up the independence bias that since the year 2010 and especially since 2012 and 2014, the Catalan nationalist parties began. It should be noted, on the other hand, that the Born cultural center became the central piece and almost unique of Route 1714, which includes various centers of interest and other landmarks linked to the War of the Spanish Succession. This paper reviews, based on a bibliographic, hemerographic and qualitative field work analysis, the process of space transformations and its conversion into a nationalist icon at a time when Catalan ideologies point towards a scenario of greater confrontation with social groups and non-nationalist parties.

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The current wrong narrative of Kurds wanting a single state-nation:
a media distraction iconography from the socio-political practice and proposal in Rojava?

FABRIZIO EVA[37]

The IWW set up the final victory of the nation-state as the main way to politically organize a territory. From the Sévres Treaty (1920) to the Losanne one Armenians and Kurds got and only Kurds lost the perspective of a specific state.
Between 2005-2011 the Kurdish leader of PKK Abdullah Öcalan took inspiration from the anarchist Murray Bookchin municipal confederalism and ecological approach, so from the prison he launched a new political proposal: Democratic Confederalism having as idealistic points of reference: bottom-up democracy, ecology, feminism. Those points are an impressive break with many elements of the Kurdish cultural heritage, as well as the (patriarchal) ones of the Arabs, Turks etc. What is perhaps more relevant is the geopolitical aspect of the proposal: to be not "national", explicitly against nationalism and supra-border.
The ambiguity of the concept of nation-state is challenged by the Kurdish Democratic Confederalism proposal and by the concrete experience of Rojava. In comparison with the ideological and/or conceptual challenges of the past the current Kurdish proposal affirms not to want to change the existing

[37] University Cà Foscari in Venice (Italy).

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borders, but to self-organize the society and the economy with a bottom-up approach and through a flexible institutional structure which starts from the municipalities and from the neighborhoods/districts of the cities. The aim is to change the society in the daily life in order that any kind of “political border” could be only functional and loses its iconographic meaning along the time.

What is practicing AANES, the Autonomous Administration of North-Eastern Syria, known also as Rojava (West, in Kurdish) is a political and socio-economic model which the West should observe with favour, even glorify as the best democratic hope in a Middle East context represented by authoritarian regimes which repress any opposition and even kill leaders and protesters. A model which works since years and during a situation of war; a model with a specific bottom-up political and administrative organization, with political opinion and religious freedom, having ecology and feminism as iconographic and symbolic ideological frame.

Perhaps the Rojava experience is so “Western”, so “illuminist”, to be a danger for the very same Western parliamentary democracies which didn’t yet solve the contradictions and the ambiguities of the nation-state concept. The nation is not the state and the state can have many internal nations, as it is the reality of all the states of the globe. The iconographies and the narratives about “democracy “are related only to the model of periodical multi-party elections with a (pacific) government turnover.

So mass media, IR experts, political leaders of the few powerful states which “orient” the world represent Kurds only as nationalists aiming for an independent nation-state and/or as valid fighters against enemies of the West. Enemies like daesh, but also the Bashar Assad regime, Iran, Russia which “we” cannot fight directly with the “boots on the ground” because this would underline the functional fiction of the asserted

iconography to preserve the territorial integrity of all nation-states.
Not by chance the Iraqi Kurdistan is the more quoted political Kurd issue in the mass media system, the Iranian Kurds are substantially ignored, the Kurds in Turkey are mainly quoted as associated to PKK issue and the Syrian Kurds are represented only as fighters supported by the USA and almost never as an example of a new, democratic model and practice.
The nation-state concept heritage, the traditional patriarchal cultural heritage of the Middle East are defied by the Rojava practice; its experience should be analyzed within this context, but also debated within the current geopolitical dynamics and situation.

National Branding and controversies:
the case of internationalisation of Louvre

MARIE-ALIX MOLINIÉ-ANDLAUER[38]

This paper aims to explain and to analyse the internationalisation process of the Louvre, understood as its use in international policy strategies.

To do this, after introducing the work on National Branding, the presentation will focus on two aspects. We will explain the mobilisation by the French State of this heritage used to promote a certain idea of the Louvre and France. In short, it is to understand the mechanisms, by questioning more precisely the link between the Louvre and the French State.

The last part, we will examine the paradoxical relationship between Nationalism/Universalism that the analysis of the press on the Louvre shows. It will be a question of going into more detail in the principle of controversies, raising debates about what heritage can represent in the willingness to write a national narrative (Molinié-Andlauer, 2020).

The signature of the bilateral partnership in March 2007[39] highlights the French cultural scene, the political stakes and the "in-

[38] Sorbonne University and a researcher affiliated to the Research Unit "Mediation-Sciences of Places, Sciences of Links".

[39] Agreement "between the Government of the French Republic and the Government of the United Arab Emirates on the Universal Museum of Abu Dhabi, signed in Abu Dhabi on 6 March 2007":

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ternational relations" dimension of this agreement (Des Cars 2009, p. 59)[40]. These polemics question the interest of the French State in the management and conservation of Heritage, partic- ularly in terms of means (Cachin, Clair, Recht, 2006). They also highlight that International Museums must respond to a geo- strategic and diplomatic state policy by taking a market value (cultural and university institutions, the Louvre and the Sor- bonne).
However, International Relations based on National Branding also have an impact on culture, sometimes creating controversies. Thus, the controversies surrounding the internationalisation of the Louvre Museum are on several levels. Moreover, the controversies are also at the level of the debates that question the International deployment of the Louvre Museum to satisfy international relations between France and the United Arab Emirates. This attachment leads to questions about the role and challenges of heritage in the 21st century.
By introducing the Louvre Abu Dhabi as a Universal Museum, the message sent to the museum world from the French side is "we can shift our perspective on the world"[41] and actively participate in rebalancing the circulation of works of art.

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Session 8

Language (as) Heritage (in) Place: Political geographies of linguistic heritage geographies

Chair: *Virginie Mamadouh (University of Amsterdam)*

La lexicotopographie, nouvel outil d'analyse et de restitution despatrimoines linguistiques minoritaires

GIOVANNI AGRESTI, BERNARDO CARDINALE[42]

D'après le modèle européen des droits linguistiques, défini essentiellement par deux traités du Conseil de l'Europe (la *Charte européenne des langues régionales ou minoritaires*, CELRM, 1992, et la *Convention-cadre pour la protection des minorités nationales*, CPMN, 1995), la sauvegarde des communautés linguistiques minoritaires suit deux approches:

a) *droitdelhommiste*, en phase avec la protection des droits humains (CPMN);

b) *patrimonialiste*, qui consiste à considérer les langues-cultures comme de véritables patrimoines, à l'instar de n'importe quel bien culturel (CELRM).

En Italie, même si le modèle national des droits linguistiques se fonde sur la Constitution de1948, de matrice antifasciste et donc droitdelhommiste, et plus précisément sur l'art. 6 («La repubblica tutela con apposite norme le minoranze linguistiche »)[43], la tendance générale est aujourd'hui à l'approche patrimonialiste. Ainsi, le travail des « guichets linguistiques »

[42] Giovanni Agresti, Université Bordeaux Montaigne (France); Bernardo Cardinale, Università degli Studi di Teramo (Italy).

[43] «La république protège par des normes spécifiques les minorités linguistiques».

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municipaux, provinciaux ou régionaux, ne porte-t-il pas vraiment sur l'administration de services publics en langue minoritaire à destination de citoyens qui sont tous, à quelques rares exceptions près, italophones; leur travail porte principalement sur la documentation du corpusde la langue minoritaire, le plus souvent perçue comme un patrimoine en danger.
Or, ce «patrimoine en danger» est fortement territorialisé: la loi qui met en application le principe constitutionnel inscrit dans l'art. 6, à savoir la loi nationale n. 482 du 15 décembre 1999[44], entrée en vigueur en 2001, ne reconnaît que les «minorités linguistiques historiques», à savoir les communautés linguistiques minoritaires présentes sur un territoire défini depuis aumoins deux siècles.
Dans ce contexte, les chercheurs sont souvent appelés à fournir aux collectivités territorialesleur expertise et, éventuellement, leur contribution pro-active. Ils peuvent en effet s'orienter surun travail purement descriptif *sur* les langues minoritaires ou alors réaliser une intervention surces patrimoines vivants *avec* et *par* l'accord et la participation active des communautés concernées (Grinevald et Bert 2012), qui plus est dans une perspective fortementinterdisciplinaire : l'aménagement linguistique rejoint aisément l'aménagement social (Agresti 2018) et territorial. Nous présentons ici les coordonnées d'une stratégie participative de revitalisation d'un petit archipel d'îlots linguistiques, les trois villages croato-molisains (Acquaviva Collecroce, Montemitro, San Felice del Molise), où nous avons réalisé un projet derecherche-action sur la langue locale et la mémoire orale. Parmi les outils mis à contribution, nous ferons la part belle à la «lexicotopographie», technique et approche

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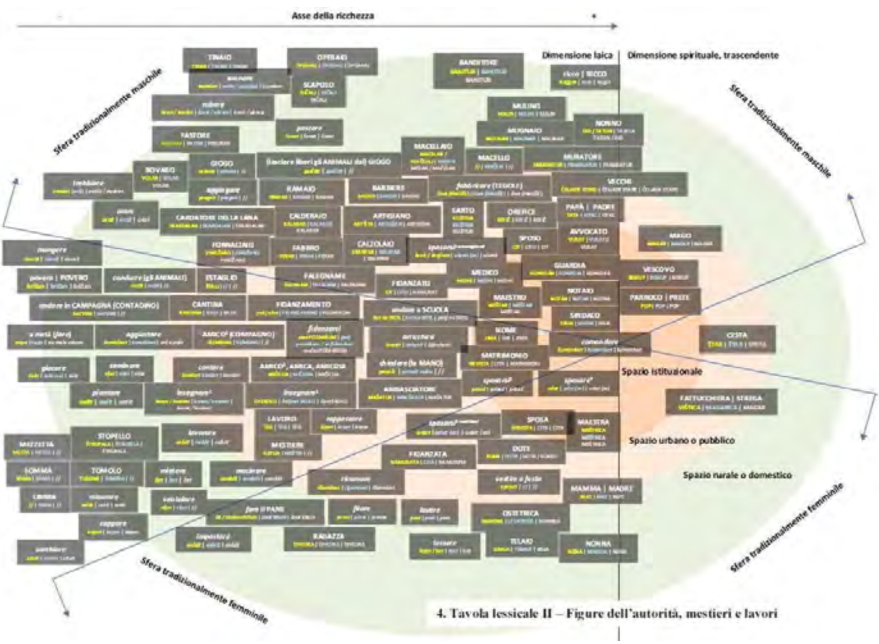
[44] *Normes en matière de protection des minorités linguistiques historiques*. Cf. http://www.minoranzelinguistiche.provincia.tn.it/normativa/Normativa_nazionale/pagina5.html

émergentes qui permettent de croiser systématiquement le linguistique (suivant une distribution des praxèmes à la fois thématique et syntagmatique), avec le géographique-topologique et l'ethnoanthropologique.

Fig. 1 – Un exemple de Table lexicotopographique : *La langue des figures de l'autorité, des métiers et del'espace public dans les communautés croato molisaines*.
Source: Agresti, 2020a, p. 259



Par rapport à la lexicographie traditionnelle et par rapport aux outils connus de visualisation des statistiques textuelles[45], cet instrument permet d'organiser autrement le corpus d'une langue, de le rendre beaucoup plus accessible, parlant, et de

[45] https://voyant-tools.org/

mettre en perspective les différentes entrèe en les ancrant à des scénarios socio-historiques qui sont propres aux communautés (Agresti 2020a, 2020b et 2020c). Ce faisant, cette démarche s'inscrit pleinement dans une vision écologique des langues (Haugen 1971, Léonard 2017), où les dimensions linguistique, sociale,géographique et mémorielle s'éclairent mutuellement.

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The politics of displaying minority place names:

What is behind the local deals?

PATRIK TÁTRAI[46]

Although the practical function of place-names is to differentiate one place from another, critical place-name studies rather emphasize their second semiotic layer, namely symbolyzing possession. Place-names are strongly attached to the denominator person/group and its ideology. Hence naming as a process is related to political claims and power. According to the ethnographical approach, the ritual of naming justifies the possession; (re)naming a territory's toponymy strengthen the possessor's symbolic power over the territory. Thus place-names reflect the existing power relations.

Ethnically and culturally diverse settlements in Central and Eastern Europe with tumultuous history (shifting state borders, forced settlements of ethnic groups, changing minority-majority positions) often witness local power-struggles along ethnic/linguistic boundaries that may center on the visibility of ethnic groups in public space. Thus displaying mono/multilingual place names (and other geographical names) in public space is embedded into political discourses and debates. The majority group is empowered to control the linguistic landscape and/or limit the other groups' visual self-

[46] Geographical Institute, Research Centre for Astronomy and Earth Sciences, Budapest (Hungary).

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reprezentation (i.e the evidence of existence of minorities) in the linguistic landscape. Such conflict of interests and power dynamics may contribute to the evolvement of alternative city-texts and ethnically peculiar toponymy. In that context the topic of naming and the representation (or non-representation, absence) of geographical names are far outreach the level of local politics and embedded into the national discourse on minority politics.

The present paper overviews how place names are generally presented and how multilingual settlement and street name plates are placed, replaced and damaged in some multiethnic/multilingual settings in East Central Europe and what sort of regional differences, peculiarities can be revealed in this sense. Focusing on untypical cases examples from Slovakia, Romania and Ukraine, where the display of multilingual place names would not be mandatory by law, my goal is to present what kind of processes, political deals have an influence on visibility of minority place names, and what reasons can be found behind the deals.

I argue that – although the visibility of geographical names and ethnic groups is highly politicized issue in which the participating parties have different aims and power – on local level the linguistic landscape is formed by constant power dynamics and allow local patterns different of national narratives. The study identifies patrimonalisation as one of the most important motifs behind the deals, meaning that previously neglected minority toponyms, or old name of the city (re)appears as capital in tourism, city branding – especially if it is not a “threat” for the prevailing ethnic hierarchy. In this approach, minority names can refer either to the presence of an ethnic group or to the history, cultural heritage of the city.

Heritage languages, place-making and belonging:
Three geographical excursions

VIRGINIE MAMADOUH[47]

Languages are important to place-making and to processes of inclusion and exclusion in particular places (Mamadouh & El Ayadi forthcoming). This contribution borrows the linguistic notion of *heritage language* to highlight the role languages to which one relates emotionally without necessarily (fully) using them can play in place-making processes and in the fostering of a sense of belonging. The notion of *heritage language* emerged in the United States to describe situations when confident speakers of a dominant language in a society have another home language, a language they inherited from their parents. These speakers are generally expected to have limited proficiency in this language (a migrant or an indigenous language) – sometimes not even more than a limited passive knowledge – due to incomplete acquisition for lack of exposure in education and other social encounters, apart from home. The notion of heritage language has been also used for speakers of waning regional languages in Europe when similar combinations of partial command of the language and emotional value occur. The expression heritage language stresses the value of the language for the individual, and possibly for the collective. For that reason heritage languages are often the target of language policy and planning to preserve and sometimes to revitalize

[47] University of Amsterdam (Netherlands).

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them. The linguistic challenge and the policies vary between different contexts: the more traditional competition between two languages in specific regions or cities (typically the state language and the regional minority language) can be contrasted with the superdiversity of current urban multilingualism shaped by international migration Europeanization and globalization.

The paper explores three types of engagement with heritage languages that can be relevant to place-making and territorial identification 1) by the state, 2) by civil society associations or 3) by families.

The first pertains to the use of official street signs and road sings in the linguistic landscape to promote a sense of place. Typically these signs are bilingual and the heritage language coexists with the state language. The heritage language (generally a regional language that has been displaced and replaced by the state language) can function as a common heritage, regardless of the individual linguistic skills of the inhabitants of the place.

The second turns to efforts to make room for the home language of migrant children through informal language classes, typically organized by migrant associations (sometimes with the support of their home country). They give participants the opportunity to discuss local affairs in their heritage language and hence to foster a sense of belonging in their place of residence (instead of using it only in the home or in the homeland).

The third discusses family policies to enhance the heritage language and the resulting entanglement between language and place identity. In his seminal work on language shift Joshua Fishman observed in the 1960s that the linguistic assimilation of immigrants was swift: the immigrants would learn an additional language, the second generation would be bilingual, their children would have passive knowledge of their heritage language if any. Family policies can however cultivate heritage languages as a contribution to the cultural richness of their new place of residence. As a result heritage languages can become meaningful as collective cultural markers, not so much due to widespread and extensive linguistic skills, but to the will to acknowledge this linguistic diversity. Residents relate to these collective heritage languages to feel at home.

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Session 10

Heritage Geographies of Tourism: prospects and challenges

Chair: *Velvet Nelson*

(Sam Houston State University)

Ît a cà, "are you home?"
Governance of sustainable travel for local enhancement: the experience of the IT.A.CÀ Salento Network

FEDERICA EPIFANI, SARA NOCCO[48]

In Bologna (Italy), when a traveler comes back, he or she is usually been asked *"Ît a cà?",* which means "are you home?" in local dialect. IT.A.CÀ. is also the name of the first italian festival devoted to sustainable tourism. Launched in Bologna in 2009 by COSPE Onlus, YODA and NEXUS Emilia Romagna, ten years later the festival involves about 700 subjects at local, national and international scale. In 2018, IT.A.CÀ. was awarded by UNWTO for excellence and innovation within the field of tourism. The same year, in September, the Salento edition took place for the first time.

There are at least two innovative aspects: on one hand, the vision of the festival aims to stimulate a process of awareness in the *tourist-traveler*, who is intended as a "temporary citizen" while experiencing a place; on the other hand, the organizational structure of the festival is based on a complex networking system both vertical (national board and local networks) and horizontal (local stakeholders identified among institutions, companies, cultural and tour operators, associations): it represents an interesting example of governance of tourism conceived as a tool for local

[48] University of Salento (Italy).

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development stemming from the enhancement of natural and cultural heritage.
The contribution analyses the experience of IT.A.CÀ. Salento Network in its first three years. More than 30 territorial actors (mainly associations, but there are also tour operators and public bodies) have met and cooperated during the first three editions; moreover, in 2019 edition four municipalities granted their sponsor, together with University of Salento and Archaeological Superintendence of Fine Arts and Landscape for the Provinces of Brindisi, Lecce and Taranto. The upcoming edition is involving around 15 actors among associations, tour operators, research centers.

Methodology - The research is based on ethnographic methodology, largely spread within social sciences and, also, geography (Cook, 2020, Crang, 2005). In particular, the contributions shows the results of direct observation of what the network has made since 2018, being the authors part of the network themselves. Such narrative is then supported by quali-quantitative data collected through semi-structured surveys to the stakeholders involved in the organization of the upcoming edition of the festival, aimed at investigating whether being part of I.Ta.Ca. has had any effects on proactivity, networking attitude, reliability.

Expected results - The aim of the research is to underline both potential and effective effects of a new alternative tourist supply within a territory, Salento, that hosts huge, highly seasonal tourist flows, with a subsequent polarization of traditional tourism activities to the detriment of other areas characterized by a potentially higher attractiveness. In addition, despite the undoubted beauty of the landscape and the prestige of Salento's tourist destinations, the area still has to face a number of environmental criticalities, such as the spread of xylella, burial of toxic waste, illegal landfills, excessive levels of emissions.

On this basis, the focus is on the study of local network as a key tool in promoting a new way to interpret an innovative governance of tourism. More specifically, I.TA.CA' Salento can be intended as a territorial driver for social innovation, as it triggers a virtuous auto-poietic process, according to which synergies among the stakeholders engaged in the network favor new opportunities for cooperation and co-design aiming to local, culture-led development.

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Cultural heritage as a new resource for tourism development: the case study of Tornio-Haparanda (Finland/Sweden)

MARIA VITTORIA LUCARNO[49]

The enhancement of historical cultural heritage can represent an attraction for visitors looking for the traces left by human events on the territory and landscape of the countries that are developing pioneering and still marginal forms of tourism.
The northern Gulf of Bothnia region was the battlefield of the war between Russia and Sweden (1808-1809), after which the Torne River became the border between the two countries. This particularity determined, over the last two centuries, the development of economic and political activities that left indelible marks on the landscape. The point where the Swedish-Finnish border meets the sea thus became a transit area for the shortest land communication between the two countries. If the Torne River, still at the beginning of the twentieth century, was crossed with small boats due to the technical difficulties of its crossing with stable bridges, the communities - culturally different but economically united by common interests - on both sides of the political border gradually increased trade activities. Here Haparanda and Tornio, border towns linked by a common historical and economic destiny, developed their size and population. In the First World War - when Finland still

[49] Catholic University of the Sacred Heart (Italy).

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belonged to Russia - the towns became places of contact and exchange not only of goods and financial resources, but also of diplomatic and military staff, spies and smugglers, promoting the economic and infrastructural development of the area.
This historical period is testified at Haparanda by the monumental Stadshotell, former seat of the local municipality and hotel frequented by people employed in these activities. The 1916 international railway station (Fig. 1) also witnessed Lenin's passage, during a long train journey from Zurich to St. Petersburg, which would change the course of history by causing the Bolshevik Revolution. Again, in the Second World War, Swedish armed neutrality (still evidenced by two small fortifications protecting the railway bridge) began again a period of political and economic relations and flows of war refugees. In recent decades, economic activities have developed in the service sector. Tornio and Haparanda overcome the condition of political separation and take advantage of their status as border towns to develop common policies of cooperation and cross-border administration of the territory: shopping centers arise and tourism increases in summer (sports) and winter (observation of the Northern Lights, excursions with reindeer or sledge dogs, mini cruises with icebreaker on the Baltic Sea, visit to the Santa Claus Village at Rovaniemi). The two municipalities have adopted a common brand and share development programs: the political border no longer has economic functions between two countries united in the European Union and in the Schengen area, and increases shopping tourism. Furthermore, it becomes an opportunity to emphasize the singularity of this place, also representing the limit between two time zones: this allows, in the shopping center on the border, the celebration of midnight on December 31st during two distinct times one hour apart. The event is entitled "Happy new twice" and attracts, in addition to the population of the two towns, also tourists on vacation in the twin cities.

This case study analyzes a possible example of tourist enhancement of the border landscape: tourism is generated not only by a particular cultural heritage (traces of contemporary history, documented by buildings, infrastructures, monuments and museums), but also by the particular geographic and political position and by the presence of "non-places" - such as shopping centers - that allows an important economic development of this peripheral region in the European context.

Fig. 1 – Haparanda border railway station.
Source: M.V. Lucarno, 2019

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The art city from within:
Young people negotiating tourism and urban heritage in everyday Verona

CRISTIANA ZARA, CATERINA MARTINELLI[50]

Background **-** Tourism has a significant impact on the socio-spatial fabric of cities, affecting urban systems and threatening urban liveability and sustainability – as issues of 'overtourism', 'touristification' and 'tourist gentrification' have shown (Cocola-Gant, 2018; Sequera and Nofre, 2018; UNWTO, 2019) – whilst also bringing important economic and cultural opportunities. In heritage cities, the intertwining of tourism, culture and urban space becomes even more evident, as diverse gazes cross (Santos, 2016) and local communities negotiate everyday access to, and use of urban resources with city visitors. Tourism and heritage have thus become prominent sectors for the pursuing of a sustainable urban agenda, even – and perhaps more so – in the rapidly changing scenario of the ongoing Covid-19 pandemic. In fact, it is expected that the post-pandemic rebound of tourism will pose even greater sustainability challenges (OECD, 2020).

The research **-** As key urban actors (UN-Habitat, 2016), young people are deeply involved in, and impacted by these challenges (UN, 2018; ILO 2020). Yet, their voices, visions and experiences

[50] University of Verona (Italy).

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are under explored in tourism and heritage research (Poria and Timothy, 2014) and continue to be little considered in urban inquiry (Skelton and Gough, 2013), despite youth groups being increasingly recognised as stakeholders in the public life (Smith and Mills, 2019). Contributing to bridge this gap, the paper explores the lived geographies of young city dwellers negotiating urban space in Verona, a heritage tourist city in Northeast Italy. Engaging with geographies of children and young people, heritage and tourism studies and critical urban theory, this intervention sheds light on the tensions, opportunities, discourses and practices that constitute urban heritage as experienced by young people in their everyday urban interactions with tourism. The paper is based on the 'Verona Minore' research project (2019-2021) investigating the impact of tourism on the daily life of adolescents living in Verona and its peri-urban area.

***Case study and methodology* -** A UNESCO world heritage site and popular tourist destination, the case study of Verona enabled insights into the socio-cultural and embodied processes through which urban heritage is produced as an entangled space of tourism and everyday collective living, foregrounding young people's experiences and participation in these processes. Through a mixed-method approach including an online survey, focus group sessions and class based creative works, the research engaged over 300 participants aged 15-18, who shared and represented their experiences of encountering tourism and heritage in daily life.

***Key findings and contribution* -** These experiences have highlighted the aesthetics of belonging, the body, affect/emotion and cultural encounter as key points of articulation of young people's relationship with the urban heritage, pointing out important criticalities in the tourism-heritage-urban life nexus. In particular, the research exposed *everyday mobilities*, *urban ecologies* and *spatial inequalities* as sites of heightened frictions (Rabbiosi, 2019) in the trajectories, practices and spatio-temporalities of diverse city users – resident and tourist, young and adult. Focusing particularly on these three critical areas, the paper discusses young people's claims to the city and their call for policies and praxes of heritage and tourism more orientated towards sustainable and youth-friendly urban living.

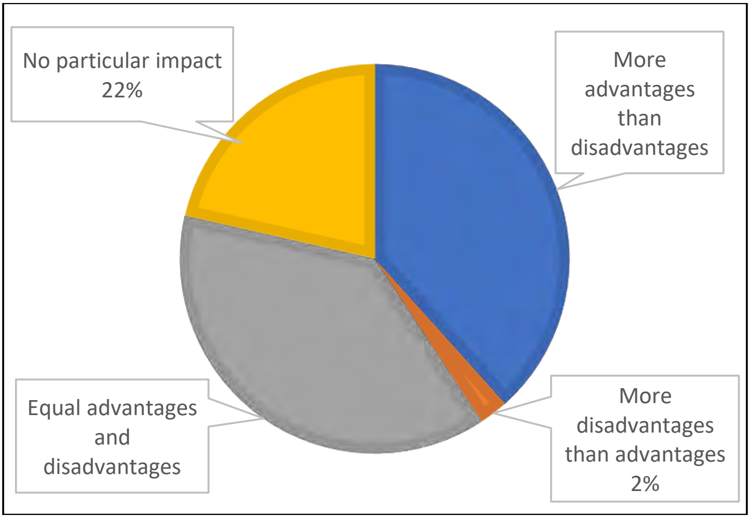
This research contributes to critical debates on the entangled politics of tourism, heritage and urban sustainability, bringing to light the everyday geographies of a social group little considered in urban tourism and heritage theory and policy. In particular, it advances notions of youth agency and participation by exposing experiences and accounts of adolescents' everyday urban life and the manifold ways in which this is impacted by tourism.

Tab. 1 – The impact of tourism on young people's everyday life in Verona

IN MY EVERYDAY LIFE TOURISM BRINGS:	NUMBER OF RESPONSES	% RESPONSES	% CASES
More advantages than disadvantages	129	38,39%	38,39%
More disadvantages than advantages	8	2,38%	2,38%
Equal advantages and disadvantages	127	37,80%	37,80%
No particular impact	72	21,43%	21,43%
Total	**336**	**100,00%**	**100,00%**

Source: 'Verona Minore' research project – online survey dataset

Fig. 1: Tourism as perceived by young people in Verona
Source: 'Verona Minore' research project – online survey dataset



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Alternative urban narratives:
Telling the Esquilino district of Rome through history traces and collective memories

TIZIANA BANINI, ESTER CAPUZZO[51]

The extensive scientific literature on memory has highlighted both the inextricable link between memory and place (Hoelscher and Alderman, 2004), and the problems that center on the topic of collective memory. By adopting the British historian Eric Hobsbawn's notion of "invented tradition" (1983), memory events and places have been questioned to highlight the reiteration of cultural models and symbols that actually represent political élites' wills.

The geographical research on this topic has shown how collective memory involves a process of selection of historical events, both on an individual and a social level. Often the history of individuals differs from official public narratives and discourses, precisely because it is not mediated by the need for representation "from above", aimed at soliciting a sense of community and belonging (Minca, Colombino, 2012).

As a partial resolution of the *vexata quaestio* between history and memory (Le Goff, 1977), much of the critical re-reading of the past started from the places of collective memory, in the wake of the *spatial turn* that has covered all social and humanistic disciplines (Apaydin, 2020). For contemporary history, as well as for other disciplines, this turning point has

[51] Sapienza University of Rome (Italy).

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centered on the growing interest in stories and narratives referring to specific places, which often see the cities as protagonists (Bortolotti, 2002; Portelli, 2007).
The Esquiline district of Rome is a relevant case study, as for at least since three decades it has attracted the media and scientific community's interest in its multiethnic connotations, the spread of illegal activities, and social/urban degradation (Banini, 2019). Due to the growing presence of immigrants and homeless people, the district is described as the meeting place of the *eternal city* with the edges of the world, a sort of showcase of late-modern contradictions, the situated expression of the strong bond between globalization, international migration and new poverties (Scarpelli, 2009; Attili, 2007).
However, the Esquiline is also a space connoted by a strong historical legacy, not only for the presence of important archaeological traces, catholic basilicas and historic aristocratic villas, including Villa Altieri, seat of the "Palace of Culture and Historical Memory", but also because it hosts what the French historiography has called *lieux de mémoire* (Nora, 1984; 1992; Vallat, 2008; Isnenghi, 2010).
The Esquiline's places of memory are linked above all to specific moments of the so-called "short century", mainly those of fascism and World War II. From the "stumbling stones" laid throughout the district to the Museum of the Resistance (ex SS's prison), from the commemorative plaques on the facades of many buildings to the street names dedicated to the historical figures of Italian history, the district can be considered as a palimpsest of signs related to both national and world history.
What does remain of that past in the experiences of the resident population? What memories, feelings, meanings are linked to those historical traces? How and when do those traces operate? Is it possible to direct local memories towards transnational current issues? How to connect local memory to the current

global presence in the district? How to valorize the historical/cultural heritage of the Esquilino, beyond the above mentioned mainstream discourses?
Adopting a trans-disciplinary perspective, this contribution presents the first results of a research, funded by Sapienza University of Rome, aimed at answering these questions using qualitative methodologies, with the ultimate objective of proposing initiatives related (but not limited) to heritage tourism in the Esquilino district, with the active participation of both natives and immigrants.

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Off-the-beaten-track Tours, Urban Walks:
different labels, the same touristification?

TERESA GRAZIANO[52]

Premises: studying gentrification and touristification in Southern Europe - In recent decades, gentrification has become a buzzyword. Several scholars have highlighted the limitations of approaches constrained by Anglo-american lens, promoting a more cosmopolitan, global perspective (Lees et al. 2015).
In 2000's, while Smith and Derksen (2002) talked about a "gentrification going global", Clark (2005) warned about the differences of places experiencing gentrification in a different manner. More recently, Maloutas (2012) wondered if the use of the Anglo-Saxon term facilitates or, on the contrary, precludes a deep understanding of diverse processes implying urban restructuring of different urban contexts.
In particular, Petsimeris (2005, p. 242) argues that "Southern European cities are highly heterogeneous and complex, and the processes of gentrification are for this reason very different in terms of its temporality and spatiality".

The research - San Berillo is a neighborhood of the historical centre of Catania, a city located in the eastern coast of Sicily.
For decades the degraded working-class district was one of the largest red-light districts in Europe.

[52] University of Catania (Italy).

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After a 1958 national law making prostitution illegal, a series of demolitions and reconstructions, followed by the local community's forced displacement, completely upset deeply-rooted relations among urban fabric, socio-economic structures and population. In 2000's, different phenomena concur in partially modifying the trajectory of decline: a tourist tour organized by a local association, accused of fueling touristification; a bottom-up culture-led social regeneration program, organizing "urban walks" targeted to locals; the emergence of a new retailscape in the outer boundaries; an urban renewal program in the brownfield section of the district, left empty after post-war demolitions.
The research aims at critically scrutinizing differences and similarities in terms of ideological assumptions, objectives, practices of the above-mentioned processes in order to evaluate the conflicting uses of urban spaces, fragmented into micro-spaces where everyone claims for his own "right to the city".
The research is theoretically grounded in the debate about the term's transversal /transnational effectiveness and the planetary perspective in order to understand if it can be applied also for cities of the Global North sharing a lot in common with a Global South (Ascençao, 2015).
It is also grounded in the debate about the forces reconfiguring urban development as well as tourism due to the neoliberal shift, by scrutinizing the patterns through which the district is re-imagined as a "marginal" place to visit or explore; and if these post-modern urban practices can be interpreted as signs of tourism gentrification, which has a different meaning in peripheral economies insofar as tourism is often act as a driver of growth (Cocola Grant, 2018).
The work is based on a series of fieldworks carried out from 2012 to 2019, during which unstructured interviews were conducted with several actors, ranging from sex workers to

tourists and cultural operators, in order to gather primary data on respondents’ view about the neighborhood changing landscapes.

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Changes and adaption of the touristic sector after the political turn of 1989/90 in Northern Germany

ALEXANDER BEHRENDT, GABRIEL GACH[53]

The Pomeranian Way of St. James as an example of a way through the rural areas of the South Baltic historical region of Pomerania, including areas in Poland and Northern Germany, is based on several changes since the political turn of 1989/90 in the former states of the Warsaw Pact.
That political turn was crucial for the countries to face numerous political, social and economic transformation processes. The aftermath of the declining USSR and the fall of communism in Europe forced these eastern countries to make various attempts to adapt western standards and norms. A process of reorganisation was accompanied by serious problems and indecisiveness which impact is noticeable till today.
In the meantime, the post-war tourism sector, on which the adjustments had to be based, has undergone a rapid development towards one of the most important dynamic global sectors. The transformation process of the former Warsaw Pact countries also affects rural heritages and Pilgrim ways in Eastern Europe. Despite strong growth in the gross of

[53] Viator Mundi (Germany).

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the GDP (gross domestic product), the transformation process is still not finished yet and the impact on the current travel market is appreciable.

Based on that, the tourism along the Pomeranian Way of St. James has developed to a not negligible economic factor. According to the example of the Pomeranian Way of St. James it will be shown by the authors, that this revitalised pilgrim way is one of the new touristic offers in the South Baltic Area. There will be given an analysis which will use different methods to outline the possible impact of the touristic usage of the Pomeranian Way of St. James as a cultural route through the South Baltic Area. The framework of the way will be explained in a short way as well as a short analysis of the touristic location potential of the South Baltic Route.

In addition to the socio-economic characteristics of the region, the touristic aspects of the route will also be discussed.

The southern Baltic Sea region in particular is not the focus of a broad target group in terms of pilgrimage tourism. The analysis of the socio-economic conditions of the region will show that a large development potential can be exploited with regard to the development and establishment of a broad network of theme-specific offers. The use of existing tourism structures, such as the accommodation facilities along the southern Baltic Sea coast, in combination with existing cultural tourism offers represents added value for the entire southern Baltic region. Highlighting and demonstrating this potential is an important step in analysing the changes and adaptations of the tourism sector since the political turnaround of 1989/90 in northern Germany.

Session 11

Southern Thinking. Heritage, Migration and Mediterranean cultures

Chairs: *Federico Ferretti*
(UCD School of Geography*),*
Marcella Schmidt di Friedberg
(University of Milan-Bicocca)

The *longue durée* of Kurds characters by the Western descriptions from the early XIX century to nowadays. Does this "heritage" fit with the current Rojava socio-political proposal?

FABRIZIO EVA[54]

Nationalisms use the argument of the "national" heritage as a tool for building Iconographies (a la Jean Gottmann) affirmed as evidences of the existence of natural and/or undisputable aim/right to be a nation: meaning with that a state in which the prevailing human group could manage (hopefully) without problem the internal policy according to its iconographies (defined as "values", "traditions" etc.).

Narratives about heritage are always positive. In the case of the "national" heritage they could be enthusiastic and avoiding totally any information about and references to facts and behaviours not confirming a favourable opinion.

The French geographer Elisée Reclus identified the characters of a human group as a combination of history, language and the *genre de vie* (the latter with a more complex meaning than the one of Vidal de la Blache). When a group maintains a stable relation with a specific territory this prolonged interconnection creates what he called a *natural region*.

The proofs of the existence of this natural region could be the external recognition. Geographers, voyagers, diplomats etc.

[54] University Cà Foscari in Venice (Italy).

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could be reliable witnesses, as well being object of a (geo)political debate.
The historical events of the XIX century show the existence of semi-autonomous Kurdish areas along the borders of Persian-Ottoman Empires. Until the end of the XIX century both empires used against each other the transhumance and the attitude of banditry and raids of some nomadic Kurdish groups. While in the second half of the century until the IWW Kurds were partially involved, as supporters, in the repression and massacre of Armenians by the sultan Abdul Hamid II. Sometimes Kurds were object of the same treatment (repression, displaced, killed) of Armenians because before, during and after the IWW Kurds started to claim a single independent nation-state.
Voyagers, diplomats were witnesses of those events and geographers and European publications reported it. Kurds were described both as a specific group and as individuals with singular but shared Kurdish characters.
The IWW set up the final victory of the nation-state as the main way to politically organize a territory. From the Sévres Treaty (1920) to the Losanne one (1923) Armenians and Kurds got and only Kurds lost the perspective of a specific state. Kemal Atatürk fixed the "Turkness" as the main character of the new nation, thus denied the internal Kurd existence naming them "Mountain Turks", provoking revolts in 1925,1930/31,1937-38.
As a synthesis of the historical development and of the social characters Kurds were described as a recognized human group with a proper language and religion (even if with many internal differentiations for both). It is also recognized among them a strong sense of familial-clan relation, but with individual skill of independence and autonomy.
The leader of PKK Abdullah Öcalan initially adopted the marxist-leninist approach as the better way to organize the resistence, also armed, to the Turkish repression.

Between 2005-2011 Öcalan took inspiration from the anarchist Murray Bookchin municipal confederalism and ecological approach, so from the prison he launched a new political proposal = Democratic Confederalism, having as idealistic points of reference: bottom-up democracy, ecology, feminism. Those points are an impressive break with many elements of the Kurdish cultural heritage, as depicted in the past.
What is really important is the geopolitical aspect of the proposal: to be not “national”, explicitly against nationalism and supra-border. But what is perhaps more relevant is if and how long the heritage, i.e. the traditional ordinary life and self-representation of the Kurds, as well as the one of the Arabs, Assirians, Yezidi, Turks etc., resists the new iconographies that the experience of Rojava-AANES, in the NE of Syria, is trying to practice.

Historical Geographies of Iberian Territories:
Boundary-Making Practices and the Enforcement of Territorial Sovereignty in the 1864 Spanish-Portuguese Boundary Treaty.

JACOBO GARCIA-ÁLVAREZ, PALOMA PUENTE-LOZANO[55]

This contribution aims at explaining the ideas of border, territory and sovereignty that emerged through the political, technical and diplomatic negotiations of the 1864 Boundary Treaty establishing the boundary between Spain and Portugal, and how these conceptions produced certain territorial outcomes on the ground that were central to the accomplishment of contemporary liberal forms of statehood. By focusing of this issue, the presentation attempts to highlight the complex dynamics between theories and practices of boundary delimitation that were deployed as part of 19th century state-making. These practices proved to be integral to the territorialization of political sovereignty being at the core of modern statehood.

In our opinion, the 1864 Spanish-Portuguese Boundary Treaty is an exemplary reflection of the concepts of sovereignty characteristic of liberal states, and more broadly, of consolidation of the territorial state in the Iberian Peninsula. As opposed to the concept of sovereignty still in force under absolute monarchies, which was dynastic, patrimonial and

[55] Carlos III University of Madrid (Spain).

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jurisdictional, the liberal governments responsible for the Treaty based state sovereignty on the exclusive and indivisible jurisdiction and control of territory, which linear boundaries would precisely delimit.

Drawing on an analysis of mostly unpublished archival documentation preparatory to the 1864 Treaty, this contribution focuses on three aspects. Firstly, it addresses the concept and genesis of the territorial state, as well as the ideas and "myths" of sovereignty and borders linked to it, in Europe and the Iberian countries. Secondly, it analyses the theoretical and general delimitation criteria that guided the Treaty. Finally, it studies the way in which these criteria were applied in practice for resolution of the various territorial issues addressed in the Treaty. Our main thesis is that the 1864 Treaty, despite not strictly creating a linear boundary on the Spanish-Portuguese border, did give it an international legal character, in addition to completing and clarifying the border to delimit state territory in a continuous and compact way.

Implementation of this process came by means of a series of operations consisting of a geometric and geopolitical purification of the territory. This purification removed the impurities or 'irregularities' (the term usually used in the process) that, in the view of both governments, gave rise to troubles among border towns and hindered the effective enforcement of state sovereignty, such as lands of doubtful, shared, or disputed ownership; towns, limits, and islands intersected by the border line; territories of hybrid or diffuse sovereignty, or even independent of both states; enclaved roads and territories; and, finally, the river boundaries along which the wet border had been partially interrupted by changes to their course.

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Mediterranean Cartoheritage

2000 years of maps and graphs

HARALD GROPP[56]

Introduction **-** This paper will discuss maps and map-like documents who focus on the Mediterranean Sea, starting from the ancient and Greek and Roman times. The maps of the past will be seen with the eyes of today, but also with the eyes of intermediate periods and from different geographical and cultural perspectives. Among others will be considered the Tabula Peutingeriana, the Albi map, various maps in the Ptolemaic tradition, and early modern maps.

Maps and Graphs **-**The objects of cartographic heritage such as maps, but also globes and sea charts are also relatedto more schematic diagrams and pictorials representations of parts of the earth. At the end of this spectrum there are graphs as mathematical objects as new geometrical sets of vertices and edges in a geometry independent of the traditional Euclidean geometry. For instance, the Tabula Peutingeriana is much more a graph than a map, and the Albi mapis rather a schematic map than a map of the MediterraneanSea in the usual sense.

[56] Heidelberg University (Germany).

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***Maps and History* -** However, the focus of this talk will notbe theoretical discussions about the classification of map- like objects. More interesting seems to be the evolution of maps through time (Peutingeriana or the Ptolemaic atlases)and, of course, the transfer of knowledge from East to Westand from West to East. Of particular importance are eventsin the 8th century and in the 15th century where in differentparts of the Mediterranean political and also religious deve-lopments lead to interesting transfers of also cartographic knowledge.

***8th century* -** The Albi map was probably drawn in the middle of the 8th century in a Visigothic cultural context. This leads to a closer look at what is now the South of France, in particular on the emirate of Narbonne between 719 and 759 and the influence of the Franks under the rule of the Carolingians. and the possible trade and cultural re- lations between the East and the West in the MediterraneanSea.

***15th century* -** During the synods held in Italy in order to unite the Catholic Church and the Orthodox Church until the conquest of Constantinole by the Ottoman Empire in 1453 there was a second exchange of ideas and manuscripts and maps between East and West which strongly influenced the later development of history and cartography.

***End* -** Instead of a conclusion some further maps from other centuries which further illustrate Mediterranean cartoheri-tage.

Mediterranean Sea, Modernity and the Contemporary

Geographical Metaphors for Rethinking Space

GIOVANNI MODAFFARI[57]

This contribution will focus on the idea of the Mediterranean as a *medium* between lands, as a space of communication and movement, but also as a «device of civilization». The Mediterranean Sea represents an archetype and metaphor which may be used to describe other Mediterraneans existing in the world, on the basis of three constituent features: the fragmenting into microregions which are in turn, constantly being redefined; the precariousness of its landscape which brings about continuous changes in its systems of production; and the high level of mobility which favors interconnection among peoples.

These characteristics also provide the conceptual framework which, since the end of the 14th century, has made the Mediterranean Sea into a laboratory for a new way of representing the world, a gradual process containing several pivotal stages, three of which will be outlined here.

The birth and flow of Modernity - The first part of the contribution considers the dawn of geographical Modernity,

[57] University of Milano-Bicocca (Italy).

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describing it by retracing how Ptolemy's *Geographia* moved around and influenced the Italian courts of the Renaissance, and singling out just a few significant features of what can be considered to be the most revolutionary form of Mediterranean thinking.
Within this framework, a sample of physical, as well as intellectual and cultural heritage is introduced and displayed: the world map made by the Greek cartographer George Amiroutzes and his son in 1465, commissioned by the Ottoman sultan Mehmed the Conqueror. The success of this endeavour was soon followed by the first Arabic translation of Ptolemy's *Geographia*. The investigation of this historical event and its protagonists throws light upon a close network of mediators and travellers between Europe and Istanbul, who represent an extraordinary piece of shared memory too often forgotten in the histories of the relationships between the two shores of the Mediterranean.

The world as a globe - The second part of the contribution deals with the transformation of the world's surface from flatness and linear relationships into what is nowadays known as Globalization. The cosmopolitan cities of the 19th century, especially those situated in the Levant, had an important role to play as laboratories for a world that was overcoming the limitations imposed by modern statehood, at the roots of which lay the breakthrough represented by the Venetian archetype of the 16th century, with its wide-flung network of trade and ambitions.

The Contemporary - In conclusion, a brief analysis is made of geographical space in the Contemporary Age, where the modern forms of statehood resulting from the two previous steps come up against some insidious faultiness, given the difficulties encountered in integrating the present substantial migratory flows into current definitions of statehood.

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The geo-theo-politics of land and sea and the metaphysics of the *Großraum*. Schmitt and the multipolar thinking

PALOMA PUENTE LOZANO[58]

Contemporary geopolitical thinking has showed over the last decades a persistent interest in German legal scholar Carl Schmitt as a key figure in providing critical insights and tools for questioning the contemporary "global" U.S-led geopolitical order (Odysseos and Petito, 2007; Hooker, 2009). Political geographers, political philosophers and IR scholars alike have contributed to these ongoing debates aiming at "adjusting" Schmittian categories and diagnosis to critical traditions, approaches and their accompanying goals (Legg, 2011; Minca and Rowan, 2016). As part of these contemporary reworkings, serious doubts have also been cast on the feasibility of such a project, with some critical scholars even expressing bold rejection against it (Elden, 2010; Teschke, 2011a, 2011b). In that sense, the inherently politically "compromised" nature of Schmitt's work and, more significantly, the conceptual flaws and overall theoretical orientation of his anti-liberal thinking have been claimed to be hardly compatible with ontologies underwriting contemporary critical approaches.
In spite of this growing interest on Schmitt, much less detailed conceptual work has been done in order to provide, on the one

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[58] University Carlos III of Madrid (Spain).

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hand, historical and philosophical grounding to Schmitt's geopolitical thinking as to resituate him in the land vs. sea geopolitical debates on his time (Connery, 2001; Derman, 2011; Koskenniemi, 2004, as exception to this) and to uncover, on the other hand, the theological and metaphysical core of his understanding on land and sea as geopolitical realms. Accordingly, this presentation aims to further extent this later path of inquiry in order to deal with the Schmittian geopolitical thought as a well-stablished source of inspiration in current multipolar thinking and debates with the goal of coming to terms with Schmittian conceptions of land and sea and the ensuing implications of that understanding for any project aimed at producing multipolar understanding of world politics.
Along the lines of the topic "Historical geographies and geopolitics of land and sea" that is part of the session "Southern thinking. Heritage, migration and Mediterranean cultures", this presentation will expose the geo-theo-political nature inherent to certain categories in Schmitt's work (such as *Großraum*, *pluriversum*, *nomos* or *Land und Meer*). To do so, we will proceed in three steps. First, we will draw on recent scholarship having highlighted the centrality of theological elements in Schmitt political thought (Meier, 2006 or Hohendahl, 2008). Second, we will analyze the meaning and function of certain telluric elements that are central to Schmitt geopolitical thinking and how the *opposition* between land and sea is built in his work. Third, we will attempt to assess the geopolitical implications of the underlying *oppositional* theological and metaphysical meaning that land and sea are given in Schmitt thinking (i. e., how these geographical realms are connected to Schmitt's idea of *nomos* and philosophy of "concrete orders"). By doing so, we intend to expose some of the tensions and limits that such a geo-theo-political system posses to current attempts at conceiving in a pluralist, decolonized and relational form sea-

based geopolitical realms as part of a wider multipolar geopolitical structure.

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Archiving the landscapes of the nineteenth century world

Marianne North and more-than-botanical art

TOSHIYUKI SHIMAZU [59]

Marianne North (1830-1890), a British woman painter, was commonly referred to as a botanical artist, and also as one of the "Victorian lady travelers" (Middleton, 1965). Her preferred destination broadly coincides with the Global South in the contemporary sense of the word, including South America, Africa, South and Southeast Asia, and Oceania, although she also visited Continental Europe, North America, and Japan. This preference might reflect her own pursuit of rare and curious flora species resulting from a kind of exoticism and romanticism. She donated to the Kew Royal Botanic Gardens her own paintings. She also donated a small building to store and display her own collection (Royal Botanic Gardens, Kew, 1914, 2018). The Marianne North Gallery opened in 1882, and since 2003 it has been inscribed as a designated heritage asset within the world heritage site of the Royal Botanic Gardens, Kew (Fig. 1). Many of her paintings depicted not only botanical features but also other natural and human landscape elements of the nineteenth century. Her collection was once displayed in the corner of "Geographical Pictures" at the Exhibition of Educational Appliances in Geography held by the Royal

[59] Wakayama University (Japan).

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Geographical Society in London in 1885 (Royal Geographical Society, 1886). It might be therefore reasonable to consider her collection as a sort of landscape painting, and moreover, as “more-than-botanical” art rather than as mere botanical art. This paper will reconsider the Marianne North Gallery as a sort of “landscape archives” and will discuss potential merits and limits in situating Marianne North and her gallery within the history of geography. In addition, what her imperial gaze toward the Global South and Asia has brought to her audience and its implications will also be discussed.

Fig. 1 - Marianne North Gallery, Royal Botanic Gardens, Kew (2008)
Source: Wikimedia Commons

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Session 12

Local Government and the Governance of Urban Heritage

Chairs: *Carlos Nunes Silva*

(University of Lisbon),

Anna Trono

(University of Salento)

Local heritage for neo-endogenous rural delopment.

Valorization, participation, local government and governance in Andalusia

EUGENIO CEJUDO, FRANCISCO NAVARRO, JOSÉ ANTONIO CAÑETE[60]

Cultural and natural heritage has become an essential asset for territorial development, especially in the European rural world affected by strong depopulation processes (Cejudo et al 2020). This is mainly carried out by local and public promoters, local governments, relying on the initial philosophy and support of the LEADER approach: valorisation of local assets, local decision-making, governance and participation (Esparcia et al, 2015), creation of local public-private partnerships (Local Action Groups - LAGs), creative and innovative framework, etc. However, this type of initiatives have sometimes failed or have been closed, due to the lack of an initial management and business plan, the lack of involvement of local inhabitants, the reduced dynamising effect towards other activities, or even the reduced territorial scale and design of this type of projects (Cañizares, 2020). Thus, our main objective is to study the role of local governments and local governance in the valorisation of local rural heritage as a mechanism to promote neo-endogenous development (Cejudo et al, 2020), taking as a main source some projects implemented in rural areas of the Andalusia region (Spain).

[60] University of Granada (Spain).

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From this perspective, the total number of projects implemented in Andalusia between 2000-2015 financed through LEADER related to natural and cultural heritage was 1,848 (12.8% of the total) with an overall investment of 100.4 million € (7% of the total) of which 62.3 million € were public aid (11.1% of the total). In addition, these heritage projects generated 1,399 jobs (3.1% of the total) of which 27.2% were new jobs; 514 were occupied by women (36.7% of the total) and 152 were occupied by young people (10.7% of the total).
In the period 2007-2015 the funds allocated to these heritage projects were considerably reduced compared to the period 2000-06. The financial and economic crisis hit this type of project with an average investment of €54,376, which is 56.7% of the overall average investment of almost €100,000.
Local authorities and associations, including the Local Action Groups, are the patrons of rural heritage, as they implement more than 80% of the projects, investment and employment. Private promoters have a minimal participation in this type of projects linked to the recovery and enhancement of heritage.
In short, the heritage actions linked to LEADER have helped to tackle the depopulation processes suffered by the European rural world in general and Andalusia in particular. This is so insofar as it offers investment opportunities for social agents (Folgado-Fernández, et al, 2020) that allow not only the maintenance and/or recovery of heritage and identity elements of the different territories (Molinero and Tort, 2018) for their transmission to future generations, but also, and synchronically, business opportunities after their enhancement, becoming a powerful pillar on which to build the permanence of rural areas. This is demonstrated by the volume of investment made and the employment generated, which has significantly affected groups that deserve special attention in these areas, such as women and young people.

However, for this productive dimension to be fully coherent and appropriate with the conservation of cultural and natural assets, it needs to incorporate some basic requirements or limitations derived from the values and characteristics that make up this heritage (Silva and Fernández, 2020).

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Difficult governance of modern heritage: Four case studies of the Architectural Work of Le Corbusier (France, Switzerland)

ISMAHAN HAMZAOUI[61]

The inscription of the Architectural Work of Le Corbusier on the UNESCO World Heritage List was the result of a long nomination process that corresponded to a very particular governance. The system of governance was organized around a wide range of stakeholders at multiple levels (municipal, inter-municipal, regional, national and international). The governance appears to be complicated for some of these Le Corbusier's heritage buildings. In fact, the relationship quality between stakeholders, especially between private owners and the local public authorities, concerning the management of certain heritage sites, has evolved since the inscription on the World Heritage List.

During the nomination process (between 2003 and 2016), the different stakeholders collaborated to prepare the nomination file, as they were in consensus. At that time, they wanted to make this nomination process a success. Their goal was to benefit from the several advantages of the UNESCO labelling. However, after the inscription on the World Heritage List, the management issues of these heritage sites have changed.

[61] Université Clermont Auvergne (France).

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Thereby, the cooperation between stakeholders has been weakened and tensions have emerged between the owners and the municipality.
Among these Le Corbusier heritage sites, two French sites (the '*Couvent de la Tourette'* in Éveux and the '*Unité d'Habitation'* in Firminy) and two Swiss sites (the '*Immeuble Clarté'* in Geneva and the '*Petite Villa Le Lac'* in Corseaux) are particularly interesting, as they illustrate a variety of problems related to financial and technical weaknesses on the one hand, and coordination difficulties between stakeholders on the other. In each of these cases, tensions between the private owners and the municipality seem to be incessant.
For the '*Convent de la Tourette'* and the '*Petite Villa Le Lac'*, the owners are looking to enhance their heritage and develop its notoriety and attractiveness on an international scale. So, they develop cultural and artistic partnerships with private and public stakeholders on an international scale. In contrast to the owners' vision, the municipality intends to integrate this heritage in its touristic and cultural projects on a local scale. This will allow the municipality to benefit from the economic spin-offs derived of the heritage's tourist attractiveness. The local authority aims to create a network connecting this heritage with the other historical monuments and tourist attractions in the territory, in the purpose of making the territory more attractive for visitors and tourists.
The tendency is different concerning the '*Immeuble Clarté'* and the '*Unité d'Habitation'* in Firminy. Certainly, these two cases are different because the '*Immeuble Clarté'* is a standing apartment building, whereas the '*Unité d'Habitation'* is, in part, a social habitat building. However, in both cases, the majority of the inhabitants and the owners are against the touristic development and the cultural animation led by the municipality. In both cases, the inhabitants' lives and needs make their priorities and positions opposed to those led by the local

authorities. As a result, the owners' attitude has an important impact on the coordination between the stakeholders regarding this heritage's governance.
In these four cases, the governance is constrained by the divergence of strategies and interests between the owners and the municipality. After the inscription on the World Heritage List, the municipalities are in charge of the application of the World Heritage management plan in order to keep the World Heritage label. For this, the objective of the municipalities is to enhance the connection between the heritage and territory in order to the World Heritage management plan. They also intend to take advantage of its notoriety after the UNESCO labelling with the aim of promoting tourism on these sites and then benefiting of its economic outcomes.
The governance of these sites is complicated, considering that it is a modern and living heritage. It is affected by numerous financial and technical weaknesses, particularly in relation to restoration and compliance with safety and accessibility standards. Moreover, as a World Heritage designated by UNESCO, the governance is then ensured by several stakeholders who are at several levels, whose objective is to preserve the heritage and enhance it through tourism and cultural activities.
The objective of this communication is to analyze the character and the intensity of the issues and problematics related to the governance of these sites, which are part of a modern and living heritage. I aim to explain the impact of the ownership status and the type of uses of these heritage sites on the governance system. Furthermore, I would like to highlight how the relationships between stakeholders have changed following the inscription on the World Heritage List. Also, the consequences of these transformations over stakeholders’ relationships on the governance system will be examined. The methodology is based on a comparative analysis between these four case studies. For

this purpose, I exploit the results of several field surveys conducted between 2018 and 2019.

Impacts of the urban development factors on cultural heritage in the post-socialist period.

Bucharest as case study

FLORENTINA-CRISTINA MERCIU, ANDREEA-LORETA CERCLEUX, GEORGE MERCIU [62]

Conservation of urban heritage is a priority action at international level, although more and more emphasis is placed on its economic value (Kiera, 2011; Merciu et al. 2021) in the context of intensive urban development that has generated negative effects on cultural heritage. Preservation of urban cultural heritage is often seen as a barrier to urban development.

The theme of this study is focused on the analysis of the impact generated on the cultural heritage by the accelerated urban development of Bucharest, the capital city of Romania, after the fall of the communist regime. The authors identified different forms of destruction of cultural heritage buildings as a consequence of the use of different speculative methods by different actors to change the current uses of historical properties. At the level of Bucharest, some entrepreneurs and owners exploited the legislative vacuum and other specific processes (rapid development of services, increasing housing demand, sudden deindustrialization) and started deliberate and hidden actions to produce the declassification of heritage

[62] University of Bucharest (Romania).

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buildings. Under these conditions, several types of actions of intentional destruction of heritage buildings have been identified, such as: damage to the resistance structure of buildings by arson, demolition of parts (most often only the main facade is preserved), extension and repartitioning of heritage buildings for housing projects, demolition or conversion of industrial heritage sites for the construction of office or commercial spaces, etc. The destruction of heritage buildings is not a mass phenomenon, but it is an important negative impact of the transition of urban areas in post-socialist cities in Romania, as a result of a more flexible territorial planning process compared to the communist regime.
As a methodology, the authors used comparative analysis of Corine Land Cover images (1999, 2006 and 2018) (1999, 2006 and 2018), as well as semi-structured interviews with urban planners. Field campaigns were also carried out to develop detailed maps, using the Geographic Information System.
The main results are represented by the identification of some cases, as an example of intentional or pseudo-unintentional destruction of some cultural heritage buildings in Bucharest.

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Regeneration and gentrification of historic districts. The case of Poland

BARBARA MAĆKIEWICZ, PRZEMYSŁAW CIESIÓŁKA [63]

After the fall of the socialist regime, cities in Central and Eastern Europe experienced a systemic transformation that was significantly influenced by internationalization and globalization. As a result, the regeneration occurring here differs significantly from the process taking place in Western Europe (Temelova 2009; Kaczmarek & Marcinczak 2013). The main initiator of regeneration activities are local authorities, which prepare and then implement regeneration programs (Ciesiółka, Gunko, Pivovar, 2020). The initiatives undertaken most often relate to centrally located historic districts. More than 55% of regeneration areas in cities in Poland are located in downtown areas (GUS). They are highly technically degraded, and are also a place where social problems accumulate. Gentrification, which is initiated by private tenement owners, coincides with the regeneration process. However, it only applies to those parts of the city center that have the potential to attract new middle-class residents. Both processes contribute to the improvement of the technical condition of buildings and public space, and as a result, to the reconstruction of the urban heritage. While regeneration is usually perceived as a process of positive change, gentrification evokes the opposite feelings (Ciesiółka, Maćkiewicz, 2020).

[63] Adam Mickiewicz University in Poznań (Poland).

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In this article, the authors contrast the opinions of various actors about the relationship between regeneration and gentrification that intertwine in historic districts of Polish cities. Particular emphasis is on linking these processes with the former character and historic fabric of the districts. An original methodological approach is used in the study, following the Mixed-Methods Research concept (Johnson, Onwuegbuzie, 2004). It involved desk research analysis supported by qualitative content analysis. Using this methodology, it was possible to analyze urban regeneration programs and information provided by the local authorities of Poznań in reports on regeneration programs and projects in the years 2006–2017. Questionnaire research was subsequently conducted among randomly selected adult individuals, inhabitants of the regenerated areas. Finally, individual in-depth interviews were conducted with nine individuals representing different social groups, whose aim was to obtain qualitative data related to the results of questionnaire surveys. Therefore, the paper will attempt to assess the social and spatial effects but also public participation in regeneration and gentrification processes in historic districts. Particular attention is also paid to the issue of the impact of spatial planning on the processes of regeneration and gentrification.

The city of Poznań, which is considered a precursor of regeneration in Poland, was chosen as a case study. Since 2006, six urban regeneration programs have been developed there. The outcome of these initiatives may be considered unsatisfactory. Plans related to improving the condition of buildings and land development were implemented successfully, albeit arousing some criticism in terms of architecture and urban planning, while those related to enhancing the living situation of people inhabiting the regenerated areas were unsuccessful. Urban regeneration resulted in the gentrification of all districts in the city center and no social benefits were obtained.

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Industrial heritage without history:

diverse conceptualizations of industrial heritage in the Ústí nad Labem Region (Czechia)

VLADAN HRUŠKA, MICHAELA ŠTĚBETÁKOVÁ, PAVEL RAŠKA, EVA NEDOROSTOVÁ, ZDEŇKA SMUTNÁ, SILVIE RITA KUČEROVÁ, TOMÁŠ SÝKORA, PETR HLAVÁČEK[64]

Industrial heritage is frequently accentuated in development strategies of old industrial regions as an asset that may be subject to commodification and thus helping to support employment, improve the quality of public spaces and more generally to facilitate re-imaging of rather negatively perceived old industrial regions (Jonsen-Verbeke 1999, Blotevogel 2001, Barski and Zathey 2018, Berger et al. 2018). However, incorporation of industrial heritage into the development endeavour of local or regional actors is conditioned by its specific conceptualizations related to a particular set of cultural values, expectations, heritage discourses as well as quality of institutions relating to its potential for bringing a city/region on new development paths. Such preconditions as well as territorial contexts and public awareness of industrial heritage (Feifan Xie 2015) vary across both the institutional domains and space and, as a result, industrial heritage may help to (re-

[64] Jan Evangelista Purkyně University in Ústí nad Labem (Czechia).

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)construct the image of some localities, while posing a barrier for development in others (Bosák et al. 2018).

To illustrate the different conceptualizations, values and expectations associated with industrial heritage, we will present and discuss in this paper our findings from the survey of perception of industrial heritage in the Ústí nad Labem Region (in Czechia) by representatives of local and regional authorities, managers of regional industrial companies and various NGOs and cultural organizations. Ústí nad Labem Region was one of the cores of the industrial revolution in Czechia (Hruška et al. 2017); its considerable economic growth started in the mid-19th Century. However, today, mainly due to the fundamental social transformation resulting from expulsion of former German population after the World War II, later transition to centrally planned economy, and finally a problematic post-socialist economic restructuring since the 1990s, the region struggles with serious social and economic problems (Koutský 2011).

Based on thirty the semi-structured interviews we found out that despite a relatively high level of 'industrial' path dependence in the thinking of regional political and economic elites, intangible artefacts (such as original brands of products, company names, know-how) are considered as industrial heritage more frequently than existing industrial architecture. Moreover, very often negative aspects of industrial heritage are stressed out (brownfields, disturbed landscape, unfavourable social structure). There was a difference among narratives of individual groups of interview partners – whereas existing traditional companies emphasize their contribution to the local image, economic performance and job creation, representatives of public administration focus on the problems caused by the industrial restructuring during the post-socialist development in 1990s (brownfields revitalization, inherited social structures and urban design). Members of NGOs acknowledge a possible positive role of industrial heritage in the regional development (re-imaging, tourism, creative industries) but from their point of view, it is necessary to mobilize regional industrial companies to become more active in the public life of the Ústí nad Labem Region.

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Session 13

Citizen Participation in the Governance of Urban Heritage

Chairs: *Carlos Nunes Silva (University of Lisbon), Anna Trono (University of Salento)*

Public Participation in Urban Planning: from symbolic engagement to citizen control

CARLOS NUNES SILVA[65]

The notion of Public Participation has multiple senses, as has been pointed out by authors such as Arnstein (1969) or Huxley (2013), among others. It means to act in order to promote the interests of an individual or entity, but it can also mean to take part in a social, cultural, or political activity. In a political sense, it is used to refer some form of power equalization within the decision making process. In this paper, Public participation in Urban Planning refers to some form of equalization of power relations between privileged and non-privileged actors in the context of the planning process. If in a planning process one of the parts keeps all the decision power, participation is certainly limited. In other words, there is only full participation if each part engaged in the urban planning decision-making process has power to determine part of the outcomes of that decision, as Sherry R. Arnstein refers in her text 'A Ladder of Citizen Participation' (Arnstein, 1969).

In this paper, I examine the different planning acts that have framed public participation in Urban Planning processes in Portugal, comparing each main planning period with the scale of citizen power or capacity to influence and shape the final

[65] Institute of Geography and Spatial Planning, University of Lisbon (Portugal).

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outcome of the planning process as proposed in the Arnstein (1969) model of the ladder of citizen participation. In the paper I address the following research questions: Which was the role of public participation in each main period in the recent history of urban planning? What factors explain this level of public participation in urban planning in Portugal?

The planning system can be more or less decentralized, according to the degree of autonomy of the different tiers that constitute the system. The more decentralized the system the higher the possibilities for citizen engagement in the planning process and in its decision-making procedures.

The spatial planning system in Portugal during most of the period under analysis in this paper has been highly centralized, with limited room for citizen participation: the first Republic, the period of the dictatorship, and the second Republic after the overthrown of the dictatorship in mid 1970s. As will be shown, the spatial planning culture and the spatial planning system affected the engagement of citizens and other stakeholders in the planning decision-making process in each of the periods considered in the analysis. The findings also show that the level of the ladder of citizen participation achieved in each of these periods in the history of Urban Planning in Portugal has been lower than what the planning acts and the planning system itself would allow in practice. The evidence available seems to support the view that the engagement of citizens, or public participation, in the Governance of Urban Heritage has not been different from the more general pattern of public participation in the urban planning process: more symbolic than real citizen power, or even of non-participation in certain periods. The findings point for the need of further research on the role of citizens in the governance of urban heritage in Portugal in the last decades.

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Robust civic participation in management of heritage houses as a tool for sustainable human settlements

LUCIA LEBOTO-KHETSI, VERNA NEL[66]

Background and purpose - Unprecedented urbanization has implications for basic service delivery especially housing (Lojanica, Damjanović & Jankovic, 2017); (McGranahan & Satterhwaite, 2014:20). Relatedly, there exists conflicting demands for new urbanism and heritage preservation of built lived spaces (Obad & Bojanić, 2019, p. 8). The paper presents selected results of an ongoing doctoral study aimed at exploring housing adequacy in the colonial Bochabela Township in Bloemfontein, South Africa. It fundamentally argues that with the National Heritage Resources Act (25 of 1999) listing all properties over 60 years as heritage, their owners, specifically those in townships where such housing is dilapidated due to lack of adequate maintenance, should be active stakeholders in preservation initiatives. This should aid conservation of historical and cultural value and warrant social, economic and environmental sustainability. Rampant poverty and failing township economies require strategic state support (Scheba & Turok, 2020:77), thus prioritizing need for collaborative, bottom-up community development in addition to value-based

[66] University of the Free State (South Africa).

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heritage management. The study aims to investigate the nature of civic participation in Bochabela's heritage houses management, to explore how owners in Bochabela perceive the value of their houses through the lens of legislative definition of heritage value; and to examine ways through which owners of 60^{+} year old houses in Bochabela can be enabled to improve their housing adequacy while preserving its heritage value.

Conceptual/Theoretical perspectives and Significance - With civic participation as common ground, the paper links urban planning and heritage management, through identifying its interdisciplinary significance, examining its theoretical and legislative relevance within the South African perspective. It further links civic participation with sustainable housing development through creation of economically vibrant, environmentally considerate human settlements with cultural significance.

Methodology - This qualitative study engaged 20 purposively sampled owners of dilapidating 'heritage housing' in Bochabela through in-depth interviews in December 2019. Relevant scholarly literature and legislation were evaluated.

Preliminary findings - Majority of owners have no knowledge of their houses being heritage resources with restrictions for structural changes without municipal consent. Furthermore, there is seemingly marginal government management coupled with inability of owner maintenance thus dire dilapidation of these houses. Some government revitalization initiatives involve demolition and construction of new social housing. These contradict the effort to preserve historical attributes for future generations. Some owners oppose demolition as their houses represent family, cultural and sentimental value while also bigger than current social housing. Most have pictures of original owners as part of their wall decor.

Fig. 1 – Typical Heritage Houses and common interior wall pictures in Bochabela, Bloemfontein, 2019.
Source: Researcher

Concluding remarks - The paper highlights the importance of civic participation in management of heritage properties to instill civic ownership, attachment and pride, thus improved sustainability. It recommends interdisciplinary collaboration between urban planning and heritage to innovate housing adequacy.

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"Come, Listen to the Story": A Story about a Nepalese Oral Heritage Conservation Project

AJAYA N. MALI[67]

This paper explores ethnographically a youth project in Kathmandu Valley, Nepal, aimed at collecting traditional stories and oral history relating to Newar society and cultural practices. The project aptly named 'Bakhan Nyene Waa' ('Come, Listen to the Story') was initiated during an architectural rebuilding project following the devastating Gorkha Earthquake of 2015. (Joshi, Tamrakar & Magaiya, n.d.) This paper studies the formation of the Bakhan Nyane Waa initiative and its eventual transformation into a wider exploration of the Newar cultural history. It also analyzes the workings of the Bakhan team as an example of a grassroots youth initiative that focusses on the conservation of an intangible heritage.

A group of Nepalese youth mostly in their twenties and having backgrounds in engineering, architecture, heritage management and related disciplines, have in the last four years been organizing public lectures and discussion fora under the banner 'Bakhan Nyane Waa'. The group started the program in 2017 when they were working as volunteers to help rebuild Kasthamandap, a centuries-old wooden pavilion in Maru Twah, the central part of Kathmandu city's traditional core, a site also

[67] Syracuse University (USA).

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falling within one of the seven monument zones comprising the Kathmandu Valley UNESCO World Heritage site.

The initial idea behind the establishment of the Bakhan Nyane Waa forum was to understand how the local communities were culturally and historically connected to Kasthamandap. As research efforts grew, so did the number of stories. After the organizational framework for the rebuilding of Kasthamandap was restructured by the Nepal Government and the Kathmandu Metropolitan City in 2018, some members of the team were no longer associated with the rebuilding project. In the late summer of 2018, the Bakhan team again came together and began exploring local Newar stories beyond the Kasthamandap milieu.

A study of the Bakhan team's trajectory of progress will deal with the changes and improvements made to the format of oral story collection and retelling; lessons learned in community participation efforts; adaptations made while continuing in challenging global health conditions; and the challenges faced and decisions made regarding ways to conserve and convert oral heritage into more tangible formats.

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Students perspectives on University and Academic Heritage:
a comparative study between Bologna and Modena

SILVIA GRANDI, SARA BELOTTI[68]

University and academic heritage and tourism nexus has been significantly discovered in the framework of cultural tourism strategies. Yet, as others old universities, the University of Bologna and the University of Modena and Reggio Emilia have played a pivotal role in designing the urban plan and the image of the cities for centuries and they continue to do so.
Codifying, valuing, communicating academic and university heritage beyond museification became an incentive for the creation of new networks of knowledge, as well as of urban and international cultural itineraries, both for residents and for tourists. Among others, all these are giving the opportunity to discover and to increase awareness of the role that university has played for the evolution of the city. This phenomenon builds up on the dimension of studentship and professorship that have been significantly characterised universities models, anecdotes, university governance choices, etc. Moreover, it creates new interactions with the citizens, where universities are a reference point for the cultural life with a central role in designing, modifying and re-functionalise the urban plan of the cities.

[68] Silvia Grandi, University of Bologna (Italy); Sara Belotti, University of Modena and Reggio Emilia (Italy).

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These phenomena are highly connected with the processes of preserving and communicating the sense of heritage. However, citizen, university staff, students and visitors are often unaware of the universities' heritage. This is the starting point of this paper presenting a joint research project linking geographical tertiary education, the sense of heritage awareness and the sense of belonging to a place and embedness of academic heritage in students' undergraduate curricula.

The paper presents the results of the preliminary experimental activities done in 2018 and 2019 within two courses of geography in Bologna and in Modena with the aim at investigating:

- Prior knowledge of the 2nd year students of the basic geo-historical elements of their universities;
- The knowledge of the location of some academic and university heritage sites and the role in the space-time composition of the city;
- The significance of material and immaterial university and academic heritage;
- The willingness to participate to the university life and the experiential feelings in the discovery of their university academic and university heritage.

Reflecting on academic and university heritage aims at stimulating the creation of new educational paths within the university, with a greater involvement of students in the university life, as well as in the relationship between universities, schools and citizens in order to improve the "uses", the participation and the governance of the past.

Fig. 1 - University Museum Network of Modena and Reggio Emilia.
Source: Authors' elaboration

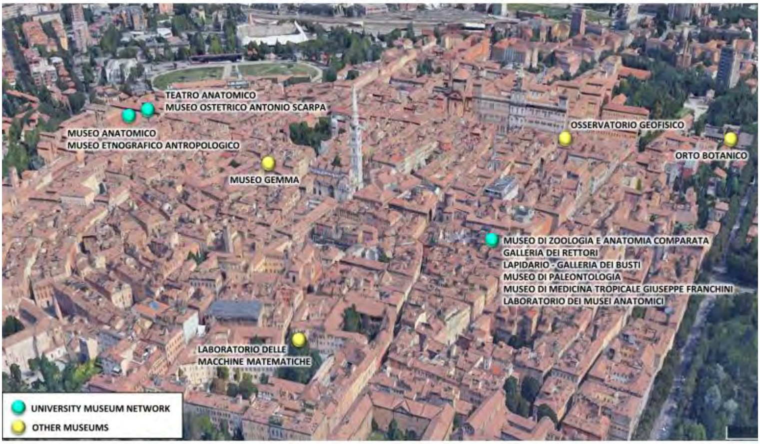

Fig. 2 - University Museum Network of Bologna.
Source: Authors' elaboration

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City wall parks in Italy:
an opportunity to strengthen the city's identity

DONATA CASTAGNOLI

Recent research on the European green belt has ignited consideration of some of the less extended, circular, green perimeters of historical centres as potential city wall parks. In most places, especially in Northern Italy, cities carry out renewal projects such as architectural restoration and functional recovery.

These projects include complete and well-maintained city walls, like in Lucca (the most famous Italian example) and Ferrara. City walls are a place to cultivate social relationships, places where people visit daily and spend their free time jogging, walking, or relaxing.

Lucca is a well-known representation of what these walls can offer as a cultural footprint. Frequented by citizens and tourists alike, they have been a lovely promenade since the 19th century. However, the weight of cultural and commercial opportunities has negatively impacted accessibility and the public experience of the walls.

During the last decade of the previous century, the local authority in Ferrara initiated wall renovation. Ferrara saw its historical walls built between the 12th century and the Renaissance. A beautiful path over the walls offers the population a better relationship with the city centre. Thanks to the European HICAPS program, historical information has been

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placed along the walls, which enriches the experience, education, and appreciation of the city walls for local citizens and visitors alike. The city wall park also provides access to outside of town, including neighborhoods and more nature (like the green belt).

Fig.1 - City wall park in Ferrara
Source: Photo Donata Castagnoli

Modena used to have city walls, but they were finally destroyed at the beginning of the 20th century to allow for construction and infrastructure usage in the area. Therefore, human activity there is different; people used to frequent the walls as a promenade, and they continued doing so after the demolition

because there are a lot of trees and beautiful nature along the cycle path. Everyone still enjoys their leisure activities in that area.
For this reason, during the last decade, the administration decided to regulate the presence of street stalls that had increasingly popped up without permission. The association Legambiente and some citizens attempted to challenge the construction of permanent sites out of a fear that park conditions would deteriorate. Now, a few of them have a definite concrete site. As it turns out, most park users are happy to have them, saying they consider them a safe place to spend their free time.

Fig. 2 - City wall park (or RImembranza park) in Modena
Source: Photo Donata Castagnoli

Verona's wall park provides Legambiente with a different role, where the administration is slowly defining parts of it, making it quite challenging to enjoy walkable paths for lack of signs, information, and illumination. Legambiente volunteers play an essential role in ordinary maintenance, gardening, cleaning, and publishing several books on the topic.

In Siena, an interesting European program called URBINAT is helping restore connectivity between the upper historical centre and the suburbs. Volunteers of the citizen's association "Le Mura" are now cleaning the walls and the paths that pass through the Green Valleys - the sudden urban nature surrounding the city.

In the reconstruction after the earthquake of 2009, L'Aquila has considered restoration of the medieval city walls as an opportunity to strengthen the citizens' relationship and identity with the place.

Many other examples are emerging these days, such as in Lecce, where the State and the municipality recently concluded a written agreement: the 'State cultural federalism' allows the local administration to restore city walls even when they were national and not local properties (as was the problem in Verona).

In conclusion, these and other renovation projects proposed for historical towns are an architectural revitalisation of ancient heritage to allow citizen access and public interaction. Above all, they also improve the use of the city centre (which is often a tourist area with little social connection for citizens), and they link the inner city to the outer town. People display diverse responses to these areas: enjoying a stroll, meeting people, attending cultural events, making it all worthwhile to work for better use of these vital spaces; the same importance has the involvement of citizens' associations in restoration projects.

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Session 15

Smart governance, Urban Planning and Heritage

Chairs: *Carlos Nunes Silva (University of Lisbon), Anna Trono (University of Salento)*

ADAMO Project Strategic Plan

An example of innovative valorization of Cultural Heritage

SANDRA LEONARDI, MICHELE PIGLIUCCI[69]

Introduction - The contribution reports the experience realized for the ADAMO Technologies of Analysis, Diagnostics and Monitoring for the preservation and restoration of Cultural Heritage for Technological District for Cultural Heritage of Lazio Region. Result of the project is an innovative form of Plan, that aims to be an useful example of the valorisation strategy of secondary touristic areas, to be enhanced especially in the field of European policy for metropolitan inner peripheries.

Identification of ADAMO area - The identification of the sites and ADAMO's area are the result of a context analysis. This analysis, carried out by STeMA 3.0 methodology (Prezioso, 2015), focused on the cultural assets in accordance with the goals of the project. The set of the sites in the area are represented in the Fig. 1, processed in the STeMA lab, with STeMA methodology.

Analysis of distribution of cultural economy - The activity of drafting of Strategic Plan took in charge the mapping of all the enterprises, in the ADAMO Area, working in the field of Cultural

[69] Sandra Leonardi, Sapienza University of Rome (Italy) - (introduction and paragraph: 1 and 3); Michele Pigliucci, University of Rome "Tor Vergata" (Italy) - (Paragraph 2).

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Heritage: museum, libraries, artistic activities, building companies specialized in Cultural Heritage, film production, creative and editorial companies…

This mapping gave the place evidence to the importance of the Cultural Heritage for the local economy, showing the strong concentration of cultural enterprises in the area, with particular concentration in the outer ring of urban area.

Thanks to the mapping, the Strategic Plan was able to highlight the territorial vocation towards the exploitation of activities related to Cultural Heritage in general, and specific economic activities in particular.

Area emerged as particularly suited to host actions related to science economy and, in particular, for the promotion of a scientific tourism, not yet enhanced within Rome system: this element represents a specialization strategy for the area, able to evaluate the territorial capital related to Culture economy, giving strong resilience elements to the business system of the area.

Integrated and sustainable strategic management plan **-** The integrated strategic and sustainable tourism plan is based on contextual analysis of the specific components of the territory and the tourist context in which it falls (Prezioso, 2015). This integrated strategic analysis process has assessed the availability of resources and skills found in the area as a whole in order to identify the main factors of attractiveness and differentiation with respect to tourism systems already present in neighboring areas and areas more central than Roma Capitale. Also taking into account the sustainability criteria the proposal account of what already exists proposing in some cases a new reading of routes and use of existing tourism resources. The plan takes into account the sustainable strategic vision of Rome metropolitan city focusing on the Sustainable Development Agenda, adopted by the United Nations. In

addition, some of the proposals take account of what already exists in the area in terms of tourism, but are integrated into an integrated perspective. Therefore, by virtue of the above, the proposed plan combines the possible routes and sites to experiences diversified by type of user based on personal and professional interests or age groups.
Key element of this strategy is the valorisation of territorial capital and cultural heritage by new technologies according to circular economy pillars, where territorial elements are fully integrated with sustainable use of material and immaterial resources in order to re-generate and re-use existing elements.

Fig. 1 - Map of the study area
Source: http://progettoadamo.enea.it/wp1-eng/

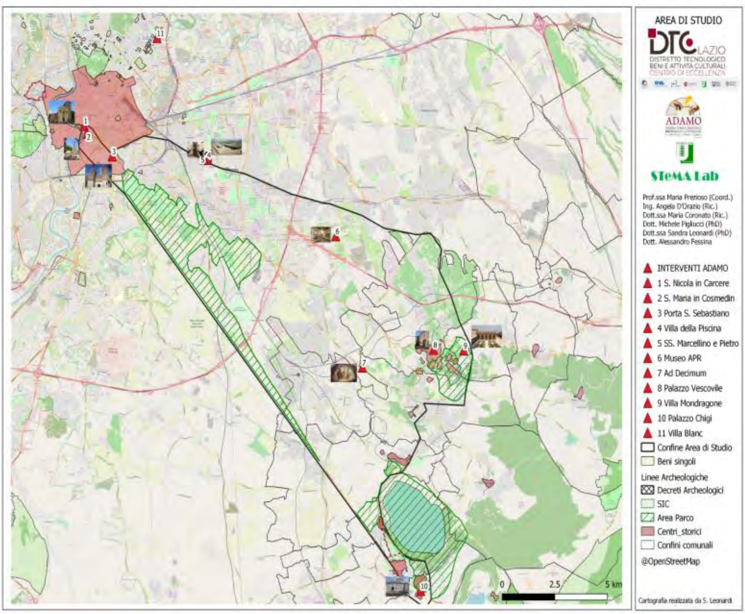
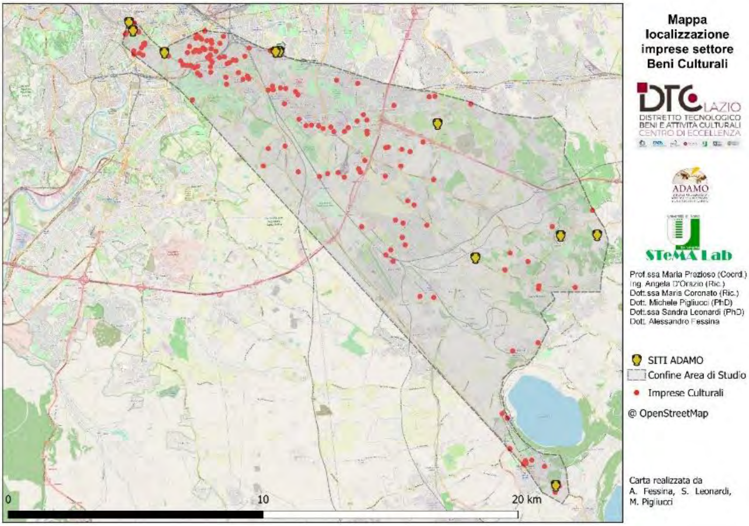


Fig. 2 - Map of companies working in Cultural Heritage
Source: http://progettoadamo.enea.it/



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Urban heritage conservation in France:
recent evolution and controversy

MARIE-ALIX MOLINIÉ-ANDLAUER, FEDERICA APPENDINO[70]

This paper aims to discuss the issues surrounding urban heritage conservation policies and tools in the context of the recent legislative evolution in France.

Since the beginning of the 1900s, France developed a consolidated and multi-layered regulatory framework for the safeguarding of urban heritage, composed by different conservation tools at different scales. This approach appears complex to coordinate, due to the challenging articulation between the diverse urban planning documents and stakeholders.

In this context, since the 2010s, a strong debate emerged among both academics and practitioners, to take into consideration a double imperative: on one side, the need to harmonise and to update the heritage preservation legislation, on the other hand, to integrate it within the larger goals of overall sustainable development, which makes the issue of urban heritage protection more complex.

To this end, the former Minister of Culture Fleur Pellerin adopted the law of 7 July 2016, relating to *la Liberté de Création,*

[70] Marie-Alix Molinié-Andlauer, Sorbonne University and a researcher affiliated to the Research Unit "Mediation-Sciences of Places, Sciences of Links"; Federica Appendino, ESPI Paris, ESPI2R and Lab'URBA Laboratoires (France).

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à l'Architecture et au Patrimoine (Loi CAP) providing a "simplification" and a "modernisation" of the protection of heritage.

The shift in the way of conceiving and protecting heritage is reflected in new ambitions and new tools, aiming at introducing the notion of UNESCO World Heritage into national law, creating new protection perimeters to make urban and landscape heritage protection procedures more understandable and effective and clarifying the regulation of the historic monuments' buffer zones.

On this basis, the paper aims to contribute to the growing area of research on the relevance of actual conservations tools in handling contemporary challenges.

After introducing the existing French urban heritage conservation policies and tools, the paper analyses the effects of this new law on the protection and urban planning systems. Firstly, the simplification of certain tools is discussed, such as the *secteurs sauvegardés*, the *aires de mise en valeur de l'architecture et du patrimoine* (AVAP) and the *zones de protection du patrimoine architectural, urbain et paysager* (ZPPAUP), which are transformed into the *sites patrimoniaux remarquables* (SPR),managed by the *plans de valorisation de l'architecture et du patrimoine* (PMVAP) or the *plans de sauvegarde et de mise en valeur* (PSMV).

The analysis conducted allows a better comprehension of the arsenal of urban heritage protection system in France and opens the possibility of introducing into the preserved perimeters architectures less than 100 years old which are of remarkable architectural and historical interest to the country. Secondly, the contribution highlights the debates around this law, surely necessary, but also controversial when it was first announced. Indeed, as usual in France, when a regulatory change is announced, especially in relation to heritage management, the public debate is tense. Communities of agglomerations and mayors were worried about a simplified governance which could have led to a disengagement of the French State towards the smallest municipalities. However, the feedback received by the regional and national press on this subject since its implementation shows a completely different response to this law, which seems to reconcile the different levels of decision-making and to provide lasting protection for tangible and intangible urban heritage.

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Non-urban heritage in urban environment of Moscow

TATIANA BORODINA, ALEXANDER SAVCHENKO[71]

Any city in the process of its growth absorbs the surrounding countryside. Part of it disappears forever, but many of its elements are preserved, fitting into the urban environment. Inclusion of specific rural architectural and planning forms in the urban structure of Moscow is constantly going on for centuries, despite population growth and increasing complexity of economic specialization. Once included into the structure of the city, rural planning and architectural forms do not disappear, but after the termination of the implementation of their parent species and ways of life, really related to agriculture and other "non-urban" activities, they are transformed for integration into urban life and the environment, contributing to an increase in their diversity. This pattern can be traced consistently, at least, from the XVIII century.

The main feature of Moscow's development in the 20th century is that for 60 years it was the capital of a socialist state, i.e. Moscow existed in a planned economy and urban planning, increased industrialization and the absence of market mechanisms for real estate turnover and land use. The

[71] Tatiana Borodina, Institute of Geography Russian Academy of Sciences (Russian Federation); Alexander Savchenko, The Russian Presidential Academy of National Economy and Public Administration (Russian Federation).

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administrative borders of the city were significantly expanded several times, the attached territories were built up with multi-storey blocks. Most often, this led to the complete disappearance of the historical face of the absorbed countryside. Mostly ensembles that have the status of historical and cultural monuments have been preserved. Some elements of the old historical countryside can remain only on rough terrain, inconvenient for mass development.

The most common forms of public spaces in Moscow are formed on the basis of the inherited ensembles of estates and palaces that are located in the former rural surroundings of the city. Now they have become numerous parks located in different sectors of the middle and peripheral parts of the territory of Moscow. They are more than a dozen, they are cultural and recreational dominants of surrounding areas, such as Kuskovo, Lublino, Pokrovskoye-Streshnevo, Ostankino, etc. Their number is growing as the realization of plans of restoration, an example – reconstructed ensemble Tsaritsyno. Often, in addition to parks museum complexes are created in the estates, even a restored historic agricultural activities. The most famous are the former royal manors Kolomenskoye and Izmailovo and Sheremetev's manor Ostankino. The largest and most significant ensemble (UNESCO heritage) is a royal estate Kolomenskoye on the banks of the Moscow River.

In Moscow's urban planning documents, "specially protected natural areas, natural and green areas" are designated as a special type of land use. According to the genesis and institutional features, the following types of "green spaces" that make up non-urban heritage can be distinguished.

1) Public gardens instead of the city fortifications demolished at the end of the 18th century. This is a Boulevard ring in the city center.

2) Large manor ensembles with parks, functioning in the "Museum & Nature Reserve" status. These are former royal

manors Kolomenskoye and Izmailovo, Tsaritsyno, Lublyno. Since they were previously suburban residences, they are mainly located in the middle and peripheral parts of the city. Sheremetev's manor Kuskovo has a status “Museum-Estate”.

3) Green spaces, functioning as city parks, with separate protected located in them city estates of the 18th - 19th centuries (Neskuchny (Not-Dull) Garden, Ostankino).

4) Old city parks. Some of them used to be estates, but they have not survived (Fili, Pokrovskoe-Streshnevo, Vorontsovo). This also includes the oldest Moscow city park Sokolniki, created on the site of the falcon (sokol) yard of the former royal hunting grounds.

5) Botanical gardens. Two of them belong to Moscow State University, one to the Russian Academy of Sciences. The main territory of the Botanical Garden of Moscow State University is located next to the new university buildings on Vorobievy (then Lenin) Hills, and its branch “The Apothecarries’ garden” is located in the city center. The Main Botanical Garden of the Academy of sciences of the USSR was founded in 1945 to the west of the Agricultural Exhibition (now VDNH) and it is the largest botanical garden in Europe. It includes a relict oak grove.

6) Especially protected natural area National Park "Losiny Ostrov" (Moose Island) in the peripheral northeastern part of the city, former royal hunting grounds. This is a natural complex, unique in its size and natural diversity, which has been preserved within the bounds of a multimillion urban agglomeration.

Manors and estates are now museums and host exhibitions and concerts. The parks host various festivals and other openair public events.

The land use regime is determined by the Master plan and other planning documents. The functioning, maintenance and preservation of cultural heritage objects is carried out in Moscow by coordinated actions of various structural divisions of the Moscow Government, such as the Department of Cultural Heritage, the Department of Culture, the Committee for Architecture and Urban Planning and others in coordination with the federal authorities.

In recent years, various digital technologies for urban management and social services have been actively developed and implemented.

Heterotopia of decline:
disentangling associations between old industries and social exclusion

EVA NEDOROSTOVÁ, PAVEL RAŠKA, SILVIE RITA KUČEROVÁ, MARTIN ZUBÍK[72]

The term heterotopia has been widely used by geographers to describe multiplicity in meanings assigned to places and their relationships (Foucault 1971; Soja 1976). While such multi-layered meanings may be evident to urban researchers, their differences may appear blurred in public perceptions, which may be further politicized and affect the use of specific planning instruments.

In this contribution, we explore the heterotopic meanings of decline in the old industrial region of Ústí nad Labem Region in NW Czechia (Central Europe). In many sites in the region and from different public perspectives, two narratives are spatially entangled (i.e. related to similar individual sites) and associated with decline, thus creating a heteropia discourse. First, old industrial sites narrating the past industrial success and recent decline linked to economic restructuring of the region are frequently depicted as places for future creative use, with policy and financial instruments centred on their regeneration. On the other hand, places of social exclusion are mostly perceived as sites that originated without a significant contribution of structural failures and despite they are officially designated by

[72] Jan Evangelista Purkyně University in Ústí nad Labem (Czechia).

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Czech government, the attitudes to centre policy and financial instruments to manage these sites are ambiguous and often hesitant. Importantly, many of these sites are located in a proximity and causal links between the paths of their decline may be assumed. To open the discussion on this heterotopia, we provide an explorative study with a tentative typology of spatial and functional relations between the old industrial sites and socially excluded localities and we canvas in a detail the narratives connected to them and their policy implications.

The industrial histories of the Ústí nad Labem region are intertwined with fundamental social transformations, most notably the population transfers during and after the Second World War and later extensive resettlements by labour force for heavy industries. These events formed the basis of today's socio-economic problems.

The industrial history of the region has been highly defining the perception by its dwellers and incomers for years. In times of the 19th and the 20th century, the industry played a crucial role in the development of the region. Today, the remnants of the defunct chemical industries, breweries, sugar, porcelain and other factories that the region was built on leave behind parts of their areas that are derelict, condemned to decay. Although there are examples of successful brownfield redevelopments that changed the image of derelict sites, a majority is still waiting for its chance to accept the challenges underlined by economic shortcomings and property law issues.

The brownfield sites are commonly associated with deindustrialisation (Tang & Nathanail, 2012). Besides the contamination, the derelict properties attract crimes and socially pathological behaviour (Seddon, 2006). Poverty and social exclusion interrelate significantly, strongly supported by high local unemployment rate. Such people are excluded from their social networks and do not have enough contacts outside the socially excluded locality. It is characteristic that falling to the social bottom is not connected to a complex problem represented by an accumulation of reasons (Agency for Social Inclusion, 2018).

It is still unclear, however, how these social issues attach to space and, in particular, if and how are they causally and spatially associated to the physical remains of the old industrial sites. We argue that the aforementioned hazed and/or generalizing perceptions of decline pose a key challenge for planners as the planning instruments necessitate detailed understanding to the interrelated causes and effects between industrial decline and social exclusion.

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Conservation-Led Marginalization:
Making Heritage in the Walled City of Lahore

JANNAT SOHAIL[73]

The emerging trajectory of conservation and urban revitalization in the Walled City of Lahore is indicative of its preference for tourism. The shift in the objectives of conservation towards utilizing cultural heritage as a capital resource for negotiating meanings, representations, power, and politics promotes conservation-led marginalization. This is not limited to physical dispossession in the innercity, but also involuntary social exclusion and the loss of access or restrictions on livelihood opportunities. The pattern of state-sanctioned attempts to render collective ownership of heritage capitalizes on the mediations with national and international institutionsto authenticate their decisionmaking. The role of UNESCO as a status-defined marketing tool in lobbying the local heritage industry, as well as a source of global governance, is understated. The nature and conditions of 'heritage' conservation schemas require critical attention, while pivotal questions need to be addressed regarding its rhetorical deployment. The objective of the research is to explore the nature, scope, and effect of the multifaceted national and international institutional framework in the definition, production, consumption, and making of heritage.

[73] Estonian Academy of Arts (Estonia).

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Keywords: heritage industry, bureaucracy, international agencies, marginalization.

Displaced by Heritage - The notion that the Walled City of Lahore is increasingly characterized by decay is widespread. The popular accounts describe the dilapidating infrastructure, deteriorating building stock, traffic congestion, noise, and air pollution, visual clutter, and shortcomings in land management. The degenerative qualities are usually ascribed to the small-scale, labor-intensive enterprises and the development of local, regional, and national markets that thrive on inter-zonal and intra-zonal landuse linkages.

However, there is an underlying dichotomy between the authorities condemning the rapid commercialization and also actively reanimating the Walled City of Lahore as a market product, competing to attract tourism. This political behavior has instilled shock treatments in the inner-city, in the form of architectural cosmetics. This raises concerns regarding the disproportionate utilization of cultural heritage as cultural capital. The new transnational industry is also emergent to reap the economic value of the heritage resources, their management, and their design and place-branding.

The selective themes and identities coerced through masterplans and megaprojects present the risk of marginalization for the host community while negating their regional transformations. The dominant ideologies and the 'wealthy' imagery are disseminated to appeal to global imaginaries, with tourism as central to the organization and augmentation of a range of cultural identities. The present becomes a vessel for the selection of an imagined past, while what is found becomes reserved for an imagined future.

In the process, heritage management and the conservation efforts become visible as deliberate, goal-directed choices, dependent on the interpreter, the investor, and the audience the heritage product is intended for. The research intends to highlight the use and misuse of heritage, which becomes a vessel for contested relations that interact at national and international levels. In developing tools for tourism, the most relevant cultural meanings and heritage images are implanted in the urban environment.

In the Walled City, the objective of planning to develop 'heritage' as an economic resource puts the conservation efforts in question; if tourism is an outcome of conservation or conservation is increasingly a product of tourism. The tourism sector has been widely recognized to sustain the heritage stock. However, when it disaffects the depth and dynamism of the heritage places in favor of wealth accumulation, it begins to prove detrimental to the physical fabric and the host community.

The attempts to blur the distinction can be successful with the use and abuse of international organizations such as UNESCO, which bring in prominent names. The attachment of the national policy and duty with foreign investors, international aid agencies, and guiding institutes to represent national culture for both national and international consumption can be perceived as institutional collusion.

The short-term nature of the political choices, aimed at quick and visible results, is embedded in long-term exclusionary results that are detrimental to the 'living' heritage of the Walled City of Lahore – found in both the indigenous specialized markets, its distinctive urban form, as well as its traditional social patterns and cultural norms.

Session 16

Landscape as heritage: critical perspectives

Chairs: *Giacomo Pettenati (University of Turin), Margherita Cisani (University of Padua)*

Soundscape as intangible heritage:
A digital project to enhance the cultural identity of Modena (Italy)

SARA BELOTTI, ANGELA FIORE[74]

The paper deals with the creation of a digital platform through which to reconstruct and explore places, spaces, sounds and events who contributed to the soundscape of the city of Modena. With their social and cultural resources, over the centuries, cities have been a prerequisite for the growth of music production. At the same time, sound and music are essential elements in the landscape perception process. In this sense, the soundscape of a city and its historical development can be considered as a local intangible heritage to be enhanced and preserved.
During the 17th century, the ducal city of Modena became an important musical centre thanks to the Este court. Especially, during the two decades of Francesco II d'Este's reign (1674–94), music began to appear in public spaces as a tool for displaying the Duke's authority and became one of the main artistic languages of the city. The comparative study of sources of different types (historical maps, musical manuscripts, archival sources) grasps the multiform connections between court, city and territory, offering many details on the complex

[74] Sara Belotti, University of Modena and Reggio Emilia and University of Bergamo (Italy); Angela Fiore, Conservatorio 'A. Steffani', Castelfranco Veneto (Italy).

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relationships between sound and space within the urban context.
To study the musical and cultural heritage concerning the urban context through an innovative approach, an online interactive map with digital resources has been created thanks to the use of Geographic Information Systems (GIS) (Fig. 1). For musicological research purposes, cartography is very useful for locating music production centres within the urban context, improving knowledge of places and music production and dissemination methods and above all understanding how geographical areas and musical expression have interacted with and influenced each other.
The map will allow the identification of the musical centres of the early modern Modena, to carry out advanced searches, to filter the data and to view the insights through pop-ups and hypertext links. For the creation of the digital map, the Google Satellite Web mapping service was used as a basis, on which an historical map of the collection of the Estense Library, was superimposed. In this way, the map will permit us to compare the XVII century territory to the contemporary one.
The platform is based on a relational database system, containing data derived from the analysis and study of musical, cartographic, historical, and archival sources. The database created in Django Framework is divided into interrelated entities called *Sources* (Fonti), *People* (Persone), *Genres* (Generi), *Events* (Eventi), and *Institutions* (Istituzioni). The database offers various possibilities for accessing the data: the free text search and browse resources, a search indices and a time slider.
The *Institutions* are the connecting element between the relational database system and the virtual map called EsteWebGis: each institution is georeferenced through the OpenStreetMap plug-in present in the database, showing the location of each institution on the map. Moreover, using

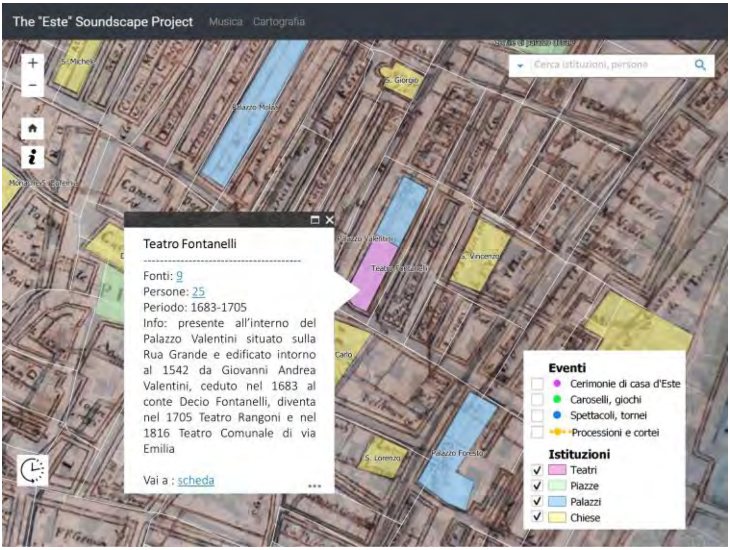
queries, it will be possible to filter and cross-reference data to obtain re-elaborations of the base map according to specific criteria (e.g.to discover which places of Modena hosted events linked to ceremonies of the Este House).

Additionally, clicking on the single institution an Informative pop-up that displays information regarding institutions and their musical activities will open (Fig. 2). From the pop-up, it is possible the direct access to the related musical sources.

In conclusion, the map can be a valid tool for analysing the artistic and spatial context of a city in a more general sense, but above all it enables to have new points of view to study a city and its historical and spectacular development, enhancing the architectural heritage, identifying the main places and institutions, and discovering new visit itineraries that can also be promoted from a tourist point of view. The project wants to propose a collaborative and multidisciplinary model for historical research, but also it will provide new ideas for the enhancement and the governance of cultural heritage and, more generally, of the city.

Fig. 1 – Este WebGis demo.
Source: Authors' elaboration

Fig. 2 – Este WebGis: example of pop-up.
Source: Authors' elaboration



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Local governance practices for the management of heritage agricultural landscapes.
The role of local voluntary associations

DANA SALPINA[75]

Heritage agricultural landscapes - The recognition and protection of traditional agricultural landscapes are gaining a new meaning, in view of the most daunting challenges facing humankind such as climate change, rural emigration and food shortage. Notwithstanding the growing number of globally recognized agricultural landscapes, the agricultural landscape is often questioned as a blurred concept and heritage uneasy to manage. It can be assumed that the main objective in managing the heritage agricultural landscape is to ensure the integrity of a sustainable cycle, where the production of food results in the preservation of landscape and vice versa (Daugstad, 2016; Briffaud & Davasse, 2012; Agnoletti, 2014). However, several factors affect its integrity.

The study focuses on two case studies in Italy: The vine hills of Soave and the terraced agricultural landscape of Cinque Terre. Both are vine landscapes, recognized as heritage at the global level. However, the role of agricultural activities in their rural

[75] Post Doctoral researcher at the Department of Land, Environment, Agriculture and Forestry of the University of Padova. The study was conducted during the author's PhD research at IMT School for Advanced Studies Lucca.

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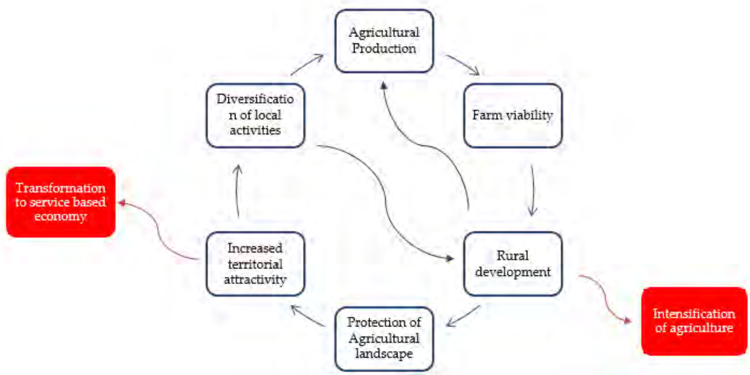
economies differs considerably. The case studies demonstrate two main points of deviations in the sustainable cycle of AL. The first point of deviation occurs when the productive interest competes with the environmental and socio-cultural interests, like in the case of Soave. The second deviation occurs when the service-based economic activities outbalance the farming activities, like in Cinque Terre (fig., 1).

Fig. 1 - Sustainable cycle of heritage agricultural landscapes and its points of deviation

Source: Own elaboration



The role of the local associations - The analysis of primary sources, including management plans and regulations, field observations, and semi-structured in-depth interviews with key stakeholders, the research has elucidated a crucial role played by the local NGOs in enforcing sustainable cycle of heritage agricultural landscapes. In Cinque Terre, there has been a sharp increase in the number of civil society organisations following the disastrous flood of 2011, when a substantial part of the territory has been damaged. Currently, the governance system of the territory is characterised by the active involvement of citizens through several voluntary associations aimed to rehabilitate the abandoned terraces and mitigate the risk of

land sliding. Similarly, in Soave, the study on management practices has shown a vital presence of the local and provincial NGOs in the local governance system. The interviews have shown the importance of community events on rural traditions organised by these associations, in enforcing the sense of local identity.
There can be no ‘one size fits all’ approach for governance of agricultural landscapes. However, based on the case study analysis it is possible to draw few principles to consider in the management of heritage agricultural landscapes – the balance of local interests; upholding the continuity of the agricultural activity; diversification of local economic activities; fostering active citizenship.

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Landscape and identity around memorials and symbolic places representative of the Franco regime in Madrid

GONZALO MADRAZO GARCÍA DE LOMANA, ESTER SÁEZ POMBO,
ÁNGELA GARCÍA CARBALLO, ELIA CANOSA ZAMORA[76]

This paper addresses the landscape work that surrounds some memorials and symbolic places from the Franco regime. In particular, it focuses on the construction of sceneries around the most significant monuments erected during the regime near Madrid, such as the Valley of the Fallen, the monument to the Sacred Heart in *Cerro de los Ángeles* or the Martyrs Cemetery in *Paracuellos del Jarama*. In these cases, reforestation was aimed at beautifying the surroundings, with the purpose of highlighting the constructions and perpetuating their purpose, to raise awareness and extol the virtues of the political order (Madrazo García de Lomana y Saez Pombo, 2018). With the same propagandistic goal, reforestation projects were carried out in some emblematic areas on the outskirts of the city that had been hit during the Civil War: *Ciudad Universitaria, Casa de Campo, El Pardo*.

Other reforestation projects in the area surrounding Madrid also have a scenic value, generic but explicit and of great symbolic importance. Among these, different types may be

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[76] University of Madrid (Spain).

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identified such as those undertaken to “enhance the landscape” on access routes to Madrid, whether by motorways or its airport, or initiatives called for by the city council to embellish new urban development plans, or actions taken further from the city in forest areas with the aim of completing Madrid’s forestland and landscape panorama.

From the landscape point of view, firstly, these reforestation works were carried out by the State Forest Heritage (*Patrimonio Forestal del Estado* - PFE) following similar technical guidelines to those applied for the massive reforestation drive implemented in rural and mountain areas of Spain. Forestry engineers’ landscape concerns are not new, having begun with the advent of modern forestry in Spain in the mid-19th century and its expansion in the 20th century, when engineers and other forestry advocates denounced the state of Spanish forests and the landscape in general (Gómez Mendoza, 1992). In line with this notion of a “forestry crusade”, in the PFE documents relating to these areas in the environment surrounding Madrid, the enemy threatening the woodlands and forests were no longer goats and livestock farming, but “the most undesirable low-class and villainous suburban inhabitants that (...) steal wire fencing, piping, plants (…) cause forest fires”.

Secondly, these landscape afforestations, being located in areas of symbolic interest to Francoism, were appraised according to scenic values and notions of a political and ideological nature. The Francoist regime’s passionate lectures on landscape and nature were a trait shared with other twentieth-century dictatorial regimes (McNeill, 2000; Bruggermeier, Cioc & Zeller, 2005; Brain, 2010; Armiero, 2011; Chapoutot, 2012; Box, 2016). It is interesting to draw a comparison between the general high esteem in which such ideals were held by Francoism, from a rhetorical outlook rather than a real ecological interest, and the distinct focus in each landscape project on extolling certain values or singing the praises of its specific usefulness.

This historical reconstruction, inventory and classification of afforestation projects in the area surrounding Madrid between 1940 and 1980 is a little-known chapter of great landscaping import. Moreover, the permanence or transformation of forests engulfed by the city's expansion and the footprint and present meaning of such reforestation initiatives, are key to understanding the significance of landscape heritage.

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Discords around heritage landscapes
A comparative study of Apulia and Wallonia

LAURIANO PEPE, MARGHERITA CIERVO, SERGE SCHMITZ[77]

Heritage and landscape are permanent social constructions (Harvey, 2015). Therefore, several scientist fields have been examining the public participation in landscape planning (Egoz, Jørgensen & Ruggeri, 2018), leading to an interest in the governance of cultural landscapes and the implication of the population in the decision-making process (Hernández-Morcillo et al., 2017; Sánchez et al., 2020). The preamble of European Landscape Convention mentions that “*the landscape is a key element of individual and social well-being and that its protection, management and planning entail rights and responsibilities for everyone*” (Council of Europe, 2000: p.1). While landscape protection relies on a multitude of protected area tools (Brown et al, 2005), what about the rights and responsibilities of the population? Considering the functions that landscapes fulfil and the multiple representations they reflect (Antrop & Van Eetvelde, 2019), it is not uncommon for inequities and conflicts to arise in the development of landscape policies (Olwig & Mitchell, 2009).
Our communication proposes a comparison between landscape and heritage policies in Apulia (Italy) and in Wallonia (Belgium)

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[77] Lauriano Pepe, University of Liège (Belgium); Margherita Ciervo, University of Foggia (Italy); Serge Schmitz, University of Liège (Belgium).

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– two regions characterized by their Latinity, which facilitates the comparison when talking about landscape, but contrasted by their climate and their agricultural, industrial and tourist development. We question the actors involved in landscape protection, the roles of the population in the decision-making process as well as the intentions of those who make decisions and the way people who “use” the landscape experience these intentions. Based on the analysis of legislative documents and semi-structured interviews with stakeholders, we present our first results of the studies of the “Boucle de l'Ourthe” and the “Valle d'Itria”.

In 2015, the landscape of the “Boucle de l'Ourthe” was listed as an exceptional Walloon heritage due to natural and historical values certified by diverse experts. This protection area includes previous protection status and gives a new framework for this management (Schmitz & Bruckmann, 2020). In 2013, the “Piano Paesaggistico Territoriale della Regione Puglia (PPTR)” was approved. Based on a heritage vision, the “PPTR” offers a new strategic scenario for the entire territory and regulates all the landscapes of Apulia, including the “Valle d’Itria”. While the “Code Wallon du Patrimoine” considers citizens as actors of heritage and the “PPTR” promote a social management of the landscape, some inhabitants remain perplexed about their influence in decision-making process, question the future of their landscape and perceive sometimes the restrictive directives as a “violation of their freedom” and their heritage. We question the capacity of the above mentioned tools to stop or favour the landscape grabbing, as say the *rapid* and *drastic* reshape of the landscape caused by the radical change of rural lands and urban spaces by new actors, and that can cause considerable social opposition (Ciervo, Cerreti, 2020).

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Landscape education, heritage and justice.
Towards a critical perspective on landscape as heritage through a gaming approach

MARGHERITA CISANI[78]

Education plays a crucial role in promoting a critical approach to landscape as heritage. If landscape justice is concerned with issues of awareness, access and democracy (Mels and Mitchell, 2013; Egoz et al., 2018), then education should increase people's landscape literacy, intended as the ability to read and act with responsibility in/with the landscape, as something collectively created and shared (Spirn, 2005). However, landscape education may also indirectly be a tool for generating injustice, especially when it delivers a top-down and narrow definition of landscape. Insights from a research conducted in 2018 on several landscape education projects in Italy (Castiglioni and Cisani, 2020) show that an understanding of landscape as a shared and dynamic heritage is poorly represented and isolated, if compared with an interpretation of landscape as an area of outstanding beauty or as the repository of heritage sites and of pre-established and authorized cultural and natural exceptional values (Smith, 2006), to be protected from change.

Drawing from these findings, the project "Landscape Education, Heritage and Justice", funded by the Landscape Research Group, aimed, on the one hand, at deepening the research, focusing on how the concept of landscape as heritage is

[78] University of Padova (Italy).

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conveyed in educational contexts, and, on the other hand, at designing and producing an online toolkit for teachers and educators.

Considering games as powerful tools for an active and critical learning particularly suitable for landscape education (Lawson, 2003; Schroth *et al*., 2015; Stingtzing *et al.*, 2020), the website created (www.land-ed.it) contains a prototype of an interactive game, designed in order to let the learners/players – from secondary school onwards – experiment directly the complexity of the landscape, its multiple values, the diversity between insiders and outsiders and the tensions between use, transformation and conservation. The game presents the case of the Canale di Brenta, a narrow valley in the Venetian Prealps crossed by the Brenta river, as it offers multiple opportunities to explore the relationship between landscape, heritage and justice. Based on a 3D map of the valley (Fig. 1), the player journeys through four stages, each of which deals with a specific issue and prompt to make a decision regarding the future of this landscape, presenting different scenarios (Fig. 2). The complex management of the river economy and ecosystem, the mobility issues of a narrow valley, the conservation of the UNESCO intangible heritage of drystone walling and, lastly, the multiple and conflicting recovery opportunities for abandoned hamlets on the terraced slopes are the topics on which the game hopes to trigger reflection and discussion, revealing the complexity of the landscape and its connections with social justice, favouring a critical approach to heritage. A short video-taster of the website and the game is available here: http://bit.ly/land-ed.

Reflections during the design phase and in the use of this tool led to an understanding of gaming approach as grounded on an interesting parallelism between games and landscapes: locations and journeys, emotions and engagement, various perspectives and ‘ways of seeing’, navigation tools and toolboxes, narrative and temporal dimensions, crossroads and

deadlocks, rules, roles, values and conflicts are some of the commonalities between (video)games and landscapes.
Despite some limitations, namely the tension between real and virtual experience – particularly topical in the pandemic era –, this project ultimately offers the opportunity for a thoughtful consideration of landscape heritagisation processes, pinpointing to the importance of developing a critical understanding of landscape and heritage and, in particular, of finding ways for connecting the scholarly debate with public discourses and with the educational realm, engaging with the policy makers and citizens that will manage and co-create heritage landscapes in the near future.

Fig. 1 – Screenshot of the Land-ed 3D map
Source: Land-ed.it

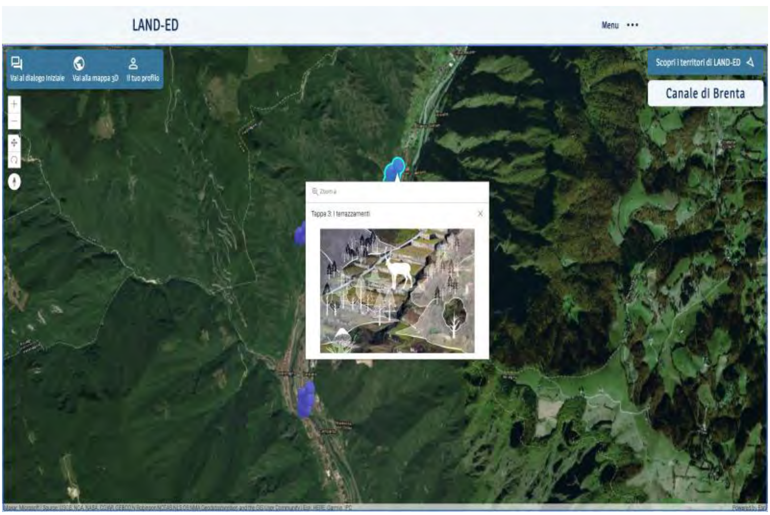

Fig. 2 – Landscape scenarios for the Brenta river
Source: Land-ed.it, illustrations by Giada Peterle

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The saltpans of Sečovlje in Slovenia as landscape heritage

PRIMOŽ PIPAN, MAJA TOPOLE[79]

"Heritage is not a passive process of simply preserving things from the past that remain, but an active process of assembling a series of objects, places and practices that we choose to hold up as a mirror to the present, associated with a particular set of values that we wish to take with us into the future" (Harrison 2012: 4).

The saltpans of Sečovlje are the largest on the Slovenian coast with the surface of 593 hectares. In the era of the Republic of Venice, they provided the majority of the salt of The Piran Salinas which ensured one third of salt production of east Adriatic coast - alongside the saltworks in Triest, Muggia (Italy), Koper (Slovenia), Rab, Pag, Ston (Croatia) and Ulcinj (Montenegro). Due to a special grounding (petola) this salt was known for its purity and mineral quality.

The northern half of the saltpans *Lera* is still in operation. Here the salt was harvested by medieval method untill 1904, when all smaller family production units were transformed into the one single large salt production unit managed by a company. Since 1999 the commercial salt production in *Lera* is carried out by the "**Soline pridelava soli d. o. o.**" [Saltworks Salt Production Co. Ltd.] owned by a Slovenian national telecommunications operator Telekom Slovenia. In 2003 the company acquired

[79] ZRC SAVU (Slovenia)

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20year concession for the managing of the Sečovlje Salina Nature Park.

At *Fontaniggie,* the southern half of the saltpans, the salt was harvested by medieval method untill abandonment in 1967. In each salt field one salters' family was responsible for the salt production. During the fourmonth-long salt season the Piran salters' families lived in the houses at the salt fields in the middle of the saltpans by the navigable canals and developed a special way of life. The ruins of some salters' houses are a unique heritage among any saltworks in the Mediterranean. In 1990, the Municipality of Piran declared the Sečovlje Salina Nature Park in the area of the saltpans of Sečovlje. The medieval method of salt production was revived at *Fontaniggie*, where the "Sergej Mašera" Maritime Museum of Piran established Museum of Salt-making in 1991. In 2001 the Slovenian government declared The Museum of Salt-making for a cultural monument of national importance and upgraded The Sečovlje Salina Nature Park from municipal to national level.

The heritization of the saltpans also took place through voluntary work. In 1999–2013, summer volunteer work camps were held at Museum of Salt-making. These were instrumental in the Museum of Salt-making being awarded the European Union Prize for Cultural Heritage - Europa Nostra Award (for the first time in Slovenia) for 2003 in the Cultural Landscape category with the justification: "For the exemplary and sensitive revitalization of a cultural landscape, including the restitution of facilities for traditional salt production technology, architectural restoration and educational activities, all in close harmony with the natural environment".

Heritization of the saltpans takes place also through architectural remains. In the middle of the 19th century there were 493 houses on the saltpans of Sečovlje, in 1984 there were still 118 and in 2019 only 70 former saltpans houses, most of them in ruins. In 2019, Outsider magazine announced a

competition to design a temporary spatial installation in a selected ruin to protect one of the former saltpans houses from further decay. 252 teams submitted their proposals – 80% of the participants were international, outside Slovenia.
One of the ways of heritization of the saltpans of Sečovlje is to use salt mud to treat skin diseases. Thalassotherapy is a centuries-old method introduced by monks from the monastery of St. Onofrio above Sečovlje. Today its tradition is continued by Thalasso Spa "Lepa Vida", which is managed by the company "**Soline pridelava soli d. o. o.**". It operates at *Lera* saltworks, outdoors, seasonally between May and September, exploiting the natural environment. Thalassotherapy is also offered by many nearby hotels from Piran and Portorož. The beginnings of the modern tourist development of the Piran area at the start of 20th century are based on this activity. Today the municipality of Piran ranks first in the Slovenian tourist economy in terms of the number of overnight stays.
Portorož Airport in Sečovlje also participates in the heritization competition of the saltpans of Sečovlje. Its beginnings dates back to 1921, when tourist panoramic flights by seaplane were introduced in Portorož. In 1926 the first scheduled Italian airline was introduced between Portorož and Turin operated by Societa Italiana Servizi Aerei. In 1962, an airport runway was built in Sečovlje. The airport received the status of an international airport in 1980 and has been constantly modernized and expanded at the expense of the saltpans.
The stakeholders in heritization of the saltpans landscape continue to multiply. In the direction of related adventure tourism, the newly planned resort right next to the saltpans, on the site of the disused Sečovlje coal mine, and the new Sečovlje golf course – both want to develop persumably offering "scenic view" on saltpans. Today, the history of the saltpans is incorporated into the tourist environment wherever possible – in hotels, restaurants and shops, but also in public spaces.

Saltpans are presented through selected art photographs, reproductions of old photographs and statues. In Sečovlje Salina Nature Park there is an outlet of shop Piranske soline [Piran Salinas], which offer Piran salt in various forms and as an additive to various foods, as cosmetics for body, face and hair care based on salt, as well as various souvenirs on the theme of salt. The shop operated by "**Soline pridelava soli d. o. o.**" has outlets in Slovenian tourist destinations Portorož, Piran, Koper, Ljubljana and Bled.

The Municipality of Piran, together with various co-organizers, has been since 2003 organizing Salt Festival every year around the feast of St. George, on 23 April. This revives the earlier times when the inhabitants of Piran left for Sečovlje and started with the preparation works for salt production season.

The saltpans of Sečovlje began to gain importance in the field of natural heritage with the abandonment of salt production in *Fontanigge* in 1967. Due to the reduced intensity of annual maintenance of the salt works infrastructure, this area began to take on the appearance of a wetland again after several centuries. Instead of economic activity, nature took over. *Fontaniggie* is the largest coastal wetland in Slovenia and the most important area of Slovenian ornithofauna – 291 bird species; more than 80 of them nest here permanently or occasionally. In 1993, part of the *Fontaniggie* was declared the first area in Slovenia protected by the Ramsar Convention on wetlands due to its outstanding landscape and ecological values. While observing and getting acquainted with nature in the entire area of the saltpans of Sečovlje, their condensed presentation can be viewed in the multimedia center or visitor center next to the administrative building of the Sečovlje Salina Nature Park at *Lera*. Next to it is a viewing platform from which one can see the entire area of the salt pans.

If we paraphrase Harrison and Rose (2010: 251 in Harrison 2015), the "natural" and "cultural" heritage of the saltpans is not separate. This is an artificial separation. The landscape of the saltpans of Sečovlje is appropriated by different actors (Telekom Slovenia, museum, environmentalists/bird conservationists) using different established heritage tools (open-air museum, nature park, conventions and awards) and facing various challenges between conservation, reconstruction, presentation and marketing of saltpans and salt production.

Despite the general strengthening of awareness of the importance and historical value of the saltpans of Sečovlje on the one hand, and the commercial interest of various actors on the other, the heritage is withering before our eyes, not only due to the mismatch of various managers, but also due to natural processes – tectonic subsidence and sea level rise.

Portuguese Cultural Landscapes:
A perspective of governance models

ANA REGADO VAZ, MARIA JOSÉ CURADO[80]

The classification of cultural landscapes by UNESCO results from the recognition of the Exceptional Value that is inherent to these landscapes. Considering that they present themselves as dynamic systems, changing according to the biophysical and cultural influences that surround them, mechanisms of international scope have been developed to guarantee the safeguarding of the values that characterize cultural landscapes. Reflecting on the state of the cultural landscapes inscribed on the UNESCO World Heritage List is quite relevant nowadays, due to the great human pressure (essentially within the scope of socio-economic development and political interests) to which they are subjected and that has been increasing over the years. In Portugal, there are 3 landscapes inscribed on the UNESCO World Heritage List[81], namely: the Cultural Landscape of Sintra (1995), the Alto Douro Wine Region (2001) and the Landscape of the Vine Culture of the Island of Pico (2004). Assuming the essentially artistic character of the first and the agricultural

[80] University of Porto (Portugal).

[81] The Sanctuary of Bom Jesus do Monte in Braga had not yet been classified as a Cultural Landscape at the time of this research work, therefore, its management system is not addressed in the communication.

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character of the following two, it is imperative that the entities responsible for its management react to protect their heritage – both material and immaterial values, reconciling economic and development interests with the preservation of cultural landscapes in a balanced way.
The Portuguese cultural landscapes are very different from each other, both in terms of size and in terms of the criteria that led to its inscription on the UNESCO World Heritage List. However, there is still no recognition of the concept of cultural landscape in national legislation and, consequently, no official model that presents the guidelines for the management of these *Sites*. This ends up resulting in the use of heterogeneous management instruments, which are never completely adequate, also translating into the different development of the respective management models, both for their strategic character (in order to achieve the objectives outlined for each landscape), or for its institutional character (in which a variable number of entities manage each landscape in question).
The classification of cultural landscapes by UNESCO is also due to the recognition of their fragility, intending, through this means, to highlight the need to preserve their natural and cultural values, which distinguish them from so many others at international level. Therefore, it is fundamental to incorporate the concept in the national legislative framework and to provide management figures that respond to this need, complementing these changes with the consolidation of the institutional framework and resources that guarantee the correct safeguarding of the Site. Thus, the importance of anticipating a flexible and adaptable management model for the landscape, which is inclusive and foresees the collaboration of all the actors who work on it, is emphasized.
Over the past decade, there has been a greater appreciation of the landscape component, that has been the subject of studies on the influence of the implementation of management models

in safeguarding its values. Despite this, there are still several aspects to improve in the national management system. In this perspective of improvement, there needs to be room for adaptation, and it is essential for this concept to be applied at the national level, since the portuguese context is still very much governed by administrative regulations.

The communication aims to present a comparative and critical reflection on the management models present in this three portuguese cultural landscapes classified by UNESCO, giving orientations and suggestions for the improvement of each one of them.

Cross-border landscape as heritage:
Insights from Slovenia – walk, parks and UNESCO

MARJETA PISK, ŠPELA LEDINEK LOZEJ[82]

The heritagization of landscape, as multi-folded process, might be initiated by various triggers and with different aims. It involves diverse actors and stakeholders and has several outcomes. The processes and outcomes are anchored in politics of power, but are also results of contingency of events, actors and opportunities. Following the political changes in the late 1980s and the intensification of European integration and territorial cooperation policies, borders and border areas became a contested site of representation and policy-making.

The landscape, its management, protection and enhancement are in an orbit of governmental responsibility and are a means through which governmental ambitions can be instrumentalised. Borders influence understandings of heritage and are undeniably crucial to the production of heritage in these regions. At the same time, heritage itself can be (mis)used to construct and reinforce borders. Although cross-border heritage initiatives and cross-border heritage sites arguably "participate in the symbolic and networked de-bordering of the EU" (Niklasson 2019: 119), states constantly struggle to control heritage at the border.

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[82] Research Centre of the Slovenian Academy of Sciences and Arts (Slovenia).

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This paper presents four different case studies of cross-border initiatives that are part of a constituent landscape and heritage discourse and simultaneously involve multiple heritage-making practises in a cross-border area. They range from the cross-border park to the UNESCO Man and Biosphere Reserve to the World Heritage List. Drawing on various sources, from planning documents, institutional and media reports to ethnography of border areas through (participant) observation, informal conversations and interviews with different actors, we try to answer how such heritage is produced, appropriated and eventually internalised.
The Trilateral Park Goričko-Raab-Őrség is the cross-border initiative of the nature parks along the Slovenian-Austrian-Hungarian border, established in 2006. The initiative arose in the context of heritagization processes of the former Iron Courtin and environmental protection of the landscape along it. Due to the unresolved issue of stable funding, the initiative faces several problems. The Walk of Peace is a cross-border route linking the main remains and memorials of the Isonzo/Soča Front in Slovenia and Italy. Its founder, the epon-ymous Foundation, established in 2000, has implemented several ambitious transnational, cross-border and smaller local projects, including coordinating the nomination of the Walk of Peace from the Alps to the Adriatic Sea to the UNESCO Tentative List of World Heritage. On the other hand, the efforts of several municipalities along the Slovenian-Italian Brda /Collio area, officially launched in 2015, to nominate the terraced cultural landscape of the area on the UNESCO World Heritage Tentative List as a transboundary cultural property have not yet been successful. The ongoing process seeks to highlight the uniqueness of the Brda/Collio terraces as combined works of man and nature, but is heavily dependent on national policy makers in the process of inscription on UNESCO.

We also follow the aspirations of the two parks, the Slovenian Triglav National Park, that included its Julian Alps area to the UNESCO Man and Biosphere Reserve network in 2003, and the Italian Regional Park of the Julian Prealps, which joined the same network in 2019, for a transboundary ecoregion. Their endeavours seem promising at the (supra)national and institutional level, but are not perceived and appreciated by the inhabitants of the two parks.
The comparison of the four initiatives identifies scale of cross-border initiatives (global, European, national, regional to local), the ideators, actors and stakeholders involved and their motivations, the success of the measures implemented and their longevity and robustness, hence imprints in the landscape and heritage discourse between tourism industry and identity politics. The paper contributes to the discussion on the relationship between landscape and heritage by adopting a cross-border perspective.

Landscape as heritage in museums.
A critical appraisal of current experiences from the perspective of Geography.

Maria Luisa Sturani[83]

In recent decades landscape has received full recognition in international heritage policies, particularly with the introduction in 1992 of 'cultural landscape' as a new kind of World Heritage and with the European Landscape Convention in 2000. Nevertheless, this 'heritageisation' of landscape raises many questions when shifting from general statements of principles to their application.

Firstly, they arise from the complex and ambiguous nature of landscape *per se*, abundantly explored by the geographical tradition and expressed by the opposition between the tangible nature of landscape as a material record of ecological and social processes and its intangible dimension as a cultural image. Problems also arise from the dynamic nature of landscape: both as the material product of historical processes and for the changing values attributed to it by people. Another source of problems derives from the difficulty to adapt to the management of landscape the practices and tools that have been developed for other kinds of traditionally acknowledged heritage, that – unlike the landscape – are confined to single objects, monuments or sites.

[83] Università degli Studi di Torino (Italy).

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This contribution focuses on the specific issues posed by the inclusion of landscape within the sphere of the action of museums. In fact, both theoretical museology debate and substantive museum initiatives have shown a growing interest towards landscape, recently leading to the 24th general ICOM Conference (Milan, 2016) expressly devoted to *Museums and Cultural landscapes*.

Looking at the European tradition in its global extension, we can identify several museum models that deal with landscape. The oldest one is the open-air museum derived from Skansen, originally conceived as a collection of vernacular buildings dismantled, reassembled and displayed in a town park to offer the public an immersive experience in past lifestyles. Often criticised for providing a frozen and nostalgic representation of the past, these museums show even greater shortcomings in the re-enactment of past landscapes. The landscape experienced in these museums, unlike the buildings and objects displayed, is neither authentic nor designed as a replica of an original past landscape: it is just a scenic fiction aimed to make the "time machine" effect of the visit more suggestive. As a response to this criticism, therefore, several open-air museums engaged in landscape reconstructions, based on thorough archaeological and historical-geographical investigations, creating a 'museum landscape' through which the public can appreciate the historic dynamics underlying today's landscape, as in German *Landschaftsmuseum*.

A different model is proposed by Ecomuseums, that abandon the relocation and reconstruction practices in favour of *in situ* conservation of movable and immovable objects and traditional activities, to depict the relationships between a community and its territory, both from an historical perspective and with an openness to present problems and future development. Promoting a participatory idea of museum through the involvement of local people, the Ecomuseum not only acts for

the conservation of historical memory, but also for local development. Despite of the utopian character of much of the Ecomuseum theory and the disappointing results of some of its practical implementations, Ecomuseums show great potential in proposing a more integrated, dynamic and participated approach to landscape.
Finally, also the intangible dimension of landscape has been considered by museums: not only through the usual exhibitions of landscape paintings, but also in more recent and ground-breaking experiences. It is the case of the *Museo del Paesaggio* at Castelnuovo Berardenga, that stimulates reflection on landscape as a "way of seeing" and a form of representation in art and science. It tries to instil the perspective of New Cultural Geography in a new kind of museum, displaying ideas rather than objects.

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Moving Dolomites.
The heritage value of an ordinary landscape: the case of Vallesina (Belluno, Italy)

SARA LUCHETTA, BENEDETTA CASTIGLIONI, MAURO VAROTTO[84]

This intervention aims at reflecting on the heritage value of an ordinary and marginal landscape in the Veneto region, Eastern Alps, at the border of one of the nine systems that constitute the “authorised" Dolomites World Heritage Site (WHS). The case of the inscription of the Dolomites into the UNESCO Natural World Heritage List (in 2009) has encouraged several reflections on the identification, conservation and representation of mountain landscape. The border of the nine groups of the site includes the upper parts of forested slopes and dolomite peaks but excludes the lower part of the slopes and the valley bottoms with the villages and the human-made landscape. The UNESCO Declaration of “natural heritage” risks producing a double effect: in the name of its preservation, the Declaration has highlighted the values of natural heritage “immobility”, overlooking the values of the relationships that linked the Alpine communities with their mountains through a centuries-old agro-silvo-pastoral economy (Guichonnet, 1986).

Beyond the “immobility” of natural landscape conservation, ordinary and lived landscapes can also have heritage value, as

[84] Sara Luchetta, Ca’ Foscari University of Venice (Italy); Benedetta Castiglioni, University of Padova (Italy); Mauro Varotto, University of Padova (Italy).

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argued in the case study of the village of Vallesina. The landscape of Vallesina is the complex and relational result of different times and socio-cultural processes, where nowadays depopulation and abandonment are the most important driving forces. Situated at the intersection of different roads (ancient historical paths through the Alps, traditional tracks linked to pastoral and handcraft activities, the old railway recently transformed into a touristic bike-lane, the congested main road of the valley connecting outstanding tourism destinations), the key category that emerges from the analysis of the landscape is mobility. Indeed, a constellation of mobilities (Cresswell, 2010) has contributed to the construction of the local ordinary landscape; mobility, in terms of materialities, practices and meanings, emerges from the landscape and is here viewed as "*an important concept for exploring how landscapes are produced, lived, experienced, and moved through in dynamic, embodied and highly politicised ways*" (Merriman et al., 2008, p. 209).

In the frame of an Interreg project, and aside from the material restoration of an abandoned path — which was at the core of the traditional economic activities — we were invited to analyse and interpret the landscape of the village, searching for the sense of place to disclose, to care for, and to share with both the inhabitants and the potential visitors. Through the processes of re-discovering past and present infrastructures, movements, meanings and memories that intertwine in Vallesina and re-reading its landscape, new perspectives are opening up for this marginal village.

Starting from the case study of Vallesina, we put into play the relationship between immobility and mobility in the identification of and care for alpine heritages, with particular attention to the relationship with the Dolomites UNESCO World Heritage Site near Vallesina. This case study guides us to look at the relationship between ordinary and extraordinary landscapes, moving the debate on landscape as heritage in a mountain environment.

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Session 19

The geography of Culture-led Development

Chair: *Giulia Urso*

(Gran Sasso Science Institute)

Cultural heritage and sustainable tourism development in peripheral mountain areas

STEFANIA CERUTTI[85]

Mountains are cultural, natural, social and physical spaces but they are also socially, cognitively and emotionally constructed sites (Silva, Kastenholz, Abrantes, 2018). Even if they are viewed by many as unique cultural sites (Smethurst, 2000), they are historically and culturally distinct places (Stepp, Castaneda, Cervone, 2005) because they are part of different human histories. Although consumed by many problems (environmental, economic, social, cultural) the very diverse mountain world has nonetheless great potential and characteristics that need to be stimulated. For their geographic space characteristics as well as climate and landscape forms, mountains are one of the most important attractions for contemporary tourism. They also play a very important role in broader sustainability. Even if many of the mountain areas are protected by government - as biosphere reserves, nature parks or national parks for their natural and cultural capital - the carrying capacities of the mountain ecosystems are often quite limited or stressed, due to excessive economic activity impacts in these areas, including tourism (Paunović, Jovanović, 2017). Some Alps' areas represent tourism-intensive regions in Europe. While core winter destinations enjoyed a tourist permanent growth, basically until the pandemic crisis, many marginal, sub-

[85] University of Piemonte Orientale (Italy).

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developed or degraded areas are living an acute decline. A number of key challenges for these alpine areas relate to their comparative disadvantage with regard to infrastructure and services' availability. This disadvantage includes, and feed, peripherality and abandonment issues. This is the frequent case of the so-called peripheral areas encompassing rural areas, villages and small towns along the Alps chain (Scuttari, Lucia, Martini, 2013). Up to the end of the millennium, the western and southern Alps were considered the major demographic problem areas within the Alpine arc. During the past decade, however, the picture has changed significantly: communities in the western Alps have gradually recovered from massive outmigration, creating better condition to live in the mountains as permanent or temporary residents. Tourism has facilitated these processes mobilising stakeholders and resources with a view to renewing the tourist offers and products in the sustainability framework (Bassi, Carzedda, Iseppi, Nassivera, 2020). In the last few decades a lot of projects have been carried out in those geographical contexts focusing on the tourism enhancement of local culture, tangible and intangible heritage (Cerutti, 2019). Culture and heritage sum up a community's beliefs, practices, and values-shared behaviour acquired as the result of living within a group and a defined geographic area (Kumar, 2017). If culture-led development must survive the projects stage, it's necessary to ask under what conditions culture could work as a sustainable tourism developmental tool that may even become the leading growth engine in some circumstances (Pollice, 2018). Within this general framework, the aim of the contribution is to provide some insights from the Alpine peripheral areas coming from the analysis of some significant case studies. Rather than concentrating exclusively on the tangible and objective proprieties of mountain environments, these cases reveal the importance of focusing on the subjective, emotional and symbolic meanings - as it happened with Commonlands Project, in Italy (see figure 1). Projects and processes are associated with these territories and the personal bonds or attachments people develop through both social construction of place and meaningful place experiences. So that's how it can be implemented a local, sustainable and participatory tourism.

Fig. 1 – Commonlands' Community Map, Italy.
Source: www.comuniterrae.it

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Crise politique et environnementale: le role de la cartographie e de l'art dans la reconstruction du paysage en tant que facteur identitaire. Le cas de Ziano, dans la val di fiemme.

C. ZORZI[86]

Dans le contexte historique actuel, fortement marqué à la fois localement et globalement par une double crise – de représentation et environnementale (Turco, 2013) – il devient encore plus important de considérer la géographie comme une discipline capable de dialoguer avec les territoires en vue de contribuer au rétablissement de la sensibilité nécessaire à une gouvernance responsable (Berque, 1996) et donc durable. Il devient nécessaire de favoriser un processus d'individuation, par lequel l'individu apprend son rôle dans la communauté et l'importance de ses émotions (Bondi, Davidson et Smith, 2005; Nussbaum, 2013; Lordon, 2013). Nous sommes confrontés à la nécessité de produire de nouveaux outils discursifs pour construire des nouveaux récits territoriaux. On parle d'instruments de gouvernement qui favorisent, par la créativité, la valorisation du sentiment d'affection pour le territoire, en étant capables de le représenter, de communiquer et d'en garder trace (Farinelli, 2009).

De plus en plus, les rencontres entre cartographie et art témoignent de la possibilité de réfléchir à des nouvelles approches cartographiques participatives sensibles qui

[86] University of Rome "Tor Vergata" (Italy)

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répondent au problème décrit. En ce sens, la question du paysage est centrale: à la fois comme une construction culturelle qui a pris forme à travers le geste artistique et qui s'en nourrit (Casti, 2013), et comme une atmosphère, sphère de pratiques sensibles et émotionnelles, mais aussi concrètes (Besse, 2018). En outre, il y a beaucoup de géographes qui ont observé et parlé de ces rencontres: Tanca (2015), par exemple, lit dans cette convergence une ressource pour le développement local; Volvey (2014) étudie le rôle de l'identité subjective dans l'esthétique de la connaissance géographique; et encore une fois, l'«Atlas des émotions» de Bruno (2006) en est un magnifique exemple. De nombreux d'écrivains savent aussi être géographes et transformer leurs romans en atlas. Beaucoup d'autres exemples peuvent être identifiés dans le discours sur les médias (Tanca, 2020), ou dans le répertoire cinématographique: Maggioli (2009) explique comment le cinéma pour la géographie peut représenter un outil pédagogique.

Le dialogue entre l'art et la géographie, même dans ses digressions cartographiques, est désormais public (Cosgrove, 2005; 2008; Mekdjian, 2014; Olmedo, 2015): toutes les expériences territoriales qui prennent une certaine sensibilité artistique pour nous faire réfléchir sur la façon dont l'art croisé avec la cartographie peut être non seulement un moyen de communication et de représentation, mais aussi de dialogue avec l'espace, qui stimule l'intelligence collective. Un dialogue qui peut favoriser la valorisation du territoire avec sa mémoire historique et géographique, sa planification et ses imaginaires, qui encourage la participation et renforce les réseaux territoriaux (Crampton, 2009).

Le territoire de la Val di Fiemme, destination touristique bien connue située dans les Alpes orientales, dans le Trentino, est soutenu depuis des siècles par la présence d'un ancien dispositif démocratique de gestion du patrimoine communautaire: la

Magnifica Comunità di Fiemme (Giordani, 2012). C'est une institution centenaire – de nature collective, mais pas publique – dont l'histoire revendique des siècles de soins, de protection et de développement du territoire qu'elle administre: plus de 20 000 hectares de superficie à vocation agro-forestière-pastorale, avec de nombreuses propriétés dont le palais historique, ancienne résidence d'été des Princes Évêques de Trento et actuellement transformée en musée. Ses forêts ont toujours joué un rôle important pour l'économie de la vallée: d'abord en tant que principal fournisseur de matières premières, puis – pour leur apparence enchantée qui préserve et raconte des parcelles narratives – en tant qu'attraction touristique. En outre, la question du *welfare* territorial a toujours été l'objectif des actions politiques et sociales entreprises par l'institution.

Lorsque le territoire de la Val di Fiemme a été touché par la tempête Vaia, dans la nuit entre le 29 et le 30 octobre 2018, qui a détruit une grande partie de ce patrimoine forestier de grande valeur identitaire, l'institution a été également confrontée à la perte de consentement du public en raison de l'impossibilité croissante d'agir, conséquence de la mise en œuvre de politiques nationales et supranationales d'échelle.

Le territoire en question est donc représentatif de la situation que connaissent actuellement des nombreux systèmes territoriaux.

Dans une des communautés de la vallée, le village de Ziano di Fiemme, l'utilisation de la cartographie sensible auprès des enfants, des jeunes et des adultes, ainsi que l'implication d'artistes locaux dans des projets promus par l'administration municipale, ont démontré le potentiel du dialogue entre l'art et la cartographie dans la gestion des crises. Non seulement le travail accompli a permis la formulation des traumatismes, le dialogue et la sensibilisation des touristes, et l'*empowerment* des habitants; mais, de plus, les cartes sensibles

produites se sont avérées être un outil potentiel de gestion participative du territoire, ce qui facilite l'interaction entre les acteurs et stimule la réflexion et l'écoute mutuelle.
La contribution a donc l'intention d'entreprendre une réflexion sur les raisons pour lesquelles la cartographie sensible – comprise comme un système complexe d'analyse, de co-construction et de représentation intime et partagée du territoire à travers une démarche artistique, qui se concentre notamment sur le paysage comme configuration de l'émotivité liée au territoire – peut être un moyen potentiel de gouvernance territoriale. La carte sensible, en effet, qui oblige à aller au-delà de la représentation (Lorimer, 2005; Thrift, 2008), si elle est construite de façon participative, est le moment où les émotions et les sentiments individuels et administrés se rencontrent. Il s'agit donc des (non)représentations du territoire qui racontent les récits territoriaux: pratiques, valeurs, émotions, sentiments. Par cette narration, il est possible d'intercepter et d'assumer les valeurs autour desquelles se développe le sentiment d'affection territoriale, ainsi que les lieux de valeur pour la communauté et les désirs collectifs; en les valorisant par le partage, un sentiment de communauté se construit.
Le cartographe sensible est un habitant qui est stimulé à utiliser son corps comme un instrument de perception, qui se déplace dans le territoire en se sentant une partie de celui-ci et qui tente de recueillir et de représenter les sentiments et les valeurs partagés qui sont intrinsèques au territoire. Ce processus se déroule en se déplaçant à travers les espaces, en recueillant toute information importante, sous quelque forme que ce soit, à travers n'importe quel geste: en utilisant une approche espace-temps, traçant des rythmes (Lefebvre, 2019), des chronotopes (Gwiazdzinki, 2013).
Dans la confrontation avec la communauté, le cartographe sensible participe à la construction collective de cartes

partagées, qui représentent non seulement la façon dont ces sentiments et ces valeurs se manifestent dans l'individualité, mais aussi dans la communauté.
En bref, l'intention est de réfléchir sur la carte sensible, non comme une représentation, mais comme une pratique, des actions qui permettent de pratiquer collectivement le paysage.

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Modern Heritage at the heart of a territorial innovation project:

The case study of Le Corbusier University Campus in Firminy (France)

ISMAHAN HAMZAOUI[87]

Among the seventeen properties of the Architectural Work of Le Corbusier registered as UNESCO World Heritage sites since 2016, the Corbusian site in Firminy (Loire department, France) reveals a strong mobilization dynamic of local actors around the UNESCO labelling, thus marking the start of a structured approach to territorial resource stimulation. Local actors (political and associative) have taken advantage of the project's momentum, generated by the UNESCO application process, to work in partnership with the University of Saint-Etienne on an innovation and territorial development project. This innovation project was materialized by the creation of 'Le Corbusier University Campus' at the top of the modern heritage building of the 'Unité d'Habitation' in Firminy. The new university campus was inaugurated in 2012.
The resulting creation of 'Le Corbusier University Campus' reflected local desire to address the inequalities that affected the Le Corbusier heritage site, on the one hand – particularly the 'Unité d'Habitation' which has accumulated a threefold

[87] Université Clermont Auvergne (France).

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vulnerability (both technical, social and symbolic) – and the small city of Firminy and its inter-municipal territory, which have endured, and are still enduring, the consequences of the deindustrialization crisis, on the other. Today, Firminy concentrates precarious situations and both economic and social weaknesses: poverty, unemployment, concentration of families in difficulty, under-qualification of young people, etc. The city is still losing its inhabitants.

In this context, local stakeholders are trying to provide a new approach to solving several social and economic challenges and territorial attractiveness stakes through a social innovation project. Their initiative is based on a particular system of local governance, which is characterized by the cooperation between several stakeholders, including: the municipality (which owns the top of the 'Unité d'Habitation'), the inter-municipality, the University of Saint-Etienne and the 'Residents Association of the Unité d'Habitation of Firminy'.

The objective of this project is to improve the reputation of the 'Unité d'habitation' and the city of Firminy. The University Campus project aims to reconcile the local society with Le Corbusier's heritage through the students, seen as possible ambassadors, able to make the inhabitants more conscious of that modern heritage value and to involve them in its artistic and cultural dynamic.

Moreover, the establishment of this University Campus in Firminy is also considered as an undeniable opportunity for the territory in relation to the attractiveness and the economic momentum that it may engender. This territorial innovation project is then perceived as an initiative which can lead to a territorial development process, mainly in consideration of the multidimensional stakes (both economic, social and cultural) that the University Campus project embodies.

However, our field survey conducted between 2017 and 2019 showed the changing position of the municipality in this territorial innovation project. The main reason that can explain the decrease in the municipality involvement is related to the removal of the ‘Unité d’Habitation’ of Firminy from the World Heritage nomination process. In fact, the involvement degree of some stakeholders, such as the municipality, is proportional to the intensity of the stakes and the challenges related to the heritage site. In this case study, since the ‘Unité d’Habitation’ of Firminy has not been designated a World Heritage Site by UNESCO, the municipality has preferred to focus its efforts on the enhancement of ‘La Maison de la Culture’ in Firminy which, unlike the ‘Unité d’Habitation’, has been inscribed on the World Heritage List since 2016.

Despite the decrease of the municipality engagement for the development of this territorial innovation project, Le Corbusier University Campus has actually resulted in positive impact on the social perception of the 'Unité d'Habitation' by local residents. The cultural and artistic activities organized by the ‘Residents Association of the Unité d'Habitation of Firminy’ in direct cooperation with the students have brought the local population closer to the 'Unité d'Habitation’ and have increased their awareness of this heritage. The question that arises in this case is about the possibility of this territorial innovation project to lead to a territorial development process based only on the active role of the students and the Residents Association in developing this innovation project.

This communication aims to interrogate the heritage-territory-innovation triptych through the exploration of the territorial conditions and mechanisms that guide the construction of innovation, in addition to questioning modalities of governance and associated territorial interactions. Also, it proposes to highlight the constraints that may influence their bonds. Finally, this contribution aims to show how the phenomenon of stakes’ temporality and the conditions of creation of Le Corbusier University Campus in Firminy related to the UNESCO labelling, would be able to trigger change in the logics of local stakeholders and to weaken the mechanism of an innovation approach that may lead to territorial development.

From Industry to Tourism:
The Case of LX Factory in the Alcântara Neighbourhood (Lisbon)

MIGUEL BRITO, LUCA ZARRILLI[88]

The tourism phenomenon is seen by several authors as a regenerating force (Brito-Henriques, 1996; Tiesdell, Oc & Heath, 1996), which neutralizes the process of degradation by introducing new functions, creating employment and income and attracting a young population with new models of behavior and consumption. In Lisbon, these relations between tourism and urban regeneration have strengthened and acquired new forms especially since 2007, on the one hand with the emergence of new incentives and financial instruments for tourism promotion within the framework of regional policies, on the other thanks to the regulatory flexibility introduced in the legal regimes of urban conversion, real estate leasing and tourist accommodation (Tulumello, 2015; Barata Salgueiro, Mendes & Guimarães, 2017; Safara & Brito-Henriques, 2017).

As part of the tourism development that Lisbon has been experiencing in recent years (at least until the onset of the Covid-19 pandemic), one of the emerging neighbourhoods is Alcântara, a former industrial district that is currently

[88] Miguel Brito, Escola Superior de Hotelaria e Turismo do Estoril (Portugal); Luca Zarrilli, University “G. D’Annunzio” of Chieti-Pescara (Italy).

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undergoing a process of urban regeneration. In the desirable hypothesis of a return to normality, Alcântara has good conditions to develop as a tourist destination, thanks to a series of factors: Its diversified tourist resources; Its dynamic image, “trendy”, but still authentic; Its barycentric position between two “strong” areas (the historic city and Belém); Its good accessibility, still being strengthened; The rapid increase in the accommodation supply.

Located in the western part of the city and lapped by the Tagus River, Alcântara is probably the best district in Lisbon for the re-enactment of the industrial era (Vidal, 2015), thanks to its buildings, its activities and its "lifestyles", now recovered according to the formula of reuse of abandoned industrial and port structures (Gelbman, 2007; Chmielewska & Lamparska, 2012;). As a reaction to the growing tourist demand, the number of accommodation facilities (especially apartments for tourist use) has multiplied. If in fact the presence of tourists in Alcântara was rather sporadic until a few years ago, it became part of the daily life of the neighborhood. Besides, Alcântara district is easily accessible: it is well served by various means of transport such as city buses, trams and trains, and the metro will reach Alcântara within a couple of years. In this scenario, further tourism development is at least likely to happen.

An important role in the tourist development of Alcântara has been played by the LX Factory, a former industrial area of around 23.000 m^2, where important companies were located. LX Factory is considered as a successful experiment of reconversion of an industrial complex into a multifunctional space, which preserves the former “factory atmosphere”, although according to a contemporary formula. Inaugurated in 2008, the LX Factory hosts about 200 design offices, art ateliers, start-ups, shops, restaurants, cafés, night clubs, co-working spaces, and even a hostel, with a total employment of about a thousand people. Before the pandemic, it also used to host

workshops, concerts, cultural activities and a Sunday market of vintage and biological products.
A previous research based on a questionnaire that was administrated in the spring of 2018 to a sample of 303 tourists visiting Alcântara (Zarrilli, Brito & Cappucci, 2019) showed that LX Factory was by far the main tourist attractor of the neighbourhood. In this contribution, we will try to deeper investigate what we may call the "LX Factory phenomenon", in terms of tourist image, flows, motivations and assessments. At this aim, the results of the aforementioned questionnaire have been cross-checked with those of another one that was administrated in January 2020 to a sample of 30 shopkeepers located in LX Factory. Conclusions will allow us to understand LX Factory main issues, both from the clients' and the shopkeepers' perspective, regarding the commercial activity, the current image, the people who used to visit it, and their opinion about the neighbourhood.

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CCIs Geographies in Veneto, Friuli-Venezia Giulia and Western Slovenia Regions.

Challenges and Criticalities of Transnational Mapping

CLAUDIA FARAONE, GIULIA CILIBERTO[89]

This contribution is situated in the framework of DIVA European Interreg Italia-Slovenia research project (2019-2022). It focuses on the work carried out at Iuav University of Venice about the development of a methodology to map Cultural and Creative Industries (CCIs) and enhance their cooperation with traditional enterprises. More specifically, the proposal reports and discusses some of the results of the project's Work Package for which Iuav University was Lead Partner, devoted at releasing a transnational map of the distribution of CCIs in the area constituted by the three neighboring regions of Veneto, Friuli-Venezia Giulia, and Western Slovenia.

The contribution aim will be twofold. On one hand, it will discuss distinct approaches to mapping CCIs that have been tested with regard to the three regions. Specifically, the quantitative mapping referring to enterprise NACE codes has been processed and visualized through the webapp ArcGIS Insights, both for spatial mapping and data visualization. The webapp is intended as a useful tool for a spatial and quantitative comparison between the three regions in CCIs distribution analysis and patterns. This gives the possibility to cover larger survey

[89] Iuav University of Venice (Italy).

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samples and simultaneously have a comprehensive instance on the regional setup of CCIs while identifying those who had the potential to be involved and become CCIs stakeholders.

On the other hand, it will draw on some interpretations of the territorial organization and distribution patterns of CCIs with respect to urban agglomerations, depicting their geographies in the DIVA program area, from the scale of the productive district to the space of the single firm.

A graphical apparatus will unfold alongside these reasoning, experimenting a set of visualization techniques, with the purpose of acknowledging information design as a privileged mean in fostering a better economical, political, and social understanding of the role of CCIs in the midst of territorial productive patterns, and that of the importance of spatial dimension in CCI-SMEs interaction and processes of innovation, and its consequent renewal of urban territories.

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