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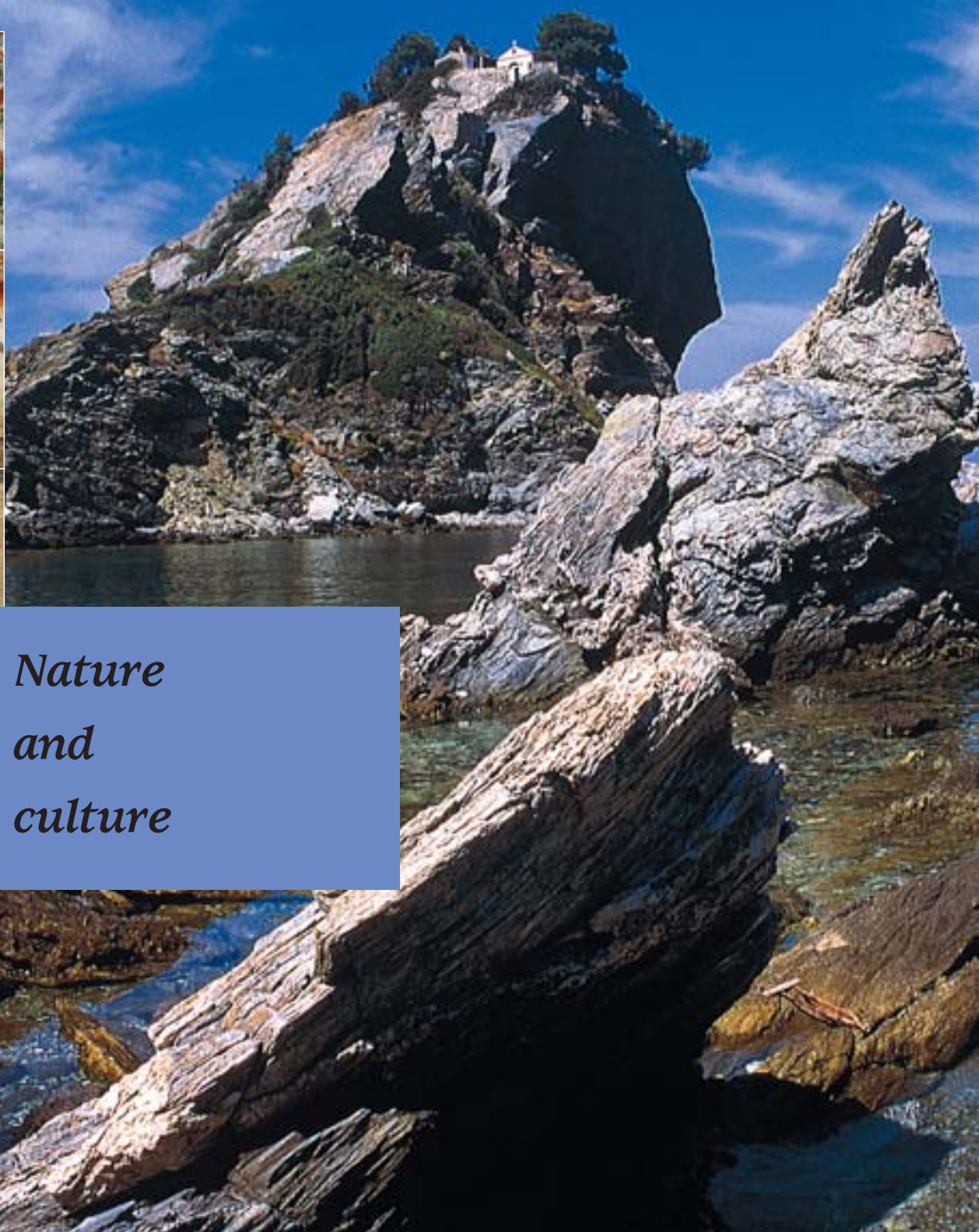
# naturropa

*Sustainable spatial planning  
for nature, culture and landscape*

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*Nature  
and  
culture*





## Editorial

Culture, nature and heritage I. Opreș ..... 3

## Shared views

Culture from the viewpoint of nature HRH the Prince Consort of Denmark .. 4

Nature seen through culture M. Serres ..... 6

Nature, culture and spirituality J.-P. Ribaut ..... 7

## Different approaches

A fragile friendship K. Ananichev ..... 8

Cultural landscape as the heritage of Russia M. Kuleshova ..... 9

In Spain M. Ortega ..... 10

Antagonism or complementarity in Norway A. Moflag ..... 11

Towards harmony between Anthropos and nature in Greece T. Papayannis .. 12

Gardens and forests in Morocco M. A. Belrhiti ..... 14

The Belgian draught horse, a living piece of cultural and natural heritage  
E. Goedleven ..... 15

Town, country and landscape planning D. Sarlet ..... 16

## Viewpoints

50 years of the Council of Europe Cultural Convention and Art  
Exhibitions ..... 18

## Technical culture

The Council of Europe: the new buildings ..... 20

A high-quality environment is everyone's concern G. Hedman ..... 20

The role of the High Environmental Quality Controller H. Gambier ..... 20

The point of view of Art & Build's architects S. Beckers, I. Zielonka .... 21

New premises for the European Directorate for the Quality  
of Medicines (EDQM) ..... 21

New General Purpose Building ..... 22

Recognise the transition from nature to culture G. E. Andresen, F. Kristiansen .. 22

## Conventions, heritage and pedagogy

The European Landscape Convention, synthesis of nature, culture  
and human rights E. Buergi ..... 24

The European Cultural Convention and nature R. Alberotanza ..... 26

Architectural and archaeological heritage P. Drury ..... 27

Built heritage, natural heritage N. Fojut ..... 28

Landscape analysis in Italy M. Ciumei ..... 29

Teaching heritage in Sweden M. Waldhén ..... 30

Appreciating and evaluating a living heritage L. Branchesi ..... 31

European Heritage Days, a tool for cross-border co-operation  
M. Kneubühler, S. Berti-Rossi, M. C. Ronc ..... 32

At the Council of Europe ..... 34

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## Culture, nature and heritage

*Earth, water, air – a trio of essential elements that determines human existence and which is at the same time shaped by human activity. The result of this interaction is the cultural landscape as part of our heritage. Its two components – nature and culture – work together and lead to unique features. Each generation adds new transformations, producing changes in the balance of natural resources. And it does it with the vanity of being unique and eternal!*

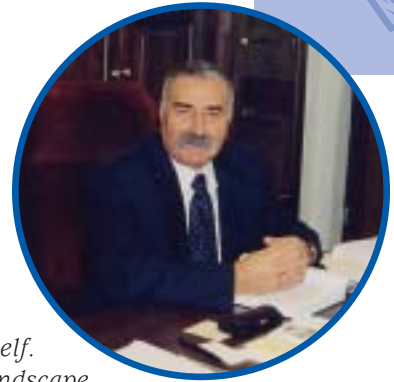
*Over the last decades international bodies have promoted theories and methods that asked for a more balanced approach to the cultural heritage and to the landscape itself. Terms such as “new ecological order”, “sustained ecology”, “cultural landscape”, “landscape politics”, “pure landscape”, are increasingly circulated. The debates intensified especially after the adoption of the European Landscape Convention (Florence 2000) whose strong statements must now be firmly supported.*

*We are witnessing a real crisis that is not one of scientific principle, but of wrong practice. Political changes in eastern Europe after 1989 opened the gate to lesser known cultural and natural heritage sites, but also brought attention to the necessity for their protection. A series of aggressive practices in land development are threatening some of the European cultural landscapes and their future development. In such cases, European regional and interregional politics and programmes could offer viable solutions, as has been proved by convincing projects such as Kras in Slovakia and Rudăria in Romania. The two projects created heritage interest areas that are now important and sustainable development sources.*

*Natural and cultural diversity is obviously one of our main common assets and its protection calls for solidarity and joint European professional actions. Special common strategies need to be implemented regarding heritage protection in the fields of archaeology, ethnography, and traditional arts and crafts, so highly characteristic of South-Eastern Europe in many rural settlements situated mainly in mountain areas. Contemporary heritage philosophy is pleading nowadays for a knowledgeable approach to nature and the built heritage – the Danube’s route together with its delta, protected as a natural biosphere reserve, is one of the best examples with its important range of fortifications, prehistoric, ancient and medieval settlements, towns and villages with interesting landscape, architectural and ethnographic features along the riverbanks of the eleven countries crossed by the river. In this Danubian context, the recent case of the Bystre canal is of interest not just to the immediately neighbouring countries, Romania and Ukraine, but also to all the countries along the river.*

*The option of creating natural reserves, conservation areas and ecomuseums in such rich territories can also be profitable in terms of increasing the quality of life, but needs dedicated structures as well as high-quality heritage conservation management.*

*Aware of the significant relationship between nature and culture we could only agree with the recent Declaration on Enhancing Youth Education on World Heritage Protection (Suzhou Forum, 1 July 2004) in saying: “Both natural and cultural heritage constitute precious common properties of mankind”.*



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M. Gunther

“Owl” jar from Antalya, Turkey

The (somewhat artificial) contrast between nature and culture has been the delight of philosophers and the bane of students, who had to form a clear and logical view of the cosmos that surrounds us from a range of thought so vast as to appear hazy. From Aristotle to Schelling, Nietzsche and the indispensable Kant, the great minds of the past have pondered the relationships between the world and its outward aspects and the very principle of that contradictory thought that contrasts nature and culture. Lévi-Strauss saw the origin of all culture in the prohibition of incest, which made healthy exogamic exchange, a practice essential to the survival of the species, possible and essential. He added that nature, the pre-cultural state, was the ground on which one (might) hope to come into contact with ancestors, spirits and gods, echoing the thought of Heraclitus of antiquity and of certain so-called primitive tribes or inspired shamans: true wisdom is to speak and act while listening to nature. Without losing ourselves in the highways and byways of philosophy we may take the view that man, a primordial and essential constituent of nature, perceives it because he is subjected to it and that culture is no more than an epiphenomenon of this perception. The contemporary physicist James Lovelock even took the view that nature was the only living organism. This concept would have caused Nietzsche to rise from the grave: in *Die Fröhliche Wissenschaft* (Cheerful Science) he wrote: let us be wary of thinking that the world is a living being. How would it develop? What would it feed on? A recent trend in science sees a mathematical and algebraic equation of incredible complexity in the origin of the universe, thus agreeing with Galileo, who stated in his *Saggiatore* that the universe

# Culture from the viewpoint

is written and can be understood in mathematical language. In so doing this scholar, whom the Church gave a rough ride, came to be held in poor regard by many scientists and philosophers, Berkeley and his successors among others, who refused to substitute the abstraction for the “thing itself”, i.e. the reality.

Could we say that philosophy’s most outstanding contribution to the study of nature is not the system that it formulates but the thinking that it inspires in those who plunge headlong into its mysteries? Thinking which was for Rilke like a figure in a dance... He writes:

“In which nature  
The unthinking architect  
Is outdone  
By us, whose lives are short.  
For she hears and is driven  
only by the song of Orpheus”.

This thinking leads us to note that nature, which owes its beauty to the gods, is subjected to improvements and rearrangements at the hand of mortals, but must distrust caprices of the human mind expressed by the concept of “culture”.

## The cultural exploits of men

As president of an association whose aim is the protection of heritage, I should like to extend my thinking to a less rarefied level. No one doubts that the cultural exploits of men are an intangible contribution to the development of humanity. They are the result of thought expressed and developed by millions of past generations who have lived in various climates and environments.

Culture is inextricably interwoven with the threads produced by our secular relations with nature. Nature and its phenomena have not merely shaped us and sharpened our reflexes; we could not live without maintaining a very close link with the natural element. Like Antaeus deprived of his mother Gaia, the giant fated to die when Heracles held him suspended in the air, we will die if we are cut off from nature. Who can doubt that contemporary civilisation has the same effect upon our innermost development? One thinks of Pascal: *qui veut faire l'ange fait la bête* (he who wants to play the angel acts the brute). But the theme of culture submissive to nature is more subtle, because it implies that nature finds fulfilment only through the eye of man. There is a kind of ecological eschatology in that statement, as if all the beauty of

the world gained meaning when it was transmuted by man, its most sophisticated product. Without realising it, we are living in a universe entirely shaped by us. How many primeval forests survive in Europe? We have planted, cultivated, transformed, thought and rationalised in order to meet basic requirements. Species have been crossed, corrected and improved. Trees have been selected and planted in lines. Their splendid trunks have inspired temple or cathedral pillars; since neolithic times the hills, fields and meadows have acquired artificial relief and harmonious levels as a result of the tireless activity of the farmer with his plough, who has filled in gullies and smoothed out hummocks. Our landscape architects’ parks and gardens are no more than an attempt to establish a kind of ideal vision of a perfect landscape in man’s intellectual substratum. This approach gives us a vision of an abstract golden age that enchants and charms the mind by conjuring up a distant heavenly archetype. Does not the word “garden” have an Indo-European root – *ghorto* (*hortus*, *cour*, *gård*, garden, *grad* in Russian) meaning an enclosure, an area of change set aside and cut off from the world, in which the imagination can shape an environment of plants conducive to peace of mind?

## The age of our continent

The continents have been transformed by the hand of man, except for the two poles, Antarctic and Arctic, where the climate has prevented sustainable and sedentary societies from settling. Few landscapes bear the imprint of human genius more than those in our old Western Europe, an offshoot of Asia. Admittedly some overpopulated plains in China, India or the Sino-Indian continent have become manicured gardens. However, does not the age of our continent none the less reveal a charm, a harmony, a vigour and a rigour, and why not a subtle essence of intellectuality?

It is by superimposing the strata in which “culture” has progressively shaped “nature” that we have created masterpieces which seem to us to be almost natural. But these vineyards, orchards and meadows are the fruit of the labour of many generations, which have patiently built their world by the sweat of their brows. Wine, fruit and cereals are the affordable products of nature combined

# of nature

with culture, a marvel of co-operation between gods and man, in fact a symbiosis of natural creation allied to human toil, a transformation of the gifts of nature by the genius of a product of that same nature, man. Another key idea inherent in the expression "natural heritage" is its long-term influence on the mind of man, who has always tried desperately to transform nature. He regards this action both as a violation of nature and as his booty, his heritage, since violation is an act of possession.

## The undeniable benefits of nature

We know that a truffle in a basket of eggs spreads its aroma to all the eggs. Like the truffle, the nature that surrounds us and that we chip away at spreads its perfume over our psyche and our intellect. It penetrates us and spreads taste and balance into our brains; our human understanding needs these in order to find fulfilment. I have no wish to give the impression of stating an aesthetic maxim, but no sociologist can deny that the environment conditions the reactions of society and shapes our instincts. Delinquency, despair and rates of suicide are high in depressed urban areas. A horizon bounded by concrete walls, expanses of asphalt or wastelands with no greenery gives rise to worrying despair. Open spaces in which nature grows and develops freely spread spiritual harmony conducive to the development of man. Present-day urbanisation, uncontrolled and completely lacking in humanity, might give rise to a headlong rush to despair or to the alienation of distraught youth, or at least to the death of thought and of cheerful spontaneity. The time is not yet ripe for the structures of the future imagined by H.G. Wells, when buildings would no longer be mineral-based but made from living and degradable materials.

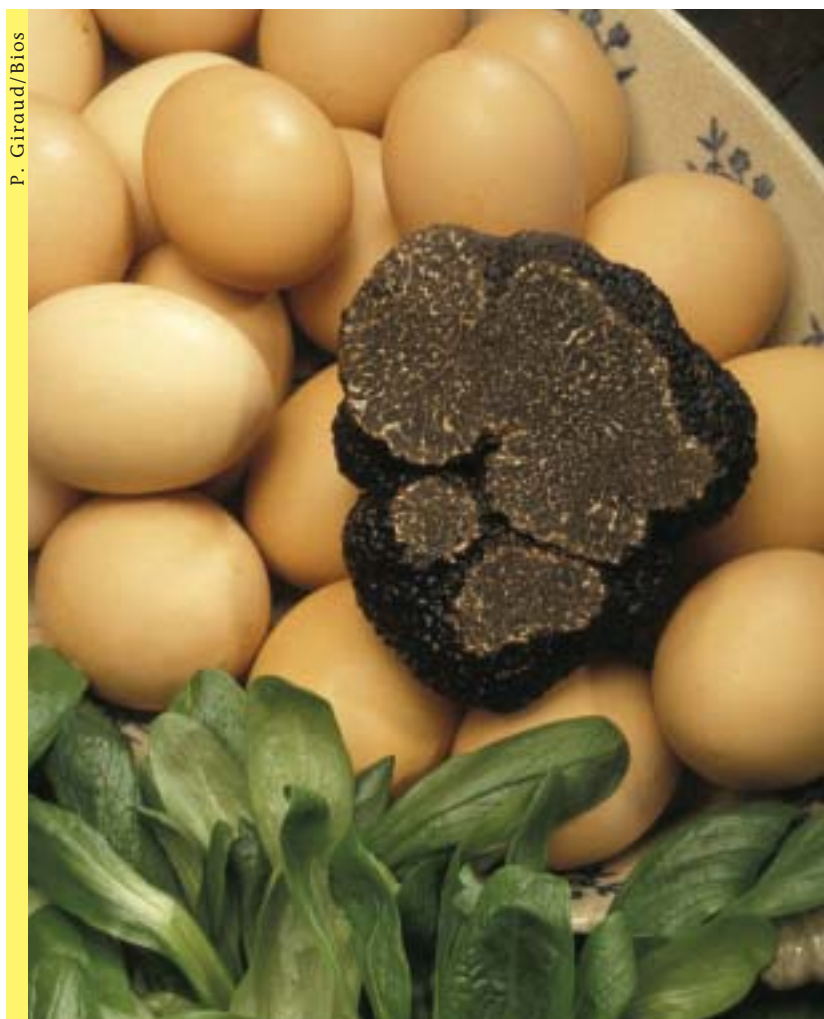
Our relationship of love and interest with nature implies a high level of vigilance and no sudden action – mutual respect. One might even wish for a form of ecological asceticism, which would involve a meditative state and permanent questioning of what we do. Many modern illnesses are due to depression, but also to stimulation, to frenzy due to the search for immediate pleasure and easy satisfaction. Should we not sometimes encourage a search for moderation,

excellence, temperance and even for the Beautiful for its own sake, and above all more frequent, far-reaching and intimate contact with the natural environment? Europa Nostra devotes part of its intellectual energy, but also all its physical strength and its soul, to maintaining the heritage. Our aims are not merely to preserve monuments, sites, coasts, mountains or rivers; they also include promoting a discipline whose ambition is permanently to incorporate the human dimension into the items it protects. We have declared that "European culture" was the culture of unity in diversity. We might suggest that European nature is the antithesis of the foregoing declaration: thus it could be said to represent diversity in unity. In other words, there is nothing more multi-faceted and even protean than the natural environment of our Europe, but we should remember that the term "natural environment"

covers in large measure an artificial environment described as natural but shaped by man. Let us therefore always proceed with vigilance and prudence. Let our violation be a violation with consent, so that our tranquillised soul can believe that culture always cohabits harmoniously with nature. The bounds would thus be set for the conduct of human beings towards their environment, which would be the alpha and the omega of the concept of "culture" seen from the viewpoint of "nature".

## H.R.H. The Prince Consort of Denmark

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P. Giraud/Bios

*"...We know that a truffle in a basket of eggs spreads its aroma to all the eggs."*



Akg-images/O. Bataglini

*Anemone by Jacopo Ligozzi (1546-1626)*

# Nature seen through culture

is passive, necessary, lacking in sense, without history, rights and value. In science, subjective beings learn about objects; in the arts, talent gives form to matter; at the workplace, engineers and workers transform the inert; breeders, chefs and butchers work with living flesh. This culture, made up of all possible social contracts, excludes nature from all those contracts and in so doing, lives on it as a parasite.

## Symbiosis and natural contract

The history of law within this culture shows us that in antiquity only wealthy adult males born into certain selected families could act lawfully in the courts and political assemblies: they enjoyed the status of “subjects of law”, which excluded from that privilege women, children, foreigners, slaves – indeed almost all the rest of the population. To put it simply, the history is that of the gradual, slow acquisition of the same status by all those who had been excluded. Once freed, they became bit by bit “subjects of law”. Not only may they no longer be treated unlawfully, but they also participate in law-making themselves and in what might be called the signing, if only virtually, of the social contracts which govern their group. At the present time, no one may any longer refuse anyone the status of “subject of law”.

I upset many people by once suggesting that “nature”, which has until now had no rights, should, under the title of “natural contract”, at length be given this same status of subject of law. The old parasitism, the one-sided contract in which we take everything without giving anything, while the other side gives everything but receives nothing, would become a symbiosis based on reciprocal exchange.

Thus redefined, the term nature reacquires its literal sense: the things and people yet to be born. The status of subject of law thereby extends from natural and existing things to *natura*: those to come; we should make a further leap and agree this new natural contract with *naturae* and *naturi*, the girls and boys of future generations. Asking them to share in our current decisions would make no sense unless these potential worlds and these humans yet to be born acquired the status of subjects of law and unless we signed a contract with them, even though they are absent, as a transcendental precondition of knowledge and action. A sort of

“virtual contract” that guarantees the natural contract. The entire world and all things sit in the court that will decide on the births to come.

## A new international institution

Lying in the bottom of a boat on a lake, the solitary philosopher Jean-Jacques was relishing his existence between heaven and earth, among the birds and the foliage; and this same Rousseau, a citizen of Geneva, signed his *Social Contract*, virtually at least, with his peers, present and past. But neither the throng nor the state was acknowledged in nature; and neither flora nor fauna were acknowledged in law. On the one side were things, and on the other, men. Still today, our teaching and our decisions maintain this dangerous divide: the social sciences ignore the physical sciences, and day-to-day politics neglects the planet. However, not only do we live in the world, but we now also weave with it links so changing and close that it enters into our contracts; if politics is concerned with our *polis*, then that *polis*, that city, now embraces the whole universe.

The UN, the World Health Organisation (WHO), Nato, the Food and Agriculture Organisation (FAO), Unesco, the World Bank, the Red Cross and so on – international organisations – govern human relations as though we neither lived on nor were changing the Earth. We fight over the occupation of land and possession of sources of water or oil, and we appropriate codes, cells, seeds and species. If, like animals, we foul what we intend to make our own niche, global pollution will show how far we can go with our appropriation – and will no doubt bring it to an end. I propose the creation of a new institution that might be called WAFEL (Water, Air, Fire, Earth, Live) in which *Homo politicus* offers shelter to the elements and the living beings that have finally become subjects of law and can no longer be appropriated because they form the common, peaceable habitat of humanity.

Our cultures face grave dangers, and we must take the decision to live in peace in order to safeguard nature, and in peace with nature in order to save ourselves.

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Certain activities are no doubt essential to survival – hunting tigers, hares or gazelles, chopping down trees to make farmland, dredging rivers, extracting and crushing ore, and burning oil – but for some cultures they have become the philosophy of the individual or the group, or to put it better, they are used to define what it means to be *Homo faber* or indeed human at all. In blindly going about these tasks no one gives a thought to the water in the river, the earth in the mine, the air and the fire in the furnace, or to living flora and fauna, seen as passive objects of such activities. Why should anyone think of asking their opinion?

## Culture: the sum of social contracts

Rather than generalising about cultures, I can only speak about the ones I know, and in particular that conventionally called Western. In this, and possibly only in this, the distinction between culture and nature allows the former to exploit the latter without ceremony. Individuals and groups, seen as being endowed with enterprise and thought, armed with weapons and techniques, and enjoying all rights, have created a law-free realm in which everything is at their disposal and they owe nothing except their labour. This culture has grown up in the free hotel that nature offers.

It is a culture that is active, aware, intelligent, productive, free, full of sense, organised, legitimate, ethical, useful, historical, collective, subjective, valuable and so on, and contrasts with nature that



## Nature, culture and spirituality

While the monotheistic religions have always sought to develop and strengthen their followers' faith, this faith has itself changed greatly over the centuries.

In Christianity, the emphasis has, right from the outset, been on an intense communion between, on the one hand, man and God, and on the other, man and his fellow men, brothers and sisters. The special ties which man must preserve with nature have only recently been genuinely highlighted, even though they are enshrined in the very first chapter of the Bible. However, the traditional interpretation was erroneous, warped to the advantage of man, and it was in 1989, during the *aggiornamento* of the Christian Churches, that the whole area of Christian responsibility was rethought and extended to all sectors of activity, including the human relationship with nature.

The first European Ecumenical Assembly in Basle in 1989 defined in unambiguous terms the primordial role to be shouldered by the Churches in civil society, contributing to such widely varying fields as the economy and education, communication and culture, and social welfare and human rights. The ethical approach should be universally prioritised, particularly at the present time when, far too often, a kind of neo-liberal globalisation is leading to thoughtless plundering of natural resources, unacceptable intensification of inequality and the standardisation of cultural identities.

Aboriginal ("native") peoples, who until only recently were considered "primitive", have avoided these pitfalls thanks to their exceptionally strong relationship with nature, of which they consider themselves an integral part. A good example is given by what the Indians of the Amazonian jungle in Brazil are saying: "A self-proclaimed civilised society is guided only by market values. It considers the Earth as a means of production, or even an object of speculation, a commodity to be bought and sold. For native peoples, on the other hand, the Earth is neither a trading item or an instrument for profit, or even just their means of subsistence. The Earth is the basis of their culture, the root of their families and social organisation and the source of their relationship with the supernatural. The Earth is the cultural soil in which their ancestors live and rest."

Pax Christi has long been aware of the wealth of the various ethical approaches

of the different human societies. This was the reason for the organisation's five symposiums from 1995 to 2001, which were attended by representatives of all forms of religion and spirituality and where Christians mixed with Australian Aborigines, Buddhists with rationalists, and Muslims with agnostics. The aim was to gain enrichment from the various testimonies with a view to improving our coexistence and solidarity, while at the same time retaining individual cultural, spiritual and other types of identities. At the first of the symposiums, which saw the adoption of the "Klingenthal Appeal", the representative of the Baha'i religion quoted the words of the founder of his religion, Baha'u'llah, spoken some 150 years ago: "Civilisation, so highly praised by the best qualified representatives of the arts and sciences, will bring great ills upon mankind if we let it overstep the bounds of moderation... Civilisation, which produces so much good where it remains moderate, will, if taken to excess, become an equally plentiful source of evil..." What foresight.

Being aware of the deterioration of natural resources at the hands of an ever greedier *Homo economicus*, the participants at the aforementioned first symposium affirmed that "... the situation of the environment is so serious today, that we consider that we should act together, and unite our efforts so that our different spiritual and cultural approaches, far from constituting obstacles or brakes to co-operation, can rather be sources of enrichment" (Klingenthal Appeal).

Whatever our spirituality might be, the fundamental aim must be to open up and listen to the Other, so that together we can develop the necessary bases for human well-being. The economic and social dimension, as well as human dignity, remain the mainstays of human welfare, but the cultural heritage, which is still too often seen as a luxury, is increasingly proving vital. As for Nature, we should be thinking not only of such material resources as petroleum, wine or aspirin but also of the unquantifiable benefits of a beautiful landscape or sunrise.

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# A fragile friendship

In classical drama, comedy requires for a happy end while tragedy stipulates the death of the main character. However, Anton Chekhov's remark indicates *The Cherry Orchard* as a comedy. Yes, it is the saddest comedy ever written in Russian: all its personages remain alive and feel quite happy but the lovely Orchard (the title character!) dies. Dedicated solely to human relations, Chekhov's play was a landmark in Russian literature: nature was no longer just a static background, but a reliable and trustful friend vulnerable to betrayal.

Much has been said about the impact natural environment has on national culture. In Russia, one could find explicit examples of this impact. From the point of view of a spatial planner, even the location and design of Russian historical cities reflects the specific properties of Russian landscape: spaciousness, gently sloping topography, rich vegetation. As a rule, a community emerged on the hillside facing the confluence of two rivers and then grew like an unwinding spiral. Abundance of wood resulted in prevalence of timber construction, while spaciousness favoured low-density urban development less vulnerable to fires. Stone construction was not so common; insufficient supply resulted in the rule that only the most vital urban services should enjoy the benefits of stone walls, namely: defence and religion. The Citadel, or Kremlin, was more an Acropolis of the ancient world, than a sovereign's stronghold of western Europe. Being the best protected parts of settlements, Kremlins hosted cathedrals and accumulated pieces of material culture. Timber predominated in civil construction until the time of Peter the Great. Unfortunately, wood is not a durable material, which is why it is useless to go to Russia in search of an "undisturbed" medieval town like Carcassonne in France or Bergamo in Italy.

## No antagonistic contradictions

Until the Industrial Revolution, there were no antagonistic contradictions between urban and rural ways of life, as urban dwellers and their rural compatriots had similar opportunities for private construction, agriculture and recreation. Moreover, relatively small centre-periphery distances in urban communities did not prevent citizens from direct contacts with native land-

scape sufficiently to provide for creative inspiration which then materialised into literature, folklore, fine arts and handicrafts.

Speaking about the people of Russia, it is appropriate to mention that, from the very beginning of its history, Russia has been a multinational and thus a multicultural state. Each nation is characterised by its own attitude towards nature and landscape, its own unique approach to them. Even in a new place, in different natural surroundings, people look for opportunities to use their traditional skills and thus search for their own niche. Centuries of living in the neighbourhood taught our ancestors mutual respect and tolerance. Apart from economic symbiosis, cultural exchange considerably enriched all participants. In Russia, the conglomerate of various national cultures and traditions could be found everywhere: from loan words to the art of cookery.

The situation began to change in the nineteenth century, when the demand for a highly concentrated labour force resulted in intensive urbanisation. Right angles and circles, though ideal in planning and design, appeared to deprive communities of their traditional individuality. At the very start of that process, Russia's leading novelists pointed to the definite correlation between broken ties between people and nature on the one hand, and dehumanisation and degradation of culture on the other. Those who know the Russian literature of the nineteenth and early twentieth centuries can easily find that gloomy mood in the novels by Tolstoy and Dostoyevsky. The Revolution of 1917 aggravated the trend: the state policy of rapid industrialisation combined with elimination of individual farming led to depopulation of rural areas and excess concentration of people in a few industrial, newly built or reshaped agglomerations. For several decades, nature was treated like a treasury "destined to serve the people". Unfortunately, the tremendous size of the country and abundance of natural riches supported the illusion of inexhaustibility. It would be unjust to deny numerous nature-protecting measures undertaken during the Soviet period of our history: creation of national parks and wildlife reserves, legal penalties for environmental pollution, use of waste, etc. However, on a mass scale,

M. Kuleshova



Russian landscape

"economic interests" predominated. A similar attitude towards the historical heritage resulted in intended or unpremeditated destruction and abandonment of old religious and civil buildings, estates and even communities, careless intrusions into historical landscapes, loss of traditional arts and handicrafts.

## Changing situation

Now the situation changes, the right to property inevitably requires responsibility and thus – action. The revival of individual construction, especially in the countryside and new architectural solutions, developed recently in Moscow and several other cities, prove that Russians have saved their cultural tradition and, in particular, their traditional taste for nature. However, we are still far from a successful solution of ecological problems, from a healthy environment that could support a level of culture, sufficient, in its turn, to provide for efficient protection of common heritage. The practical task for today is to restore direct public access to genuine natural and cultural values. This cannot be achieved through insulated isles of undisturbed nature and well-guarded museums only. Environmental protection shall become a feature of everyday life.

At present, Russia is among the most urbanised nations with 73% of its citizens living in cities. Evidently, urbanisation is irreversible and it is useless to mourn for the "wooden Russia" of the past. But that does not mean that access to natural beauty no longer exists. European experience has proved that even in most industrialised regions people can enjoy a healthy environment. The decisive step to be made now is to turn from individual, private action to public. In this connection, the recently pro-





## Cultural landscape as the heritage of Russia

Heritage is a system of accepted values and assets, created and preserved by the society with the aim to pass it to the next generation. It absorbs the cultural stratum of the social sphere and is a precondition of its vitality and sustainable development, in analogy to the genetic code of the biological species. Every landscape possesses some heritage assets. However, in heritage conservation practice and land management these are specific outstanding landscapes that acquire the status of protected areas. Every landscape might be identified by reference to the cultural landscape concept. Cultural landscape is an output of the targeted interaction of culture and nature and therefore it serves as an ideal model for solution of the problems between nature and society.

Cultural landscape conservation and management in Russia is based on a system of legislation and management acts on nature conservation, cultural heritage protection, the rational use of natural resources, land and urban construction regulation. The key heritage laws are the Law on Strictly Protected Natural Areas (1994) and the Law on Cultural Heritage Sites (monuments of history and culture) of the Peoples in the Russian Federation (2002).

### Categories for the protected

The Law on Strictly Protected Natural Areas (1994) comprises a continuing list of the categories for protected areas and is aimed at the specification of the legal norms for existing protected areas (*zapovedniks*, national parks, natural parks, monuments of nature, *zakazniks*, spas, recreational and medicinal sites, botanical gardens and dendrological parks). It is possible to establish new categories of protected natural areas, but their specific legal regulations at the national level are not enforced. Among the mentioned categories national parks play a particular role for cultural landscape protection. This is due to the fact that their legal establishment objectives include conservation and restoration of historical and cultural objects. It is the national parks where the most viable examples of a harmonious interaction between man and nature are represented in the specific cultural landscape types. Several national parks in Russia have elaborated special programmes on conservation of cultural landscapes.

### Legal recognition of cultural landscapes

The Law on Cultural Heritage Sites (monuments of history and culture) of the Peoples in the Russian Federation regulates the legal norms on tangible heritage sites, subdividing them into individual monuments, ensembles and sites – by analogy with the typology proposed by the Convention for the Protection of the World Cultural and Nat-

ural Heritage (World Heritage Convention). In a number of sites the cultural landscapes are represented – the first and as yet the only example of cultural landscapes having legal status at national level. One of the key notions in this law is the subject for protection – i.e. the list of assets that are not to be destroyed, changed or modified by human activity. Economic activity is limited to ensure that the objects or site are protected. In the Russian legislation there is no such cultural heritage category as the “historical and cultural protected area”. In fact, these territories do exist – they are museum-reserves, established by governmental acts. By their functions and institutional type they are similar to national parks and play a most important role in the conservation of the heritage – estates of the aristocracy, monasteries, urban, rural and archaeological landscapes, and battlefields are represented in the museum-reserves with exceptional diversity.

With regard to immanent values in the landscapes and/or in the environment, there is insufficient legal development, though essential prerequisites for such regulation exist within the system of urban planning and development, as well as in the currently established legal procedures of environmental impact assessment and historical and cultural expert appraisal.

Every society embodies a system of values, where the landscape has its own place. Social cataclysms in the twentieth century have destroyed the traditional vision where landscape as a place for living, subsistence and social accomplishment had comprised a significant sphere. While traditional community is intrinsically connected to its physical environment, transformed into the cultural landscape, semantically saturated and enriched, and used for cultural self-identification through its historical contents, the modern society is characterised by poor environmental perception and segregation from anything beyond individual property. With democratic institutions still poorly developed, the landscape, subject to general laws and treated as a consumer commodity, finds its destiny determined by technocratic decisions and profitable investments. If a society does not perceive its traditional landscape as an intrinsic cultural asset and a basic prerequisite for sustainable development, it has no future. The revelation and clarification of the cultural landscape as a national heritage is a crucial task to be considered and implemented at all levels of territorial management and land use in Russia.

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claimed reform of local self-government is destined to optimise the size of municipalities and make them more attached to specific local problems, enhance public representation in local legislative bodies and thus raise their prestige and response.

The practical aspects need co-ordinated action. Needless to say the role of spatial planners will increase dramatically. The principal precondition for successful environment-friendly spatial development is the humanist imperative: nature is your friend, and friends shall not be betrayed.

In Russia, novelists, painters and composers have been always aware of the fragile ties between man and nature. They know how to contribute to nature protection today. Spatial planners should be grateful for their advice.

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# In Spain

In Europe the territory is no longer natural. It has been changed fundamentally by the hand of man by building and cultivation. After a long process of transformation, territory becomes a "great construction", with its own history and its own language, a great focus of culture, a great and complex work of art considering its scale, the fruit of many civilisations. Like all constructions, its language is expressed through signs. This language and its signs are the values that shape its identity. If the language is lost, construction is interrupted.

The landscape and the natural and cultural heritage, which we might call the "territorial heritage", are the language and signs that describe the territory. From a territorial and sustainable angle, these signs acquire a strategic value and explain its history and its values, but above all they set the rules for its transformation. This strategic value of the "territorial heritage" was brought to the fore in European thinking on territorial development, mainly in the European Union and the Council of Europe.

## Innovative guidance

The thinking has gone beyond the theoretical approach and has taken tangible form as a series of documents (Community Spatial Development Model (EU 1999); Guiding Principles for Sustainable Development of the European Continent (Council of Europe 2002) and European Landscape Convention (Council of Europe 2000)) which, despite the fact that they are not binding, form a common and international frame of reference to define the treatment of heritage and landscape

on the basis of this new "territorial dimension". These documents do not propose new tools, but provide innovative guidance for the better use of conventional heritage and landscape management tools.

The basis is the new "sustainable spatial development" concept, which is defined according to the application of two relatively recent basic principles: the principle of territorial cohesion (combined with economic and social cohesion) and the principle of sustainable development (Ljubljana Declaration, 13th CEMAT, September 2003). Developing these principles calls for the simultaneous study of four aspects in order to understand and apply the policies: environmental, economic, social and cultural. These new criteria alter the traditional sectoral approaches, abolishing the isolation of these policies that has generally been respected up to now in order to tackle heritage and landscape.

In accordance with these principles, one of the territorial aims under consideration for Europe is "creative, innovative and intelligent development of the territorial heritage and the landscape" with a view to highlighting regional identity and preserving diversity as fundamental factors in development.

## Landscape and heritage are essential factors in spatial development

Consequently landscape and heritage are essential factors in spatial development, with special features.

Because they are capable of showing the state of the territory and because they

can be objectively described, they are an important tool for standardisation of spatial models. This is one of the aims of the ESPON project: The Role and Spatial Effects of Cultural Heritage and Identity. They are an important factor in citizens' quality of life and environment. Heritage and landscape factors, both urban and rural, become meaningful only in association with the use of territory. They are also economic assets and an opportunity for regions and local communities with regard to their pulling power for economic activities other than tourism; hence the importance of increasing the awareness of the population and of its participation in recognising it. The *European Rural Heritage Observation Guide*, CEMAT 2003 is a good example.

Landscape and heritage are dynamic; in other words, they have been transformed and are transformable, which keeps them from being regarded as "fossils". They present a dual challenge: conservation and creative management. This involves applying the principle of "active conservation" with new forms of management incorporating the three conventional types of operation: protection, conservation and restoration, supplemented by more modern techniques. In addition, heritage must be regarded as an integral part of the system, like routes or corridors, with regard to the concept of "site" or "monument", in the context of integrated spatial development strategies.

All these aspects strengthen a new relationship involving heritage, landscape and spatial development.

By way of summary, it is important to emphasise their strategic role for diagnosis and action on the territory and in the city; secondly, their European dimension requiring action on larger spatial scales, such as the interregional or transnational level; and lastly, the need for new forms of management incorporating active participation by citizens.

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Weiss/Sunset

Villarubia la Mancha

# Antagonism or complementarity in Norway

People often claim that Norway is a small country. This is not true. In a European context, we are a *big* country – with a *small* population:

One would think that such a low population density leaves us with ample living space. However, with a few exceptions (like the central south-east) people live on narrow strips of land along the coast, fjords and valley bottoms. Most of the country is just wilderness and too rough for human settlement – too high, too steep or simply too far away.

In the past nature and culture were complementary. Norwegians have been living *in* and *by* nature for thousands of years – subsisting on farming, hunting and fishing (like in many other countries). This is for example the case of the Vega archipelago – our latest newcomer on the World Heritage List.

The Vega archipelago is a cluster of dozens of islands centred on Vega, just south of the Arctic Circle. The archipelago reflects the way fishermen/farmers over the past 1 500 years have maintained a sustainable living. There is evidence of human settlement from the Stone Age onwards. Today the islands bear testimony to a distinctive frugal way of life, based on fishing and the harvesting of the down of eider ducks, in a tough environment – nature is rather harsh and brutal in the north of Norway. This close dependency on nature no longer exists. Responsibilities and management are left to sectoral and fragmental bureaucracies.

## Some examples

Despite our relatively spacious share of land per capita, there is harmful competition over some minor parts of the territory – for example urban sprawl into scarce farmland and recreational areas, development impairing the coastal zone etc. Likewise, the *quality* of our urban development has received little attention. It is well below standard compared to that of other countries. One reason could just be that most towns and cities have very high quality *surroundings* – with easy access to nature and outstanding landscape almost everywhere.

Changes in agricultural production and the disappearance of grazing animals cause loss of landscape quality, the overgrowth of cultural landscape. The wilderness and mountain areas are increasingly being encroached on by various technical installations, new road intersections, power lines or recreational facilities – splitting up nat-

ural habitats and chasing away their fauna. Privatisation and commercialisation are obstructing the public's right of access.

In future the environment must be managed as a whole. Norwegian regional policy aims at promoting all the small and large settlements around the country – based on the local people, natural resources and inherent advantages. Therefore, the cultural and natural heritage should be obvious parts of the strategies for future development and change.

## Culture and nature unite in the landscape

We should improve the landscape of our towns and villages and reverse the overgrowth of cultural landscapes in the countryside. Raising the quality of the local environment will make our small and large settlements more attractive both for living and business development.

Wilderness and mountain areas are likely to be of even greater significance in the future. The reputation of Norway as a provider of seclusion and tranquillity must be maintained. Designated areas are important for a number of reasons – from the preservation of biological diversity and landscapes to public health benefits and tourism. Today 10 % of mainland Norway is protected as national parks; by 2010 the intention is to reach 13 %-14 %.

From a central government position, we are particularly aiming to:

- strengthen central government capacity and cross-sector management;
- collaborate closely with research and educational institutions;
- increase awareness among civil society, private organisations and public authorities;
- integrate landscape concerns into all relevant central government policies;
- identify how local and regional authorities may implement the convention through local and regional policies and planning;
- improve participation by the general public (including indigenous people and ethnic minorities) and non-government organisations.

And in the complementary landscape approach, people easily become very enthusiastic.

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F. Muller/Bios



The well-known rock of Kjirragg

## Norway

Area: 324 000 km<sup>2</sup>  
Population: 4.6 million (2004)  
Density: 14 persons per km<sup>2</sup>

Area distribution as a percentage of total land area

Mountains	}	74
Unproductive forest		
Bogs and wetland		
Lakes, glaciers		
Productive forest		22
Agricultural land		3
Urban land		1



Imerovigli on the island of Santorini

The climate and the landscape of Greece – and its surrounding areas of the north-eastern Mediterranean – are mild. Mt. Olympus towers over the country at 2917 metres, temperatures may drop to -10°C in parts of Greek Macedonia and there are sometimes violent storms in the Aegean, as immortalised in Homer's *Odyssey*. In general, however, the climate is temperate, landscapes retain a diverse character and moderate scale and nature has been – and remains to some extent – rich in biodiversity and resources.

Ancient Greeks deified nature, associating gods and other lesser sacred figures – such as satyrs, nymphs and nereids – with specific natural elements. Thus Poseidon was venerated as the god of the sea and Artemis as the goddess of wild animals and hunting, while the river god Achelooos was portrayed with the head of a bull and the tail of a serpent. Classical Greece was dotted with sacred places – mountains, groves and springs. Temples were built in places of incredible natural beauty. Water in particular, in all its forms, from lakes to rivers, from springs to wetlands to the sea, was considered particularly sacred and was deeply respected until nowadays. Small rural societies managed natural resources with knowledge and respect. Thus, through philosophy and practice, ancient Greeks faced nature and the gods associated with it not in awe, but with familiarity.

There were, of course, instances of violent human intervention, such as the

draining of the large Copais lake by the Mycenaeans in the thirteenth century BC for cultivation, the depletion of certain forests for wood needed for building military fleets or for agricultural purposes, and the impact of frequent invasions and wars, but these occurred mainly during periods of concentration of political power.

Once the eastern Roman Empire became Christianised, many of the elements of classical Greek philosophy were incorporated in the teachings of the new religion, while Neo-Platonism played a key role. Classical temples were replaced by Byzantine churches built in towns and villages, but also in secluded places, well integrated with nature. Monasteries were founded in magnificent landscapes, as on the Meteora megaliths, Patmos Island, and the Mt. Athos peninsula. Hermits resided in isolated caves in the Vicos Gorge of Pindos or on the rocky shores of the Prespa lakes.

In the Orthodox Christian Church the notion of nature as God's creation became widely accepted. This implied the sanctity of nature, while humankind (*Anthropos*) was encouraged to use its resources but manage it wisely as its shepherd for the glory of the Lord. Water was incorporated in the rituals of the Church in baptism and the *aghiasmos* (blessing of the waters).

Thus, until the twentieth century, the inhabitants of the Greek peninsula and the Aegean Islands lived mostly in harmony with nature, and their culture was inextricably related to it.

## Dramatically changed situation

The situation changed dramatically in the past century. Faced with great poverty and a stream of destitute Greek refugees from Asia Minor, especially after 1922, and with support from western countries, a vast programme of agricultural intensification was started, leading to a massive drainage of wetlands, and this signalled the beginning of an era of development priorities. The ravages caused by the Second World War and the ensuing civil uprising pushed the country back into poverty and later necessitated fresh efforts. In spite of the financial contribution of the Marshall Plan, development remained slow and its impact on Greek nature limited. An important side effect was the abandonment of many rural areas and the concentration of population in the large urban centres. Landscape transformation rates dramatically increased after the entry of the country into the European Community in 1981, due to the massive inflow of funds, most of them directed to heavy engineering projects, often constructed with total disregard to the natural environment and cultural heritage. Thus, in contemporary Greece, a country of considerable affluence (per capita income was 12 798 euros in 2002), the links between people and nature have been severed. Urbanisation, especially in the coastal zones and the islands, is spreading uncontrolled. Rivers are being dammed with negative impact on downstream wetlands, but also heavy damage to mountain landscapes. The cases of the Messochora

# Towards harmony between *Anthropos* and nature in Greece

dam on the Acheloos river and the Thissavros dam on the Nestos river, due to insensitive design and construction, are characteristic. Bodies of water have become heavily polluted from industrial and domestic wastes and agricultural runoff. Aquifers are being desiccated by legal and illegal pumping of water, mainly for irrigation (which accounts today for 82% of freshwater consumption). Mountain vegetation has been depleted by clear cutting, forest fires and overgrazing, leading to soil erosion and siltation problems. Overfishing, the use of destructive methods (such as trawling and dynamiting) and pollution have dramatically decreased marine life resources. Biodiversity is on the decrease. But perhaps the most dangerous is the rupture between anthropogenic works – that are part of contemporary culture – and nature. For many people, the totally urbanised environment of concrete, steel, glass and tarmac, with nature represented in the form of scraggly trees in dusty parks and squares, seems to be their preferred choice. For example, Athens, the congested and heavily polluted capital of Greece, has more than 40% of the population of the country and about 70% of its economic activities.

## Positive signs

Yet there are positive signs. The large cities are abandoned during weekends and vacations by most of their inhabitants in search of a more pleasant environment. Young people express strong dissatisfaction with the choices made by the older generations and are claiming a better and different quality of life. They are increasingly involved in grass-roots environmental movements. The government itself, motivated by public discontent, but also by the tightening environmental legislation of the European Union, has started taking – albeit timidly – measures to adopt sustainable guidelines for economic activities and to safeguard the still rich cultural and natural heritage of the country. Civic society, through many non-governmental organisations spread throughout the country, is maturing, now has a stronger voice and is starting to influence decision making.

Most important though is the growing understanding by people that the cultural and natural heritage is interconnected, that it needs integrated management and a conservation approach and that it constitutes one of the major comparative advan-

tages of the country in the global arena, even on the economic level.

So there are signs, and there is hope, that the new generations in Greece can find their identity through a balance between innovation and their natural and cultural heritage – that a new harmony between *Anthropos* and nature can be established, before it is too late and the losses become irreversible.

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M. Schroder/Argus/Bios

Athens

# Gardens and forests in Morocco

Man's relationship with a garden means more than simply altering the physical environment. A garden must offer pause for internal reflection and an opportunity for one to replenish one's consciousness, which thereby draws inspiration from new relationships with the world outside.

Creating a garden is the supreme leisure activity, the transposition of the highest human conception of happiness, as represented by paradise, "the garden of eternal delight", which is the reward for monotheistic believers.

Forests, rivers, lakes and springs were also considered to be places of enchantment, invested with supernatural magic and confusion.

Mythology recounts the labours of Hercules, son of Zeus, who, after many fabulous exploits, had to secure the "golden apples" of the Hesperides, the daughters of the sunset. The apples, a wedding present from Gaea to Hera, grew in a garden at the edge of the world and were guarded by the Hesperides, the daughters of Atlas. This garden of the Hesperides, the most ancient and celebrated in the classical literature of western civilisation, was reputedly located in Morocco.

The custom of burial in a garden, based on a supposed reciprocity between sky and earth, is still quite widely practised in Morocco. It is a country in which nature

is adored, venerated and praised for its benefits, yet feared, hated and rejected on account of its dangers. Moroccan oral tradition is rich in magical and supernatural stories set in forests, by springs and so on.

## A cultural and social asset

In many countries, nature – forests, lakes, rivers – is seen more as a cultural and social than an economic asset. In Morocco, for example, the forests are the private domain of the state, though user rights are granted to local populations.

The minister responsible for rivers, lakes and forests manages nine million hectares of natural landscape, or 12 % of the country's land area. They make up a substantial part of our natural wealth and biodiversity.

But how can we persuade users, faced as they are with the problems of making a daily living, that they must also be concerned with maintaining this human resource, even though they lack the vision or the means?

A concerted national and international effort will be necessary to overcome the problems faced by various groups of the population who rely on the forest. In developing countries, people's very existence is closely dependent on their relationship with nature.

His Majesty Mohammed VI is well aware of this link. By preserving trees, he has said, we preserve natural areas. By preserving natural areas, we preserve man. And by preserving man, we preserve the entire country. If the tree suffers, so does the country; a living tree means that a nation will survive.

When faced with problems of employment, financial imbalances and other social and economic problems, even decision makers who are aware of the need to protect natural resources will be tempted to ignore or bend conservation rules for short-term financial or political gain.

## Mohammed Alaoui Belrhiti

*Consul*

*Consulat général du Royaume du Maroc*

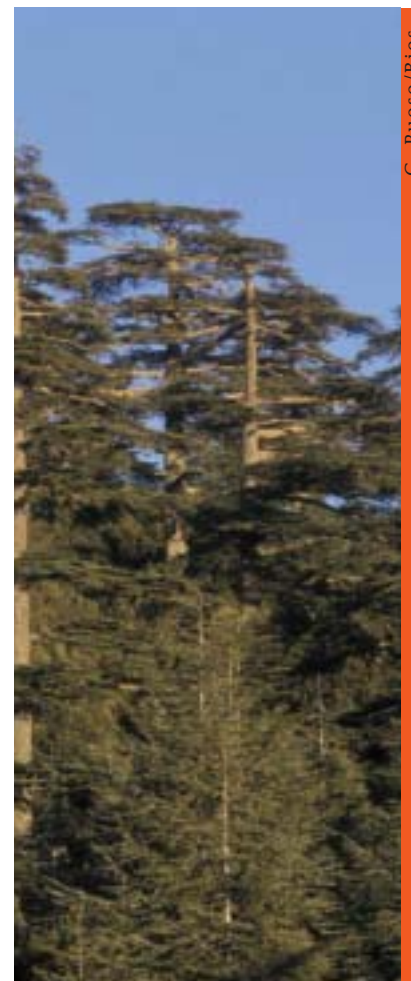
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*The orange tree villa in Marrakesh*



*Cedars of the Middle Atlas mountains*

Sunset/World pictures

C. Ruoso/Bios

# The Belgian draught horse, a living piece of cultural and natural heritage

The horse, that masterpiece of nature, was domesticated by man as long ago as several thousand years BC, becoming a component of human culture in the process.

Belgium has always been renowned for its horses. In 52 or 51 BC Julius Caesar wrote that the Treveri tribe in the Ardennes had the strongest cavalry in all of Gaul.

This heavy breed of Flemish (north Belgian) horse, known as a steed or charger, was developed in the seventh century and featured in the Middle Ages as the preferred mount for armoured knights, be it in combat, jousts or tournaments. In 807, the gifts borne by Charlemagne to the Khalif of Baghdad included “Belgian” horses. Several kings of England imported Flemish stallions. Typically, King Henry VIII, in a temper, was said to have compared his fourth wife, Anne of Cleves, to a Flemish mare. The writer Walter Scott had his hero, Ivanhoe, riding a Flemish horse.

With the use of gunpowder, horses became less important in battle, and heavy horses were to take on a new and major role in agriculture. Napoleon returned to the use of heavy horses for military operations. He considered Ardennes (south Belgian) horses as indefatigable and tolerant of sparse diets and used them to transport troops in his Russian Campaign. The Ardennes horses survived the campaign and brought back what was left of the French army.

At the end of the nineteenth century, Belgium enjoyed huge economic growth and a surge in agriculture, in which draught horses played a crucial role.

One of the main attractions of the Universal Exhibition in Paris in 1878, the Belgian draught horse “Brillant” won the *grand prix* at the international horse show. That horse also won the top prizes at the championships in London (1879), Hannover (1881) and Amsterdam (1884). Another Belgian draught horse, “Rêve d’Or”, became the most famous draught horse in history, winning the world championships at the Universal Exhibition in Paris in 1900. It was successes like these that made the Belgian draught horse known as the best working horse throughout the world.

## The prosperous years

In order to guarantee justifiable breeding on an industrial scale and protect and



Mares of the De Greeff stables, with the 2004 Belgian champion and vice-champion

improve the breed, a Belgian draught studbook was established in 1886. In 1919, by consent of King Albert I, the studbook gained the title of “Société Royale du Cheval de Trait Belge”. Natural elements such as the composition of rural areas linked to cultural features and the know-how of breeders came together to make the Belgian draught horse the best, most powerful and strongest draught horse in the world. The horse was a precious asset to any farm business as well as an important source of cheap energy and of currency earned from plentiful exports. In 1913 Belgium exported 30 000 draught horses. In 1929 the draught horse “Espoir de Quaregnon” was sold for 1 million Belgian francs (equivalent to 555 750 euros today), and it cost 10 000 francs (5 557 euros at today’s prices) to have that horse cover a mare.

## The decline

Belgian draught horses began to lose their economic importance in the 1950s, when they were replaced by motorised traction vehicles.

For almost a century, the Belgian herd consistently numbered some 250 000 head. By the 1980s only a few thousand remained. The breed and above all the diversity of coat colours were disappearing: there were no black or chestnut stallions left.

At that time, several associations for the conservation of the Belgian draught horse were founded, including the Association for the Promotion of the Belgian Draught Horse. The association, which has published a magazine on the draught horse for the last ten years, has worked to re-establish the seven main coat colours of

draught horses: bay, chestnut, black, iron grey, roan, red roan and dappled grey.

The Belgian draught horse breed is protected and promoted by the studbook, recognised by the state since 1891. It is also promoted by cash incentives allocated by the government and official bodies, financial and industrial sponsoring, particularly by breweries, and the work of associations. The Belgian draught horse is very popular abroad, notably in France, the Netherlands, the United States and Canada.

The Belgian draught horse has lost all the economic value it once had, but it is still used in forestry, particularly for log hauling. A new future has opened up for it in the sphere of leisure, folk tradition and tourism, with the horse featuring in processions and historic corteges where, in turn, it is gradually taking over from tractors for pulling floats. It has also found a very popular new role in driving competitions, traction contests and rides in covered carriages and early horse-drawn trams.

It should not be forgotten either that, for centuries and right up to the present day, the Belgian draught horse has been an endless source of inspiration for poets, painters and sculptors.

At last, its presence in the landscape is once again assured, harnessing nature and culture: a living natural and cultural monument.

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# Town, country and landscape planning

The three fundamental concepts in industrialised Western civilisation are brought together here, and even compared. An attempt will be made to find the meaning of these concepts and to show how they interact; they will be linked to the concept of heritage, which is at the root of each of them.

After two centuries of material development by virtue of advances in science and technology, but also due to uncontrolled exploitation of natural resources, industrial societies today, as if gripped by remorse or fear, are giving nature more than benevolent consideration, sometimes going as far as the disciples of “deep ecology” to defend it. We may be surprised at the quietism that lies beneath television programmes showing us, to the accompaniment of the inevitable comments on “the balance of nature”, small animals devoured by stronger animals, the latter eaten by others more powerful than themselves and so on up to the great beasts that impose the law of the jungle. Beneath its attractiveness, is not the natural world also – or maybe above all – a fight to the death? We will not yield either to the temptation to regard nature as a cruel mother or to the illusion of the romantics, for whom “nature is here, inviting you and loving you” (Lamartine). Nature follows an order in which the human being is no more than one factor among others. At the end of the eighteenth century some west European peoples amazingly managed to vanquish – and subsequently almost continuously to keep at bay – plague, famine and war, those three scourges of pre-industrial society that also form part of the natural order. The question that then comes to mind is: where does the natural world begin and where does it end? Is it coterminous with the universe? Combining the meanings that the *Robert* dictionary gives to the word might lead to the following definition: “All things visible that exist in the universe without human action (occur spontaneously, without interference) following a pattern, in accordance with laws”. In a very broad sense the concept of nature might also cover the entire organic and inorganic world, only items manufactured by man forming no part of it.

## A concept difficult to define

The concept of culture is just as difficult to define. While it can readily be distin-

guished from the concept of nature, even though any culture is influenced to a large extent by the natural environment, it must still be distinguished from the concept of civilisation, which denotes “the entire range of social (religious, moral, aesthetic, scientific or technical) phenomena common to a great society or group of societies”. Among the *Robert* dictionary’s definitions of culture we will take the one that seems to relate directly to the subject in question: “The entire range of acquired knowledge that makes it possible to develop the critical faculty, taste and judgement”. Information assimilated in the fields of science, the arts and literature and the intellectual speculation to which they give rise enable man to form an idea of truth, beauty and good and progressively to appreciate the orders that govern the world, first the natural world order, then the order that societies try to establish so as to live in a way that is as safe, as comfortable and as fulfilling as possible. The human being establishes this order by fighting nature when it is hostile, but also by coming to terms with it when the struggle is unequal or when conscience dictates that nature is to be respected. Thus an ever-growing amount of legislation on prevention and protection from “foreseeable natural risks” has been passed in most European countries.

Admittedly, pre-industrial revolution societies in western Europe (like all former societies) had to compromise with nature in order to survive, but at the same time the culture of the dominant elite showed itself in the building of cities, the laying out of gardens and the establishment of parks which assumed the mastery of certain inorganic and organic elements in nature. Did these former societies, whose built works form an important part of our cultural heritage and so still compel our admiration, practise a kind of regional planning? Doubtless fortunate or unfortunate experiences taught them where to sow in order to obtain a sufficient harvest, where to build in order to live without being exposed to danger or where to build a road that was not too difficult to use. This spontaneous planning of space, led by practical experience, was certainly less deliberate than it is today, although for the military space has always been a fundamental element in strategy.



## Planning

The European Regional/Spatial Planning Charter, adopted on 20 May 1983 in Torremolinos at the European Conference of Ministers responsible for Regional Planning, gives the following definition: “Regional/spatial planning gives geographical expression to the economic, social, cultural and ecological policies of society. It is at the same time a scientific discipline, an administrative technique and a policy developed as an interdisciplinary and comprehensive approach directed towards a balanced regional development and the physical organisation of space according to an overall strategy”. For his part, Professor Jean Merlin says this: “The planning of space means





B. Irrmann

Gardens of the Villandry chateau (France)

its orderly arrangement: it is a deliberate act whose aim is to create an ordered situation, considered in this respect to be preferable to a situation arising from the spontaneous interplay of the parties" [Unofficial translation]. But who are the parties in regional/spatial planning? I think we can distinguish four major groups: nature, the mass of the population, and among the latter the dominant minorities and the technicians.

We have stressed the major role of nature, an essential party. The population as such is an important party, because people shape the territory by their innumerable actions and their work each day; however, it must be acknowledged that this does not necessarily amount to good plan-

ning. The dominant minorities and the technicians – and these are often one and the same – in this mass of people are in a better position than others to shape the environment. Dominant minorities, which readily imagine that they make up the elite, may sway spatial and town planning by virtue of their knowledge, the power vested in them (whether political, economic or intellectual) and the culture that they have acquired, often by virtue of holding that power. Lastly, technicians (in economics, law, building, architecture, etc.) indisputably play a significant part in shaping the natural and the man-made environment. It will perhaps be retorted that this allocation of roles among the parties is in fact what structures our industrialised societies. This is readily accepted, which leads me to propose the following definition, perhaps a little idealised, of regional planning: "The spatial expression of the choices made by dominant minorities in a democratic society in order to ensure their survival and to make their members' time on this earth as pleasant as possible".

### Shared values

This planning will vary according to the values to which society subscribes: concern for nature, concern to give regional and local authorities an opportunity to develop even if they do not enjoy a privileged situation in space, willingness to set up human establishments in the most suitable places so that fairness and efficiency are reconciled in the allocation of resources, etc.

The establishment of the Pan-European Ecological Network exemplifies the interactions that are developing between nature, culture and regional planning. This project, the fruit of studies by scientific circles, expresses their concern for nature conservation, not only in sites of rich biodiversity but also in the natural or semi-natural areas that surround or link them: parks, banks of watercourses and roadsides, hedges, groves, pools, disused routes, etc. Its chances of success depend on its being carried out in coordination with regional planning policy. Thus the project has a cultural dimension because its aim is to awaken in all parties (scientists, government, voluntary associations, ordinary citizens, and so on) an interest in preserving the natural environment and support for a major project

for the protection of the common heritage.

This concept of heritage is at the heart of the relations that are developing between the concepts of nature, culture and regional planning. Former societies had an essentially practical conception of these: they were assets that must not be destroyed, for fear of shortage and sometimes death. This conception has lost none of its force today: available space, unpolluted air and pure water are natural resources that will be ever more costly to preserve in our producer-consumer societies. They have become major factors in humanity's "common heritage". In the nineteenth century the word acquired an additional meaning, referring to objects that perpetuate the memory of historical facts, that demonstrate the permanence of the community to which people belong. During the last few decades the concept has broadened, becoming in a sense so democratised that today it covers the entire range of beings and objects that society considers should be sheltered from deterioration and destruction. This extended concept of heritage is at the root of Article 1 of the Walloon Town and Country Planning and Heritage Code, which states: "The territory of the Walloon Region is the common heritage of its inhabitants. The Region and other public authorities... shall meet the requirements of heritage and environment in a sustainable way... by managing the living environment carefully, using the soil and its resources sparingly and conserving and developing the cultural, natural and landscape heritage".

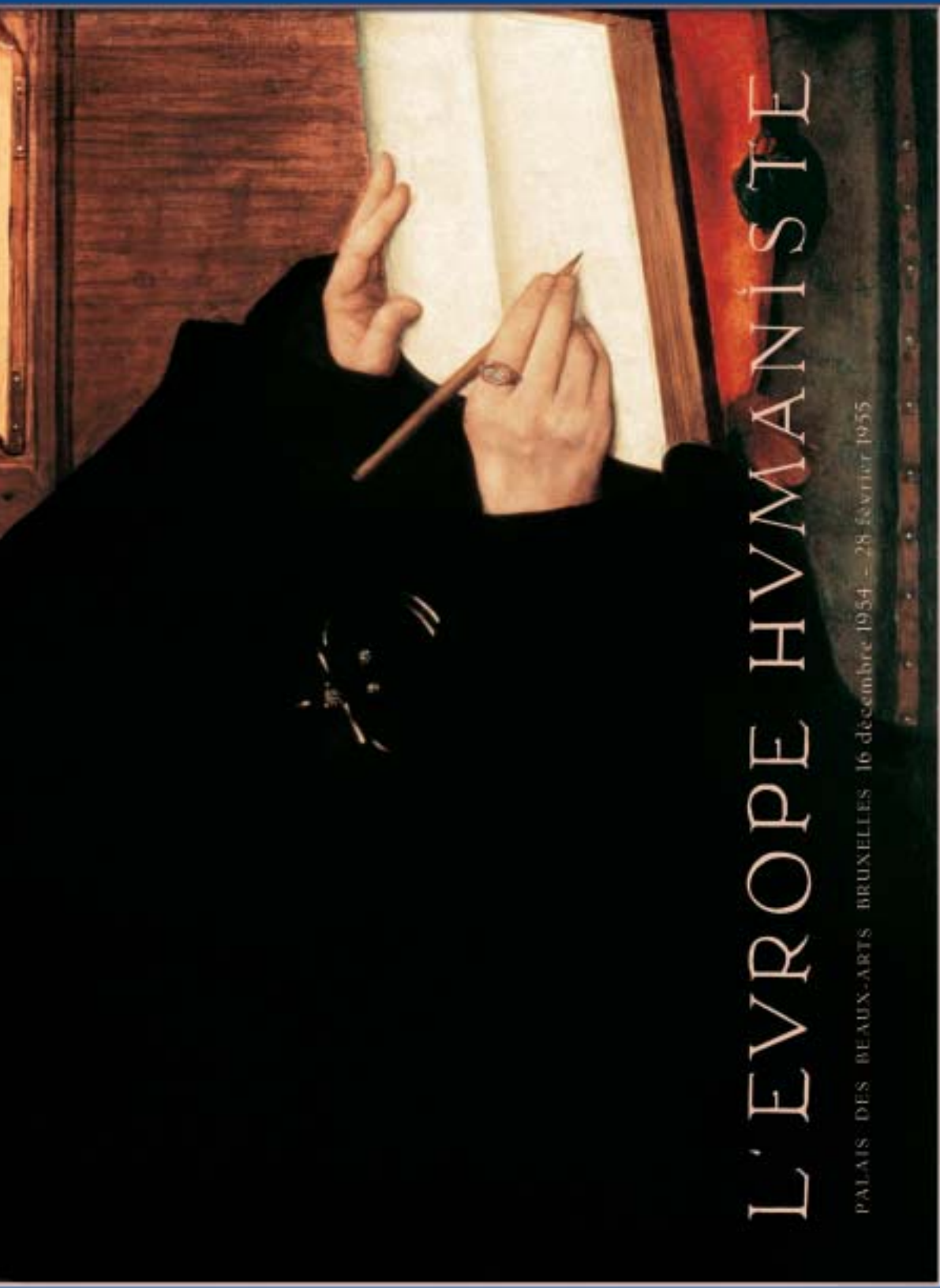
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# 1954 - 2004

50 years of the Council of Europe Cultural Convention and Art Exhibitions  
50 ans de Convention culturelle et d'expositions d'art du Conseil de l'Europe





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# L'EVROPE HVMANISTE

PALAIS DES BEAUX-ARTS BRUXELLES 16 décembre 1954 - 28 février 1955



# The Council of Europe: the new buildings

## A high-quality environment is everyone's concern

One of the roles of an Organisation such as ours is to find ways of putting its policy aims into practice. Attention must be given to socio-economic and environmental factors and their interaction with operational and cultural criteria.

We decided to lay down objectives, principles and actions for high environmental quality (HQE) when the international architecture competition was launched. Our approach takes into account the entire life-cycle of a building, from planning to demolition, including use and maintenance, the impact of which, be it either beneficial or harmful, will last for decades if not for centuries.

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## The role of the High Environmental Quality Controller

When two new buildings were erected in Strasbourg, the Council of Europe decided to call in the technical control company Norisko Construction to ensure that the environmental impact of the erection of the buildings was taken into account, and made it a condition that the French approach as set out by the HQE® Association was used.

This association, set up in 1996, is recognised as being a public utility. It is made up of public agencies and collective bodies (voluntary organisations and trade unions) representing all those involved in the construction industry: clients, project managers, companies, manufacturers of building products, experts, regional networks, etc., who are grouped into five "colleges" (advice and support, project management, owners, companies and industries, and experts). Its aim is "to promote improvement in the environmental quality of the built environment from a sustainable development perspective, especially through environmental management of operations".

In practice, the activities of the HQE® Association have led to the production of documents containing a list of 14 so-called "HQE® targets" (see box) which set out clearly the environmental concerns of the client and the principle of environmental management.

## Two main concerns

In effect, the role of the HQE® controller centres around two main concerns:

1. Detailing the DEQE (*définition explicite de la qualité environnementale* – explicit

definition of environmental quality) reference system devised by the HQE® Association while helping clients to set the targets they regard as most important and to quantify the performance levels that are to be the environmental goals of the operation, and, in keeping with the "traditional" role of a technical controller, making sure that these goals are pursued;

2. Detailing the rules of environmental site management, in a similar way to a health and safety co-ordinator, who is responsible for minimising risks to the health of all those working on or visiting the site.

The definition of the priority targets and the corresponding target values (drawn from the "Manual for owners and building contractors" published by the Environment and Energy Management Agency, and the 2002 HQE® certification for the tertiary sector developed by the CSTB (Scientific and Technical Centre for the Building Industry)) has been a crucial part of the work. Account needed to be taken of the following:

- aspects related to the historical context in which environmental awareness developed, which are the keys to an HQE® approach that is acceptable to all sides: recognition of architectural research, the need to take account of the needs and wishes of the users (especially at the Council of Europe, where people from widely differing backgrounds work and who may have different needs in terms of comfortable temperature, lighting, sanitation, etc.), and the need to take account of the parameters for management of natural resources (recognising in particular that the quest for greater comfort means at the same time making a particular effort in the area of energy management);
- the state of the art in environmental science: although the thermal parameters for a building are well known and widely familiar in the form of various European certification systems (notably that of the CSTB), the situation with regard to environmental characteristics is quite different, since we only have rough and ready tools for these. It is now known that, on average:
  - fewer than 1 000 kWh of primary energy are needed to produce one tonne of concrete, plaster, wood or brick;
  - 4 000 to 6 000 kWh of primary energy are needed to produce one tonne of glass or rock wool insulation;
  - 7 000 to 12 000 kWh of primary energy are needed to produce one tonne of copper or steel;
  - 15 000 to 27 000 kWh of primary energy are needed to produce one tonne of PVC, polyethylene, expanded polystyrene insulation or polyurethane foam;
  - over 30 000 kWh of primary energy are needed to produce one tonne of inox steel or aluminium;
  - and the proportion of recovered material in metals is 50% in the case of steels, 70% in that of aluminium, and 80% in that of copper.



In order to generate data about buildings that are more accurate and more easily applied, it has proved necessary for those in the relevant industries to complete declaration forms that comply with standard NF XP P01-010-1 and provide information about the environmental characteristics of building products. To date, these are not used by a sufficiently large proportion of building material manufacturers.

Ultimately, in the light of the constraints that applied, the client agreed to the selection of priority targets 1, 4, 6, 8, 9, 10 and 14 for the new building of the European Directorate for the Quality of Medicines, and of priority targets 1, 4, 6, 8, 9, 10, 12 and 14 for the new General Purpose Building.

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## The fourteen targets

1. Harmonious relationship between the building and its immediate environment
2. Integrated choice of building procedures and products
3. Low- nuisance sites
4. Energy management
5. Water management
6. Building waste management
7. Maintenance
8. Hygrothermic comfort
9. Acoustic comfort
10. Visual comfort
11. Olfactory comfort
12. Sanitary conditions
13. Air quality
14. Water quality

## The point of view of Art & Build's architects

Founded in 1989, Art & Build combines *creativity* in terms of design and conception with *rigour* in terms of building technologies. Art & Build constantly strives to exploit the synergy produced by these two inseparable components of high-quality architecture.

Art & Build considers that the primary expression of sustainable development is the democratic debate catalysing creative energy based on respect for identity, social exchange and the collective dimension, which are the mainstays of any humanist society. The whole architectural approach consists in creating the spatial and cultural conditions for ensuring the development of these fundamental values by imagining environments for social life accommodating the poetic expression of citizenship.

Environment-friendly architectural design is geared to producing buildings that consume as little energy and produce as little pollution as possible. It also strives to improve the comfort of the individuals living in and moving around these structures, which must be pleasant, convivial and alive. Art & Build has been staunchly committed to this approach for many years now. From this angle, particular attention is given to the choice of environment-friendly materials, taking account of their full life-cycle (from manufacturing to destruction – with potential recycling – through initial fashioning, transport, utilisation and maintenance). In December 1999 our architect's office obtained a star on the "*Entreprise éco-dynamique*" label awarded by the IBGE (Institut Bruxellois pour la Gestion de l'Environnement – Brussels Institute for Environmental Management), a status confirmed in 2003 with the award of a second star.

In July 2000, two of its associates, Pierre Lallemand and Steven Beckers, were presented with the PLEA (Passive and Low Energy Architecture) Award for their architectural design used in renovating the Berlaymont building in Brussels.

Research is tending towards a specific ideal, namely "zero impact" on the environment thanks to total energy autonomy and the processing of all waste.

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Image Détrôis SA for Art & Build



## New premises for the European Directorate for the Quality of Medicines (EDQM)

The new headquarters of the EDQM in Strasbourg is aimed at reflecting the Directorate's increasingly important role in a society in which quality is of the essence. Sited just beyond the city/country boundary currently formed by the canal and Allée Kastner, the new location requires both prominence and integration into the surrounding landscape.

The EDQM's new HQ is confined to one exemplary building comprising three separate parts that clearly define and spotlight the different functions depending on their technical needs, security arrangements and different modes of use: laboratories, offices and common areas.

This building, with its high environmental standards, enjoys reliable technological features and comprises all the necessary embellishments (avoiding excess), making it generally a high-performance, low-maintenance facility. For instance:

- natural daylight and the combined mode of environmental control (natural ventilation and/or air conditioning) are amenities that meet the relevant High Environmental Quality criteria;

- the materials, technology and layout were chosen with a view to saving energy, materials, water and expenditure on upkeep. Wastewater will be treated on the spot and used to irrigate the roof gardens;
- the main walls are designed to keep the impact of outside climatic variations on the temperature-controlled volume to a minimum. Each function is processed in such a way as to optimise performance;
- the offices have curtain-wall cladding with vertical silk-screen glass louvre boards which change direction with the sun in order to transmit diffuse natural daylight inside the office areas while limiting insolation;
- the laboratory concourse is surrounded with a glass and stainless steel technological skin forming both the wall and the roofing. The skin is naturally ventilated and protects the inside area from climatic conditions and other outside impacts without creating an entirely isolated environment that would require full air conditioning.

## Recognise the transition from nature to culture



Image: Détrøis SA for Art & Build

*Open to the urban environment, the building is situated not far from public transport*

### New General Purpose Building

The architectural approach to this new building takes account of the main components of the urban landscape. The project maximises the potential of the surrounding area (micro-climate, sun and wind direction, presence of water and vegetation, nature of the sub-soil and climate) in order to increase general comfort and reduce operating costs. The whole premises benefit from natural daylight. Furthermore, the meeting rooms have access to natural daylight as controlled by the atrium shell, which prevents the thermal disadvantages of possible false light and dazzle. Interior vegetation is used to unobtrusively divide up the inside space as a kind of continuation of the park. Glass elements are of two different categories: vision (clear, high-performance insulating glass), and diffusion and/or privacy (silk-screen glass covering about 60% of the total area). Every other unit comprises a solid insulating opening window. The efficacy of the main wall as proposed facilitates precise control and optimises general comfort, combining overall energy and individual comfort.

The user enjoys a constant controlled climate, with large quantities of fresh air channelled through the floor (by means of displacement ventilation) up to ceiling level, where it is reused to cool the common areas, corridors and atriums (substantial energy savings thanks to the outside/inside buffer area principle). This principle also facilitates free cooling and *rinsing* of the building with a view to improving air quality. Offices are cooled via passive chilled-beam ceilings combining all the requisite office equipment, thus freeing up all the rest of the false ceiling for acoustic control and light diffusion. The chilled ceiling combined with the displacement ventilation also facilitates composite functioning (natural ventilation being prioritised off-season, i.e. outside extreme conditions) and helps eliminate risks of condensation or energy waste. The technical and architectural approaches are inseparable. The architectural strand presents a sober, functional building that corresponds to the highest possible criteria in terms of image, comfort, conviviality, flexibility, energy efficiency and maintenance.

The transition from nature to culture is not always easy to recognise. At first sight, nature could be said to mean all that grows in the natural state whereas culture only includes things that are created by men. In practice, nature and culture constitute a more complex union in which the two are intertwined and where it is not always easy to identify the origin of what one sees.

This is the notion that underlies our diploma project at the Oslo architecture school in Norway. The aim was to study the relationship between nature and culture, the main focus being a proposed information centre on nature and culture on the Haldenvassdraget river near the Norwegian-Swedish border. This is a cultivated area around the canalised part of the Haldenvassdraget, which once formed the region's main log floating thoroughfare. It is also the site of the Brekke locks, which include the highest lock in northern Europe.

The project focused on the relationship between nature and human achievements, in the form of architecture. We wished to consider what form such a centre might take and how its architecture could influence the perception of the region's natural and cultural history, as well as the extent to which a nature information centre could improve understanding of the relationship between nature and culture.

Our main working methods throughout the process were to analyse and test our ideas and hypotheses in the form of models. The conceptual part of the work contributed to the development of the formal language of the project, the choice of site and the level of detail. Within the framework laid down at the outset, we have adopted a relatively free and intuitive approach to our analysis. Our findings have offered a starting point for further investigation. We thought it important not to restrict the project to a particular form or site before establishing a sufficiently clear notion and broad basis to give it an identity.

### Nature, culture and architecture – producing an assessment

The process concerns the whole geographical area and the landscape in its entirety, rather than one or more specific locations. Throughout our work we have sought, using both analytical and intuitive approaches, to assess this rela-

# Transition culture

relationship between nature and culture, with reference to architecture. Certain sites are critical.

We are particularly interested in the notion of "transition". When does an object become part of culture and when does it once more become nature? In our approach, we have used graphical and physical presentations of our analyses, a few examples of which are shown below:

### ***Design model illustrating our views on relationships in nature***

The model comprises fourteen pieces, each of which is a small separate construction/composition. The pieces are interdependent and function together as a whole. Each piece locks in place, encloses and immobilises another.

### ***Graphical study of the nature-culture transition***

With the aid of photographs taken in various locations around the Brekke locks we identified what we consider to be natural, as opposed to what is cultivated. We realised that the more we zoomed in the more the landscapes faded away. We have used this to establish a physical model that is based on graphics, rather than traditional metric measures, showing in variable values the contrasts and incompatibilities between nature and culture in the region. The model has played a key role in the choice of the site and the organisation of the area around the Brekke locks.

### ***Three abstract models in wood, steel and concrete***

These are composed of boxes of the same size (14x14 centimetres) and in accordance with the rules entire boxes must be used. The model demonstrates our interpretation of the essence of the materials. Here we see the model in concrete, which is heavy and solid. Concrete offers several possibilities and a high degree of plasticity. The model is composed of two pieces, which individually have no value but when assembled in a certain way form an integral whole.

### ***Design models on a 1:500 scale***

Four specific models were assessed. One of the main aims was to determine how to decide between different locations. Pieces of wood, branches, other particles and earth are carried by the water. The channel meanders at a certain point and these objects are deposited at the

extreme point of the meander. The resulting configuration reflects our perception of the transformation from water into land.

### **The buildings**

The three units at Brekke comprise a main building providing information on the entire site and two exhibitions where visitors can apply all their sensory perceptions to develop their understanding of the subject. One focuses on the locks and has a cultural emphasis, while the other is concerned with the delta beyond the locks and is oriented towards nature.

### ***Cultural exhibition at the locks***

This unmanned exhibition offers further insight into the cultural aspects of the site based essentially on different and changing perceptions of it. Using a simple lift, members of the public can discover a variety of perspectives, from a dark room whose sole lighting comes from its windows, through the gates of the locks to a position above the locks.

### ***Natural exhibition in the delta***

This exhibition is also unstaffed and offers visitors an account and a view of the natural forces at work. The building is constructed of vertical concrete structures in one of the deltas and these create a movement that amplifies the forces that first established the delta. Visitors can move about on these structures and observe the water at work just below their feet.

### ***The main building***

The building reflects the process whereby wood has been carried down by the water courses and deposited over time. It emphasises the relationship between the cultivated world and natural forces. We aim to use a hierarchical relationship between materials and parts of the building to tell a story over time, in which the first blocks that are laid are linked to the earth and nature. These are constructed in concrete and sunk into the hill. The other elements are superimposed on and fixed to the concrete. They are of wood and are more transparent and linear. The exhibition is part of this complex, and takes the form of a ramp that leads the public to the bottom of the building and then on to the site outside. Visits to Brekke can last from fifteen minutes to a full day, which makes it accessible to most of the public. Activities such as the library,



*The complete model of the project (not built)*

research, offices and shops are on the second level to lighten the parts of the building that border on the river.

### ***Situation model of the Brekke locks***

The purpose of the study was to create a formal language reflecting our perception of the interaction between nature and culture, and to explain it intuitively by activating all the sensory apparatus of the visiting public.

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# The European Landscape Convention, synth

The European Landscape Convention, which came into force on 1 March 2004, is the latest Council of Europe convention on the European heritage.

Given the importance of the Council of Europe's role for the whole European community, the lack of a "landscape" strand in its battery of instruments binding on its member states was seen as a major omission.

The European Convention on the Protection of the Archaeological Heritage (Valetta Convention) and the Convention for the Protection of the Architectural Heritage of Europe (Granada Convention) had concentrated on the archaeological and architectural heritage, and the Convention on the Conservation of European Wildlife and Natural Habitats (Bern Convention) on wild fauna and flora and natural habitats. This meant that some of the major components of the European natural and cultural strand had been dealt with, but the overall framework was still absent.

So it was no coincidence that the authorities responsible for protecting our natural and cultural heritage noticed this gap, and the corresponding work began in the Congress of Local and Regional Authorities of Europe, later moving on to the intergovernmental level, on preparing the European Landscape Convention (Florence Convention), which was signed on 20 October 2000.

## Building a united Europe

This instrument, covering both nature and culture, is now applicable to the whole European landscape and all its various expressions. It opens our eyes to the fact that the protection, rehabilitation and promotion of the overall landscape in accordance with sustainable development criteria are, quite simply, a sine qua non for succeeding in the vital challenge of building a united Europe.

During the ministerial conference at which the convention was opened for signature, most of the European states, together with a number of European organisations working to promote the landscape and under the aegis of the Council of Europe's Directorate General of Education, Culture and Heritage, Youth and Sport (DG IV), set out the preconditions for implementing the European Landscape Convention at all levels (local, regional and national) and with all the relevant partners and stakeholders (gen-

eral public, administration, applied research and decision-making bodies). Many practical examples of modes of implementation have been presented and made available to all interested parties (see website [www.coe.int/europeanlandscapeconvention](http://www.coe.int/europeanlandscapeconvention)). Furthermore, an entire issue of the Council of Europe's *Naturoipa* magazine, in four different language versions, has been given over to this convention.

So this is the first real follow-up to Recommendation 150 (2004) of the Congress of Local and Regional Authorities of the Council of Europe to the Committee of Ministers, enabling the monitoring system of the convention to:

- guarantee an integrated approach to the convention and ensure that the role of local and regional authorities is duly taken into consideration;
- be sufficiently flexible for decisions taken by the expert committees to be quickly translated into concrete action in the field.

The Congress recommends that the Committee of Ministers of the Council of Europe invite the member states which have not already done so to sign and ratify the European Landscape Convention so that it can be rapidly implemented in the whole of Europe.

The main advantage of the convention is that it lays down the basic guidelines for minor and major development work anywhere in Europe in accordance with the criteria of sustainable development and enhancement of citizens' everyday living environment. This applies to all landscapes, because for each of us, our everyday landscape is, precisely, *our* landscape, no matter how ordinary it may seem.

## Implementation

Implementation of the convention therefore represents a challenge to all, and more particularly to those responsible for development work with direct or indirect repercussions on the landscape. Engineers, architects and decision-making bodies are accordingly invited to root their action even more solidly in the present. They are called upon to respect the expression of our identity and cultural heritage by protecting and enhancing natural and cultural landscapes. It is a case of promoting diversity rather than uniformity, and encouraging creativity, which is not necessarily synonymous



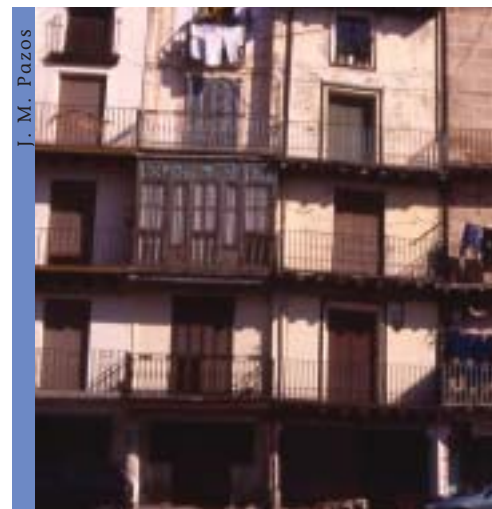
Chamussy/Sipa

Plaza de Castilla in Madrid



Akg-images

Extract of "La meule de foin" by C. Monet (1886)



J. M. Pazos

Calatayud in Aragón



# esis of nature, culture and human rights



## The key assets of the European Landscape Convention

The convention:

1. concerns all kinds of landscapes (urban, suburban, agricultural, natural);
2. is the first ever international treaty dealing exclusively with the landscape;
3. advocates legal recognition of the landscape;
4. covers land, water and sea areas;
5. covers urban, suburban and natural areas;
6. is committed to protecting, managing and enhancing landscapes in accordance with specific needs;

7. proposes an active role for the ordinary citizen;
8. on accession, states:
  - define and implement their own landscape policy;
  - set out nationwide landscape quality objectives;
  - secure the requisite resources for action;
  - integrate landscapes into their spatial development, town planning, social, cultural and economic policies;
  - undertake to train specialists.

with monument making. Their action must be based on the realisation that respect for the landscape is first and foremost respect... for oneself.

The European Landscape Convention is closely bound up with the Council of Europe's priority field of activity, namely respect for human rights. The convention requires all parties to undertake to recognise landscapes in law as an essential component of the people's surroundings, an expression of the diversity of their shared cultural and natural heritage, and a foundation of their identity. In this connection we should also mention the Guiding Principles for Sustainable Spatial Development of the European Continent (Recommendation Rec(2002)1 of the Committee of Ministers of the Council of Europe), which highlight the spatial dimension of human rights and democracy.

Proper implementation of the Convention is a unique means of ensuring spatial planning considerations are taken into account at all levels. This is why the Committee of Senior Officials of the European Conference of Ministers responsible for Regional Planning (CEMAT) is involved in monitoring Council of Europe activities in this field, in co-operation with the Committee for the Activities of the Council of Europe in the field of Biological and Landscape Diversity (CO-DBP) and the Steering Committee for Cultural Heritage (CDPAT).

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# The European Cultural Convention and nature



B. Irrmann

Basalt sculpture at the foot of Stromboli

“Nature’s above art”, said Shakespeare’s King Lear, suggesting that nature and art are antagonists, with nature dictating its conditions: human life, the need to understand the world and the attempts of art to reach beyond its limits. In that respect, King Lear appears to be quite right.

Yet between nature and culture, alongside that dichotomy, there is also a positive link: the consideration of nature is in fact a cultural act. In the earliest expressions of human culture, nature was already the subject. That much is evident from rupestral art, the first acts to transform the intellectual perception of nature into art, at the same time the birth of the sacred. That transformation was made possible by a belief in the magical powers of images, the most ancient examples of which date from around the same time as the earliest expressions of human know-how. Over the history of humankind, cultural relations with nature have taken on increas-

ingly varied and diverse forms, such as garden art, literary works – Goethe’s “Metamorphosis of plants” or “Journey to Italy” for example – and cultural tourism, which has origins going back to the Middle Ages, when the pilgrims on the Santiago de Compostela route probably inspired travellers on their *Grand Tour*.

Attraction to nature has encouraged travel, and in turn travel has influenced nature: the age of discovery, beginning with the crossing of the Atlantic in the fifteenth century, brought agricultural produce to Europe which transformed farming and rural landscapes on the continent. The voyages of Portugal’s Vasco da Gama helped to enrich the diversity of known and cultivated plants in Europe.

Cultural interest in nature continues to take form through art today. The works of Paul Klee or “Land Art” are good examples. This interest is also expressed in the perception of the aesthetic aspects of given areas, i.e. the landscape. In this context, even agriculture has sometimes had to adapt to new cultural needs linked to nature. It is no accident that agritourism and organic farming, with their more respectful approach to nature, have been so successful.

The consideration of nature in terms of law – itself also a cultural act – has given rise to a number of standard-setting instruments (international conventions, national laws and European Union legislation). The emphasis placed on nature by these instruments is not limited to nature in the strict sense of the term but also to related subjects, such as landscape, that are strongly linked to cultural experience. The Council of Europe’s European Landscape Convention is a noteworthy example.

## A reference text

The Council of Europe’s European Cultural Convention of 1954 can serve as a reference text today for the protection and enhancement of these approaches and interests. The level of appreciation of nature in the 1950s, when this international treaty was adopted, was very different to what it is today. At that time the need to deepen friendship and understanding between peoples, stemming from the Europe-wide disaster of the Second World War, took precedence. Accordingly, the pro-

visions of this fundamental legal instrument attach considerable importance to the study of the languages, history and civilisation of the contracting parties but do not directly refer to nature.

Certainly, co-operation between peoples remains the priority objective. But the notion of “culture” and its impact must be reconsidered in relation to the socio-cultural changes in our societies. In the economically and industrially developed countries, human beings are ever further removed from nature, and yet – or perhaps precisely for that reason – they feel a need to draw closer to it. In the light of the European Cultural Convention’s chief aims of exchange and co-operation, activities to implement it should try, in future, to cater for that need. This objective can be attained only through a cross-sectoral approach taking in the activities already pursued within the Council of Europe: programmes geared to sustainable spatial development, the cultural heritage and cultural routes.

The 50th anniversary of the European Cultural Convention is a tremendous opportunity to discuss these new prospects, so that nature can finally be established as a further focal point for exchange and co-operation between the peoples of Europe.

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# Architectural and archaeological heritage

Over the past forty years, European intergovernmental co-operation in the field of cultural heritage has produced a large body of policy and reference texts. They were collected and published as a practical tool for policy makers in 2002 (*European Cultural Heritage: Intergovernmental co-operation – collected texts*, Council of Europe, 2002), together with a companion volume of synthesis and review (Robert Pickard, *European Cultural Heritage: A review of policies and practice*, Council of Europe, 2002). The most important are, of course, those which impose legal obligations on states which have ratified them, namely the Convention for the Protection of the Architectural Heritage of Europe (Granada, 1985; ETS No. 121) and the European Convention on the Protection of the Archaeological Heritage (Valetta, 1992; ETS No. 143), which superseded the London Convention on the archaeological heritage (1969; ETS No. 66). The Granada and Valetta conventions are among the most widely supported Council of Europe conventions. To date, the Granada Convention has been ratified by 36 states and the Valetta Convention by 31, whilst 11 are still bound by the London Convention.

It is in the nature of conventions to draw upon and distil ideas which have gained acceptance through first being expressed in less formal texts. The central idea behind the European Charter of the Architectural Heritage (1975) was “integrated conservation”, namely that the physical safeguarding of the majority of our heritage can only be achieved through its integration and use in everyday life. This demands taking heritage values into account in all areas of policy, but particularly in spatial planning and development decisions, and seeing the heritage as a collective responsibility. It became a central theme of both the Granada and Valetta conventions, and is being further developed in the drafting of a framework convention on the value of cultural heritage for society.

## A common responsibility

The Granada Convention requires states to document and protect their architectural heritage, and control works to it through procedures for authorisation. In applying the concept of integrated conservation, states must “include the protection of the architectural heritage

as an essential town and country planning objective”, promoting and making financial provision for its conservation. In response to widening public perception of what is valuable, the scope of the convention extended beyond “monuments” of “conspicuous” interest to groups of buildings of value for “their setting in the urban or rural environment and [for] the quality of life”. States must foster the adaptation of old buildings for new uses in the light of the needs of contemporary life.

The Valetta Convention aims to “protect the archaeological heritage as a source of the European collective memory and as an instrument for historical and scientific study”. It requires states to maintain a national inventory, designate monuments and areas, take the measures necessary to protect them, and provide for the reporting of chance finds. Excavations, at least in protected areas, must be authorised, and steps taken to ensure that both excavation and conservation work are competently undertaken.

Crucially, the Valetta Convention extends the concept of integrated conservation “to seek to reconcile and combine the respective requirements of archaeology and development plans”. This requires spatial planning and development strategies to take archaeological interests into account, so as to minimise harm to the archaeological heritage. Where preservation of remains *in situ* is not possible, sufficient financial resources (as well as time) must be provided, normally by the developer, to facilitate prior excavation, processing and publication of the results.

## Framework convention

The evolving draft framework convention is intended to recognise that people are increasingly taking a more holistic view of the historic dimension of the environment (or “cultural environment”) in which we all live, and of its value to society. The definition of what constitutes cultural heritage is being democratised, in the sense that the “bottom up” judgments of all communities about what they value are being added to the “top down” value judgments of experts. A wider definition of what constitutes heritage brings with it more complex judgments about the potentially conflicting values – both cultural and prac-



Rare Iron Age chariot and the skeleton of an adult male discovered during excavations for the building of a highway in Yorkshire (United Kingdom)

Bartolomew/UNP/Sipa

tical (“utilitarian”) – of elements of that heritage to present and future generations.

The draft therefore seeks to recognise that the right to cultural heritage is inherent in the right to participate in cultural life, as defined in the Universal Declaration of Human Rights; to recognise individual and collective responsibility towards cultural heritage; and to emphasise that both the conservation of cultural heritage and its use have as their ultimate goals in society human development and quality of life. It is intended to set out principles and obligations concerning the role of cultural heritage in the construction of a peaceful and democratic society, and in the processes of sustainable development and the promotion of cultural diversity.

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# Built heritage, natural heritage

Europe's historic buildings and archaeological sites represent not only a store of knowledge about our human past, but also a major asset for the conservation and understanding of nature.

Old buildings and ruins provide habitats not always available locally, offering protection to flora and fauna and creating micro-climates. Much of the available "natural" habitat in towns is built, and may even provide more "natural" circumstances – in the sense that nature is left to take its course – than heavily-managed parks and "urban green spaces". In rural locations, especially where agricultural or forestry monocultures have reduced the range of habitats, archaeological sites offer "islands" of variety. In landscapes which have undergone extensive agriculture "improvement", such as lowland Denmark and Scotland, protected historic sites may preserve tiny microcosms of the past appearance of the wider landscape, and one is as likely to meet a botanist or a lepidopterist as an archaeologist.

## Fauna and flora

These sites provide living space for birds, animals, plants and insects. Some, such as falcons, also inhabit a wide range of natural sites, but others, such as barn owls and swifts are now adapted to life alongside man. Like Strasbourg's famous white storks, some species "nest urban but hunt wild", whereas others, such as house sparrows, have converted to a life-style which is integrated with their human neighbours – in technical terms, they have become commensal.

Nor are these phenomena limited to birds. Some species of rat and mouse are closely associated with human occupation. Urban foxes are a problem in many countries, while some can boast urban wolves and urban pine-martens. Many European species of bat rely on roof-spaces to maintain their geographical range, so all architects – working on new buildings or in conservation – have to be bat-conscious nowadays. Some national nature conservation agencies even employ specialist "bat officers" to work with builders. Reptiles, too, especially lizards, are among conservation considerations for the conservation architect or the archaeological site manager.

Plants, too, colonise buildings. Many specialised plants (which originally evolved on natural rock faces) live on walls, taking advantage of different

aspects (sunny/shady, wet/dry) and also the presence of lime in mortar and cement. Mosses and lichens include many specialist species which are more likely to be found on buildings than "in the wild". And of course, both "wet rot" and "dry rot" are fungi, trying to carry out their perfectly respectable natural function in an inconvenient architectural setting – as the old saying goes "a weed is a flower in the wrong place".

Insects, too, take advantage of building spaces safe from larger predators, and also find food – preying on each other, on plants and on human and animal waste. Some go beyond commensal status and are entirely human-dependent or parasitic. My favourite species name is a flea which occurs in the North Atlantic islands and rejoices in a Latin name which means "the skin-loving island-hopper". Outdoors, snails favour lime-rich garden walls, which are "snail heaven" – calcium carbonate for shell-building, shade for temperature control, crevices to hide from predators and a ready food supply nearby.

## Priorities to be decided

With the exception of a few "pest" species, such as fleas, pigeons and urban foxes, this all sounds like a "win/win" story. But of course there are occasions when conserving old buildings and ruins comes into conflict with conserving natural species and habitats, and priorities need to be decided.

Most archaeologists dislike large-scale planting of trees or even natural regeneration of woodland, because trees conceal ancient sites and their roots cause damage to buried deposits. But woodland can be managed to integrate these

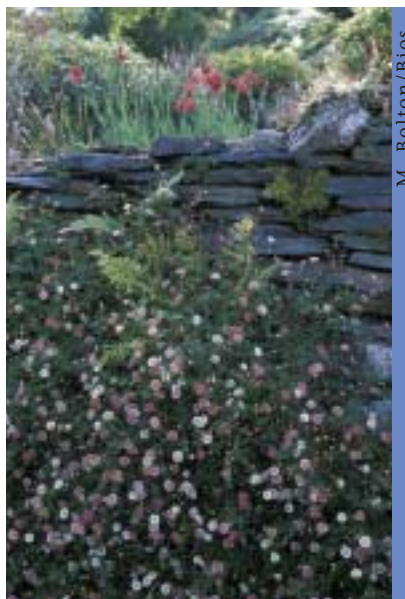
sites into clearings, which have natural value, for example for deer grazing. Conservation architects dislike vegetation, however attractive, growing out of "their" buildings: roots exploit joints, which open up to allow water penetration, leading to structural failure. Perhaps most frustrating of all, for the conservation architect, is when (s)he tries to obtain matching stone to repair an important historic building, only to discover that the original quarry, now abandoned and overgrown, is a designated habitat – or even more galling, a protected site of geological importance! Despite these occasional problems, responsible built heritage conservation agencies now recognise the natural, as well as the cultural, significance of the "built heritage" and follow the principles of "joined-up conservation" and "sustainable environmental management". Also encouraging is the reciprocal interest of nature conservationists in the human aspects of their work, ranging from what archaeology can tell them about ancient species distribution and habitat formation, through to the importance of conservation in meeting the social needs of modern communities. As the articles elsewhere in this issue make clear, the "bad old days" of single-focus conservation of only nature or only the built heritage are rapidly becoming a thing of the past – and for once, something we are happy not to conserve!

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M. Bolton/Bios

Fleabane on a slate wall

# Landscape analysis in Italy

Landscape is a complex phenomenon, which must be seen in the context of a particular area and as it is socially perceived by its inhabitants in terms of the relationship between the individual and the environment. They view it as an aspect of their quality of life, a link between their everyday living conditions and the desires, imagination and creativity they directly wish to realise or experience.

Landscape is a geographical structure. Its historical and natural antecedents and what it tells us about them, and how it is now perceived both socially and aesthetically, together form a unique, dynamic, changing and educational phenomenon. Landscapes are constantly evolving and cannot be understood with reference to pre-existing codes and rules, but only through a process of experimentation and a developing network of exchanges that can be referred to, to offer practical illustrations.

This was indeed the purpose of the Atelier dei Paesaggi Mediterranei (Mediterranean landscape workshop), which identified two main foci of landscape research and activity: "governed landscape" and "participatory landscape".

## Governed and participatory landscapes

These are two equally valid interpretations of the European Landscape Convention that have been applied in two Italian local authorities involved in the workshop, Scansano and Pescia, where the options for change and development are reflected in a land-use and structure plan.

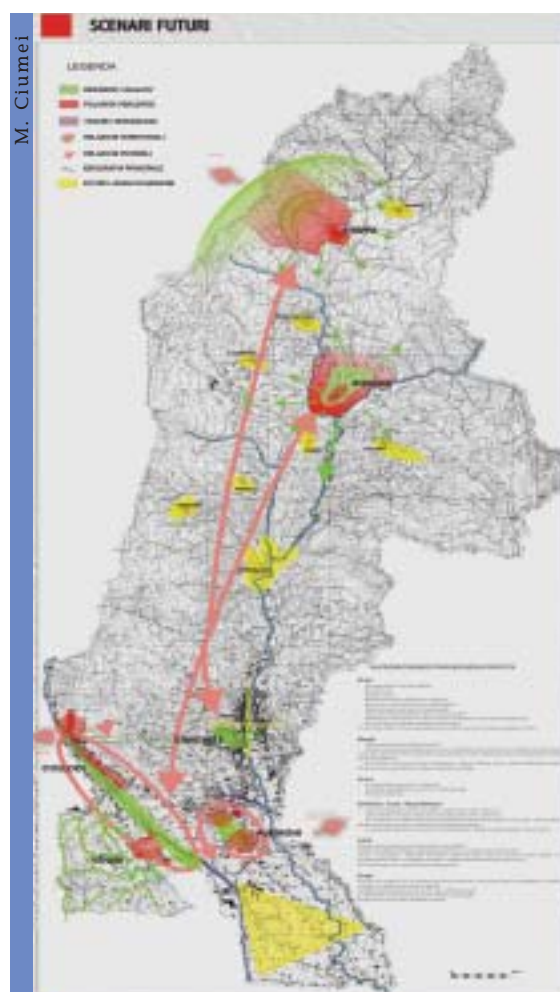
The "governed landscape" approach tends to be concerned with rules and procedures for overseeing change, using traditional methods such as draft plans, accompanied by information and consultation aimed at securing a consensus and the agreement of those concerned with the options proposed by the local authorities.

It associates landscape with spatial and local and regional environmental planning and is particularly valuable in unregulated situations where there are pressing demands for land use for the purposes of rapid development. This is the case in Scansano, where agricultural activity is currently being radically transformed with a massive expansion of vine growing as a monoculture, in response to market pressures for traditional wine products of high quality and at a reasonable price.

The other approach is more concerned with landscape as a social phenomenon. The landscape is seen as the historic witness to transformations that have taken place and the current witness to those under way or still to come, to be supported and shared. Landscape is an evolving biological, social and psychological process whose existence and development, composition and decomposition, acceptance or rejection are directly, yet dynamically related to its own existence, development and composition or to a sense of disequilibrium arising from a public perception of emotional and rational recomposition or fragmentation. Landscape thus becomes one element of a dynamic relationship between two participating components – the physical environment and the population, nature and man – in a state of continuous transformation and discussion. There are clear technical, social and management implications in such an approach to landscape, which then becomes the expression of local community-based participative democracy. This creates a need for an "experimental network" using a dynamic action-research approach that must continually adapt to and justify itself in terms of the particular local circumstances, establishing shared values and participation. In the "governed landscape" approach, it is the actions of government, over and above more local factors, that determine local and regional development, albeit on the basis of consensus and consultation. In the case of "participatory landscape", those concerned – citizens, administrators and experts – have to operate in the context of the transformative-formative dynamics of living environments. They are the protagonists, and the "process" takes the place of "government decisions". Both options present clear limits and risks, but we have to explore further the notions of research and experimentation if we wish to construct modern landscapes that are shared, dynamic and sustainable.

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Map showing possible developments in the study zone



M. Wahldén

Concrete is very common in the Bergsjön suburb of Göteborg. During the "Adopt a Memory of the Future" project, students studied the material closely and even attended a new Concrete Crafts course. They also participated actively in the renovation of a trolley stop near the school. Here a student and municipal commissioner G. Johansson are laying the final school-made slab at the inauguration ceremony in September 2001

## Teaching heritage in Sweden

the result of a project called Operation Heritage that had run for three years and involved both professionals and the general public. The discussion focused on democracy and citizen participation in the shaping of a society characterised by sustainable development and cultural diversity. The future focus will shift from artefacts to people. Heritage must be seen in a holistic perspective that includes multicultural aspects, old as well as new history, tangible as well as intangible legacies of the past. Such changes bring up new questions about who is in charge of interpreting history, the premises on which the selection for conservation is based and whose history is to be told. They also challenge heritage education to find new approaches.

### New educational methods

Operation Heritage developed new educational methods. One of the main objectives of these methods is to close the gap between educators and traditional experts at heritage institutions. Education is moving from the periphery to the centre, from artificial to genuine research, from a narrow to a broader group of people. Part of the expert's role will be to teach about, or at least to be aware of, the educational dimension in all heritage work. But teaching must not be seen as "filling the general public's empty cup with knowledge". The expert's role is to establish a productive learning atmosphere in which both the formal and informal educational systems are characterised by a creative spirit of give and take. Each member of society must be inspired and affected by both their common and individual heritage. A lot of knowledge about our common heritage is still undocumented and unknown to society at large. Think of all the exciting and important narratives about historic places that students are discovering. These narratives deserve to be taken into account when history is written and when decisions are made that affect our environment. Combining the two processes of building knowledge and making decisions is very fruitful in promoting civic responsibility.

In order to further improve heritage education, we must strive for broader platforms and better methods of communication, documentation and access

to sources. One interesting attempt to create such a platform was a project entitled A Cultural Heritage Dialogue <http://www.design.chalmers.se/kultur/arsvdialog/inenglish.html>. Two churches were constructed on the Internet as 3D models. During the project, anyone could enter the 3D world at any time and take part in discussions about heritage. A number of different groups were involved. Both experts and students of different ages enriched the effort with their perspectives on documenting, preserving and sharing information about the historic environment.

Other key contributions to the evolution of heritage education are activities at the European Heritage Days, a Council of Europe project entitled Europe from One Street to the Other, and Adopt a Memory of the Future (inspired by a Pegasus Foundation project called Schools Adopt Monuments).

Universities and teacher's colleges have started to offer courses in heritage education in recent years. A number of perspectives have emerged that demonstrate the potential of heritage as a profound source of interdisciplinary knowledge: archive education, museum education, cultural heritage education, etc. Many of these disciplines overlap, but altogether they present clear evidence that the field is flourishing. We are pleased that Sweden's National Curriculum strongly supports heritage education and that history will now be a core subject in the upper secondary schools.

Although heritage education is certainly improving, there is a long way to go. We must constantly share our experiences and identify new approaches. Closer international co-operation is vital to that effort.

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The field of heritage education in Sweden is changing rapidly. Thanks to a number of initiatives over the past three to four years, the field has evolved and grown in importance. These developments are in compliance with the Council of Europe's Recommendation No. R (98) 5 concerning heritage education.

There was a time when heritage education was understood as simply guiding children through museum exhibitions. Owing to new technologies and ways of looking at history, we now have a diverse set of educational tools that can be adapted to most situations in which society relies on its heritage and people need to be more aware of their role in the constantly changing historic process. But even though heritage education is evolving, it is important not to abandon reliable, tried-and-trusted methods. To take the example of guided tours, they have long proven to offer a number of advantages, such as encounters with historical artefacts and real live human beings. They offer a great deal of opportunity for interaction.

In August 2004, the Swedish heritage sector released a joint policy statement,

# Appreciating and evaluating a living heritage

In October 1999 the First National Conference on Landscape in Rome brought together all central and local governments, institutions, associations, research institutes and experts from the various sectors. This was an enormous project, prepared over many months, as witness the two volumes of proceedings and all the studies and catalogues published on this occasion. The backdrop was the draft European Landscape Convention, which was signed in Florence the following year.

This time I worked on preparing the "Landscape, communication, education and training" session and introduced one of the basic reports. The research rested on two fundamental principles: education is essential in order to develop awareness of landscape itself, and the typical characteristics of landscape are themselves a major resource for education. All one has to do is to think about the relationship between nature and culture and between aesthetic and ethical values, about the role of feelings and memory, the space-time dynamic, etc. By analysing certain experiments in Italy and in Europe we had come to the conclusion that it is essential to develop landscape awareness and education, not only so that each citizen learns to take care of it but also because the "use" of landscapes in education may contribute to overall education and training at various levels.

Five years have passed; if we observe the situation in Italy today, comparing current data with those from research some years ago we can say that the European Landscape Convention is bearing fruit. "Landscape education and tourism", "Landscape remembered and future landscape: watching, observing and planning", "LAN - Landscape, Art, Nature", etc.; these are some of the titles of the numerous projects and training seminars conducted in recent years by local institutions, associations and schools. But how important have the innovations brought in by the convention really been? With what aims? With what methodologies?

The Council of Europe's long experience in heritage education, in the sense of "any trace of human activities in the natural environment" (Recommendation No. R (98) 5 of the Committee of Ministers to member states concerning heritage education) leads me to highlight

the principal characteristic of European landscapes, often described as a "marriage of nature and culture", a relationship that encourages the development of awareness, of one's own cultural identity, of the sense of belonging and at the same time the habit and aptitude for recognising and respecting diversity. In the landscape, nature and culture cohabit dynamically: this is a living heritage, continually developing, whose dynamism comes from aspects both natural and cultural, a process determined to a large extent by the individual or the community. Landscape education cannot fail to involve each individual in the life and management of his/her territory and motivate him/her to assume social and civil responsibilities.

## A democratic vision of the landscape

Above all I should like to stress certain particularly novel and significant aspects, introduced by the European Landscape Convention as "an area, as perceived by people"; a "democratic" vision that is not imposed from on high but for which the experience and point of view of each person matters, a place of life and individual and collective memory. The latest heritage teaching project launched by the Council of Europe, Europe from One Street to the Other, implemented by over 20 countries in the pilot phase, certainly has aspects of particular interest and effectiveness in heritage teaching, especially as regards the urban landscape.

The tool for teachers and pupils - translated into eight languages - is rich in ideas and suggestions. The progression begins by bringing out of the child's personal experience, the idea of a street, the characters who frequent it and the fantasies that (s)he dreams up there, developing both his/her own recollections and imagination; this is the street of the memory, his/her own "landscape". A start is made on exploring the street only in the second phase, entailing learning to describe its atmosphere by day and by night according to the seasons: this a phase in which one "observes, records and expresses an opinion". But as young Europeans go to school, what landscape lies before them? A critical awareness develops little by little from the discoveries made: "The problems in your street" is the most obvious starting-



Painting by a ten-year-old girl from Lithuania who took part in the project "Europe: from one street to the Other" and who answered the question "What is Europe in your opinion? Show it with a sentence or a painting"

point for stressing the relationship between heritage teaching and the forming of a European citizenship. The child or adolescent has all the tools to hand for raising the problem of his/her street, organising questions on the changes to be made, initiating a proposal and involving him-/herself in management from small beginnings.

In the final phase the work extends to comparison with other streets, other schools, other countries and other landscapes; sometimes the children actually have the opportunity to see and visit other landscapes, like the little Belgians and Macedonians.

Our Institute has evaluated the project by analysing the process and the products and by using questionnaires and interviews to obtain the views of heads, teachers and pupils in various countries. The drawings by children to illustrate the question "What is Europe to you?" are surprising; Europe is often seen as a very beautiful landscape with the European flag, and where two children are shaking hands.

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# European Heritage Days, a tool for cross-bo

In 1991, as we know, the Council of Europe encouraged the organisation every September of "European Heritage Days (EHDs)". Since then EHDs have become a regular event for millions of Europeans.

All the evidence stresses the quality of the encounter during these "days" with a particularly attentive and interested public seeking a better knowledge of the history of buildings, their artistic merit or the techniques employed to preserve them. The initiative obviously comes up to the high expectations of a portion of European society.

The organisers very quickly grasped what a tool the EHD might be. Who cannot see that today heritage has certainly become one of the preferred areas for cultural initiatives, but also a symbolic space in which many issues coexist – social, economic and even, sometimes in a frighteningly ambiguous way, "issues of identity"? In these circumstances using the wonderful "lever" this event provides to promote an open idea of heritage is a real responsibility for the organisers.

Today the EHDs are not merely an annual event, a short-lived "communication operation"; they can form part of a global strategy for those responsible for cultural policies. As a special occasion in public action on heritage, they are particularly suitable for focusing the efforts of several partners, or even bringing them together around a common project.

An illustration of this strategy is provided by the cross-border "Stories... of materials" operation in 1997-99 in the French-speaking area covered by the Rhône-Alps region (France), French-speaking Switzerland and the Val d'Aosta Autonomous Region (Italy). There are two points – apart from geographical proximity and the common language – that must be made at the outset of this operation:

- firstly, as studies among the public show, most of those attending EHDs to learn about heritage come as a family and live a short distance away;
- secondly, in accordance with the wishes of the Council of Europe, the event is indeed held in the three countries in September, but on different dates, thus making it possible to organise cross-border exchanges.

## A three-year programme

On the strength of these findings, the organisers devised a three-year programme for the years 1997 to 1999 entitled "Stories... of materials", which were:

- intended for a young audience (ages 8-12) and more generally for families;
- French-speaking and cross-border: nine French departments (the eight in Rhône-Alps plus Jura in neighbouring Franche-Comté), four Suisse Romande cantons and the Val d'Aosta Autonomous Region (Italy);
- designed to reveal the heritage, not from a chronological or typological approach but on the basis of materials;
- devised at the outset for three years: *wood* in 1997, *stone* and *earth* in 1998 and *metal* in 1999.

In addition, each year during the EHD this programme linked the co-ordinated organisation of local activities (between 60 and 120) to the widespread circulation (100 000 copies per year) of a special issue of the *Guide du Moutard* (Kids' Guide) entirely devoted to the material in question by way of examples taken from the entire area concerned.

In quantitative terms, the operation proved especially positive: the 270 or so events organised in three years were attended by nearly 200 000 visitors during the EHD; 280 000 copies of the three special issues of the *Guide du Moutard* were circulated in nearly a thousand different places; there were several hundred press articles on the operation in the three countries.

In terms of quality, the range of activities organised during these three operations speaks for itself of the richness and variety of the approaches (*cf.* box). One thing is certain: the parties – cultural, professional, institutional – made great efforts to deal with the subject-matter at their level, and the public – young or not so young – responded enthusiastically to the proposed discoveries.

The only drawbacks were:

- the difficulty experienced everywhere in bringing the schools into this programme;
- the complexity of the procedures involved in seeking funding and in carrying out a cross-border programme;



F. Touchet

Discovering the job of a wood sculptor

- the uneven involvement of the various public authorities.

Thanks to the "Stories... of materials" programme, tens of thousands of children and their families were able to have access to high-quality information on the heritage of the cross-border area concerned. However, the operation also gave rise to co-operation among heritage or cultural activities professionals from the three countries that continues to bear fruit, as the EHDs testify every year.

Such a programme could never have seen the light of day without the EHD: the event did not confine itself to being a kind of annual rite, the great heritage festival extolled by the media; it was also the starting-point for a joint and continuing cultural effort involving parties of different kinds in many capacities from several countries bordering one another.

A word in conclusion: Yves Lacoste could say: "The first use of geography is to make war". With all those who are working throughout Europe to ensure that the knowledge of our common heritage helps us to make better preparation for the future, we want to proclaim today that: "The first use of history and heritage is to make peace...".

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# border co-operation



A guide dedicated to the material studied, such as wood

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**“Stories... of wood”**

The first section of the three-year “Stories... of materials” programme, devoted to wood, was an excellent illustration of the “nature and culture” theme! In the 60 or so sites proposed for EHD 1997 – some in valleys, others in the mountains or on the shores of lakes – families were able to explore the thousand and one facets of a material omnipresent in the heritage of this cross-border area.

Walks led by foresters (Boulc-en-Diois, Jussy, Pellafol, Verrayes, etc.), events proposed by museums (Aigle, Annecy, Lyon, Nyon, Saint-Pierre, etc.), visits to workshops for restoration of roof timbers (Aosta, Geneva, Bourg-en-Bresse, etc.), learning about Lake Geneva boatbuilding methods (Morges, Saint-Gingolph, Thonon-les-Bains), meetings with professionals (Bonneville, Montélimar, Rossinière, Saint-Nicolas, Yverdon, etc.), exhibitions of sculptures in wood or of furniture of special interest (Issogne, Grenoble), demonstration of log floating (Givors),

exceptional visits to the ARC-Nucléart works (specialising in the treatment of waterlogged timber) or French-speaking Switzerland’s Dendrochronology Laboratory at Moudon, etc. – the year’s eclectic programme was an invitation to learn about wood in all its aspects, from plant life to all the uses that man has invented since prehistoric times for this material, which warms, feeds, shelters and protects him..., in a word, helps him to live.

To accompany this range of proposals, each visitor was given a copy of the special *Guide du Moutard* issue published for the occasion: 128 pages all about the material and dozens of suggestions of ways of pursuing throughout the year in this cross-border area the exploration of “Stories... of wood”.

Internet sites for “Stories... of materials” (*Histoires de... matériaux*): [www.lemoutard.fr](http://www.lemoutard.fr) or [www.culture.gouv.fr/rhone-alpes](http://www.culture.gouv.fr/rhone-alpes) (JEP – dossier spécial Rhône-Alpes/rubrique “jeune public”).

**For more information**

Cf. Leroy (François), *Publics et usages des Journées européennes du patrimoine. Enquête auprès des visiteurs de six sites en Rhône-Alpes (18 et 19 septembre 1999)* (The public and their use of European Heritage Days. Survey of visitors to six sites in the Rhône-Alps (18 and 19 September 1999)). Final report, March 2000 (available in pdf format on site [www.culture.gouv.fr/rhone-alpes](http://www.culture.gouv.fr/rhone-alpes)). The Rhône-Alps DRAC published a six-page summary of this survey in August 2000, also available on the same site).

Worth reading: *Les Journées européennes du patrimoine. Les clefs d'un succès et les défis de demain. Rapport de synthèse* (European heritage days. The keys to success and the challenges of tomorrow. Conspectus), Brussels, King Baudouin Foundation, 1999 (International Colloquium, Brussels, 22-24 April 1999).

The “Stories... of materials” programme was put into effect by setting up a steering committee, consisting of the Val d’Aosta Autonomous Region for Italy, the Medias and Culture Association (AMEC) for Switzerland, and, for France, the Rhône-Alps Regional Cultural Affairs Department (Ministry of Culture and Communication), Editions du Moutard, specialising in the creation of informa-

tion tools for young people, and the Lyons Association for the Promotion of Archaeology in Rhône-Alps (ALPARA), a somewhat atypical body bringing together two public authorities, two associations and a private firm.

Incidentally, the “Stories... of materials” programme received two awards in 1998: the European Heritage Days Prize, awarded by the Council of Europe to the Val d’Aosta Autonomous Region, and in France the Grand Prix de la communication publique, awarded to the DRAC Rhône-Alps.

Franco-Swiss co-operation on stained-glass window making during EHD 2002 or Franco-Italian work on fortifications in the Alps undertaken on the occasion of EHD 2003 may be cited in this respect. Cf. Kneubühler (Michel), *Les Journées européennes du patrimoine 2000. Du bon usage de l'événement* (The European Heritage Days 2000. Making good use of the event), in *Un présent qui passe. Valoriser le patrimoine du XX<sup>e</sup> siècle* (A present that is passing. Developing the twentieth-century heritage), Lyons, Editions du CERTU, December 2001 (Rhône-Alps architecture network. Meetings at the La Tourette convent, 1997-2000).



COUNCIL OF EUROPE

# AT THE COUNCIL OF

## The European Cultural Convention 50 years on

The European Cultural Convention was designed with the aim of encouraging mutual knowledge and reconciliation between European countries, and was adopted on 19 December 1954; 48 states are now party to it.

Principles that are now widely accepted, such as lifelong education or access for all citizens to participation in cultural life, originate in the convention. After the fall of the Berlin Wall, the cultural co-operation fostered by the convention played a major role in bringing together the countries of western and eastern Europe.

The activities and programmes developed under the convention are a practical illustration of the major values of the Council of Europe, such as human rights and democracy.

These activities are a response to the huge challenges of our age: dialogue between cultures and communities, conflict prevention and reconciliation, social cohesion and combating racism and exclusion.

The Council of Europe has worked to bring about a genuine "cultural democracy". The cultural programmes of the Council of Europe are concerned with analysis of the cultural policies pursued by member states, the development of innovative projects and action to preserve and enhance the cultural heritage. In the view of the Council of Europe, culture is also a way of encouraging dialogue between communities, through discovery of the values of "Others" and awareness of how much we have in common, however much we may disagree.

## The Planta Europa Conference and the 25th anniversary of the Bern Convention

The Bern Convention has celebrated the anniversary of its opening for signature at the Planta Europa Conference, held in Valencia, Spain, from 17 to 20 September 2004.

The fourth European Conference on the Conservation of Wild Plants was organised by Planta Europa, a network of organisations concerned with preserving Europe's wild flora, in partnership with the Valencia region (Generalitat

Valenciana) and the University of Valencia botanic garden. The conference is held every three years and is attended by hundreds of experts from all over Europe. Discussions focused on current problems facing plant conservation in Europe. The participants also looked at progress achieved, sustainable development and the implementation of the European Strategy for Plant Conservation. The strategy was launched by the Council of Europe and Planta Europa in 2001 as a European response to the decision of the Convention on Biological Diversity to develop a Global Strategy for Plant Conservation.

The Bern Convention's group of experts on plant conservation met on 19 September. The group was formed to improve the convention's contribution to conservation in Europe, particularly through recommendations and suggestions to the Standing Committee. The same day, to celebrate the convention's anniversary, the Spanish environment minister invited all those attending the conference to a reception in the Valencia botanic garden. As an anniversary present, the Bern Convention was given a special award by the botanic garden to mark its major contribution to nature conservation in Europe.

## A big step for Kyoto, but a small one for the climate

The Russian government's decision last week to approve ratification is clearly a decisive step towards the entry into force of the Kyoto Protocol to the United Nations Convention on Climate Change concerning the reduction of greenhouse gas emissions. It is a major step forward in political terms. Now that the protocol can enter into force, assuming the Duma actually ratifies it in the coming months, the time has come for action.

The protocol amounts to nothing other than political recognition of one of the most serious challenges facing humankind as a whole. The role of politicians must now be to take practical measures at international, national, regional and local level to cut greenhouse gas emissions. Both the consumer society of the most industrialised nations and the development models for the transition and emerging economies need

a fundamentally new approach based on the limits our planet can bear with a view to sustainable development. The shrinking of glaciers and the increasing frequency of disastrous floods, with their impact on humankind's vital resources, are like alarm bells ringing out all over the world: it really is time to act.

In a resolution adopted at its last part-session in 2004 (Global warming: beyond Kyoto, Resolution No.1406 (2004), 7 October 2004), the Parliamentary Assembly of the Council of Europe proposes practical and urgent solutions. It calls on the governments and parliaments of the member states to adopt the necessary legislative measures and tax reforms in the energy sectors to reduce greenhouse gas emissions throughout Europe, in particular by rationalising their transport policies. There must be no further delay in developing the use of renewable energy resources and seeking alternatives to fossil fuels in a process in which all consumers must be directly involved as responsible citizens.

## European cultural heritage – Intergovernmental co-operation: collected texts

Cultural heritage is an unparalleled vector of culture and personal fulfilment in today's context of globalisation; it reflects the multitude of identities that make Europe unique in its diversity, keeping the uniform and the banal at bay, and can also be a valuable means of preventing conflicts.

This volume contains a substantial body of Council of Europe reference texts developed in this field, covering a range of subjects, including identification and inventory, scientific research, legal protection, physical conservation, dissemination, awareness-raising and teaching, heritage management, organisation and training.

The index and bibliography, which have been added in this updated volume, allow readers to find topics quickly and to explore the issues further. This volume is accompanied by a second volume that analyses the Council of Europe texts in the area and highlights the synergy that exists between heritage policies in different sectors.



This publication will be useful for all those working in the field of cultural heritage: students and academics, lawyers and anyone interested in discovering more about the role of heritage in everyday life.

For more information: <http://book.coe.int>

## Information Seminar on the European Landscape Convention

The European Landscape Convention (Florence, 20 October 2000) entered into force on the 1 March 2004. By 20 October 2004 it had been ratified by 14 states and signed by 15 more. The convention work programme plans the organisation of information meetings in several countries. Romania having signed the convention on 7 November 2002, the seminar, held in Tulcea (Romania) on the 6 and 7 May aimed:

- to provide better information for national, regional and local authorities as well as the main actors within Romania (academics, architects, persons in charge of institutes or NGOs) on the implications and content of the convention;
- to identify and analyse the specific characteristics and needs of Romania.

### Tulcea Declaration of 7 May 2004 on Sustainable Spatial Development and the European Landscape Convention

#### I. With regard to implementation of the European Landscape Convention in Romania,

taking account of the inestimable value of Romania's landscapes and the key role they play in the well-being of the population and promoting sustainable tourism that shows due regard for the cultural and natural heritage, the participants:

1. welcome the shared determination shown by the representatives of three Romanian ministries – Transport, Construction and Tourism, Culture and Religion, and Environment and Water Management – to co-operate in implementing the European Landscape Convention, which Romania ratified on 7 November 2002;
2. underline the importance of implementing without delay a national Strategy for the European Landscape Convention, initially geared to:
  - legal recognition of landscape;
  - the establishment and implementation of landscape policies;
  - the establishment of procedures for the participation of the general public, local and regional authorities;
  - the integration of landscape into spatial and urban planning and cultural, environmental, agricultural, social and economic policies, as well as in any other policies with possible direct or indirect impact on landscape;
  - the incorporation in spatial and urban planning policies of historical, geological and geomorphologic data and the cultural and natural heritage;
3. believe it is necessary:
  - to include the issue of landscape in Romanian education and training programmes and to involve the Ministry of Education, Research and Youth in implementing the European Landscape Convention;
  - to use the media to raise public awareness and launch an information campaign on landscape;

- to collect examples of best practice that can be followed elsewhere;
- 4. highlight the importance of promoting both horizontal, interdepartmental and interdisciplinary co-operation and also vertical co-operation between national, regional and local authorities;
- 5. call for the dissemination among the key players in Romania of the "Guide to the effects of the European Landscape Convention on spatial and town planning" and the "European Rural Heritage Observation Guide – CEMAT", both of which have been published in Romanian in 2004, and Recommendation Rec (2002) 1 of the Committee of Ministers of the Council of Europe on the Guiding Principles for Sustainable Spatial Development of the European Continent (GPSSDEC-CEMAT) to be disseminated among the key players in Romania;
- 6. call for the organisation of national workshops on the implementation of the European Landscape Convention involving landscape experts, architects, engineers, geographers, museologists, academics, local authorities and non-governmental organisations, as well as a national forum of cultural and natural heritage players.

#### II. With regard to the landscape of the Danube delta,

the participants:

1. reiterate the importance of the Agreement between the Ministry of Environment and Territorial Planning of the Republic of Moldova, the Ministry of Waters, Forests and Environmental Protection of Romania and the Ministry of the Environment and Natural Resources of Ukraine on the co-operation in the zone of the Danube delta and Lower River Prut nature-protected areas prepared under the auspices of the Council of Europe and signed in Bucharest on 5 June 2000, which specifically refers to landscape;
2. take note of the current situation in the Danube delta, which, according to the report by the UNESCO-MAB mission and the Secretariat of the Ramsar Convention, seems to be critical, and call for it to be carefully studied through an impact survey;
3. believe that, as the three countries concerned – Moldova, Romania and Ukraine – have now ratified the European Landscape Convention, Article 9 on transfrontier landscapes should be implemented through a joint programme for enhancing the landscape of the Danube delta.

#### III. With regard to European co-operation,

the participants hope that international partnerships, studies and projects can be developed under the European Landscape Convention, which is a platform for co-operation.

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*The Council of Europe is an intergovernmental organisation which was founded in 1949. Its aim is to work towards a united Europe based on freedom, democracy, human rights and the rule of law. Today the Organisation comprises forty-six member states and is thus a privileged platform for international co-operation in many fields such as education, culture, sport, youth, social and economic affairs, health and, not least, regional planning, landscape and natural and cultural heritage.*

*The Naturopa magazine, published since 1968, is intended to raise awareness among European citizens and decision makers of the importance of sustainable development in Europe by focusing on its unique heritage.*

*From 1968 to 2000 Naturopa concentrated on promoting nature conservation, sustainable management of natural resources and the development of a multidisciplinary approach to environmental issues. Since 2001 Naturopa has progressively introduced new themes such as cultural heritage and landscape preservation in a perspective of sustainable development and enhancement of the quality of life. Naturopa is published twice yearly in the two official languages of the Organisation (English and French).*

***In order to receive Naturopa or to obtain further information on the Council of Europe, please contact the National Agency or the Focal Point for your country (see list on <http://www.coe.int/naturopa>).***

*Next issue: Landscape in literature*