European Landscapes in Transition
10 public lectures in Copenhagen and Aarhus  Nov 2013 – Jan 2014
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Lecture II European Landscapes – history and typologies

Bas Pedroli

• Diversity in time – diversity in space
• How has the notion of landscape evolved in Europe’s history?
• Globalisation – nothing new?
• Places of worship and sacred spaces
• Landscape typology, characterisation and monitoring
RECAP Lecture I: 12 November

“A kaleidoscope of European Landscapes.”

“Landscape” means an area, as perceived by people, whose character in the result of the action and interaction of natural and/or human factors.” (European Landscape convention Art.1a)

Two major drivers: agriculture and urbanisation

... and the dynamics of the ‘space of place’
History of the notion of landscape

- Taormina: scene for the fallen gods
- Petrarca: the discovery of ‘landscape’ (1336)
- Renaissance: rebirth of design
- Enlightenment: Man governing Nature
  (by 1665 throughout NL 31,600 ha of former lakes reclaimed!)
- 19th century *Tragedy of the commons*: landscape shall be owned!
- Globalisation: An apple from New Zealand can have a good taste as well
- Freedom instead of unconscious self-evidence
- Freedom requires Knowledge, Awareness, responsibility for your choices
- Appeal of the European Landscape Convention: every landscape is worth to be taken care of
Historical geography of Europe

- **Cultural routes**
  - Transport of iron already in prehistoric times
  - Silk route: spices, precious metals and stones, written documents, valuable textiles, religious objects, stories and other oral exchange
  - Salt routes
  - Pilgrim routes (Rome, Mecca, Santiago de Compostella, etc.)
  - Drove roads of transhumance, but also of transport of living meat (e.g. 16th century: oxen driven from Jutland to Flanders)

- **Movement of people**
  - Colonisations (Normans, German settlers, ‘Dutch’ reclamations, etc.)
  - Displacements (Jews, Huguenotes, Germans, labour migrations, etc.)

*See Pounds, 1990; Butlin & Dodgshon 1998*
Forest dynamics

- Forest expansion and shrinking
  - Roman low
  - Middle Ages high
  - Renaissance low
  - plague high
  - industrial revolution low
  - current forest encroachment
HANPP – an integrated indicator of land-use intensity

Outputs - Benefits

Inputs - Investments

Change induced through land use

managed ecosystem

natural ecosystem

Society

Integrating land use analyses

HANPP: change of state, „distance“ to natural state

$NPP_h$: Ecosystem output to society

HANPP/$NPP_h$: HANPP intensity

Comprehensive: all land use types
Land-use change and HANPP
*(human appropriation of net primary production)*

- Forest transition
- Land-sparing
Cultivated land

- Expansion 1100 – 1300
- Retreat 1300 – 1500 (plague!)
- Expansion 1500 – 1600 (reclamations!)
- Contraction 1600 – 1750 (not everywhere)
- Expansion 1750 – 1850
- Contraction 1900 – ?

Change in cereal production, cropped area and yield and the trends in fertilizer application and agricultural machinery use in the EU-27 countries from 1961 to 2009.

Rounsevell et al., 2012, Land Use Policy
Management regimes

**Peasantry**
- Land owned by crown, nobility, state and religious organizations
- Feudal structures
- Tenants farm village land using three-field rotation with fallowing
- Commons for grazing
- Subsistence production

**Family Farm I**
- Enclosure of fields
- Multi-field rotation
- Agricultural expansion
- Subsistence production

**Family Farm II**
- Industrial processing (dairy, meat)
- Specialization (in some countries)
- Land reclamation
- Agricultural expansion
- Agricultural intensification

**Industrialization**
- Commercial farming
- Specialization
- Larger fields, less borders
- Agricultural intensification

**Collectivization**
- Commercial farming
- Specialization
- Larger fields, less borders
- Agricultural intensification

**Agro-env**
- Polarization of land uses
  - Intensive vs. extensive/abandonment/organic farming
- Larger fields, less borders
- Declining agricultural workforce
- Goal-oriented land management
Hephaestus Temple, Acropolis, Athens

- Hellenic culture: open temples for the gods, who still represented the basic powers of nature: Demeter of the earth, Poseidon of the sea, Aphrodite of plants and animals, etc.
- In the amphitheatres of the early Greeks, classical dramas represented the adventures of gods and half-gods, against a stage of the natural landscape.
- The Roman tradition closed the stage with wings, and slaves and wild animals played the roles in their theatres, separated from nature outside.
Contemplation and the world outside

- Middle Ages: Christianity built Romanesque churches, with thick walls and small windows. Contemplation took place in the half-light inside.
- Still, nature was present in the form of animals and gnomes, often decorating the pillars.
- In late Middle Ages and Renaissance, ‘pagan’ creatures were banned from the churches and in the Gothic cathedrals light was welcomed in the church as a heavenly symbol of god.
- Notwithstanding the short-lived impulse of Saint Francis of Assisi in the 13th century to consider the sun, plants and animals as brothers, nature and labour were basically kept outside the churches, culture and exegesis inside.
Modern places of worship

- Northern taiga around Inari in Finnish Lapland, the Pielpajärvi church: important exponent of local cultural heritage, originally from the 17th century
- First permanent construction ever seen in this area
- Built by monks Christianising the northernmost regions of Europe

- This development continues until present in the modern places of worship:
  - In university auditoria that have largely taken over the function of the church: explaining the secrets of being,
  - Or on the virtual place to be, the worldwide web.
Sacred space

There is another way European people have developed a relationship to the world surrounding them.

- Especially on the rims of the continent people erected large stones in intriguing patterns all over Europe: Malta, Corsica, Portugal, Bretagne, Ireland, England, Denmark, Sweden.
- After Christianity gradually spread over Europe, in some places they continued for long times to live with nature.
- In Ireland for example, instead of impressive churches simple crosses were placed in the landscape. The Celtic cross (of which the shape is much older than Christianity) includes a ring that may symbolise the sun or the moon.
- The landscape was just a sacred space, where they could worship nature as a divine creation all around.
- Mythical stories and sagas describing the adventures of heroes in recognisable landscapes long kept alive in many Nordic areas, like the Edda epic in Iceland, the Saga of the dream of Olaf Åsteson in Norway and the Kalewala epic in Finland.
- This confirms that also in northern Scandinavia the connection of people with nature was more self-evident than in Central Europe for long times, as demonstrated by the existence of many sacred localities.
o As a matter of fact, churches were not very suitable structures anyway for nomadic people like the Sámi.

o The Sámi culture is fluid in the denotation of specific places in the landscape.

o In Sámi tradition, landscape is unlike the modern distant perception in western society, a space where you should be involved in to be able to live in it.
### What can we learn from this?

| landscape concept symbolised by |  
|--------------------------------|--------------------------------|
| **places of worship** | **sacred space** |
| Nature is out there | We are part of nature |
| Culture is within our buildings and museums | Culture is where we are |
| Nature is waste land and we can / we must reclaim it | Nature is our homeland and we leave no traces |
| The ‘priest’ knows what is good for us | Nature teaches us what is good for us |
| Separation of culture and nature has allowed the development of our modern society | Relation between nature and culture is self-evident |
| Religion is gradually being replaced by science | Re-ligion is to re-connect, develop self-consciousness |
| It is increasingly impossible to know all consequences of our actions | Feel responsibility for the actions we undertake, being present in the *now* and *here* |
| This leads inevitably to detachment, and loss of identity | Observing with all senses, taking for real what we perceive, brings a sense of belonging, of identity |

*Pedroli 2012*
Landscape typology

• European Landscape Convention:

Article 6 – Specific measures

C Identification and assessment

1 With the active participation of the interested parties, as stipulated in Article 5.c, and with a view to improving knowledge of its landscapes, each Party undertakes:

a i to identify its own landscapes throughout its territory;

ii to analyse their characteristics and the forces and pressures transforming them;

iii to take note of changes;

b to assess the landscapes thus identified, taking into account the particular values assigned to them by the interested parties and the population concerned.
Great-Brittain

- Landscape Character Assessment (England und Schotland) 1996, 1:250.000 → Landscape Character Network
  Swanwick et al. 2002


- Natural England: General landscape policy

- Local and Regional Authorities: country und district Landscape Character Maps 1:25,000-50,000
Other landscape typologies

England
Countryside
Character
Areas

Flanders Ecoregions, Ecodistricts

Norwegian
Landscape
Reference
System

Germany
Classification
of Natural
Landscapes

Hungary
Natural
Landscapes

Spain - Landscapes Identification,
Characterization, Cartography

Portugal
Landscape
Identification &
Characterization

European
Landscape
Typology Map
(LANMAP)

ELCAI project, Wascher 2005
A Guide to Undertaking a Landscape Circle Study in Seven Easy Steps

Terry O’Regan
Step 1 – Scoping the Study Circle

- Map – 1:50,000
- Circle radius 1-5 km
- Use plastic template
- The circle is more important than the centre
- Start small and enlarge
To enhance the diversity of European landscape

a matter of conscience