

THE SHARED

“ALL MEN AND WOMEN
HAVE A **RIGHT**
TO THE LAND.
THE LAND MUST BE
SHARED BETWEEN THOSE
WHO LIVE AND **WORK IT**.
RESTRICTIONS ON LAND USE
AND **OWNERSHIP**
IMPOSED FOR REASONS OF
ETHNIC ORDER,
NATIONALITY OR GENDER
MUST BE ABOLISHED
IN FAVOUR OF A
RESPONSIBLE RELATIONSHIP
BETWEEN HUMAN BEINGS
AND THE LAND.”

(World Migrants' Charter)

EARTH

“Certain traditions in Morocco prescribe that the land belongs to everyone and that everyone has the right to enjoy its fruits. For this reason scarecrows are not allowed in the fields: the birds also have the right to enjoy the fruits of the earth.”
(Idris, Morocco)

“If you want to sell your land in Albania it is necessary first to offer it to family, then to neighbours, and finally to outsiders.”
(Anton, Albania)

“The expropriation suffered by the peasant farmer of his land constitutes the basis of the entire process whereby great masses of men are suddenly cut off from their means of subsistence and thrown onto the labour market as proletarians without land and without a place to live.”
(Karl Marx, *Capital*)

“We don’t inherit the land from our ancestors, we borrow it from our children.”
(Native Indian Proverb)

“The Koran prescribes that if the land is not adequately cared for by its owner it can be occupied by somebody else.”
(Idris, Morocco)

“In the Congo healers ask nature to forgive them and at the same time ask for permission to gain access to it so they can pick the amount of herbs strictly necessary for healing. This is because man is part of nature and has a duty to respect it in a relationship made up of “thanks” and “sorry”.
(Cécile, Congo)

**“You need a country, even if only for the pleasure of leaving it.
A country means not being alone, knowing that in the people, in the plants, in the earth there is something of yourself, that even when you are somewhere else, it is there, waiting for you.”**
(Cesare Pavese, *La luna e i falò*)

“When you harvest your land, do not harvest to the edges of the field and do not gather what remains to be gleaned of your crop; you must leave it for the poor and the stranger.”
(Leviticus)

“Now I will tell you what tools are used to work the land. Some divide these tools into (...) three categories: talking tools, semi-talking tools, and silent tools. The first are the slaves, the second the oxen, the third are inanimate tools.”
(Marcus Terentius Varro)

“My parents were landowners and for them the land was their most important asset. On the occasion of my birthday they gave me cattle or a plot of land. And what I really wanted was toys!”
(Irma, Colombia)

“Certain traditions in Morocco claim that the land is similar to a woman. The more you care for her, the more she yields.”
(Idris, Morocco)

OCCUPYING LAND ORGANIZING SPACE

THE INTRODUCTION OF AGRICULTURE AND LIVESTOCK FARMING LED MAN TO OCCUPY A PORTION OF LAND PERMANENTLY AND THIS LED TO THE BIRTH OF THE FIRST VILLAGES AND THE CREATION OF RULES ON HOW TO ORGANIZE THE TERRITORY AND ITS OWNERSHIP

The first stable settlements developed in the Near East during the Neolithic from the 9th to the 8th millennium B.C. In this phase, man began to work with clay to produce containers suitable for conserving, cooking and consuming food. In northern Italy the first villages date back to the early 6th millennium B.C.



**EARTHENWARE
DRINKING VESSEL
Fiorano Modenese
(5600-4800 B.C.)**

CENTURIATION was the system with which the Romans organized the territory, subdividing the plain into portions (centuria), in turn distributed in plots whose extension could be calculated using an agrarian unit of measurement (*iugero*), which corresponded to approx. 2500 square metres . A centuria was made up of 200 *iugeri*.

TRACES OF CENTURIATION still visible in the Emilian landscape. In the aerial photo four squares are visible whose sides are approx. 700 m. long, each corresponding to a *centuria*



The instrument used to perform the work of centuriation was the **GROMA**, a pole surmounted by four arms to which a plumb-line was attached; it was inserted into the ground and was used for tracing straight lines at right angles.

GROMA WEIGHT
from the Modena area
(Roman Age)

WORKING THE LAND

IN THE COURSE OF MILLENNIA WORK
IN THE FIELDS TOOK ON VARIED FORMS
ACCORDING TO THE FEATURES OF THE
ENVIRONMENT AND THE SOCIAL
ORGANIZATION MODELS

IN THE CASE OF COLLECTIVE OWNERSHIP
AGRICULTURAL LABOUR IS CARRIED OUT
BY THE ENTIRE COMMUNITY, HOWEVER,
ALSO WHERE PRIVATE OWNERSHIP IS
PRESENT, THE CYCLICAL NATURE OF THE
HARVEST FAVOURED EXCHANGE AND
COOPERATION





BRONZE AXE
From the Terramare,
Montale
(1500 - 1350 B.C.)

TERRAMARE SOCIETY (XVII – XII century B.C.) was centred around the village community and governed by rules of collective participation in economic production. The imposing defence works, which surrounded the pile-dwelling settlement, featured a ditch, wall and palisade; the whole community took part in their construction. The timber was cut and piles prepared using robust bronze axes.



The so-called **PARTECIPANZE AGRARIE** are among the few surviving models of collective ownership, and stem from the Middle Ages. The **NONANTOLA PARTICIPATION** scheme still represents “a third way”, an alternative to private property. This very special form of collective land management follows rules which have remained unchanged over the centuries. The system is based on the obligation to conserve and improve the land, received in concession almost a thousand years ago, and hand it on to future generations.



The tradition of agrarian participation expresses the ethical values at the heart of civil society: solidarity, respect for the land, local identity (the awareness of being part of a history made of people and places) and democracy.

A LA TIERRA QUE FUERES HAZ LO QUE VIERES

Whatever land you go to, do what you see (Argentina)

PĂMÂNTULUI BUN ÎI TREBUIE APĂ PUȚINĂ

Fertile land needs little water (Rumania)

**ỌDIGHỊ MMA MADỤ ỊGWUJI MBAZỤ
NA-ỤNA ỌLỤ**

Woe to him whose blade breaks when
the harvest is incomplete (Nigeria)

**ЗЕМЛЯ ДАЄ ВСЕ
І ЗАБИРАЄ ВСЕ**

The land gives everything, and takes
everything (Ukraine)



DVINTÈR TERÀ DA PGNÀT

Back to the clay to make pots (die)
(Modenese country saying)

**AMA A LA TIERRA
EN QUE NACISTE
Y A LA CUAL
VOLVERÁS CON
LA MUERTE**

Love the land
in which you were born
and to which
you will return at death
(Colombia)

LA TÈRA LA'N VOL NÉ PUVRÀTT NÉ AVÈR

The land needs neither poor nor greedy men
(Modenese country saying)

BIR AVUÇ ALTININ OL- MASA DA BIR AVUÇ TOPRAĞIN OLSUN

If you don't have a
handful of gold, get
a handful of earth
(Turkey)

در فصل بهار یواش راه برو
چون مادرمان، زمین،
باردار است.

Tread softly in Spring, Mother Earth is pregnant (Iran)



ÎN PĂMÂNTUL NEGRU SE FACE PÂINEA ALBA

In the black earth is born
white bread (Rumania)

SE YÈWO WO TO ASAASE PA DO A ENKYER NYIN

Those born on fertile land
grow up fast (Ghana)

ЗЕМЛІ ДАЙ, ТО І ВОНА ТОБІ ДАСТЬ

If you give to the earth, she will give to you (Ukraine)

**ME NYE ASAASE AYƐ AKAW NAASO
MI DZIDZI APOTOYIWA MU**

I am at war with the land but continue
to eat out of earthenware pots
(Ghana)

FLAIL
(zércia)
Modena area,
early 20th century.
Used for threshing
cereals by hand
on the threshing
floor

DÈR PIÒ TÈRA

Give it more dirt (plough deeper)
(Modenese country saying)



**ЯК ЖНУТЬ УКУПІ, ТО
НЕ БОЛІТЬ У ПУПІ**

When you harvest together
your belly stops aching
(Ukraine)

**MUNCA ADUCE BOGĂȚIE, IAR LENEA
ADUCE SĂRĂCIE**

Work creates wealth, laziness poverty
(Rumania)

لمس کردن زمین یعنی با
طبیعت هماهنگی داشتن.

Touch the earth and be in harmony with nature (Iran)

**OMUL CE LUCREAZĂ
ESTE CA POMUL
RODITOR**

The man who works
is like a fruit-bearing tree
(Rumania)

**NSU ROTO SO ASAASE
AYE DZEN**

The land is hard
even when it's raining
(Ghana)



PĂMÂNTUL BUN ADUCE ROADE BUNE

Good soil produces good fruit (Rumania)

**BAKARSAN BAG OLUR
BAKMAZSAN DAG OLUR**

If tended and cared for, it will
yield fruit;
if not it will become arid and
good for nothing (Turkey)

БЕЗ ДОГЛЯДУ ЗЕМЛЯ, КРУГЛА СИРОТА

The earth neglected feels like an orphan (Ukraine)

همه ما از مادر زمین درست
شده ایم، و به مادر زمین
بر می گردیم.

We are made of Mother Earth
and to Mother Earth we return (Iran)

آسمان را پدر خود در نظر
بگیر، زمین را مادر و همه
چیز را به عنوان برادرها
و خواهرهایت.

Think of the sky as your father, the earth as your mother,
and the rest of creation as your brothers and sisters! (Iran)

**OMUL CE MUNCEȘTE,
NU DUCE LIPSA DE PÂINE**

The man who works
does not lack bread (Rumania)

НЕ ПОСІЄШ, НЕ ПОЖНЕШ

If you don't sow, you won't reap
(Ukraine)

**TEVAZUDA
TOPRAK GIBI OL**

Be like the earth
for modesty
and humility
(Turkey)



**YƐ ENYA NDƆW NSU EKƳIR ASAASE
NO NNA EHO NDOW NO DZIDZI**

When the land beyond the river was not yet ploughed,
the monkeys living on it still managed to eat (Ghana)

**ЗЕМЛЯ НАША МАТИ,
ВСІХ ГОДУЄ**

The earth is our mother,
she feeds us all (Ukraine)

**VOSOTROS SOIS LA
SAL DE LA TIERRA;
PERO SI LA SAL SE
DESVANECIERA,
¿CON QUÉ SERÁ SA-
LADA?**

You are the salt of the earth
but if the salt disappears
how can we season it?
(Colombia)



**INSANIN BIR VADI DOLUSU MALI OLSA
IKINCISINI ISTER,
INSANIN GOZUNU ANCAK BIR AVUC
TOPRAK DOYURUR**

If a man has a valley full of goods, he wants more;
only a plot of land will stop him looking (Turkey)



**SE WO DWOW
AMBO AKESE A
NNA OFIR WO
ASAASE**

If your potatoes don't grow
it is because of your soil
(Ghana)

ANAGHI EGOSI ONYE OHI UGBO AKOLU AKO

Don't show a thief your cultivated field (Nigeria)

EL OJO DEL AMO ENGORDA EL GANADO

The owner's eye fattens his cattle (Argentina)

HOUSES IN HARMONY WITH THE LAND

“The **ANCIENT DWELLINGS** of the Congo were so perfectly and harmoniously integrated into the natural landscape that they were often confused with the vegetation. Built of mud and straw, they helped man to live in symbiosis with nature, guaranteed a constant temperature and protected the health of those who occupied them.



Today the houses are built with modern materials, often covered with tin roofs which, apart from having a negative visual impact on the environment, make them very hot to live in.”
(Cécile, Congo)



A new, strongly interdisciplinary approach to local architecture is now gaining ground, adopting a design perspective based on respect for the environment, and a more balanced relationship with nature: **BIO-ARCHITECTURE**, which tends to integrate human activity with pre-existing environments and natural phenomena. Bio-architecture looks with keen interest at experiences of the past, but also at those of the present where man has been able to build with prime materials from the world around him. It also envisages the widespread use of renewable sources of energy and the deployment of materials and techniques compatible with the ecosystem.



INSTALLATION IN EARTH
Port of Rotterdam

SOCIAL RESIDENCES
Milan
Hermanitos Verdes
(www.hermanitosverdes.org)

