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Stimulating circular urban regeneration through cultural and sustainable communities: the proposal for a Green Blue Youth Vision 2030

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Abstract: In the European political agenda, culture has a key role in sustainable development strategies. In order to frame the possible goals of city transformation processes in a 'green blue' perspective, it is crucial to understand what possible culture can drive change through new imaginaries affecting individual and collective actions. In the perspective of the 'Sustainable Development Goals' of the 2030 Agenda, the cultural and creative sector could support sustainable policies by affecting individual and collective behavior towards the achievement of 'common good'.
In the current international scene, collaborations between artists, creatives and researchers on 'green blue' scenarios are increasing due to recent examples of creative cultural actions for sustainable urban development, as highlighted by the World Cities Culture Forum in 2018.
On this basis, the paper aims to investigate the first results from the experience 'Green Blue Days Youth vision 2030', in the framework of Green Blue Days, the first forum on systemic sustainability in Southern Italy. The format promoted the triggering of knowledge and networking processes among different stakeholders to discuss the objectives of the 2030 Agenda and put into practice a 'culture of sustainability'. The aim is to contribute, through the visions of the new generations, to define innovative sustainability strategies capable of extending and contaminating research and production contexts at a national level.

Keywords: cultural and creative communities; sustainable development; commons; UN Sustainability Goals; cultural heritage.

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1. Introduction

On the European political agenda, culture has assumed a key role in sustainable development strategies [1,2].

In the field of urban planning, cultural strategies and sustainability policies are closely interrelated thanks to a wealth of both national and regional policy frameworks [3].

In order to frame the possible objectives of city transformation processes in a 'green blue' perspective, it is crucial to understand what possible culture can drive change through new imagery affecting individual and collective actions. In the perspective of the 'Sustainable Development Goals' of the 2030 Agenda [4], the cultural and creative sector could support sustainable policies by affecting individual and collective behavior as well as the cognitive abilities of the individual. This happens thanks to creativity and talents that become drivers for: fostering equitable and inclusive quality education (Goal 4); promoting equal opportunities at all levels of decision-making in public life and in the political/economic sphere (Goal 5, Target 5.5); implementing social and economic inclusion

(Goal 10, Target 10.2); guaranteeing public access to information (Goal 16, Target 16.10); facilitating access to innovations, technologies and scientific discoveries (Goal 17, Target 17.6); promoting and activating public-public, public-private and civil society partnerships in general (Goal 17, Target 17.17) thanks also to the different legal forms that are being experimented in the cultural field [5,6].

In this context, cultural and creative policies and practices become innovative interdisciplinary approaches for sustainable development [7–10]. Such approaches provide data, information, models, integrated assessment frameworks, and holistic solutions to decision-makers, academics, practitioners, and citizens useful in guiding the ecological transition towards a greener Europe, especially by facilitating the transfer and adoption of sustainable actions and behaviors by communities [11].

Furthermore, cultural policies and sectors promote products and services geared towards local development, the creation of decent work, encourage entrepreneurship, creativity and innovation, and promote the training and growth of micro, small and medium-sized enterprises, including through access to financial services (Goal 8); they promote the adoption of clean and environmentally friendly technologies, improving the efficiency of the resources to be used (Goal 9); they aim at the realization of urban transformations able to take into account the cultural and natural heritage, to minimize the impacts of urban agglomerations on the environment, through a participatory approach (Goal 11).

Culture plays a key role in decision-making processes due to its ability to connect people to their surroundings and to each other, building cohesion, community and collective action [10]. This is demonstrated by new initiatives such as the New European Bauhaus that strongly emphasize the role of art, culture and creativity in promoting experimentation and connection within public spaces to build a more sustainable and inclusive future [12].

Artists and cultural voices contribute to raising awareness, for example on climate change, and their work can be a powerful vehicle for mobilization. Cultural institutions such as museums and libraries thus become platform spaces [13] for listening communities and centers for multicultural and intergenerational interchange, capacity building and knowledge sharing through accessibility and public trust. The urban cultural scene is the context with which to inspire their communities and audiences, resulting in greater public 'engagement' in 'green blue' issues.

These processes should be evaluated and monitored by means of innovative decision-support tools for a 'cultural' and sustainable planning of territories [14,15]. Among the various toolkits fielded at the international level, the latest tool developed by UNESCO is the framework 'Thematic Indicators for Culture in the 2030 Agenda' [16] whose main objective is to monitor the contribution of culture and the enhancement of cultural heritage in the implementation of the SDGs.

Cultural heritage, in fact, preserves people's local histories and knowledge (what the Paris Agreement calls 'endogenous technologies') and demonstrates the causes of historical changes and how people have adapted to them [17].

This adaptive capacity depends on balancing and integrating natural and cultural values by showing the connections between the ecological and social functions of spaces [18] and promoting environmentally friendly lifestyles. The fundamental characteristics of the integration of natural and cultural values for sustainable urban development is to build spaces for collective, reflective and resilient ways of acting and thinking about uncertain futures [19].

In this perspective, the paper aims to investigate the first results born from the experience of the Green Blue Days, the first forum on systemic sustainability in Southern Italy. In particular, the talk 'Green Blue Days Youth vision 2030', coordinated by the authors, promoted the triggering of knowledge and networking processes among associations, institutions and start-ups of young people aged between 18 and 35 to discuss the objectives of the 2030 Agenda and put into practice a 'culture of sustainability'. The aim is to contribute, through the visions of the new generations, to defining innovative sustainability

strategies capable of extending and contaminating research and production contexts at a national level and in particular in the territories of Southern Italy [20,21].

For a concrete and widespread collective action, it becomes essential to affect stakeholder behavior through an operational and productive interaction between the 'change makers' and the new generations.

In this sense, the contribution tries to ask the following questions to start building a shared vision of young people on a green blue future:

- What does 'culture of sustainability' mean?
- How can we help the communities we interact with understand the meaning of contributions?
- What are the change makers in your network?
- How to ensure the widest participation?

With these questions in mind, the research was structured as follows: Section 2 analyses the literature on the topic of green blue commons and communities; Section 3 describes the main co-design tools; Section 4 describes the tools and methodological approach used; Section 5 presents the analysis and description of the results; Section 6 discusses the opportunities and limitations of the work and presents initial conclusions.

2. The legal concept of 'common goods' and their care: reconstructive profiles

In the current context of strong criticalities represented at a global level by environmental issues related to climate change, the spread of pandemic viruses, as well as socio-political imbalances caused by recent war events, the need to elaborate shared strategies capable of empowering individuals as part of a community oriented towards the common good is evident [22].

The concept of 'common good' has evolved over time and has often been used to refer to goods useful for the free development of all persons in a community. The Rodotà Commission has defined them as goods that 'express a functional utility for the exercise of fundamental rights and the free development of the person' [23]. This characteristic has favored the affirmation of their interpretation as goods accessible to all, regardless of each person's economic availability and therefore socially non-excludable. This is why Sacconi and Ottone [24] propose a definition that includes 'natural resources, but also artificial ones (such as the historical-cultural heritage) or physical infrastructures (aqueducts, communication routes), IT resources (internet or other networks), and immaterial ones (knowledge and the system of relations and communication through which it circulates), provided that they are qualified by a certain mode of governance and management'. It is here that the role of public administration becomes important as an enabler of collaborative relations between different actors, belonging to both the public and private sectors, defining innovative models of circular governance. The potential of multi-stakeholder networks [25,26] is expressed both in terms of innovation in territorial and social policies and in terms of actions for the transformation and regeneration of places.

Experiences of urban regeneration carried out in the name of the common good (as a value) but also for the sake of the common good (as a resource to be guarded and regenerated) have demonstrated the validity of cooperative management models, as a 'third way' that overcomes conflicts between public and private interests [27,28] in that they are based on the recognition of objectives that are superordinate with respect to the hierarchy of roles and competences that traditionally exist, by cultural convention, between public subjects, private actors and citizens. Recent experiences of active citizenship and coordination between administrators, economic, social and cultural actors and citizens represent practices capable of operationalizing the approach promoted by UNESCO back in 2001, with the document on the Historic Urban Landscape [29] which emphasized the need to adopt a systemic perspective for the identification of new governance models, capable of overcoming the criticalities of bottom-up and top-down processes. In this perspective, the

responsible involvement of local communities assumes a crucial role in improving the 'integrated' quality levels of urban systems (ecological, social and economic levels).

Over the last decade, the concept of the commons has experienced a rise in popularity that has been as fortunate as it has been turbulent. In many countries it has been the subject of a rich and intense debate involving scholars from different disciplines [30] and which almost daily continues to renew itself. In recent years there has been much discussion of the commons, and not only in Italy nor only among legal experts, because the topic is also of interest to economists, political scientists and sociologists in many academies.

In fact, the outcomes just mentioned today point in the shared direction of a process of 'institutionalizing' the commons in the name of a just and egalitarian order, based on access and not on exclusion.

The debate highlights the urgency of including a specific category on 'common goods' in the civil code, so as to provide adequate protection independent of their ownership, whether public or private.

In this way it is hoped to achieve a 'common' care of goods projected to the general utility and not of individual holders or owners, so as to place at the center not the interest of an individual but the universal and general interest of the whole of humanity.

In reality, it is not always clear what exactly is meant by expressions that have now entered the common lexicon, such as: water as a common good, health as a common good, the environment as a common good, and again when school, culture, work are defined as common goods.

Certainly it is an expression that has changed the operating logic of national and international legal systems by questioning the existing relationship between legal institutions and the planet

They have allowed the diffusion of the logic of sharing and the dimension of the common, understood as community, as collective participation in the care of what is of collective utility.

They have changed the way of understanding the relationship between the world of people and things, so much so as to arrive at the assertion that it is no longer the objective characteristics of the good that make it common for a given social group, but it is the particular relationship between the group and the good (such as to create or strengthen the social bond between the members of a community) that would lead to considering the good as common also and above all to protect the interest of future generations.

Wanting to take stock of the current state of the calls for common goods, it must be noted that there is a very rich framework of reflections, of ideas, of clashes between different and at times opposing opinions, in which it is not easy to find one's bearings [31] and from which voices are raised urging a more methodologically rigorous definition of what is meant by 'common goods' [32–34].

For these reasons, tackling the theme of the commons means untangling variegated expressions: 'common' [27,35], 'global commons' [36], 'new commons' [37]. These are the commons as defined by Ostrom [27]. Cf. [30] with reference to Ostrom's fundamental contribution. It is undeniable that the contemporary debate on common goods has started from concepts and methodologies of investigation that are not juridical, but economic, and this has influenced subsequent reconstructions and narratives to the extent that it has induced many to study the subject of common goods taking for granted that they should be non-excludable and rival things according to the canons of classical economic theory, only to then exclude their coincidence Cf. [38] "*the familiar scheme of classification of goods widely used in economics, based - as is well known - on the characteristics of (non-)rivalry and (non-)excludability, if it is adequate to differentiate between private goods, public goods and club goods, is certainly not adequate to define the nature of common goods*". See also, on the cloverleaf taxonomy of goods, organised around the two concepts borrowed from economic science of excludability and rivalry, see [39]. On the international debate on commons and common goods, see the contributions collected in [40].

Another definition is 'material commons' [41,42]. Marella [42] distinguishes the following groups of common goods: tangible goods, intangible goods, the institutions that provide services instrumental to the enjoyment of social rights, the city and work (information and democracy).

Other authors use the expression 'immaterial commons'. This is a rather heterogeneous set of goods that have played a central role in contemporary societies and are currently the subject of attempts at appropriation for profit. For example, it includes certain technologies (e.g. software), images of works of art; human genoma; the formulas of particular drugs to cure pandemics, for which commons theorists would like to see the approval of disciplines that remove obstacles to the generalized enjoyment of such resources [42].

Ferrajoli [43,44] talks about 'social goods' understood "*as any fundamental good that is the object of social rights*", but also about 'fundamental goods' [43,44], distinguishing between patrimonial goods (the object of patrimonial rights, as such available) and fundamental goods (the object of fundamental rights, the lesson and disposition of which is forbidden). The latter, in turn, can be distinguished into personal goods (vital organs of the body) and common goods (res communes omnium: e.g. air, drinking water, food necessary for nutrition), which belong to all *pro indiviso* and their protection corresponds to a common interest). Still other definitions have been 'public goods', 'global public goods' [45], 'civic demesnes' (according to Cerulli Irelli [30] it is "*a category of public property assets completely ignored by the code and by most of our authors (...) objects of rights of enjoyment and use, or rather of dominion, imputed to a (generally undifferentiated) collectivity of persons bound together by an intertwined bond (community of inhabitants) ... The main category of such collective rights in our legal system (...) is constituted by the so-called civic rights of use, or civic rights of use, which are not subject to the law but are not subject to the law. d. civic use rights (...) and civic property or civic use assets (...)*". On this subject see also Vaccarella [46].

The denomination 'collective rights of civic use' falls within the subject of collective rights in the strict sense and concerns the subjective legal situations attributed to a territorial community of which the so-called civic uses constitute the best known type. For details see Marinelli [47]. On the distinction between collective property (also called 'demani civici' or 'civic uses' in the broad sense) and civic uses see Cerulli Irelli [30], i.e. between categories that refer to problems that only partly coincide.

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With respect to this approach, the description that today is in the majority, and that, through the so-called 'Rodotà Commission' [23], has been incorporated into a bill, has taken on a direction: the purely functionalist one, identifying them as those goods that, regardless of public or private ownership, are characterised by a constraint of destination, being functional to the realisation of the fundamental rights of all, of present and future generations (In the given perspective, common goods are understood as 'things that express functional utility for the exercise of fundamental rights and the free development of the person'. This is what is stated in Article 1(3)(c) of the proposal formulated by the so-called 'Rodotà Commission', which lists, among the common goods, *"(...) rivers, streams and their sources; lakes and other waters; the air; parks as defined by law, forests and wooded areas;*

high-altitude mountain areas, glaciers and perennial snows; shores and stretches of coastline declared an environmental reserve; wildlife and protected flora; archaeological, cultural, environmental and other protected landscape areas". Assets, that is, *"(...) of non-rivalrous, but exhaustible consumption (...) which, regardless of their public or private ownership (in reality, almost always public, except in the case of cultural assets), express functional utilities for the exercise of fundamental rights and the free development of persons and of which, therefore, the law must in any case guarantee collective, direct and universal use, also in favour of future generations*" [48].

The jurist's own work of qualification and classification has thus far led to the identification of common goods with those resources

a. closely related to the community of reference and, in a certain sense, constitutive of the community itself and the social ties within it

b. managed - or to be managed - collectively, or at least in a participatory manner;

c. regardless of the formal title of ownership (public or private property).

Such a definition thus prescinds from naturalistic data and lends itself to accommodating the outcomes of social practices of creation/individuation of the common.

Assuming urban contexts as a privileged scenario for experimentation, this theme takes on particular relevance in relation to the care of public space as a common good. The theme of the urban commons has only rarely been the subject of organic treatment by our jurists specialized on this theme [49].

The Anglo-American debate, on the other hand, dedicates a wealth of literature - including legal literature - to the urban commons: squares, streets, parks, and public gardens are peacefully recognized as commons, insofar as they are part of that public space in which public opinion or democratic political participation has taken shape. This point of view is moreover in line with the definition of commons that we have adopted: undeniably, public space is functional to the free development of the human personality and the exercise of fundamental rights. On the basis of these premises, it is also justified to take care of the aforementioned commons by groups of citizens where local administrations do not or cannot do so. Of course, the reading of urban space as commons is not neutral from a legal point of view either. On the contrary, it raises issues that are as complex as they are delicate and that directly impact the notion of property that is assumed to be in force in the current system. Issues that can only be hinted at here [50,51] and which find their solution in the consideration of the social function of private property.

Particularly where the social function of property is seen in relation to the realisation of the fundamental rights of others, the qualification of a good as a common good justifies the recognition of collective rights of access and use [52].

This is what is most common when social activism translates into actions whose objective is the restitution to the community of urban resources previously withdrawn from public access, perhaps as a result of the public-privatist management of urban land, and which are capable of generating urban commons open to the multitude of singularities regardless of ties of an ownership or associative nature, hence common resources capable of redistributing utilities, satisfying essential needs and creating social ties beyond the narrow confines of the single committee or small community

In Italy, this is what has been concretely experimented thanks to important experiences such as the Teatro Valle Occupato in Rome, and the Ex-Asilo Filangieri in Naples, recognised as an asset for civic use for open and participatory management. In this case, with a number of city council resolutions, the Neapolitan administration incorporated the self-government charter (a form of regulation from below) adopted by the occupying communities.

Although the bill was never approved, the discussion of the commons was translated into social practices carried out by citizens' associations or spontaneous groups, often even outside the law. These experiences have contributed to drawing a new head of application of the commons, identifying in the city and its abandoned or underused spaces the resources to be recovered and administered in a participatory manner, in order to return them to the community.

Law understood as ius, in this way, returns to being ars boni et aequi (Digest of Justinian D. 1.1.pr, Ulp. l 1 inst.), thus breaking away from the positivist idea of law understood as lex.

In tracing the dogmatic coordinates of the subject matter, the doctrine has at times also resorted to circumstantial historical frameworks and, in particular, paying attention to Roman models with particular reference to res in publico usu and popular actions (Giagnorio), especially when referring to urban commons. The new paradigm moves from the need, on the one hand, to return centrality to the category of use (On the destination to public use as a qualifying element of the category of common goods, see notes in Ferrari Zumbini [53]), on the other hand to search for juridical instruments to govern the fruition of utilities and the protection of the goods that these utilities offer.

The res in publico uso were goods that could not belong to anyone specifically, as they belonged to the entire community, but were open to public use, and as such had a differentiated regime, marked by the protection entrusted to the civis as such (popular legitimation).

Highlighting, thus, that the qualification of public did not mean, as is often the case today, belonging to non-private persons, because instead it connoted the common and free use allowed to individuals (in this sense their distinction from res in patrimony that, instead, owed their qualification to the subjective criterion of belonging to a public body), as members of a community. The point, therefore, was not who owned the thing, but who could act to have his right to its use protected.

Therefore, their destination to a collective function and, as such, removed from the sphere of patrimonial legal relations appeared decisive [54,55].

The active role of participation and responsibility acknowledged to each civis in the management of such property was peculiar and decisive [56].

They could be, that is, exercisable by anyone (quivis ex de populo), for the defence of the common interest [57], but also jointly by the individual, holder of a specific and personal interest. (The clearest testimony is given by D. 43.8.2.2 (Ulp. 68 ad ed.): *Et tam publicis utilitatibus quam privatorum per hoc prospicitur. Loca enim publica utique privatorum usibus deserviunt, iure scilicet civitatis, non quasi propria cuiusque et tantum iuris habemus, quantum quilibet ex populo ad prohibendum habet; propter quod si quod forte in publico fiet, quod ad privati damnum redunt: prohibitorio interdicto potest conveniri, propter quam rem hoc interdictum propositum est*. In particular, according to Fiorentini [58] *'the ius optinendi and ius prohibendi would constitute an application of that golden rule according to which my right stops where yours begins*').

The focal point of the treatment was, therefore, the category of utilitas, which could concern either the community as a whole, or the individual, belonging to the community, or the individual bearer of an interest exclusively his own.

When utilitas could be traced to an interest of the community or of individuals, as its components, the good was always to be safeguarded in its function, and the private individual was not permitted to alter its nature and destination.

The historical approach outlined allows us to understand the underlying logic of our legal tradition, recovered from which the debate on certain current trends seems to happily reconnect with the past.

It is evident, in fact, that the empirical and pragmatic approach with which Roman jurists tackled legal issues could today allow us to escape the impasse of today's law, directing it towards an axiological connection with reality without being circumscribed in formal legality.

The involvement of the citizen, an actor in the defence of res publicae in publico usu (and of the collective salubritas) [59] would indeed be consistent with all those proposals aimed at strengthening democratic participation in the care and management of the commons [60]. It is no coincidence that participation is now central to the experience of international environmental law. known as participatory or commons regulations. For a more

in-depth study of the subject, some hypotheses of popular action provided for in the Chilean "Codigo Civil" of 1855 are also based on the Romanist experience, concerning, among other things, the care of places of public use, as recalled by Miglietta [61] and, most recently, by Caielli [62], on the basis of a reciprocity relationship between the identification of the common quality of an asset and the emergence of a community that precisely in the accessible and collective use and enjoyment of that asset recognises itself as such, according to the paradigm of horizontal subsidiarity (art. 18 paragraph 4 of the Italian Constitution).

The turning point today therefore seems to be the adoption of a new model for the management of common goods, public but not of a state-bureaucratic type, but democratic-participatory, which truly corresponds to the interests of the citizen.

Therefore, today we are witnessing, in the absence of a national legislative framework, a normative translation of the logic of participation and caring into municipal regulations for the shared management and regeneration of the urban commons, thus enhancing civic autonomy [63].

If it is now possible to officially legitimise citizens' initiative, this must not be interpreted either as a concession (citizens can do something because they are allowed to do it), or as a form of retreat of public power from its duties or an instrument of instrumental outsourcing to reduce the costs of a service, nor even as an opportunity for the inhabitants of a given territory to freely substitute themselves for the public function. On the contrary, this recognition must be understood as an instrument that allows different subjects, but all belonging to the same community, including today the public administration, to cooperate with each other in the general interest.

Rethinking governance models from an inclusive and participatory perspective means regenerating trust between individuals, identifying in it a 'glue value' (Cerreta & Panaro, 2017; Fusco Girard, 2020) for the community, on which to refund a sense of collective identity and belonging, capable of being at the same time also a driver of development and regeneration for territories, starting from the renewed organizational capacity of a given community [66].

Starting from the assumption that civic values underpin sustainable and lasting local development [67], it is fundamental to understand under what conditions virtuous and symbiotic processes are triggered between human and social capital regeneration, physical regeneration and economic benefits, i.e., how it is possible to activate processes capable of generating value in the different dimensions [68].

In this perspective, the interpretation of the user as a prosumer, i.e. an individual capable of being a producer as well as a user of places, contributing to co-production actions, is becoming increasingly consolidated [69,70] of values and services in which the responsibility to act 'on a common good for the common good' widens to an intergenerational perspective capable of also encompassing the needs of future generations [71]. The concept of co-production [72–74] also addressed by Ostrom [75], becomes fundamental for projecting the role of institutions and the Third Sector in a logic of commonality in which the boundary between providers and recipients is reduced in favor of a dimension of collective responsibility and equally distributed among the various actors.

In the broad and varied context of active citizenship experiences, green and blue communities are emerging as virtuous practices capable of operationalizing at a local level the strategies defined and recognized in European and international contexts. This importance is also confirmed in the proposal of 'Integrated Ecology' outlined by Pope Francis in the Encyclical Laudato Si (Pope Francis, 2015)as the ethical, cultural, political and institutional basis for many of the actions in the environmental and economic fields, and which is realized through 'care for the Common Home'.

The 'humanization of care' [77] is at the center of the international debate for a sustainable future in which the well-being of citizens is at the heart of policies and strategies for territorial development and circular regeneration [78–80].

Taking urban contexts as a privileged scenario for experimentation, this theme takes on particular relevance when considered in relation to the care of public space as a common good.

Places of care' play an important role and it is increasingly necessary for urban planning to aim at building an 'environment of health', bearing in mind the close correlation between individual and collective wellbeing, education on shared values and the configuration of space.

The progressive degradation of living places, especially in Southern Italy, has led to a distancing between public space and local communities, with the consequent loss of identity values. This condition highlights the need and urgency to invest in existing know-how by analyzing the needs expressed and values shared by citizens in order to transform them into opportunities for local growth.

Green communities' are the perfect tool for rethinking the social and economic model of action for territories [81] because they are conceived, already at their inception [82]as a mode of engagement on a territorial scale that requires collaboration between different territorial authorities for the definition of development policies and strategies.

They are a reflection of the innovative scope represented by Law 221, the first law on the green economy, with which Italy was among the first European countries to commit to following up on the Paris Cop21 agreements and in which the interconnection between the environmental crisis, the social crisis and the economic crisis clearly emerges with the consequent need to identify integrated management tools. Green Communities represent the new frontier of a civic activism that is aware and responsible with respect to local problems of global scope, and for this reason capable of immersing itself in the instances of the contemporary world with a critical and reactive spirit. Article 72 of the 'National Strategy of Green Communities' (Official Gazette of the Italian Republic, 2015) recognizes as 'main resources' water, forests and landscape - resources qualified par excellence as common goods - whose care and shared management open 'a new subsidiary and exchange relationship with urban and metropolitan communities, so as to be able to set up, in the green economy phase, a sustainable development plan'. (Official Gazette of the Italian Republic, 2015).

It is evident how the reality of Green Communities is transversal and potentially resolving instances pertaining to different spheres and, for this reason, is considered as a mother category with respect to the more specific experiences, which fall under it, of 'Energy Communities' and 'Community Cooperatives'.

While it is true that the first and very numerous cases of self-organized communities have achieved successful results with the existing material and economic (as well as human) resources, it is also true that if one aims at a real enabling of participatory management models, and thus at their concrete impact on the territories [83], it is necessary that institutional recognition and formalization be followed by the support of adequate implementation tools and infrastructures [84].

For this reason, this research focuses on 'Green Blue Communities', taking on the definition proposed in 2020 by the GEDI Editorial Group for the launch of their content hub 'Green&Blue' in which green represents the colour of the environment that meets science and economics - blue - intruding on the one hand young generations concerned about the future of the planet and on the other hand companies that do research and propose innovative solutions [85]. This message has been taken up and deepened within the Green Blue Days project in which the concept of systemic sustainability permeates an integrated vision aimed at 'promoting, developing and determining, through synergic interaction, research, technological innovation, industrial production and the social well-being of the territory' (Green Blue Days Association, 2021).

Communities, in order to be green, must also be smart, but this is a condition that takes place outside of their will and activism and concerns the responsibility of institutions and large businesses in managing investments, finding new forms of partnership and new financing models.

Only by taking this perspective, in which digital technologies support (and in many cases accelerate) sustainable development processes, is it possible to interpret Green Communities as a concrete opportunity to reconnect people, communities and places in a perspective of long-term sustainability.

Completing the framework introduced by Law 221 is the bonus recognized to municipalities 'that systematically use environmental and urban accounting systems and innovative forms of reporting on administrative action' (Article 70). The importance is therefore recognized of adopting tools with the dual objective of both monitoring and evaluating the effectiveness and efficiency of the policies and actions undertaken, and of supporting the analysis of the status quo with respect to the different forms of existing capital (physical-environmental, natural, economic, social, human, cultural). Adopting evaluation and monitoring systems helps to make the decision-making process clearer and more transparent, because it is supported by objective data obtained scientifically and from reliable sources. Moreover, evaluation tools are increasingly taking on the role of facilitators of dialogue between different parties, supporting inclusive and participatory co-design processes.

By involving users in the decision-making process even before the management process, it is possible to create the conditions for rebuilding links between individuals, producing and developing social capital, integration, a sense of belonging [87].

To this end, the 'Green Blue Days Youth vision 2030' experience identified co-designing tools as the starting point for drawing up shared development scenarios, starting from the needs expressed by the stakeholders involved. To this end, in the proposed methodology (see paragraph 4) for the definition of a youth plan on the goals of the 2030 Agenda, digital technologies were used in three different moments and with different ways of involving the stakeholders. Firstly, the 'Green Blue young survey', elaborated and distributed through Google Form after the first co-design phase, to assess respondents' sensitivity, awareness and involvement in collaborative co-design processes for sustainable development. Secondly, the use of digital platforms (such as Zoom, Meet, Skype) for the management of online Focus Groups, organized periodically during the first and fourth phases of the methodology (see section 4) in order to share objectives and contents of the talks respectively related to the first and second Green Blue Days event in 2022 (Green Blue Days Association, 2022). Finally, during the first and second event, media support in facilitating interaction during the talks with remotely connected individuals and opening participation to a wider audience.

3. Materials and methods

The 'Green Blue Days Youth vision 2030' experience was aimed at triggering processes of knowledge sharing and elaboration of proposals within a network of associations, institutions and start-ups at national and local level in order to discuss the objectives of the 2030 Agenda and put into practice a 'culture of sustainability'.

The invitation was to contribute cross-generational visions in defining innovative sustainability strategies capable of extending and contaminating research and production contexts at a national level and particularly in the territories of Southern Italy.

The final impact is intended to be on stakeholder behavior through an operational and productive interaction between the 'change makers' - the actors of change - and the new generations called upon to answer a set of exploratory questions.

To this aim, the methodology adopted was based on the use of co-design tools. In the context of urban management, co-design refers to a way of constructing, entrusting and managing social initiatives and interventions through a partnership between public administration and private social actors [89].

The term is now often used in different processes that have in common the active involvement of stakeholders and actors interested in a given topic or development.

Co-designing techniques enable participants to make a general context analysis of certain aspects that may be socio-economic and cultural, but also consider the territory as an essential element to be considered in the project proposal by analyzing and assessing the needs, problems and criticalities present with reference to the theme and intervention to be defined.

Co-design methods have a special place in the field of sustainability as they allow a fundamental dimension of sustainability to be grasped: the participatory dimension.

Since the Rio+ Earth Summit and the Aarhus Declaration [90], participation is referred to as one of the integrated elements of environmental protection, land stewardship and the socio-cultural heritage of a community.

Since then, several authors have proposed models to frame participation within 'sustainability'.

Alisa (D'Alisa, 2007) in this sense proposed a concentric model in which he adds the dimension of democratic participation to the classical dimensions of sustainability (environmental, social, economic) as shown in Figure 1. In this model, the dimensions are placed concentrically to signal a scale of importance when it comes to sustainability.

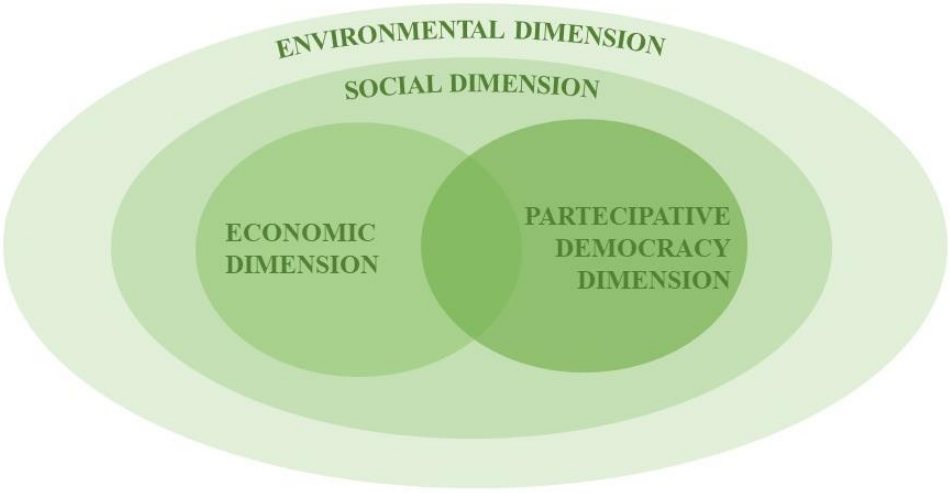


Figure 1. Dimensions of sustainability with the dimension of democratic participation. Source: authors' elaboration of D'Alisa, 2007

The distinguishing feature that distinguishes co-design from a simple participatory experience lies in the fact that it follows a careful and precise methodology that is generally chosen according to the topic to be addressed, the type of project to be implemented, the number of participants at the co-design table [92].

To date, several experiences of co-design can be found in the literature, for the recovery, valorization and circular regeneration of social, environmental and cultural spaces and heritages: they can be found both in Italy [93–95] than abroad [96].

In the experience of the Green Blue Days talks, which focused on applying co-design in the field of sustainability, two particular methodologies were tried out at the co-design tables: the Talanoa dialogue and the World Café.

The former is taken from a traditional Fijian practice that was later repurposed for extended stakeholder involvement in international climate negotiations [97,98].

The second is a collective survey method developed by Juanita Brown and David Isaac [99] based on informality, simplicity and flexibility, which, however, lends itself well to complex issues as it is a methodology rooted in the philosophy of organizational change, Adaptive Complex Systems and Chaos Theory [99]. Both methods seek to create

environments in which the shared activity and inter-subjectivity of participants enable positive responses to problems and challenges.

In the following paragraphs, a description of the individual methodologies and their combined application in the co-design sessions during 'Green Blue Days Youth vision 2030' will be given.

3.1 World Café

The World-Café is a collective survey method suitable for groups of 12 to 2,000 participants (Brown, Isaacs, 2010). It takes the form of a structured conversation process aimed at facilitating an open and informal discussion. The World Café [99] is based on the theoretical assumption that participants' contributions can be maximized by the dynamics of action, the informality of dialogue and the freedom of expression. The technique is an 'incremental and circular discussion' that is completed and enriched by the rotation of participants at regular time intervals.

Its function is to activate links between ideas within a larger group to access the 'collective intelligence' of participants and to understand/learn multiple points of view. The format of the World-Café is primarily that of an open forum for creative thinking.

After defining a main purpose or question, a target group is chosen and possibly a maximum number of participants: in a vision within the open-innovation paradigm [101] the more varied the type of participants, the richer the possibility of idea generation.

The performance space of a World Café should evoke both informality and intimacy - usually tables seating 4-6 people are arranged randomly. Each co-design table represents a sub-topic of the main topic: each table can be associated with a moderator and generally rotating all participants within the session must attend each table at least once [102].

The duration of a session is from 45 minutes to 3 hours [103].

The method is particularly effective in heterogeneous and mixed groups of participants who are interested in a common theme.

3.2 The Talanoa Dialogue

'Talanoa' corresponds to a traditional word used in Fiji and throughout the Pacific to refer to an inclusive, participatory and transparent dialogue process (UNFCCC, 2018).

The term generically refers to a conversation, conversation, exchange of ideas and is shared between Tongans, Samoans and Fijians.

In peaceful culture, Talanoa dialogue can be formal or informal and can be used for different purposes: teaching a skill, sharing ideas, solving problems, building and maintaining relationships and gathering information [104]. The purpose of Talanoa is to share stories, build empathy and make wise decisions for the collective good. The Talanoa process involves sharing ideas, skills and experience.

During the process, participants build a foundation of trust through empathy, understanding and active listening: the attribution of blame is not compatible with the building of mutual trust and respect, and thus at odds with the Talanoa concept. Rather, Talanoa promotes inclusion and dialogue, creating a safe space that embraces mutual respect in order to provide participants with a platform for decision-making geared towards a greater collective common good.

As of 2017, i.e. COP 23, the Talanoa dialogue is also one of the methodologies used in the Conferences of the Parties during international climate negotiations to arrive at a common solution involving the participation of all parties.

Drawing on the indigenous tradition of the Fiji Islands, it is based on three questions:

1. 'Where are we?' Where are we?

The purpose of this question is to identify the state of the art and the point from which the resolution of the problem wants to start.

2. 'Where do we want to go?' Where do we want to go?

This question is aimed at establishing the objectives and desires

3. 'How do we get there?' How do we get there?

This question is aimed at establishing the strategy and methodology to achieve the objectives set.

Typically, a Talanoa session consists of an initial knowledge-sharing phase where, following a talk by an expert, participants begin a discussion on the topic, and a second elaborative phase where participants divide into co-design tables to answer the 3 guiding questions.

3.3 Methodological Approach

Starting from these reflections, the research considers dimensions, criteria and actions for the definition of a youth plan on the 2030 Agenda goals with a focus on the declination made by UNESCO in the document 'Culture 2030 indicators'. [16].

The 'Green Blue Youth Vision 2030' approach (Figure 2) aims at analyzing the different multidimensional components of possible innovative cultural alternatives by emphasizing the potential of the proposals of young people under 35 in terms of social, environmental and economic impacts.

The methodological proposal was divided into the following stages:

1. Identification of the problem and definition of shared objectives;
2. Co-design I;
3. Survey structuring;
4. Analysis of preferences detected;
5. Co-design II.

The methodological approach explores the synergy between the cultural proposals of young professionals, activists and researchers under 35 by transforming the different dimensions of the UNESCO Culture 2030 tool into alternatives to be submitted to the direct and potential beneficiaries of the Green Blue Days.

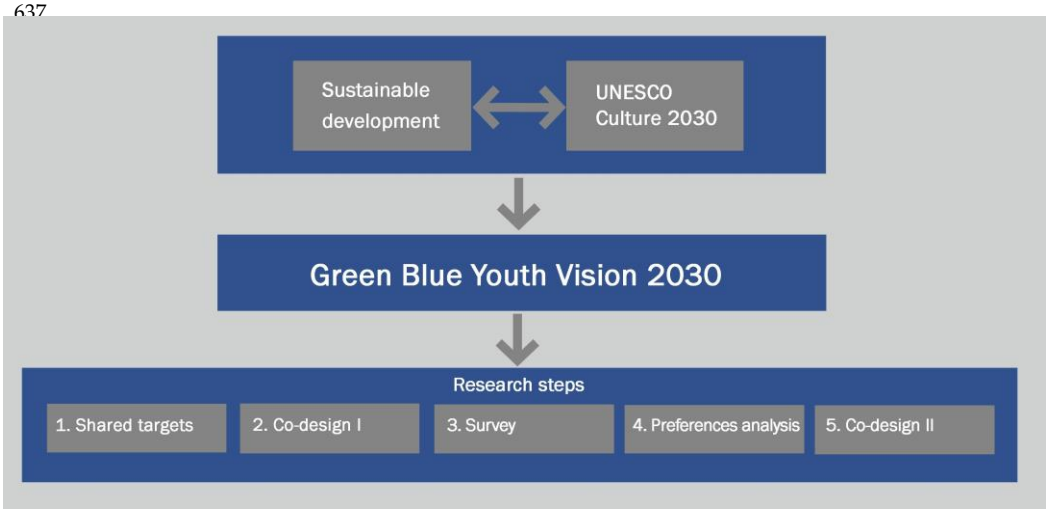


Figure 2. 'Green Blue Youth Vision 2030' approach. Source: Authors' elaboration

Phase 1 was structured through a deliberative process [105] which involved numerous focus groups [106,107] online oriented to the construction of the talk tables during the first edition of Green Blue Days (Green Blue Days Association, 2021). These focus groups made it possible to involve in a hybrid mode (through the use of digital platforms such as Zoom, Meet, Skype) various exponents of youth movements on sustainable development and climate change as well as experts on these issues understood as 'change makers'.

From this collaborative process of interaction with stakeholders, the problem was identified and shared objectives were agreed upon: to build a common vision of a 'culture

of sustainability'; to define the main facilitators of change; to analyze the most suitable actions and tools for broad participation and more effective social inclusion.

Thanks to this first phase of confrontation, useful questions for the co-design phase were elaborated:

1. What do you mean by a culture of sustainability? How do we help the communities we interact with understand the meaning of contributions?
2. Who are the change makers in your network? How do you ensure the widest participation?
3. What do you expect from Green Blue Days? How to include different communities and cultures?

Following the elaboration of the shared strategy, three thematic working tables were set up in phase 2 'Co-design I'. Through the tool of the co-design tables (Figure 3) structured according to three thematic groups on the above-mentioned questions, this networking process was triggered between activists, researchers, under-35 professionals and 'change makers' for a 'Green Blue' youth plan. Each group worked on a specific question for about 45 minutes and then switched tables so that all participants could give their input on each of the three topics. The facilitators summarized the issues that emerged from the work of each group so that the discussion was incremental and circular. The two approaches used - the World café method and the Talanoa Dialogue - made it possible to define the changes on the theme of sustainability through the needs and proposals arising from the discussion between the younger generation and experts. The mixed method was also amplified by the use of the media, which made it possible to communicate the proposals to a wide audience in real time.



Figure 3. Green Blue Days 2021 co-design tables. Source: (Green Blue Days Association, 2021)

From the results of the co-design tables (Co-design I) emerged visions, approaches and project actions that became the alternatives of the survey carried out in step 3. These alternatives are framed within certain dimensions and criteria of the UNESCO Culture 2030 document (Figure 4) selected on the basis of the deliberative process that involved the various stakeholders concerned (young people under 35 and 'change makers').

In particular, for the alternatives that emerged from Table 1 on the subject of 'culture of sustainability', reference is made to the 'Environment & resilience' dimension, which assesses both the level of sustainable management of tangible and intangible cultural and natural heritage and the physical/spatial aspects of the quality of the urban environment, including public spaces and cultural infrastructures. Within this dimension, the following criteria were selected:

Sustainable Management of Heritage;
Climate adaptation & resilience;
'Open space for culture'.

For Table 2, on Actions for a Green Blue Future, we emphasize the crucial importance of the Knowledge & Skills dimension, which is geared towards assessing the understanding of sustainable development and the transmission of cultural values, as well as the priority given to cultural training and the promotion of skills and competences in the creative sectors. In this context, the following criteria were selected:

13. 'Education for Sustainable Development;
14. 'Cultural knowledge.

Concerning Table 3 on methods and strategies for community involvement, the thematic dimension 'Inclusion and Participation' provides a framework on the contribution of culture to building social cohesion and promoting inclusion and participation by assessing in particular the possibility of people to access culture and at the same time the capacity of culture to stimulate the effective engagement of local communities in public life. Within this theme, the criteria selected are:

20. 'Access to culture';

Participatory processes.

Based on this context, the survey (Step 3), constructed with the help of the google form software, was structured through the Delphi method [108,109], an iterative survey method that allowed, through the consultation of a group of social actors, to collect common and divergent points of view.

The processing of structured questionnaires on a Likert scale [110], concern about 70 subjects classified by type of activity carried out, age, area of belonging and experience in the field of sustainable development.



Figure 4. Dimensions and criteria of the UNESCO Culture 2030 Indicators document. Source: elaboration by the authors of the UNESCO Culture 2030 Indicators document

The sections of the questionnaire were divided according to the Talanoa Dialogue:

1. Where are we?

What do you think is the current state of play on the topic 'culture of sustainability'? Who are the 'change makers' in your network?

2. Where do we want to go?

What actions do you think are most effective for the Green Blue future? What possible goals for the Green Blue Days project?

3. How do we get there?

What are the strategies and methods to help the communities we interact with understand the meaning of contributions?

The questions were developed through the stated preference (SP) method [111] which was operationalized by the Green Blue young survey (https://forms.gle/xBurx9fq4T8UsGX48).

SP methods are particularly useful for assessing individuals' demand for non-market goods. They were used to understand how the preferences of the beneficiaries of Green Blue Days can improve the dissemination of the 2030 Agenda goals through culture. The SP survey targeted direct users of Green Blue Days (direct beneficiaries) and people interested or involved in similar sustainable practices (potential beneficiaries).

The objectives of the survey are to:

1. Score the selected alternatives according to the preferences that can be expressed through the 5-point Likert scale;
2. Assessing how much weight a person attaches to collaborative co-design processes for sustainable development;
3. Survey how many stakeholders are involved or have been involved in co-design experiences for sustainability;
4. Understand what the role of training organizations can be in the transition to 'green blue' development.

In order to bring out the potential of local community relations to increase actions, tools and practices for sustainable development, the results of the survey were analyzed in Phase 4 (Analysis of surveyed preferences). In the last phase of the research (Phase 5 - Co-design II), the survey results were used as a basis for discussion for the second Green Blue Days talk (2022) on the topic of 'Caring for the Common Home'.

In this phase, the questions already presented in the questionnaire were refined and reshaped on the basis of the trends that emerged from the questionnaire, in order to obtain more specific and in-depth information from the participants of the co-design tables of the second talk of the Green Blue Days 2022. As in the first co-design phase, periodic focus groups were organized in hybrid mode (thanks to the use of digital platforms such as Zoom, Meet, Skype) in order to share the objectives and contents of the second talk of the Green Blue Days (2022), starting from the main trends that emerged from the analysis of the survey.

During the talk, three working tables were set up structured according to thematic groups corresponding to the three co-design questions (Table 1), as provided by the Talanoa method:

Table 1. Structure of co-design tables

Table 1 **The state of the art** **Where are we?**	**Table 2** **Goals/objectives** **Where do we want to go?**	**Table 3** **Method and strategy** **How do we get there?**
What meaning do you attach to the valorization of cultural heritage as a 'common good'? Do you consider yourself a change maker or are	How do you think the Green Blue Days project contributes to sustainable development goals?	How can we help the communities we interact with to value cultural heritage? How can cultural and creative enterprises contribute to

you in contact with people you consider to be such? If yes, what kind of project initiative are you/they involved in?	the care and reuse of cultural heritage? What are other forms of enterprise/management/organization that can contribute to the enhancement of cultural heritage?

The next section brings together the preliminary results of the outputs of the co-design tables and the SP survey.

4. Results

The results were interpreted as the first step in a phase of listening to the territory in order to map the needs of young people on the theme of 'culture for sustainability', on the one hand by systematizing all the human resources already active, fostering the creation of networks and virtuous relations, and on the other by identifying shared objectives for a 'green blue' youth action plan on a common development vision. The deliberative process that was activated made it possible to experiment a decision-making process that fostered dialogue between citizens, experts, creative young people and activists by raising awareness among old and new generations through knowledge and information activities.

The next section brings together in summary form the outputs of both the 2021 and 2022 co-design tables and the results of the SP survey with an initial statistical review.

4.1 Output from co-design tables

Starting from the methodological approach (Section 4.3), the results of the co-design tables were interpreted according to the dimensions and criteria selected by the UNESCO document Culture 2030. In particular, Table 2 summarizes the results of the co-design tables for the year 2021: the UNESCO dimensions correspond to the three thematic working tables; the UNESCO criteria categorize the 'Green Blue Youth Vision 2030' proposals collected during the 'Co-design I' phase.

The resulting discussion elements made it possible to construct an initial youth action plan/manifesto for a new 'culture of sustainability'.

Table 2. Mapping of results according to UNESCO Culture 2030 dimensions.

UNESCO Culture 2030 dimensions	UNESCO Culture 2030 Criteria ('Green Blue Youth Vision 2030')
Environment & Resilience (Table 1)	**1. Sustainable Management of heritage**
	Culture of reuse through sustainable modes of production and consumption
	Impact on the territory
	Integral human development
	Promoting innovative tools for governance of the common good
	Giving confidence to young people and the Third Sector
	Cooperative formula as a winner
	Role of Co-management
	2. Climate adaptation & resilience
	Culture of 'energy transition from below'
	Development of formal strategic instruments (Green pact)
	Supporting and guaranteeing the right to health through actions with a reduced environmental impact

	Profitable but land-friendly economy (e.g. zero-km products)
	3. Open space for culture
	Network of micro ecosystems of innovation and change in collective spaces Fostering collaborative relationships between different stakeholders Transforming 'public' space into 'collective' space Putting people at the center in the confrontation between public, private and third sector actors Going beyond the ownership of an asset and enhancing its social function
Knowledge & Skills (Table 2)	**1. Education for Sustainable Development**
	Encouraging the digitization of processes Strengthening 'green blue' skills Defining Co-education Pathways Promoting the professionalization of culture Encouraging diversification of economies Young people learning to develop projects and business plans
	2. Cultural knowledge
	Think global and act local Campaign - Awareness-raising Hacking - Disruptive Innovation Awareness, beauty, competitiveness Gift, trust, public happiness (Genovesi Civil Economy) Capillary culture to grow communities like the travelling theatre CREST Giving continuity to experiences
Inclusion & Participation (Table 3)	1. **Access to culture**
	Supporting and guaranteeing access to culture Supporting and ensuring the use of digital technologies
	2. **Participatory processes**
	Reducing margins Including and integrating the weakest groups Activation of projects Promoting forms of entrepreneurship related to the Third Sector CCI generate beauty and social inclusion like murals in the suburbs Suburbs as cultural heritage of the future Subsidiarity principle of the Constitution Process of liberation of the individual through work People, places and communities Youth employment at the center of processes Synergy between actors in the area

Similarly, Table 3 (see Appendix A) shows the results for the year 2022. In the year 2022, the methodological structure remained the same, but the guiding questions for the three co-design tables were changed. The composition of the tables in terms of the types of participants is similar, although the geographical reference context was changed, as the

co-design activities were carried out in another city (Taranto). The results of the discussions at the tables are reported in full in Appendix A.

Furthermore, through a frequency analysis, the keywords suggested most by participants in the two co-design editions (2021 and 2022) were made explicit through the graphical representation in the Figure 5.

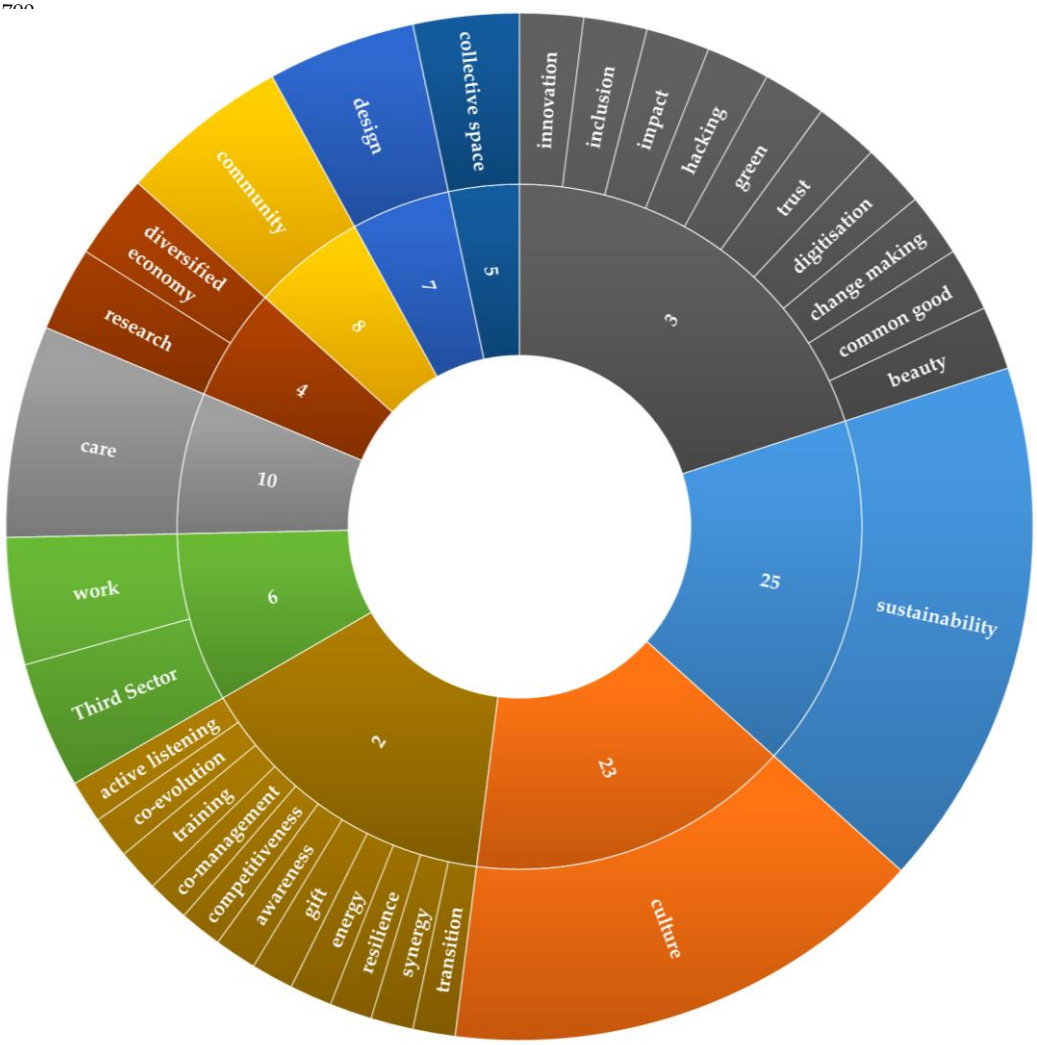


Figure 5. Tag Cloud of keywords received from the tables. Source: Authors' elaboration

4.2. Survey data analysis

The survey profiled and forwarded during Step 3 gathered a total of 67 responses.

Figure 6 and Figure 7 show respectively the distribution by geographical cluster North, Centre, South, Abroad, and by population of the urban household.

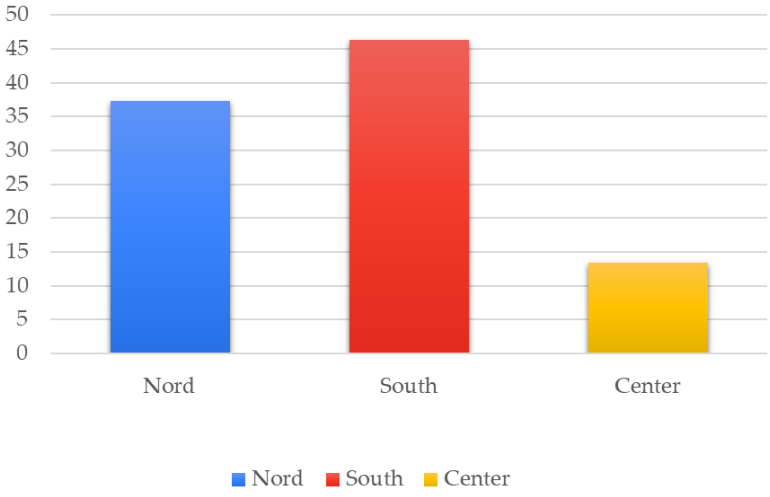


Figure 6. Geographical distribution of respondents in the distinction North, Centre, South. Source: Authors' elaboration

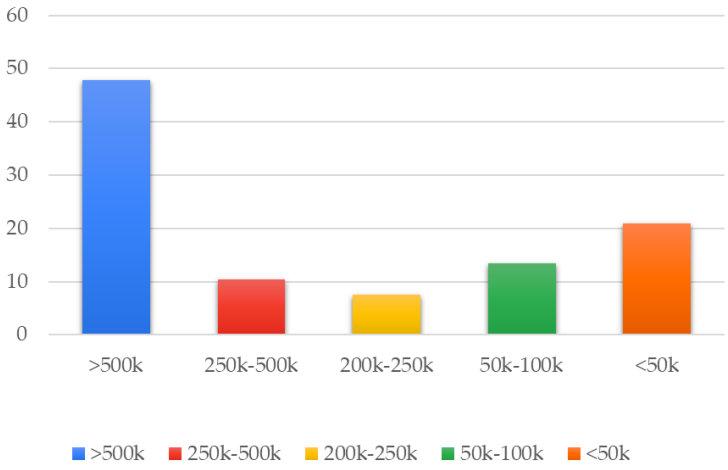


Figure 7. Distribution of respondents per housing cluster. Source: Authors' elaboration

The results show that almost half of the respondents come from Southern (47.8 %) Italy, a third from Northern Italy (37.3 %) and the remainder from Central Italy (13.4 %).

Furthermore, about half claim to come from agglomerations with more than 500,000 (47.8 %) inhabitants, and in second order from cities and small towns (20.4 %).

Figure 8 shows a clustering by age and Figure 9 by profession.

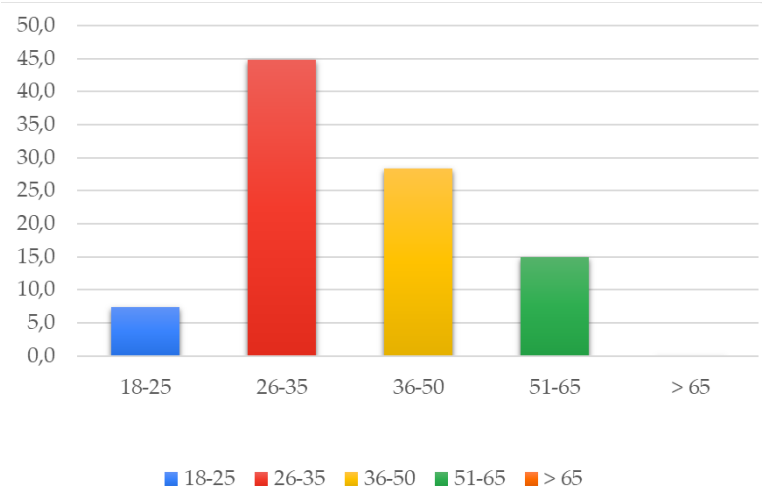


Figure 8. Distribution of respondents by age. Source: Authors' elaboration

The graphs show that the largest respondent age group was the 26-35 age group (also as a result of a certain targeting in sending out the questionnaire) followed by the 36-50 age group: the so-called millennials and a tail end of Generation X. Only 7.5% is the proportion of Gen Z aged 18-25.

36.5% declare that they are employees while 23.9% are freelancers: 10.6% are students and only a small proportion are entrepreneurs. 17.9% declare 'Other' in which it is possible to consider unemployed, NEETs and other categories that do not fit into the clustering.

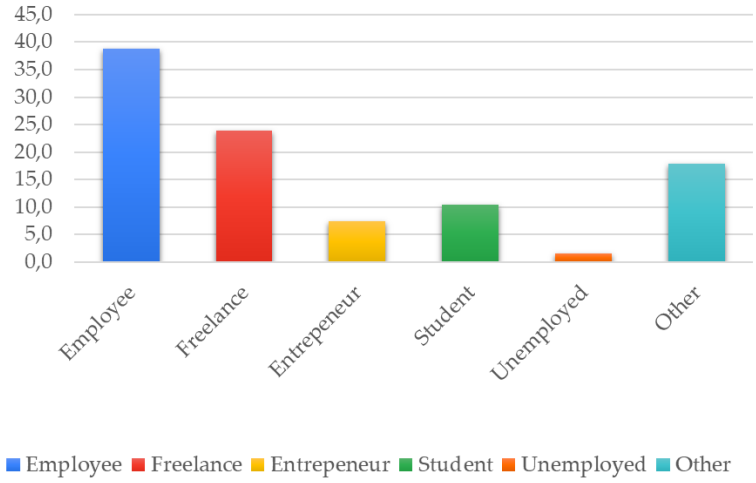


Figure 9. Distribution of respondents by profession. Source: Authors' elaboration

The survey data offer an initial clustering of the sample, but one of the preliminary interests of conducting the questionnaire was to find out whether there was any prior knowledge among the participants on the topic of sustainability and related instruments for action and participation.

The majority of participants replied that they had already dealt with sustainability: the ways expressed were heterogeneous and Figure 10 and Figure 11 show roughly an equal distribution of voluntary work, self-employment or independent enterprise or research as the means that participants had for dealing with sustainability.

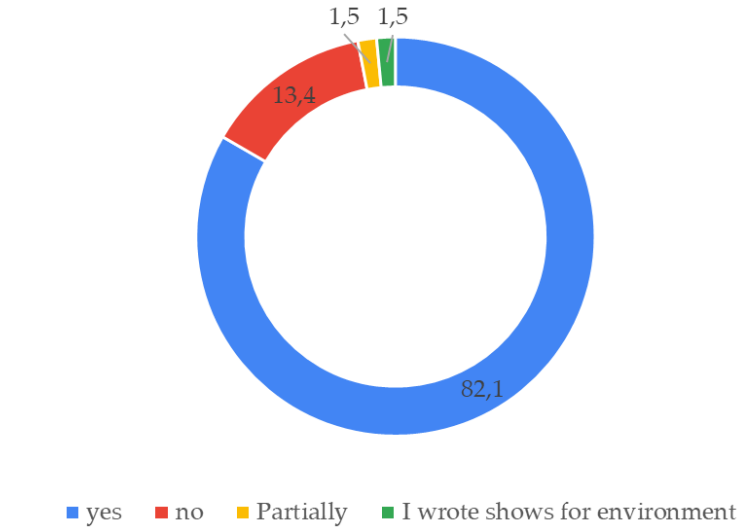


Figure 10. Response clusters to questions 1. Are you involved in sustainability? Source: Authors' elaboration

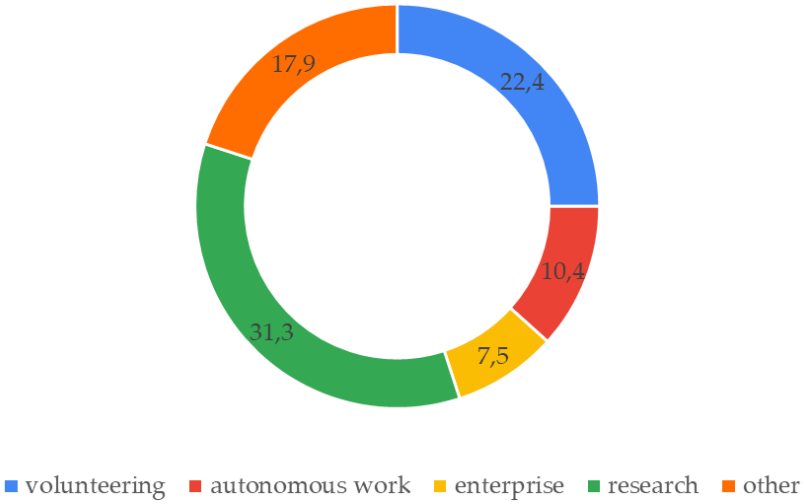


Figure 11. Response clusters to questions 1. If you are involved in sustainability, how? Source: Authors' elaboration

Finally, Figure 12 represents the percentages of those who stated that they had participated in one of the Green Blue Days. 64.2 % said they had already participated in Green Blue Days, while 35.8% had not.

These results suggest that the questionnaire was more responsive to those who had already come into contact with the initiative.

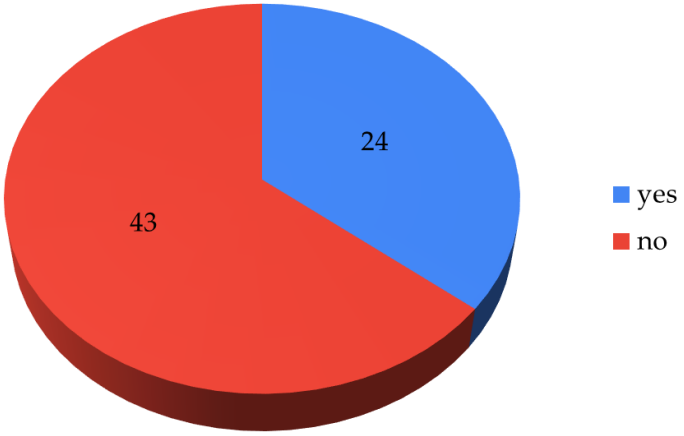


Figure 12. Percentage of respondents who said they had participated in one Green Blue days. Source: Authors' elaboration

In addition to the clustering questions, the questionnaire included a number of other multiple-choice questions, the full results of which can be found in Appendix A.

Here we summarize some of the main observations on the most salient aspects: change makers, sustainability culture and the role of Green Blue Days.

With respect to the aspect of 'change makers' and sustainability culture, a large share of respondents (40/67) agreed with the idea of 'culture as 'care': culturally-based circular regeneration of spaces to build relationships with others and with the environment', emphasizing in free comments the importance of community involvement, education and the SDGs framework.

According to the respondents, most of the change-makers are young activists under 35 and associations, third sector organizations, the importance of training is emphasized in the free comments.

With respect to the role of Green Blue Days, participants most agree on a role of Green Blue days in, 'limiting air pollution by promoting sustainable mobility policies and projects', 'introducing the topic of sustainability in school education programs', 'promoting proper waste management'. Also, in a future vision, the greatest expectation towards the next editions is in promoting 'greater impact on the territory', 'activation of projects', 'relations between stakeholders': concrete actions both in the short and medium-long term aimed at sustainability through the provision of knowledge and skills are also suggested in the free comments, encouraging greater engagement.

5. Discussion and conclusions

The results of the research allow for preliminary reflections on the definition, by the new generations, of a 'culture of sustainability' oriented towards overcoming cultural, economic, environmental and social conflicts that may hinder sustainable development in Southern Italy in particular.

The pursuit of effectiveness, efficiency and sustainability goals related to the cross-cutting contribution of culture in different policies and the role of culture as a productive sector, as defined in the UNESCO Culture 2030 document, is crucial.

Key factors referring to cultural heritage, creative industries, local culture and products, local materials and community participation can help solve some of the structural problems underlying the phenomenon of sustainable development.

Based on these reflections, the proposed approach aims to explore the synergy between the cultural proposals of young professionals, activists and researchers under 35 by transforming the different dimensions ('Environment and Resilience', 'Prosperity and

Livelihoods', 'Knowledge and Skills', and 'Inclusion and Participation') of UNESCO Culture 2030 into alternatives to be submitted to the direct and potential beneficiaries of the Green Blue Days.

The proposed approach aims to implement the current scientific debate on the topic of culture for sustainable development from a systemic and transdisciplinary point of view, where creativity and talents are able to influence stakeholder behavior and green blue communities are studied from the perspective of common goods. Furthermore, the co-design approaches analyzed foster the combination of tangible and intangible values that stimulate innovation in the cultural proposals of the new generations towards inclusive sustainable development.

Each stage of the research is geared towards answering different questions that have emerged from the analysis of the literature and discussions with experts in the field.

Phase I of the research highlighted how the main criticalities linking the sustainability dimension with the cultural dimension concern in particular: individual and collective resistance to change; the scarce adoption of daily sustainable behaviors; the lack of awareness of the opportunities deriving from more sustainable choices (e.g. new production processes); the scarce diffusion of training at the various levels of government (from the community to institutions and so on). These critical issues are shared globally, as noted by the participants in the Green Blue Youth Vision 2030 pathway who are representatives of various nationally and internationally recognized realities.

Furthermore, the focus group methodology allowed the most relevant issues to emerge more quickly and efficiently in terms of a shared understanding of stakeholder needs.

Phase 2 'Co-design I' enabled a productive dialogue between the different organizations, which got to know each other and triggered common projects. Exponents of research centers, associations and start-ups such as ANVUR, CNR, AICCON, Ashoka Italia, AIGU Campania, Young Sustainable Pathways, Economy of Francesco, Global Shapers, LCOY Italia, Climate Social Forum, Legambiente, Friday for future, etc. participated in the tables and focus group sessions. The synergetic effect of the comparison between these groups was amplified by the approaches used (World Café and Talanoa Dialogue) thanks to which participants shared information and ideas by evaluating the objectives and actions of 'green blue communities' and their possible impacts.

The combination of the two approaches enabled a decision-making process permeable to human emotions and experiences and aimed at defining shared goals: voices and corresponding stories were heard and acknowledged by the different participating organizations as well as communicated to a wide audience through the media. The tables thus simultaneously became a form of participatory negotiation and a talk show open to the online/offline community.

The limitations related to these first two phases concern the absence of representatives from other productive sectors related to sustainability in order to integrate the discussion and identify the problem in a more structured and shared manner, expanding the possible solutions proposed.

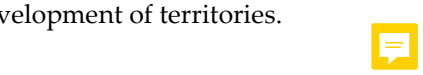
In the following steps (3. Structuring of the survey; 4. Analysis of the stated preferences) through the SP method, the research showed the high interest of the beneficiaries for a green blue development and for innovative cultural approaches able to activate micro innovation ecosystems on the territory. The potential of this phase concerns the use of a mixed survey that includes both subjective and objective evaluation in a holistic perspective. Limitations are related to the low number of respondents and a limited sample regarding the types of beneficiaries and their location.

The analysis of the survey results made it possible to recognize the critical role of community, cooperation, creativity and intangible values in building a common vision of a culture of sustainability strongly linked to the care of collective space. In particular, the principle of culture as care is understood as culturally-based circular regeneration of spaces to build ties.

This trend became the main theme of the subsequent phase 5 of Co-design II through the talk 'Valorization and management of cultural heritage: care for the common home for sustainable development' and the 'World Café - The role of cultural and creative enterprises in achieving the goals of the UN 2030 Agenda' during the Green Blue Days 2022 in Taranto. The title and mission of the talk are inspired by the words of Pope Francis who, in the encyclical Laudato Sì, incites to consider integral ecology as a new paradigm of justice, which requires an ecological conversion', a 'change of course' so that man takes responsibility for a commitment to 'care for the common home'.

The talk and the world café aim to tell about tools and pilot experiences on the care and valorization of cultural heritage in order to understand the transformative potential and impact of care and reuse of assets for collective use. The co-design tables in this phase showed how 'community', 'social innovation' and 'creativity' are the keywords of different bottom-up experiences that become engines of heritage reuse and new economies with impacts in terms of socio-cultural empowerment and urban circular regeneration. The strength of this phase was a productive dialogue between institutions, enterprises and associations that participated with interest and proactivity in the talk and at the world café tables. The main limitations concern the difficulties in continuing the work to concretely transform shared values into real opportunities for local growth.

In this perspective, the follow-up research could address the co-production and co-assessment of creative services in synergy with local stakeholders and beneficiaries in the territories of Southern Italy, generating new job opportunities, awareness and innovation through an advanced form of shared responsibility of green blue communities as a driving force of sustainable projects. In particular, the analysis of the preferences detected could focus on understanding the trends by differentiating them according to the categories of respondents identified. In this way, the cross-referencing of the respondents' personal data with the answers provided for the individual questions would allow the next steps of co-planning to be oriented towards more specific questions and needs for each category of stakeholders. Similarly, this aspect would affect the elaboration of sustainable development strategies that, although referring to a common vision, could nevertheless present distinctive features closely linked to the needs of a specific category. Therefore, the aim of the authors is to return an initial unitary picture with respect to the path that led to the definition of a common vision but, at the same time, it is also to return, in future in-depth studies, the complexity and heterogeneity found in these experiences in the conviction that it represents a resource and an added value in co-design processes for the circular regeneration and sustainable development of territories.



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Appendix A

Table 3. Results of the co-design tables year 2021.

Table 1: Where are we? The state of the art	
'Culture of sustainability', current status?	Culture of change making
	Active listening to young people and dissemination of the Agenda 2030 goals in schools
	Culture as 'care': culturally based circular regeneration of spaces to build relationships with others and the environment
	Implementation of small, minimal transformations through play to raise awareness of caring for places
	Network of micro ecosystems of innovation and change in collective spaces
	Culture of reuse through sustainable modes of production and consumption
	Think global and act local
	Culture of "energy transition from below
Who are the change makers in your network?	Young students aged 14-25
	Young activists under 35
	Professionals
	Researchers
	Professors
	Innovators
	Entrepreneurs
	Associations, Third Sector organizations
Table 2: Where do we want to go? Goals/objectives	
Actions for a Green Blue Future	Support independent research to stimulate the building of a multidisciplinary knowledge base for the benefit of wellbeing and socio-economic development of communities
	Introducing the topic of sustainability into school curricula
	Mitigating the negative effects of demographic trends through the development of innovative solutions in the medical and research, environmental, cultural and social fields
	Promote clean technologies and the circular economy in production and consumption systems
	Preserving and enhancing cultural and landscape heritage in order to pass it on to future generations
	Increasing the capacity of welfare systems to understand and take charge of community needs
	Limit air pollution by promoting sustainable mobility policies and projects
	Promoting proper waste management
Possible outputs of Green Blue Days	Impact on the territory
	Better relations between stakeholders
	Development of formal strategic instruments (Green pact)
	Activation of projects
Table 3: How do we get there? Method and strategy	
Helping communities understand	Support the initiatives of Third Sector organisations

Improving inclusion	Renew forms of cultural participation, identifying and experimenting with new models of making and experiencing culture Promoting the resilience of communities and ecosystems Promote the circular regeneration of contexts by caring for the relationships between people and the territory, the cultural revitalisation of neighbourhoods and the rewiring of the urban fabric Improving dialogue between the world of research, institutions and citizens Creating new 'green' job opportunities, facilitating access to the labour market for disadvantaged people and young people Combating poverty and conditions of social marginality Integral human development: Reducing marginality Include and integrate the most vulnerable Support and guarantee the right to health through actions with a reduced environmental impact Support and guarantee access to culture Supporting and guaranteeing the use of digital technologies Promoting the digitalisation of processes Promoting forms of entrepreneurship related to the Third Sector (social enterprises, social cooperatives, community cooperatives, community foundations) Foster collaborative relationships between different stakeholders

Table 4. Results of the co-design tables year 2022.

Table 1: Where are we? The state of the art	
Meaning of cultural heritage as 'common good'?	Experience of the Mar Piccolo Regional Park that protects nature but also mankind
Do you consider yourself to be a change maker or are you in contact with people you consider to be such?	The aim is to set up an economy that is profitable but also respectful of the land: zero-km products to sustain the local community and the consequent increase in well-being We need to move from 'public' to 'collective' space.
If yes, what kind of project initiative are you/they involved in?	The association is thinking of switching to a cultural enterprise scheme with the aim of promoting tourism. Defining a space as 'public' emphasizes its connection to municipal property and is a distancing approach. In the 'collective' space, on the other hand, one goes beyond the constraints arising from the consideration of the regime of ownership of an asset and dwells on the fact that, if the asset maintains its social function, it is an asset of all and its value is universally valid regardless of who the owner is. For the Cittadinanzattiva association, 'common good is the other'.

	The person at the center in the confrontation between the various public, private and third sector actors.
Table 2: Where do we want to go? Goals/objectives	
How do you think the Green Blue Days project contributes to the goals of sustainable development?	Campaining Co-education Hacking Awareness-raising - Campaigning Co-education (very often training recipients are not involved in the definition of training projects) Hacking - disruptive innovation (norm - structure - society) Promotion of innovative governance tools for the common good
Table 3: How do we get there? Method and strategy	
How can we help the communities we interact with to enhance cultural heritage?	Creative Apulia Awareness, beauty, competitiveness, Culture to convey messages CCI generate beauty and social inclusion as mu-rales in the peripheries
How can cultural and creative enterprises contribute to the care and reuse of cultural heritage?	Suburbs as cultural heritage of the future, Places, people and connections CCI in Puglia make 4.2% GDP 4% employment of which 5% in Bari and 4% Lecce Taranto and Foggia have to catch up even though Taranto is in 8th place for performing arts Problem of skills Professionalization of culture
What are other forms of enterprise/management/organization that can intervene in the valorization of cultural heritage?	La Paranza/Catacombs of San Gennaro People, places and communities Starting with people - goal: youth employment Catacombs: 44 IT jobs, 33 working directly with the Paranza Giving confidence to young people and the Third Sector. Cooperative formula as a winner Giving continuity to experiences. Subsidiarity principle of the Constitution Importance of Co-management, Process of liberation of the individual through work The public will follow Gift, trust, public happiness (Genovesi civil economy) Taranto City Council Pride movement of cultural associations, Focus on transforming the third sector into CCI Synergy between local actors, Minervini's Bollenti Spiriti project created humus CCI without public intervention Diversification of economies necessary Capillary culture to grow communities like the CREST travelling theatre. generations learning to make projects and business plans

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