

An abstract painting composed of large, rectangular blocks of color. The palette includes various shades of green (from light lime to dark forest green), yellow, and blue. The brushstrokes are visible, giving the surface a textured, layered appearance. The overall composition is geometric and somewhat reminiscent of a landscape or architectural structure.

Awakening landscape awareness: condition for a true participative democracy on local level

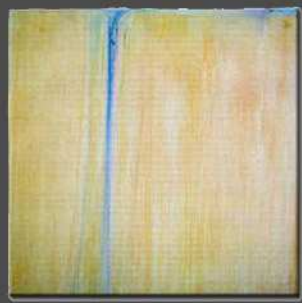
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Honorary President of Spatial Planners

Olot - 27th September 2013



The European Landscape Convention, otherwise known as the Florence Convention, was first made available for signature by the Council of Europe on 20th October 2000. This international treaty has now been ratified by the parliaments of 40 of the 47 members of the Council of Europe. Its success lies in its recognition of landscape as a principal factor in implementation of sustainable development in terms of culture as well as society and the economy.





The quality of life of European citizens requires us to take into account the landscape dimension of urban planning; but we also need to wake up to 'landscape conscience': the awareness of landscape as an efficient vector of social and territorial cohesion and a condition for the implementation an effective and participative local democracy.

It is too often when the landscape is in danger or disappearing that people are fully conscious of his importance.



Taksim Istanbul

It is sometimes too late just because ordinary or everyday landscape are considered with less consciousness of his impact on quality of life and identity.



Aéroport Notre-Dame des Landes
France

La Almoraima, a finca in the Natural Park of Alcornocales (Andalousia Spain) which has been owned by the Ministry of Environment since 1983 is being sold with the option to develop a resort with two golf courses and a five-star hotel.





LA SCIENCE PROGRESSE
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*FINANCE SANS CONSCIENCE N'EST
QUE RUINE DE L'AME...*

Semantic tour






Landscape definition of the Florence Convention

Article 1

'Landscape' means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors.

A photograph of a white bird, possibly a tern, sitting on a sandy beach. The bird is facing left, and its head is slightly lowered. To the left of the bird, there is a blue object, possibly a piece of driftwood or a piece of plastic. The background shows a sandy beach with some darker patches, possibly seaweed or rocks. The text is overlaid on the image in a green font.

It implies particular emphasis on facilitating popular participation in development of landscape policies. It is also based on a definition of landscape that includes natural, rural, urban and suburban landscapes. It is as much concerned with highly-valued landscapes as everyday or degraded landscapes. Protecting, managing and planning landscape can - indeed must - become a major issue of sustainable development.



Through each translation - or rather interpretation - of the concept of *landscape*, glossaries direct us too very different visions.

Landscape in English, *Landschaft* in German, *landschap* in Dutch or Flemish or *landskab* in Danish, define what can be looked over in its entirety: a sort of panoramic vision, which is obviously limited in its visual perception.



In Latin languages, *paysage* in French, *paesaggio* in Italian, *paisaje* in Spanish or *paisagem* in Portuguese are based on the concept of countryside, qualifying the perception of landscape.

Landscape is accepted as an ensemble of signs giving sense to a limited territory and moreover one that is consistent for any stretch of land. Landscape can then be objectified, defined by its own elements (signs, symbols, objects).

It is no longer the observer who restricts his or her perception, but the identity of the landscape image of the land that imposes itself on the observer.

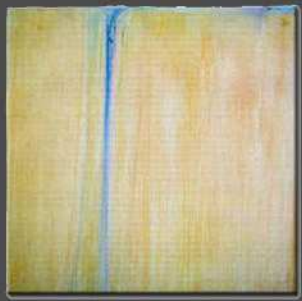


The emergence of this 'landscape consciousness' - awareness of landscape - even now requires us to put in some effort, especially since the loss of the 'shared sense' of the landscape confronts us once again with the question: is it legitimate to regard landscape as shared and as essential to the quality of life of those who live in it, in the spirit of the value of fundamental human rights?

The social demand and need for landscape begins to answer the question.

Is lanscape a common good ?





Let us posit that shared sensitivity to a territory can create a common landscape. The shared sense can facilitate the emergence of consciousness of the common good. The notion of common good now leads us to think about the feeling of belonging and of rightness; and about interest linked to it.

A common good signifies well-being or collective happiness more than interest



In economic theory, a common good is a good that is accessible to all, such as water, but marked limited in nature and consequently the potential source of rivalry and conflict.

Landscape becomes the center of local interest in protection of the right to respect of a shared vision based on the specifics of place.



Local participatory democracy principles





If we wish management of landscape to be considered in terms of commitments rather than obligations, we have to admit that landscape is political (in the sense of a public thing) and that it is the role of the political field to define what is of collective interest. The political must take back its rights from the utilitarian vision of markets and above all of those who drive them.

But its place has to be given to the participatory local democracy inseparable from the representative democracy



Can we carry out **liberty** without access to full information? But which level is the pertinent level of information ? How can we assure access to information ?

To guarantee **equality** in concertation, it is necessary to ensure an adequate level of shared knowledges. Shouldn't equality be present during the stage of concertation ? Doesn't equality understate a co-conception of landscape policies and projects ?



Fraternity is the reflection of diversity, of mixity. Sharing thoughts, free concertation, in equality and solidarity opens a way to shared decisions.

In other words, held by the citizens as a whole with, into perspective, the general interest. Should'nt fraternity find its blossoming in adhesion to policies and projects?



'Landscape must not be a topic reserved to the circle of experts, but must become an integral part of political subjects, a subject to be debated democratically'

European Landscape Convention



This is a subtle, sensitive process suggesting active participation of all agents in a particular territory; it requires firm political will and the establishment of real, local, effective democracy to create collective understanding or collective vision and find the 'shared sense'.

Good governance allows a fresh look at the territory based on awareness of landscape consciousness.

Then, as Marcel Proust writes:

'Le seul véritable voyage, le seul bain de jouvence, ce ne serait pas d'aller vers de nouveaux paysages mais d'avoir d'autres yeux'

'The real voyage of discovery, the only fountain of youth, consists not in seeking new landscapes, but seeing with new eyes'.



Marcel Proust



Landscape and territorial identity





It is always tricky to talk about identity. We can already feel the reluctance or fear that the use of this word arouses' it is sometimes the complicated object of debate under cover of ideological or political exploitation. True identity is revealed by shared landscape more than all other components.

We need to go beyond that and ask why identity is relevant to living space and landscape. As far as cultural diversity is recognized, landscape is the perfect vector to insure social and territorial cohesion.

The Charter of European Planning

Barcelona 2013

The Vision for Cities and Regions - Territoires of Europe in the 21st Century
approved by the General assembly of Barcelona the 22th april 2013

La Charte de l'urbanisme européen

Barcelone 2013

Une vision pour les villes et les régions-territoires de l'Europe du XXI^e siècle
approuvée par l'assemblée générale de Barcelone le 22 avril 2013



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Avertissement

La rédaction de ce texte par un groupe de travail européen a été réalisée en anglais puis traduite en français en prenant le parti de rester le plus fidèle possible au texte d'origine.

ECTP-CEU

The European Council of Spatial Planners
Conseil Européen des Urbanistes
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The Charter of European Planning

approved by the General assembly
of Barcelona the 22th april 2013

La Charte de l'urbanisme européen

approuvée par l'assemblée générale
de Barcelone le 22 avril 2013



For a city or territory to be coherent, we need first to have spatial coherence and work towards territorial and social cohesion. Landscape can be an ideal way in to perception of this coherence, as long as the territorial analysis is carried out in depth and above all with sensitivity.

Only a refined approach will lead to the emergence of identity. This does not rule out physical and human analysis; indeed they should be complementary if we aspire to work from the land to a respected and shared landscape



A phenomenological approach (in the broadest sense), this approach allows appropriation of the environment without aesthetic or merely qualitative bias.

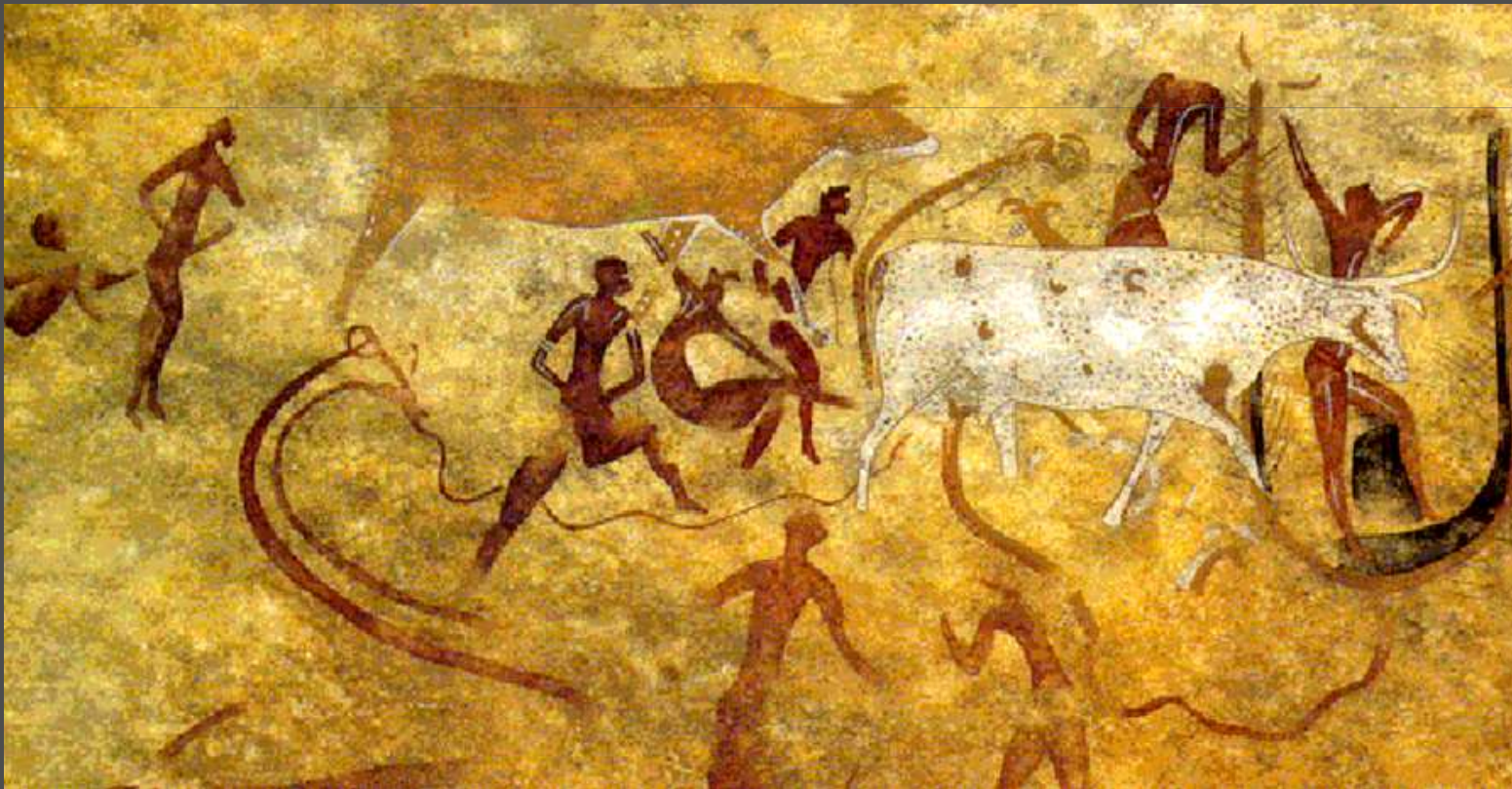
It makes sense of the perception causing land to slide into landscape, imbued with identity based on the identity of the person perceiving it.



Landscapes hold their own cultural identity which may be contemporary or timeless, imaginary, real or rebuilt, with a history enriched by cultural diversity, with no time-scale or place-scape, and ultimately shared.

The 'user' of a territory, whether living there, working there or just passing through, can adopt the same revealed vision of the environment; moving from land to landscape the user adopts the shared identity.

The identity of a territory is also the identity of the social groups which have succeeded each other there. It can be more or less homogeneous; it may have lost some meaning or have been enriched by successive cultural contributions.

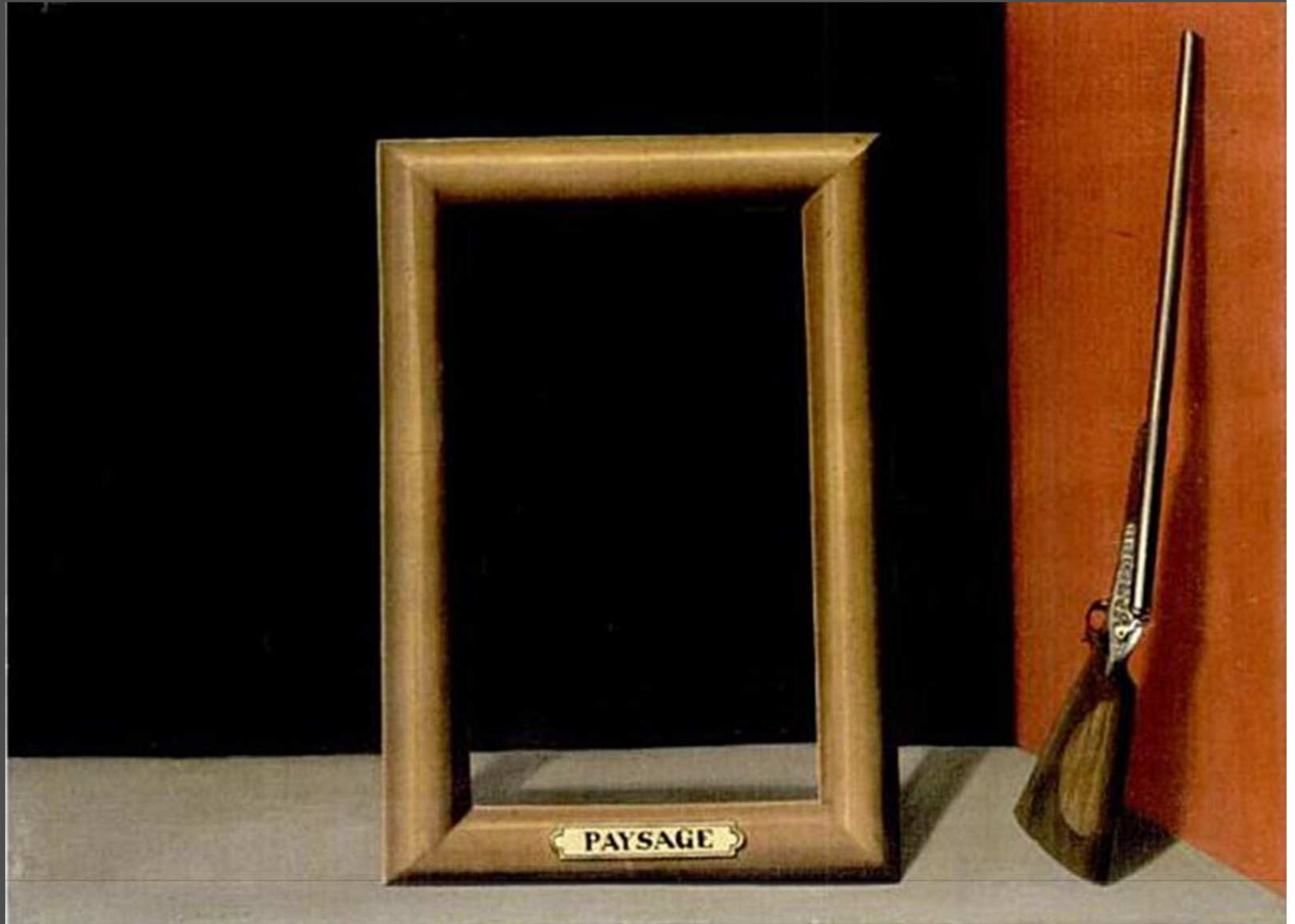




In the light of this short discussion on the origin and scope of the sensitive, conscious approach to landscape, we might say that the 'the landscape portal' constitutes a fantastic vector of shared and integrated reading of territory, of a shared identity which integrates the double objective of social and territorial cohesion.

What remains open is the question of how to initiate this raising of consciousness. It is a real political issue that the agents of spatial planning must take on board. We need to implement processes of local democracy and participation with the aim of enhancing the quality of life of all the people

Conclusion as academic exercise



Les charmes du paysage - René Magritte (1898-1967)



The presence of the rifle does want to make reference to the death of the landscape? Can we see the metaphor of the multiple dangers which weigh on our environment?

The space can also mean our incapacity to objectify the landscape. Is it the loss of consciousness of our environment which has to be questioned by this surrealist manifesto?



Gràcies per l'atenció

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