



L.B. came to Comelico some years ago from Milano (6 hours away), where he worked as a plant engineer. He and his family decided to begin life again. He chose this valley, where he used to come as a tourist, "to enjoy a more friendly community and a more authentic way of life". He began a new professional activity and built his single house "tabià style" in a panoramic place.

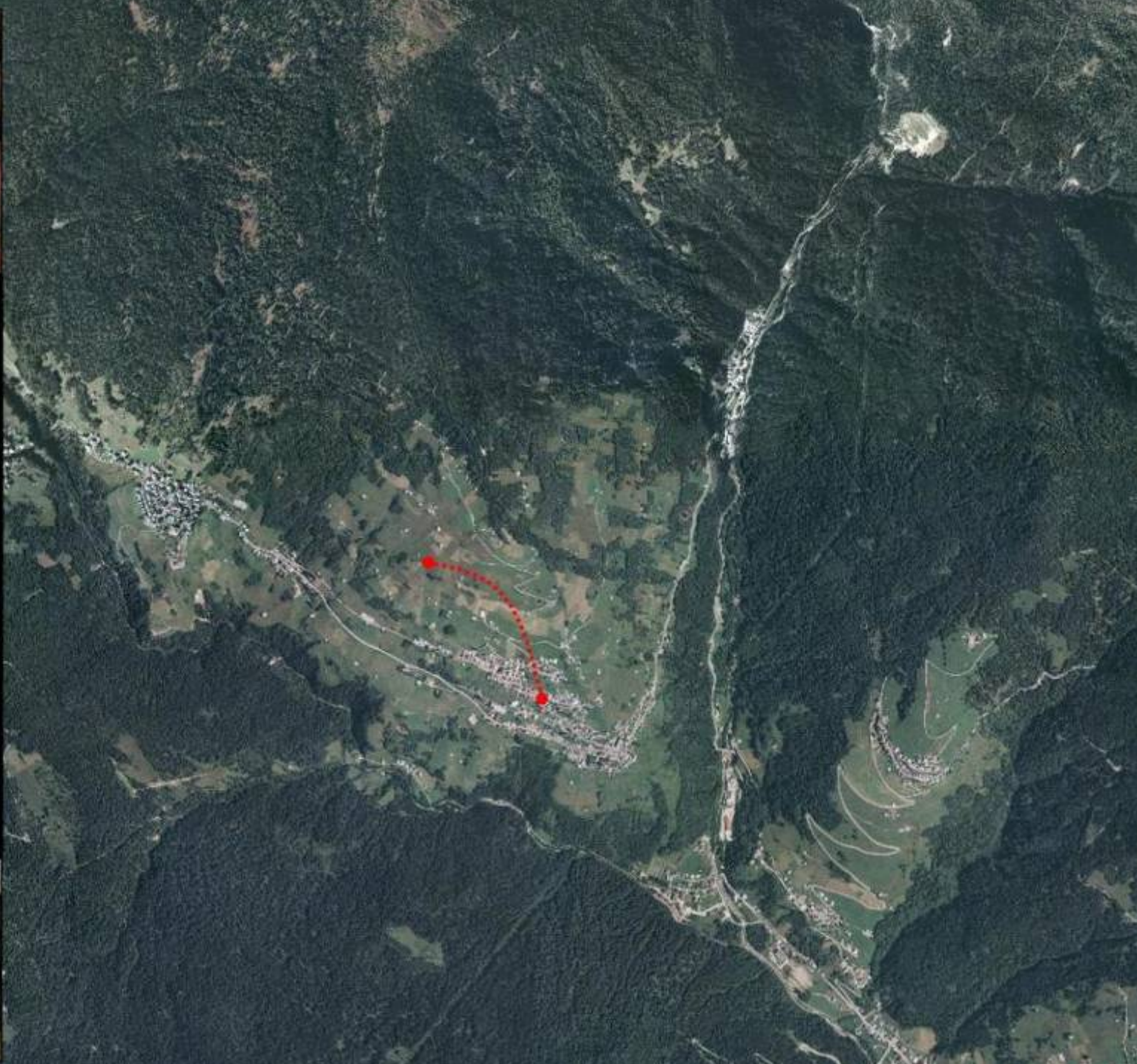


A.B. is an amateur photographer of 60. He is one of the earliest amenity migrant in the valley. His parents bought an old, very well preserved rural house in the Seventies, and in the Eighties this became his permanent home when he left Milano at the age of 40.



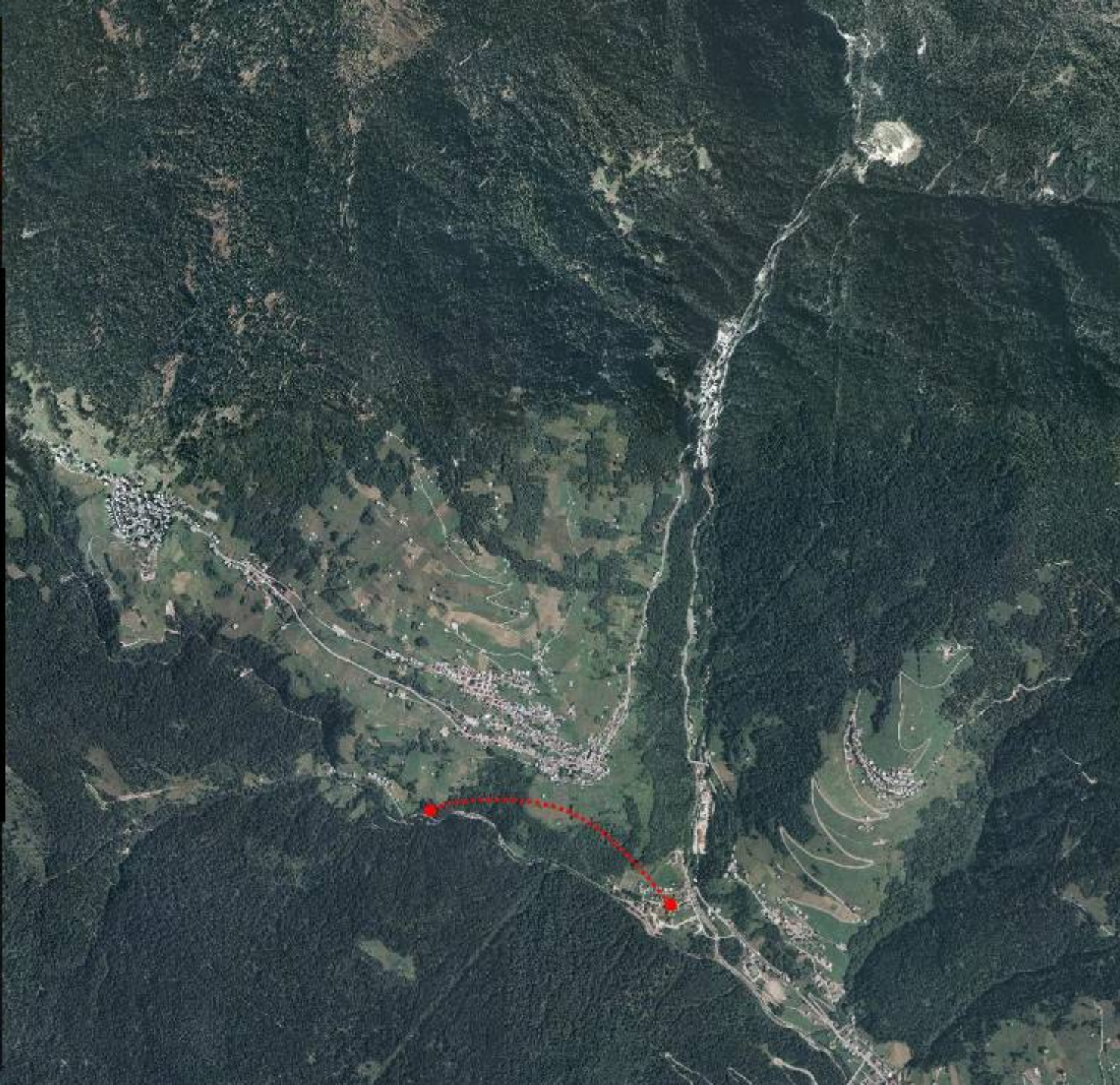


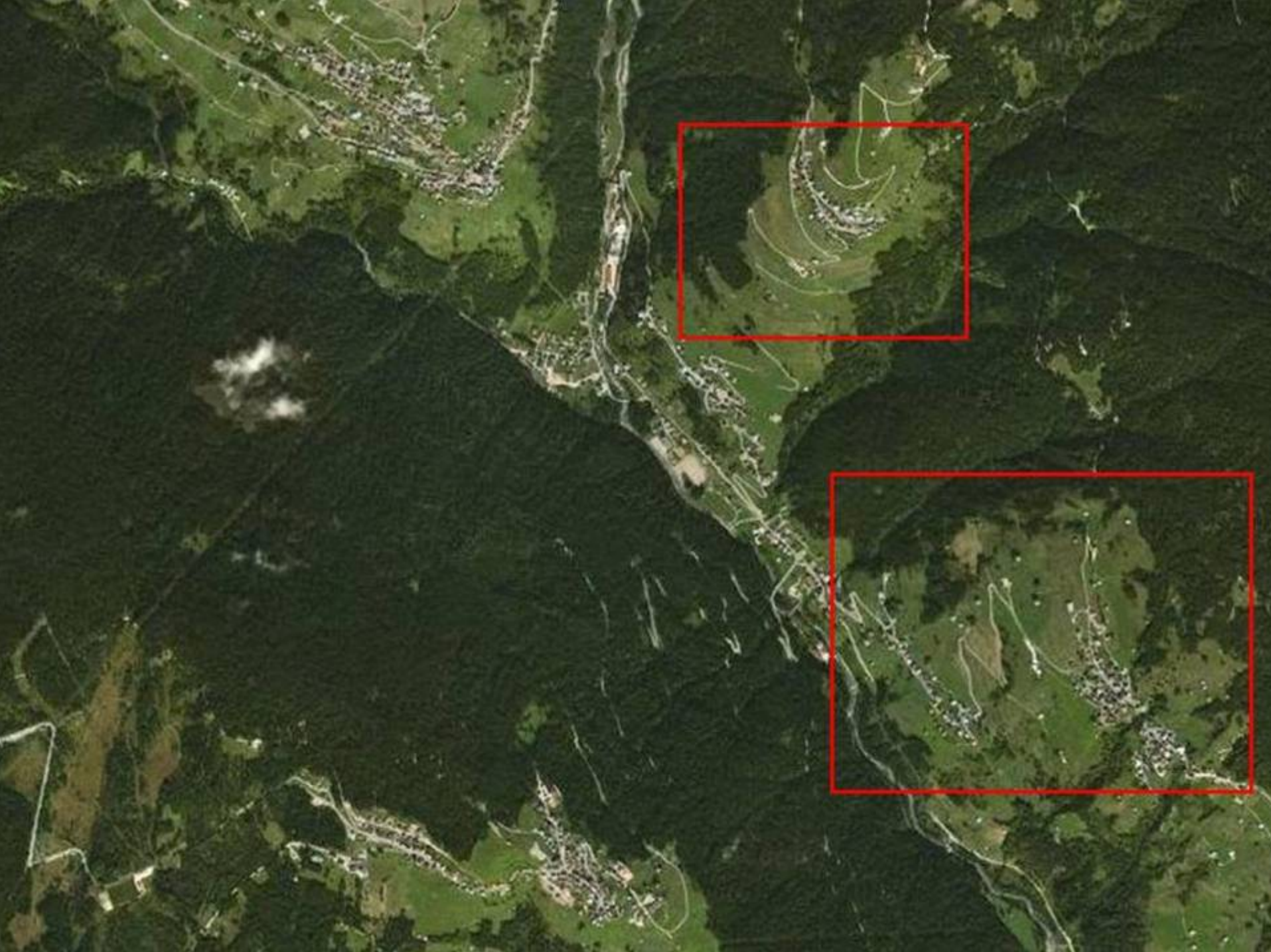
B.Z.M. is an industry worker of 30. He is from an original Comelico family, and inherited half a tabià in the meadows over his native village from his father, a farmer. B.Z.M renovated his half of the tabià himself, and goes there on Sundays to picnic with his family.

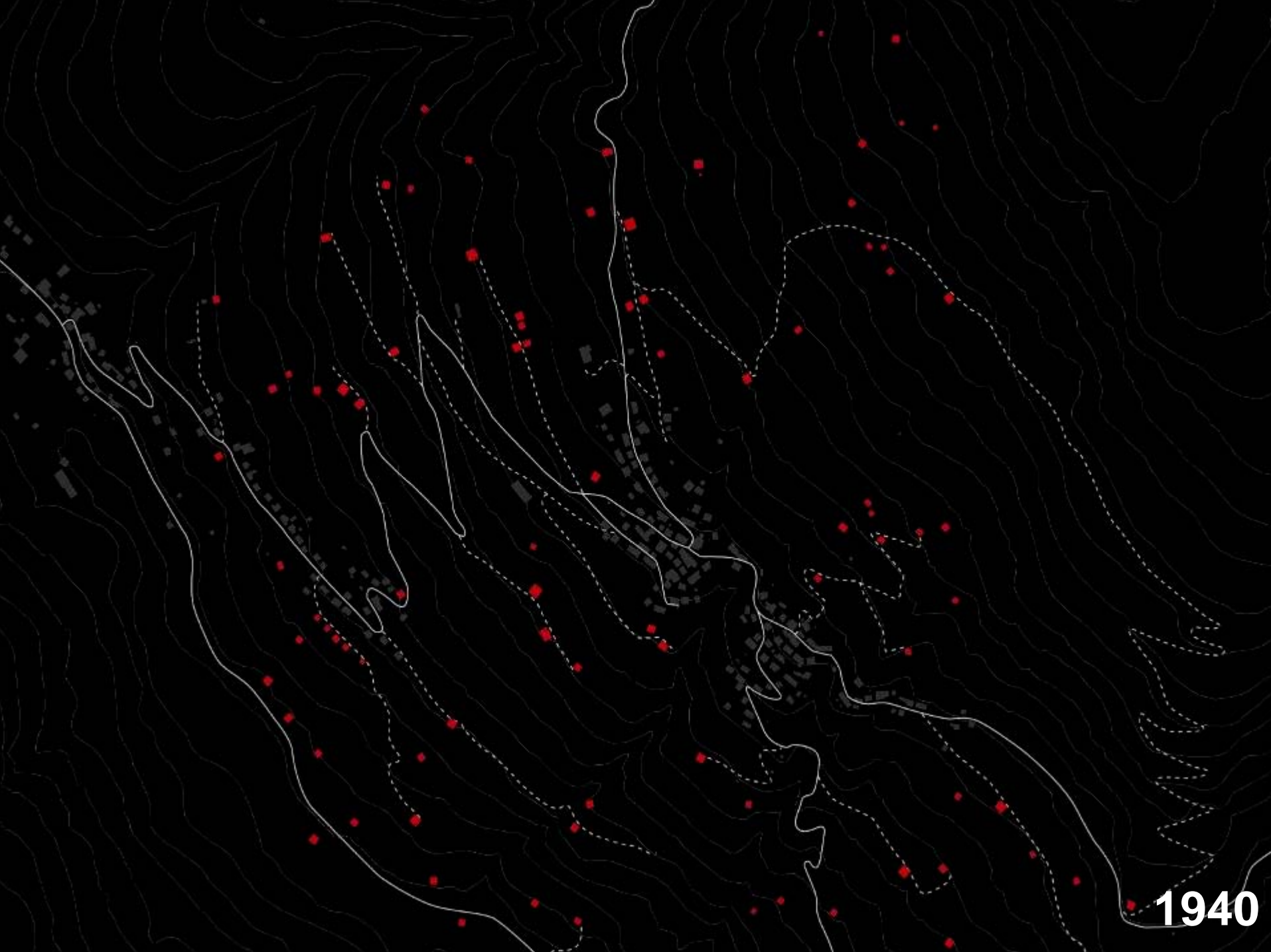




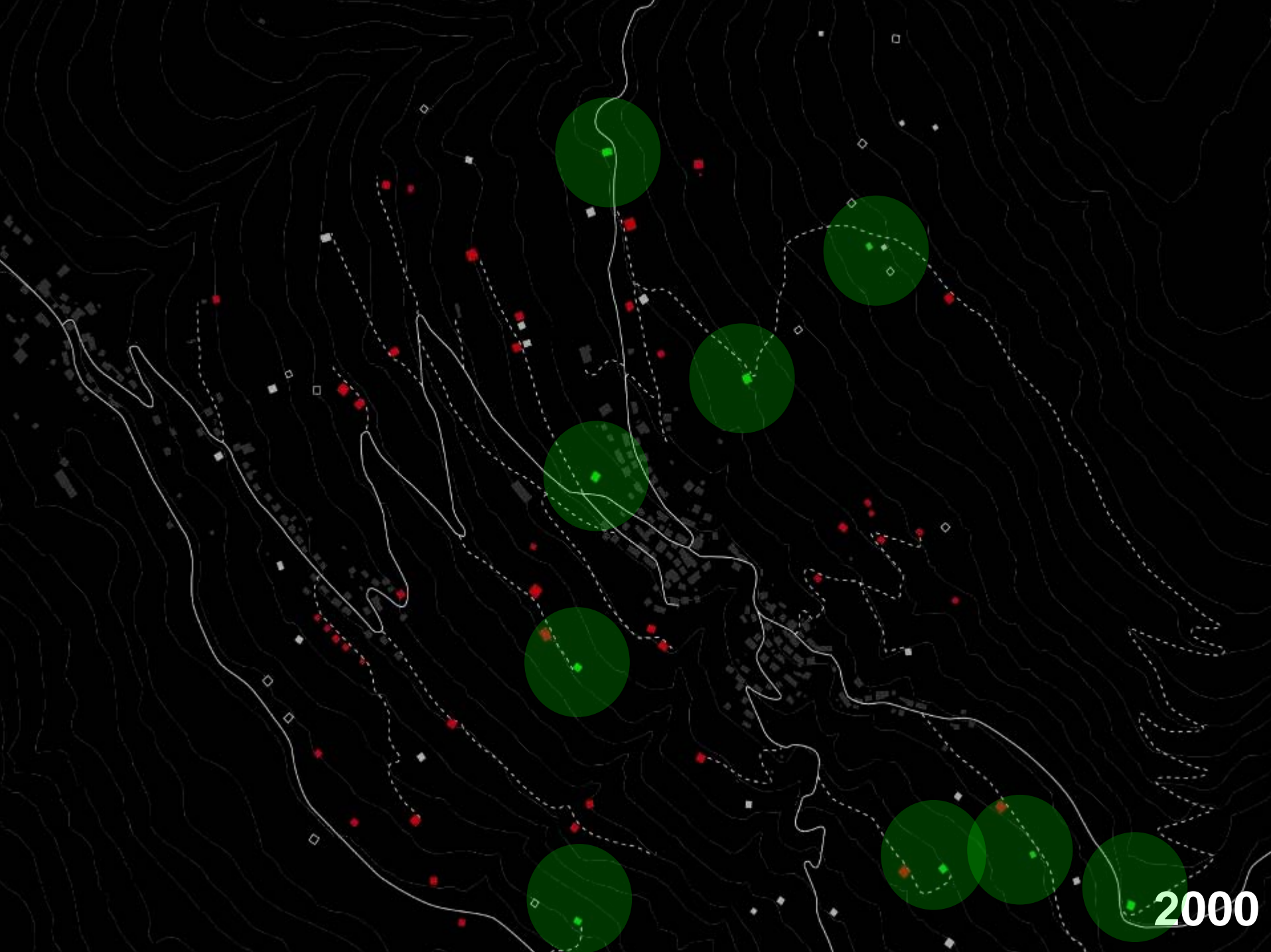
L.B. is about 50 and an entrepreneur in precision mechanics for eyeglasses. He was born in the valley, and still lives and works there. He bought a tabià less than two miles from his house (5 minutes by car). He renovated the tabià by himself with the help of his brother-in-law (a builder), to enjoy it during weekends.



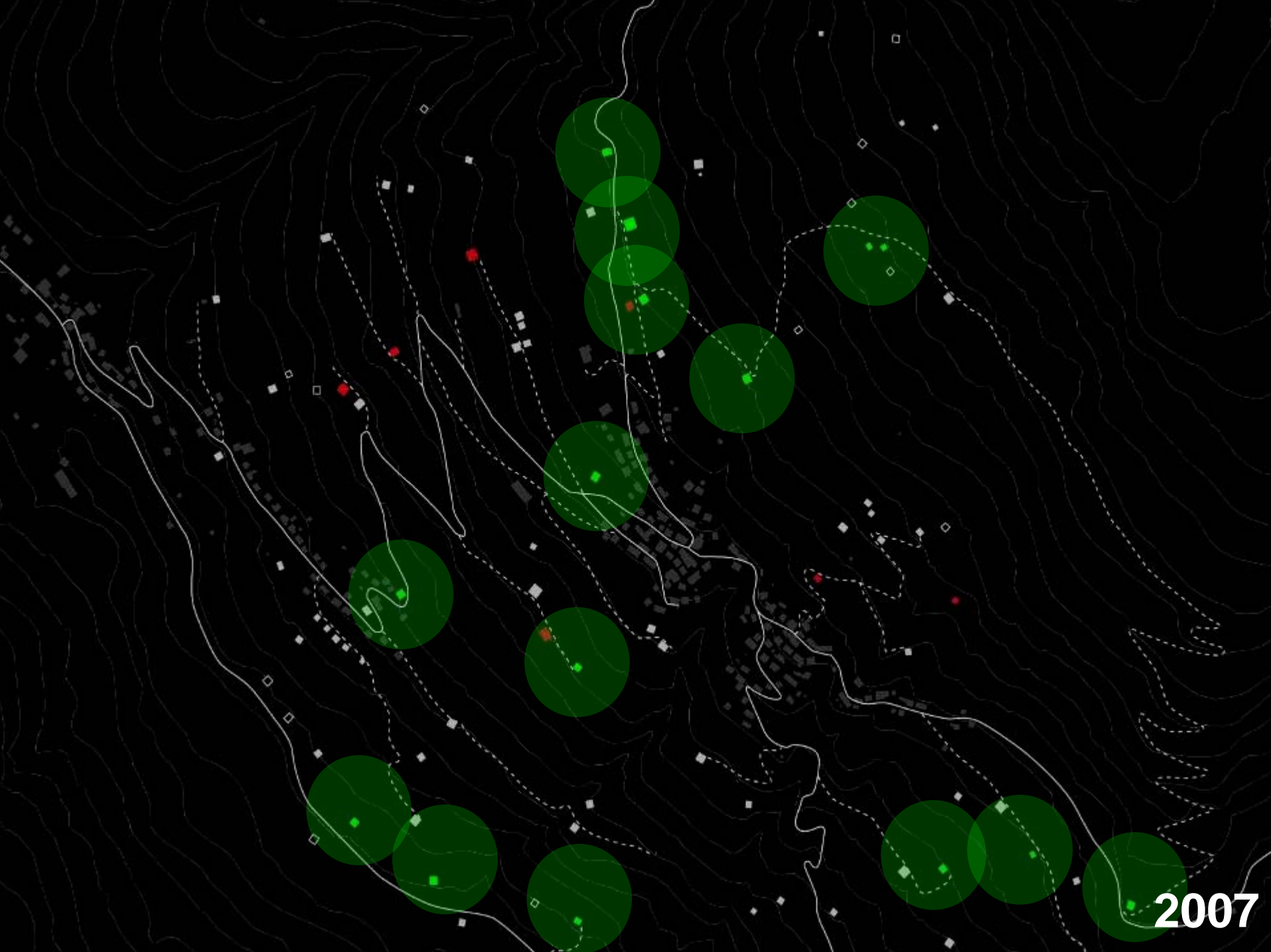




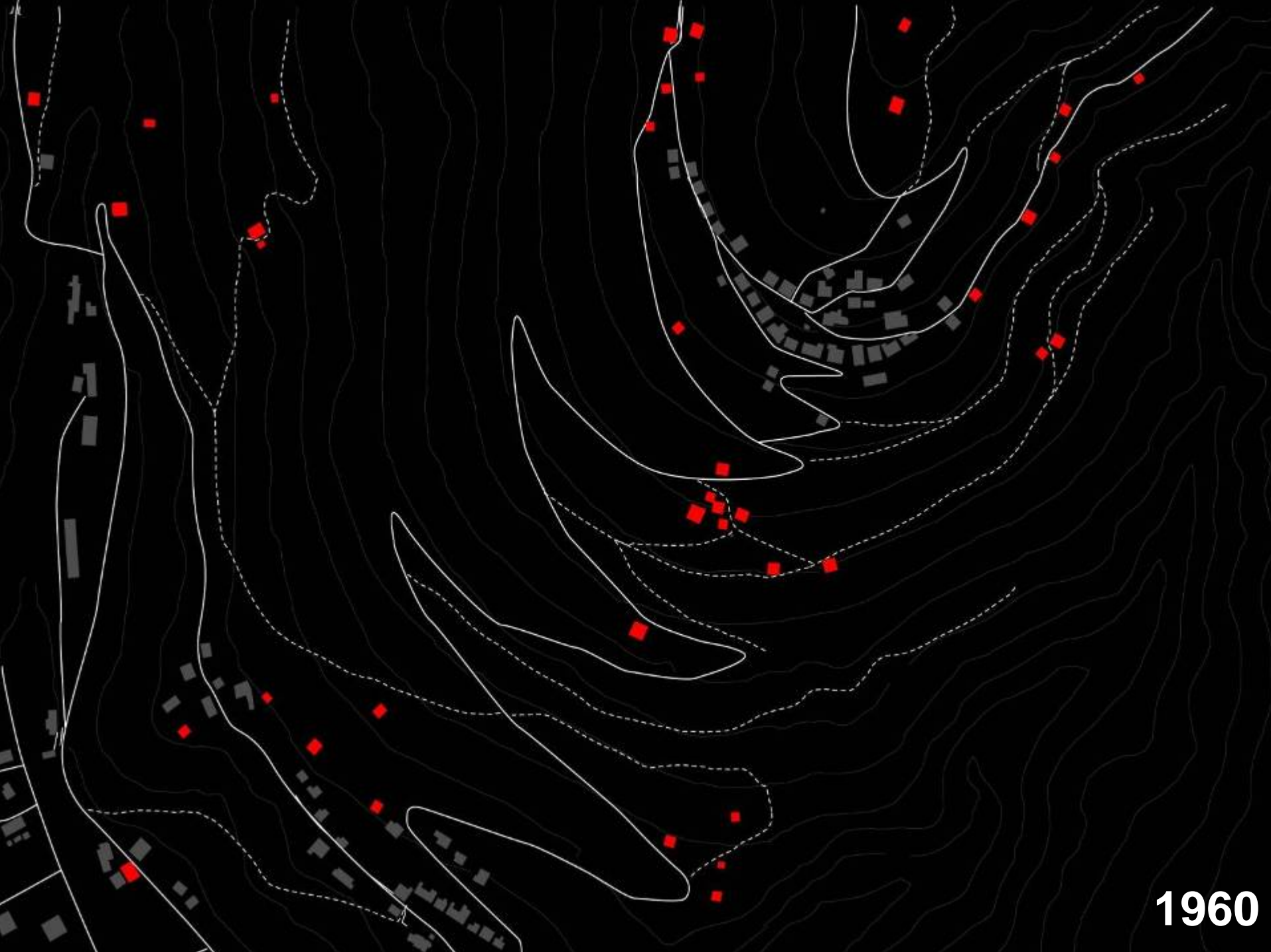
1940



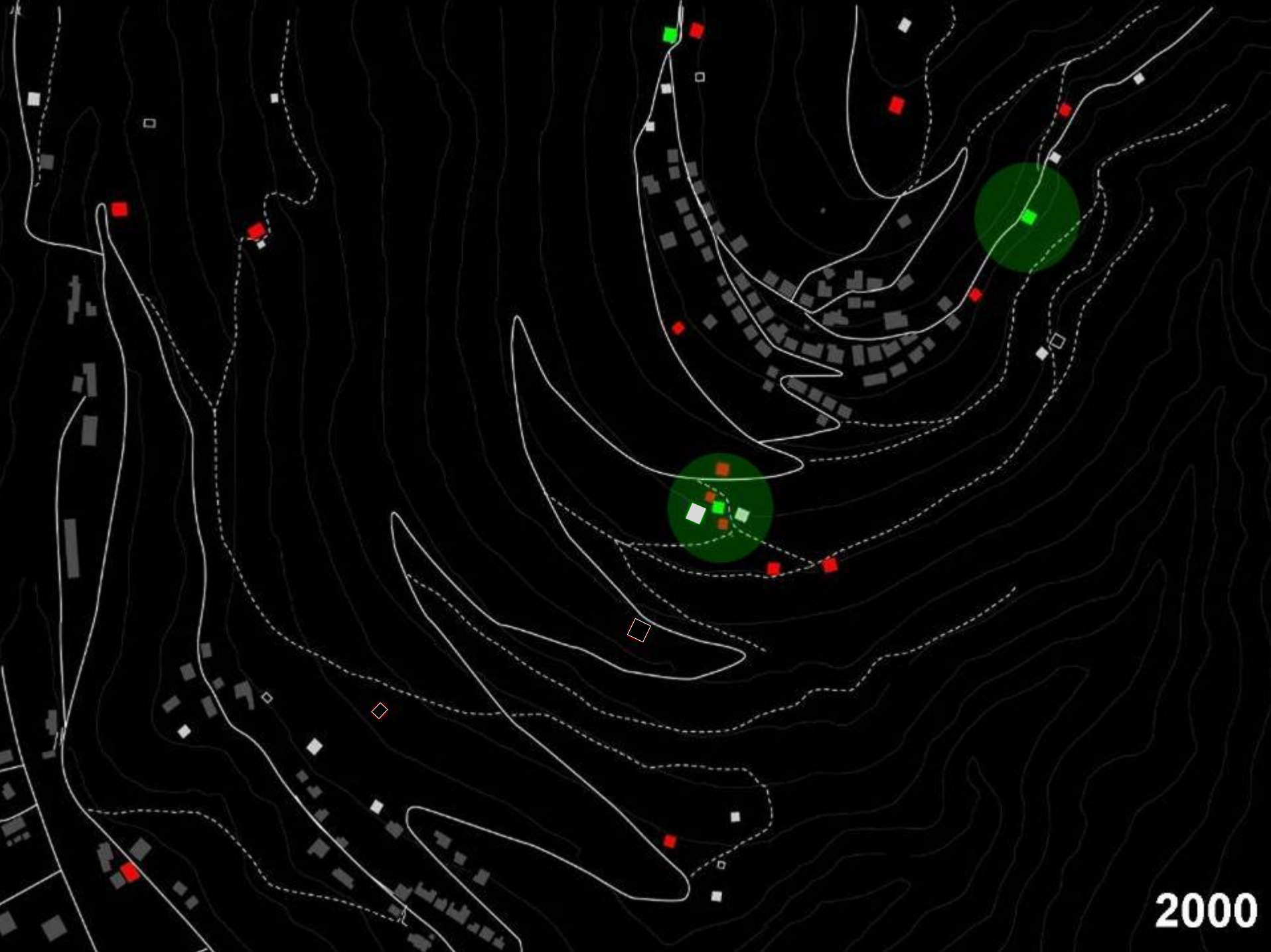
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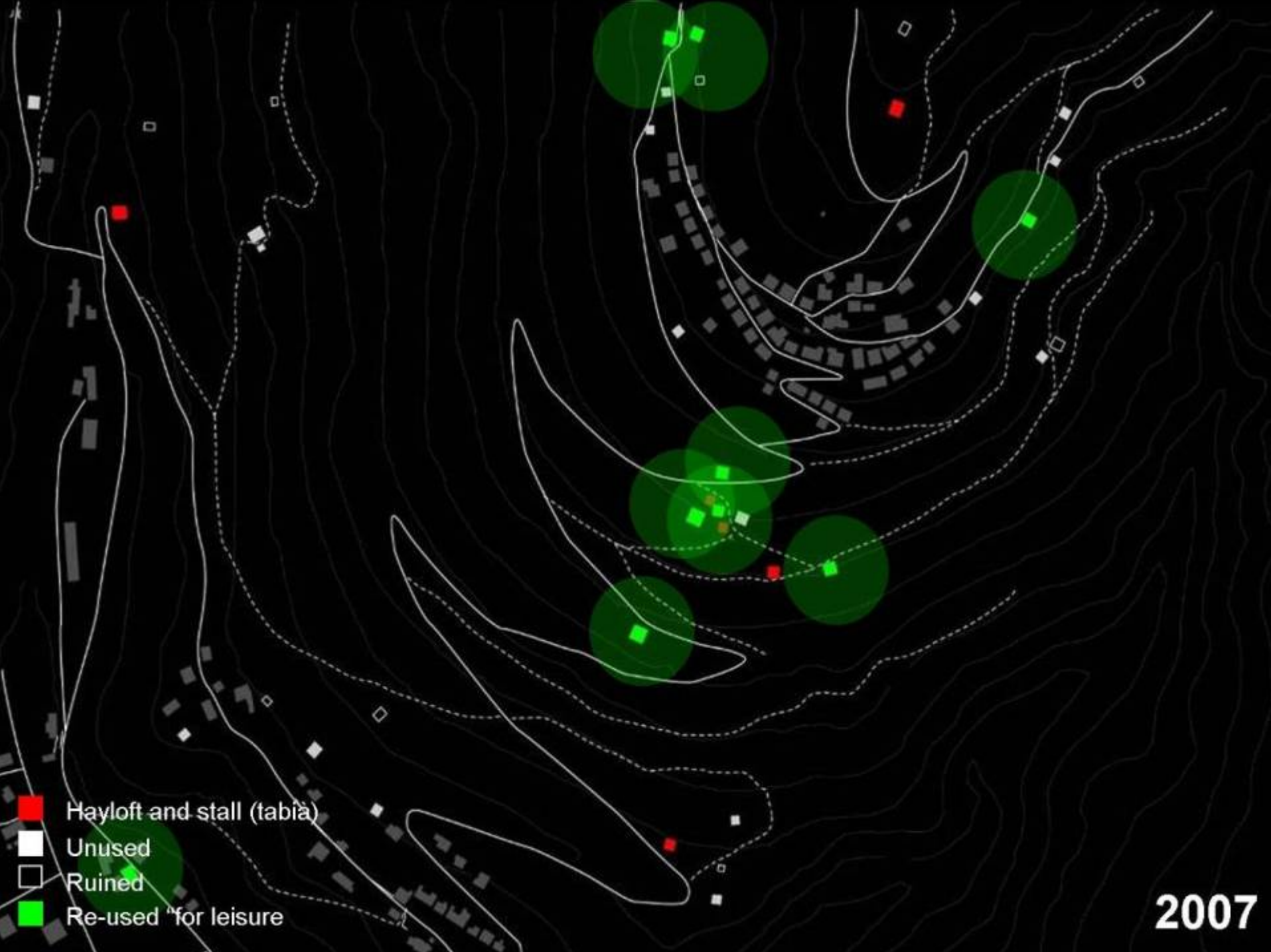
2007



1960



2000



The re-use of rural buildings in a residential way can generate conflicts:

- with the authorities because tabià used as houses reproduce a sort of urban sprawl
- with the few remaining farmers whose activity is paradoxally seen as a problem (bad smell, trodding paths, sound of cow bells)
- with the National Heritage and the building tradition holders, that consider these transformation a kind of “abuse” of the rural buildings
- between the “amenity migrants” (perceived as exploiters) and the earlier inhabitants (accused to have a “narrow” mentality)

On the other hand a re-use of neglected areas is desirable to maintain the mountain territory keeping the human presidium (Angelini 1991).

Maybe, what would be opportune is:

- Use the interpretative tool of “amenity-led migration” to better explore the process and actors involved (inhabitants, tourists, in-outsiders, owners, farmers, real-estate; etc.).
- Explore the territorial dimension of the process at a regional level, with a serious survey, trying to recognize the rural/leisure landscape presence.
- Explore the possibility of regional and urban planning to manage this process, thinking about it as an urbanization problem (problem of tools).



Thank you