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▶ **To cite this version:**

Maria Rita Pinto, Katia Fabbricatti, Lucie Boissenin. Applying Resilience Thinking for the Cultural Landscape of the inner areas : new tools of knowledge and adaptive management. World Heritage and Knowledge. Representation, Restoration, Redesign, Resilience. , Jun 2018, Capri, Naples, Italy. pp.545-554. halshs-01841310

HAL Id: halshs-01841310
https://shs.hal.science/halshs-01841310

Submitted on 1 Aug 2018

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Le Vie dei Mercanti XVI INTERNATIONAL FORUM
WORLD HERITAGE and KNOWLEDGE
Representation | Restoration | Redesign | Resilience
Naples 14 - Capri 15|16 June 2018

Applying Resilience Thinking for the Cultural Landscape of the inner areas: new tools of knowledge and adaptive management

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Abstract
Cultural landscape in the inner areas has peculiarities that distinguish it from medium-large cities, for social, cultural, environmental, economic aspects. It is affected by extreme global (climate crisis, scarcity of resources, migration, weakening of social capital, etc.) and local risks (depopulation, uncontrolled exploitation of the territory, erosion of cultural capital and identity of places, degradation of the landscape, etc.). In recent years, new socio-economic and cultural dynamics concern inner areas. Despite of an increased exodus towards the cities, in fact, there is a spontaneous cultural process, carried out above all by "new inhabitants" and at the same time a growing attention by the European and national institutions towards these territories. The traditional tools for the knowledge, design and management of the territory are sectoral and lack an integrated and dynamic vision for dealing with the different challenges and changes of the inner areas. The approach of "resilience thinking" can represent an effective tool and a new frontier of knowledge. The research proposes a Resilience Laboratory aimed at a complex and dynamic knowledge, at the assessment of the settlement system's ability to respond to the global and local threats, at the design of support tools in the adaptive management, at the involvement and training of citizens and stakeholders in the care and control of the territory.

Keywords: resilience laboratories, inner peripheries, cultural landscape, cultural heritage, adaptive management

1. Introduction

1.1 Inner peripheries, an emerging theme in political agenda

The industrialization first, and then the globalization, create and increase the gap between core and non-core areas [1]. Territories from all over the world now compete to attract companies, people and capital. As in every competition, “some regions win” and other “lose” [2]. Some historically well-connected places, by already hosting large-scale firm headquarters, have the advantage of offering services and an economical climate, which can attract new companies. Indeed, in the 21th century, people and companies are highly mobile and evaluate the accessibility/quality of life ratio before choosing a region or a city where to set up their own business. On the contrary, some territories struggle to hold back companies and services and to offer jobs to their inhabitants. People continue leaving these areas and heading for the economic centres. As a shining example we can talk about the Campania Region, in Italy, where 72% of the population is concentrated in the urban costal area, which represent only 15% of the regional surface area [3].
Therefore, if on the one hand, the marginalization trend that characterises non-core areas is concerning, because in a long-term perspective it could lead to spiralling-down effects [1] and reach a

point of no return, on the other hand, also core areas are affected from their unexpected growth. We can notice a general lowering of the urban quality of life and of social cohesion, which lead the French historian Françoise Choay to talk about “the death of the city” [4].
For this paper, we will focus mainly on the "inner peripheries" case. This term is preferred to "non-core areas", which only considers the relation to a centre. On the contrary, «Inner peripherality represents a complex, multidimensional phenomenon which, unlike purely geographical peripheries (those associated with distance to population and economic activity centres), also suffer the effects of socio-economic processes that cause disconnection with neighbouring territories and network. Their distinctive feature is, therefore, their degree of "disconnection" and not (or not only) their geographical position in relation to centres» [5].
This definition is proposed by the European applied research “PROFECY” (Processes, Features and Cycles of Inner Peripheries in Europe), addressed to overcome the marginalising effects for inner peripheries, and we can also mention the Italian concept of “inner areas” which, in the same way, considers mainly the characteristic of accessibility to services rather than the geographical features [6]. These are some encouraging signs that inner peripherality is becoming an emerging theme in political agenda and that some institutions want to deal with this issue.

1.2 Cultural Landscapes: a more dynamic approach for Cultural Heritage
Several recent texts from the international community addressed the concept of "landscape". It seems that this notion tends to replace the term "heritage", corresponding to the evolution of this concept and may reveal a new and shared vision for its management.
The reference text regarding the landscape is the European Landscape Convention from 2000. The first article defined landscape as «an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors» [7]. The term "landscape" means recognizing that making a difference from natural and cultural features is becoming pointless and placing itself in a “biocultural” approach [8] where human and natural evolutions are connected and inseparable. It also recognizes the role of the citizen in the definition of what composes their shared heritage.
The Recommendation published by the UNESCO in 2011, introduces the notion of Historic Urban Landscape, which means «the urban area understood as the result of a historic layering of cultural and natural values and attributes» [9]. It reveals the importance of the construction processes of the city: the historic natural and cultural ones but also the «social and cultural practices […] and the intangible heritage» [9]. According to the meaning of the term "landscape", this document promoted the idea that the human actions are part of the heritage and should be integrated in the preservation strategies.
Thereafter, in 2014, the Florence Declaration on Heritage and Landscape as Human Values from ICOMOS takes up the concept of "cultural landscapes" and features it as a driver for development. It declares notably that «the concept of landscape […] is increasingly becoming a new paradigm for harmonious development» and that «cultural landscapes should not only be interpreted as conservation areas but as places where sustainable development strategies can be successfully applied» [8]. It portrays heritage as a living organism, which can be resilient and survive finding new functions. «Landscapes currently face unexpected threats that need be managed by applying new approaches to safeguarding the relationship between cultural and natural heritage by sharing practical experiences».
Each one of these official texts offers a renewed vision of cultural heritage, by considering it as a landscape. It translates the awareness that not only the physical objects have to be preserved, but also the human and natural processes that make them exist and evolve. This vision also squares with the spontaneous trend of the local communities to consider always more as a heritage the craft and agricultural traditions, local food and beverages. Indeed, these are part of the human productions that shaped the physical landscapes.

1.3 Cultural Landscapes in Inner Peripheries: heritage in danger or territorial resource?
Cultural landscapes in inner peripheries have peculiarities that distinguish it from medium-large cities. In one hand, it is submitted to major risks but in the other hand, it generates a certain sense of belonging, which let us think that it could become an important asset to territorial development.
We first have to state that the cultural landscape is threatened in both metropolitan and inner areas. If we look back at the UNESCO “Convention concerning the protection of the world cultural and natural heritage” (1972), the various involved States already declared their incapacity to manage on their own the heritage, because of «the insufficient economic, scientific, and technological resources» [10] of every single country. We also can notice that cultural heritage was rarely a priority in the various and successive governments after the post-war reconstruction. With the recent economic crisis and the increasing quantity of heritage to manage, the management capacity of the States didn’t improve. In the inner areas the situation is even worse: depopulation leads to the abandonment of the built and

natural heritage. If, in one hand, this situation increases the number of “objects” that require attention and conservation, in the other hand, there are less and less inhabitants to provide maintenance, to live in or to visit these places. It seems to be a downward cycle. The issue is even more serious since the abandonment in Italy increases the vulnerability of the inner peripheries to the seismic and hydrogeological risks: for instance, a terrace cultivation that is not anymore maintained doesn’t retain running water and can create some landslides. We are not just talking about the abandonment of physical places, but also about the loss of agricultural and craft traditions that are integral part of the cultural landscapes. Unfortunately, the little municipalities don’t have the material and human resources to face the whole problem. Moreover, we can also notice that the lack of attractiveness of some inner peripheries and their soil availability give the idea to political or economical actors to exploit the lands: giant wind farms or rubbish dumps, oil drillings, etc. Even if in some cases it could bring some advantages to the territory (such as electricity production), it is often carried out without dialogue with the inhabitants, doesn’t bring any advantage to them, and generates a relevant impact on the landscapes. Indeed, it can be a drag for the tourism development and for the quality of agricultural productions.

Despite all these negative aspects, cultural landscapes seem to get the local citizen’s attention. In the academic society, we can notice a growing attention about inner cultural landscapes as possible «"activators" of local awareness» [1], which could help people recognizing the values of their environment and imagine solutions to reuse the abandoned spaces. Cultural heritage is a «unifying theme» [11], whose decay affects people and pushes them to act in favour of its safeguard: it “moves” them in both emotion and action ways. We can speak of «empowerment of the local community» [12] driven by the cultural landscapes. This consequence can be a relevant asset, because national and international authorities are always more asking people to be “actors” in their territory. Territorial policies switched between a top-down strategy - identifying places that needed help and investing in them - to a bottom-up approach - by giving financial support to those who present a project [13]. So the inner peripheries that have an empowered community get more chances to attract funding and it may help the development processes.

In addition, cultural landscapes are also participating to the uniqueness of a territory. Indeed, as we already said, each territory tries to show its best assets to attract people and companies and each one has to aim on its specific resources in opposition to the generic ones: «The generic resource can be mobilized everywhere, through an optimal combination of the production factors. The specific resource is considered as a construction, stemming from actors interactions, dedicated to a place and a use, defining new spheres of operation liable to create advantages compared with other territories» [14] Cultural landscape is a specific asset, inseparable from the place where it belongs because it results from the interactions between human actions and nature evolution in a particular location. Then, to become a resource and not only a potential asset, it needs to be “activated” and yet again, the empowerment of the community plays a big role.

The conclusion is that both themes of "cultural landscapes" and "inner peripheries" seem to be great challenges for present and future policies. They may be faced together as cultural heritage could be a driver to social empowerment, which is a condition for inner peripheries development. However, one of the main conditions to succeed in this undertaking is adopting a renewed vision of heritage, which recognises it as a specific resource rather than a problem to solve.

2. Ongoing socio-economic and cultural dynamics of the inner areas

2.1 Political actions of territorial safeguarding and development

Both in political and cultural fields, at the European scale such as at the national (Italian) scale, we can already notice some encouraging examples, putting together the questions of inner peripherality and cultural landscapes.

At the European scale, we already mentioned the PROFECY project (Processes, Features and Cycles of Inner Peripheries in Europe), which is an applied research activity and which has the «main objective […] to develop strategies for inner peripheries at European level to overcome the marginalising effects» [5]. Through several case studies across Europe, they will try to understand the global and local issues and reflect on some scenarios to imagine their possible evolution and which strategies could be appropriate. This project is very close to the European Spatial Development Perspective (ESDP), which is an agreement between all the Member States of the European Union about the common goals to reach in the spatial development fields. «The aim of spatial development policies is to work towards a balanced and sustainable development of the territory of the European Union. In the Ministers' view, what is important is to ensure that the three fundamental goals of European policy are achieved equally in all the regions of the EU: economic and social cohesion; conservation and management of natural resources and the cultural heritage; more balanced

competitiveness of the European territory» [15]. This document directly connects the perspective of a different management of the cultural heritage with the objective of more balanced territories.
At the national (Italian) scale, the government promoted a National Strategy for Inner Areas, which proposes to create participating processes to put together the major actors of the involved areas and to invite them to rediscover the «untapped regional, natural and human capital, seen as strategic for the recovery and growth of Italy's entire system» [6]. The strategy recognises that the Italian development can't improve without facing the issue of marginalization of a large part of the national territory and demonstrates the awareness that the objectives can't be reached without the involvement of the local communities. It will use all the available Community funds (ERDF, ESF, EAFRD, EMFF) for the two steps of the strategy: the first one aims at balancing the accessibility to services across the national territory; the second one will help local projects regarding «territorial safeguarding, valorisation of natural and cultural assets and sustainable tourism, agricultural business and production, renewable energy supply chains and energy saving, handicraft and local knowledge» [6]. We find several of cultural landscapes aspects back, as declined in the first part of the paper.
Moreover, always at the national scale, 2017 was "Italian Year of the Villages", a year to enhance the huge Italian heritage. At enhancing the cultural landscape is, likewise, targeted the activities of the association "Most Beautiful Villages of Italy", which gives a label to villages in order to lead to the inner areas more visitors and balance also the tourism flows on the whole Italian territory. In fact, one of the other important Italian challenges is to decongest from tourism in the main cities, which aggravates the urban issues of these metropolitan areas. To close this special year, in October 2017, was adopted the law No. 158, named «Measure for support and promotion of little municipalities and for re-characterization e restoration of their historical centres». The Italian government decided to dedicate 15 million euro each year to the municipalities under 5000 inhabitants, for maintenance of roads, bridges and public spaces; historical centres restorations, diffused hotel creation, etc. This financial support is not only steering to the tourism issue but can also benefit all inhabitants by improving the infrastructures and so the accessibility and the everyday environment.
Another top-down process, settled at a more local scale, is carried out by the Puglia Region. In recent years, it promoted an innovative way to encourage young people to create their own activity. Indeed, a part of their "Bollenti Spiriti" project aims at connecting abandoned buildings with reusing projects carried out by groups of young people. Some projects show amazing results, such as Ex Fadda: the projects consisted in the transformation of an ex-winery into a cultural centre, mainly self-restored by the local community, which offers lots of activities, like music or craft courses, building or gardening workshops, etc. There is also a "social restaurant" which is lead by persons with disabilities. The place is always animated and new projects and events continue to emerge.

2.2 Spontaneous socio-cultural processes

These political experiments are accompanied by some spontaneous cultural and social dynamics, in which the fluid encounter between returning inhabitants, those who find the motivation to stay, new permanent and temporary users, generates opportunities for the development of the territory and for the renewal of the local material culture.
First, we are now witnessing cases of migration from the city to the inner areas. The loss of urban quality of life and the high mobility of young people created a real interest to the "rural" or "mountainous" areas and some of them decided to go there. It doesn't seem a fad phenomenon. Some premises were already noticeable in the 80s; when French sociologist Bernard Kayser coins the term "rural rebirth" [16]. The phenomenon didn't slow down and become actually a real trend, which could change the inner peripheries' destiny.
The cases of return are reflecting a multiplicity of situations and reasons to make this choice [17]: some people choose to start from scratch a farm, while others come back to continue the family activity; some of them are attracting by a better quality of air and the direct relationship with forests and prairies; try teleworking or become pendular. These examples show that inner peripheries could become a "laboratory", a place to experiment new ways of life and work [18].
Secondly, we also noticed an increase of the examples of community empowerment. Inhabitants who choose to remain in the inner areas are developing their own "place-consciousness" [19]. The phenomenon is visible throughout the Italian country, according to the Territorialist School Observatory. It results in a cultural movement, which often arises from the necessity to defend some environmental or social causes and then turns into occasions to rediscover the cultural landscapes and promote them [19]. These actions help the networking of local actors that are sharing a vision of the territory and objectives for its future, and trigger some concrete projects.
We can observe, for instance, the high number of temporary cultural events in the inner peripheries, which are often attempts of the community to convert their cultural heritage into a resource: in the inner peripheries of southern Italy, we can talk about the annual artistic residence in Latronico (Pz) or about the theater and cinema workshops in Cairano (Av) which propose new uses of the public spaces to offer a new vision for these small town and attract some visitors and maybe new

inhabitants, or yet about the annual festival "The moon and the badlands" organized by the "paesologo" Franco Arminio, which proposes a new vision, through a "listening tourism", of the places. Regarding the intangible heritage, we can take the example of "Translations" workshop, which took place in Aquilonia (Av) in 2015 and proposed a renovation of local craft traditions by designers, artists and students, or the Sponz Fest, a seasonal festival that has been held for five years in Irpinia, based on the reinterpretation of rituals and traditions, with a collaborative and culturally-appropriate approach.
These examples show the intention of the community to act itself in order to counter the depopulation phenomenon and the lack of attractiveness of inner areas, but hardly show effective results outside the moments of the festivities.
Figures 1 and 2 show one of the prototypes realized by the participants in the "Translations" workshop with the contribution of local artisans and internationally renowned designers. An antique three-legged stool has been redesigned to become a multifunctional object and an occasion for social gathering.

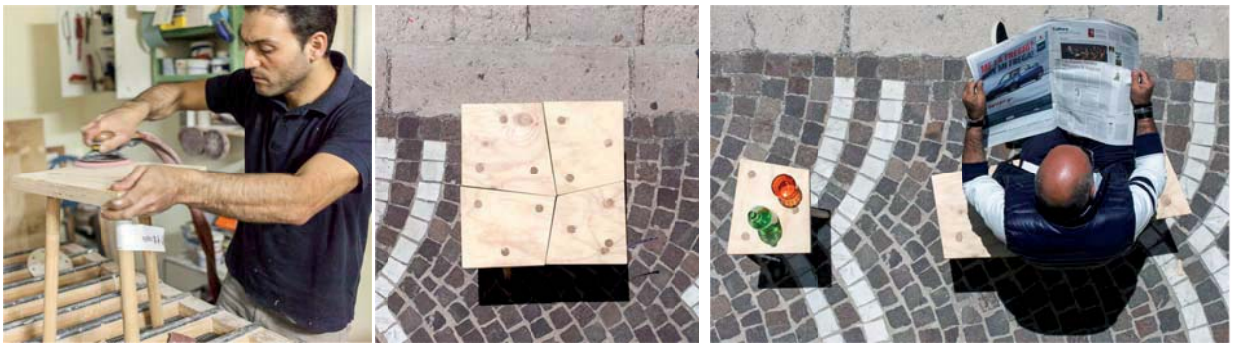


Fig. 1: Translations workshop, Alta Irpinia, Avellino (Italy), 2015: new design for the ancient "stool" (Andrea Anastasio and his students design). Photo ©ecolonia2015.



Fig. 2: Translations workshop, Alta Irpinia, Avellino (Italy), 2015: the new "stool" for an ancient use. Photo ©ecolonia2015.

These spontaneous social and cultural phenomenon, as well as political changes and innovative programs, demonstrate that things are moving in the right way. The diversity of return cases and local

collective actions that can now be identified in inner peripheries leads us to think that they are able to become laboratories of new productive or living practices. It is like the marginalization and the lack of development of these areas are finally making these spaces the new "places of all possible", a blank sheet from which restart and promote the “re-territorialisation of the world” [19]. The encouraging examples we introduced are nevertheless only isolated experiments, which would have a real impact only if they are relayed and supported by the leading class. We saw that also in political fields things were evolving, but, until today, the political actions often offer a response to sectorial problems (the marginalizing effect, the high density of population in core areas, the hydrogeological or seismic risk) ignoring the others issues, when it needs a more global approach.
The predisposition of inner areas to become "laboratories" and the need of new and more specific tools to face the various territorial issues lead us to consider the concept of "resilience" as an interesting approach to explore. If properly understood and experienced, infact, the "resilience thinking" can represent an effective tool to enhance the response capacities of inner areas to local and global risks and accelerate the change towards sustainability goals.

3. Applying Resilience thinking to the cultural landscape of the inner areas

3.1 Resilience thinking and operational tools

The concept of resilience is increasingly used in the debate on the models of regeneration, development, management and maintenance of the social urban systems. It evokes the need to change the approach in order to continue to ensure sustainable policies to face the environmental, social and economic changes that are investing our territories [20]. In particular, it evokes the necessity to combine the dynamic and adaptive dimension of the urban systems with the necessity to strengthen and innovate the identity values. The term refers to «the capacity of a system to absorb disturbance and reorganize so as to retain essentially the same function, structure, and feedbacks – to have the same identity» or more simply «the ability to cope with shocks and keep functioning in much the same kind of way» [21].
Therefore, a resilient system is characterized by a capacity for persistence (strong identity), at the same time by a capacity of learning (reorganize) to adapt, or to transform, part or all of the system, into a different kind of system (in the case of an irreversibly undesirable state) [22].
In recent and intensive years of studying about resilience, theoretic framework and methods have been developed in order to apply resilience thinking to the complex systems (especially social-ecological). However, researchers and policy makers still note the absence of operative tools to make resilience thinking effective in response to a growing and diversified demand [23]. The Resilience Assessment Workbook for Practitioners [24], whose 2007 version is the first and the most advanced and used scientific text in the field of natural resources management, offers a solid theoretical basis for understanding the dynamics of complex systems, through the concepts of adaptive cycles and panarchy [25], and a methodological path for the evaluation of their specific and general resilience. However, the workbook is lacking of guidance on process design for the construction of a resilient system and its management [26].
The interest in resilience has led also to initiatives dedicated to helping cities around the world to become more resilient, as the campaign “Making cities resilient” of the UNISDR (2017) and the “100 resilient cities” of the Rockefeller Foundation (2015). The first is specifically addressed «to make disaster risk reduction and climate change a policy priority», the second to support the «adoption and incorporation of a view of resilience that includes not just the shocks -earthquakes, fires, floods, etc.- but also the stresses that weaken the fabric of a city on a day to day or cyclical basis [...] (e.g. high unemployment; an overtaxed or inefficient public transportation system; endemic violence; or chronic food and water shortages)». Both initiatives highlight the importance of: considering resilience (and sustainability) in the urban planning regulations, plans and development activities; instituting multistakeholders consultations and supports; establishing education/ awareness/ training programmes, also at global network scale.
The traditional risk management tools of the public administrations are, in fact, sectoral and lack an integrated and dynamic vision for dealing with the different challenges and changes urban systems have to face with. It is necessary, alike, that «people are empowered to participate, decide and plan their city together with local authorities and value local and indigenous knowledge, capacities and resources» [27].
From these premises, it is clear the need to experiment resilience thinking, especially in reality with deficits in critical social infrastructure and local investment capacity [28], in relation not only to shocks, but also to global sustainability challenges of socio-urban systems (e.g. migration, weakening of social capital, urbanization or depopulation, uncontrolled exploitation of the territory, erosion of cultural capital and of the identity of the places, degradation of the landscape, etc.), that are less experienced issues in the field of resilience.

The research proposes to design a Resilience Laboratories to help increase a complex and dynamic knowledge of the most vulnerable socio-urban systems and to define new tools and ideas for their regeneration and sustainable development.

3.2 Resilience Laboratories as places of complex shared knowledge and co-creation for inner areas

Inner areas represent an interesting study laboratory to deepen a complex and shared knowledge and to experiment with the application of resilience thinking. These, where not violated by territorial exploitation or uncontrolled reconstruction following calamitous events, keep mostly their material culture and present a "latent territorial capacity" [6] which offers high potential for innovation [29]. At the same time, inner areas are vulnerable landscapes because their material culture is entrusted to a fragile built landscape, subjected to natural risks and anthropic pressures, to the memory of an elderly population, and to an agricultural and natural landscape subjected to the pressures of the economic market.

The approach of resilience for inner peripheral areas can represent an effective strategy to face with the specific stresses they are subjected to (depopulation, reduction of employment and sustainable use of the land, degradation of the landscape caused by hydrogeological, seismic, anthropogenic, environmental factors), starting from the enhancement of local resources and identity values, and from the enrichment of social capital, through community capacity building actions [29].

The present research proposes to establish Resilience Laboratories, at the aim to answer to some basic questions for the implementation and management of the resilience in the inner areas: how do I identify the physical and functional identity of these socio-urban systems? What are the variables that control adaptation processes? How do I calculate the amount of change the system can absorb? How do I define critical thresholds? And again: what are the actors and what are the institutions that deploy the "resilience machine"? [31] What forms of participation in the "resilience project" can be implemented, and with which instruments? What does adaptive governance mean for these areas?

In order to answer to these questions and start a process of complex knowledge for the inner areas, the research proposes to design Resilience Laboratories [32] as places of learning, participation and decision. They must implement the start-up of the process of building a resilient, sustainable landscape and, in the medium to long term, act as a permanent support to the traditional planning and management tools of the territory, through monitoring and co-creation actions.

The Resilience Assessment Workbook for Practitioners [24] and The Transition Handbook [33] are the main theoretical and methodological references for the Resilience Laboratories project. The experience carried out by Sellberg and the Stockholm Resilience Center, aimed at improving participatory resilience assessment, has indeed suggested the cross-fertilization of the Resilience Alliance and Transition Movement approaches, demonstrating the effectiveness of combining "expert knowledge" with the "common knowledge" in a series of participatory workshops. The two approaches «have complementary strengths and weaknesses». In particular, strengths of the Transition Movement are its address to global sustainability challenges, as well as practical tools promoting learning and participation. On the other hand, the Resilience Assessment's conceptual framework is effective for understanding the context-specific resilience and its keys elements, but provides little guidance on implement and manage transformation processes [25]. Combining the Resilience Assessment's theory and practices with the Transition Movement's methods for learning and participating can represent an effective way to start up the process of fostering resilience and sustainability goals.

The project of the Resilience Laboratories involves different stakeholders, who in various way intervene in the process of planning and adaptive managing of the landscape:

- the local population, as custodian of the complex of cultural, social and economic values of the landscape, with a role of prosumer, i.e. producer and manager of services and at the same time user of the places;
- public bodies and local administrations, as guarantors of rules and procedures, with the role of activating and managing the phases of the implementation process of resilience thinking, in collaboration with citizens;
- the University, with researchers and students in the fields of urban planning, architecture, design, management, etc., as producers of knowledge and innovation, with the role of supporting the process of implementation of the resilience thinking;
- local small and medium-sized enterprises, acting as innovation intermediaries, with the dual role of producers and users of local services;
- voluntary associations, cooperatives and social enterprises, NGO, with the role of supporting participation, learning, implementation and management / maintenance;
- tourists and occasional users of the places, with the role to build a cultural interaction with the local community, strengthening their own sense of self-worth and identity.

The potential local benefits of the Resilience Laboratory, on an inter-municipal scale, are:

- support for public administrations in achieving sustainable development objectives;
- empowerment of the population and stakeholders (community capacity building) aimed at achieving environmental and social sustainability and resilience goals;
- the territorial capital enhancement and social cohesion strengthening, with an impulse to new organizational forms. Circular subsidiarity dynamics among citizens for the co-management of the landscape are a predisposing condition for a social entrepreneurship, able to intercept the conservative and transformative potential of the landscape;
- the definition of an adaptive and complex dynamic vision of the landscape;
- the adoption of management forms and adaptive landscape governance, in a logic of co-planning and co-creation;
- the creation and strengthening of a governance based on network and interscalar logics.

4. Conclusion

Cultural landscapes in inner peripheral areas have peculiarities that distinguish it from medium-large cities for social, cultural, environmental, economic aspects. The enhancement of this heritage, together with the social awareness strengthening are keywords for contrasting abandonment and for reducing social exclusion [1].

In a widespread and long-term perspective, the goal that Europe has set itself is to achieve a more balanced territorial development and social equity between core and non-core areas [8]. In order to operate this new scenario, we need above all territories that apply to be laboratories for the development of good practices to be progressively extended to the entire national realities [34] [30].

The adaptation approach of the Resilience Laboratories can help inform the government decisions and incorporates flexibility to enable social learning, co-creation, experimentation and iteration, scenario planning and livelihood innovation. Resilience thinking captures the capacity of people in a social-urban system to learn, innovate and adjust responses and institutions to changing external drivers and internal processes [22].

In the inner peripheral areas, the operation of the Resilience Laboratories can stimulate bottom-up reactions, as requested in the international documents [9] [8] [35], and represent effective support to meet global and local sustainability challenges.

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