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Social capital in relation to social living and economic development: food and local products as engines for the development of the territory¹.

Roberto Veraldi – Leonardo Seghetti²

This work is divided into two parts: the first signed by Roberto Veraldi on the social capital and its effect, the second by Leonardo Seghetti on an example of local development through grape cultivation. The social capital in relation to social living is a key to move the economic development, because is embedded with the human life and daily life. For example, the food is not only a mechanical intake of food, but very often is accompanied by a kind of conviviality, the pleasure of being together and eat. The act of consuming food, is also a form of identity of lifestyle: think of the Mediterranean diet, or the regionality of fine dining that represent one of the expressions of our being social individuals.

But it also represents a powerful engine of communication associated with consumption of leisure and tourism; as well as exemplary instrument of cultural transmission of a given territory.

¹ A short part of this work has already been used in another presentation.

² Roberto Veraldi – University of Gabriele d’Annunzio, Chieti-Pescara; Leonardo Seghetti - Food and wine critic and expert on local specialities. L’articolo, *Social capital in relation to social living and economic development: food and local products as engines for the development of the territory*, è stato curato e revisionato nella sua interezza dall’autore Roberto Veraldi e che tutta la Parte I è da attribuire interamente a Roberto Veraldi, conclusioni comprese. La Parte II, conclusioni comprese, è da attribuire unicamente a Leonardo Seghetti.

That's why, even in the singularity of the act of consuming food, we love to go out to eat at least once a month; then, if you're young, that index changes. Equally we rediscover the pleasure of sharing with friends, closed between the domestic walls.

Still, we are rediscovering food as a cultural message, as social capital to be transmitted to future generations to combat a certain form of flattening dictated by modernization from the perspective of food consumption, food security and rituals associated with them: in fact, everything speaks to us of the importance of food as a social ritual. Within this framework, we want to try to explore the link between the need and social rituals as a vehicle for the transmission of relational capital.

Keywords: social capital/relational capital, local development and food citizenship.

Part I.

Consideration on social capital.

Social capital is a relatively new concept that has developed since the 80 years of the last century. As a concept it is used in different disciplines precisely because the concept itself is polysemic. In fact, social capital is a relational concept that concerns sociality, understood in a broad sense, of the life of individuals and beside this concept revolve others: trust, reciprocity, norms, associative capacity, cooperation; But social capital is also a multi dimensional concept that has its own importance. In sociology, some of its most important meanings can be found in some classics of the history of sociological thought. Even among some contemporaries the work on social capital will have a considerable part.

If we in fact analyze the thought of **Durkheim** and **Weber** we can find some useful ideas for understanding in the concept of social capital. Emile Durkheim (1989), for example, puts attention to social integration, cooperation, forms of solidarity, the importance of the inclusion of the individual in the intermediary social groups do nothing but draw attention to

a social capital in overview. In fact, Durkheim believes that the selfish interests of individuals are not alone enough to explain social integration. In modern societies there is a moral basis that is guaranteed by the division of labour that for hard that gives rise to organic solidarity, opposed to the mechanical solidarity typical of the industrial first companies. Organic solidarity implies differentiated, interdependent individuals that thanks to this interdependence and differentiation bring order and social integration, because all individuals need each other to survive. In society, the dominant value system therefore refers to the personal and professional realization of the individual who is obtained through the division of work. Depending on their capacity and vocations; in practice according to Durkheim it is necessary that there are equal opportunities for access to professional services.

But the realization of this situation is very distant in the time of Durkheim from realizing; this is mainly due to a discrepancy between existing contractual relations and the system of moral rules of society which causes anomia and conflict. He believes that the only solution to reconstruct a relational fabric, and therefore to create solidarity and social integration, is the promotion of professional associations. The importance of associations, the movements of solidarity, their function of social integration as well as the adherence to a system of shared values and norms, I am at the heart of this conception of social capital *ante litteram* (which we find in part also in the essay on suicide as recognition of the importance from the parts of belonging to the dense and cohesive social group as elements that constantly returns in theories on social capital).

Even in **Max Weber** (2016) we can find primordial concepts of social capital especially in *The Protestant Ethic and the Spirit of Capitalism*, as regarding of America situation and in its analysis on open and closed relations: membership, recognition, reputation, circulation of information, social control, are concepts that Weber uses and that will return in theories about social capital. In his analysis, he notes that they exerted control over the individuals who were part of it and disseminated specific critical

qualities that facilitated economic exchanges not only among sect members but among the entire reference population.

This mechanism is not so much related to religion as to its rules of entry and permanence. Weber claims that any club with these characteristics produces the same effects that are mainly those of pursuing the interest of the group, whereby individual benefits collective benefits belonging exclusive good collective and also negative positive impacts on the entire community.

Closer to us, **Pierre Bourdieu** (1980), uses the concept of social capital within the theory on the different types of capital (economic, cultural, symbolic and social) that contribute to the reproduction of domination. Thus, social capital, together with other types of capital, contributes to strengthening and reproducing social inequalities. The definition of social capital for the author is: the set of current and potential resources linked to the possession of a stable network of relationships more or less institutionalized and membership of a group as a set of agents do not have common properties but which are also united by permanent and useful relationships. The volume of social capital depends on the extension of the network of bonds that an individual can effectively mobilize and by the volume of economic, cultural, symbolic capital, possessed by those who are the individual and bound.

According to this statement, the share capital is given by the set of current or potential resources linked to the possession of a stable network for which not only relations, but also the resources that can be obtained from relationships. Fundamental then the relations that are not reduced to the relationship of proximity in the physical, economic, social space; They assume mutual gratitude and are based on exchanges that are both material and symbolic: the existence of such relationships is not a data acquired once and for all, but it is the result of a continuous strategic operation.

Even **James Coleman** (1988), falls among those who have been interested in social capital. The concept of social capital serves to build a bridge between economy and society, between the individual and his choices from one part of the social structures on the other. In fact, he refers to the influence of organizations and social institutions as contexts that affect

individual choices, stating that individuals do not act independently from each other and interests are not entirely selfish: the social capital, thus, eases certain actions of individuals who are placed in a certain structure and therefore becomes productive, as it makes possible the achievement of certain purposes that would not be achievable in its absence; Social capital is, moreover, inherent in the structure of relations between individuals and it is not localized but is in individuals, physical structures and production.

This definition obviously implies a kind of primordial social capital, such as the product of social organizations not intentionally constructed and based on strong relationships and consensus where it is easier to adhere to values, norms, patterns of common behavior. This has resulted in a profound transformation of society by emptying the primordial social capital and replacing with a new type of social capital that can be defined as rational organizational. Then, the source of this social capital becomes a rational voluntary organization founded on intentional collective actors; i.e. schools, health insurance, welfare agencies that have the task of carrying out the protection functions that were first assured by parental and community networks: but next to these agencies are also the institutions and organizations necessary for the social order that serve to guarantee rules and sanctions and to encourage cooperation. Therefore, while before the social capital was a spontaneous product of the social organization, it is now intentionally pursued and built (Andreotti, 2009).

In our specific relationship between social capital and local development is important. In an era of globalization pushed and of extreme trust in the globalization of goods markets and cultures, the local context strongly reaffirms its presence. The local contexts, then, are considered the real engines of the economy because it is precisely in these contexts that concentrate innovative and specialized capabilities, knowledge, technological infrastructure, institutional networks and, more generally, that cultural mix conducive to development that allows the attraction of national and global Relational Capital (Storper, 1997, Scott, 2001). In this scenery, the concept of social capital is used to underline the importance of the factors located in the Territory that facilitate the dissemination of

information and knowledge, the cooperation between actors and the production of tangible and intangible goods: and it is precisely in this context that takes shape the relationship between food, social capital, local development, culture of the Territory and enhancement of scenery (Trigilia, 1999, Zucchetti, 2003).

Human life-daily life: food and local products as engines for the development of the territory.

Since the dawn of humanity, the concepts of ethics and food were inherently related and object of philosophical debate, aimed at establishing a pecking order and defined human priorities. For example, Aristotle, within metaphysics, reminds the reader, that philosophy is born when man has resolved his basic needs, including the need for food (Aristotle, metaphysics, 982b 21). By contrast, the Pythagoreans were proponents of vegetarianism in respect of souls eventually reincarnated into different animals; Diogenes and Seneca preferred some frugal meals, so as not to miss the focus from philosophical dimension. In the modern era, the emphasis on food as an essential component of human nature can be traced back to the famous phrase of the philosopher Ludwig Feuerbach: "man is what he eats» (1862, from the German "der Mensch ist was er isst "), aimed at supporting the absence of ethical values implicit in the nature of human work, if not the absolute materiality of being. Even distinguished early 20th century playwright Bertold Brecht emphasized, with the phrase "Grub first, then ethics», and for men, instinct of survival associated with food comes before his ethical and moral judgment. A few years earlier, Mark Twain, in his famous work, placed emphasis on the fact that ethical principles are useful only when the individual is well fed: "Principles" have no real force except when one is well fed "(Twain, 1904) like to point out that the moment of awareness (rationality) by an individual's subsequent to the resolution of their basic needs (pulse). Maslow (1954), in his work "motivation and personality," says the resolution of the needs arising from conative aspects-affective feeling of satisfaction from performing physiological basic needs including food, before higher and more "philosophical" needs. In contrast,

Immanuel Kant takes up the biblical account of the expulsion from Eden, representing the bite of the Apple by Eve as the first emergence of consciousness of a righteous life not by instinct, but by reason and his eagerness to research. This consciousness toward righteousness and reason of human ethical behavior bases do that today much talked about in the business world. Indisputably, the Kantian deontological approach takes shape in the ethical codes of the big corporations, especially in the world of food, where the emphasis is also on the issues of sustainability of production processes and the social and labour dimensions of relevance. In fact, the food has always played an important role in the life and social life of the individual and, in this context, the food itself can be seen as an advocate of "freedom"; freedom is understood as the ability to be able to aspire to a better life and, therefore, freedom from hunger, disease and premature mortality (Sen, 1989; Cfr. L. Corazza, S. D. Scagnelli, 2016).

Food should not be understood only in terms of need and physiological satisfaction, but in its more complex vision of identity of each community and its social capital in the life of every individual brought.

It is particularly effective as reported by 11° Report of Observatory on Social capital, edited by DEMOS.

Within this report comes out a very disturbing; a storyline that intertwines with the construction of social reality and lifestyles, perversions of modernization and rediscovery of the enclosure as the rediscovery of traditions and ways of life that are disappearing.

The food becomes a strong expression of identity and way of life especially for those who, in Italy, has carried out a deep attention to phenomena that revolve around the dynamics of rural life.

“About six out of ten Italians go to eating out at least once a month. The 26% goes there every week (especially young people up to 34 years). A minority, the 15%, does not go there ever. You eat out for pleasure (81%) and going first in pizzeria (73%). But just as often it goes "out" by staying indoors: dinner with friends (74%). Indicating the importance of sociality linked to food.

But the food is not only pleasure. Is intertwined with the problem of food insecurity that runs through the entire Italian society. It's a feeling that touches more women and housewives, doing their shopping and cooking. Three out of four Italians are concerned about food safety (73%). They think the problem will worsen in the future (73%) and that GMOs are not safe foods (74%). Fear leads to be demanding consumers. Mindful of the informative label (83%), to the country of origin of products (71%). An Italian on four organic food usually consumed; modern substitutes of genuine, homemade or grown for home consumption.

Now we live under siege from "food". A sort of redemption, nemesis, for a country that has roots. He knew hunger and, anyway, he practiced sobriety as virtue necessary. Up to fifty years ago. So much so that the older generation, but not only, we retain memory. Today, however, we live in an age of satiety. Realize it, in particular, in autumn, the season of taste. Truffles. The guide to eating and drinking well. " Celebrated by the "Salone del gusto" in Turin. Make your event a success. Which consecrates "the age of man eating". Characterised by Ubiquity and polysemy of the food. By the plurality of meanings that are attributed to him”.

In fact the results of the Observatory on social capital provide a testimony, and here I propose an excerpt.

"1. The food is an opportunity for socializing. Since 60% of Italians went to eating out once a week (but nearly 30% at least once a week). Eight out of ten "for pleasure", rather than for work or other commitments. The young and the young more than the others. Impossible, now, to think to meet, "Apart" from it. PM: opposite pizza (75%), or at the restaurant (70%), in a restaurant (35%). The same rite of "visiting friends" has become implausible, no dinner. And the appointment at the end of the work, at the end of the day, to exchange a Word, an idea, with the usual suspects (or unknown, doesn't matter): in front of the aperitif and appetizers, that ultimately make you go hungry.

2. Food as a leisure activity and as an incentive to tourism. An Italian on four, in the last year, he attended tastings, one in ten has traveled by following itineraries. However, it is large the proportion of people who are

travelling, bringing with him, in addition to the tour guide, restaurants, taverns, to local cuisine. On the contrary: there is no tour guide who does not provide for a section of advice on where to dine, buy products in the food tradition.

3. Food as entertainment and communication. Saw that one out of every two claims to have followed tv programmes dedicated to the kitchen or to the wine. Every day, every hour, in every channel. Everywhere, people taste, Cook, trying new recipes, have plates or refined products, translated faithfully by tradition or reinvented. Taverns, restaurants, bars: they provided inspiration to reality shows. The chefs and gourmets. Everybody [...] talking about with politicians, actors and intellectuals in politics, entertainment and culture. While politicians, actors and intellectuals argue, competently, restaurants and wines.

4. Food as culture. Celebrated by recognized specialists as "intellectuals" tout court. Beyond the fences. As Carlo Petrini, founder of slow food ", the "slow food ", make a socio-cultural movement of valorization of local cuisines, as well as several initiatives (and restaurants) of success. Or Davide Paolini, author of the re-discovery of "gastronomic deposits" spread on our territory. But the quality of food becomes item I constituted of quality of life and the environment. At the core of events as "the States General of quality" which are annually invited to Ravello, by Legambiente [...]

5. food as a factor of uncertainty and fear. Perverse effect of technology and globalisation.

That can generate "monsters". Fanta-scientific names diseases: mad cow disease, bird flu.

Or devise products and production systems, the definition of which, whose acronym itself, are sufficient to arouse disquiet. Such as GMOs: genetically modified organisms. And, therefore, different, unusual, compared to "natural model".

So, about three out of four Italians, according to the Observatory Demos-Coop, say they are concerned about the safety of food and think that in the near future things, in this respect, worse. The same altitude (and, to a large extent, the same people) who do not trust of GMOs.

This also creates the myth of "supernatural", as he calls Giampaolo Fabris (the studios who, more than others, has analyzed changes of food consumption). The exaltation of "organic", whose products are prominently displayed in every shop, mini and hypermarkets. In addition to the shops "dedicated". The Observatory on social capital highlights how a quarter of Italians consume organic foods (or assumed) at least once a week.

6. food as a social commitment. View the spread of behaviors and consumption patterns that "use" the power to witness values of altruism and solidarity. It is, in fact, growing the proportion of people who practice "ethical", "critical" consumption spending, fueling, regularly, part of the "fair trade", boycotting specific brands and products. In part, these guidelines reflect the decline of traditional political participation, which took place in venues far from organized, formal existence and experience of individuals. On which Groove commitment and participation models have become "personal", involving everyday life. Translate into habit, attitudes, tastes. Lifestyles. It is no coincidence that these behaviours relate to specific political references and valuable. To the Catholic World, if solidarity and philanthropic practices. While left people conceive the food as "participation" and at the same time as "pleasure".

The food, then, as food and social element. As entertainment and culture. Pleasure and concern. Passion and participation. Notify me of a society that is "freed" from need. And discovered the "taste" of life. The value of the land and tradition ".

The food, therefore, so present and characterizing every aspect of our daily lives, has a dual purpose: generate satiety and increasing consumption from local to global.

And so then the food, that unites and divides, it boosts the local and want to characterize the social system.

The food, then, is a physical social significance brought in accurate: the power supply is a part of the fundamental practices of the self, aimed at personal care, through the nourishment of the body with foods considered culturally appropriate that, besides building a source of pleasure, Act

symbolically as raw materials to reveal the identity of an individual to himself and to others.

This also shows that the practice of food as a relationship was always sort of a cultural attitude that encompasses many fundamental aspects of the way people live: as David Sutton [2001] says, a sort of "practice embodied" because the food has the power to awaken memories sedimented due to its global reach. George Simmel [2006], I also remember the power dynamics, cultural traits, the typical, which put together give a path of identity in which recognize: the power of food, such as social practice, is not in the individual enjoyment but in finding a way to be together.

The whole becomes, therefore, allegorical scenario, which strengthens and regulates and enriches what realistic until it becomes a creation of sense: ultimately, the experience of Norbert Elias [1988] to that of Stephen Mennell [1992], changes in the way of eating, preparing food and related social practices that revolve around it, is nothing more than the total change of social structures resulting from rural to industrial company transaction.

The consequence of this revolution was the rediscovery of new consumption and rediscover the outdoors; further evidence is that this outlet needs a big market where to give the possibility to broaden the base of the offer: the birth of market-town, places where to find everything you need and always, is the natural consequence.

But all this is producing in response to the loss of identity and social capital (foodie), a conquest from the bottom of the territory and people; a recapture of a cultural system where local and territory are not only a geographic space, but a living subject results of high complexity, the result of processes of change of territory organized on cultural foundations and organized environment on biological and hydrological bases [Federici, 2013]: a revival of local forms of sovereignty through the use of the Commons where even the flavor is a common good.

The territory, ultimately, with its concentration of socio-economic actors can become place of security by the crisis (and financial) by exploiting the potentials and particularities of identity and social capital of local heritage: local knowledge and social capital, peculiarities and self-determination of

lifestyles, valorization of heritages, traditions, of relational goods such as necessary conditions for the development of the local society fit for globalization from below.

One example is the slow food movement.

Just read an excerpt of the poster to understand its scope disruptive:

«Our century, born and raised under the sign of industrial civilization, he first invented the car and then made their way of life. Speed is becoming our chain, we are all prey to the same virus: the fast life, which disrupts our habits, assails us from our homes, we shut to feed us fast food. But the Homo sapiens must retrieve his wisdom and free themselves from the speed I can reduce it to an endangered species.

Therefore, against the madness of "fast life", you have to choose the defense of quiet material pleasure. Against those, and are the most, that confuse efficiency with the frenzy, we propose an adequate vaccine portion of sensual pleasures, to be practiced in slow and prolonged enjoyment. Let's start right at the table with Slow Food, against the flattening of fast food we rediscover the richness and aromas of local cuisines. If the fast life, in the name of productivity has changed our lives and threatens the environment and landscape, the Slow Food is the answer. It is here, in the development of taste and not in its impoverishment, the true culture, hence can start progress, with the international exchange of stories, knowledge, projects. Slow Food ensures a better future. Slow Food is an idea that needs many qualified advocates to make this motion (slow) an international movement, of which the snail is a symbol. ».

Then, reinventing the meal [Federici, 2013] is perhaps one of the ways to reinvent the cartography of the human community, to exit from sleep and the spell of the ghost of consumption that controls people when they are awake. [...]. Besides the "consumption that consumes everything in its path," maybe it's time to rediscover the person who meditates on metaphor, a real taste of a life that is "alarm clock", an existence that you do meditator, you subtract to hurry and get one now rests to sample the uniqueness of life as it unfolds.

Conclusions

In this complex picture, the link between food and ethics has become food for thought scientific disciplines that analyze the relationships between aesthetics, morality, culture, religion, politics of food especially as a consequence of the personal choices of individuals and as a community's social capital. In fact, In the last decade new attitudes toward food production and consumption have led to the search for new forms of organization, based on closer cooperation between producers and consumers, which goes beyond the simple dimension of economic exchange and, increasingly, refers to shared goals of social and environmental sustainability. These new interactions showed themselves capable of giving rise to significant changes in eating practices, producing a form of new capital by the citizenship power.

In fact, within these processes, in more recent times have made the initiatives promoted by citizen-consumers which, reclaiming of an autonomous role and active, involve producers in a new dimension of food citizenship, radically reshaping the eating practices around the other meanings of food (social, cultural, environmental). This new awareness is often the first step for the development, within the most complex network, other initiatives of social mobilization around wider goals of changing lifestyles and models of development. In the most recent literature these new food network came together under the umbrella of Civic Food Networks (CFN), which underlines the component 'civic' in relation to their origin and their ideal tension towards objectives of social value, and at the same time the hybrid nature, as networks of interaction which progressively involve around these objectives different subjects (we introduced the concept of CFN in Renting et al. , 2012). These networks and innovation processes they triggered are significant because expression of potential changes in the governance mechanisms of the agricultural food system. Scholars look indeed carefully to this new autonomous role and proactive civil society and to innovative forms of interaction that it appears able to promote, both on the side of economic relations with the market, and relations with the public and institutional sphere, seeing in this a potential

evolution in traditional food governance mechanisms (Renting and Wiskerke , 2010).

In these experiences of social innovation that, starting from shared needs, give rise to new approaches (through the construction of new cognitive and regulatory schemes) and on this basis develop new practices (new technical and organizational models) the development of social capital and the processes of co-supported learning from it play a central role (Brunori et al, 2012).

Part II

The Pecorino: an ancient vine for a new wine image useful for the valorisation and socioeconomic development of the territory.

Viticulture and oenology concern the global economic and social sector, and in this context the oenological and commercial realities of every single production reality emerge.

The importance of the wine-oenological sector, which is based on the production of autochthonous and international vines, has also extended to countries not traditionally consuming wines such as India and China, in particular, and even before it had interested Of the wine-growing realities of the new world such as Australia, Chile, Argentina, California, without forgetting South Africa. More recent was the expansion of modern viticulture in Eastern European countries, where some of the European wine-growing nations opted to divert their commercial interests. In this race to the hoarding of specific commercial sectors within the nations of the European Community and not only did not miss the competitive initiatives, in particular implemented by those wine-commercial realities that could count on Volumes such as Spain, Australia and New Zealand.

The historical wine-growing countries have thus found themselves facing a threefold problem: the economic crisis, which played a non-indifferent role in drastically reducing consumption, the appreciable increase in competition between producing realities as well as a Distribution market concentrated in few operators. Wineries or wine companies have been obliged to reorganize

both locally and globally so that they can remain competitive. In this context, all the cultivation criteria have been revised, so that in addition to mechanization, as much thrust as possible, it has also focused on the viticulture of precision. The permanent goal is to reduce costs, to obtain the most uniform productions possible to allow to reach the economic margins of the company. It is not necessary to highlight that in the specific case of the modern realities of the new world, adequate legislation has been given; On the other hand it was necessary to offer, not having a historical-environmental support and in particular a qualified local viticulture, a product mostly standardized with different characteristics, but not distinctive, in any case remunerative for the Producer-restaurateur supply chain.

The Italian wine-growing reality has not adapted to this form and thanks to the existence of an autochthonous wine heritage has been able to distinguish itself from that of neighboring France and the Spanish, although very aggressive both for the fame of wines and for the Substantial supply of wine (bulk) in the order.

Our country is fortunate to have the highest number of autochthonous vines, which have not gone, fortunately, sparing to make room for the most famous Chardonnay, Sauvignon, Cabernet Sauvignon or Syrah, but, even if scaled in more and more environments Confined, they were preserved and, after so many sacrifices, they were refished and revalued. In this way, more than 350 Disciplinarys have been foreseen between PDO and DOCG wines which represent the originality of the relative production territories and their autochthonous grape varieties. In a congress held already in 2006 in Turin on "The autochthonous Vines Minor: technical, normative and commercial aspects" had emerged that the potential on which the Italian wine sector could dispose were considerable, it was enough to believe, try and perfect the Cultivation and oenological technique.

In this way the innovative, but fundamentally historical, criterion that the good wine is born from the vines, since they assure the originality of the grapes, from the territory, where the vine contributes to the protection of the

environment, from human activity, to which it improves The quality of life, and the interest of the market, which pays them.

In this way the reality "pecorino" takes shape: grape of ancient cultivation of central Italy, brought back to market honours thanks to the foresight of entrepreneurs and technicians who reinvented the wine.

It is an "italic" grape with white grapes originating from the area of Visso (MC), near the Apennines of Umbria-Marche, where it is still sporadically present bred on maples. By reason it could be counted among the abandoned vines despite being registered among the complementary vines in the production specification of the Doc Falerio of the Colli Corunni (DPR Gemälde, OJ No. 225/1975).

It is an old variety that Bruni indicated as "already in the 1876 was cultivated from a great time to the vineyard, and among the many varieties of vines of those places (Marche) was the one that gave the fruit more precociously mature", characterized by a small cluster, cylindrical, winged , tending to the compact, with medium-small, spherical, consistent rind, of yellow-greenish ". The low production capacity combined with the lack of drinkability due to the excessive acidity, in particular, and the modest storage capacity caused by insufficient hygiene of the containers, also induced local winegrowers to opt for the most Productive and less difficult to ferment. The Ancona area historians, of the Folignate, of the alto Lazio and of the Abruzzo Citeriore were always shrinking, so much to relegate, until the years ' 70 of the last century, in the narrow area of the high leachate – Arquata, Trisungo, fifth tenth-, to Borders with the province of Rieti.

Other decades would have elapsed if the interest from entrepreneurs of the area of the leachate had not been transposed into the amendment of the same specification (DPR 5.09.1997, OJ 223/1997) as well as providing a specific typology in the Doc Offida (DPR 23.05.02001, OJ 136/2001), now DOCG. Thanks to the involvement of public research structures, of regional bodies delegated to the sector, of the nursery sector, its fame began to widen, at the beginning of the years ' 90, also to the neighboring territories of the provinces of Teramo, Pescara and then expand In Chieti, reoccupying those

areas where the presence was confirmed [Molon, 1906], but there are also plants in Lazio and Puglia.

The transfer from the cold Contrade near the Sibillini towards the sea makes it anticipate the maturation, allowing it an early and gradual accumulation of sugars, preserving over time a sustained total acidity as well as a constant real acidity. These merits emerge only when the vines are bred in the boreal area, with relatively narrow sixth and contained loads of gems per strain [Moretti and Seleggi, 1995]. The oenological techniques have allowed, after years of experience, to guarantee the production of young, generous and fruity wines and excellent sparkling bases [Moretti and Seleggi, 1998].

His fame has expanded so much as to become a "fashionable" grape variety for which nurseries productions touched on unimaginable levels by overcoming the seicentocinquantamila rooted grafted into the 2008. Today in the Abruzzo region are cultivated about 1000 ha of pecorino grapes while, in the province of Ascoli Piceno about 500 ha-in the two environments are obtained wines with geographical indication and DOP and DOCG.

In conjunction with the improvement and the development of oenological techniques, in the wine sector it took shape the project of the clonal selection which in the meantime carried to the homologation of some clones. These are distinguished by their peculiarities at agronomic, morphological and oenological levels.

Pecorino wine in the reality of our days: Wine production

As in the early times, pecorino is characterized by its large acidic structure and an early capacity to accumulate sugars; Accumulating only nonspecific aromatic precursors: This is why it is considered an italic grape variety.

Recent studies have shown that wine takes advantage of a slightly delayed grape harvest (conventional oenology), as the aromatic precursors that subsequently give the wine an increased consistency of Fruity characters (ripe fruit) and floral. On the occasion of a recent Congress (F. Mencarelli and G. Moretti and others, 2006-Torino) These characteristics have been confirmed and, on the same occasion, it has been confirmed that pecorino

lends itself to the production of both a passito wine and a sparkling wine base.

In the light of what is exposed the pecorino in purity or in grapes guarantees a quality wine production, that is, an improvement grape that has the advantage of not altering over time and not to mark. It satisfies the attentive consumer, especially if it is looking for the characters that are the expression of the territory of cultivation.

With regard to winemaking technologies it benefits from the clarification of the must and fermentation at controlled temperature. In recent years, winemaking technology has moved on to other technologies such as winemaking in reduction where thiol aromas are preserved and developed which recalls the citrus notes (so often as to make wines very close Reducing the terroir effect).

Today, more and more companies are focusing on an artisan winemaking where the opposite is true of conventional enology, in fact, no yeast of trade is used, but the fermentations are scalaric natural indigenous yeasts, do not stabilize and do not filter the wines favoring the wine, spontaneous illumination.

Conclusions

From what has been briefly described and in relation to the positive results that the market attaches to Pecorino wine, it is concluded that an ancient, emotional vine can represent a further development for a wine - wine area also depending on the diversity of oenological practices and above all today can represent a rebirth for the vine-origin areas, affected about a year ago by such calamitous elements as the earthquake. The territory is reborn from the land and the cultivation of the pecorino grape represents a return to the origins: To current knowledge it is conceivable the production of sparkling wines both with the method Martinotti and with the classic method, able to value the special wines produced in those mountainous realities, capable of generating emotions and enhancing territories, and making sure that social is combined with economics and locality is an opportunity and not a brake.

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