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## Cultural identity and anthropized environment: the multidimensional definition and measure of the resilience

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### Abstract

Cultural landscapes can be interpreted as geographical spaces with high sensitivity. The pressure of urbanization, or alternatively, the abandonment of wide rural areas as a secondary consequence of the same process of urbanization, in these high fragility territories determines serious environmental crises. The high density of values, such as landscape (natural or man-made) quality of landscapes, ecosystem services production, concentrated presence of resources, is constantly threatened not only by climate change but also above all by the same urbanization processes. It can talk about 'landscape risk' when these urbanization processes determine changes that cause loss of identity of landscape values. Here, resilience is the ability of an ecosystem (or more precisely, a socio-ecological system) to adapt by virtuous change its internal relations and maintaining the identity values. The paper explores the potential of a method of analysis and evaluation in which, starting from the recognition of the heritage elements, the system of values are compared with the conditions of risk and degradation (due to environmental and man-made drivers) with the result of building maps of vulnerability and resilience.

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## 1. Cultural landscape definition

To arrive at a definition of cultural landscape is necessary first to define what we mean by culture and by cultural heritage. Following the thought of Triandis (Triandis, 2004), ‘culture’ is to society what memory is to individuals. In other words, culture includes traditions (material and immaterial) that has worked in the past. ‘Cultural Heritage’, on the other hand, is an expression that indicates the ways of living by a community and transmitted from generation to generation, including customs, practices, laws, places, artifacts, settlements, artistic expressions and values. Following this line of thought, cultural landscapes can be interpreted as complex systems (both natural and anthropic), namely systems that through their capacity of self-organization, rise their identity and maintain it over the time. Recent scientific reflections on the concept of both cultural heritage and cultural landscape are trying to emphasize the profound integration between natural processes (“domesticated nature” in the case of anthropic landscapes) and human dynamics that determine the dynamics that underlie the landscapes object of our perception and sometimes our aesthetic contemplation. Perceptual relationships strongly back take into consideration, but today, unlike a few decades ago, this aesthetic perception is integrated in a deep ecological vision of the relationship between man and nature (Pieninger & Bieling, 2012).

Therefore, according to European Landscape Convention, “landscape” can be interpreted as an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human fact. More precisely, landscape is a homogeneous part of the territory whose features are the results of nature, human history and their mutual interrelationships. The protection and enhancement of the landscape safeguard its values, expressed such events of perceptible identity. Also for Italian law, ‘landscape’ is a homogeneous part of the territory whose features derive from nature, human history and their mutual interrelationships. The protection and enhancement of the landscape safeguard its values, expressed such events of perceptible identity.

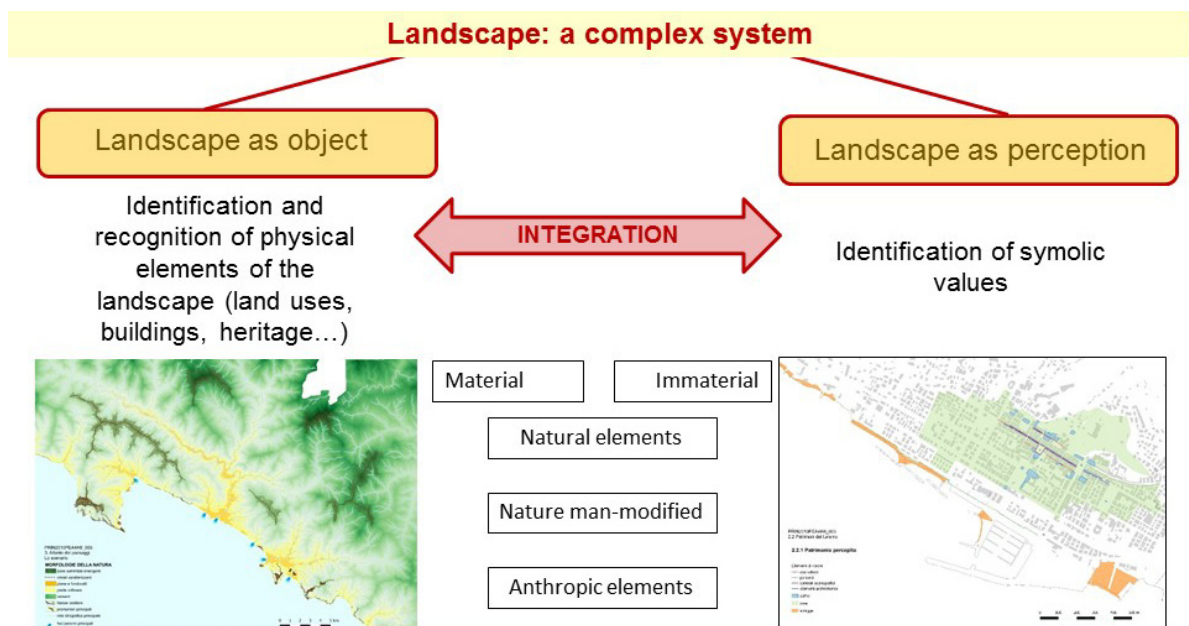


Fig. 1 : Landscape integrated definition.

Therefore, landscape is not the result of a mere aesthetic interpretation:

- its quality depends both on the objective regional features that from the aspirations of the population that is in contact with it;

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