ARCADIAN VILLAGES
MOUNTAINOUS COUNTRYSIDE
Arcadian Villages
Mountainous Countryside

Arcadia is not only one of the most ancient notions of paradise in the western culture, but it also refers to an actual geographic location—it lies in the central region of Peloponnese, the southern peninsula of Greek mainland, situated among the mountain ranges of the Mavrovo massif. Subject to myths and charged with imagination and concepts of identity, the region has a rich and idealised past. It is one of the oldest inhabited areas in Greece. The Arcadian villages, scattered in extreme topographies, are located at the altitudes between 700 and 1200m altitude. Playing an important role in Greek history, they were well known already during the ancient times. The archetypal Arcadian dweller is a poetic figure of ‘great independence and strength’, a skilled warrior and a tough herdsman.

Arcadia today is facing complex challenges of urbanisation. Like other mountainous countryside of Europe, it suffers from an extreme depopulation and demographic shrinkage. Migration, mainly to Athens, which had accelerated since the end of World War II, led to emptying out of rural territory into abandoned fields and pastures. It is no longer a productive region and no longer economically significant as before. Soon, the region will be entirely devoid of a permanent habitation.

At the same time, in the city, Greek urban dwellers are particularly nostalgic about these villages. Arcadia has become the point of return, a retreat. Many Greeks still own their families’ old countryside houses and use them as weekend or holiday destinations, creating new patterns of inhabitation that are now shaping this countryside.
Arcadian Identities

Mythological stories of Arcadia and its actual history comprise a set of images, varying from an idealised past to the landscape as a symbol of the Greek contemporary national identity.

Anatomy of Shrinkage

Gortynia is the mountainous municipality of Arcadia. Once an advantage, its topographical setting now represents an obstacle in the development of the region.

New Patterns of Living

The countryside is losing population. Permanence is being replaced by mobility, changing the relationship between the inhabitants and the land.

Three Regions of Arcadia

Three distinct regions with different levels of urbanisation can be defined in the area.
Arcadian Identities
Images and History

Arca"da. F. Gianuca, 1983

Mythical Nature

Landscape of National Identity

Nomadic Pastoralism

Craftsmen and Traders

As a utopian space, Arcadia is one of the most powerful western constructions of the idyllic countryside. It evokes images of rural simplicity, a civilization of contentment and peace, as described by the Roman poets Ovid and Vergil. But, aside from being an idealized mythological space, Arcadia is also an actual locus. However, its boundaries are not uniform. For example, there is a region described as an area where the Arcadian dialect is still spoken; there are old maps of explorers that depict the boundaries of the ancient district of Arcadia in the heart of the peninsula’s mountains; and there is even a contemporary administrative prefecture of Peloponnese that bears the name Arcadia, stretching from the central mountains to the east coasts of Peloponnese. Still, Arcadia has often been established in the common imaginary as an isolated space, an island-like condition within the mountains.

Leaving aside the preconceptions we bring as European tourists, and looking into Arcadia from the perspective of the recent history of the contemporary Greece, a different perception quickly emerges. During the Ottoman occupation, and again, during the civil war a century later, the mountainous countryside served as a battleground. The mountaineous hideouts in the creeks and the foggy backdrop had more of a strategic value than a purely romantic connotation. This was the place where Greek independence was both fought for and disputed. It is why this landscape is powered with symbolism for the Greeks: it played an important role in the formation of their contemporary national identity.

Already during the Hellinic era, the remote Arcadia symbolized a focus of pure, rural, idyllic, living, far from the cities, located at lower altitudes and near the coast. The romantic view of the region inspired imaginations ever since, triggering various myths and beliefs about creatures and Gods living hidden there. According to the Greek mythology, Arcadia of Peloponnese was a version of paradise, the domain of Pan, God of the forest, the half-breed of the Satyr and the Nymph. Another myth narrates that Arcadia owes its name to the hero Atreus, who was the son of Cadmus and Zeus, and who, himself, was born there on the banks of Lucus River. These stories change the landscape with pictures of freedom and originality, later inspiring the European Renaissance, the artistic production of Arcadia as an intact bucolic Utopia.

Resisting the Ottoman Empire

The northeast of Peloponnesus received the Ottomans in a long period of time. Acting like a fortress, with montanarica and villages placed in strategic locations, Arcadia became the heartland of the revolt and the place where the Greek War of Independence took place in 1821.

Battleground

Almost a century later, the same landscape became once again a scene of war, when the Rumelia, a brand new Ottoman army, under the command of the Supreme War Council led by the Frenchman Dom. De Watteville, invaded the area in 1913. The battle of the Greek army near the village of Plastiras was a major setback for the Greeks, leading to a decisive retreat to the coast.

Territory of Shepherds

The main threat to Arcadia’s herders, that of feeding a small population of sheep and producing some wool, was interrupted by the rise of the industrial revolution. The mountainous nature of the area made it difficult to extend agriculture. In the 19th century, Arcadia became a region of sheep farming. The mountainous terrain provided ideal conditions for the growth of sheep, and the area became known for its wool.

Extended Network of Craftsmen

As the village grew, a network of craftsmen and traders developed. An annual market was held in each village, which was a good opportunity for local craftsmen to sell their goods. The market was also a good opportunity for traders to buy goods from the villagers. The market was held in different villages each year, and the villagers would visit the market of their village every year.

Trade Routes

There are only a few paths connecting the mountainous region of Peloponnese. These paths were used by traders and shepherds to travel between the villages. The roads were not well maintained, and the journey could be long and difficult. However, the paths were essential for the economy of the region. Shepherds would use the paths to transport wool and other goods to the market, and traders would use the paths to sell their goods.

Landscape of National Identity

The mountainous terrain of Arcadia provided ideal conditions for the growth of sheep, and the area became known for its wool. The wool was used to produce high-quality fabrics, which were sold in the markets of the Near East and Europe. The wool industry was a major source of income for the villagers, and it helped to sustain the local economy.

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Defining Arcadia

1 Prefecture of Arcadia
2 Arcadia according to Travels of Anacharsis
3 Arcadia according to the spoken dialect
4 Gymnasia
Arcadian Identities

Mythical Nature

In the translation of the phrase “El in Arcadia, Ego” – “Evacue Arcadia, there am I,” the usual interpretation of “Ego” refers to death, and “Arcadia” to rebirth. The sentiment was meant to express an ironic contrast between the shadow of death and the usual life after death. The nymphs and maenads of ancient Arcadia were thought to have embodied this sentiment.

Arcadia owes its name to the mythological hero Arcas, the son of Zeus and the nymph Callisto. After finding out that Callisto was pregnant, Zeus turned her into a bear. Years later, during hunting, Arcas came upon a bear, pointing his arrow at it, ready to kill. Zeus, feeling sorry for the tragedy of the mother and son, placed Callisto in the sky as the Pleiades. In the sky, Arcas is the Ursus minor constellation.
Trade Routes to Athens and Istanbul

Craftsmen from the Arcadian villages would usually lead a life of production and trading, spending six months at home and six months on the road to markets of Athens and Istanbul. The intense trading movements of its inhabitants resulted in a good reputation of the region at meet Greece and the Ottoman Empire. Their craft was demanded in the markets of Constantinople and in the bazaars of Constantinople. A trade route, making their villages rich and influential.

In this map of the Ottoman expedition of 1628, the craft's villages, Chermes, Darmon, Engir, and Largos are also marked. The trade routes of those villages were rich and politically relevant, as they also played a central role in the national battle against the Ottomans and later in the war for independence, as well as for trade with the British and the French.
**Anatomy of Shrinkage**

Although often romanticised, the mountainous country today faces many challenges. Municipality of Gortynia, located in the heart of Arcadia, is radically shrinking and aging. Composed of 135 very small and widely scattered settlements, ranging from two to over six hundred inhabitants, the overall population lessened for over half its size only in the last decade. Once seen as an advantage for trade and defence, the steep topography of the area has now become an obstacle for development. It makes Gortynia a peripheral region, shrinking not only in size, but also in its economical relevance.

**Villages as Islands**

In an extremely low overall density of less than 10 inhabitants per square kilometer, the Arcadian settlements appear as isolated dots scattered over the mountainous landscape. Due to the long distances between the villages, social relations with other settlements are often very limited, and for the most of the people, visible only in the festive season. People here usually celebrate by moving from one village to the next. Even today, after roads have already been paved, a sense of isolation prevails.

Excluded by the fast transportation network, Gortynia is located on a highly inaccessible mountain range that crosses the centre of Peloponnese. The urban fabric here extends mostly along the highways, of the coastal road that runs diagonally from Athens to Korinthos, and down to Kalamata, passing from Tripoli. None of the existing roads are wide and straight enough to ensure a quick traffic flow.

**Remote Centre of Peloponnese**

Anadia as an administrative unit of Greece dates back to the Greek independence in 1833. The contemporary prefecture of Arcadia also includes a strip of land that extends to the coast. Therefore, this mountainous region, which is commonly referred to as Arcadia, reflects today in the shape of the municipality of Gortynia. The municipality was established in 2011, formulated out of eight smaller municipalities during the administrative reform of the Kalikrateia programme.

**Administrative Divisions**

Steep topography is a regular feature in Gortynia. Its values and disadvantages create very distinct locations, forming characteristic morphologies and determining the economical success of the settlements.

**Rough Topography**

Embroidering in the Land

Picturesque but restricting, the mountains should be considered a closed territory with few connections. Several visual connections between the villages are blocked by massive boulders of rock, whereas others are opened up by man-made pathways.

Strategic Value of Topography

There are more and less suitable locations for establishing small villages in the mountains. Generally, the mountainous areas are more attractive for permanent settlements because of the topographic relief that separates them from the plains and provides a sense of isolation.

Landscape Setting

The type of vegetation is highly dependent on altitude. Different vegetation zones can be characterized by their potential in land use and production. Those in the lower regions are agriculture areas, whereas the higher altitudes have less fertile land.

Drainage of Population

Given Gortynia’s remote location and restricted topography, the settlements in the mountains are suffering from a severe depopulation. Around 1900, the population of these mountainous villages was at its peak, measuring several thousands inhabitants, with villagers having an important economic and political role at the time. During and after the two world wars, the population gradually started moving to the big cities, such as Athens. The first waves of emigration to the United States followed soon after. After the Civil War, the population shrinkage accelerated, finally reaching the current statistic – a drainage of over half of the inhabitants only in the last decade.
Inaccessible Peaks

In Gurtylia, settlements are dominated by their topographic setting. While eye of an observer stays fixed on the roads and settlements, the peaks emerge, acting as a back-stage.

Landscape Inliers

The topographical conditions create a strong feeling of enclosure and define specific visual horizons. As a result, several topographical inliers emerged in the landscape, in which the view relations between the inliers and the points of orientation are very precisely defined. These inliers are connected only by the narrow corridors between them, seen as closed spatial units.
New Patterns of Living

Isolated for a long time, the Arcadian mountains are perceived as the leftovers from pastoral times. However, looking at them more closely reveals that life in Gortyna is changing. As the rural population has been moving away, shrinkage had diverse effects on the built environment and the land itself. At the same time, the area has been rediscovered by the urban dwellers, looking for the countryside lifestyle. Instead of permanent inhabitants, these shifts brought to the emergence of new patterns of living, marked by temporal residents. A fluctuating population moves between Athens or other hometowns and second homes on the Arcadian mountains, leading to an impression of a tidal, rhythmic population growth and shrinkage.

Gortyna has not only lost half of its population in the past decade, but also professionals like doctors, teachers and policemen. The shrinkage refers to people, public institutions, economical activities, knowledge and cultural heritage. It has complex effects, developing a self-amplifying dynamic. The region becomes less and less self-sustainable, needing subsidies from the outside to keep up its infrastructure. The rural way of life, connected with the close connection to the land, is disappearing.

Direct Structures

When departing countryside to move to the bigger urban areas, people feel that their properties are lost. Real estate prices for this region are already low and are continuously dropping.

Abandonment of the Land

The migration of the rural population has a significant consequence on the landscape. Formerly productive and picturesque fields have shrunk the image of the countryside to short memories of what was once a body of fertile lands. Old constructed stone terraces are crumbling, altering the whole landscape in a way that is rarely seen. With the abandonment from hand to hand and from generation to generation, it might be in three centuries a decreasing variety in food production.

Closing Institutions

Gortyna is strongly urbanized, making it even more difficult for the people to return. In Gortyna, there are not many small-scale businesses used to have at least one or two but at the moment, there are only five that in the entire area that provide education or healthcare. This has been a conscious political decision in the past, brought in order to lower the state expenses in the rural areas of Greece. People were strongly encouraged to move and concentrate in larger settlements.

System of Subsidies

In contrast to the decline observed by the Greek state, the EU has been working to preserve the heritage of the region. As a result, the maintenance of the rural regions of Europe. Apart from structural funding for sewage and road infrastructure, there are never programs like LEADER, or more recently, CLUDES, that focus on local and small infrastructure development. These approaches put trust in the local actors, who know their region best and take a part in its reshaping. Some exceptions for such grants are renovations of the livestock barns or building of the processing units. Opening up of guesthouses and small local businesses is also being promoted.

Tidal Inhabitants

There are several new types of social groups that are replacing the original inhabitants of this area. Only a few of them, like migrant workers or students from the Silver Smith School in Stamnitis, come here to look for work, while the rest mostly arrive purely for leisure. As a result, the Arcadian countryside increasingly acts as a garden; one finds the tourists, both Greek and foreign, attracted by the pastoral setting of the Arcadian nature; there are people who come here to spend their weekends, and pensioners who have a home here, in addition to their city residences. Apart from maintaining a connection with the place of origin, these second homes also function as an economic security: most of the Greeks desire to be homeowners instead of renters, especially in a time of financial unrest and crisis in the city.

The new cycles of inhabitancy generally apply to all settlements of Gortyna. There are no clear types of villages, as the transformation process from old to new still evolves. Nevertheless, different tendencies can be described when observing the different regions according to attitude and land use.

The Touristic Village

Easily accessible from the road and infrastructure, the past villages are considered by the government as an attitude of approximately 100m, originating from the coastal villages network. The wealthy past is reflected in the quality of stonework of its buildings – many of them are small but maintained presenting the village history and cultural heritage. The touristic villages benefit from their location to the south and as a result are amongst the most attractive to tourists seeking active nature holidays.

The Pushing Village

Lose favour in terms of accessibility and scarcity of both tourists and inhabitants in the process of caring for the most common type. The small mountain villages are rapidly losing, being inhabited by a few (as seen in the weekly). The Productive Village

The villages of the Kithia Valley are a special case in Gortyna. Not really located on the mountainous territory, but below the altitude of 600m, their situation differs from the1800s and recent villages. These villages are located on productive ground and are still managed and inhabited by small and other farmers.
New Patterns of Living
Tidal Inhabitation

The Locals

Five locals are left in the vil-
lage of Gortyna. Some still
work either as farmers or in
the fields, but most of them rely on
other sources of income. Many
receive remittances from
their relatives in the city.

Also, there are EU subsidies
for local businesses. Some
work in the city and drive
back up to the mountain vil-
lage after work. After retire-
ment, the growing tourist indus-
try creates new jobs.

Many pensioners who live up
in the countryside still
maintain a strong connection
to their place of origin. After
they stop working, they return
to their homes, as the mountain
area can be very
beautiful.

Having a second home is not
only a privilege for the rich
but also a common situa-
tion in Greece. Usually, it is a
family home inherited from
parents. Owning some land
and a house in the country-
side also gives Greek fami-
lies a feeling of stability, as the
value is considered to be
stable in times of crisis. For
some people, in the case of
unemployment, it may also
serve as a temporary option
for self-sustenance.

Tourists are the group with
the shortest time spent in
Gortyna. Most of them
come as couples or only
spend one or two nights in a
village. In most of the cases,
they have no special connec-
tion to Arcadia and come
here for outdoor activities
like hiking, skiing, horse-
riding and rafting. Greek tour-
ists prefer the winter season
for weekend trips, while for
foreigners usually prefer
summer.

There are two types of
migrant workers, which are
common in Gortyna: the
harvesters and the con-
struction workers. Most of
them come from Albania.
In most of the cases, they only
come to work during the
harvesting season, returning
to their home country after
winters. Only a small number
of them bring their families
and stay in the villages. They
are generally not integrated
into the village society.

Since 1976, there is a school
at Silver Quill School in
Grevena. The school is
working on reviving the tra-
ditional village craft, teaching
students from all over
Greece. Usually, they stay
here for three years to obtain
a degree, while some of
the students stay here for a year
or two longer. They form a
young and vital part of the
village community.

During holidays, most of
them go back to their
homes for Christmas.
Located at exactly 1000 m on an extreme slope in the midst of a spectacular landscape setting, Langadès is one of the primary touristic destinations of the network of craft villages as a stonemason village.

Today, most of the inhabitants are looking for business opportunities in the tourist sector. It has so many hotel beds as it has residents. However, there is a significant shortage of permanent inhabitants.
New Patterns of Living

The Pulastic Village

Markos

Being almost completely abandoned by the rural population, Markos village can be seen as a future model for most of the settlements in rural areas with a similar setting. It has a potential for tourism. Its agricultural lands are overgrown, showing no sign of productive use. During weekdays, the village is nearly empty, while on weekends, the local farmers and their families come back to the village.
New Patterns of Living: The Productive Village

Kapellias

Kapellias’s location in the Aiolos Valley helps its agricultural productivity—the topography here is mostly flat and easily manageable, facilitating irrigation. Even now, population is shrinking, although in a slower pace than in the reservations. During the harvest season, the village expands for several weeks, when the harvest workers appear. The settlement is known as a slow and local village.

[Images of landscape and village, maps, and data plots]

cropland and urban land use

[Graphs showing crop yields and land use over time]
The Fast Track: Outside Connections

The primary road running through Gortyna leads from the main town to the east, serving as the main route of movement to larger settlements outside the mountain. Faster than the rural roads, speed is still limited to 60km/h, due to long winding parts and narrow areas. Driving is generally not recommended, except for short trips and weekends, as it is the remote core of countryside possible.

Copilians: Gravity of the Land

Exiting from the local road network, there are several narrow roads that connect the main village with isolated ones. Most of them can only be traveled by foot, bike, or on a horseback. It is possible to drive through some of these paths using rugged terrain cars. They form the subtle network, a remnant of the role activities of ancient vernacular structures that are still used for agricultural purposes and when the connection of the village with its surrounding land was still vital and close.

Public Services: Thin Pattern

The network is sparse, with few services available, and the transportation is generally by foot or bicycle. There is a small village that serves as a hub for the region, but other services are scarce.

Commercial Activities: Local Supply

In Gortyna, there are no permanent or shopping centers. People have to go to either Magoulop or Tripoli. There are farmers’ markets in some of the larger villages and a few smaller shops, but they are generally limited to basic goods. Many villagers are self-sufficient, growing their own food.

Touristic Networks: Rising Economy

Recently created by local volunteers, the Gortyna Trail is a hiking path in eastern Gortyna that offers old paths and trekking routes dating back to the ancient Hellenic and Ottoman times. It is designed to promote the area as a tourist destination, combining ancient ruins with traditional cooking lessons.

The new patterns and seasonal cycles of living formed by the new inhabitants are reflected in the infrastructure that serves the area. The extensive road lengths can be categorized by the different possible traffic speeds. Shorter time spans of habitation (like weekenders) are linked to faster and more intensively serviced networks, whereas the more traditional rural patterns of living are linked to slower networks. Additionally, the distribution of state services and local institutions reveal distinct patterns, leading to the conclusion that Gortyna is mainly composed of two different types of regions: one with high levels of tourist activity and high frequentation and a more marginal region, characterized by a poor coverage of public and commercial services.
Rewriting the Land

Arcadia’s rural past is clearly inscribed on the surface of the land—a constructed, pastoral landscape, shaped by its agricultural uses and structures. How, the traditional relations between the inhabitants of the villages and the land that surrounds them are breaking, as the new inhabitants approach the countryside with estrangement. The extensive abandonment of the land implies its low economical value. The perception of the territory turns from a rural one, with specific knowledge and clear concepts of usefulness and property, to the punctually highlighted wilderness of a leisure landscape, interrupted from time to time by seemingly depressed signs of urbanised development.

Overgrowing Plot Lines

Property had been defined mostly by boundaries and superimposed walls of terraces. This information was essential for a long time, as local families already managed the fields and the village population had been stable. Today, these factors are not the same, affecting which in contrast with the re-grown forest, creates the confusion over physical ownership. The fields’ borders have been redefined, and not only pastures are covered but also the plot lines. While the fields are abandoned and the stone terraces washed away, the former field structures are rebuilt, but no longer in function. The time in which the property is turning into a tamarisk grove.

Changing Perceptions

Pastures used to have a mental map of water, terraces, and snow during harvest, the corn would be carried up to the beating circle, located on hillsides with the correct wind conditions. The sheepskins on the other hand-past to have the borders of property and village territory clearly inscribed in their minds. What would happen if these borders are lost, it could cause a conflict between the villagers. The map of the terretial revealed other values, sites, points of natural beauty or possible activities and how to get there.

Dropped Structures

Wind and solar power, telefone masts and quarries are few contemporary developments in the landscape. From the viewpoint of a civil engineer, mountains are an obstacle to be crossed, so that roads and optic lines could be organised to make living according to the urban standards of the new inhabitants.
Three Regions of Arcadia

Considering the natural, infrastructural and social conditions presented, three main tendencies in the Municipality of Gortynia could be defined. These tendencies are spatially manifested in three distinct regions, offering different perspectives for development in the future. Roughly defined by the altitude ranges of 0–600m, 600–1000m and above 1000m, there is a productive agricultural region, a shrinking, pulsating-in-between region and a region of touristic interest.

The first region is part of the olive groves of Alfeios: a dense pattern of small scale plots following the Alfeios River to Pigos. This region is productive but family-managed and not oriented towards exports. It has agricultural potential but is not yet completely industrialised. The settlements are medium-sized and rural, mostly without public services and commercial activities. The second, the ‘pulsating region’ is composed of smaller settlements. Due to the altitude, agricultural production is limited to nut trees and livestock farming. It is a zone of mismanagement and shrinking infrastructure with basically no services for locals, as weekend and holiday population becomes dominant. The third, the ‘touristic region’ offers a diverse landscape with views, hiking trails and cultural heritage sites. Most of the larger settlements and services are located here, as a consequence of its wealthy and powerful past.
Arcadia: A Chance for the Commons?

The conditions of neglect and land abandonment, together with population drainage, should not be seen as irreversible, but rather as an opportunity for reinvention. As the old layers inscribed on the land are fading, field property lines are gradually disappearing and property issues are characterised by disinterest and confusion. This situation can be understood as a valuable opportunity for rethinking and renegotiating the territory. The land is freed from ownership fragmentation, providing the opportunity to open up the discussion for an overarching communal strategy to redefine land use and settlement organisation. This land should be seen not as an abandoned infertile territory but rather as a land reserve, which must be prepared for re-appropriation. Nevertheless, one has to accept the fact that the rural patterns of living are being replaced by new ones. Younger generations may not be interested in spending their life in one place. The management of the commons in this area, therefore, is a complex task that has to enable short time spans of inhabitation, like seasonal stays or interim years, as much as a long time commitment.

Defining an area in Gortynia as a case study, the proposal will rethink the status quo of land ownerships and put forward the idea of the commons as a potential for the area. The proposal addresses three parts: first, it examines the potential of the agricultural land, which is addressed through the ‘productive commons’; second, it reframes the role of the settlements as spaces of communal life and manufacturing; finally, it deals with the urbanised perception of the countryside as a landscape and place of idyllic freedom, initiating the idea of commons that is dedicated to leisure and retreat. As a reference to the successful countryside intervention, the Swiss village of Vrin will be discussed here.
Vila is a small community in the Swiss canton of Grisons. As Arvids, the village was surrounded by mountains and pastures, causing a gradual population shrinkage. A socio-project was launched in the 1960s, setting up the foundation of the Vila Arts institution. A broad land rehabilitative project restructured the farmsteads and forests, improving their productivity.

Additionally, the architect Gian Casinelli, who grew up in Vila, made a series of building interventions within the village. Processing cafes, community centers, and also some small units were built and accommodate community institutions like a meeting hall and a chapel for traditional funerals.

(Foto des Meroni)
Elements of the Commons

The success of the triso suggests a strategy that consists of two main elements: one being the radical restructuring of the agricultural sector to produce common goods and the other including the implememntation of productive units and meeting spaces within the village belt. Additionally, with accepting the new patterns of living in the village and new patterns of leisure should also be considered.
A radical land reclamation future the current fragmented plot structure into a commons agricultural ground. This new agricultural territory is managed by an organisation formed by the representatives of each village. Livestock farming is reintroduced and working positions opened for people wishing to spend time by tending the countryside.
Arcades: A Chance for the Commons?

The Village Belt

Processing units are introduced into the existing village network. Workshops for leather making and craft making, butcheries for the manufacture of meat, baking and ropemaking mills create products of added value that can be sold in the area. They receive a higher number of visitors. The income generated is distributed in the community and forms the basis for social and ecological sustainability.
Arcades: A Chance for the Commons?

The Leisure Commons

The common ground should not only be a place of production. Countryside could be also seen through the prism of leisure, and this perspective could enhance the understanding of its contemporary understandings. Accepting these emerging patterns of living and the desire for leisure, the countryside is also enlar
ged as a place of freedom, an attractor and vital to the life in a city.