

MONDI LOCALI - LOCAL WORLDS

Needs, energy and opportunities



For some strange reason, more and more often, we find ourselves guided by needs that are perhaps not really our own, but rather are presented to us as being vital and indicators of happiness. Again and again we are lured by the call of sirens that takes us far away from where we are, to someplace else that promises to be bright and fascinating (but most probably isn't). Or, we are tempted by worlds that we will never reach simply because they do not exist or are ephemeral, but we feel they are the only answer to our needs/desires of happiness and immortality.

Because of the prevalence of centrifugal attitudes that scorn the “here” for the “elsewhere”, the worlds in which we live in every day are not considered important nor worthy of our care and attention. Instead, they are neglected at length, set aside with the same ease and indifference with which we discard the useless things that fill our homes. And yet, it is from the quality of our daily life that we draw our well-being.

More often than not, true happiness can be found beneath our feet, silent and discreet, in front of our eyes every morning. However, in order for this to be real, it needs to be noticed and acknowledged as such. The future of our worlds will depend on this, on the richness and certainty of the variety of possibilities for our future and the vitality of our land.

This exhibit intends to offer a path of knowledge through the various realities that make up our local worlds. It was planned as a travelling exhibition, and to welcome throughout its journey the experiences of the local worlds it will visit. The word of mouth that speaks the language of truth.

“MONDI LOCALI - Local worlds” needs, energy and opportunities are the result of work from a group of people that are all part of the informal network made up of thirty ecomuseums, Italian and European entities called “MONDI LOCALI - Local worlds”

The work group was composed by: Sandra Becucci - Museo del Paesaggio; Roberto Cagliero - I.rur Innovazione rurale; Maurizio Maggi - Ires Piemonte; Donatella Murtas - Ecomuseo dei Terrazzamenti e della Vite; Giuseppe Pidello - Ecomuseo della Valle Elvo e Serra; Andrea Rossi - Ecomuseo del Casentino; Stefania Tron - I.rur Innovazione rurale.

The exhibit was prepared by Donatella Murtas and Stefania Tron.

The texts, resulting from a group effort, were prepared by: Donatella Murtas (General Introduction - Introduction to the individual areas of the exhibit - THE VALUE OF PEOPLE: *Natalia* and *Ottavio* - THE VALUE OF PLACES: *Parish map of Raggiolo*, *Using the alphabet to pay tribute to local distinctiveness*, *The time map: a memory calendar*, *The map of the children of Prali*, *A temporary community's multimedia map* - THE VALUE OF CHOICES: Architecture and landscape *The chestnut dryer*; Intangible culture *The giant from the Langhe*, *The wildlife carnival* and *The chestnut*).

Stefania Tron (THE VALUE OF PEOPLE: *Mara*, *Piercarlo* and *Monica* - THE VALUE OF PLACES: *The Chiomonte parish map* - THE VALUE OF CHOICES: all the texts from Food and Agriculture; Architecture and landscape *The fortress of Fenestrelle*, *The ice wine terraces of Chiomonte*, *The terraces of Campiglia Tramonti*; Intangible culture *The Lou Dalfin*).

The graphics for the exhibit were prepared by Raffaella Cardia.

THE VALUE OF PEOPLE

Natalia, Ottavio and all of us Individual capabilities



Natalia, Ottavio, Monica, Mara, Piercarlo are people just like us

Each one lives in a particular place, both large and small. Over the years, each one has acquired knowledge and experience that is precious not only to them, but to those around them. It is amazing as to the richness of knowledge that we have within our reach, at our disposal.

Yet we do not always realize it. Sometimes it is because we do not have time to notice and other times because we are simply not interested or because we are programmed to believe that the complexity of our worlds can be only managed by outside professionals.

Raising doubt onto this type of assertion requires a small revolution of thought.

Perhaps it is true that alone we cannot overcome resignation and indifference. However, if we join forces, then possibly, bit by bit, the task can become easier and feasible.

The first step could be getting to know ourselves a little better.

Not much is needed to accomplish this: a bit of time, a bit of listening to put aside any prejudices and then, a table around which to sit on equal ground.

This way, one could discover that everyone, even those who think they have nothing to say, or nothing to offer, has much to give to his or her community regardless of its size. We would also realize that we all have much to learn.



OTTAVIO GATTI

I was born in July 1934 at the Gatti home in the hamlet San Giacomo di Cortemilia in the province of Cuneo. I have always worked in the country.

I speak simply and do not use fancy words. I hope you will understand me.

I have always followed the old folks and my parents since I was about 5 years old. It was normal for children to follow the adults while they worked in the country, or when they went to the fields, or when they did masonry. In the beginning, I would only watch because I was too small to do otherwise. But you can already start to learn by just watching. Then I started by helping out, and bit by bit I learned to do things. I began with the easier tasks. For those who have never done them, it is difficult to know where to begin, how to cut the wheat, gather it and tie it into bundles in order to make sheaves, and then follow the animals.

Month after month and year after year I learned that in every season there are things to do and how to organize myself accordingly.

At 14, I left to become a field hand/servant at another family's home.

I have always been curious and this helped me understand the things that were necessary to survive in a time when skill was measured by your capacity to make due with little.

I have always shared what I have learned and what I know with my children and now I am doing the same with my grandchildren and sometimes with school children. Now that I have reached my golden years, I have a bit more time, even if being in the country is not the same as being in the city. One never really retires, even if he is 65 years old because there are always thousands of things to do.

I am pleased when I can show children the ways of the country. Obviously doing a job for a few hours isn't the same as doing all the jobs necessary in the country throughout the year, but it is something.

I am not saying that going to school and to the pool isn't important. But I believe that being able to really see and learn to know your own home helps you to understand where you live and keep your feet on the ground. So much land has been abandoned because children have not learned from their fathers to truly know the land.

It is important to be capable of managing the things that allow us to live. We have a proverb that says: "The hand of the owner is the first storm".



NATALIA CASTIGLIONI

I am a 22 year old university student: I am studying anthropology at the University of Turin. For a little more than a year I have been working with “Basta un ritaglio” the Banca del Tempo of San Salvario, a multiethnic neighbourhood in Turin.

I heard about the Banca del Tempo of San Salvario through some friends, I would even say by chance through informal word of mouth.

I immediately thought it was an interesting and original initiative, not at all ordinary and far from the welfare attitude that predominates a lot of the volunteer work activities.

A few months later I had to decide where to do my apprenticeship for my Intercultural Communication university course. It did not take long for me to decide to approach 'Basta un ritaglio', la Banca del Tempo of San Salvario. It was without a doubt the perfect place for me because more than half of the people signed up were foreigners and because it was run by young people, mainly university students.

Before beginning the actual apprenticeship, which consisted in managing activities as well as the help desk for 3 hours a day, I participated in a cultural exchange: Italian - Arab.

Participating in such an exchange is wonderful. The atmosphere that comes from a cooking exchange is so special it feels like a dream. A woman teaches the group how to cook from a recipe from her country and the others follow suit. Between tastings, jokes and laughter, you learn different ways of doing things, different tastes and you finally feel like you belong to the same community.

Furthermore, you get a big dose of humanity from people completely different from one another. But here, unlike in many other realities, the diversity does not separate, it unites. Age differences disappear as well as those linked to nationalities and social class.

It is a life changing experience. It assumes a new style of life, which becomes important for personal growth. You make gestures towards and pay attention to people not only because it is polite, but because this is the basis of the meaning we have given to our lives. You understand the practical implications of reciprocity, which is no longer just theory, but has become a concrete attitude, very different from simple do-goodery of volunteer work and welfare.

Naturally it is not always rosy. I often feel overwhelmed because I do not have time to do everything. Yet, like many others I cannot not do anything or meet people. It is like missing home.

It is perhaps this feeling of home that has brought in less than two years almost 300 people to sign up. All of them have come through word of mouth. And it is also perhaps this feeling of belonging to a big family that you remain in contact with the activities of the bank even if for various reasons you have moved away from San Salvario.



MONICA TOZZI

My name is Monica and I live in Sortoiano, in the commune Sovicille, province of Siena. I actively manage G.A.S “La Montagnola” and have done so since its beginning in 2002. What I really devote myself to is turning my ideas into reality in all aspects, large or small, of my daily life.

*G.A.S. = Gruppo di Acquisto Solidale (Group for Consensus Purchasing)

Over the last 25 years there has been a gradual depopulation of the old farm houses in the area of the Sienese Montagnola. This has allowed for the development of an informal network made up of people that share the same values and lifestyles.

Many of us live in old houses that are restructured only on the inside which present some discomfort such as lack of running water, transportation and other city life comforts. But, all of us are looking for a life based on sharing, respect for others and nature, and the pleasure of filling our tables with good and healthy products.

G.A.S. “La Montagnola” is made up of thirty families, persons, friends, neighbours and relatives who have decided to organize themselves to grocery shop together in an informed manner with a critical eye, and a view on the sustainability of the products.

How are we organized? We mainly rely on e-mail to maintain contact as well as for placing orders and sharing documentation on various products. We try to rely on local producers as much as possible. We meet a couple of times a year at a different venue each time: sometimes at someone’s home, other times at the ARCI (Association for Social Advancement) headquarters in the commune of Bagnai. The group of people that is active within the G.A.S. is relatively small. We try however to divide up the tasks amongst ourselves: recently it was Maddalena who handled the order for oranges, Andrea the one for apples, and Helen the rice.

Since I have more available time with regard to the others, I handle researching, contacting and building a personal relationship with the farmers and suppliers. It is a continuous search, especially since we are aiming to broadening our range of products from just agricultural produce to bread, diapers...

As we shop blind, it is very important that we know well the products that we are purchasing. Often, I offer my house to the other volunteers as a place to receive, sort and can the various products. It is a job that requires a lot, but we are all convinced that it is worth the effort.

Flexibility, self management, availability, respect and awareness are the main descriptors of our initiative.



MARA CELEGATO

My name is Mara; I am from Torino but have lived in Fenestrelle since 1979. I work at the Fenestrelle Fortress. I have always believed in this project along with the other members of the association, ever since the Fortress was closed down and covered in briar.

This is a story about passion and about how this passion is passed from one person to the other... men, women, children and elderly people. People with different backgrounds brought together in the name of one cause, people who have rolled up their sleeves and have obtained incredible results.

Along the mountain ridge above Fenestrelle, in the province of Turin and near the French-Italian border, there is an imposing fortress named Forte San Carlo. It was built between the 18th and 19th centuries and used as a garrison, a military and political prison, and a storage space for equipment up until the Second World War. In 1945 the fortress was abandoned and throughout the years it slowly fell into ruin, not only due to neglect but to vandalism as well.

In the late 80s some of us, both residents and vacationers, decided to join forces in order to breathe some life back into the fortress. In 1990 we formed the San Carlo Fenestrelle Fortress Project Association. In the beginning we were only 4 or 4 members. We organized various jobs, called chores, to clear out the weeds and shrubs around the fort. Throughout the years, volunteers have restored paths, stairs, rooms and storage areas. We also began giving guided tours of the fort which allowed us to finance the initial reconstruction work.

The success of those first years gave us the motivation to organize other activities. And so began the first events: theatre performances, night-time visits, concerts. The number of visitors climbed to the thousands. The public authorities and foundations began to realize the importance of the project and began to finance the restoration work and to support the initiative.

The association, for which I now work, is the sole manager of the fort. We do not receive any financing for the management, so therefore, we are completely independent. This is our strength, even if it has often caused many problems.

Today the association counts approximately 50 members. We meet every Sunday to bring ourselves up to date with the latest activities and to undertake some of the smaller jobs. We do not require our members to pay any fees, we only ask them to roll up their sleeves. The members are the real controllers of the association's activities. They are very demanding! They want the work to be completed on time while containing costs as much as possible, which isn't always easy.

The management of the "Great Wall of Piedmont" as the fort is now called, demands a lot of passion and dedication from all of us.



PIERCARLO BRACCO

My name is Piercarlo Bracco. I am an engineer and one of the advisors to the Association of Campiglia. I live in La Spezia and I take care of the past, but mainly of the future of the village of Campiglia Tramonti.

The association of Campiglia was born at the beginning of the year 2000 and took its name from the village often called "Settima Terra", Campiglia Tramonti in the commune of La Spezia.

It is the last village at the very end of eastern Liguria, whose name, Tramonti, recalls how in the past the locals would go from the side of the mountain they lived in to the other side facing the seas where they worked in the vineyards; hence the name of the village, "tra-i-monti", which means "across the mountains".

This is a steep terraced area, facing the sea, sunny, mainly cultivated with vineyards, which is subject to depopulation and decay, on the fringes of the commune of La Spezia and the Cinque Terre National Park. It is a place forgotten by God and Man, but for this reason it is still intact. What could be done? We decided to take matters into our own hands, as it often happens in situations such as ours.

Our association strives to be the spokesperson for all the villagers with regards to the public administration, the authorities, institutions and the Park. It aims to create the environment which will give a new boost to Campiglia, Tramonti and all the surrounding territories.

We handle everything: roads, paths, maintenance of the land, agricultural activities, restoration of the mill, restructuring of the old school which is slated to become the headquarters of many of our projects.

We formed work groups and each one of us is involved in one or more projects.

I am involved in the "Saffron" project. For two years we experimented and tried to cultivate saffron at different altitude and exposure levels, until we found the correct formula. We now produce on an artisan level around 1, 5 kg of good quality saffron a year and we sell it in pistils and not in powder. Around 10 farmers from the village are involved in this project.

We also have a production of jam made from Indian figs. In this area we have an abundance of plants, so we automatically thought of jam. Like with the saffron, we had to try and try again before reaching a recipe that satisfied everyone. Luckily, we can use Marco's restaurant kitchen.

We have also opened the only grocery store in the area which is managed by two volunteers. We can only sell to our members, but this isn't a problem. Almost all the residents of the village are members, including some restaurants and bars in the area. If we add on our friends, tourists, and sympathizers to our cause, we reach a total of 350 persons.

What is it that we believe in? We believe in our land and in our independence. This last belief is very dear to us, even if we have reached the moment when we must open up to other realities similar to ours, but without too many compromises.

THE VALUE OF PLACES

Places character and the collective record

Gather, choose, organize



We should all have a certain familiarity with the place in which we live and work. If we think about it, it is our piece of personal geography which should make us feel at home.

We should be able to recognize its shapes, we should be able to orient ourselves within it and go all over it, recognize its sounds and smells. We should also feel its absence when, for whatever reason, we are far away. By living there, we modify and transform this place, sometimes imperceptibly, sometimes drastically, perhaps marking it forever and imprinting new shapes or a new character which can differentiate it in the years to come.

It has always been as such. But sometimes we forget and slowly we find ourselves distant and foreign.

The consequence of this is that our places become silent, indifferent to us and no longer speak to us. Not because they have nothing to say, but because we have lost the capacity to hear their messages, to listen to their stories, to notice the thousands of details and particularities that make them what they are; those layers and relationships that constitute the invisible and reassuring thread that holds it all together.

Local distinctiveness is directly linked to the significance our small places have for each of us, regardless of whether they are more or less protected by some law or are on some authoritative national or international institution's list.

By recognizing certain places' contemporary value, understanding what makes them different from others allows us not only to feel part of the place, but also part of a community.

Maps and directories clearly explain the quality of our local worlds and the capability of their inhabitants to recognize them and talk about them.

The stranger who tells our stories when we cannot speak not only awakens our spirits and hearts but also shows our humanity—which others want to forget—and in doing so, becomes family

Mende proverb, Sierra Leone tribe



PARISH MAP OF RAGGIOLO

The main reason behind the Casentino Ecomuseum's decision to move forward with the parish map project was its desire to deepen their knowledge regarding the inhabitant's perception of the place where they lived. Do they move around in a territory they are familiar with? Or, are the ties that bond people to places slowly fraying with the passage of time and new lifestyles? At the same time, the Ecomuseum wanted to develop a work method that could be both an exercise in involvement as well as way to produce concrete results for the parish, something tangible, visible and useful.

Furthermore, it was exciting to be able to compare themselves with other groups from various places in Italy and Europe who were as well developing their own maps.

Among the various realities making up the Casentino Ecomuseum, it was decided to set up the parish map project with the Castagna di Raggiolo Ecomuseum.

The particular historical and landscape context of Raggiolo, whose stone houses form a compact nucleus set on a mountainous slope covered with forests of chestnut trees, and the initiative's association to other projects such as the one on toponyms and forgotten names presented to the Raggiolo Brigade, render this map project an initiative that groups and completes previous research, further adding knowledge sharing and a societal dimension. In other words, the renewed capacity to form a community.

The development of the map's content required a lot of time and close attention: errors, misunderstandings or simple inaccuracies are unacceptable when describing one's living environment.

For more information: Ecomuseo del Casentino
ecomuseo@casentino.toscana.it www.ecomuseo.casentino.toscana.it



USING THE ALPHABET TO PAY TRIBUTE TO LOCAL DISTINCTIVENESS

First steps are never easy, whether in life or at the beginning of a project.

When the Ecomuseum of the Terraces and Vineyards faced the crucial moment of moving from theory to reality, and in order to avoid being considered a traditional or ethnographic museum, it decided to favour the development of two simple elements, that would result in immediate reading and comprehension, and that contained that touch of novelty which gives the reader a new view on his surroundings: a fable and an alphabetical directory.

The basis for this choice was the knowledge that, if the territory was suffering a crisis and having difficulties in defining itself and determining its future, the answer could not be found in the usual places, using the same conventional methods as always. It would be necessary to think out of the box and try to redefine together what this place, which is in front of its inhabitants every day, is capable of telling and giving.

On the one hand, fables came about with the intention of favouring an imaginary world originating in fantasy. The alphabet, on the other hand, gave voice and dignity to a multitude of elements - tangible and intangible - that, once they were noticed were able to bear witness to the richness and variety of natural and cultural expressions existing in Cortemilia, its own distinctiveness.

Looking at the directory, resulting from a group effort including students from middle schools and then enriched and completed by contributions from families, local associations, private citizens with an artistic touch coming from the illustrative style, one could describe it as a collective epic piece of work, without one particular author, that came to life in the same way poems were passed on through oral tradition. From A to Z there is a cheerful and lively display of unusual combinations, the sacred with the profane. The mosaic composition surprises and makes you think, brings originality, makes discarded things seem new once again, piques your curiosity and pushes you to act.

Using the alphabet to celebrate local distinctiveness is inspired by an initiative promoted by Common Ground (www.commonground.org.uk)

For more information: Ecomuseo dei Terrazzamenti e della Vite
ecomuseo@comunecortemilia.it www.ecomuseodeiterrazzamenti.it

THE TIME MAP: A MEMORY CALENDAR

According to its own manifest, the Vanoi Ecomuseum describes itself as a museum of space, time, community and the community's knowledge. From the beginning, the aspect that was the most difficult to handle out of the four was, without a doubt, time. Especially since it was never intended to be tackled with the obvious and banal chronological approach.

Nonetheless, time was the aspect most relevant since it had profoundly marked the Vanoi community's culture, through either exceptional events or long term occurrences. Therefore, the development of a consolidated community calendar seemed the most pertinent. In other words, it was clear that Vanoi possessed, besides its clearly defined spatial structure, a distinct temporal structure that had for centuries regulated the collective life of each parish, as well as each family and each inhabitant.

It is from this that sprung the idea to make a Map of Time of Vanoi. The map would aim to show the quality and distinctive traits of time, eventually highlighting a dimension of life that is often neglected.

It was clear from the beginning that it would be based upon the traditional monthly cycles that have allowed us glimpses of scenes of daily life since the Middle Ages, and the technique used to develop the map would result from an activity that was previously set up at the ecomuseum: an embroidery workshop.

Once the initial wariness was overcome, participation in the initiative was enthusiastic, especially that from older participants who, during the joint interviews (called jam sessions because of their energy and spontaneity, all of them filmed), brought up at many reprises the richness of the various worlds existing within Vanoi.

For more information: Ecomuseo del Vanoi
ecomuseo@vanoit.it <http://www.ecomuseo.vanoit.it/>





THE MAP OF THE CHILDREN OF PRALI

The development of the map was planned out from the very beginning, keeping in mind certain points.

The first one regarded the desire to involve some local facilitators already associated with the project of the Ecomuseum and Scopriminiera. The second concerned the choice of workgroup that would have been made up by 14 students of Prali, and the third and last aspect regarded the research environment whose place of focus would have been “the opposite path”, in other words the old abandoned foot path, which in the past linked Prali to the other villages in the valley and which today could become a strategic agenda for the ecomuseum by linking two important realities: The Valdese Museum and Scopriminiera.

The decision to work on this map and involve children, initially indented as an experimental project, has given life to an informal scientific initiative, that could serve as an example, motivation and incentive for the other inhabitants. Parents’, grandparents’ and other members’ involvement in the project was facilitated through the initial involvement of children.

There were some pleasant surprises, one of which was to realize the effectiveness of a simple and not so innovative tool: the map. The other one was the full support and enthusiasm on behalf of teachers and academic corps followed shortly after by parents’ support who were initially concerned about safety issues.

Parents’ concern for their children was an opportunity for the workgroup to reflect on how, even in a small mountain community, people’s capability to use footpaths and recognize the dangers and opportunities of the mountain could change.

The material and knowledge gathered by the children was used and gave life to a board game, to signposts for the footpaths and a journal that relates the sequence of events of the whole project.

For more information: Ecomuseo delle Miniere e della Valle Germanasca
scopriminiera@scopriminiera.it www.scopriminiera.it

A TEMPORARY COMMUNITY’S MULTIMEDIA MAP: IMAGINING A NEW FUTURE

Since the year 2000, the Valle Elvo and Serra Ecomuseum organizes every July a workshop named “horizontal building site” in the Trappist Monastery of Sordevolo a factory/monastery which is a cell of the ecomuseum dedicated to the tradition of building. Through the collaboration with the International Civil service, the workshop brings together people from all over the world for two weeks characterized by general, social and cultural comparisons.

Each participant to the building site is asked to step out of their customary specializations and to temporarily take on the role of an occupant of the monastery. The experiment calls for unused spaces, and there are many in the abandoned landscape, to be occupied in order to regain that lost feeling of what it is like to live there, and to imagine a new future for that place.

The experiment, which was fulfilling for all participants became a work method that brought about awareness of the sense and potential of a community made up of diverse people that take the decision to maintain something together for the common good.

During the course of the research, the need arose for an instrument that could gather and document individual memories and at the same time group individuals’ and the collective’s courses in life, without balancing out the differences.

The idea to develop a parish map was put forth because it is versatile and far from being a finalistic or synthetic approach.

The map project took place over two consecutive weeks at the monastery. During this period, the group, made up of approximately 30 people among which were young persons from the International Civil Service and the Pistoletto Foundation, some professional actors and musicians plus those who have joined the project out of personal interest and curiosity, compared themselves to each other, but with the inhabitants of the surroundings or with the occasional visitors.

From the beginning, it was realized that the map could not take on its usual paper and two dimensional form. It had to coincide with the restitution of land, therefore in the form of narrative accounts and guided visits. An audiovisual presentation was added on, resulting from the choice of noteworthy material produced by the group and the personnel of the ecomuseum, in the form of a video-map whose expressive potential will allow for its use in other experiences.

For more information: Ecomuseo Valle Elvo e Serra - Onlus giuseppe.pidello@libero.it www.ecomuseo.it





THE CHIOMONTE PARISH MAP: PARTICIPATING IN THE PLANNING

Between 2003 and 2005, the Region of Piedmont participated in an Interreg III B Alpine Space project entitled: "Alpine culture: awareness and improvement of historical centres and cultural landscapes of the alpine area".

Within the scope of the project, the region had to identify a method of analysis and monitoring of the evolution of alpine settlements and prepare an address book in order to plan actions with regards to public spaces.

With this objective in mind, the work group, made up of regional civil servants and researchers from the polytechnic school of Turin and the IRES Piemonte (Institute of Economic and Social Research), decided to develop a planning method which foresaw the involvement of the inhabitants. Only through the involvement of the local parish would it be possible to increase the effectiveness of the policies aimed at safeguarding and enhancing value.

A small village in the Susa Valley called Chiomonte was chosen for the experiment, with the hope that the inhabitants' participation to this activity would be an occasion for a collective rediscovery of the local landscape and for a building of awareness and agreement on the future changes.

The parish map was developed by a wider workgroup called "permanent planning workshop", which was made up of administrators, residents, associations and teachers of Chiomonte, around 30 people in all who made themselves available and became gradually involved in the workshop.

The planning workshop, which lasted 5 months, was the result of meetings, interviews, inspections and other specific activities

The actual map was developed by placing post-its on a large aerial photograph, and selecting primary areas amongst those singled out and thoroughly examining them.

People were informed of the initiative through public announcements, ads, posters, and exhibits. But the real interaction with the local parish was through an evaluation on the work (parish workshop). A questionnaire was developed and 300 copies were delivered to the residents of Chiomonte who were asked to highlight the significant elements and knowledge of the land.

This activity was useful, especially due to the development of address book for planning actions with regards to public spaces, as well as the identification activities for recovering elements of local culture considered as important by the local population (an old windmill, hemp macerators, a path once used for religious processions).

For more information: Regione Piemonte Direzione Pianificazione e Gestione Urbanistica
pto@regione.piemonte.it - <http://www.culturalp.org/ita/index.asp>

THE VALUE OF CHOICES

Action now Let's change reality



Each new place depends for the most part on us, on our dreams and our needs.

Yet, too often, we deny ourselves the possibility to do and dream: too tired to think, to turn ideas into reality, to dedicate time to build for our own future.

Have we ever thought about what each one of us could accomplish if we had the energy, the determination and a clear vision of what our needs were? Don't you think it is time for someone to start being negative about negativity?

Take a look around. The world is full of things that, according to those that only say no, should never have existed: "Impossible", "It can't be done", "No". Instead, yes.

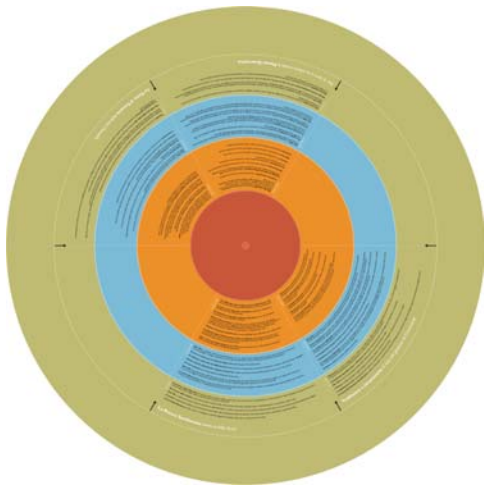
Yes, new continents were discovered; yes, many diseases, once considered incurable, have been defeated; yes, the sun can be used as a source of energy. Yes and yes again. What does it take for someone to become a yes person?

Curiosity, open mindedness, the capacity to oneself on the line and take risks, determination. Being able to say "Let's do it" even when you are alone and the challenge seems impossible is the greatest of our possibilities.

Nostalgia is not the tool that can give life and strength to our places; nor is conservation as an end in itself.

Let us try to go off the beaten path and breathe life into that transforming creativity that inspires, encourages and brings to light the energy necessary for us to move forward confidently, even counter current, boosted by the fact that this is a real investment in ourselves and our local world.

Impossible? No. And these are some of the many existing examples of impossible realities.



FOOD AND AGRICULTURE

Some examples

TRADITIONS AND INNOVATIONS: ICE WINE FROM CHIOMONTE

The case

Chiomonte is a mountain commune situated 750 m above sea level in the Susa Valley. It suffers from the weight of the valley's existing infrastructure, an area subject to depopulation on the one hand and the aging of the remaining population on the other. Half of the valley is made up of winter and summer tourism. The valley's food, wine and agricultural patrimony is interesting, typical of mountainous regions, yet little known and valued.

In 1997, red wines produced in the Susa Valley were given the DOC recognition.

L'Avanà is the most typical type of grape of the valley, adapted to grow in the mountains, on terraces supported by stone walls.

The locals responded favourably to the initiative since the social vitality of the area is good

The Upper Susa Valley mountain community is active and interested in new ways of socio-economic development linked to the local agricultural, architectural and artisan traditions.

Actions

In 2005, following the suggestion and with the full support of the Association of Women Sommeliers, the mountain parish financed an innovative and experimental project: the production of ice wine from the local vineyards.

Ice wine is only produced in certain temperatures, climatic conditions and altitudes. The grapes are left on the vines throughout winter so as to obtain a concentration of the juice. The harvest must be done at approximately -10°C.

The 2005-2006 harvest, the first of the project: The mountain parish involves the Clarea Agricultural Cooperative and produces its first crop of ice wine. It was not sold to the public but used internally for promotional purposes.

The harvest took place at night during the festival for the patron saint, St Sebastian, on January 20, drumming up a lot of interest and curiosity.

The initiative, which was launched during the 2006 Winter Olympics in Turin, was a great media success.

The 2006-2007 harvest, second year of the project: The mountain parish asked 5 local producers to participate in the second phase of the experiment. Two of them agreed. The work group was enlarged to include local authorities, technicians and researchers.

The success of the previous year was repeated and amplified.

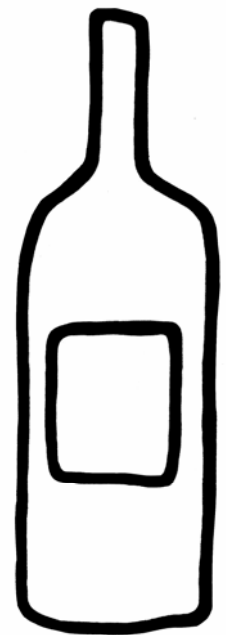
The results

Chiomonte is becoming the place known for ice wine, a player in local, national and international promotional events.

The mountain parish has developed a leading product, innovative yet linked to tradition through which it was able to relaunch the territory and its local products

Following its success, both the region and the province of Piedmont have begun to show interest for the initiative and the area of production

The locals have also participated in the initiative; the local farmers are slowly bringing themselves closer to the project. The parish is thinking to set up points of sale in the valley and eventually in Turin. It is considering joining the wine consortium and seeking to obtain DOC recognition, which already exists in the area. It has launched market studies for the sale of its product

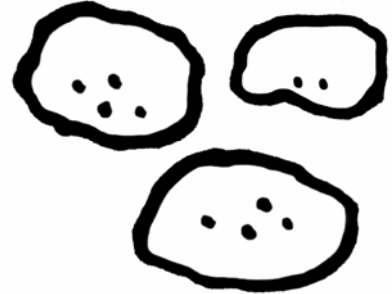


FOR THE LAND AND RURAL CULTURE: THE QUARANTINA POTATO

The case

During the mid 80s, inland Liguria, near Genoa, many mountainous areas were progressively abandoned, with their various seeds and autochthonous fruits and vegetables disappearing

In the 80s, a researcher Massimo Angelini devoted himself to researching the various autochthonous seeds of the inland Genoa area. During his research he came across the existence of the Quarantina potato and its varieties (Brügnöa e Cannellina), which were almost all extinct. In the 50s, it was the most common potato in the Ligurian Apennines.



In the span of 15 years, from the early 80s to the mid 90s, the number of farmers decreased from 40 to 15, the majority now being elderly.

In order to avoid the extinction of this potato, Massimo Angelini, along with some of his colleagues, and involving around 20 local farmers, purchased a certain quantity of the product.

Actions

In the year 2000, following the initiative of 20 farmers of the Genoa region and the Co.Re.Pa (Committee for the Recovery of the Potato), the Consortium for the Protection of the White Genoese Quarantina Potato and Other Traditional Potatoes of the Genoese Mountains was created.

In order to protect and at the same time popularize the essential qualities of the Quarantina potato, its history and the story of its recovery was published in 1999. Two scientific papers on the subject were published in 2001.

The consortium's strategy was the following: begin with improving and then selecting the different varieties; distinguish between production for consumption and production for sowing; put in place a long term campaign to raise awareness amongst local farmers; rely on self certification; establish a fair base price, relatively high, but that takes into account the farmer's work.

The Consortium is a meeting place, a platform for exchanging ideas, for researching and training. A document on the "Qualification criteria for the production and protection of traditional potatoes of the Genoese Mountain region" was drafted. A mark was created as well as a common packaging for the marketing of the potatoes.

In 2003, the consortium changed status and name, becoming the Quarantina Consortium for the Protection of Various Traditional Local Products of the Genoese Mountain Region. It was even more focused on promoting family run agriculture and the rural recovery of the Genoese mountain region with all its characteristics. Various courses are organized as well as studies and research, events and joint initiatives.

Results

By the end of 2006 the consortium became an association named: Quarantina Consortium - Association for Rural Land and Culture. The object to be protected is no longer the product itself, but the small local producer linked with family run, artisanal, natural and equitable farms.

Both the range of products and the area of land concerned have expanded.

The number of members of the association has increased: at present there are 280 members, comprised not only of producers but as well of shops and restaurants, purchasing groups, consumers and their families.

The consortium's brand is now recognized by all of the locals in the Genoese region.

Productivity has quadrupled and stands to increase even further with the introduction to "clean seeds"

Price has remained high, reaching its peak in the last 4 years at 2€/kg

Every year, even before the harvest, the production is reserved in almost its entirety

Producers are beginning to believe in themselves and in the quality of their product.

THE SAMBUCANA SHEEP RETURNS TO THE STURA VALLEY

The case

The land of the Stura Valley is vital, yet over the last few years it has been subject to depopulation and a considerable aging of the existing population. There are few young people, the majority seeking jobs away from the valley and hence abandoning traditional businesses.

A large part of economic, social and cultural activities stem from the agricultural and breeding sectors, especially with regards to sheep.

In the 80s, the indigenous ovine breed, the Sambucana sheep of the Stura Valley was heading towards extinction (only approximately 80 remaining) and with it, all the accompanying traditional activities.

Tourism is well developed in the area and is mainly linked to the promotion of local features such as the environmental and agricultural patrimony.

The mountain parish is very active and devotes itself to launching initiatives linked to the development of the local culture and patrimony.

Actions

In 1985, following the initiative of the mountain parish and with the cooperation of the local breeders, the *Escaroun* ("small flock" in local dialect) Consortium, was formed to set up various activities with the aim of preventing the extinction of the Sambucana sheep.

A centre for selecting rams was set up in the village of Pontebernardo.

Steps were taken to improve breeding techniques, methods for managing pastures and the development of mountain pasture sheep farming.

Some abandoned businesses were recovered and others, considered suitable for raising sheep, were restructured.

A mark was created to promote the Sambucana lamb.

In 1999 the Ecomuseum for Sheep Farming opened, resulting, as always, from a mountain parish initiative. The ecomuseum's activities are complementary to those of the consortium with a stronger focus on the cultural, social and methodologies linked to sheep farming and the rural world.

The ecomuseum became a permanent museum of sheep farming, teaching workshop, and creamery. Two different channels were set up to learn about the life and the world of shepherds. School activities were organized.

Results

Of the 5'000 sheep present in the Stura valley, 4'500 are Sambucana. There are approximately 50 breeders.

The centre for rams keeps selects and distributes each year around 70 heads of sheep to breeders.

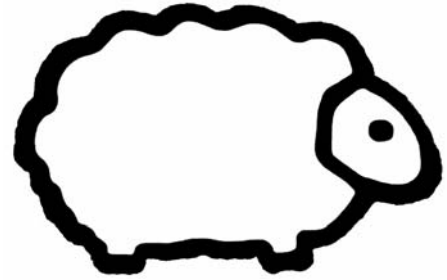
A small group of about 15 young breeders was formed, all of them under the age of 18.

A small community of people interested in maintaining and popularizing traditional businesses was formed around the ecomuseum: breeders' families and the managers of the Pontebernardo refuge actively cooperate to give information and explain the production of butter and cheese and sheep farming.

The ecomuseum is visited by schoolchildren from the Stura Valley, from the Piedmont region and from Liguria.

The businesses linked to sheep farming continue to increase: besides the production of meat and dairy products, there is wool production. A point of sale for all typical local products was opened at the ecomuseum.

Because of the success of the various initiatives, the *Lou Barnaset* Cooperative was formed in 1992 to market the Sambucana lamb.



THE TOMA CHEESE OF TRAUSELA IN THE CHIUSELLA VALLEY

The case

Trausella is a small commune in the upper Chiusella Valley. It is a place situated in a green plain on the left bank of the Chiusella torrent.

The area is characterized by large meadows that run alongside the torrent and are used for grazing and supply a large amount of forage. For this reason, Trausella breeders were not used to taking their herds to mountain pastures during the summer and the dairy production was always done on the spot.

One of the specialties of the valley is the Trausela toma, a fresh cheese produced with very recently drawn milk.

The production of toma cheese is a predominantly female job. In this area where the men tended to work for Olivetti (Italian IT company) or dedicated themselves to local crafts, the women handled the farming and the dairy production.

Actions

During the 90s, The Friends of the Chiusella Valley Club, an association aimed at raising awareness and promoting Chiusella Valley's patrimony, tried to maintain afloat the production of toma cheese.

The association worked for 17 years with the shepherds and local breeders in order to prevent the loss of the traditional recipe for preparing the toma.

On the basis of an initiative from the association, The Trausela toma became part of the Basket of Traditional Products of the Province of Turin, an umbrella brand that groups various traditional products of the region.

The toma, along with the other products from the Basket, was presented at national, regional and local wine and gastronomy events

The association aims to bring together producers with joint initiatives, to organize walks in the valley and visits to the various businesses.

The results

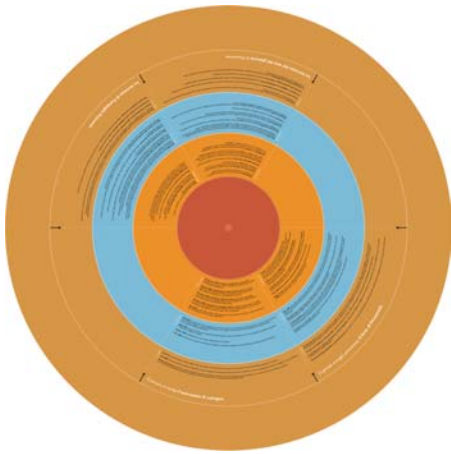
The Trausela toma continues to be produced by a dozen farms in the valley following the traditional recipe, even if there are no longer any dairy producers in the valley who produce this cheese.

Production of the Trausela toma is relatively high, but often not enough to satisfy the demand.

For the moment, the association Friends of the Chiusella Valley continues to handle the awareness campaigns. No consortium or association of producers has been formed. Internal regulations have been drawn up.

The toma has higher visibility thanks to the Basket of the Province of Turin project. However, a joint and shared strategy to promote a real change in mentality and increase interest is still missing.





ARCHITECTURE AND LANDSCAPE

Some examples

CIRCULAR BUILDING: THE CHESTNUT DRYER

The case

In the 70s, the chestnut tree had almost completely disappeared, even if a bit more than 40 years ago it was the main tree in this land.

In the year 2000 the Ecomuseum of Terracing and Vineyards reports and counts the interesting existence of small stone structures used for drying chestnuts, but no longer in use.

The ecomuseum always highlights the existence of these circular dryers which no one recalls when they were built. The circular shape is ideal for drying, yet for reasons unknown, these circular structures are only present in a small area of the Upper Langa.

Actions

In 2002, in collaboration with a private citizen, a circular dryer was restructured in the centre of a small village of Cortemilia named Doglio. In exchange for the financing it was agreed that the structure would be conceded for 30 years for cultural and didactical purposes.

During 2002 and 2003, research was conducted through interviews of the elder villagers in order to document customs, dialectical terminology, and methods of cultivating, conserving and using chestnuts.

August 2003: an exhibit on chestnut dryers was organized.

End 2003: The task of restoring the dryer was given to a young local artisan specialized in handling stone.

Results

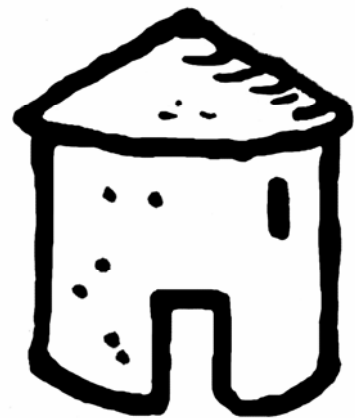
Spring 2004: Restoration was completed and it demonstrated the easiness to build these circular structures and justified traditional construction techniques.

August 2004: Inauguration of the structure during the festival for the patron saint of the village. Numerous inhabitants of the village and its surroundings attended the inauguration, with a mixture of emotion and curiosity.

Autumn 2005: Starting up the dryer thanks to the availability of an old expert: first the chestnuts are placed for 40 days on the embers and then there is the peeling process to which almost all of the villagers participated.

Autumn 2005 and after: The white chestnuts are packaged and sold at the ancient fair of Santa Caterina. They are so well liked that they are sold out. It seems impossible to many to rediscover something that tastes of their youth.

As of 2004, a visit to the dryer is suggested as a learning exercise and a point of interest for guided organized group tours.

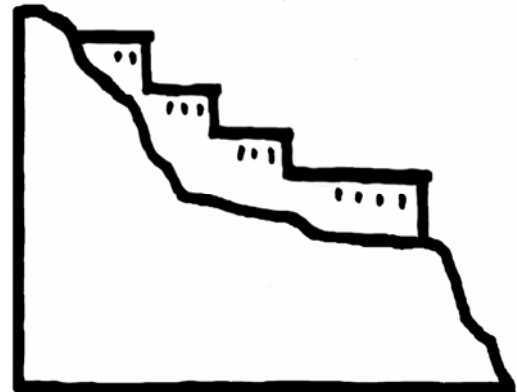


THE GREAT WALL OF PIEDMONT: THE FORTRESS OF FENESTRELLE

The case

The San Carlo Fort is located in a strategic position on the Franco-Italian border. It was built between the 18th and 19th century as a defence against the French. It is an impressive and majestic structure: 3.5 km long, 610 m above sea level, with a surface of 1,300,000 m² and 4,000 covered stairs. The fort was used as a garrison, a military and political prison, and a storage place for military equipment up until the Second World War, after which it was definitely abandoned.

The structure is in a clear and progressive state of neglect, covered by vegetation, subject to vandalism and theft, dangerous for those who enter it or those who climb over the entrance gate. A majority of the population as well as the local authorities are not aware of the history of the place and are not interested in the fate nor in the potential of the fort, considered to be too far gone.



Actions

In 1999, the San Carlo Association was formed with the aim of breathing new life into the walls of the fort. The first guided tours were organized. It was the beginning of an incessant campaign to convince others to join the first group of volunteers.

Different work tasks were organized publicized in newspapers and posters. The initiative was successful. With the earnings from the guided tours, the association was able to finance the first works and purchase the necessary material. The guided tours and the tasks multiplied, and the media spread the story of the fortress. In 1993, the first evening concert was held in the fortress and in 1994 some theatre performances. Afterwards, the first public financing came to help promote the fort and then in 1996-97 for the restructuring and restoration. Year after year new parts are restored as well as architectural elements.

The tour guides are all volunteers. They are trained by the more experienced and participate as actors in the nighttimes tours entitled "The story of the ancient wall"

Results

Today the fort has become an integral part of the valley's landscape and has been for the most part restructured: there are no longer any ruins covering the walls or the stairs, the gate is no longer closed and a refreshment bar is opened. There are three museums present inside the fort

The fortress is the setting for many events. It is visited by approximately 50,000 visitors a year. There are six tourist routes to choose from and there are package tours available as well.

The association has obtained millions of Euro in financing on behalf of the public authorities, foundations and cultural institutions for the restoration works.

As of 1999 the fort became a monument symbolizing the province of Turin.

Today, although the fort requires constant maintenance, it has been brought back to life. Often, it is referred to as "the great wall of Piedmont"

THE TERRACES OF ICE WINE FROM CHIOMONTE

The case

Chiomonte is a mountain commune situated 150 m above sea level in the Susa Valley half of which is made up of summer and winter tourism. It is a place that suffers from the weight of its existing infrastructure and which is subject to depopulation. On this land you can find terraced areas held up by dry stone walls. Once upon a time, these terraces held vineyards with some autochthonous grapes like Avanà.

The land is victim to the slow but consistent abandoning of farming activities. Moreover, some of the terraces show different levels of neglect.

The valley's food, wine and agricultural patrimony is interesting, even if it is little known and valued. The mountain parish of the Upper Susa Valley is very active in promoting its local cultural, architectural, agricultural and viticultural heritage.

Actions

In 2005, the Association of Women Sommeliers suggested to the parish to set up an experimental project to produce ice wine, using the local grapes, taking advantage of the morphological and climatic conditions of the land as well as its altitude. The Clarea Agricultural Cooperative, a local agricultural business, was involved in the project.

The first harvest took place in January 2006. After the fermentation in autumn of that same year, the first wine was produced: 110 bottles of 37, 5 cl. used for promotional purposes.

The harvest took place, as tradition would have it, before dawn, and so as to involve the locals, and on the same day as the festival for the local patron saint, St Sebastian on January 20. This sparked a lot of interest and curiosity.

The project was an unexpected media success.

The success was repeated in January 2007. The work group has expanded to include local authorities, technicians and researchers. There are two local businesses involved. The 2007 harvest produced 250 litres of wine.

The results

Chiomonte is becoming the place known for ice wine, a player in local, national and international events.

This was clear motivation for the agricultural business and local farmers to maintain the stone walled terraces which are an integral part of the mountain valley's landscape.

The other local farmers are slowly bringing themselves closer to the project

During the winter months, the landscape of the areas concerned by the project has taken on an unusual appearance: the vineyards, covered with snow and orange tarpaulins to protect them from wild animals, stand out against the terrain and the snow covered mountain slopes.

The locals and tourists have had the opportunity to experience, rediscover and participate with interest in one of the most emblematic moments of rural life, the harvest, in an unusual and suggestive context and scenario.



THE TERRACES OF CAMPIGLIA TRAMONTI

The case

In the 90s, Campiglia Tramonti was a village at the far end of eastern Liguria: a steep land with terraces facing the sun, traditionally used to cultivate vineyards, but had been subject to neglect and abandon. There are few young people. They look for work in La Spezia and fewer and fewer devote themselves to traditional agricultural activities.

The Cinque Terre National Park and the local authorities are uninterested in the village's plight. There are few tourists and the only access to the sea is by way of a steep path.

The land has a long and rich Mediterranean family farming tradition.

The majority of the inhabitants is attached to the land and is interested in finding new ways to develop the village and the surrounding territory.

Action

In the year 2000 the Campiglia Association was formed by its residents and those that cared for the village. The association became the land's spokesperson with regards to the public authorities and others. The members aim to play an active role in their history and to seek out alternative channels for economic and social development

The first experimental agricultural project, the cultivation of saffron on the land's terraces, was launched with the help and involvement of the villagers. Two years of research and experimenting were necessary to find the correct formula, but the quality of Campiglia Tramonti's saffron, sold in pistils, was quickly recognized at a national level.

After many months of studying and trials, the association divided into work groups launched the production of jam made of Indian figs, wine, Ligurian salt, olives and harvesting lavender to dry.

The local grocery store was reopened: selling only to members who added up to a total of 300 people including the village inhabitants, restaurants and other shops. It is managed by volunteers.

They have also begun the restoration of the old abandoned village school in order to transform it into the association's headquarters. Restoration has also begun on the ancient windmill, the future museum of cultural items and the information point for the Cinque Terre National Park

The results

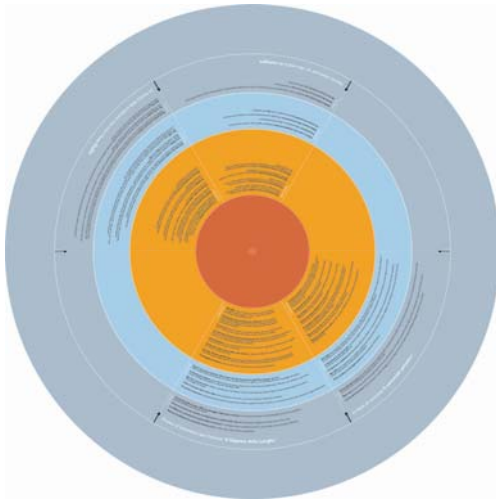
Many of the terraces have been recuperated and are cultivated by the inhabitants of the village

The cultivation of saffron has returned to the area. It existed there at least until 1100, but was then abandoned. Because of this cultivation, the terraces of Campiglia are painted in lilac during the months of October and November.

A new life is being given to the old village school and windmill.

The land's agricultural landscape is very varied. The various cultivations are located in different areas depending on the altitude, the exposure to sun, and the type of soil. The Indian figs are on the lower terraces, near the sea, while saffron is grown on the higher terraces approximately 300-400 m above sea level.





INTANGIBLE CULTURE

Some examples

MUSIC, A LIVING TRADITION: LOU DALFIN

The case

Between the provinces of Turin and Cuneo exists an Occitan speaking community: it regards a linguistic minority that involves 14 mountainous valleys for a surface of 4,300 sq km. Actually, the Occitan area goes beyond the Italian border and stretches out to the south of France through to the Aran Valley in the Pyrenees.

For a long time, up until the 1960s, much was said about this nation with far away origins where Occitan or the local dialect was spoken. But for many, the Occitan culture was very distant and not at all in the consciousness of the land or the people

In the 1970s, this Occitan land became the setting for a noteworthy cultural effervescence: literary and poetic presentations, periodicals in the Occitan language, political awareness activities and above all and increasing interest in music, song and dance in the 1980s.

Actions

Riding the wave of the cultural awakening of the 1970s, Sergio Bernardo, a plurinstrumentalist who for many years studied Occitan musical traditions in Italy and France, founded the group Lou Dalfin in 1982.

Lou Dalfin aims to revisit Occitan traditional music. Their musical course is characterized by an acoustic line-up (barrel-organ, accordion, violin, clarinets, and flute) and a repertoire of historical and popular pieces - both instrumentals and vocals. Their first two LPs came out respectively in 1982 and 1984

In 1990, after a break, the group came together again. Berardo surrounded himself with musicians hailing from different disciplines: folk, jazz and rock. The new Lou Dalfin dropped the acoustic formula: electric instruments and drums mixed well with traditional instruments because music is lively, it evolves and it does not stop with time. The cultural patrimony of a few became available to everybody.

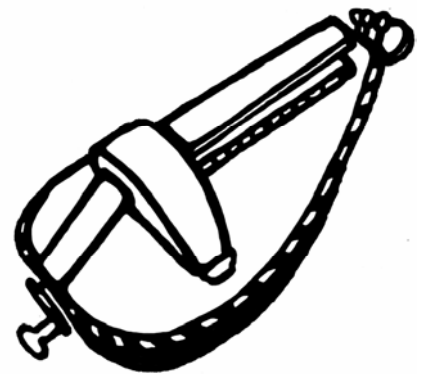
Results

The number of concerts held by Lou Dalfin in Italy and abroad multiplied. They released a total of 11 albums. In 2007, the band will celebrate its 25th anniversary. The band has maintained the same energy and ability to involve its audience as it did in the beginning.

Hundreds of young people attend Lou Dalfin concerts. They dance and sing. They learn the language and are familiar with the Occitan anthem and brandish with awareness the flag and symbols of Occitan.

Those who live in these alpine valleys are proud to have strong and lively historical roots. Lou Dalfin also became an association: a dozen young people each year take music, literature and Occitan language courses and learn to build barrel-organ and traditional instruments.

The local authorities and institutions have grasped the importance of this particular historical moment and pay closer attention to minorities and local culture by opening cultural centers, language centers and planning events.



PRIZE FOR CHILDREN'S LITERATURE: "THE GIANT FROM THE LANGHE"

The case

Cortemilia, Upper Langhe, 1999, a landscape as impressive and historical as its terraces but invisible to the naked eye and considered a heavy heritage, useless and of poor quality;

A local parish looking for work and a quality of life adapted to their personal demands, preferable someplace not home;
The difficulty to identify the territorial potential and develop innovative ideas and projects from the local existing resources;
Absence of communal libraries, cinema, museums and other cultural activities.

Actions

As part of its first initiative, The Ecomuseum of Terracing and Vineyards, offers the elementary schoolchildren of Cortemilia the possibility to write a creative and original fable about who may have built the terraced landscape

The most original fable would be chosen by a jury and then illustrated by a professional. The small book would then be sent out for Christmas 1999 to all the families of Cortemilia,

The two following years, two more fables were written with inspiring titles and always linked to an imaginary world inspired from the terraced landscape.

Due to the success of the new fables, it has been suggested to set up a national prize for children's literature. There is a search for people who can lend credibility and quality to the prize. The prize is divided up in three categories: published stories, stories written by children, illustrations

Results

The prize for children's literature "The Giant of the Langhe" was set up in 2001. The name was inspired by the main character in the ecomuseum's first fable.

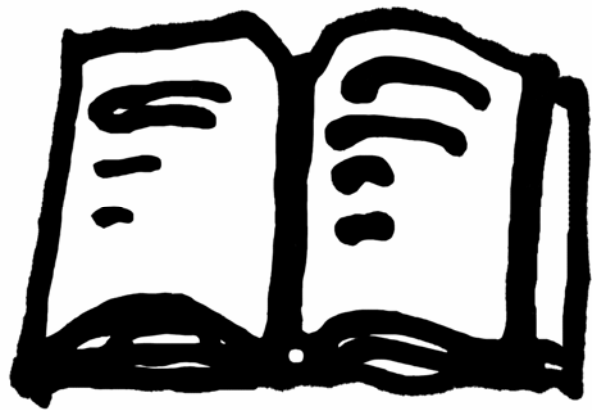
The prize is financed by not only the sector of Ecomuseums of the Region of Piedmont, but by the Ferrero Foundation and other public and private institutions as well. This shows the level of initiative's quality.

The success of the first edition surpasses the brightest of expectations. There were so many books proposed by publishing houses and so many stories written by children.

During the week that precedes the prize giving, the town of Cortemilia is livened up like never before with various animated reading performances, illustration workshops, and illustration exhibitions. The actual prize giving ceremony is a meeting of the minds between professional authors and children, potential future writers and illustrators.

Thanks to all the copies sent from publishing houses a new library specialized in children's literature has opened up and is accessible to all.

The sixth edition of the Prize is honoured to be able to dedicate the illustration section to the great artist Emanuele Luzzati, distinguished guarantor of the jury for illustrations during the first three editions. The terraced landscape is entering into the local awareness.



PARISH FESTIVALS: WILDLIFE CARNIVAL

The case

Cortemilia, Alta Langa: some of the parish's traditional calendar dates are subject to change due to external reasons, such as more important festivals in neighbouring parishes and the precedence given to the commercial aspect.

Many festivals have the objective of attracting as many tourists as possible instead of trying to build a sense of community and having a festival for the pure joy of spending time together.

The carnival tends to replicate the Viareggio Carnival with decorated floats but with time, less and less groups are participating



Actions

In 2004, a university professor, expert in traditional festivals, suggested to the Ecomuseum of Terracing and Vineyards to go back to a carnival described (a rare occurrence) in a book by Augusto Monti, the master of Pavese. By organizing the newly found carnival, one highlights its classical dimension, that wild moment without rules in which the normal order of things is undermined.

An external art director, knowledgeable in the land and folk theatre, was called in to help organize the first edition.

A local conference was held in 2005 to introduce the festival. There, the significance of carnival was shared and certain wild carnivals were illustrated.

A graphic image to promote the project was discussed.

The results

The first edition brought back the Feathered Bear, the main character of the carnival. Musicians, tailors, non professional actors of the local theatre company and all the local associations were involved. The Lenten date of the carnival was abandoned in favour of the traditional one.

Participants' faces were painted black so as to favour the fact that everyone is part of the party

Thanks to the availability of a local chef who prepared a new carnival sweet dedicated to the bear: the *piote d'l urs*.

Partnerships were created with the other wild carnivals which were all invited locally to reinforce the spirit of the project. An exhibit for "The Wild gods" was organized which presented masks of wild bears and men of Piedmont. It was inaugurated in Paris and Turin and has now become an attraction for Piedmont.

Two videos were filmed to document the project and to promote an original characteristic of the local culture.

NEW RECIPES FOR AN ANCIENT DISH: THE CHESTNUT

The case

Sibillini and Monti della Laga, abandoned forests of centuries old chestnuts and a land always more neglected because of depopulation and the spread of disease amongst plants.

Loss of rural Piceno's personal character with regards to landscape

Search for new economies linked to local resources

Action

Highlighting the value of chestnut trees by developing cultural and economic aspects

Developing production and marketing

Improving communication with regards to the nutritional quality of the product and its ties to the land

Promoting products linked to chestnuts and to the trees' landscape



Results

Diversification of the various ways to use chestnuts through a competition to which are invited chefs from Piceno who can suggest new and traditional recipes

Availability of a web site that holds not only chefs' recipes, but where users can post their own recipes as well

Diversification of products: fresh chestnuts, dried chestnuts, covered in flour, jams mixed with a variety of ingredients

Proposals of cultural tourism which groups walks and excursions in the forests and tasting of various dishes prepared with chestnuts by local restaurateurs.