

Landscape Value(s)

An Anthropological Approach

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New heritage, new managing systems

In France,

- The production of cultural landscapes as a **new political object** and the redefinition of the landscape as a product of ordinary life results in a **renewal of landscape public management** modes at the local, ground-level
- Public action needs to be renewed in order to “manage the contradiction between **the will to preserve** landscape *values as* historical heritage connected to local identity and **the need to grant the possibility of landscape changes** and transformation, through [...] initiatives which allow for mediation between the divergent interests of local populations”

(C. Papa, *Lecture di Paesaggi* 2012)

Getting on the ground : the Mont Beuvray

Seen from the ground field of the Mont Beuvray case,
These transformations leads to the emergence of :

- New actors/processes : place brands (BIBRACTE)
- New solidarities between existing and new actors/processes (PNRM/BIBRACTE)
- New priorities (co-construction of a shared sustainable development project with local communities)

within the politisation of the landscape process, which bring further complexity to the interplay of different spatial scales of action esp. the micro-local scale

First Question : the perception of landscape value by Public Actors

Since the Park policy and BIBRACTE policy converge into landscape conservation and valuation (“*valorisation*”), in the context of the ongoing branding process related to the place brand “Grand Site de France Bibracte/Mont Beuvray”,

we may ask the following questions :

what values stand as the foundation of this convergence ? On the basis of which values does solidarity between these two local public actors take place ?

PNRM and landscapes' Economic Value

Les paysages sont en effet définis comme la « **résultante des activités** agricoles, de l'organisation urbaine et du patrimoine bâti, et des systèmes aquatiques » (Charte du PNR : 79) ; ils sont « façonnés par l'homme et ses activités » et donc « ils ne peuvent être figés dans le temps »

« Landscape is [...] one of the principle sources of the Morvan image for contemporary society (in its social and cultural dimension). It is used as reference value to refer to the Morvan and as an **economic asset** for the territory attractiveness (tourism and new inhabitants). The landscape [managing] strategy thus responds to the imperative of cultivating and valorising the Morvan image, by contributing to its social acknowledgement through coherent and well-kept landscapes »

(Natural Regional Parc of Morvan Charter 2008-2019)

BIBRACTE and landscape's heritage Value

- “Site historique à forte valeur symbolique, [...] l'*oppidum* de Bibracte sur le mont Beuvray, situé dans le Parc naturel régional du Morvan, bénéficie d'un **paysage d'exception**”.
- « A better coherence needs to be granted to landscape management at the Haut-Morvan scale [...] In order to fulfill these ambitions, a new governance **is necessary**, which largely mobilise local actors. That's why the Natural Regional Parc co-signes the present application for renewal of the Grand Site de France brand»

(Application for renewal of the *Grand Site de France* brand, 2014)

Second Question : People perceptions of landscape values

- The necessity stated in the Application for renewal to “better implicate local population in the project for this site, stretching on the surface of three communes and two departments, where nobody’s leaving and which is largely felt as an elsewhere from the population”

Leads to questioning about what is inhabitants’ perception of what landscape-related values are.

(Application for renewal of the *Grand Site de France* brand, 2014)

Research Settings

- An inquiry into inhabitant *perceptions* of what a cultural landscape is and how it is managed has been carried out in spring 2017 in the surroundings of the *oppidum* of Bibracte. The aim of this research was to collect empirical material in order to make some cross-country comparison about perceptions associated to cultural landscapes of the *oppida* in the context of the REFIT research program.
- Twenty-one interviews have been conducted by Elodie Delhommeau, who's employed at Bibracte as a guide since She was hired under a dedicated one-month contract from Bibracte EPCC in order to carry out the interviews. Even though she's not a professional social researcher, she's got a very good knowledge of local communities and places, because of her lifelong experience of life and work in the South Morvan, as well as her training as a cultural heritage guide and mediator and her former employment as a cultural project developer at the commune of Luzy – South Morvan.
- I have joined Elodie in the making of some interviews, as far as I supposed some stakeholders to be carrying specific standpoints I didn't get the chance to be confronted with before, that might be relevant to the purpose of my PhD research.
- People to interview were chosen according to Vincent G.– general director and research director of Bibracte EPCC– advising, in order to somehow reproduce the same research schemes that underpinned the research action in the English context, in order to grant some structural elements for later comparison of results.

My role

- **I proceeded to a first analysis of these materials. In so doing, first of all I got interested to give an answer to the following question: which values do people associate with the landscape? Not the landscape in general, but “their” landscape in particular, the one they are familiar with because of it being the every-day setting of their life and activity. Since within the set of questions stakeholders were invited to answer to, there was one which specifically addressed the issue of which values do they associate to the landscape of the Mont Beuvray, I looked through the answers people gave to it.**

Research Results : ValueS attached to the landscape

- People expressed a variety of landscape-related values :
- Beauty, Diversity
- Wilderness/ Nature/ Preservation
- History and stories, Immobility/out of time
- Emotional value, Quietness, Value of security/feeling safe, Isolation
- Belonging,
- Amplitude,
- Height

All these values are connected to an action, which is that of **walking** through the landscape, as they all mention this action soon or later throughout the interview. Some of them relate of their habits to walk directly when they answer to the question about values. Some of them do it elsewhere through the conversation. But everybody does.

About Values

Sets of values

- When referring to empirical situations, value never comes alone.
- Rather, people talk about sets of interrelated values.

(V. Siniscalchi, Seminar *Anthropologie des économies et des formes de mobilisation*, EHESS, 2016)

Objectifying values ?

- Anthropologists say: « Don't ask for meaning, ask for practice ».

Methodological point : Adapting to too French context

- First adaptation : questions' order
- « **impressions** » and « **values** », **trop** « **personnelles et intimes** » to begin with
- People answered first to questions about the way they use landscape **and then to the value question**
- How does that play in shaping answers.
- Second adaptation : Singular “value” and plural “values”

An anthropological definition of “valueS”

- Anthropologist David Graeber : **value** is **not** simply **an idea**, nor simply as a particular way (ex. Monetary) of defining the worth, but it should be considered as a broad category **relating to all what drives people motivation to action** :
- “**Value** [...] can best be seen in this light as **the way in which actions become meaningful to the actor** by being incorporated in some larger, social totality – even if in many cases the totality in question exists primarily in the actor’s imagination.”

(D. Graeber, *Toward an Anthropological Theory of Value, The False Coin of Our Own Dreams*, 2001)

Which ValueS to turn cultural landscapes into commons ?



Thank you

