

Department of Business and  
Management

Chair of Global History

**Landscape and Sustainable Development:**

The Italian situation through the lenses of International Organisations

Thesis Supervisor  
Prof. Rosario Forlenza

Thesis Co-Supervisor  
Prof. Silvia Dello Russo

Candidate  
Francesco Gunnella  
718901

Academic Year 2020/2021

# INDEX

<b>Introduction .....</b>	<b>3</b>
1. Cultural Heritage, Landscape and their Human Dimension. ....	6
1.1. Landscape:.....	6
1.2. Cultural Heritage: .....	7
1.3. Human Dimension: .....	8
<b>2. Sustainable development and the Role of International Organisation. ....</b>	<b>11</b>
2.1. Role of International Organisations .....	11
2.2. Sustainable Development.....	13
<b>3. Landscape enhancement through International Organisations guidelines.....</b>	<b>15</b>
3.1. World Heritage Convention 1972 and its Implementation: .....	16
3.1.1. The World Heritage List:.....	19
3.1.2. <i>The World Heritage in Danger</i> List:.....	21
3.1.3. The World Heritage Committee.....	23
3.1.3. The Dresden Elbe Valley and the Val d’Orcia cases:.....	24
3.2. The European Landscape Convention: .....	26
3.3. Critical Framework: .....	27
3.4. The <i>Man and the Biosphere</i> program. ....	30
3.5. Landscape in UNESCO’s programs. ....	35
<b>4. Shaping an equilibrium among economic, social, and environmental dimensions toward a sustainable development.....</b>	<b>36</b>
4.1. Landscape in the Italian Normative: .....	38
4.2. Value Creation from Cultural Heritage and Landscape. ....	40
4.3. Landscape as a Common Good:.....	43
4.4. The ‘District’ Model as a Path to Equilibrium:.....	45
<b>5. Future Perspectives. ....</b>	<b>46</b>
<b>Conclusions .....</b>	<b>51</b>
<b>Tables .....</b>	<b>52</b>
<b>References: .....</b>	<b>55</b>

# Introduction

Until few decades ago, landscape was often conceived as a static entity and not as something socially and culturally dynamic. It is not like that anymore. Landscape has not always been seen as an integral part of national and international cultural heritage. It is not like that anymore. Thanks to the evolution of the legal framework over the last century, landscape has received more and more recognition of its importance, and consequently more protection.

Before addressing the question recognition of its cultural heritage, it is necessary to make a premise on what landscape is, what cultural heritage is and what cultural heritage protection is. The Oxford dictionary defines Landscape as: "All the visible features of an area of land, often considered in terms of their aesthetic appeal." This definition incorporates one of the main concepts that is crucial for the protection of natural heritage: the aesthetic appeal. Landscape is strongly linked to the definition of nature and the environment because it is made of them. Without environment is not possible to describe landscape. The latter is a sub-category of environment. In the Oxford dictionary environment is defined as "The natural world, as a whole or in a particular geographical area, especially as affected by human activity." As can also be seen from the definition of nature - "The phenomena of the physical world collectively, including plants, animals, the landscape, and other features and products of the earth, as opposed to humans or human creations" - landscape is included in these two definitions and is part of them. It is impossible not to start from these two aspects before considering landscape as cultural heritage. The growing awareness of the environment has played an important role in the last century also in landscape protection. The movement that led to the integration of landscape as an artistic heritage can be find on these foundations.

Landscape is an integral part of human history. It evolved with it and allowed humanity to develop and recognise itself in landscape. This research work focuses on different aspects of landscape and cultural heritage. The need to identify levers of development also through culture and not only through canonical paths is necessary. The awareness of the need for management plans, such as those proposed by UNESCO, is establishing itself as the only objective to build around these cultural resources, such as the landscape, opportunities for sustainable economic, social and environmental development, through support for initiatives and services associated with the cultural asset in question.

The decision to analyse the Italian case lies mainly in the observation that not enough is being done to enhance what is located over the territory. Thanks to data on land consumption, increasing every year, and to data of demographic decrease, it is possible to perceive this typical Italian paradox. The State continues to ensure that the economic aspect prevails over all others, social and environmental. In this way it has a short-sighted view of the real problems of the nation. These two indicators should be alarming for what is going on

over Italian territory, an increasing of land consumption for a population that is not growing. Instead of enhancing what is already located and build, policies are aimed to produce more economic profits. The possibility of exploiting landscape as a tool for sustainable development is now more necessary than ever. To do this, UNESCO's international recognitions are taken. The decision to consider this type of protection/enhancement was not easy. Thanks to their lower politicisation on national level, they have the possibility, with respect to state bodies, to promote and indicate which are landscapes that deserve such certification and policies. The level of protection of UNESCO is subordinate to the national one, but it has on its side a visibility that has no equal at the international level and not even at a national level, as some data demonstrate.

The analysis was conducted through rigorous method, which includes the description of the concepts of landscape, cultural heritage and their human dimension. This step is necessary as the definition of these terms immediately brings to the reader's attention the importance of enhancing landscape and everything connected to it. Furthermore, in the following step, the role of international institutions and the definition of sustainable development are explained to immediately understand the possibilities that are hidden and are not yet exploited by this relationship between man and landscape in Italy. Moreover, understanding the functioning of UNESCO's recognitions and their evolution, a complete analysis is given. The relation between the two conventions, the *World Heritage Convention* of 1972 and the *European Heritage Convention* of 2000, is particularly relevant because it fully outlines the evolution of the concept of landscape within the international system. From its purely outstanding meaning to the everyday landscape vision. As indeed the relationship between the two different UNESCO programs, the *World Heritage List* and the *Man and the Biosphere*, fully describes the different conceptions of landscape, once more aimed at protection, through a protectionist approach, while the second more towards a prospective approach. The ultimate aim of the thesis fits into this last difference that describes landscape enhancement. That is extremely correlated to the interconnection between the three dimensions - economic, social and environmental - and how it can be changed to find the right balance between them to enhance Italian cultural heritage and landscape. In conclusion, after a brief overview of the Italian normative on landscape, is developed a complete analysis of what gives to landscape its value and why should be considered a unique asset for Italy. As a common good it should be protected and has the possibility to be an incredible lever for an ethical transition to sustainable development over the territory. The 'District' model proposed by the Man and the Biosphere program is to be intended in this perspective.

Therefore, the first chapter analyses the definitions of landscape and cultural heritage, together with their characteristic human dimension. For a better understanding of these concepts, the international organisations' (IOs) vision is taken into account because it reflects the cultural heritage as universal and absolute for any culture and landscape considered.

The second chapter analyses the concept of sustainable development and explains why international organisations, their vision and their role play a crucial role in landscape protection and enhancement.

The third chapter develops the idea of landscape enhancement by IOs, especially from the point of view of two conventions, the World Heritage Convention of 1972 and its implementation, and the European Landscape Convention of 2001. The chapter focuses on how landscape was conceived in international recognition and law. The work from UNESCO is particularly relevant in this optic. The World Heritage List, the World Heritage in Danger list and the Man and the Biosphere program are created in this sense to protect and enhance cultural heritage, in this case landscape. Thanks to those programs could be seen the evolution occurred over the years in international scope landscape.

Chapter four analyses the search for a right balance among the three dimensions of our world: the economic, the social and the environmental. With an observation to the actors involved in this relationship, without ever neglecting the institutional aspect. For this reason, the chapter takes into account the Italian normative on landscape and examines a set of data relevant for a full understanding of the matter. Moreover, is explained the role of landscape as common good and the two possible approaches to cultural heritage – the prospective and the protectionist –. The significance of a ‘district’ model to coordinate sustainable development and landscape is considered along with the most important factor that makes culture, cultural heritage, and the landscape relevant for this analysis: the creation of value for sustainable development in the economic, social, and environmental fields.

In conclusion, in chapter five future perspectives on these issues are analysed and how it may be relevant for Italy in future.

# 1. Cultural Heritage, Landscape and their Human Dimension.

## 1.1. Landscape:

Landscape, in some way as culture, is challenging to be defined in a single phrase. As Rosario Assunto observed: “*Landscape is the result of a human operative process linked to man as an aesthetic being: a discovery that transformed something that in its origins was just pure and simple nature in an aesthetic object.*”<sup>1</sup>

From this perspective, is possible to identify landscape as a vehicle of humankind relations with nature, it is the oldest and the most complete archive of humankind’s memories. A testimony of what had occur over time and how it is occurred.<sup>2</sup> According to this perception is oriented the definition of M. de Pison that delineates landscape as a temple of memories built upon the totality of its history, it is dynamic silent and lives within its totality.<sup>3</sup>

Landscape acquires in this perspective an ethical, aesthetic, and historic sense, gains a symbolic value and is presented as a cultural symbol. All these features are also assigned by the community to the composing values of the surroundings, the same community that establish and recognise landscape as an essential component of its identity. All these traits give to each indigenous community’s members that sense of belonging that characterise landscape.

The link that binds landscape and indigenous community goes beyond the simple land ownership, is what gives to landscape its true meaning as heritage. The conflict that subsequently arose between property and identity derives precisely from this characteristic. Landscape has an inherent concept of belonging that the inhabitants of the place feel beyond everything. For this reason, its definition has a collective meaning, encompassing everything around us and emerging as a significant component of the overall heritage which endows communities and nations with their identity.<sup>4</sup> Moreover, landscape has always been, from its first definitions and etymology, intended as a public place. And in this perspective the meaning as cultural heritage could be found, considering that this bond has not always been taken for granted.

Despite all these attempts, landscape remains a complex concept to define. However, it can be summarized as a natural environment to which mankind, or a part of it, has given a particular meaning and identity. For whatever reason may be, religious, artistic or aesthetic. Always keeping in mind what is often forgotten, landscape is not just a natural concept; it is instead the product of several interactions of humankind with nature over time. In conclusion, landscape is way more than a piece of land area, it also expresses the

---

<sup>1</sup> Feliu, C. A. (2002). Cultural Landscapes: Evaluating the interaction between people and nature. *Cultural Landscapes: The Challenges of Conservation*, 37.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> Lowenthal, D. ‘*Age and Artefact. Dilemmas of Appreciation*’, in D.W. Meinig (ed.), *The Interpretation of Ordinary Landscapes* (n 30), 103.

perceptions of a location that inhabitants share, value and use. Landscape is not so much the objective scenic spatial framework of a location, but a place constituted through the tangible and intangible social and cultural practices that shaped the land. Whenever are discussed sustainable development policies in a particular territory is fundamental to consider this concept.

## 1.2. Cultural Heritage:

Once the concept of landscape is understood properly, it is necessary to frame the concept of cultural heritage. For this purpose, it is fundamental to take into account international organisations (IOs) because the definition might vary for state to state and IOs, albeit they reflect often an expression of western ideology, might formulate a more inclusive definition of cultural heritage.

The first international text that provides a definition of the concept of heritage is the 1964 *International Charter for the Conservation and Restoration of Monuments and Sites* (The Venice Charter 1964) of the International Council of Monuments and Sites (ICOMOS). A first attempt to define heritage is given in its introduction:

*“Imbued with a message from the past, the historic monuments of generations of people remain to the present day as living witnesses of their age-old traditions. People are becoming more and more conscious of the unity of human values and regard ancient monuments as a common heritage. The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity is found.”*<sup>5</sup>

During the 1970s international institutions attempted to define the general criteria of cultural heritage, in order to codify in all the documents tangible or intangible expressions of human action which need to be protected. For instance, the United Nations Educational, Scientific and Cultural Organisation (UNESCO), a specialised agency of the United Nations with the aim to build peace through international cooperation in education, sciences, and culture, defines cultural heritage in a schematic solution, introducing several aspects of analysis. According to the United Nations’ organisation is possible to define cultural heritage as tangible and intangible: the former includes movable, immovable and underwater cultural heritage; the latter includes traditions, performing arts and rituals. Landscapes, by consequence, were recognised under the immovable heritage. These definitions by the UNESCO included undisclosed aspects of heritage. Furthermore, another international document on cultural heritage is the ICOMOS *Charter for Places of Cultural Significance* (the Burra Charter 1982). It proposed the conservation of the cultural significance of a site due to its aesthetic, historic, scientific, or social value.<sup>6</sup> According to M. Vecco, in the Burra Charter is possible to find an

---

<sup>5</sup> ICOMOS, *International Charter for the Conservation and Restoration of Monuments and Sites*. (Venice, 1964).

<sup>6</sup> ICOMOS, *The Burra Charter: The Charter for Places of Cultural Significance*, (1982).

interesting vision: tangible and intangible heritage that stimulate the recognition of certain values in human needs to be protected and, moreover, these two characteristics could no longer be founded on the intrinsic quality of the object, but on the ability to recognise their aesthetic, historic, scientific and social values.<sup>7</sup> The introduction of this concept is essential to acknowledge the significance of the differences that exist between the various cultures' view on what could be cultural heritage. An example of this vision is the different approach on conservation between western and eastern civilisations. While the western philosophical attitude on this topic manifests itself in the best preservation of the historic monument, the oriental attitude utilises monuments to preserve the spirit they represent, and consequence of this cyclic vision of history is the different restoration's methodology.

In conclusion, one of the latest and most precise definition of cultural heritage has been provided by the Council of Europe in Art. 2a of the 2005 *Framework Convention on the Value of Cultural Heritage for Society*:

*"...cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time."*<sup>8</sup>

In this last sentence is possible to identify the clear recognition given to landscape as cultural heritage. All these different forms of cultural heritage highlight how important was to broaden the spectrum on this theme and why cultural heritage is a process that must be thought through world basis and enriched with approaches and concepts of heritage that could be not conventionally recognised in western countries. Cultural sites should no longer be considered alone, but also in their context, meaning the adoption of an integral approach towards heritage.

### 1.3. Human Dimension:

The first scholar to define the term "Cultural Landscape" was the geographer Carl Sauer (1889-1975), who defined it as the result of the agent "culture" and the "medium" natural area. In this description is possible to identify again the main feature of what is landscape: interaction between nature and humankind. Furthermore, cultural landscapes are illustrative of the evolution of human society and settlement over time,

---

<sup>7</sup> Vecco, M. (2010) "A definition of Cultural Heritage: From the tangible to the intangible." *Journal of Cultural Heritage* 11.3. 321-324.

<sup>8</sup> Council of Europe, 'Framework Convention on the Value of Cultural Heritage for Society' (2005) *Treaty Series - No. 199*



under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.<sup>9</sup>

Cultural heritage and landscape could be viewed under many lenses, but one that provides the true meaning of protection and valorisation necessity is their human dimension. Starting from cultural heritage, it could be seen as an essential part of human rights, when it represents the spiritual and cultural characteristics of certain groups of people. In international law terms, the first important event in this perspective is the 1954 *Hague Convention for Protection of Cultural Property in the Event of Armed Conflict* which states that damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world.

This Convention enunciates the general obligation to respect cultural heritage of significant importance in the event of armed conflict and doing so it refers to people and not to State in a tentative link among human rights and cultural heritage. Furthermore, in peacetime international law, it is possible to note that the human dimension of cultural heritage becomes more legally relevant through an increase of contamination between human rights and cultural heritage law. The safeguard of living cultures in the last decades could be a clear example of this trend of international cultural heritage law.<sup>10</sup> The bond created with the collective dimension of the right to access, perform and maintain a group's culture is one of the main features of the 2003 UNESCO *Convention for Safeguarding of Intangible Cultural Heritage*.<sup>11</sup> Moreover, another way to see the connection among human rights and cultural heritage is protection and promotion of cultural diversity, which is motivated by the desire to preserve several cultural expressions of communities around the world to counterbalance the powerful levelling force of economic globalization.<sup>12</sup>

In conclusion, this human dimension of cultural heritage law has found a new energy in the 2007 UN *Declaration on the Rights of Indigenous Peoples*, that enhances the preservation and development of cultural identity of indigenous communities linked with their natural environment, tangible and intangible cultural heritage.<sup>13</sup> For what concerns the cited natural environment, it is clear the connection with the human dimension of cultural landscape and its role in indigenous communities. Cultural landscapes were intended to provide recognition of intangible and associative values attached to certain landscapes, to sustainable agricultural practices and to indigenous communities, the human dimension of landscape. In fact, as the 2005 *Framework Convention on the Value of Cultural Heritage for Society* states, a heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain

---

<sup>9</sup> UNESCO, 'Operational Guidelines for the Implementation of the World Heritage Convention' (2019) Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage.

<sup>10</sup> Francioni, F. (2011) "The human dimension of international cultural heritage law: an introduction." *European Journal of International Law* 22.1 9-16.

<sup>11</sup> UNESCO, "Convention for Safeguarding of Intangible Cultural Heritage" (2003).

<sup>12</sup> Francioni, F. (2011) "The human dimension of international cultural heritage law: an introduction." *European Journal of International Law* 22.1 9-16.

<sup>13</sup> United Nations, "Declaration on the Rights of Indigenous Peoples" (2007).

and transmit to future generations.<sup>14</sup> Consequently, landscapes form the frame for inhabitant's lives, affecting their life quality and they deserve to be considered in landscape policies.

The human dimension of landscape is strongly linked to institutions, as aforementioned, and their outputs have allowed landscape to be enhanced and protected over time. As seen above, UNESCO is undoubtedly a bulwark in this field, but also the *European Union* has made its contribution over time. In fact, the *European Landscape Convention* (ELC) is a crucial document to better understand this relationship between indigenous peoples and their surrounding landscape. The ELC frames landscape in a wider regulatory spectrum than in the past, seeing it as both a democratic and a public good, a fundamental aspect for taking into account public administration. In fact, even in the Convention's explanatory text, landscape is described as the concern of all and lends itself to democratic treatment, particularly at local and regional level.<sup>15</sup> Doing so, the ELC not only recognizes the intrinsic value of landscape in its own but also recognizes the importance of landscape in law as an essential component of people's surroundings, as an expression of the diversity of their shared cultural and natural heritage, and a foundation of their identity. Landscape is seen as set of people's aspirations when it is a basic component of the European natural and cultural heritage, that contributes to human well-being and consolidates European identity. The ELC will be further explored in Cap. 3.3.

Before addressing any other issue relevant to the Italian situation is fundamental to investigate how the Italian citizens feel about their living place and to the landscape. Precisely because of its human dimension mentioned above, the perception of degradation and concern of the landscape of the inhabitants is crucial. According to ISTAT, in Italy there was an improvement in 2020 compared to 2014, with a general dissatisfaction of 19.2% with the place where the inhabitants live, directly associated with the perception of degradation.<sup>16</sup> In addition, the indicator of concern for the deterioration of the landscape is also useful to better observe how the population perceives these situations. According to ISTAT, the indicator of concern for the deterioration of landscape, which has been decreasing since 2013, reaches 12.5%. This measurement records the social consideration for the value of landscape and attention to its protection.

---

<sup>14</sup> Council of Europe, *'Framework Convention on the Value of Cultural Heritage for Society'* (2005) *Treaty Series - No. 199*.

<sup>15</sup> Council of Europe, *Explanatory report of the European Landscape Convention* 2000. ETS No. 176.

<sup>16</sup> In Northern Italy the percentage of people who believe they live in degraded places reaches 14.4%, in Central Italy 19.3%, while in the South it reaches 25.8%. The widest variability is reached in the difference between the autonomous province of Trento (5.2%) and Campania, which, with its 32.2%, is the region with the highest rate.

## 2. Sustainable development and International Organisation.

### 2.1. The Role of International Organisations

The choice to analyse international enhancement and protection lies in several reasons. First of all, the IOs have an international recognition and prestige able to better protect those places under their supervision, thanks to their visibility and their programs. According to then, the IOs have the possibility to monitor on those recognised places with greater impartiality than the national one. In addition, the visibility that is provided by UNESCO has no comparison at national and international level as will be seen later. In conclusion, also the political factor is relevant.

Being part of the United Nations, UNESCO turns out to be less political rather than national decisions for what concern landscape's protection or development. The possibility of diverting from ministerial decisions is fundamental when it comes to sustainable development and landscape protection, UNESCO programs certainly have more propensity to act towards a correct development in line with a balance between the three dimensions. Building a system around global models of excellence implies not only the national context and the ability to detect opportunities for development but also the provision of an effective regional governance that is sensitive to local issues and located in a context of dynamic development in a sustainability plan.

The international recognition of the IOs is also fundamental as equal as the national level to ensure that landscape is recognized not only as an asset to be protected, but as a source of sustainable development. In fact, UNESCO, with its classifications, ensures that certain places or assets can reach and access greater possibilities. The programs of this UN organization regarding landscape are:

- The *World Heritage List* (WHL);
- The *Man and the Biosphere* (MaB) program;
- the *Geo-parks* program.

The recognition by an international organization of the United Nations provides an interesting starting point for reflection on how the UNESCO brand, now consolidated over time, can provide tools and perspectives for the development of the area or property concerned. In fact, growth forecasts are very often associated with obtaining recognition from international recognition. The enhancement opportunities that are generated in terms of image and reputation are a strong incentive for those places that want to become part of certain lists or simply develop through recognition.<sup>17</sup>

---

<sup>17</sup> Saviano, M. (2011). "*Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile (The cultural value of natural heritage in promoting sustainable development)*." *Sinergie Italian Journal of Management* 34.Jan-Apr (2016): 163-190.

Furthermore, according to an analysis carried out by the Italian National Commission of UNESCO, the UNESCO brand appears to be relevant in public opinion for the development of certain territories. The results of this research, with a spread of 98% of UNESCO knowledge, attest the importance and relevance of this brand at a national as well as international level. The research also investigates the ability to project values and skills of the organization onto other subjects. 75% of the sample analysed believe that UNESCO certification can be important for the promotion of activities *in loco*, while 52% believe it to be a guarantee of quality.<sup>18</sup> In comparison with other national organizations in the field of culture (*Fondo Ambiente Italiano* and *Italia Nostra*), UNESCO is much better known by respondents by at least ten percentage points (98% – 88% – 61%). This observation results in a greater possibility of development as when the UNESCO certification is present, inhabitants and visitors are more aware of what is certified than other national brands. This guarantees a huge at national and international level. Undoubtedly, greater recognition and visibility allows for broad perspectives in the field of sustainable development, having access to a higher user base and having official certification by an organization recognised by citizens as well as by States. It is important by regional or national promoters not to settle on this recognition and try to take full advantage of the visibility from the "quality certification". As perfectly described by M. Saviano, even if it is certification, not only the objective naturalistic-environmental endowment is certified, but above all the subjective management capacity of that endowment aimed at ensuring its conservation and enhancement through models of sustainable development extended to the territory.<sup>19</sup> The registration of one site under one of these UNESCO's programs means a high standard of protection of their characteristic features. Of course, after certification, protection and enhancement are not given directly from the UN but are firstly ensured by national States that present nominations.

Moreover, also the role and experience of local institutions and community are shaped in different way during the international procedures for recognitions. According to Petrillo et al., is possible to identify three types of benefits correlated to the registration of a site under one of these UNESCO's project.<sup>20</sup> Firstly, this "internationalisation of protected areas" could be defined by a great visibility of the territory and its main characteristic features, an implementation of regional policies in terms of tourism, research, and protection through exchange of practices toward international experiences transmitted by IOs – as the World Network of Biosphere Reserves. The access to national, European, international, and private funds is a crucial extra motivation for local institutions to obtain inclusion under these UN's programs. At national level is relevant the law n.77/2006 "*Special measures of protection and fruition of cultural, landscape and environmental*

---

<sup>18</sup> Commissione nazionale italiana per l'UNESCO. "*Il valore del Brand UNESCO*".

<sup>19</sup> *Ibid.*

<sup>20</sup> Petrillo P.L., Di Bella O., Di Palo N. (2015), "The UNESCO World Heritage Convention and the Enhancement of Rural Vine-Growing Landscapes" in Golinelli G.M. *Cultural Heritage and Value Creation*. Springer. 127-169.

interests' Italian site, enlisted in the World heritage List, under UNESCO's protection. This national law establishes the *Priority of Intervention*:

“Projects for protection and restoration of cultural, landscape and natural assets included in the recognition perimeter of Italian UNESCO sites acquire priority for intervention if they are subject of funding according to the laws in force”.

A configuration that is clearly interesting for local institutions and communities, a UNESCO recognition, not only enhance tourism and give access to more profitable markets, provides international visibility and funds, but also gives priority of financing over other national sites that are not enlisted under UNESCO's program.

In conclusion, the IOs' view is broader than the national one and confers more empowerment to those landscape that are recognised as valuable. Both UNESCO's programs are precious to understand the situation of national landscape, the *World Heritage List* for protection and recognition, and the *Man and Biosphere* Program for enhancement of those areas that are under certification. Ultimately, UNESCO's recognition alters the frame of reference and expands the positioning of the site from a national level of protection to a global platform of enhancement.<sup>21</sup>

## 2.2. Sustainable Development.

As for landscape and cultural heritage, is complicated to describe sustainable development and sustainability in one sentence. Their definitions are not univocal in the scientific community. It could be seen under many lenses, from historical point of view, passing by its political and economic side. It is certain that a correct approach that encompass a multidisciplinary view to those complex terms is necessary. For what concerns IOs, the first definition of sustainable development is present in the Bruntland Report in 1987, and it is the same used by the UN. It reports that sustainable development is:

“...development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”

The Bruntland Report vision, shared by the World Commission on Environment and Development (WCED), focuses on one of the main characteristics of sustainable development: a conscientious prospective

---

<sup>21</sup> Petrillo P.L., Di Bella O., Di Palo N. (2015), “The UNESCO World Heritage Convention and the Enhancement of Rural Vine-Growing Landscapes” in Golinelli G.M. Cultural Heritage and Value Creation. Springer. 127-169.

of the future. Too often this vision has been set aside to pursue short-term goals that would product purely economic development. For this reason, IOs have a strong responsibility to lead and guide national states in terms of sustainable development policy, because there are theoretically less influenced by short-term politics. In this context, it is interesting the definition of the International Council for Local Environmental Initiatives (ICLEI), an IOs that promotes sustainable development towards technical consulting to local governments to meet sustainability objectives. It states that:

“...development that delivers basic environmental, social and economic services to all residents of a community without threatening the viability of natural, built and social system upon which the delivery of those systems depends.”

This vision perfectly fits with the precedent one and add more complexity to this theme: the multidimensional part of the problem of development. In conclusion, a more broaden view was formulated by the UNESCO in 2001 in Paris, encompassing the idea of cultural diversity related to sustainable development.

“Cultural diversity is as necessary for humankind as biodiversity is for nature ... cultural diversity widens the range of options to everyone; it is one of the roots of development, understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence.”<sup>22</sup>

Cultural diversity has become one of the main aspects of cultural heritage. Through cultural diversity is possible to face different problems that arise daily around the world in different ways. The greatness of cultural heritage lies precisely in this cultural diversity as well as in artistic or aesthetical traits. This definition given by UNESCO in 2001 reaffirms the desire for a transformation over the years by the IOs that deal with cultural heritage, passing from a purely Western vision that led to favour those tangible and intangible artifacts from Western countries to a new approach aimed at ensuring a global vision of heritage through different cultural lenses.

Through these multiple definitions it is possible to define sustainable development as a complex process that is based on numerous pillars, theoretically four: ecology, economy, equity, and cultural diversity.<sup>23</sup> The process of achieving sustainable development on the Italian territory, selected as example in a global dynamic, inevitably passes through the management of the territory in the local area and consequently, the need to base this process on landscape as a fulcrum of development is extremely topical and stimulating. Going beyond the protection-enhancement dichotomy but undertaking a comprehensive vision of the two aspects that overcome

---

<sup>22</sup> United Nations Educational, Scientific and Cultural Organization (UNESCO). Universal Declaration on Cultural Diversity; UNESCO: Paris, France, 2002;

<sup>23</sup> Saviano, M. et al. (2018). "The cultural value of protected areas as models of sustainable development." Sustainability 10.5 1567.

the more traditional territory's exploitation for economic and/or tourist purposes but aims to achieve a real sustainable development.

### 3. Landscape Enhancement through International Organisations Guidelines.

International law and international institutions are fundamental actors in the relationship among landscape and sustainable development. They come into action for several reasons. First of all, they are involved because cultural and natural heritage are considered above a mere private or public good, but they are a common heritage of humankind. Secondly, landscapes do not respect political borders or frontiers, and for this reason the role of international institutions is crucial, which, thanks to the recognition of States, could foster cooperation between them in controversial situations. Today's landscape is the result of changes that have occurred over time as a consequence of national and supranational policies and for this reason the protection of the landscape could be seen as the prerogative of both State and international institutions. For instance, the European Union agricultural reforms and their impact on the European landscape are a clear example.

The regulatory process that led to consider landscape as a cultural heritage is wide, but not very ancient. At international institutions' level, the United Nations body that deals with the protection of cultural heritage is the UNESCO.

Founded in 1946, it took the place of the *League of Nations* in the field of intellectual cooperation and cultural heritage. Born after World War II, UNESCO set itself the primary objective of safeguarding the cultural heritage during armed conflicts. The result was the adoption, in '54, of the Hague Convention, the first international instrument ever created by the United Nations to deal with the protection of cultural heritage. Furthermore, during the Hague Convention of '54 the term '*cultural property*' was defined for the very first time in an international legal instrument. Thus, it defines cultural property as a characterizing element of all humanity and not just of a particular country since each culture contributes to the creation of culture in the world. The importance of this definition lies in the fact that, on one hand, the protection of such property during a conflict was defined through measures taken in peacetime; on the other, the respect for such properties during war and military occupation was extended. In the following years – after the end of world wars - UNESCO had the opportunity to focus more on protection of cultural heritage even in time of peace. The most important events in the international legal panorama regarding cultural heritage and landscape are mainly two/three:

- 1) The 1972 UNESCO *World Heritage Convention* and its implementation over the years.

2) The 2000 Council of Europe's *European Landscape Convention*.

These 2 conventions are significant for what concerns protection of cultural heritage *in primis*, and consequently for what concern enhancement of landscape and its linkage with sustainable development over the territory. Analysing them is crucial before addressing any UNESCO's programs, that are reflection of those conventions. Moreover, will be further analysed another UNESCO's program, the *Man and the Biosphere* (MaB) program, that is expression of this linkage among sustainable development and landscape.

### 3.1. The *World Heritage Convention* 1972 and its Implementation:

The 1972 Paris *Convention Concerning the Protection of The World Cultural and Natural Heritage* (WHC), adopted by the General Conference of UNESCO, was a significant turning point in the field of protection of world cultural heritage. For the first time, the term *cultural property* was replaced with the more universal *world heritage* and *cultural heritage*. With the adoption of these terms greater weight was given to the general interest of humanity in protecting a given cultural site because of its universal value, rather than to the nation that owned it<sup>24</sup>. In addition, for the first time, the environmental theme was introduced and also recognised an international link between nature and culture protection. 193 States parties out of 195 UNESCO members States are signatories of this Convention.

The preamble of the WHC immediately presents several novelties and interesting points of analysis. It is noted that UNESCO is a bulwark of cultural protection as it remains incomplete at a national level due to a lack of economic, scientific and technological resources.<sup>25</sup> Secondly, it reaffirms the concept of international protection as the cultural and natural heritage has an inestimable value for the world heritage of humanity in its entirety.

The WHC not only embodies tangible and intangible values for natural and cultural heritage, in its implementation it also acknowledged the recognition of traditional management systems, customary law, long-established customary techniques and knowledge to protect the cultural and natural heritage. With these protections systems, world heritage sites contribute to sustainable local development.<sup>26</sup> The objective of the WHC was to ensure the identification, conservation and transmission to future generations of the cultural and natural heritage of outstanding universal value.<sup>27</sup> Besides the purposes, there was also a reason behind the WHC. This is to be found in the fear of deterioration or disappearance of any object of the world heritage, which would have constituted a huge loss for the humankind, and not only for involved nations.

Therefore, it is important to define the concept of '*Outstanding Universal Value*', in the Operational Guidelines for implementation of WHC it is outlined as:

---

<sup>24</sup> Strecker, A. (2018) 'Landscape Protection in International Law' Oxford University Press 2018. 62-69

<sup>25</sup> UNESCO, 'Convention Concerning the Protection of the World Cultural and Natural Heritage' (1972).

<sup>26</sup> Rössler, M. (2006). 'World heritage cultural landscapes: a UNESCO flagship programme 1992–2006'. Landscape Research 31.4: 333-353

<sup>27</sup> Strecker, A. (2018) 'Landscape Protection in International Law' Oxford University Press 2018. 62-69



*“cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the international community as a whole. The Committee defines the criteria for the inscription of properties on the World Heritage List.”*<sup>28</sup>

The role of landscape in the Italy’s sustainable development panorama can be explained well by the protected areas certified by the UNESCO classifications. The definition of the *International Union for Conservation of Nature* (IUCN)<sup>29</sup>, the global authority for what concern natural world and its safeguard, on protected areas certifies how the connection between man and nature, as for landscape, in these places is a relevant aspect. Textually, a protected area is defined as:

*“a clearly defined geographical space, recognized, dedicated and managed, through legal or other effective means, to achieve the long-term conservation of nature with associated ecosystem services and cultural values”.*<sup>30</sup>

The WHC also divided cultural and natural sites into two distinct categories. A distinction that has never occurred before. To distinguish them, a reference to the concept of integrity was made. The more a site remained intact and without human action, the closer it was to the concept of a natural site. It is defined by the *Operational Guidelines* (OGs) as:

*“Integrity is a measure of the wholeness and intactness of the natural and / or cultural heritage and its attributes”.*<sup>31</sup>

In the 1972 WHC there is no mention of a specific category for landscape itself, differently from what result in 1992. Despite this, landscapes were often inscribed under natural criteria, although under the site’s cultural heritage category in Art 1 of the WHC could be found a possible definition of what is landscape: *“works of man or the combined works of nature and man”*.<sup>32</sup> This misleading inclusion – under natural criteria only – had caused several problems in recognising one of the essential attributes of landscape: indigenous

---

<sup>28</sup> UNESCO, ‘Operational Guidelines for the Implementation of the World Heritage Convention’ (2019) Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage.

<sup>29</sup> IUCN is a membership union composed of both government and civil society organisations. It harnesses the experience, resources and reach of its more than 1,400 Member organisations and the input of more than 18,000 experts. This diversity and vast expertise make IUCN the global authority on the status of the natural world and the measures needed to safeguard it.

<sup>30</sup> IUCN (2008), Guidelines for Applying Protected Area Management Categories, World Commission on protected area. Pag. 8.

<sup>31</sup> UNESCO, ‘Operational Guidelines for the Implementation of the World Heritage Convention’ (2019) Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage.

<sup>32</sup> UNESCO, ‘Convention Concerning the Protection of the World Cultural and Natural Heritage’ (1972).

communities' role. Due to this problem the 1992 WHC implementation had recognised 'cultural landscape' in order to solve this disputed point.

Below are reported the first two articles that best define the cultural and natural heritage:

### **Article 1:**

*For the purposes of this Convention, the following shall be considered as "cultural heritage":*

- *Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of Outstanding Universal Value from the point of view of history, art or science.*
- *Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of Outstanding Universal Value from the point of view of history, art or science.*
- *Sites: works of man or the combined works of nature and of man, and areas including archaeological sites which are of Outstanding Universal Value from the historical, aesthetic, ethnological or anthropological points of view.*

### **Article 2**

*For the purposes of this Convention, the following shall be considered as "natural heritage":*

- *Natural features consisting of physical and biological formations or groups of such formations, which are of Outstanding Universal Value from the aesthetic or scientific point of view.*
- *Geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of Outstanding Universal Value from the point of view of science or conservation.*
- *Natural sites or precisely delineated natural areas of Outstanding Universal Value from the point of view of science, conservation of natural beauty.*

In the WHC were also conceived the existence of 'Mixed cultural and natural heritage sites', recognised as the ones that satisfy part or whole of the definition of both cultural and/or natural heritage in Art.1 and 2 of the *Convention*.

### 3.1.1. The *World Heritage List*:

The most important implication that the WHC of 1972 brought to the international protection of cultural heritage panorama was the adoption of the World Heritage List (WHL). The Art 11 of the 1972 World Heritage Committee, stated that the WHL is:

*"A list of properties forming part of the cultural heritage and natural heritage, as defined in Articles 1 and 2 of this Convention, which it considers as having outstanding universal value in terms of such criteria as it shall have established."*<sup>33</sup>

This list is updated at least every two years and the process of inscription to the WHL is composed by three steps. First of all, State parties have to present a *Tentative Lists* of sites that are applicable for the inscription. Secondly, there is a submission of specific nomination by State parties of properties for inscription. Lastly, the World Heritage Committee take a decision thereupon at majority of 7 members. The decision can result in inscription, non-inscription, referral, or deferral. Nowadays, the Committee accepts one nomination by each State per year because of the overcrowding of sites from few states. This foresight is aimed to enhance diversity of cultures and nations. Priority is given to natural heritage sites that nowadays are fewer than cultural ones. During the development of this process the three advisory bodies that advice the World Heritage Committee perform an essential role. They are the *International Council of Monuments and Sites (ICOMOS)*, the *International Union for the Conservation of Nature (IUCN)* and the *International Council for Conservation and Restoration of Monuments (ICCROM)*. These three advisory bodies support the Committee also in its other duties.

The first one, ICOMOS, assesses for each nominated property whether it concern a testimony of outstanding universal value – as described in the Operational Guidelines – whether legal protection is adequate and whether management processes are required. The aim of this advisory body is to evaluate all the properties in order to study their authenticity, integrity, protection, conservation and management. For accomplish to its duty the ICOMOS contributes with recommendations based on objective, rigorous and scientific analysis, though final decisions are responsibility of the World Heritage Committee and the advisory bodies provides only documentations and evaluations on the nominations. The ICCROM, instead, is more oriented to a recommendation role in the field of conservation and management of world heritage, especially cultural heritage. It also contributes to the environmental, social and economic sustainability of the communities. The IUCN, rather than ICCROM and ICOMOS that deal majorly with cultural heritage, is more focused on natural heritage. In the World Heritage List process, it performs an influential role because evaluates global significance, management and integrity of all candidate sites nominated for their natural values, even the mixed sites that have both natural and cultural values. All these three advisory bodies provide crucial data,

---

<sup>33</sup> UNESCO, 'Convention Concerning the Protection of the World Cultural and Natural Heritage' (1972).

technical evaluation and detailed analysis for the final decision taken by the World Heritage Committee on nominated sites.

Art. 11 further specifies that such inclusion requires the consent of the State in question.

To be part of the WHL it is necessary to possess one or more criteria that certify the outstanding universal value by the World Heritage Committee.<sup>34</sup> Nominated properties shall therefore fall under:

- Cultural Heritage Outstanding Value criteria:

- represent a masterpiece of human creative genius;
- exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living, or which has disappeared;
- be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates significant stage in human history;
- be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture, or human interaction with the environment;
- be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance;

- Natural Heritage Outstanding Value criteria:

- contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- be outstanding examples representing major stages of earth's history;
- be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of Outstanding Universal Value from the point of view of science or conservation.

Furthermore, according to the OGs to be deemed of Outstanding Universal Value, a property must also meet the conditions of integrity and / or authenticity and must have an adequate protection and management system to ensure its safeguarding.

---

<sup>34</sup> UNESCO, 'Operational Guidelines for the Implementation of the World Heritage Convention' (2019) Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage.

Authenticity is a critical part of this selection because every different culture possesses different values and aesthetic sense. To respect this, all cultures requires that cultural heritage must be considered and judged primarily within the cultural context to which it belongs, and later, they must meet other multiple conditions if their values are recognized as truthful and credible.<sup>35</sup>

The WHL is composed by 1121 sites in 167 countries (869: cultural; 213: natural; 39 mixed). Since its creation only 2 sites have been delisted, the *Dresden Elbe Valley*, in Germany and the *Arabian Oryx Sanctuary*, in Oman.

### 3.1.2. *The World Heritage in Danger List:*

Hand in hand with the introduction of the WHL, a list of World Heritage in Danger (WHD) was established in Article 11 paragraph 4.<sup>36</sup> It is task of the World Heritage Committee to supervise the sites included in the WHL and check that their protection and management system is sufficiently consistent. If it does not correspond to the terms established in the OG, and its conservation and integrity are considered in danger, then a site should be included in the WHD. According to Art. 11 paragraph 4 of the Convention the WHD list includes only cultural and natural heritage which: is threatened by serious and specific dangers, such as destruction caused by changes in the use or ownership of the land, the threat of an armed conflict or calamities, the effects or regional planning that impair the authenticity of the site; require major operations for the conservation of the property; has been requested assistance by properties' State.<sup>37</sup>

The ICOMOS has an effective part in monitoring the active conservation and management of properties that are inscribed in the WHL through advisory missions that could provide technical advice and through reports on the state of conservation of properties. Any possible threats to the World Heritage properties are notified to the WHC to determine future outcomes. All the three advisory bodies, ICOMOS, IUCN and ICCROM, not only have an essential role in the WHL and WHD development, but also in all the activities of the World Heritage Committee.

The danger is also divided into two categories: *ascertained* (the property faces specific and proven imminent danger) and *potential* (the property faces threats which could have deleterious effects on its inherent characteristics). To be part of the WHD list a site must be enlisted before in the World Heritage List by the Committee.

---

<sup>35</sup> UNESCO, 'Operational Guidelines for the Implementation of the World Heritage Convention' (2019) Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage.

<sup>36</sup> UNESCO, 'Convention Concerning the Protection of the World Cultural and Natural Heritage' (1972).

<sup>37</sup> *Ibid.*

The Art 4. of the WHC enounces a central topic for protection of cultural and natural heritage: the relationship and the primacy of action between State parties and the Committee. Art 4 describes this interaction as follow:

*“Each State Party to this Convention recognizes that the duty of ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage referred to in Articles 1 and 2 and situated on its territory, belongs primarily to that State. It will do all it can to this end, to the utmost of its own resources and, where appropriate, with any international assistance and co-operation, in particular, financial, artistic, scientific and technical, which it may be able to obtain.”*<sup>38</sup>

The interaction between these two actors is crucial especially when is concerned the sites’ inscription in the WHD list. As is stated in the OG, the Committee in consultation with the State party, when consider the inscription of a property in WHD list, shall develop and adopt corrective measures in order to develop a desired state of conservation for the removal of the property from the WHD list.<sup>39</sup> On the one hand, the State parties have the responsibility to provide all the information to the Committee on the implementation of its decisions and to cooperate with it.<sup>40</sup> On the other hand, the State members shall be informed constantly by the Committee’s regular reviews aimed at the development of sites position, whether there is an improvement, deletion of the property from the WHD list if it is no longer in danger, or a worsening, deletion from both lists if the property has deteriorated to the extent that it has lost its inscription characteristics. To the latter point, the Committee shall not decide to delete any property unless the State has been consulted on the question.<sup>41</sup> The consensus of the State party is important, but not fundamental. Although, in practice the Committee has proceeded to enlist on the WHD list sites also without State consent, and the City of Dubrovnik in 1991 is a clear example of this manner.<sup>42</sup> Despite all, the intergovernmental nature of the Committee makes it reluctant to discuss heritage matters that fall within the State parties’ jurisdiction, for this reason is always preferable avoid proposing nominations of sites against the will of the territorial State. As F. Francioni stated this could be a handicap compared to the system developed in human rights supervision, where non adjudicatory bodies – such the UN Human Rights Committee – do not face obstacle of domestic jurisdiction.<sup>43</sup> Nevertheless, the purpose of the WHC remain always oriented to preservation and protection of the world heritage sites and, as UNESCO’s former Director General Matsuura stated, deletion is never a satisfactory solution because the WHL was created to ensure the preservation and enhancement of world heritage.<sup>44</sup> The World Heritage in Danger List is composed by 53 sites distributed in 33 countries.

---

<sup>38</sup> UNESCO, ‘Convention Concerning the Protection of the World Cultural and Natural Heritage’ (1972).

<sup>39</sup> UNESCO, ‘Operational Guidelines for the Implementation of the World Heritage Convention’ (2019) Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage.

<sup>40</sup> Strecker, A. (2018) ‘Landscape Protection in International Law’ Oxford University Press 2018. 62-69

<sup>41</sup> Operational Guidelines (n18).

<sup>42</sup> UNESCO, Decision 15 COM VII. *Inscription on the List of World Heritage in Danger: Dubrovnik (Yugoslavia)*. CONF 002 VII.

<sup>43</sup> Francioni, F. (2002) ‘Thirty Years On: Is the World Heritage Convention Ready for the 21st Century’. IYIL, Vol XII. 13

<sup>44</sup> UNESCO Press Releases, 31 January 2008, available at <http://whc.unesco.org/en/news/412> accessed 20 Nov 2020.

### 3.1.3. The *World Heritage Committee*:

The World Heritage Committee was established in the 1972 WHC in Art. 8<sup>45</sup> and shall ensure an equitable representation of different regions and cultures of the world.

The implementation of the WHC over years has allowed the protection of cultural heritage to be extended to fields not previously understood; it could evolve and configure itself according to the historical times in which it was located. As already stated, before 1992 most landscapes were inscribed in the WHL under natural criteria, and this generally precluded any awareness of indigenous communities that lived in that landscape for generations and that have shaped the landscapes over years. Cultural Landscape should be selected on the basis both of their Outstanding Universal Value, their representativity in terms of a clearly defined geo-cultural region and of their capacity to illustrate the essential and distinct cultural elements of such regions. As attested by Amy Strecker in his *Landscape Protection in International Law* the inclusion of landscapes, as a separate category with respect to culture and nature heritage, reflects the new concept that was being formed of 'heritage', recognizing the fact that many sites cannot fit into just one of these two categories.<sup>46</sup>

It is important for a complete analysis to distinguish different categories of cultural landscape. World Heritage Committee defined them in the *Operational Guidelines*<sup>47</sup> of 1992-2019:

- **Clearly defined landscape**: the easiest to identify because it is the one defined and intentionally created by man. Within this category there are gardens and arches created for aesthetic reasons which were very often associated with religions or monuments.
- **Organically evolved landscape**: defined by an initial human action (social, economic, religious or administrative) and developed up to the present in union with surrounding natural environment. This category of landscape reflects the evolution process between these two components, the work of man and nature. Within there are two sub-categories:
  - *Relict / fossil landscape*: an evolutionary process took place in the past in a precise time or in a period. Its characteristics, however, are still visible in material form.

---

<sup>45</sup> UNESCO, 'Convention Concerning the Protection of the World Cultural and Natural Heritage' (1972).

<sup>46</sup> Strecker, A. (2018) 'Landscape Protection in International Law' Oxford University Press 2018. 62-69

<sup>47</sup> Rössler, M. (2006) 'World heritage cultural landscapes: a UNESCO flagship programme 1992–2006'. *Landscape Research* 31.4: 333-353.

- *Continuing landscape*: includes those landscapes in which the phenomenon of contamination between the work of man and that of nature is still ongoing. Contemporary society is still closely linked to the place in a traditional way. At the same time, the landscape shows significant material evidence of its evolution over time.

· **Associative Cultural Landscape**: the last category concerns those landscapes that have been included in the WHL because they have a close religious, artistic or cultural link with the place itself. These landscapes may or may not present clear cultural evidence.

The WHC had undoubtedly an impact on the global governance of landscape.<sup>48</sup> First of all, thanks to this Convention, national policies about landscapes under threat from destructive project development have a valid ally. Secondly, thanks to this Convention the concept of cultural landscape category has influenced other normative development in the field of international environmental law and cultural heritage law.

With regards to the latter issue, it is important to note how the status of a site labelled as World Heritage could influence, or even have a decisive role in terms of landscape protection at an international level. The *Prosecutor v Strugar* (ICTY) and *Prosecutor v Al Mahdi* (ICC) cases are clear examples in which the aggravating circumstance of the attack on sites listed under the WHL favoured their condemnation.

### 3.1.3. The Dresden Elbe Valley and the Val d’Orcia cases:

Two interesting case studies are fundamental for the analysis of landscape as cultural heritage: The *Dresden Elbe Valley* case and the *Monticchiello and the Val d’Orcia* case.

The first one concerns the deletion of the *Dresden Elbe Valley* site from the WHL in 2009 after the Dresden local authorities’ decision to proceed with the construction of a bridge across the valley. The site of Dresden is the second site that has been deleted by the WHL since the *Orix Sanctuary* in Oman. In 2005, only a year after the inscription, was revealed that the documents of the nomination did not comprehend all the information regarding dimension and location of the bridge that is under construction (Waldschlössen bridge). After this revelation, UNESCO, expressing great apprehension over this project and his impact on the area, stated that the construction of the bridge would result in tearing apart the affected areas of the city and mostly the valley area of the river Elbe.<sup>49</sup> For this reason, afterwards, the Committee placed the *Dresden Elbe Valley* on the list of WHD after only two years of its entry in the WHL. Although the international institutions stressed the importance of sensitive developed in the area, a mediation between UNESCO and the local authorities did not reach a positive outcome. The next step was the deletion from the WHL of the *Dresden Elbe Valley* after over one year of dialogue.

---

<sup>48</sup>Strecker, A. (2018) ‘Landscape Protection in International Law’ Oxford University Press 2018. 62-69

<sup>49</sup> ICOMOS, *World Report 2006/2007 on Monuments and Sites in Danger*, Heritage at Risk (2008), 64.



Two main features are crucial for the analysis of this case: the lack of proper oversight and compromise from both parties; and the choices of citizens. On the one hand, the surprising fact of this case is the absence of complete information by the UNESCO before the inscription. The project of the Waldschlössen bridge had been approved before the confirmation in the WHL of the German site, hence WH Committee should have known about it. Multiple misunderstanding and misinformation occurred in the presentation of the project between local authorities and the Committee.<sup>50</sup> These led to drastic and dramatic failure of mediation between the parties. On the other hand, regional authorities always relied on the citizens' choice. As a matter of fact, a referendum was intended in 2005 asking whether the Dresden's citizens were in favour of the bridge. The result of the referendum was a majority in favour.

Therefore, although the loss of World Heritage Status constituted a decrease in Germany's credibility in the field of international protection of cultural heritage, the analysis should take into consideration a weighted valuation of the implication of cultural landscape designation against the needs and desire of local population.<sup>51</sup> Indeed, inhabitants and landscape have natural bindings. As previously said, landscape is built by interactions and contaminations among nature and humankind. This case led to a controversial situation between international institution and inhabitants of landscape that could turn into a conflict. The case brings to consider what is generally more important about a given landscape, if the opinion of those who inhabit it and therefore are part of the landscape itself, or the opinion of an international institutions which is given specific task for its protection.

Another controversial case of World Heritage cultural landscape was the of *Monticchiello and the Val d'Orcia* case. This site was also designated as cultural landscaper in the WHL in 2004 as the *Dresden Elbe Valley* site. The Val d'Orcia is 'part of the agricultural hinterland of Siena, re-drawn and developed when it was integrated in the territory of the city-state in the 14<sup>th</sup> and 15<sup>th</sup> centuries to reflect and idealized model of good governance and to create an aesthetically pleasing picture'.<sup>52</sup> In 2006 a town in Val d'Orcia, Monticchiello, became the centre of the controversy due to the construction project of 95 individual housing units. Originally houses were intended for local citizens' social housing, but after the project received "the green light" the scope was redirected to become something different from the benefit of the community: an exclusive development oriented to villas for seasonal tourists over the economic affordability of local citizens.

Contrary to what happened in the Dresden Elbe Valley, in this case the collaboration between national authorities and UNESCO was almost total. After the initial apprehensions raised by the local community, important decisions were taken at a national political level, also following the national conference held in 2006 with the UNESCO's representatives. Construction works were stopped and was also proposed the demolition of the houses under construction. The only controversy that arose in this case was not between the national and international authorities, but with local community. On the one hand, they complained about the question

---

<sup>50</sup> Rössler, M. (2007). 'Dresden-UNESCO Dispute. There were Misunderstandings.' Der Spiegel.

<sup>51</sup> Strecker, A. (2018) 'Landscape Protection in International Law' Oxford University Press 2018. 62-69

<sup>52</sup> Decision 28 COM 14B.51. Site description available at <<http://whc.unesco.org/en/list/1026>> accessed 30 October 2020.

of immobility of the area, the demographic crisis and the fact of belonging to a sort of 'museum'. On the other hand, however, it was pointed out that the constructions development would have benefited only a few owners and certainly not at the demographic level, as they would have been used for exclusive tourism.<sup>53</sup> Unfortunately, this was not the only case that occurred over the years in Tuscany related to the planning of the territory for solidarity purposes and then changed towards a destination of economic interest. In these cases, it is possible to note the equivalence between business interest and public interest by unreliable local governance.<sup>54</sup>

### 3.2. The *European Landscape Convention*:

Adopted in Florence (Italy) in 2000 and entered into force in 2004, the *European Landscape Convention* (ELC) was conceived with the aim, expressed in Art.3, of promoting protection, management, planning of the European Landscapes and of organising European cooperation on landscape issues.<sup>55</sup>

The ELC was the first international treaty dealing with landscape protection and sustainable development, including the cultural dimension of its. The definition of landscape contained in Art.1 is innovative under certain aspects because it finally recognises the dual relationship betwixt human and nature. The physical tangible area of land and its added layer of associations as perceived by inhabitants is the most original contribution, taking into account both natural and human factors.<sup>56</sup> In open contraposition with the WHC, no categories and criteria are provided in the ECL, it applies to all kind of landscape, even every day or degraded ones. Indeed, the main difference between the ELC and WHC is evident from Art.2 of the first one:

“...The Convention applies to the entire territory of the Parties and covers natural, rural, urban, and peri-urban areas. It includes land, inland water and marine areas. It concerns landscape that might be considered outstanding as well as every day or degraded one.”<sup>57</sup>

In this Article the difference between the two convention is clear: the ELC provides a new instrument devoted to the protection of all landscapes in Europe, and not only on the outstanding universal values landscapes as the WHC did. As M. Déjeant-Pons asserted on the ELC, both Conventions have different purposes, primarily because of the institutions that drawn them up – one regional and the other world-wide – and secondly because of the substantive scope – all landscape and outstanding value’s landscape.<sup>58</sup>

---

<sup>53</sup>Strecker, A. (2018) ‘Landscape Protection in International Law’ Oxford University Press 2018. 62-69

<sup>54</sup>Marson, A. ‘*Land-use planning ‘scandals’ in Tuscany: mismanagement or underestimation of general public interests*’, Politische Italien Forschung Occasional Papers, No. 09/2010. 10-12

<sup>55</sup> European Union Council of Europe, *European Landscape Convention* (opened for signature 20/10/2000, entered into force 1/3/2004), ETS No. 176.

<sup>56</sup> Amy Strecker (n26).

<sup>57</sup> Council of Europe, *European Landscape Convention* (opened for signature 20/10/2000, entered into force 1/3/2004), ETS No. 176.

<sup>58</sup> Maguelonne Déjeant-Pons, ‘The European Landscape Convention’ (2006) 31 Landscape Research. 366

The inclusion of all landscapes in the ELC had a crucial objective: landscapes form the frame for the lives of the population concerned, affecting citizens' quality of life and they deserve to be considered in landscape policies. This intention of the ECL is accompanied without neglecting the different types of landscape. Different landscapes required different policies measures, and this is clearly expressed by the ECL. Consequently, it could be said that the ELC 'democratizes' landscape.<sup>59</sup> As Amy Strecker states in *Landscape Protection in International Law*, the underlying rationale of the ELC is that a purely conservationist approach helps deflect attention from the forces leading to change elsewhere, and thus neglects those areas not afforded protection.

The contracting parties of the ELC undertake to implement four general measures as stated in Art. 5<sup>60</sup>:

- to recognise landscapes in law as an essential component of people's surroundings, an expression of the diversity of their shared cultural and natural heritage, and a foundation of their identity.
- to establish and implement landscape policies aimed at landscape protection, management and planning through the adoption of the specific measures set out in Art. 6 (awareness raising, training and education, identification and assessment, landscape quality objectives, implementation).
- to establish procedures for the participation of the general public, local and regional authorities, and other parties with an interest in the definition and implementation of the landscape policies.
- to integrate landscape into its regional and town planning policies and in its cultural, environmental, agricultural, social and economic policies, as well as in any other policies with possible direct or indirect impact on landscape.

### 3.3. Critical Framework:

From a critical point of view towards these two conventions, the World Heritage Convention and the European Landscape Convention, some considerations can be advanced. First, the ELC can be seen as complementary to the WHC<sup>61</sup>, as together they form a single stronger tool for cultural heritage and landscape. Although both recognise the human side of the landscape, they differ from each other in terms of purpose and operational structure. The WHC, adopting a very precise structure with categories and list of cultural heritages, has certainly facilitated its task in monitoring and protecting those sites that fell within the WHL or WHD list. Unlike the WHC, the ELC tried not to include landscapes in categories and lists, also because of the definition and the wide spectrum it gave to the category. Not having the criterion of Outstanding value, this transaction

---

<sup>59</sup> Strecker, A. (2018) 'Landscape Protection in International Law' Oxford University Press 2018. 62-69

<sup>60</sup> Council of Europe, *European Landscape Convention* (opened for signature 20/10/2000, entered into force 1/3/2004), ETS No. 176.

<sup>61</sup> Déjeant-Pons, M. (2006) 'The European Landscape Convention'. 31 *Landscape Research*. 366-367

had no reason to exist. The decision of not adopting the list strategy can have both positive and negative effects. On the one hand, it manages to give a very broad and different meaning to the landscape as a dynamic concept. On the other hand, by trying to be as inclusive as possible there is the threat of being legally unenforceable and facing many more complications in terms of quality control.

The list has also produced negative effects over time. For example, the fact that this list can be seen as undemocratic by many countries over time, especially those that come from places within the landscapes recognized in the WHL are fewer. As a matter of fact, the politicized view of the process of registration and nomination of sites to the WHL had been warned by non-Western states.<sup>62</sup> For a long time, there has been a debate on the recognition of a vision that goes beyond the European one towards a more iconic and wider view of world's culture. Fortunately, this is occurring more and more in recent years. Institutions are moving towards a new transcendental vision of culture that is more comprehensive and pluralistic towards cultural heritage, including all the infinite varieties of human cultures and geographical landscapes. Lastly, we must not forget the conflicts manifested by local populations who invoke the right to decide and have full control over a site where they live.

As far as the ELC is concerned, there are significant criticalities. In addition to the already mentioned too broad spectrum, the main problem is a lack of strength as a legal tool. The system of protection and procedural rights beyond public participation in the development of plans and policies require implementation. In fact, this lack of criteria or lists makes it very difficult legally to prove a breach of ELC obligations, as well as if local populations will actively engage in the formulation of policies and that this will work in favour of landscape protection and avoidance of disputes in the long term. Moreover, the ELC is very much about the everyday and not the exceptional, because it cannot be relied upon therefore to claim any real access justice when participatory rights are not provided for, or when arbitrary decisions are made affecting landscape.<sup>63</sup> In conclusion, one of the most important benefits of the inclusion of cultural landscapes under the WHC is that it should help to promote and enhance everywhere greater awareness of landscape issues.<sup>64</sup>

Is fundamental to recall that, regarding sites included on the WHL, there were a significant increase in tourism after UNESCO's recognition and consequently in gross domestic product of the communities near the site.<sup>65</sup> In addition, at international level any sites certificated with UNESCO's brand represents icons of value generation from this recognition.<sup>66</sup> In fact, not being in the WHL represent a great disadvantage in terms of competitiveness in tourism industry.

The absence of public funds available in Italy for the cultural sectors and the concentration of sites (in the WHL and in the MaB) inevitably brings attention to those IOs that can otherwise allow to guarantee a correct

---

<sup>62</sup> Strecker, A. (2018) 'Landscape Protection in International Law' Oxford University Press 2018. 62-69

<sup>63</sup> *Ibid.*

<sup>64</sup> Fowler, P. (2003) 'World heritage cultural landscapes, 1992–2002: A review and prospect.' Cultural landscapes: The challenges of conservation: 16. 27-28

<sup>65</sup> Petrillo P.L., Di Bella O., Di Palo N. (2015), "The UNESCO World Heritage Convention and the Enhancement of Rural Vine-Growing Landscapes" in Golinelli G.M. Cultural Heritage and Value Creation. Springer. 127-169.

<sup>66</sup> Re, A., Segre, G. (2020). "La gestione integrata del Patrimonio Culturale: verso i distretti UNESCO." 65-82.

enhancement of national landscape. Also, through a new economic model on cultural heritage's development with a 'district' model as the MaB propose. In Figure 1. is possible to understand this relationship between public spending and WHL sites of some European countries.

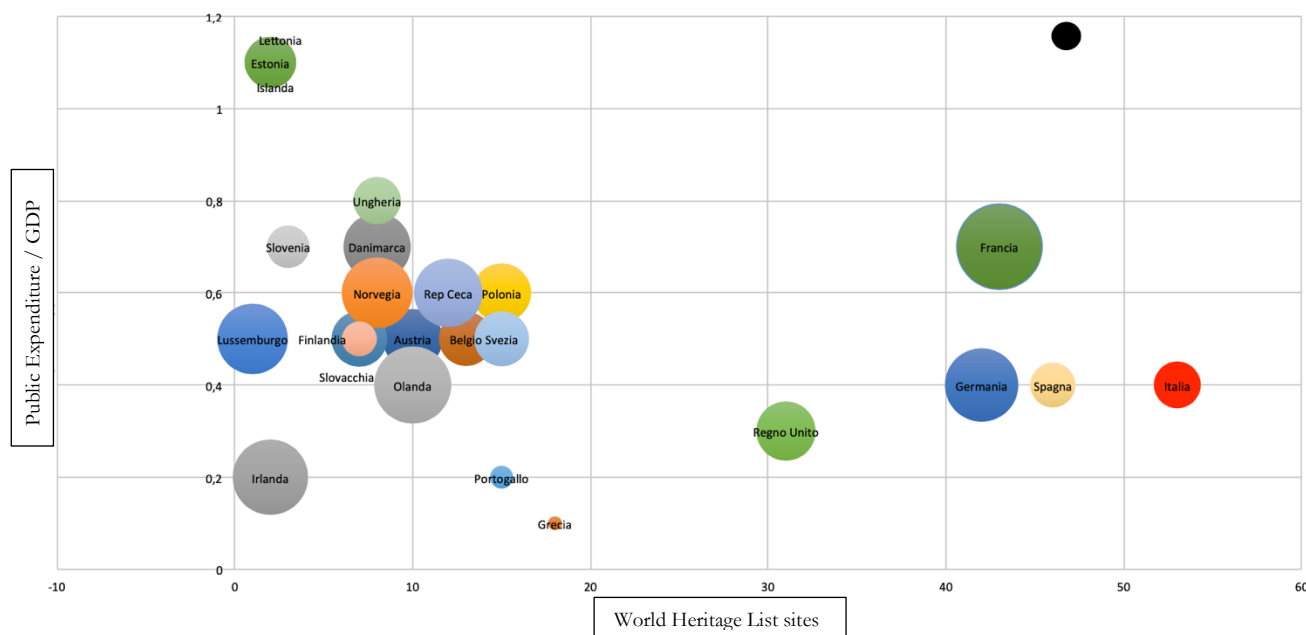


Figure 1. Ratio between public expenditure on GDP and WHL sites in European Countries.<sup>67</sup>

The Italian cultural heritage recognized by UNESCO, even before being a cultural product, is the expression of a complex system of social and economic relations.<sup>68</sup> In this perspective, cultural heritage is not only a bond among past to current generations but becomes a resource of the territory that continues to produce value, including economic one. There is a need to recognise and allow it to be fully valued. From this point of view, IOs are a fundamental help and remain at the forefront of this field.

To understand how much Italy needs culture, some data are relevant. According to the report "*Io sono Cultura*" ('I am culture') of the Symbola and Unioncamere foundation of 2019, the companies directly and indirectly linked to culture are 416,080 – 6.8% of the total – with almost 120 thousands of these operating in the 897 municipalities (currently are more because other sites have been inscribed in UNESCO's programs) in the 54 UNESCO sites<sup>69</sup>. Moreover, by calculating in monetary terms the monetary induced, it is clear how important and necessary it is to take it into account more than what has been done in recent years. The cultural and creative production system generates as much as 95.8 billion euros directly and with indirect sectors the total is 265.4 billion euros of added value created by the culture chain in general.<sup>70</sup>

<sup>67</sup> Re, A., Segre, G. (2020). "La gestione integrata del Patrimonio Culturale: verso i distretti UNESCO." 65-82

<sup>68</sup> *Ibid.*

<sup>69</sup> Symbola, Unioncamere. (2019). "Io sono Cultura 2019 L'Italia della qualità e della bellezza sfida la crisi."

<sup>70</sup> *Ibid.*

### 3.4. The *Man and the Biosphere* program.

The *Man and the Biosphere* (MaB) program is an intergovernmental scientific program under the UNESCO flagship, initiated in 1971 and completed in 1974. The aim is to promote a balanced relationship between man and nature on a scientific and natural basis. The Program aims to improve relations between people and the environment in which they live and for this purpose it uses natural and social sciences, economics, and education to improve people's lives and the equitable distribution of benefits and to protect natural ecosystems, promoting innovative approaches to economic development that are socially and culturally adequate and environmentally sustainable. The primary objective of the MaB program is to share the resources of the biosphere rationally and sustainably. For this reason, the sustainable management of natural resources is the first objective to pursue. The MaB program scientifically promote a balanced relationship between man and the environment through the protection of biodiversity, but also and above all through sustainable development practices.

Within the recognition of the UNESCO's MaB program are included the **Biosphere Reserves**, that, as Art. 1 of *The Statutory Framework of the World Network of Biosphere Reserves* defines them, are:

*“Biosphere reserves are areas of terrestrial and costal/marine ecosystems or a combination thereof...”<sup>71</sup>*

A more precise definition is given directly by UNESCO's:

*“Biosphere reserves are ‘learning places for sustainable development’. They are sites for testing interdisciplinary approaches to understanding and managing changes and interactions between social and ecological systems, including conflict prevention and management of biodiversity. They are places that provide local solutions to global challenges. Biosphere reserves include terrestrial, marine and coastal ecosystems. Each site promotes solutions reconciling the conservation of biodiversity with its sustainable use.”<sup>72</sup>*

---

<sup>71</sup> UNESCO, 1996. Biosphere reserves: The Seville Strategy and the Statutory Framework of the World Network. UNESCO, Paris.

<sup>72</sup> <https://en.unesco.org/node/314143> - consulted on 4.9.2021.

The concept of Biosphere Reserves is more complex than it appears. In the MaB program, Biosphere Reserves are nominated by national government, and each must meet a set of criteria and to adhere to a minimal set of conditions before being admitted to the *World Network of Biosphere Reserves*.<sup>73</sup>

The **World Network of Biosphere Reserves** (World Network or the Network) is the interactive network of sites of excellence, the total of all the Biosphere Reserves around the world under the MaB program. Nowadays comprehends 714 Biosphere Reserves in more than 120 States (21 trans boundaries and 19 in Italy). As stated by UNESCO, the Network foster harmonious integration of people and nature for sustainable development through several actions: knowledge sharing; poverty reduction and human well-being improvements; respect for cultural values and ability to face changes.<sup>74</sup> The Network is one of the key components of the MaB program because is fundamental to achieve a sustainable balance between the three dimensions (economic – social – environmental). Indeed, the goal of conserve biological diversity, promote economic development and maintaining associated cultural values could be complicated.<sup>75</sup> For this reason, the Biosphere Reserves are so important, because in there this intricated objective could be tested, refined, and implemented. Moreover, as any solution that consider responding to the conciliation between the three dimensions of society, the Biosphere Reserves are places that could provide local solutions to global challenges.

Before addressing the objectives behind the World Network of Biosphere Reserves Project it is necessary to analyse *The Statutory Framework of the World Network of Biosphere Reserves*. Formulated with the aim of enhancing the effectiveness of each individual biosphere reserve and strengthening cooperation between them at a regional and international level. Established within the *Seville Strategy* (1996) is designed by 10 articles which are *Definitions* (Art. 1-2), *Functions* (Art. 3), *Criteria* (Art. 4), *Designation procedure* (Art. 5), *Publicity* (Art. 6), *Participation in the Network* (Art. 7), *Regional and thematic subnetworks* (Art. 8), *Periodic reviews* (Art. 9), and finally the composition of the *Secretariat* (Art. 10).

For scope of analysis, is important to consider some of these articles. Art. 3 and 4, *Functions* and *Criteria*:

Art. 3: *“In combining the three functions below, biosphere reserves should strive to be sites of excellence to explore and demonstrate approaches to conservation and sustainable development on a regional scale:*

*(i) conservation – contribute to the conservation of landscapes, ecosystems, species and genetic variation;*

---

<sup>73</sup> UNESCO, 1996. Biosphere reserves: The Seville Strategy and the Statutory Framework of the World Network. UNESCO, Paris.

<sup>74</sup> <https://en.unesco.org/biosphere/wnbr> - consulted on 4.9.2021

<sup>75</sup> UNESCO, 1996. Biosphere reserves: The Seville Strategy and the Statutory Framework of the World Network. UNESCO, Paris.

(ii) **development** – foster economic and human development which is socio-culturally and ecologically sustainable;

(iii) **logistic support** – support for demonstration projects, environmental education and training, research and monitoring related to local, regional, national and global issues of conservation and sustainable development.”

Art. 4: “General criteria for an area to be qualified for designation as a biosphere reserve:

1. It should encompass a mosaic of ecological systems representative of major biogeographic regions, including a gradation of human interventions.

2. It should be of significance for biological diversity conservation.

3. It should provide an opportunity to explore and demonstrate approaches to sustainable development on regional scale.

4. It should have an appropriate size to serve the three functions of biosphere reserves, as set out in Article 3.

5. It should include these functions, through appropriate zonation, recognizing:

(a) a legally constituted **core area** or areas devoted to long-term protection, according to the conservation objectives of the biosphere reserve, and of sufficient size to meet these objectives;

(b) a **buffer zone** or zones clearly identified and surrounding or contiguous to the core area or areas, where only activities compatible with the conservation objectives can take place;

(c) an outer **transition area** where sustainable resource management practices are promoted and developed.

6. Organizational arrangements should be provided for the involvement and participation of suitable range of inter alia public authorities, local communities and private interests in the design and carrying out the functions of a biosphere reserve.

7. In addition, provisions should be made for:

(a) mechanisms to manage human use and activities in the buffer zone or zones;

(b) a management policy or plan for the area as a biosphere reserve;



- (c) a designated authority or mechanism to implement this policy or plan;
- (d) programmes for research, monitoring, education and training.

These two articles are crucial to better understand the role of this program to achieve sustainable development. The three **functions** – conservation, development, and logistic support – are particularly relevant to preserve ecosystems, species, and landscapes, to foster sustainable economic and human development, to monitor local and national issues.

Instead, what is significantly more interesting for what concern sustainable development is the creation of an *ad hoc* ‘district’. The division in three areas under point 5 in Art. 4 is to be intended in this perspective. The *Core Area* is the central one where the protected zone is identified, here are legally safeguarded and monitored biological diversity, the ecosystem and are undertaken low impact research under maximum standards of protection. In the *Buffer zone*, which is contiguous to the core area, are developed two complementary actions, a reinforcement of the protection of the core area, and a sustainable management of local resources and activities compatible with the protection scope – ecotourism, environmental education, applied research, etc. In conclusion, the *Transition Area*, also called cooperation area, is not bonded by any constrain and is located over the buffer zone. This transition area is crucial in sustainable development terms. It is destined to creation of project and experimentation of sustainable development programs. Many actors are involved in this latter area: local communities, management agencies, scientists, NGOs, cultural groups, cultural foundations. All these stakeholders involved are playing a crucial role to exploit opportunities created by tangible and intangible resources of local territory.

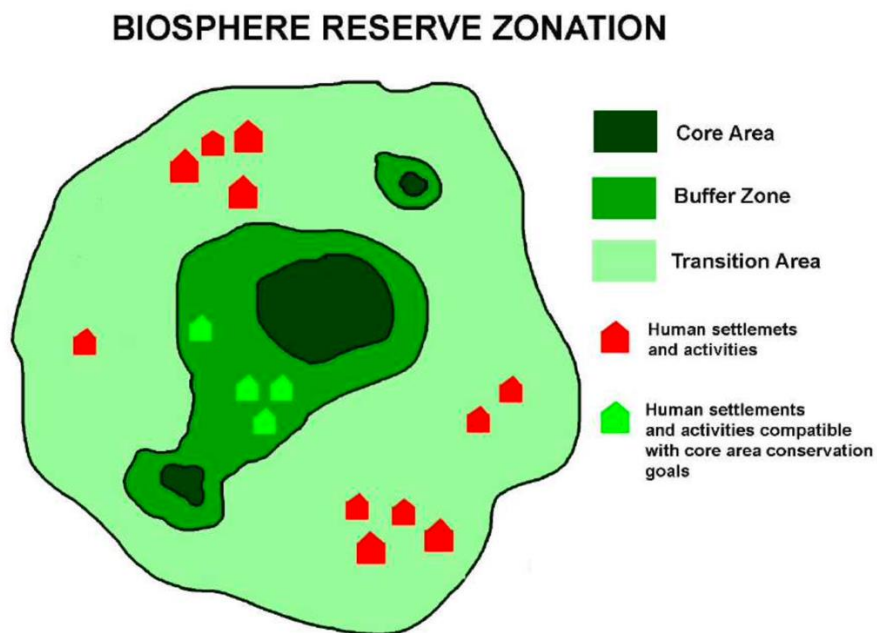


Fig. 2. Example of a Biosphere Reserve zonation.

The innovation of this format, created to develop a working plan of action beneficial to biosphere reserves, permitted to shape in different region a similar plan without neglecting local needs. Flexibility and creativity that are stimulated by this biosphere reserve ‘district’ are undoubtedly its greatest strengths.<sup>76</sup> In the Italian context is possible to understand these areas as an opportunity for a new model of sustainable development, especially in relation to the soil consumption rate and the demographic trend detected.

To be part of the Network it is necessary that the candidate areas must fall within a territory managed in a heterogeneous way to achieve certain standards. The conservation and promotion of natural and cultural diversity, the performance of a function as a laboratory of scientific research, monitoring and education towards these areas, providing a territorial management model inspired by sustainable development, are just some of the qualities that a possible biosphere reserve must possess to be part of the Network. Consequently, a land management model must be very articulated and, based on the functions provided for by Article 3 of the Framework, a participatory approach is necessary that is able to carry out the functions of conservation, development and logistical support.<sup>77</sup> In this it is necessary that the relationship between regional and international bodies is more coordinated as possible, and often this does not occur as can be seen from past dysfunctions especially in the case of sites removed from the WHL. Despite these possible difficulties, there is no doubt that the contribution of an international dimension can provide complete support to achieve local sustainable development.

This participatory model must ensure:

- The resolution of conflicts that are needed in contexts with multiple actors involved.
- The preservation of cultural diversity, a factor of enormous interest for sustainable development.
- The creation of advantages for the local community due to the enhancement of traditions and knowledge.
- Through this last point, create alternative sources of income and profit sharing. Possibly managing to move away from the tourist dynamic.

Consequently, it is necessary for local authorities to take government action and not to achieve sustainability beyond the classic mono-perspective vision of processes that are intertwined in the three dimensions –

---

<sup>76</sup> UNESCO, 1996. Biosphere reserves: The Seville Strategy and the Statutory Framework of the World Network. UNESCO, Paris.

<sup>77</sup> Di Bella, O., Zagarella, A. (2015), “Fare rete: il network mondiale e le Reserves Associations del Programma UNESCO “Man and the Biosphere””, in Golinelli G.M. (a cura di), Patrimonio culturale e creazione di valore. La componente naturalistica, Cedam, Padova.

economic, social and environmental – and has as its purpose shared by all the actors involved that of enhancing cultural and natural diversity.<sup>78</sup>

### 3.5. Landscape in UNESCO's programs.

Landscape fits together within these two programs or certifications. In fact, on the one hand it is recognized in the WHL in the form of natural or mixed heritage, on the other it is certainly present in the biosphere reserves, as landscape constitutes themselves, depending on the interaction between human and nature. Consequently, it is important to recognize and consider these two awards to better understand how landscape can play a role in the Italian sustainable development landscape.

While the UNESCO program of the World Heritage List is mainly aimed at recognition and conservation – through a protectionist approach – the *Man and the Biosphere* program is more oriented towards a prospective one, as it allows to plan socio-economic initiatives on the territory, in harmony with environment. Landscape, often present in the WHL in the form of cultural landscape or natural heritage, is the main actor in the MaB program as part of the biosphere and main actor in the relationship between man and nature. An important differentiation between the two types of UNESCO's certification is that a candidate for a Biosphere Reserve requires “*not only the existence of specific territorial characteristics but also the demonstration of a balanced relationship between human activities and conservation of natural values through sustainable and traditional economic activities developed in the area*”.<sup>79</sup>

For this reason, the recognition is subject to constant checks and the risk that it can be called into question is much higher than the WHL. In Art. 9 of *The Statutory Framework of the World Network of Biosphere Reserves* is exhaustively explained how the periodic review over the biosphere reserves proceed. Every ten years, each biosphere reserves should be subject of a periodic review based on the criteria of the Art.4.<sup>80</sup> The possible deletion from the World Network depends essentially on the effective implementation of models inspired by sustainable development in the area. The real innovation in this approach is that the improvement of sustainable development practices is not only referred on the core area, but especially on the areas that surrounded it.

---

<sup>78</sup> Saviano, M. "Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile (*The cultural value of natural heritage in promoting sustainable development*).” *Sinergie Italian Journal of Management* 34.

<sup>79</sup> *Ibid.*

<sup>80</sup> UNESCO, 1996. *Biosphere reserves: The Seville Strategy and the Statutory Framework of the World Network*. UNESCO, Paris.

#### 4. Shaping an equilibrium among economic, social, and environmental dimensions toward a sustainable development.

The transition towards sustainable development in Italy should be possible through the exploitation of the cultural heritage present on the territory, and indeed this tool could be the fundamental lever to achieve this goal. UNESCO programs, from WHL to the creation of the World Network of Biosphere network, were undoubtedly created towards this goal. The possibility of finding a sustainable connection between man and nature is the basis of sustainable development. The MaB program can link local territories in a complex system committed to promoting sustainable development principles in those territories where it is possible, favouring a harmonious and balanced relationship between man and nature.<sup>81</sup>

The starting point to reflect on, therefore, is to observe at the Reserve without 'reserve'. In this sentence is highlighted the need for an open vision, which makes the condition of harmonious relationship between man and nature a reference model for the promotion of sustainable development.

The main problem could be the vision of guidelines for action by objectives. Very often there is a limited overview of sustainable development and the trend to reason by thematic logic, acting on different levels, from social to environmental to economic, is well known.<sup>82</sup> The possibility that all these areas intersect and condition each other is real and creates unpredictable interactions between the three dimensions, placing numerous trade-offs in strategic choices that must inevitably be taken into account.<sup>83</sup> The models of sustainable development that are generally adopted in Italy, but also in other countries, are subject to this type of vision's partiality which compromises their success. All linked to the specific interests of the subjects who adopt them, from institutional ones to private citizens.

It is particularly interesting to examine the MaB program due to its conformation. Not only does it adopt a perspective approach regarding cultural heritage such as landscape or biodiversity compared to the WHL which instead understands it more in a protectionist vision. The practice of districting is considerable interesting. The creation of zones around the core territory of greater protection interest could be valuable. Through this paradigm it is possible to create and design a possible sustainable development over the territory, recognizing different functions in different areas. From the innermost one, subject to greater protection, to the outermost one, in which a greater human presence is possible. For this reason, this program is taken into consideration more than the others, because it also provides international indications on a national scale. The

---

<sup>81</sup> Saviano, M. (2015) *"Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile (The cultural value of natural heritage in promoting sustainable development)."*

<sup>82</sup> *Ibid.*

<sup>83</sup> Barile S., Saviano M., Iandolo F., Caputo F., "La dinamica della sostenibilità tra vortici e correnti", in XXXVII Convegno Nazionale AIDEA "Sviluppo, sostenibilità e competitività delle aziende: il contributo degli economisti aziendali", Piacenza, 2015. (2015a)

theory of cultural districts, with its various facets, has been examined multiple times to try to identify possible sustainable development in places where culture is dominant. The case of the MaB program is slightly different, but in many aspects, it is similar to this theory. Notwithstanding, a well-developed management system for the future is necessary, in fact the reasons that most often indicate the failure of an application to the MaB program are due to an inappropriate site management approach. In addition to the more classic reasons for overestimating natural values or the inadequate level of protection.

There is a need to reflect on the future of Italian territory and its cultural heritage, starting from the opportunities that geography provides. The consciousness of a place that intertwines small municipalities, villages, its hundred cities, district cities and metropolitan areas starting from the margin that becomes the centre, and not vice versa.<sup>84</sup> The pursuit for perfect equilibrium among the three dimensions (economic, social, and environmental) has been at the centre of our society for many years and, especially nowadays, is increasing its centrality in the sustainability debate. Following the COVID-19 pandemic and the ongoing climate change crisis, it is increasingly necessary to reshape our model into one that manages to keep these three dimensions in perfect balance. Now more than ever this scenario seems necessary. The equilibrium among these three dimensions and their relevance for cultural heritage is not excluded from this analysis. The purely economic aspect, most relevant in our society, can also be exploited as a lever to promote a new correct balance between these three dimensions. In fact, if a cultural asset could be seen through an economic perspective, there will be a focus more on enhancement through the meaning of an environmental asset or cultural heritage than a more protectionist approach aimed at preservation.<sup>85</sup> The crucial thing is to set a hierarchy of importance and time for these three dimensions to achieve equilibrium, by giving more attention and space to those less relevant nowadays, the environmental and social ones (Figure 3). Consequently, if priority is given to social and environmental enhancement, economic development will also take place. Since a territory sustainably cultivates its social and environmental dimensions, it will create greater economic and attractive value, not only for tourism, but also for any other sector. And is also true the opposite, if the social and environmental dimensions are neglected the economic one will be affected in negative as well.

---

<sup>84</sup>Bonomi, A. (2021) *Il territorio come costruzione sociale al tempo del Covid*, *Scienze del territorio*, Abitare il territorio al tempo del Covid, pp. 118-125.

<sup>85</sup> Saviano, M. "Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile (*The cultural value of natural heritage in promoting sustainable development*)." *Sinergie Italian Journal of Management* 34.Jan-Apr (2016): 163-190.

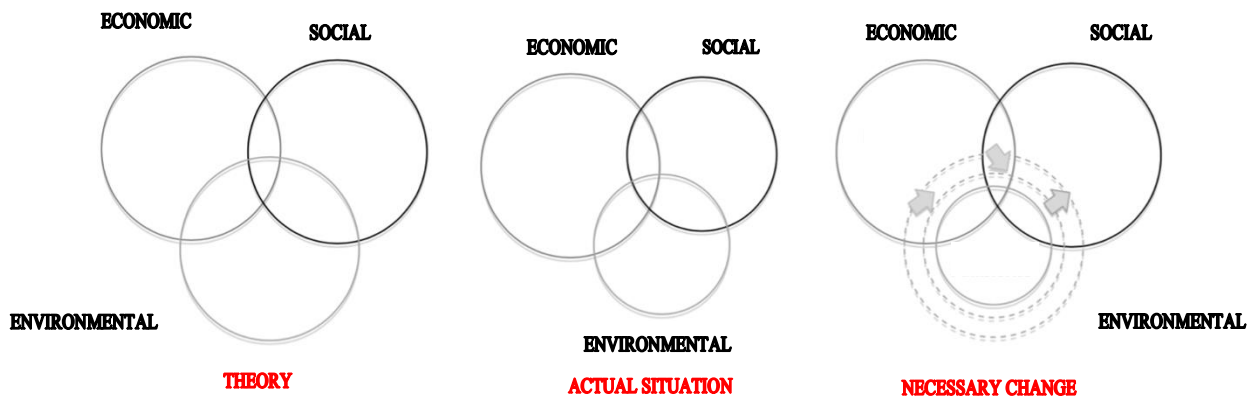


Fig. 3: Three dimensions of sustainability between theory, reality, and necessary change.<sup>86</sup>

The main factor that generates value for culture and goods connected to it is their peculiarity. Their symbolic value is relatively higher than their practical value for those who benefit from them. Owing to its economic characteristics (strong intellectual and creative component, increasing returns, flexible specialization), its social traits (rich symbolic content, high power of identification) and its positive impact on other economic fields (namely on tourism and environment), culture is a resource of extreme interest and still underexploited.<sup>87</sup>

#### 4.1. Landscape in the Italian Normative:

This situation is particularly unusual considering Italian normative situation, especially as codified in the *Italian Constitution* of 1947 and the *Code of cultural heritage and landscape*. As stated in one of the fundamental principles:

– ART 9. of the Italian Constitution

*“The Republic promotes the development of culture and scientific and technical research. It protects landscape and historical and artistic heritage of the nation.”*

*“La Repubblica promuove lo sviluppo della cultura e la ricerca scientifica e tecnica. Tutela il paesaggio e il patrimonio storico e artistico della Nazione”*

<sup>86</sup> Fonte: Saviano, M. *“Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile”*.

<sup>87</sup> Santagata, W. (2002). *“Cultural districts, property rights and sustainable economic growth.”* International journal of urban and regional research 26.1: 9-23

The most relevant principles of the Code of Cultural Heritage and Landscape are also relevant for the analysis, and they follow up the orientation of the Constitution toward enhancement and protection. Here are listed the most important of them:

– Principles:

2. *The protection and **enhancement** of the cultural heritage contribute to preserve the memory of the national community and its territory and to **promote the development** of culture.*
3. *The State, the regions, the metropolitan cities, the provinces, and the municipalities ensure and support the conservation of the cultural heritage and **promote its public use and enhancement**.*
4. *The other public entities, in carrying out their activities, ensure the conservation and public use of their cultural heritage.* <sup>88</sup>

Examining in detail the art. 9 of the Italian Constitution, the first that recognise the protection of historical, artistic and landscape heritage as fundamental principles, is possible to extrapolate important reflections. The word "*Nation*" contains a significant meaning, as it expresses the essentiality for the national identity of the preservation of cultural heritage within a cultural dimension. This meaning should not be forgotten when analysing the data concerning land consumption or investment in cultural heritage. What certainly arises from the study of this article and the data described above is how the Republic is failing to fulfil its duties towards its citizens and towards landscape. By investing less and less in cultural heritage and landscape, the identity values of the nation risk being lost to the detriment of values aimed solely at economic profit.

Furthermore, is evident how the art.9 of the Italian Constitution has a dynamic meaning because it not only includes protection of cultural heritage, but the composition of the article also makes it clear the purpose of promoting culture's development.

Cultural heritage should not only be understood as objects to be passively preserved, but as tools to achieve the promotion of cultural development through a perspective approach towards public use. According to S. Settis, in an interesting examination of Art.9, protection and enhancement of the landscape, based on the

---

<sup>88</sup> Original, translated by the author:

"2. *La tutela e la valorizzazione del patrimonio culturale concorrono a preservare la memoria della comunità nazionale e del suo territorio e a promuovere lo sviluppo della cultura.*

3. *Lo Stato, le regioni, le città metropolitane, le province e i comuni assicurano e sostengono la conservazione del patrimonio culturale e ne favoriscono la pubblica fruizione e la valorizzazione.*

4. *Gli altri soggetti pubblici, nello svolgimento della loro attività, assicurano la conservazione e la pubblica fruizione del loro patrimonio culturale.*

5. *I privati proprietari, possessori o detentori di beni appartenenti al patrimonio culturale, ivi compresi gli enti ecclesiastici civilmente riconosciuti, sono tenuti a garantirne la conservazione.*"

fundamental principles of the Constitution, can be understood as an expression of the "*mandatory duties of political, economic and social solidarity*".<sup>89</sup>

Despite these premises provided by the Constitution and its interpretation, according to which in Italy there is an important recognition for protection and enhancement of landscape, the expected results have not yet been achieved.

## 4.2. Value Creation from Cultural Heritage and Landscape.

Starting from the reflections of Italo in the *Le Città Invisibili* – when he talks of Zaira as a city that contains its history but does not express it – M. Carta provides a reasonable vision of what occurs to cultural heritage in Italy, especially to landscape. While containing the history of places, cultural heritage is not always able to trigger a flow of communication from the object to the user / inhabitant. For this reason, it is necessary to reframe cultural heritage not as a sum of characterising elements, but as a widespread and integral system, which provides a didactic structure to the territory, and which takes on permanent knowledge and interpretation as a goal to be pursued.<sup>90</sup>

Culture has a role and a value within societies. It counts not only because it represents the anthropological image of material, spiritual and social life of people, but also because it is basic resources for sustainable economic growth, as magnificently expressed by W. Santagata.<sup>91</sup>

The social and human dimension of landscape, in addition to its value close to health protection, is endangered by the recent decades' policies. In fact, Italy is the European country with the lowest demographic increase and the highest land consumption.<sup>92</sup> Two indicators of how much the process of landscape protection and enhancement is in danger. All this clearly clashes with social and environmental principles, especially against long-term economic development.

Some data are relevant to consider this situation. As the most worrying are not only lack of investments on landscape and related activities but, above all, the problem of excessive land consumption – the increase in artificial land cover – and the rate of illegal building, which have been constantly tearing the peninsula apart in recent years. In the last year (2020), new artificial land covered an additional 56.7 kmq, an average of more than 15 hectares per day.<sup>93</sup> This increase is in line with past data records and causes to Italy a loss of almost 2

---

<sup>89</sup> Settis, S. (2012) "il Paesaggio Come Bene Comune." Belfagor, vol. 67, no. 1, 2012, pp. 81-90.

<sup>90</sup> *Ibid.*

<sup>91</sup> Santagata, W. (2002) "*Cultural districts, property rights and sustainable economic growth.*" International journal of urban and regional research 26.1: 9-23

<sup>92</sup> Settis, S. (2012) "il Paesaggio Come Bene Comune." Belfagor, vol. 67, no. 1, 2012, pp. 81-90.

<sup>93</sup> Sistema Nazionale per la Protezione dell'Ambiente (SNPA), Rapporto su consumo di suolo, dinamiche territoriali e servizi ecosistemici, Edizione 2020. Report ISPRA (2020).



square metres of soil every second, causing a huge damage of natural and agricultural areas. Artificial land cover has now reached 7.11% (7.02% in 2015, 6.76% in 2006) compared to the EU average of 4.2%.<sup>94</sup> And above all, the quantification of agricultural and economic damages is relevant. The areas lost in Italy since 2012 would have guaranteed the total supply of 4 million 155 thousand quintals of agricultural products and the infiltration of over 360 million cubic metres of rainwater that now, flowing on the surface, are no longer available to recharge aquifers and worsen the hydraulic hazard of Italian territories. This is particularly relevant considering that climate change is striking every year harder as could be seen in last summers.

In the same period, loss of the carbon storage capacity of these areas (around three million tonnes) is equivalent, in terms of CO<sub>2</sub> emissions, to the emissions of more than one million cars with an average mileage of 11,200 km per year between 2012 and 2020: a total of more than 90 billion kilometres travelled, more than 2 million times the circumference of the earth.<sup>95</sup> This land consumption also produces potential economic damage of more than 3 billion euro each year due to the loss of soil eco-system services. It seems that nowadays this problem is not well addressed by politics.

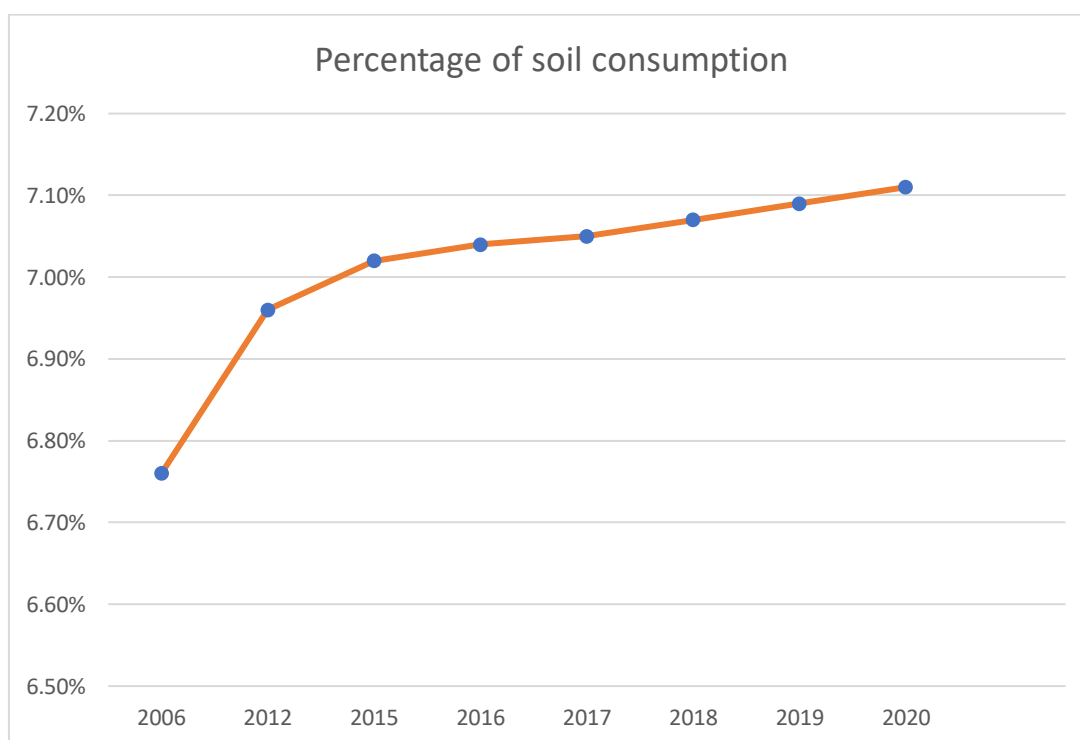


Fig. 4 Percentage of Soil consumption in Italy between 2006-2020.<sup>96</sup>

The real problem is that any economic indicators that includes only productivity, such as GDP, are now outdated according to illustrious economists, such as Sen, and do not include many other fundamental aspects for human well-being. From the research's point of view, landscape is not built and disfigured for future inhabitants, but only to make businesses work for generate short-term profit and labour. A clearly ephemeral

<sup>94</sup> *Ibid.*

<sup>95</sup> *Ibid.*

<sup>96</sup> Sistema Nazionale per la Protezione dell'Ambiente (SNPA), Rapporto su consumo di suolo, dinamiche territoriali e servizi ecosistemici, Edizione 2020. Report ISPRA (2020).

profit if it has an impact on landscape and therefore on social and environmental well-being of the country. The concrete example is the data listed above, consuming the land that provides productivity and sustenance in the long run and resilience to climate change is an enormous threat to sustainability of the system.

As Keynes stated in 1933 *National Self-Sufficiency*:

*“The same rule of self-destructive financial calculation governs every walk of life. We destroy the beauty of the countryside because the unappropriated splendours of nature have no economic value. We are capable of shutting off the sun and the stars because they do not pay a dividend.”*<sup>97</sup>

Hand in hand with this attitude aimed at mere economic production is also the weakening of the protection of historical and cultural heritage. As S. Settis recalls:

*“Weakening protection is easier and more effective if the forgetful citizens do not notice it”*.<sup>98</sup>

An overview of national data compared between regions and EU countries could give a broader view. The first that allows to fully analyse the Italian situation regarding landscape is the public spending in relation to gross domestic product (GDP). Public spending is among the least generous in Europe in this ratio.<sup>99</sup> According to Eurostat, protection and enhancement of cultural heritage in Italy are below the European average, in fact the state allocates a public expenditure of 5.1 billion in 2018 to cultural services. If we look at the other two major economies within the EU, France and Germany, public spending on cultural services is much higher, 14.8 and 13.5 billion respectively. Even Spain, which has invested heavily on tourism in recent years to become the most visited place of the world, despite having a smaller economy than Italy, manages to spend 5.3 billion in this field. From 2016 to 2018 there has fortunately been a reversal in public spending, recording a +17.6%.<sup>100</sup> This figure certainly makes us understand how the Italian state was lagging only five years ago in this field. Undoubtedly, the complacency of many local administrations regarding Italy's artistic heritage is symptomatic. During the pandemic crisis, this typically Italian problem has appeared, according to which cultural heritage value can only be earned through tourism. And rarely investments were made in a structured system that can provide alternatives, thinking myopically that in any case tourism will remain unchanged and will provide necessary income for administrative sustenance. All of this has been overwhelmed by last years' events, when tourism came to a forced halt and many art's cities fail to meet their annual budget, Florence was a clear example. The need to reinvest revenues in sustainable and change-resilient activities has become increasingly necessary. Without taking a single city into account, the GDP ratio spent on cultural

---

<sup>97</sup> Keynes, J. M. (1933). “National Self-Sufficiency.” *Studies: An Irish Quarterly Review*, vol. 22, no. 86, pp. 177–193. JSTOR, [www.jstor.org/stable/30094997](http://www.jstor.org/stable/30094997). Accessed 20 July 2021.

<sup>98</sup> Settis, S. (2012) "il Paesaggio Come Bene Comune." *Belfagor*, vol. 67, no. 1, 2012, pp. 81-90.

<sup>99</sup> ISTAT, *Rapporto Benessere Equo e Sostenibile (BES)*. Roma (2020).

<sup>100</sup> *Ibid.*

services is one of the lowest across Europe in 2018, at 2.9 out of an average of 4 per thousand, a peculiar situation for a nation with 58 sites inscribed in the *World Heritage List*, more than any other country.<sup>101</sup>

Fortunately, at least as far as biodiversity and landscape are concerned, Italy invests the largest amount in the entire European Union, with 2.1 billion euros in 2018, only the 1.2 per thousand in relation to GDP, and in the last decade this trend has been under a drastic decrease in spending, which has been reduced by 23% since 2010.

In addition, the great problem of the relevance of cultural heritage and landscape between North and South should be addressed, but it would be too complex and lengthy to analyse it here. Furthermore, on average an Italian municipality for management of cultural assets and activities, in 2018, spent 19.4 euros per capita, with a 10% reduction since 2010, and the gap is incredible if we compare the Centre-North with the South. On average in the South, 8.9 euros per capita is spent on culture, just over a third of what is spent in the rest of Italy.<sup>102</sup>

Economic valorisation must not be to be deprecated but must always be consequent to the cultural one. In an order of importance, it should be summarized according to the decreasing relevance scheme starting from protection, passing through cultural enhancement, and ending with economic one. As seen with the improvement of the agritourism phenomenon and also with the cooperative wineries, that respect social and environmental dimension, is possible to realise sustainable development without neglecting economic profits.

### 4.3. Landscape as a Common Good:

Landscape can be seen as a **common good** in several senses. First it is necessary to go beyond the pure aesthetic perception, which is restrictive. According to S. Settis, there are numerous interpretations that can be given to the landscape:

- **philosophical**, as it has to do with nature.
- **historical**, as it represents the collective memory of a community or a geographical area.
- **ethical**, as it has to do with human behaviour and protection.
- **social**, as it has purely communitarian traits.
- and finally **political**, as it certainly has to do with the idea of citizenship.

---

<sup>101</sup> ISTAT, *Rapporto Benessere Equo e Sostenibile (BES)*. Roma (2020).

<sup>102</sup> The greatest gap between regions with ordinary statute is recorded between Emilia Romagna and Campania with, respectively, 33.1 euros and 4.5 euros per capita invested in culture. While considering all regions in particular, the comparison between the province of Bolzano (60 euros per capita) or Friuli Venezia-Giulia (close to 40) and Sicily (9.3 euros per capita) is hugely effective.

The importance of knowing how to move from the purely aesthetic landscape to the ethical landscape is fundamental to stimulate the local community and national institutions to achieve sustainable economic and social development. The human dimension of the landscape is essential to create an intrinsic bond between individuals, citizens, and communities with the environment in which they unfold their lives, and which enhances or mortifies their freedoms. To make this transition possible, it is necessary to free oneself from the idea of a cultural heritage, of which the landscape is part, static and blocked in its historical era. The evolution that cultural heritage needs is essential for its survival. And landscape is not exempt from this dynamic, despite being with less static boundaries. The enhancement must take place according to important guidelines that are able to reconcile the possible economic results with the social and environmental ones. Protection must not be merely aimed at a conservatism devoid of perspectives but must know how to include future visions for those spaces that have given as much to the local community in historical memory as they could give in the future in social well-being.

The role played by the Constitution in this field is crucial. Indeed, the Art.9, being a fundamental principle, should provide protection at the highest possible level. But two other actors are fundamental as regards the protection and enhancement of the landscape: **national and local institutions** (the intertwining of state, regions and municipalities certainly does not facilitate the possibility of looseness in the process), connected to the concept of legality, and **local community**, with class action that must guide policies and protect cultural heritage where institutions are lacking. Class action, despite having found an outlet in the most well-known Anglo-Saxon version, has its origins in Roman law, more precisely in the ancient institution of the *actio popularis* which provided that a single *civis* could act juridically in the name of the people against the institutions of the State in defence of public interests and common goods. This ancient aspect of popular action reminds of how ancient and necessary a form of control as is regards the common goods by the whole community. To recognise the priority of the common good means to subordinate to it every interest of the individual, when it conflicts with the common good; recognising its.<sup>103</sup> Landscape has another fundamental character as a social function, with its configuration of immovable heritage and its free access, landscape encompass the principle of equality between citizens.

There are two main possible approaches for development of cultural heritage on local territory by regional and national government: the **protectionist approach** and the **prospective approach**.

M. Carta provides a careful analysis of these two types, orienting its favour towards the second one. The protectionist response considers cultural heritage as something to be defended at all costs, but also recognises only a purely aesthetic and artistic function, making it the object of policies separate from those of development.

---

<sup>103</sup> Settis, S. (2012) "il Paesaggio Come Bene Comune." Belfagor, vol. 67, no. 1, 2012, pp. 81-90.

"The cultural heritage is placed in the basin of conservation, separation, constraint understood as subtraction"<sup>104</sup> with these words M. Carta concludes his analysis of the protectionist approach to cultural heritage. On the other hand, the prospective approach considers the object of the analysis as an asset to be invested. Heritage is therefore inserted among the opportunities to be seized and not as something static, seen as an element of creativity that offers visions of development legitimized by the past.<sup>105</sup> Territory should be understood as a complex cultural system.

From this point of view, it can be recalled that *art. 9* of the Italian Constitution favours a more prospective approach to cultural heritage.

Furthermore, the concept of human rights related to landscape is challenging because they are for nature focus on individual rights and landscape is mean as a collective good, a common good<sup>106</sup> in certain perspective, and measure a harm to landscape in terms of personal damage is complicated. Nevertheless, the human rights approach could be suitable for landscape protection mainly in two ways: landscape, as an integral part of cultural heritage, has cultural rights dimension; and the rights associated with environmental integrity are an expression of the human rights dimension to landscape.

#### 4.4. The 'District' Model as a Path to Equilibrium:

The 'district' model could lead landscape to promote sustainable development over the territory, as M. Saviano proposes a progressive extension of the area that could lead to both a wider protection of the territory, but also a more shared sustainable development.<sup>107</sup> In this perspective, biosphere reserves, or any other type of district linked to landscape, should have a series of characteristics as a basis: an understanding of the ultimate goals of the development program; a high level of involvement of the actors involved (institutions and local community); the overcoming of the protectionist vision in favour of the perspective's one; and a broader vision of the concept of value that goes beyond the merely economic one.

The model of intervention on the territory through district-style policies certainly represents an innovation at the level of local development. In this context, the MaB program is central to conceiving and enhancing the national territory internationally, because Biosphere Reserves should preserve and generate natural and cultural values through management that is scientifically correct, culturally creative, and operationally

---

<sup>104</sup> Carta, M. (1999). "*L'armatura culturale del territorio: il patrimonio culturale come matrice di identità e strumento di sviluppo.*" Vol. 51. Franco Angeli. Original in Italian: "*il patrimonio culturale viene immesso nel bacino della conservazione, della separazione, del vincolo inteso come sottrazione*" translated by the author)

<sup>105</sup> *Ibid.*

<sup>106</sup> The concept of commons refers mainly to shared natural and cultural resources which everyone has equal access to, and nobody can privately own. For this reason, heritage protection measures should protect commons, without imposing measures tended to 'freeze' the landscape, interfering in this way with a collective use of these areas.

<sup>107</sup> Saviano, M. (2015). "*Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile (The cultural value of natural heritage in promoting sustainable development).*"

sustainable.<sup>108</sup> The literature on the theory of cultural districts is extensive and can hardly be analysed here, but a small hint can be useful to understand the connection between sustainable development and this type of solutions.

The objective of this type of solution is to make the development process more effective through cultural activities, optimizing the economic and social aspects based on an exploitation of economies of scale and purpose and above all positive externalities.<sup>109</sup> The decision to consider the Italian UNESCO sites stems from the fact that they offer, due to their characteristics, numerous potentials, starting from a deep-rooted production tradition based on the culture of the territory combined with a considerable presence of small local businesses.<sup>110</sup> Within the Italian territory there are 58 sites registered within the WHL program – 53 for cultural characteristics and 5 for natural characteristics – while there are 19 biosphere reserves within the MaB program. In addition, it should be noted that the possibility of overlapping the two programs in the same area is not compromised. In any case, the presence of these certification on the territory and on the Italian landscape is capillary, as it occupies a huge part of national territory. For analysis' purposes, the proximity of many of these sites must also be considered. In fact, many regions, such as Campania, Tuscany and Veneto, Lombardy and Sicily, have well over 10 sites within them. This proximity makes the concept of districting or creation of a network of these sites that can allow effective coordination and can integrate the actions of land management with a view to maximizing the benefits for the local community and for the landscape.

## 5. Future Perspectives.

The availability of cultural heritage that Italy enjoys compared to every other region of the world is undoubtedly remarkable. It is right to consider it as a necessary condition to activate processes of enhancement and sustainable development, but it must not be a sufficient factor. The reflection that emerges from Italian national and regional policies is this excessive reliability on cultural heritage. What is needed is a proactive vision of local actors towards a common goal of creating an improved image of the territory with cultural and natural potential.<sup>111</sup> This integration between local resources and the ability to produce cultural content is the key to local sustainable development. The difficulty of making this project possible lies in the idiosyncrasy of every cultural asset that is part of a cultural heritage, the need to know the dynamics of each local system of the territories concerned increases the complexity of the work. In fact, a standardization of territorial policies without a high knowledge of social and institutional structures that characterise the territory is unthinkable.

---

<sup>108</sup> UNESCO, 1996. Biosphere reserves: The Seville Strategy and the Statutory Framework of the World Network. UNESCO, Paris.

<sup>109</sup> Re, A., Segre, G. (2020) "La gestione integrata del Patrimonio Culturale: verso i distretti UNESCO." (2020): 65-82.

<sup>110</sup> *Ibid.*

<sup>111</sup> Santagata, W. (2002) "Cultural districts, property rights and sustainable economic growth." International journal of urban and regional research 26.1: 9-23.

The cultural and environmental diversity, which make landscapes and territories valuable, are also a possible source of struggle if past successful development systems are adopted in different places.

The future prospective for the role of the landscape in Italian's sustainable development panorama are inextricably linked to the concept of enhancement. It must be based on a right institutional and landscape management approach that involves local community in the first place and all economic, social and environmental actors. The possibility that this approach works is based on the ability to overcome the dilemmas, previously enunciated, which are the basis of the balance between economic enhancement and environmental sustainability, typical of complex socio-ecological systems. The key to achieve a harmonious balance in this complex system of actors, in inevitable collision, is to pursue a cultural change that can recover a holistic vision of the three areas by recomposing the unity of dimensions through a harmonious relationality aimed at merging economic, social and environmental perspectives.<sup>112</sup> The model examined in the MaB program certainly provides an interesting possibility of realising this new paradigm. Through scientific research, education and training activities, institutions, universities, and the world of research, it is necessary that they take on the responsibilities of seeking innovations within a paradigm of sustainable development that can feed themselves. Consequently, a harmonious development based on synergies, in which each actor has his own precise role and is part of a series of constraints and rules not to be suffered as limiting freedom of conduct and performance, but to be grasped through the generation of an ecosystem functioning.<sup>113</sup> The business world will follow accordingly when it becomes economically advantageous, if the institutions allow it. Sustainability will therefore become an opportunity for companies to rethink their functioning, standing as a general paradigm of reference that defines common principles and rules of the system.

The ISTAT's *BES report* provides us with an interesting insight into the enhancement of landscape not only as cultural heritage, but also as a source of sustainable development. From this perspective agritourism and its recent spread at national level can be valued. The latter has proved to be a strong tool to combat the abandonment of rural areas in the territory and is undoubtedly the most practical form of private enhancement of rural landscape in Italy. Up to 2019 there were 8.1 agritourism every 100 square kilometres, a growth of 4.1% that has been steadily increasing over the last 5 years, especially in the South, where this practice is still underdeveloped.<sup>114</sup>

For what concerns policies of UNESCO's sites in Italy, is important to recall some examples. The Amalfi coast site expresses in a magnificent way how important it is the involvement of the local community within a territorial planning for sustainable development. The site was inscribed in 1997 in the WHL as a

---

<sup>112</sup> Saviano, M. (2015) "*Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile (The cultural value of natural heritage in promoting sustainable development)*."

<sup>113</sup> Baccarani, C., Golinelli, M.G. (2013). "Per una rivisitazione delle relazioni tra impresa e territorio." *Sinergie Italian Journal of Management* 84.

<sup>114</sup> ISTAT, *Rapporto Benessere Equo e Sostenibile (BES)*. Roma (2020).

living and evolutionary cultural landscape. It is located along the Tyrrhenian coast of southern Italy, south of Naples. The area is a remarkable natural beauty and is characterised by terraces vineyards and orchards, a strong historical value from Roman settlements of the first century A.D. The landscape relevance is given by the natural beauty of *Valle dei Mulini* and lemon gardens along the coast, which combine their colors with those of the sea and the mountains at their side. It consists of over 15 municipalities along the coast, from Amalfi to Ravello. The Amalfi coast site was inscribed in the WHL under II, IV, V criteria as an exceptional example of Mediterranean landscape with cultural and natural values derived from its harsh topography and from historical process of compatible adaptation, operated by the local community, and brilliant example of intelligent use of natural resources.<sup>115</sup>

Within this territory, the need for projects that link decisions of local government to territorial heritage was analysed, not in a market view, but as a potential source of sustainable wealth for the community.<sup>116</sup> One of the greatest problems of this area is the territorial settlement dispersion, which inevitably leads to high living costs that are not in line with sustainability. These collective costs can be represented by high energy and soil consumption, high emissions and pollution during the seasons most crowded by tourism, and a progressive homologation of landscape with consequent loss of that territorial peculiarity. As noted by M. D'Angiolo, these costs of territorial dispersion are mainly influenced by various factors. First of all, the difficulty of planning on a larger area than the municipal one. An open view to multiple communities that are part of the territory could instead facilitate solutions to the challenge of sustainable development, especially from an environmental and social perspective. Consequently, market laws were applied to public goods and local public finances suffered as a result, going into a phase of crisis. These factors meant that a desirable virtuous path of the territories could not be achieved, and this territorial dispersion was created. The transition towards sustainable planning passes through a participatory decision-making process, understood as a community that plans its own socially shared future and over time implements technical and political tools for its realization.<sup>117</sup> This process is therefore based on the possibility of display the territory as a place based on identity representation which, through the multidimensionality of the landscape, can promote a process of sustainable development.

In the Amalfi Coast case, it is noticeable how the involvement of residents can play a fundamental role. In fact, the perception of ineffectiveness of the activities planned by local actors pushes the local community

---

<sup>115</sup> Criteria II) display an important interchange of human values over a period of time or in a cultural area of the world, in relation to developments in architecture or technology, monumental arts, urban planning or landscape design;

Criteria IV) be an outstanding example of an architectural or technological or landscape building or complex that illustrates a significant stage or stages in human history;

Criteria V) represent an exceptional example of a traditional human settlement or land use that is representative of one or more cultures, especially if it has become vulnerable to the impact of irreversible changes.

<sup>116</sup> D'Angiolo, M. (2011). La valutazione di impatto territoriale dal territorio al paesaggio culturale. Il sito UNESCO costa d'Amalfi. *Aestimum*, 257-269.

<sup>117</sup> *Ibid.*



to become active in the territorial promotion in the Coast.<sup>118</sup> This involvement has the advantage of creating a very effective sense of belonging both for residents and for those coming from outside. It results in an increased understanding of landscape's value. Certainly, this understanding could also lead to territorial marketing policies to make the Amalfi coast more attractive. Cultural initiatives, for example the "Ravello Festival", are able to make this local identity an added value for the territory and could distinguish it compared to other territories. However, it remains necessary that there is a social promotion activity jointly promoted by the community and local politics. In the case of this UNESCO site, the lack of coordination of projects in planning of space and time over the territory between the fifteen municipalities leads to a non-exploitation of a significant potential for sustainable development. In this perspective a more 'district' model approach could be significantly useful to release a true sustainable development. A characteristic feature of this site, however, is the strong community identity even when local policies are not sufficient to enhance the area. In fact, as found in a study conducted by Vollero et al., there is a relationship between the perception of the effectiveness of the promotional activities implemented by local policies and the propensity of inhabitants to contribute to territorial communication initiatives. At the root of this relationship lies the negative opinion that residents have of the effectiveness of local policies and consequently the positive propensity that these citizens have towards an activation aimed at enhancing the area independently. The failure of the policy makers is therefore a stimulus to participation over a part of the community. In this sense it is to be understood the strong identity connotation that characterizes the Amalfi Coast. The role played by community values is crucial in these places and should be used as a lever to achieve sustainable development. Through these values landscape well-being and the local territory are protected and enhanced. An active role of the local community in voluntary work, charity work, participation in administrative dynamics, service, cultural and social promotion, and environmental protection ensures that an authentic identity is maintained. In fact, residents who are more sustainable about environmental and social issues are more inclined to enhance and protect landscape and want to be more involved in territorial communication processes.<sup>119</sup> Therefore, an investment in the local community and education for sustainability is a fundamental tool to preserve and enhance landscape.

A leverage model on externalities should be adopted that naturally arise those functional to authentic economic development. Public bodies should favour those private actors that can create externalities through collective actions in partnership between the different levels of governance.<sup>120</sup> A correct strategy that can reduce territorial dispersion could consist of a strategic planning shared by the local community. Based on essential and transparent rules that make it possible to formulate proposals and simplify the partnership

---

<sup>118</sup> Vollero, A., Siano, A., Golinelli, C. M., & Conte, F. (2016). Il coinvolgimento dei residenti nelle attività di promozione di un sito UNESCO (WHS). Un caso esplorativo sulla Costiera Amalfitana/ *IL CAPITALE CULTURALE. Studies on the Value of Cultural Heritage*, (13), 363-389.

<sup>119</sup> Vollero, A., Siano, A., Golinelli, C. M., & Conte, F. (2016). Il coinvolgimento dei residenti nelle attività di promozione di un sito UNESCO (WHS). Un caso esplorativo sulla Costiera Amalfitana/ *IL CAPITALE CULTURALE. Studies on the Value of Cultural Heritage*, (13), 363-389.

<sup>120</sup> D'Angiolo, M. (2011). La valutazione di impatto territoriale dal territorio al paesaggio culturale. Il sito UNESCO costa d'Amalfi. *Aestimum*, 257-269.

mechanisms. Finally, through participatory planning, local development could be articulated according to a hierarchy of priorities and implemented through pilot projects on a specific test territory, which can prove it possible to test any criticalities and evaluations. In conclusion, is crucial the ability of the territory to measure direct and indirect effects on the actors of the three dimensions - economic, social and environmental - and to improve the effectiveness of these investments. The enhancement of the potential of landscape as a cultural heritage allows a truly endogenous development and therefore competitive on a global level, since it exploits the local heritage, unique and different in every place.

Consequently, it is necessary for planning in WHS sites to provide for integrated management that takes into account the development of tourism in these sites. Sustainable tourism development that preserves a territorial identity is essential in order to safeguard these sites. Concerns especially for UNESCO sites such as the Amalfi Coast and Cinque Terre are those of excessive tourism during the warmer seasons. This potential risk necessarily increases after a landscape is inscribed in a UNESCO programme, as the visibility provided inevitably attracts tourism. A new type of tourism is needed for these places and beyond. For example, the development of slow tourism is a positive sign in this direction. Slow tourism is an innovative approach to tourism that allows the emphasis to be placed on sustainable knowledge in six dimensions: interaction with the host community, highlighting the specific features of the place, minimising the impact on the environment, enriching the quality of life and stay, a preference for uncrowded and unfamiliar places, and immersion in a multisensory experience. These landscapes, the Amalfi coast and the Cinque Terre have the possibility to remain authentic as further land consumption is practically impossible due to the impervious conditions of the territory. However, this is not the case for all landscapes to be preserved and enhanced. The need to increasingly recognise landscapes as something unique in the Italian landscape is also aimed at protecting them from this phenomenon of excessive soil consumption.

# Conclusions

Landscape in the collective imagination has always been seen as something immobile and unchanged. Behind the simple aesthetic pleasure that can be experienced when facing a landscape there are countless transformations and contaminations that have taken place over time. For this reason, it is important to recognise landscape as a cultural heritage on a par with any monument, work of art or city villages made by humankind. It is precisely the union between nature and man that gives rise to the landscape as it could be seen nowadays.

The protection and enhancing structure of landscape as cultural heritage has also evolved over time and has led to a more complete understanding of this phenomenon. Development of a more comprehension within the human right spectrum should be a priority in the future to safeguard the indigenous communities' right to landscape, in order to overcome the individualistic approach of human rights.

The two Conventions that were analysed in the thesis, the UNESCO World Heritage Convention and the European Landscape Convention of the Council of Europe, have allowed the international system of cultural heritage to reach huge progress in their field. These two Conventions jointly made possible to both place obligations on states in order to protect the landscape of outstanding universal value and to implement policies aimed at managing and planning everyday landscapes where people live and work. This is certainly one of the most important objectives of the two Conventions.

Above all, thanks to the ELC, the inhabitants have finally found a centrality in the planning and development of the landscape, where they were not considered before, although by definition they are part of it. The ELC has implemented a 're-humanization' of landscape where it had lost this meaning. Along with these advances, the centrality of inhabitants within landscape development policies should continue to be a fundamental port for the future of the subject. Always maintaining a fair collaboration with international institutions. The preservation of cultural heritage, especially when it comes to the landscape, passes from this connection between population and institutions as it was possible to see in the Dresden Elbe Valley case and the Monticchiello and the Val d'Orcia case. An adequate balance between the three dimensions of our society needs to be found. The pursuit of sustainable development through landscape valorisation is achievable with the correct formulation of practices and policies implemented jointly by the local and administrative community. International organisations should play a fundamental role in this relationship as guarantors that provide managerial support and control over those landscapes.

# Tables

- Table 1: World Heritage sites under the *World Heritage List* in Italy:

Cultural (53):

- Rock Drawings in Valcamonica (1979)
- Church and Dominican Convent of Santa Maria delle Grazie with “The Last Supper” by Leonardo da Vinci (1980)
- Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura (1980,1990)
- Historic Centre of Florence (1982)
- Piazza del Duomo, Pisa (1987)
- Venice and its Lagoon (1987)
- Historic Centre of San Gimignano (1990)
- The Sassi and the Park of the Rupestrian Churches of Matera (1993)
- City of Vicenza and the Palladian Villas of the Veneto (1994,1996)
- Crespi d'Adda (1995)
- Ferrara, City of the Renaissance, and its Po Delta (1995,1999)
- Historic Centre of Naples (1995)
- Historic Centre of Siena (1995)
- Early Christian Monuments of Ravenna (1996)
- Historic Centre of the City of Pienza (1996)
- Castel del Monte (1996)
- The Trulli of Alberobello (1996)
- Porto Venere, Cinque Terre, and the Islands (Palmaria, Tino and Tinetto) (1997)
- Residences of the Royal House of Savoy (1997)
- Su Nuraxi di Barumini (1997)
- Villa Romana del Casale (1997)
- 18th-Century Royal Palace at Caserta with the Park, the Aqueduct of Vanvitelli, and the San Leucio Complex (1997)
- Archaeological Area of Agrigento (1997)
- Archaeological Areas of Pompei, Herculaneum and Torre Annunziata (1997)
- Botanical Garden (Orto Botanico), Padua (1997)
- Cathedral, Torre Civica and Piazza Grande, Modena (1997)
- Costiera Amalfitana (1997)
- Archaeological Area and the Patriarchal Basilica of Aquileia (1998)

- Historic Centre of Urbino (1998)
- Cilento and Vallo di Diano National Park with the Archeological Sites of Paestum and Velia, and the Certosa di Padula (1998)
- Villa Adriana (Tivoli) (1999)
- Assisi, the Basilica of San Francesco and Other Franciscan Sites (2000)
- City of Verona (2000)
- Villa d'Este, Tivoli (2001)
- Late Baroque Towns of the Val di Noto (South-Eastern Sicily) (2002)
- Sacri Monti of Piedmont and Lombardy (2003)
- Etruscan Necropolises of Cerveteri and Tarquinia (2004)
- Val d'Orcia (2004)
- Syracuse and the Rocky Necropolis of Pantalica (2005)
- Genoa: Le Strade Nuove and the system of the Palazzi dei Rolli (2006)
- Rhaetian Railway in the Albula / Bernina Landscapes (2008)
- Mantua and Sabbioneta (2008)
- Prehistoric Pile Dwellings around the Alps (2011)
- Longobards in Italy. Places of the Power (568-774 A.D.) (2011)
- Medici Villas and Gardens in Tuscany (2013)
- Vineyard Landscape of Piedmont: Langhe-Roero and Monferrato (2014)
- Arab-Norman Palermo and the Cathedral Churches of Cefalú and Monreale (2015)
- Venetian Works of Defence between the 16th and 17th Centuries: Stato da Terra – Western Stato da Mar (2017)
- Ivrea, industrial city of the 20th century (2018)
- Le Colline del Prosecco di Conegliano e Valdobbiadene (2019)
- Padua's fourteenth-century fresco cycles (2021)
- The Great Spa Towns of Europe (2021)
- The Porticoes of Bologna (2021)

#### Natural (5):

- Isole Eolie (Aeolian Islands) (2000)
- Monte San Giorgio (2003,2010)
- Ancient and Primeval Beech Forests of the Carpathians and Other Regions of Europe (2007,2011,2017,2021)
- The Dolomites (2009)
- Mount Etna (2013)

- Table 2: *Man and the Biosphere*: biosphere reserves in Italy:

The World Network of Biosphere Reserves comprehends: 714 Biosphere Reserves (21 transboundary) in 129 different States, 19 in Italy:

- Collemeluccio - Montedimezzo (Molise) 1977
- Circeo (Lazio) 1977
- Miramare (Friuli Venezia Giulia) 1979
- Cilento e Vallo di Diano (Campania) 1997
- Somma-Vesuvio e Miglio d'Oro (Campania) 1997
- Ticino, Val Grande Verbano (Lombardia/Piemonte) first designation in 2002 as Valle del Ticino, exxtention in 2018
- Isole di Toscana (Toscana) 2003
- Selve costiere di Toscana (Toscana) 2004
- Monviso (Piemonte) 2013
- Sila (Calabria) 2014
- Appennino Tosco-Emiliano (Toscana - Emilia) 2015
- Alpi Ledrensi e Judicaria (Trentino-Alto Adige) 2015
- Delta del Po (Emilia Romagna - Veneto) 2015
- Collina Po (Piemonte) 2016
- Tepilora, Rio Posada e Montalbo (Sardegna) 2017
- Valle Camonica-Alto Sebino (2018)
- Monte Peglia (2018)
- Po Grande (2019)
- Alpi Giulie (2019)

## References:

- Alberti, F., & Giusti, J. (2009). Alla ricerca dei distretti culturali: un'analisi critica della letteratura.
- Angelo, H., & Wachsmuth, D. (2015). 24 Urbanizing Urban Political Ecology: A Critique of Methodological Cityism. In *Implosions/Explosions* (pp. 372-385). JOVIS Verlag GmbH.
- Baccarani, C., & Golinelli, G. M. (2013). Per una rivisitazione delle relazioni tra impresa e territorio. *Sinergie Italian Journal of Management*, (84).
- Barile, S., Saviano, M., Iandolo, F., Caputo, F. (2015) “La dinamica della sostenibilità tra vortici e correnti”, in XXXVII Convegno Nazionale AIDEA “Sviluppo, sostenibilità e competitività delle aziende: il contributo degli economisti aziendali”, Piacenza, 2015.
- Bonomi, A. (2020). Il territorio come costruzione sociale al tempo del Covid. *Scienze del Territorio*, 118-125.
- Caldelli, A., & Tantillo, F. (2006). *Narrazione e sviluppo dei territori: crescita di comunità e costruzione di identità complesse*. Edizioni Erickson.
- Carta, M. (1999). *L'armatura culturale del territorio: il patrimonio culturale come matrice di identità e strumento di sviluppo* (Vol. 51). FrancoAngeli.
- Cerquetti, M., & Ferrara, C. (2015). Distretti culturali: percorsi evolutivi e azioni di policy a confronto/Cultural districts: comparing evolutionary paths and policies. *Il capitale culturale. Studies on the Value of Cultural heritage*, (3), 137-163.
- Cersosimo, D., & Donzelli, C. (2020). *Manifesto per riabitare l'Italia: Con un dizionario di parole chiave e cinque commenti di Tomaso Montanari, Gabriele Pasqui, Rocco Sciarrone, Nadia Urbinati, Gianfranco Viesti*. Donzelli Editore.
- D'Auria, A. J. (2001). City networks and sustainability-The role of knowledge and of cultural heritage in globalization. *International journal of sustainability in higher education*.
- D'Angiolo, M. (2011). La valutazione di impatto territoriale dal territorio al paesaggio culturale. Il sito UNESCO costa d'Amalfi. *Aestimum*, 257-269.
- Di Bella, O., Zagarella, A. (2015), “Fare rete: il network mondiale e le Reserves Associations del Programma UNESCO “Man and the Biosphere””, in Golinelli G.M. (a cura di), *Patrimonio culturale e creazione di valore. La componente naturalistica*, Cedam, Padova.
- Déjeant-Pons, M. (2006). The European landscape convention. *Landscape Research*, 31(4), 363-384.
- De Rossi, A. (2019). *Riabitare l'Italia: le aree interne tra abbandoni e riconquiste*. Donzelli editore.
- Dudley, N. (Ed.). (2008). *Guidelines for applying protected area management categories*. Iucn.
- Feliu, C. A. (2002). Cultural Landscapes: Evaluating the interaction between people and nature. *Cultural Landscapes: The Challenges of Conservation*, 37.
- Fowler, P. (2002). World heritage cultural landscapes, 1992–2002: A review and prospect. *Cultural landscapes: The challenges of conservation*, 16.

- Fowler, P. (2012). What landscape means to me. *Landscapes*, 13(1), 57-69.
- Francioni, F. (2002). Thirty years on: is the World Heritage Convention ready for the 21<sup>st</sup> century? *The Italian Yearbook of International Law Online*, 12(1), 13-38.
- Francioni, F. (2011). The human dimension of international cultural heritage law: an introduction. *European Journal of International Law*, 22(1), 9-16.
- Gaggio, D. (2017). *The shaping of Tuscany: Landscape and society between tradition and modernity*. Cambridge University Press.
- Hinna, A. (2015). Tipologie di distretti culturali a confronto: politiche, governo e gestione/Comparing different typologies of cultural districts: policies, governance and management. *IL CAPITALE CULTURALE. Studies on the Value of Cultural Heritage*, (3), 43-59.
- Keynes, J. M. (1933). National self-sufficiency. *Studies: An Irish Quarterly Review*, 177-193.
- Jenkins, V. (2018). Protecting the natural and cultural heritage of local landscapes: Finding substance in law and legal decision making. *Land use policy*, 73, 73-83.
- Lanzani, A. (2003). *I paesaggi italiani* (Vol. 21). Meltemi Editore srl.
- Lowenthal, D. (1980). Age and Artefact. Dilemmas of Appreciation, in D.W.Meinig (ed.), *The Interpretation of Ordinary Landscapes* (n 30), 103.
- Marson, A. (2010). Land-use Planning" scandals" in Tuscany: Mismanagement Or Underestimation of General Public Interests? *Universitätsbibliothek*.
- Meinig, D. W. (1979). The beholding eye: Ten versions of the same scene. The interpretation of ordinary landscapes: Geographical essays, 33-48.
- Mitchell, N., Rössler, M., & Tricaud, P. M. (2009). World Heritage cultural landscapes: A handbook for conservation and management. World Heritage papers 26. *World Heritage Centre, Paris*.
- Montanari, G. (2014). Dalla memoria al paesaggio. Note per un approccio olistico al territorio. In *E3S Web of Conferences* (Vol. 2, p. 03008). EDP Sciences.
- Nuccio, M., & Ponzini, D. (2017). What does a cultural district actually do? Critically reappraising 15 years of cultural district policy in Italy. *European Urban and Regional Studies*, 24(4), 405-424.
- Olwig, K. R. (2007). The practice of landscape ‘Conventions’ and the just landscape: The case of the European landscape convention. *Landscape research*, 32(5), 579-594.
- Parzinger, H. (2020). *Togetherness: A new heritage deal for Europe*.
- Petrillo P.L., Di Bella O., Di Palo N. (2015), “The UNESCO World Heritage Convention and the Enhancement of Rural Vine-Growing Landscapes” in Golinelli G.M. *Cultural Heritage and Value Creation*. Springer. 127-169.
- Philips, A. (2000). ‘*Practical Considerations for the Implementation of the European Landscape Convention*’, in IUCN, ‘*Landscape Conservation Law, Present Trends and Perspectives in International and Comparative Law*’. Environmental Policy and Law Paper No. 39
- Re, A. & Segre, G. (2020). *La gestione integrata del Patrimonio Culturale: verso i distretti UNESCO*.



- Romano, G. (1978). *Studi sul paesaggio*. G. Einaudi.
- Rössler, M. (2007). Dresden-UNESCO Dispute. There were Misunderstandings. *Der Spiegel*.
- Sadowski, M. M. (2017). Urban cultural heritage: managing and preserving a local global common in the twenty-first century. *Journal of Heritage Management*, 2(2), 125-151.
- Sacco, P. L., & Pedrini, S. (2003). Il distretto culturale: mito o opportunità. *Il Risparmio*, 51(3), 101-155.
- Sacco, P. L., Blessi, G. T., & Nuccio, M. (2009). Cultural policies and local planning strategies: What is the role of culture in local sustainable development?. *The Journal of Arts Management, Law, and Society*, 39(1), 45-64.
- Sacco, P. L., Ferilli, G., Blessi, G. T., & Nuccio, M. (2013). Culture as an engine of local development processes: System-wide cultural districts I: Theory. *Growth and change*, 44(4), 555-570.
- Sacco, P. L., Ferilli, G., Blessi, G. T., & Nuccio, M. (2013). Culture as an Engine of Local Development Processes: System-Wide Cultural Districts II: Prototype Cases. *Growth and Change*, 44(4), 571-588.
- Sandulli, M. A. (Ed.). (2012). *Codice dei beni culturali e del paesaggio*. Giuffrè Editore.
- Santagata, W. (2002). Cultural districts, property rights and sustainable economic growth. *International journal of urban and regional research*, 26(1), 9-23.
- Santagata, W. (2005). I distretti culturali nei paesi avanzati e nelle economie emergenti. *Economia della cultura*, 15(2), 141-152.
- Sauer C. as quoted by John Aitchison in B. Von Droste et al., *Cultural Landscapes of Universal Value* (n 1), 274.
- Saviano, M. (2016). Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile (The cultural value of natural heritage in promoting sustainable development). *Sinergie Italian Journal of Management*, 34(Jan-Apr), 163-190.
- Saviano, M., Di Nauta, P., Montella, M. M., & Sciarelli, F. (2018). The cultural value of protected areas as models of sustainable development. *Sustainability*, 10(5), 1567.
- Scazzosi, L. (2002). Landscape and cultural landscape: European Landscape Convention and UNESCO policy. *Cultural landscapes: The challenges of conservation*, 55.
- Seddio, P. Quali strategie per il futuro dei distretti culturali in Italia? *Annali del turismo*, 21.
- Settis, S. (2010). *Paesaggio costituzione cemento: la battaglia per l'ambiente contro il degrado civile*. Torino: Einaudi.
- Settis, S. (2012). Il paesaggio come bene comune. *Belfagor*, 67(1), 81-90.
- Simone, C., & Barondini, M. E. (2014). Arbor vitae: alla ricerca di un modello d'impresa per la valorizzazione del patrimonio culturale periferico/"Arbor vitae": looking for a business model for the enhancement of peripheral cultural heritage. *Il Capitale Culturale. Studies on the Value of Cultural Heritage*, (10), 659-692.

- Strecker, A. (2018). *Landscape protection in international law*. Oxford University Press.
- Symbola, I. Quaderni. (2017). "Io sono Cultura 2019 L'Italia della qualità e della bellezza sfida la crisi."
- Tarpino, A. (2008). *Geografie della memoria: case, rovine, oggetti quotidiani* (Vol. 408). Einaudi.
- Tarpino, A. (2012). *Spaesati: luoghi dell'Italia in abbandono tra memoria e futuro*. G. Einaudi.
- Tarpino, A. (2016). *Il paesaggio fragile*. Giulio Einaudi Editore.
- Tarpino, A. pubblicato con il titolo "Gli spazi e i luoghi ci salvano dalla dittatura del presente" sul "Corriere della Sera" (8 giugno 2016).
- Tarpino, A. (2019). I territori fragili e la memoria. *Scienze del Territorio*, 7, 44-47.
- Tarpino, A., & Marson, A. (2020). Dalla crisi pandemica il ritorno ai territori. *Scienze del Territorio*, 6-12.
- Teti, V. (2014). Il senso dei luoghi. *Il senso dei luoghi*, 1-608.
- Turri, E. (1998). Il Paesaggio Come Teatro Dal Territorio Vissuto Al Territorio Rappresentato.
- Vecco, M. (2010). A definition of cultural heritage: From the tangible to the intangible. *Journal of cultural heritage*, 11(3), 321-324.
- Vollero, A., Siano, A., Golinelli, C. M., & Conte, F. (2016). Il coinvolgimento dei residenti nelle attività di promozione di un sito UNESCO (WHS). Un caso esplorativo sulla Costiera Amalfitana/The involvement of residents in the promotion of an UNESCO site (WHS). An exploratory case focusing on the Amalfi Coast. *IL CAPITALE CULTURALE. Studies on the Value of Cultural Heritage*, (13), 363-389.
- Venturi Ferriolo, M. (2009). Percepire paesaggi. La potenza dello sguardo.
- Wachsmuth, D. (2012). Three ecologies: urban metabolism and the society-nature opposition. *The Sociological Quarterly*, 53(4), 506-523.
- Waterton, E., & Watson, S. (Eds.). (2015). *The Palgrave handbook of contemporary heritage research*. Springer.
- Yi-Fu, T. (1979). Thought and Landscape, in D. W. Meinig 'The interpretation of Ordinary Landscapes' (n 30).

#### From International Institutions:

- Council of Europe, (2000). Explanatory Report of the European Landscape Convention. ETS No. 176.
- Council of Europe, European Landscape Convention (opened for signature 20/10/2000, entered into force 1/3/2004), ETS No. 176.
- Council of Europe, (2005). Framework Convention on the Value of Cultural Heritage for Society. Treaty Series - No. 199
- ICOMOS, (1964). International Charter for the Conservation and Restoration of Monuments and Sites.

- ICOMOS, (1982). The Burra Charter: The Charter for Places of Cultural Significance.
- ICOMOS, (2008). World Report 2006/2007 on Monuments and Sites in Danger, Heritage at Risk, 64.
- ISTAT, (2020). Rapporto Benessere Equo e Sostenibile (BES). Roma.
- Sistema Nazionale per la Protezione dell'Ambiente (SNPA), (2020). Rapporto su consumo di suolo, dinamiche territoriali e servizi ecosistemici, Edizione 2020. Report ISPRA.
- IUCN (2008), Guidelines for Applying Protected Area Management Categories, World Commission on protected area.
- UNESCO, (1996). Biosphere reserves: The Seville Strategy and the Statutory Framework of the World Network. UNESCO, Paris.
- UNESCO, (2003). Convention for Safeguarding of Intangible Cultural Heritage.
- United Nations, (2007). Declaration on the Rights of Indigenous Peoples.
- UNESCO, (1972). Convention Concerning the Protection of the World Cultural and Natural Heritage.
- UNESCO, (2003). Convention for Safeguarding of Intangible Cultural Heritage.
- UNESCO, (2019). Operational Guidelines for the Implementation of the World Heritage Convention. Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage.
- UNESCO, (2019). The UNESCO Recommendation on the Historic Urban Landscape. Report for the Second Consultation on its Implementation by Member States.
- UNESCO, (1991). Decision 15 COM VII. Inscription on the List of World Heritage in Danger: Dubrovnik (Yugoslavia). CONF 002 VII.
- United Nations, (2007). Declaration on the Rights of Indigenous Peoples.
- UNESCO. (2002). Universal Declaration on Cultural Diversity. Paris, France.
- United Nations. Report of the World Commission on Environment and Development: Our Common Future.

## SUMMARY

Until few decades ago, landscape was often conceived as a static entity and not as something socially and culturally dynamic. It is not like that anymore. Landscape has not always been seen as an integral part of national and international cultural heritage. It is not like that anymore. Thanks to the evolution of the legal framework over the last century, landscape has received more and more recognition of its importance, and consequently more protection.

Landscape is an integral part of human history. It evolved with it and allowed humanity to develop and recognise itself in landscape. This research focuses on different aspects of landscape and cultural heritage. The need to identify levers of development also through culture and not only through canonical paths is necessary. The awareness of the need for management plans, such as those proposed by UNESCO, is establishing itself as the only objective to build around these cultural resources, such as the landscape, opportunities for sustainable economic, social and environmental development, through support for initiatives and services associated with the cultural asset in question.

The analysis was conducted through rigorous method, which includes the description of the concepts of landscape, cultural heritage and their human dimension. Furthermore, the role of international institutions and the definition of sustainable development are explained to immediately understand the possibilities that are hidden and are not yet exploited by this relationship between man and landscape in Italy. Moreover, understanding the functioning of UNESCO's recognitions and their evolution, a complete analysis is given. The relation between the two conventions, the *World Heritage Convention* of 1972 and the *European Heritage Convention* of 2000, is particularly relevant because it fully outlines the evolution of the concept of landscape within the international system. From its purely outstanding meaning to the everyday landscape vision. As indeed the relationship between the two different UNESCO programs, the *World Heritage List* and the *Man and the Biosphere*, fully describes the different conceptions of landscape, once more aimed at protection, through a protectionist approach, while the second more towards a prospective approach. The ultimate aim of the thesis fits into this last difference that describes landscape enhancement. That is extremely correlated to the interconnection between the three dimensions - economic, social and environmental - and how it can be changed to find the right balance between them to enhance Italian cultural heritage and landscape. In conclusion, after a brief overview of the Italian normative on landscape, is developed a complete analysis of what gives to landscape its value and why should be considered a unique asset for Italy. As a common good it should be protected and has the possibility to be an incredible lever for an ethical transition to sustainable development over the territory. The 'District' model proposed by the Man and the Biosphere program is to be intended in this perspective.

# 1. Cultural Heritage, Landscape and their Human Dimension.

Landscape, in some way as culture, is challenging to be defined in a single phrase. As Rosario Assunto observed: *“Landscape is the result of a human operative process linked to man as an aesthetic being: a discovery that transformed something that in its origins was just pure and simple nature in an aesthetic object.”*<sup>121</sup>

The link that binds landscape and indigenous community goes beyond the simple land ownership, is what gives to landscape its true meaning as heritage. The conflict that subsequently arose between property and identity derives precisely from this characteristic. Landscape has an inherent concept of belonging that the inhabitants of the place feel beyond everything. For this reason, its definition has a collective meaning, encompassing everything around us and emerging as a significant component of the overall heritage which endows communities and nations with their identity.<sup>122</sup>

It is fundamental to take into account international organisations (IOs) because the definition might vary for state to state and IOs, albeit they reflect often an expression of western ideology, might formulate a more inclusive definition of cultural heritage. During the 1970s international institutions attempted to define the general criteria of cultural heritage, in order to codify in all the documents tangible or intangible expressions of human action which need to be protected. According to the UNESCO is possible to define cultural heritage as tangible and intangible: the former includes movable, immovable and underwater cultural heritage; the latter includes traditions, performing arts and rituals. Landscapes, by consequence, were recognised under the immovable heritage. These definitions by the UNESCO included undisclosed aspects of heritage. In conclusion, one of the latest and most precise definition of cultural heritage has been provided by the Council of Europe:

*“...cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time.”*<sup>123</sup>

In this last sentence is possible to identify the clear recognition given to landscape as cultural heritage. All these different forms of cultural heritage highlight how important was to broaden the spectrum on this theme and why cultural heritage is a process that must be thought through world basis and enriched with approaches and concepts of heritage that could be not conventionally recognised in western countries. Cultural sites should

---

<sup>121</sup> Carmen Añòn Feliu. *“Cultural Landscapes: Evaluating the Interaction Between People and Nature.”*

<sup>122</sup> David Lowenthal, *‘Age and Artefact. Dilemmas of Appreciation’*

<sup>123</sup> Council of Europe, *‘Framework Convention on the Value of Cultural Heritage for Society’*

no longer be considered alone, but also in their context, meaning the adoption of an integral approach towards heritage.

In the description of cultural landscape, the result of the agent “culture” and the “medium” natural area, is possible to identify again the main feature of what is landscape: interaction between nature and humankind. Cultural landscapes are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.<sup>124</sup>

Cultural heritage and landscape could be viewed under many lenses, but one that provides the true meaning of protection and valorisation necessity is their human dimension. Starting from cultural heritage, it could be seen as an essential part of human rights, when it represents the spiritual and cultural characteristics of certain groups of people. In international law terms, the first important event in this perspective is the 1954 *Hague Convention* which states that damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world. The bond created with the collective dimension of the right to access, perform and maintain a group’s culture is one of the main features of the 2003 UNESCO *Convention for Safeguarding of Intangible Cultural Heritage*.<sup>125</sup> Moreover, another way to see the connection among human rights and cultural heritage is protection and promotion of cultural diversity, which is motivated by the desire to preserve several cultural expressions of communities around the world to counterbalance the powerful levelling force of economic globalization.<sup>126</sup>

In conclusion, this human dimension of cultural heritage law has found a new energy in the 2007 UN *Declaration on the Rights of Indigenous Peoples*, that enhances the preservation and development of cultural identity of indigenous communities linked with their natural environment, tangible and intangible cultural heritage.<sup>127</sup> For what concern the cited natural environment, it is clear the connection with the human dimension of cultural landscape and its role in indigenous communities. Cultural landscapes were intended to provide recognition of intangible and associative values attached to certain landscapes, to sustainable agricultural practices and to indigenous communities, the human dimension of landscape. In fact, as the 2005 *Framework Convention on the Value of Cultural Heritage for Society* states, a heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations.<sup>128</sup> Consequently, landscapes form the frame for inhabitant’s lives, affecting their life quality and they deserve to be considered in landscape policies.

Precisely because of its human dimension mentioned above, the perception of degradation and concern of the landscape of the inhabitants is crucial. According to ISTAT, in Italy there was an improvement in 2020

---

<sup>124</sup> UNESCO, ‘Operational Guidelines for the Implementation of the World Heritage Convention’

<sup>125</sup> UNESCO, “*Convention for Safeguarding of Intangible Cultural Heritage*”

<sup>126</sup> Francesco Francioni, “*The human dimension of international cultural heritage law: an introduction.*”

<sup>127</sup> United Nations, “*Declaration on the Rights of Indigenous Peoples*”

<sup>128</sup> Council of Europe, ‘*Framework Convention on the Value of Cultural Heritage for Society*’

compared to 2014, with a general dissatisfaction of 19.2% with the place where the inhabitants live, directly associated with the perception of degradation.<sup>129</sup> In addition, the indicator of concern for the deterioration of the landscape is also useful to better observe how the population perceives these situations. According to ISTAT, the indicator of concern for the deterioration of landscape, which has been decreasing since 2013, reaches 12.5%. This measurement records the social consideration for the value of landscape and attention to its protection.

## 2. Sustainable development and International Organisation.

The choice to analyse international enhancement and protection lies in several reasons. First of all, the IOs have an international recognition able to better protect those places under their supervision, thanks to their visibility. According to then, the IOs have the possibility to monitor on those recognised places with greater impartiality than the national one. In addition, the visibility that is provided by UNESCO has no comparison at national and international level as will be seen later. Also, the political factor is relevant. The UNESCO turns out to be less political rather than national decisions for what concern landscape's protection or development. The possibility of diverting from ministerial decisions is fundamental when it comes to sustainable development and landscape protection, UNESCO programs certainly have more propensity to act towards a correct development in line with a balance between the three dimensions. Building a system around global models of excellence implies not only the national context and the ability to detect opportunities for development but also the provision of an effective regional governance that is sensitive to local issues and located in a context of dynamic development in a sustainability plan.

The recognition by an international organization of the United Nations provides an interesting starting point for reflection on how the UNESCO brand could provide tools and perspectives for the development of the area concerned. In fact, growth forecasts are very often associated with obtaining recognition from international recognition. The enhancement opportunities that are generated in terms of image and reputation are a strong incentive for those places that want to become part of certain lists or simply develop through recognition.<sup>130</sup>

As perfectly described by M. Saviano, even if it is certification, not only the objective naturalistic-environmental endowment is certified, but above all the subjective management capacity of that endowment aimed at ensuring its conservation and enhancement through models of sustainable development extended to the territory.<sup>131</sup> The registration of one site under one of these UNESCO's programs means a high standard of protection of their characteristic features.

---

<sup>130</sup> Saviano, Marialuisa. *"Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile"*.

<sup>131</sup> Saviano, Marialuisa. *"Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile"*

According to Petrillo et al., is possible to identify three types of benefits correlated to the registration of a site under one of these UNESCO's projects.<sup>132</sup> Firstly, this "internationalisation of protected areas" could be defined by a great visibility of the territory and its main characteristic features, an implementation of regional policies in terms of tourism, research, and protection through exchange of practices toward international experiences transmitted by IOs – as the World Network of Biosphere Reserves. The access to national, European, international, and private funds is a crucial extra motivation for local institutions to obtain inclusion under these UN's programs. At national level is relevant the law n.77/2006. This national law establishes the *Priority of Intervention*.

In this context, it is interesting the definition of sustainable development of the ICLEI, an IOs that promotes sustainable development towards technical consulting to local governments to meet sustainability objectives. It states that:

"...development that delivers basic environmental, social and economic services to all residents of a community without threatening the viability of natural, built and social system upon which the delivery of those systems depends."

Cultural diversity has become one of the main aspects of cultural heritage. Through cultural diversity is possible to face different problems that arise daily around the world in different ways. The greatness of cultural heritage lies precisely in this cultural diversity as well as in artistic or aesthetical traits. This definition given by UNESCO in 2001 reaffirms the desire for a transformation over the years by the IOs that deal with cultural heritage, passing from a purely Western vision that led to favour those tangible and intangible artifacts from Western countries to a new approach aimed at ensuring a global vision of heritage through different cultural lenses.

### 3. Landscape Enhancement through International Organisations Guidelines.

- 1) The 1972 UNESCO *World Heritage Convention* and its implementation over the years.
- 2) The 2000 Council of Europe's *European Landscape Convention*.

These 2 conventions are significant for what concerns protection of cultural heritage *in primis*, and consequently for what concern enhancement of landscape and its linkage with sustainable development over the territory. Analysing them is crucial before addressing any UNESCO's programs, that are reflection of those conventions. Moreover, will be further analysed another UNESCO's program, the *Man and the Biosphere* (MaB) program, that is expression of this linkage among sustainable development and landscape.

---

<sup>132</sup> Petrillo P.L., Di Bella O., Di Palo N. (2015), "The UNESCO World Heritage Convention and the Enhancement of Rural Vine-Growing Landscapes."



## The World Heritage Convention 1972 and its Implementation:

The WHC not only embodies tangible and intangible values for natural and cultural heritage, in its implementation it also acknowledged the recognition of traditional management systems, customary law, long-established customary techniques and knowledge to protect the cultural and natural heritage. With these protection systems, world heritage sites contribute to sustainable local development.<sup>133</sup> The objective of the WHC was to ensure the identification, conservation and transmission to future generations of the cultural and natural heritage of outstanding universal value.<sup>134</sup> Besides the purposes, there was also a reason behind the WHC. This is to be found in the fear of deterioration or disappearance of any object of the world heritage, which would have constituted a huge loss for the humankind, and not only for involved nations.

The most important implication that the WHC of 1972 brought to the international protection of cultural heritage panorama was the adoption of the World Heritage List (WHL). The Art 11 of the 1972 World Heritage Committee, stated that the WHL is:

*"A list of properties forming part of the cultural heritage and natural heritage, as defined in Articles 1 and 2 of this Convention, which it considers as having outstanding universal value in terms of such criteria as it shall have established."*<sup>135</sup>

Hand in hand with the introduction of the WHL, a list of World Heritage in Danger (WHD) was established in Article 11 paragraph 4.<sup>136</sup> It is task of the World Heritage Committee to supervise the sites included in the WHL and check that their protection and management system is sufficiently consistent. If it does not correspond to the terms established in the OG, and its conservation and integrity are considered in danger, then a site should be included in the WHD. According to Art. 11 paragraph 4 of the Convention the WHD list includes only cultural and natural heritage which: is threatened by serious and specific dangers, such as destruction caused by changes in the use or ownership of the land, the threat of an armed conflict or calamities, the effects or regional planning that impair the authenticity of the site; require major operations for the conservation of the property; has been requested assistance by properties' State.

## The European Landscape Convention:

The ELC was the first international treaty dealing with landscape protection and sustainable development, including the cultural dimension of its. The definition of landscape contained in Art.1 is innovative under certain aspects because it finally recognises the dual relationship betwixt human and nature. The physical

---

<sup>133</sup> Mechtild Rössler, 'World heritage cultural landscapes: a UNESCO flagship programme 1992–2006.'

<sup>134</sup> Amy Strecker, 'Landscape Protection in International Law'

<sup>135</sup> UNESCO, 'Convention Concerning the Protection of the World Cultural and Natural Heritage' (1972).

<sup>136</sup> UNESCO, 'Convention Concerning the Protection of the World Cultural and Natural Heritage'

tangible area of land and its added layer of associations as perceived by inhabitants is the most original contribution, taking into account both natural and human factors.

the ELC provides a new instrument devoted to the protection of all landscapes in Europe, and not only on the outstanding universal values landscapes as the WHC did. As M. Déjeant-Pons asserted on the ELC, both Conventions have different purposes, primarily because of the institutions that drawn them up – one regional and the other world-wide – and secondly because of the substantive scope – all landscape and outstanding value's landscape.<sup>137</sup>

The inclusion of all landscapes in the ELC had a crucial objective: landscapes form the frame for the lives of the population concerned, affecting citizens' quality of life and they deserve to be considered in landscape policies. This intention of the ELC is accompanied without neglecting the different types of landscape. Different landscapes required different policies measures, and this is clearly expressed by the ELC. Consequently, it could be said that the ELC 'democratizes' landscape.

The absence of public funds available in Italy for the cultural sectors and the concentration of sites (in the WHL and in the MaB) inevitably brings attention to those IOs that can otherwise allow to guarantee a correct enhancement of national landscape. Also, through a new economic model on cultural heritage's development with a 'district' model as the MaB propose. In Figure 1. is possible to understand this relationship between public spending and WHL sites of some European countries.

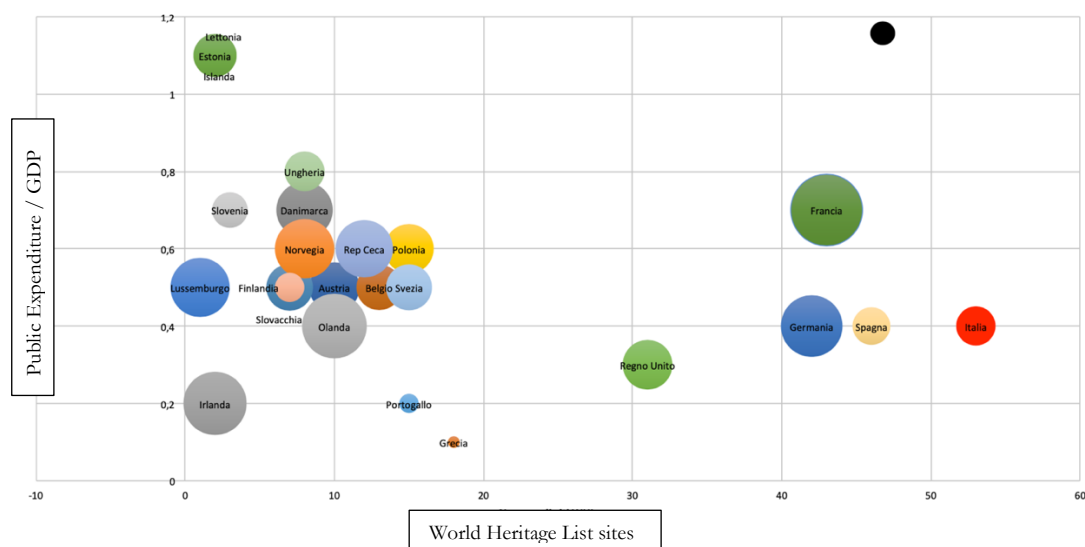


Figure 1. Ratio between public expenditure on GDP and WHL sites in European Countries.<sup>138</sup>

The Italian cultural heritage recognised by UNESCO, even before being a cultural product, is the expression of a complex system of social and economic relations.<sup>139</sup>

<sup>137</sup> Maguelonne Déjeant-Pons, 'The European Landscape Convention'

<sup>138</sup> Alessio Re and Giovanna Segre. "La gestione integrata del Patrimonio Culturale: verso i distretti UNESCO."

<sup>139</sup> Alessio Re and Giovanna Segre. "La gestione integrata del Patrimonio Culturale: verso i distretti UNESCO."

To understand how much Italy needs culture, some data are relevant. According to the report *"Io sono Cultura"* ('I am culture') of the Symbola and Unioncamere foundation of 2019, the companies directly and indirectly linked to culture are 416,080 – 6.8% of the total – with almost 120 thousands of these operating in the 897 municipalities (currently are more because other sites have been inscribed in UNESCO's programs) in the 54 UNESCO sites<sup>140</sup>. Moreover, by calculating in monetary terms the monetary induced, it is clear how important and necessary it is to take it into account more than what has been done in recent years. The cultural and creative production system generates as much as 95.8 billion euros directly and with indirect sectors the total is 265.4 billion euros of added value created by the culture chain in general.<sup>141</sup>

The *Man and the Biosphere* program:

The *Man and the Biosphere* (MaB) program is an intergovernmental scientific program under the UNESCO flagship, initiated in 1971. The aim is to promote a balanced relationship between man and nature on a scientific and natural basis. The Program aims to improve relations between people and the environment in which they live and for this purpose it uses natural and social sciences, economics, and education to improve people's lives and the equitable distribution of benefits and to protect natural ecosystems, promoting innovative approaches to economic development that are socially and culturally adequate and environmentally sustainable. The primary objective of the MaB program is to share the resources of the biosphere rationally and sustainably. For this reason, the sustainable management of natural resources is the first objective to pursue. The MaB program scientifically promote a balanced relationship between man and the environment through the protection of biodiversity, but also and above all through sustainable development practices.

While the UNESCO program of the World Heritage List is mainly aimed at recognition and conservation – through a protectionist approach – the *Man and the Biosphere* program is more oriented towards a prospective one, as it allows to plan socio-economic initiatives on the territory, in harmony with environment. Landscape, often present in the WHL in the form of cultural landscape or natural heritage, is the main actor in the MaB program as part of the biosphere and main actor in the relationship between man and nature. An important differentiation between the two types of UNESCO's certification is that a candidate for a Biosphere Reserve requires *"not only the existence of specific territorial characteristics but also the demonstration of a balanced relationship between human activities and conservation of natural values through sustainable and traditional economic activities developed in the area."*

#### 4. Shaping an equilibrium among economic, social, and environmental dimensions toward a sustainable development.

The transition towards sustainable development in Italy should be possible through the exploitation of the cultural heritage present on the territory, and indeed this tool could be the fundamental lever to achieve

---

<sup>140</sup> Symbola, Unioncamere. "Io sono Cultura 2019 L'Italia della qualità e della bellezza sfida la crisi."

<sup>141</sup> Symbola, Unioncamere. "Io sono Cultura 2019 L'Italia della qualità e della bellezza sfida la crisi."

this goal. UNESCO programs, from WHL to the creation of the World Network of Biosphere network, were undoubtedly created towards this goal. The possibility of finding a sustainable connection between man and nature is the basis of sustainable development. The MaB program can link local territories in a complex system committed to promoting sustainable development principles in those territories where it is possible, favouring a harmonious and balanced relationship between man and nature.<sup>142</sup> The practice of districting is considerable interesting. The creation of zones around the core territory of greater protection interest could be valuable. Through this paradigm it is possible to create and design a possible sustainable development over the territory, recognizing different functions in different areas. From the innermost one, subject to greater protection, to the outermost one, in which a greater human presence is possible.

There is a need to reflect on the future of Italian territory and its cultural heritage, starting from the opportunities that geography provides. The pursuit for perfect equilibrium among the three dimensions (economic, social, and environmental) has been at the centre of our society for many years and, especially nowadays, is increasing its centrality in the sustainability debate. Following the COVID-19 pandemic and the ongoing climate change crisis, it is increasingly necessary to reshape our model into one that manages to keep these three dimensions in perfect balance. Now more than ever this scenario seems necessary. The purely economic aspect, most relevant in our society, can also be exploited as a lever to promote a new correct balance between these three dimensions. In fact, if a cultural asset could be seen through an economic perspective, there will be a focus more on enhancement through the meaning of an environmental asset or cultural heritage than a more protectionist approach aimed at preservation.<sup>143</sup> The crucial thing is to set a hierarchy of importance and time for these three dimensions to achieve equilibrium, by giving more attention and space to those less relevant nowadays, the environmental and social ones (Figure 2). Consequently, if priority is given to social and environmental enhancement, economic development will also take place. Since a territory sustainably cultivates its social and environmental dimensions, it will create greater economic and attractive value, not only for tourism, but also for any other sector. And is also true the opposite, if the social and environmental dimensions are neglected the economic one will be affected in negative as well.

---

<sup>142</sup> Saviano, Marialuisa. *"Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile"*

<sup>143</sup> Saviano, Marialuisa. *"Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile."*

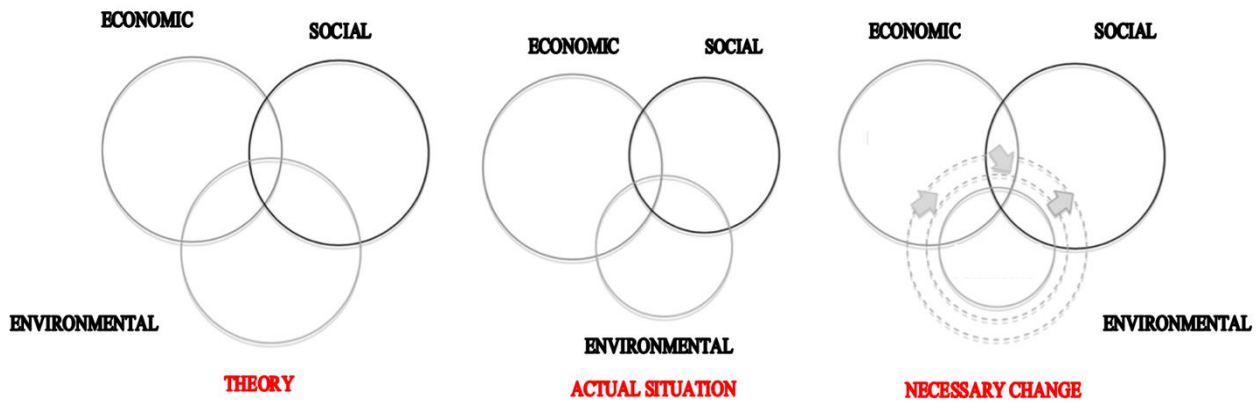


Fig. 2: Three dimensions of sustainability between theory, reality, and necessary change.<sup>144</sup>

### Value Creation from Cultural Heritage and Landscape.

The social and human dimension of landscape, in addition to its value close to health protection, is endangered by the recent decades' policies. In fact, Italy is the European country with the lowest demographic increase and the highest land consumption.<sup>145</sup> Two indicators of how much the process of landscape protection and enhancement is in danger. All this clearly clashes with social and environmental principles, especially against long-term economic development.

Some data are relevant to consider this situation. As the most worrying are not only lack of investments on landscape and related activities but, above all, the problem of excessive land consumption – the increase in artificial land cover – and the rate of illegal building, which have been constantly tearing the peninsula apart in recent years. In the last year (2020), new artificial land covered an additional 56.7 kmq, an average of more than 15 hectares per day.<sup>146</sup> This increase is in line with past data records and causes to Italy a loss of almost 2 square metres of soil every second, causing a huge damage of natural and agricultural areas. Artificial land cover has now reached 7.11% (7.02% in 2015, 6.76% in 2006) compared to the EU average of 4.2%.<sup>147</sup> And above all, the quantification of agricultural and economic damages is relevant. The areas lost in Italy since 2012 would have guaranteed the total supply of 4 million 155 thousand quintals of agricultural products and the infiltration of over 360 million cubic metres of rainwater that now, flowing on the surface, are no longer available to recharge aquifers and worsen the hydraulic hazard of Italian territories. This is particularly relevant considering that climate change is striking every year harder as could be seen in last summers. This land consumption also produces potential economic damage of more than 3 billion euro each year due to the loss of soil eco-system services. It seems that nowadays this problem is not well addressed by politics.

<sup>144</sup> Fonte: Saviano, Marialuisa. *"Il valore culturale del patrimonio naturale nella promozione dello sviluppo sostenibile"*.

<sup>145</sup> Settis, Salvatore. *"il Paesaggio Come Bene Comune."*

<sup>146</sup> Sistema Nazionale per la Protezione dell'Ambiente (SNPA), Rapporto su consumo di suolo, dinamiche territoriali e servizi ecosistemici, Edizione 2020. Report ISPRA (2020).

<sup>147</sup> *Ibid.*

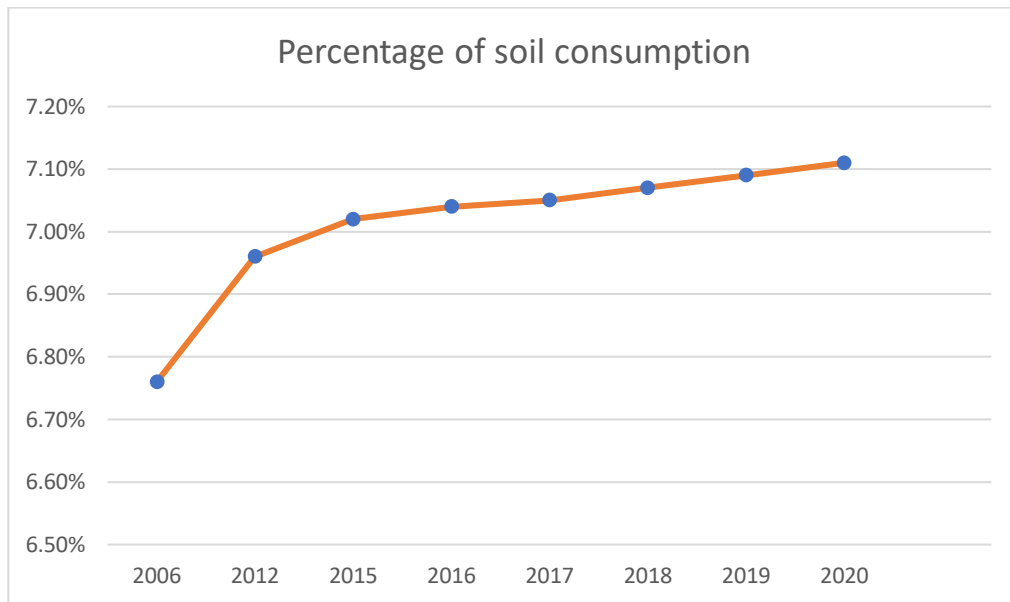


Fig. 3. Percentage of Soil consumption in Italy between 2006-2020.

The real problem is that any economic indicators that includes only productivity, such as GDP, are now outdated according to illustrious economists, such as Sen, and do not include many other fundamental aspects for human well-being.

According to Eurostat, protection and enhancement of cultural heritage in Italy are below the European average, in fact the state allocates a public expenditure of 5.1 billion in 2018 to cultural services. If we look at the other two major economies within the EU, France and Germany, public spending on cultural services is much higher, 14.8 and 13.5 billion respectively. Even Spain, which has invested heavily on tourism in recent years to become the most visited place of the world, despite having a smaller economy than Italy, manages to spend 5.3 billion in this field. From 2016 to 2018 there has fortunately been a reversal in public spending, recording a +17.6%.<sup>148</sup> This figure certainly makes us understand how the Italian state was lagging only five years ago in this field. Undoubtedly, the complacency of many local administrations regarding Italy's artistic heritage is symptomatic. The need to reinvest revenues in sustainable and change-resilient activities has become increasingly necessary. Without taking a single city into account, the GDP ratio spent on cultural services is one of the lowest across Europe in 2018, at 2.9 out of an average of 4 per thousand, a peculiar situation for a nation with 58 sites inscribed in the *World Heritage List*, more than any other country.<sup>149</sup>

#### Landscape as a Common Good:

According to S. Settis, there are numerous interpretations that can be given to the landscape:

- **philosophical**, as it has to do with nature.
- **historical**, as it represents the collective memory of a community or a geographical area.
- **ethical**, as it has to do with human behaviour and protection.

<sup>148</sup> *Ibid.*

<sup>149</sup> ISTAT, *Rapporto Benessere Equo e Sostenibile (BES)*. Roma (2020).

- **social**, as it has purely communitarian traits.
- and finally **political**, as it certainly has to do with the idea of citizenship.

The role played by the Constitution in this field is crucial. Indeed, the Art.9, being a fundamental principle, should provide protection at the highest possible level. But two other actors are fundamental as regards the protection and enhancement of the landscape: **national and local institutions** (the intertwining of state, regions and municipalities certainly does not facilitate the possibility of looseness in the process), connected to the concept of legality, and **local community**, with class action that must guide policies and protect cultural heritage where institutions are lacking. To recognise the priority of the common good means to subordinate to it every interest of the individual, when it conflicts with the common good; recognising its.<sup>150</sup> Landscape has another fundamental character as a social function, with its configuration of immovable heritage and its free access, landscape encompass the principle of equality between citizens.

The 'District' Model as a Path to Equilibrium:

The 'district' model could lead landscape to promote sustainable development over the territory, as M. Saviano proposes a progressive extension of the area that could lead to both a wider protection of the territory, but also a more shared sustainable development. In this perspective, biosphere reserves, or any other type of district linked to landscape, should have a series of characteristics as a basis: an understanding of the ultimate goals of the development program; a high level of involvement of the actors involved (institutions and local community); the overcoming of the protectionist vision in favour of the perspective's one; and a broader vision of the concept of value that goes beyond the merely economic one. The objective of this type of solution is to make the development process more effective through cultural activities, optimizing the economic and social aspects based on an exploitation of economies of scale and purpose and above all positive externalities.<sup>151</sup> The decision to consider the Italian UNESCO sites stems from the fact that they offer, due to their characteristics, numerous potentials, starting from a deep-rooted production tradition based on the culture of the territory combined with a considerable presence of small local businesses.

## 5. Future Perspectives.

The reflection that emerges from Italian national and regional policies is this excessive reliability on cultural heritage. What is needed is a proactive vision of local actors towards a common goal of creating an improved image of the territory with cultural and natural potential.<sup>152</sup> This integration between local resources and the ability to produce cultural content is the key to local sustainable development. The difficulty of making

---

<sup>150</sup> Settis, Salvatore. "il Paesaggio Come Bene Comune."

<sup>151</sup> Alessio Re and Giovanna Segre. "La gestione integrata del Patrimonio Culturale: verso i distretti UNESCO."

<sup>152</sup> Santagata, Walter. "Cultural districts, property rights and sustainable economic growth."

this project possible lies in the idiosyncrasy of every cultural asset that is part of a cultural heritage, the need to know the dynamics of each local system of the territories concerned increases the complexity of the work. In fact, a standardization of territorial policies without a high knowledge of social and institutional structures that characterize the territory is unthinkable.

A leverage model on externalities should be adopted that naturally arise those functional to authentic economic development. Public bodies should favour those private actors that can create externalities through collective actions in partnership between the different levels of governance.<sup>153</sup> A correct strategy that can reduce territorial dispersion could consist of a strategic planning shared by the local community. Based on essential and transparent rules that make it possible to formulate proposals and simplify the partnership mechanisms. Finally, through participatory planning, local development could be articulated according to a hierarchy of priorities and implemented through pilot projects on a specific test territory, which can prove it possible to test any criticalities and evaluations. In conclusion, is crucial the ability of the territory to measure direct and indirect effects on the actors of the three dimensions - economic, social and environmental - and to improve the effectiveness of these investments. The enhancement of the potential of landscape as a cultural heritage allows a truly endogenous development and therefore competitive on a global level, since it exploits the local heritage, unique and different in every place.

Consequently, it is necessary for planning in WHS sites to provide for integrated management that takes into account the development of tourism in these sites. Sustainable tourism development that preserves a territorial identity is essential in order to safeguard these sites. Concerns especially for UNESCO sites such as the Amalfi Coast and Cinque Terre are those of excessive tourism during the warmer seasons. This potential risk necessarily increases after a landscape is inscribed in a UNESCO programme, as the visibility provided inevitably attracts tourism. A new type of tourism is needed for these places and beyond. For example, the development of slow tourism is a positive sign in this direction. Slow tourism is an innovative approach to tourism that allows the emphasis to be placed on sustainable knowledge in six dimensions: interaction with the host community, highlighting the specific features of the place, minimising the impact on the environment, enriching the quality of life and stay, a preference for uncrowded and unfamiliar places, and immersion in a multisensory experience. These landscapes, the Amalfi coast and the Cinque Terre have the possibility to remain authentic as further land consumption is practically impossible due to the impervious conditions of the territory. However, this is not the case for all landscapes to be preserved and enhanced. The need to increasingly recognise landscapes as something unique in the Italian landscape is also aimed at protecting them from this phenomenon of excessive soil consumption.

---

<sup>153</sup> D'Angiolo, M. (2011). La valutazione di impatto territoriale dal territorio al paesaggio culturale. Il sito UNESCO costa d'Amalfi.