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LED Concepts and Theory
Nozioni e teoria del LED

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Parole chiave: DEMOCRAZIA DEL PAESAGGIO, CAMBIAMENTO SOCIALE, SIGNIFICATO, IDENTITÀ DELLA COMUNITÀ, PARTECIPAZIONE, BORSA DI STUDIO, *SERVICE LEARNING*, RICERCA PARTECIPATIVA

While it has gained prominence, Landscape Democracy is an emergent field that encompasses theories, approaches, methods and practices as diverse as the contexts in which it operates, and the transdisciplinarity of knowledge and methods that agents of landscape democratic change are tapping into in their work. This chapter begins with a discussion on the diversity of conceptions of landscape and democracy, the role places and landscape plays in the establishing of community identity and meaning, and the implications of operating on these processes of community building from the perspective of both education and practice.

Mentre ha guadagnato importanza, la *Landscape Democracy* è un campo emergente che comprende teorie, approcci, metodi e pratiche diversi quanto i contesti in cui opera, e la transdisciplinarità delle conoscenze e dei metodi che gli agenti del cambiamento democratico del paesaggio stanno sfruttando nel loro lavoro. Il presente capitolo inizia con una discussione sulla diversità delle nozioni di paesaggio e di democrazia, sul ruolo che i luoghi e il paesaggio svolgono nella definizione dell'identità e del significato della comunità, e sulle implicazioni di operare su questi processi di costruzione della comunità dal punto di vista sia dell'istruzione che della pratica.

1. LANDSCAPE

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Common and scientific understanding of ideas and concepts of landscape are not always the same. Common understandings include terms such as nature, beauty, country, etc. (Hokema 2015). LED online course participants added terms such as city, environment and place. They also refered to interfaces between landscape, landscape education and democracy, adding terms such as community and people, and sustainability and transformation, designing, planning and participation (see fig. 2.1 and 2.2).

In contrast to common and LED student understandings, in humanist and social theory (Parsons 1970), landscape is understood as (a) phenomena resulting from the interaction of human and non-human factors in an area, and (b) the human perception of these phenomena, i.e. features and processes (Roe 2013: 401). Landscape theory is thus based on people's knowledge about both the "phenomenon itself and our perception of it" (Wylie 2007: 7). Rather than being mere assemblages of physical objects, landscapes, according to constructivist theory, are thought of as being "constructed" in people's minds (Kühne, 2013; Gailing & Leibenath, 2015). A particular area may be studied in purely physical terms, but, since each area also carries multiple meanings "that emanate from the values by which people define themselves" (Greider and Garkovich 1994: 1), landscapes are also studied with respect to all kinds of cultural and social practice, including symbolic representation, memory, etc. (Cosgrove & Daniels 1988; Schama 1995).
For landscape practice, the most relevant landscape policy document in Europe is the European Landscape Convention (ELC). The Convention provides an important contribution to the implementation of the Council of Europe's objectives to promote democracy, human rights and the rule of law (Luginbühl 2015). For the LED project the Convention serves as a kind of interface between theory and practice. In the Convention, as in landscape theory above, landscape "means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors" (Council of Europe, 2000). For landscape practice, perception is the constituting factor, and since perception is culturally contextualized landscape is considered a "cultural phenomenon" (Ipsen, 2012). Perception concerns (a) sensual responses to people's surroundings and (b) the way that people attach meaning and value to these surroundings. Both are culturally specific (Ingold, 2000); both are intricately linked to education and democracy. Education is defined, in the ELC, as one of the main pillars of landscape protection, management, designing and planning (Council of Europe 2014).

Strong links exist between concepts of landscape and democracy. Ever since landscape-terms emerged, relations between area and people's perception of it have been described, initially referring to a "polity and the land it governs". For a polity, a politically organized unit, a town usually forms the core of a 'Land' (or 'Pays' in French). "Scape" (in landscape) and "age" (in paysage) mean „something like character, constitution, state or shape" (Olwig, 2002). Incidentally, this early European area-perception relationship has interferences with Thai conceptions of space. No landscape terms exists in Thai language, but also in Thai words are used to describe the uniqueness that constitutes the specific character of an area, a sense of belonging and bonding to place (e.g. "baan rao" – our home). Similarly, in antiquity, we may find many words used to describe landscape quality while no landscape word as such existed.

For example, the Latin language has words to describe a pleasant or nice natural environment such as "loci amoeni" meaning agreeable places but no word existed to depict the contemporary concept of landscape.
Concepts of landscape that developed in Europe are culturally specific to the regional context where they appeared. From a LED point of view it is important to consider how people from different cultures perceive their everyday surroundings, and what terms they use to express how they give value to in their surroundings. Substantial cultural differences become apparent, regarding landscape appreciation, when comparing modern European area-perception relationships with, for example, African, Arabian, and Asian perception of the state or shape of an area (Bruns & van den Brink, 2012, Bruns et al. 2015).
Looking at specific examples is part of the LED learning experience; examples might help understanding what people perceive and cherish as landscape in increasingly pluralistic and culturally hybrid societies (Faurest & Fetzer, 2015).

2. LANDSCAPE AND DEMOCRACY

LUIGI BARTOLOMEI

The relationship between territory and democracy is rooted in many cultures. It is also syllogistic evident. The territory is part of the object of government, democracy is a form of government. Therefore democracy can also be understood as a form of government of territories.
Even the first attempt for a democratic organization, that is Athens during Clistene government (508 b.C), was based on the enhancement of relationships of interest between people and their territory. The overall balance of Clistene democracy derived from those achieved within and between individual groups of people. Thus, Democracy evolved from an organised territorial balance between groups of people who, from their respective positions, expressed specific interests (Camassa 2007, p. 65).
This embryonic state of democracy included "citizens" and excluded all who were not free and therefore were not considered to represent territorial interests, such as women and slaves (Canfora, 2014). It is interesting to note that, from its origins, democracy does not foresee the equality of its citizens, but rather forces them to differ. Democracy is a strategy to build up the compromise as a conscious space for a possible coexistence.

As Democracy evolved it continues to be determined by balances of interests that are linked to and rooted in territory. Since contemporary concepts of landscape imply ideas of belonging that go beyond territorial representation, education about landscape means and corresponds to education about democracy . The contemporary understanding of close links between landscape and democracy (Tramma 1999; Rizzi 2004; Di Palma 2008; Cipollari 2010) has already lead to shaping didactic approaches addressing challenges of globalized and multicultural society (De Nardi 2013; Castiglioni 2011). In addition, promoting democracy implies adopting strategies to emphasize the awareness of bonds of belonging between individuals and territory, namely the specific spatial and territorial identity of each person. Research in different disciplines has highlighted the spatial roots of identity (Harrenz 2001; Terrin 2013). Emphasizing the links between individual and territory reinforces the identity of the subject, up to replace the idea of people with the one of community of individuals.
Despite the evidence of its etymological root, democracy rejects the concept of people, grounding instead on the one of community.
This is also evident in the early frescoes of utopian societies described in Utopia, by Thomas More (1516) and in La città del Sole by Tommaso Campanella (1623). In the first case, the island of Utopia is governed by a supreme magistrate, elected for life and called Ademo, that is "without people". In the second one, the people is replaced by a multitude of wise, since the magistrate in charge of education "makes all the people read" (Giglioni 2007).

The difference between people and community depends on two aspects. The first relates to the subjects that constitute a community, the second relates to the object on which the community is built. The concept of people dissolves individual identities to merge them into a mass. The most famous pages of literature clarify and exemplify this concept. People agglomerates in crowds whose behavior is as unpredictable as the one of starlings: "people is a crazy animal, full of a thousand errors, a thousand confusions, without taste, without pleasure and without stability" wrote Francesco Guicciardini in XV century. Three centuries later, the representation of the crowd that Manzoni offers in his Promessi Sposi, is quite similar: the crowd is "like a formless cloud that sometimes remains scattered and turns in the blue of the sky [...] and it makes one say to those who look up: this time has not recovered well". The crowd does not generate democracy. The crowd is rather a tool for revolutions. A community builds its specific profile, not on the mere merging of its components, as the people does, but rather on their relation, aggregation and juxtaposition (Dalle Fratte 1993). Among the divergent concepts of community (Berti 2005), the lowest common denominator identifies a community as a group of persons who share something and are therefore in relation with one another. The community is not simply a sum of individuals, as well as any individual can belong to many and different communities, such as a family, a local society, or a virtual community.
Every community is defined by the specific munus (latin word for gift) that is shared in it, and which is therefore at the center of community relationships. Max Weber (1922, p.38) defines community as a social relationship based on the participants' subjectively perceived belonging. This definition emphasises how wide the spectrum of possible communities can be, mixing place-based communities and elective communities: "a community can rest on any kind of affective or emotional, or even traditional foundation - for example an inspired confraternity, an erotic relationship, a reverence relationship, a "national" community, a troop held together by bonds of camaraderie " (Weber, 1922,ibidem).

However, considering naturally emerging communities, rather than those that we belong to by choice, territory appears among the first objects we share with other subjects and where the sharing is not the result of our active choice. Territory is there when we become a community member, for example by being born, and we immediately enter into relationships with that territory. Community therefore, means simply and first of all the local community, "whose members share a territorial area as a base of operations for daily activities" (Parsons, 1957, p.97).
Territory thus becomes the element that generates a first natural and peculiar

community, since it is the element by which the community is generated without intention. While, in elective communities, members are protagonists of a conscious choice determined by their own common interest, in place-based communities, members may find themselves sharing a common interest without having chosen it by intent. Using Martin Heidegger's words we could say that the reason which shape a territorial community is connatural to human existence, that is implicated by being-in-the-world.

The territory is therefore a guarantee of the relationship, of the encounter with the other, and, in the last instance, of that educational process that calls into question the definition of the self through the continuous relationship with the otherness. The educational process that is generated by the landscape is not univocal or unidirectional: landscape educates, influences the newcomer as it is equally educated and influenced by him. The evidence of privileges or hierarchies in this process is a political and social fact which, on a case by case basis, has precise historical reasons, but which is not at all intrinsic to the relationship between people and territory.

Landscape is thus a place of education and particularly of democratic education. To draw from the potential of the landscape to serve as a platform for exercising democratic values, landscape planners and designers need to include participation into their practice. Democratic values are essential to any community, including society at large. Landscape planning and designing would the instilling of a greater awareness for democracy through the the socially transformative experience that landscape can afford.

3. LANDSCAPE, DESIGN EDUCATION AND DEMOCRACY

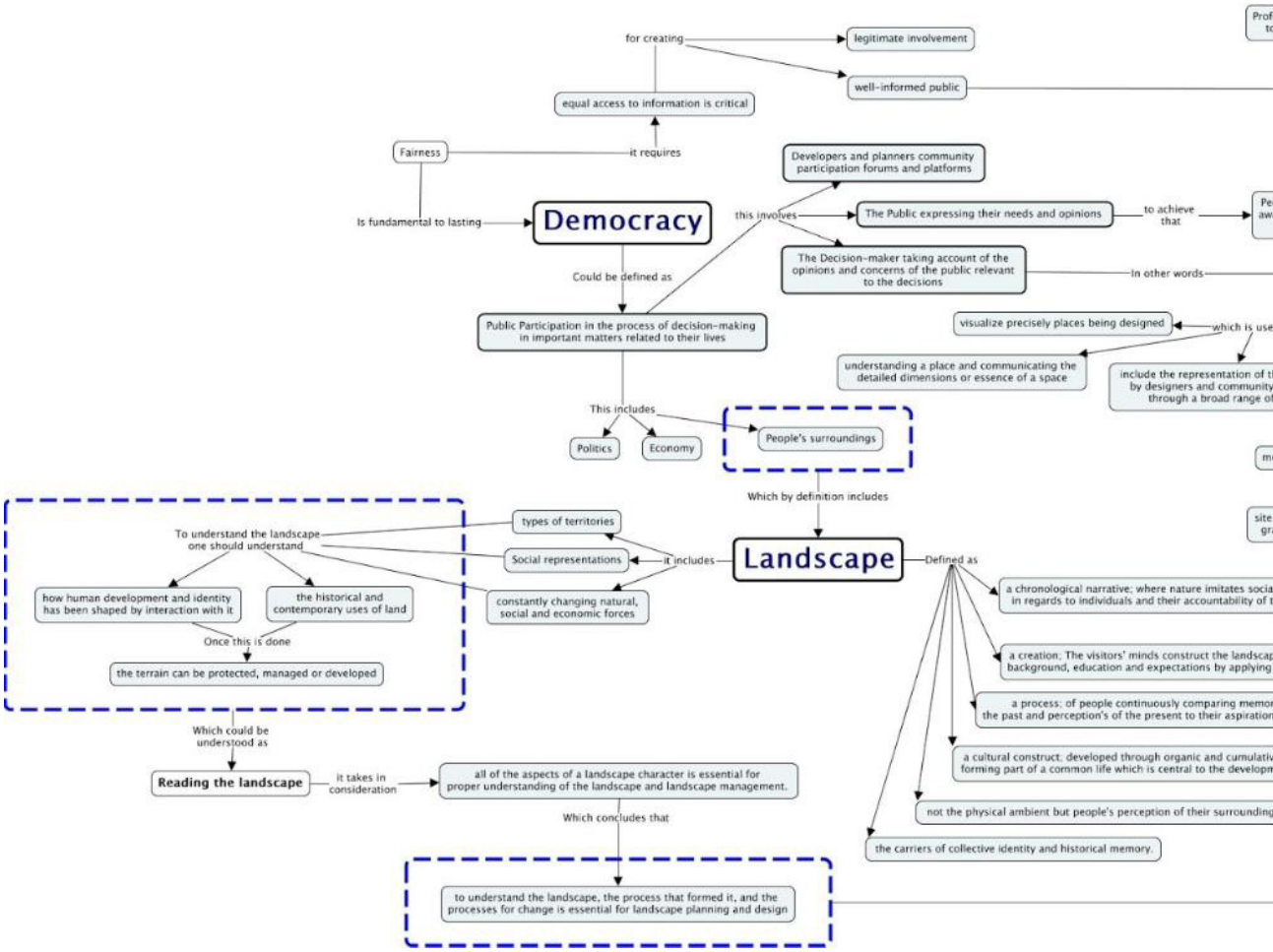
ELLEN FETZER, DENI RUGGERI

Landscape, landscape education and democracy are relevant not only when considered in isolation but, particularly in their practical application, also by drawing strength from the many links that exist between the three. Through the practice of participation, designers and planners may be able to act as agents of democratic, and bottom up consensus and decision making about landscape (fig. 1).

There are three kinds of relationships between knowledge-building and designing/planning . The first category is knowledge-building on design that includes learning about design outputs and outcomes (e.g. the long term effects that a design intervention has in a particular area). The second category is knowledge-building for designing/planning that includes learning how to support design processes (e.g. providing evidence supporting design decisions). The third category is knowledge-building through designing/planning that includes all activities where designing/planning are purposefully used as learning and research method. In all three categories, landscape serves as a kind of lens that puts the focus on democracy and on the social context from where landscapes are perceived.

Emphasising the concept of democracy in processes of landscape designing/planning, designers take the roles of listeners, of coordinators who bring different people and subjects together, of actors and professionals who serve communities and society at large. Designing processes are thus inclusive from the start; everybody has access and may get involved at all times. At the intersection of Landscape and Democracy, people are at the centre. For example, local communities are to be considered not only as principal protagonist of landscape analysis, but also as the principal agents of transforming and managing landscapes. The design process should be shaped in relation to its specific community, both in the phase of collection of narratives and memories regarding the specific site, and in the one of the fundamental attunement among these data and perceptions in order to choose a common action of convergence and intervention.
It is then time to reflect on the meaning of these processes in relation to dwelling and territorial belonging. Re-shaping landscape already begins with the overlapping of tales and memories at the start of the process. This early attunement already implies a community reshaping that the following common work intensifies.
Working together changing the aspect of landscape can be read also as a foundation liturgy, origin for a "thickening" of dwelling, invading the kingdom of feelings and spirituality and not only the one of physical perceptions.
A particular attention to places perceived as centers is then required, looking for places which are bound to feelings of familiarity, of one's 'home' either present life or in memories.

Particular attention will then be given to symbols, since landscape can be symbolized, but also can be a symbol in itself, or even can include different symbols, as it is particularly evident for cities (CITIES AS SYMBOL, SYMBOL OF CITIES, SYMBOL WITHIN CITIES).



4. LANDSCAPE. COMMUNITY, AND PARTICIPATION

ELIZA SALMAN

Beyond being vessels of meanings and values of a community, landscapes also serve as frameworks for the performance of community life. Among the 17 sustainable development goals set forth by the United Nations (2015), many of the actions are landscape-based. Today, we understand that sustainability can only be understood through the lens, perceptions and experiences of individuals. Livability (Appleyard 1981, Southworth, 2003, Ewing & Handy 2009) is being interpreted as the true measure of success of sustainability policies. This involves dimensions of aesthetic quality of the urban environment, its accessibility, affordability, its public health affordances, and the ability of a landscape to support the diversity of contemporary society (United Nations 2015).

The 2000 signing of the European Landscape Convention recognized the need to think of the landscape as constituted of and constitutive of society. It acknowledged that landscapes have a social and democratic value because 'they are subject of the actions and interactions of people' (Council of Europe 2000). By interacting in the landscape, individuals move beyond their individual 'biophilic' affiliation with the natural environment toward a shared understanding of the landscapes that are sacred to community life, and that is through our interactions with these landscapes that ecological democracy emerges (Beatley 2011, Hester 2008). This sacredness is the foundation of a collective topophilia (Tuan 1990), a community-based place attachment that becomes the foundation for a resilient city, one that is able to transform and adapt, but with a strong foundation in its past.

Evidence shows that the healthy redevelopment of a community should be grounded in a deeper understanding of individual relationships to the landscape (the story of me), transformed into a set of shared goals and priorities (a story of now), and result in a 'story of us', a shared vision for the future of the landscapes (Ganz 2011, Ruggeri 2018). Participation is at the center of this transformation. It represents not a technique in the hands of experts interested in data mining, information sharing of placation (Arnstein 1969),

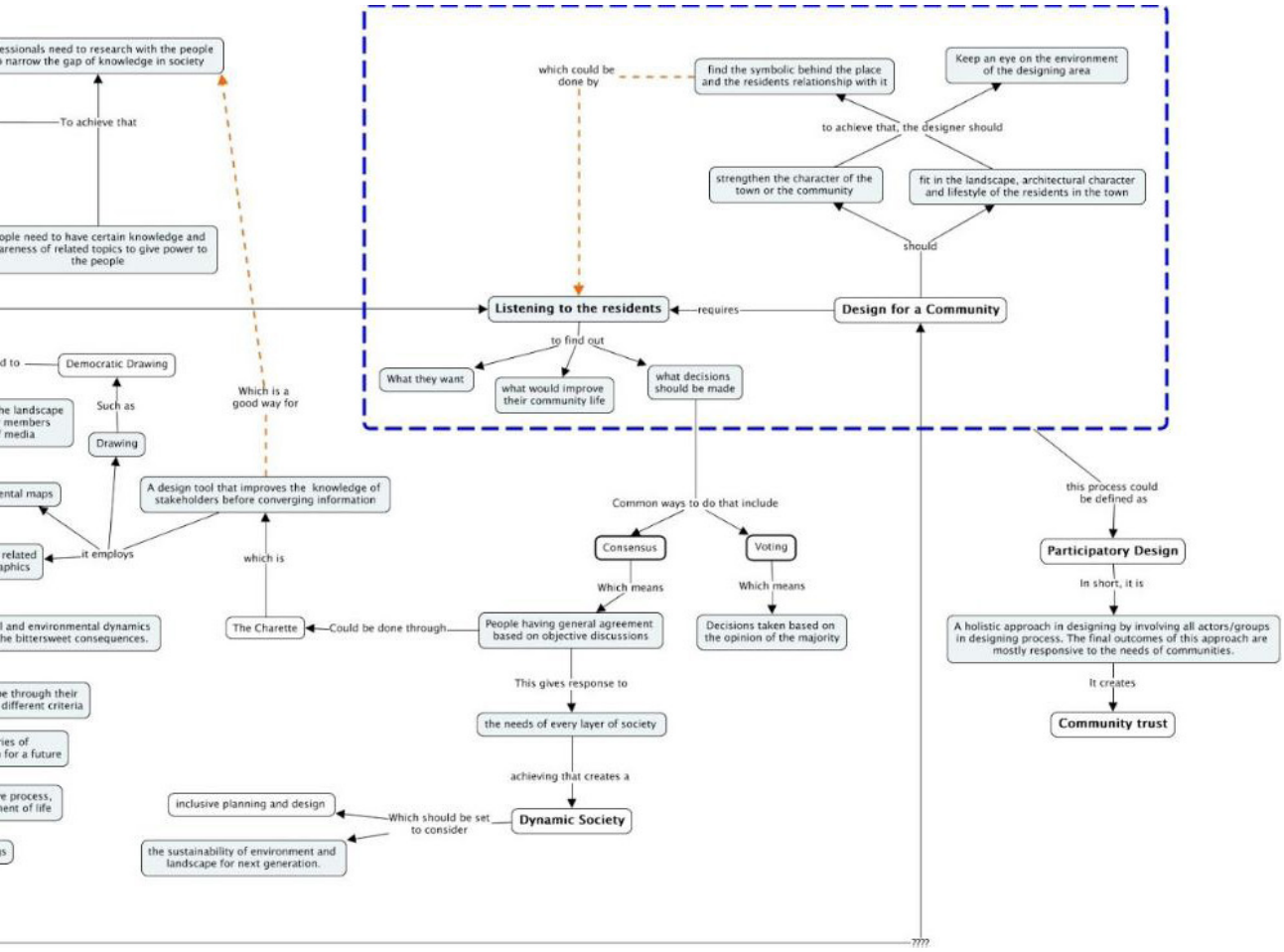


Figure 1: The relationship between Landscape and Democracy - What is the relationship between landscape and democracy?

but a 'view from the inside', achieved as partners in the process of promoting sustainable change. Participant Action Research suggests a new epistemology in research about the interface of people and place, which is grounded in the understanding that residents should be integral partners in research that can promote democratic change. This gives researchers and academic a new role to play, from neutral experts to engaged partners and collaborators in tangible and deliberate actions aimed at ensuring the right to landscape (Makhzoumi et al. 2011), i.e. the notion that open space, in the context of the sustainable city of today, should be understood as a common good, accessible and supportive of the need and ambition of all people in society.

PAR also suggests that landscape transformation is a systemic, wicked act that requires us to constantly monitor our progress and learning. The approach emphasizes 'reflection in action', which requires all of those involved ways to assess their progress toward a goal, and a continuous dialogue. This unique new role designers and planners are asked to perform requires a shift in education toward a constructivist approach where learning is defined as a communal effort, a 'community of learners' where the transfer or knowledge and refinement of professional skills result out of the students' direct engagement with reality (Fetzer 2014; Ruggeri 2014, Matusov 2001, Steinitz 1990).

This is important not only for our partners, but also for ourselves. By entering the public arena, students and their partners further refine their collaborative, democratic skills, and redefine their role as professionals and as citizens. As Paulo Freire wrote "education either functions as an instrument [to] bring about conformity, or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world" (Richard Shaull cited in Freire(1996). Through academics/civil society partnerships for democratic change, it is possible to envision transformative processes of change that build on the ambitions and values of experts and communities alike (Schneidewind et al. 2016).

Figure 2: Word cloud created from the concepts seminar participants have identified as part of the terminology exercise 2016 and 2017, author: Eliza Salman

5. TESTING LANDSCAPE DEMOCRACY THEORIES IN PRACTICE

ELIZA SALMAN

LED seminar participants were assigned a reading exercise and provided a series of readings related to five different themes; 1) Landscape and Democracy – Mapping the terrain, 2) Concepts of participation, 3) Community and identity, 4) Designing and 5) Communicating a vision. Each group was asked to cover at least one reading from each theme. Furthermore, each participant was asked to synthesize three core concepts from the readings and, as a group, discuss and join their concepts into one comprehensive concept in 250 words.
This exercise indicated the reading and comprehension capacity of the participants in terms related to the landscape and democracy that shall later be used in practice demonstrated by their use of the concepts in developing a change process as is explained in more detail in section "The LED learning activities" (pp. 24-29).

The results of the exercise were analysed and categorised based on concept definitions and the repetition of these concepts. Later these definitions were used to create a word cloud (figure 2) highlighting the most-used terms in the participant's collewctive output.
As may be anticipated from a reading exercise related to a landscape and democracy seminar, the terms landscape, people, design and community were the most frequently repeated words. However, less frequently but indeed relevant terms of ecology, nature and sustainability as an essential part of the landscape also emerge. Further terms indicate the process's correlation to actions, some related to reading the landscape (perceive, understand, include) others related to design and creation process (plan, draw, develop) while more terms related to the qualities of change and liveable placemaking (make, change, live). Moreover, terms related to people (Groups, Individuals, Citizens, designers, community society), place (nature, city, land, space, surroundings, environment, landmarks) in addition to time (past and present)were highlighted as well.
In essence, these terms indicate the general line of thought of the participants towards the link between people, with their place from the past through the present and into the future, in a process where different stakeholders adopt actions to bring about qualities of identity, sense of place and spatial and ecological justice in the landscape in its different forms.
However isolated the concepts chosen by the students were, due to the fact that the students had worked individually for most of the exercise, assembled (from the concepts gathered by the 2017 online seminar participants) they form a holistic overview of the relationship between the concepts of Landscape and Democracy.

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