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CIVILISING THE URBAN

PICA CIAMARRA

This collection of reflections has the same name as the Foundation- ETS - which starts to circulate the systemic view of the transformations of our living environment and to guard the archives of PCA firm where research works, projects, models, videos, notes, writings and publications a continue to increase.

The almost commanding tone of the title points out a possible utopia.

The focus is on the substantial difference between "the city" and "the urbanized territory", the logic of "fragment" and the objective of contributing to shape living environments forming the "second nature targeted to civil uses" and expressing human civilizations and values.

Since they are not chapters of a book, but a collection of autonomous texts having different origins - not homogeneous, only reported in a logical sequence - the recurring images, references or reasoning can appear obsessive but they strengthen the thesis. They are research hints and lines consistent with planning and design experiences.

The images simply reproduce slides projected during lectures, without accompanying texts whenever possible.

le carré bleu

CIVILISING THE URBAN

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FUTURO REMOTO '88

CITTÀ FUTURA

index

To avoid a "last lesson" I had begun the final course by condensing the introduction into a printed leaflet with 48 photos and illustrations. However, the dean summoned us for a "rite de passage": I am grateful to him because it led me to reflect on the sense of my career at the Faculty which I had first attended in 1954.

At the time, there was a lively debate between rationalism and organic architecture. For a couple of decades, Broadacre City had been the American alternative to Ville Radieuse, Alvar Aalto had completed Saynatsalo Town Hall, Le Corbusier had built the Unitè d'Habitation at Marseilles but had yet to provoke shock waves with the Ronchamp chapel or the Philips Pavilion. In Italy, work was being done on the first INA-Casa plan. It was a period full of hope and belief. The first practical steps towards achieving the European dream were being taken. Adriano Olivetti had founded the "Comunità" magazine; Bruno Zevi had founded INARCH, not an association of architects but a combination of different forces that aimed to achieve high quality transformations of the environment.

The 1950s witnessed the break-up of CIAM and the foundation of Team 10, an informal, innovative group which, as from 1958, found an original communicative tool in the architectural quarterly Le Carrè Bleu - initially in Helsinki and later in Paris. For young architects like us, it opened a door *"in search of a utopia of the present"*. It was not an escape from the present but utopia as a way of projecting the future: *"Thus their aim (Team 10) is not to theorise but to build, since only "con-struction" can create a utopia of the present"*. Outside the faculty (enlivened by the scathing criticism of Roberto Pane, the poetic input of Giulio De Luca and the irreverent work of Ezio De Felice) our education benefited from other important influences: the humanity and rigour of Luigi Cosenza and, from further afield, that of Alvar Aalto and Reima Pietila, organic and expressionist architecture (Scharoun), the ideas of Team 10 (Bakema, Candilis, Van Eych; especially Alison and Peter Smithson, Giancarlo De Carlo, Shadrach Woods, Oscar Hansen, …).

Luck or coincidence have meant that I am currently a member of the steering committees of two cultural organisations set up during this period; as students at the time, they were two stimulating attractors, important occasions for meeting others; the previous generation had made no concessions. I was a member of the Istituto Nazionale di Architettura in Rome -May '95 / Cloister of S. Maria della Pace- and, together with Fuksas and Sartogo we launched the *"Appeal for Architecture"*: shortly afterwards, Zevi left the vice-presidency of INARCH and suggested that I take over the post. For the last two years in Paris, Philippe Fouquey and the friends of Le Carrè Bleu -who after the *"L'architecte et le pouvoir"* interviews had entrusted me with the role of head of O.I.A.- Observatoire International de l'Architecture with which we put forward the project *"Directive européenne sur l'architecture et le cadre de vie"*- have asked me to edit their *"feuille internationale d'architecture"* which, since last year, has promoted an annual initiative for young graduates from Europe and Mediterranean countries organised under the aegis of UNESCO.

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These coincidences have led me to associate five key words with the cultural climate of the early 1950s which I will now use to summarise the close links between university research and design: a look back at the past that is also a forward-looking approach aimed at stimulating debate.

I am indebted to this exciting milieu for having encouraged my interest in architecture, especially because of the meanings it is able to express: meaning prior to form, or at least the two together, as in the shared etymological root of the words which, in Greek, mean "to see" and "idea".
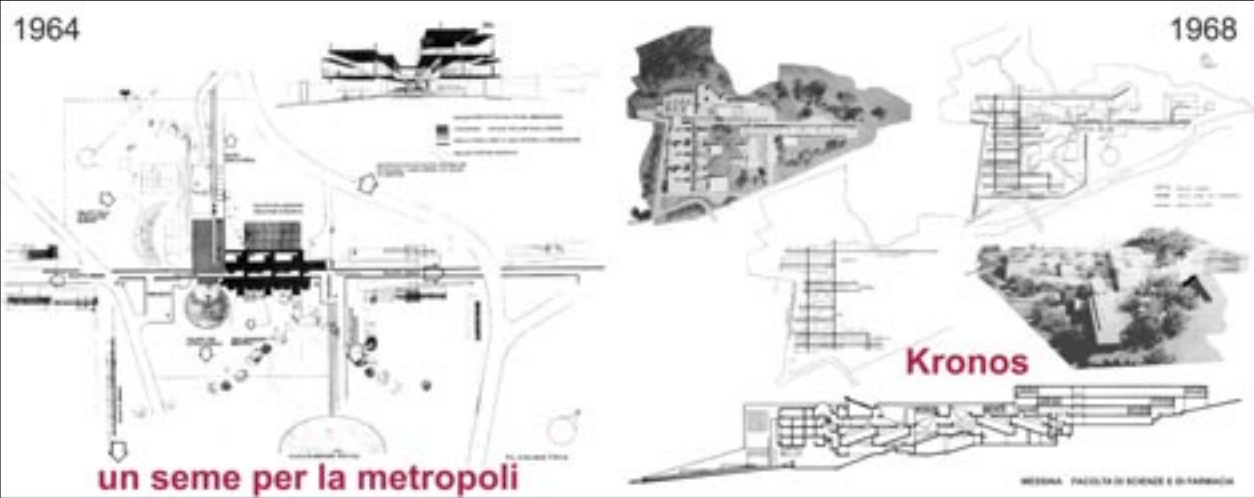
Architecture implies social engagement, a political vision and an ethical stance. Edoardo Persico defined it as the "essence of the things we hope for".

It is a tool for improving the human condition by considering the social needs of individuals, moving beyond any mechanistic concept of society.

The sense of this utopia -or rather, this ideal, this need to give meaning to action- is an innate part of the experience of imagined ad constructed spaces, but not of their apparent reality. The sense of this utopia is an inherent part of the latent heterotopia expressed by designs that do not seek surrogates of ideas or celebrations of infinite time but which project reality into a dream: an idea that becomes form, a form intended to reflect the different aspirations of those who inhabit or will inhabit these spaces.

The first building I constructed -1961-64 / Angus workshops at Casavatore- reflects the thesis of the first issue in 1961 of Le Carrè Bleu: *"La forme architecturale"* by Aulis Blomstedt, but in particular *"La forme ouverte en architecture ou l'art du grand nombre"* (Open Form in architecture) by Oscar Hansen: the search for finite forms which are simultaneously modular; discontinuous growth, in other words different from that of living organisms. the revolutionary extension of the idea of "flexibility" which, rather than rejecting formal characterisations, is based on them; and above all, a systems approach rather than one based on the building. Using a completely different style, a similar principle was also employed at the Posillipo house (1964-69, which since then has been the site of our studio): the influence of Aalto and a careful eye on Smithson's *"Criteria for Mass Housing"*.

"Open form" is the first key word.

1964 1968

un seme per la metropoli

Kronos

MESSINA FACOLTÀ DI SCIENZE E DI FARMACIA

1963

le carré bleu

2

WEB

1971

"deroga ludica alla recita istituzionale"

Candilis, Josic, Woods   Berlino - Freie Universitat
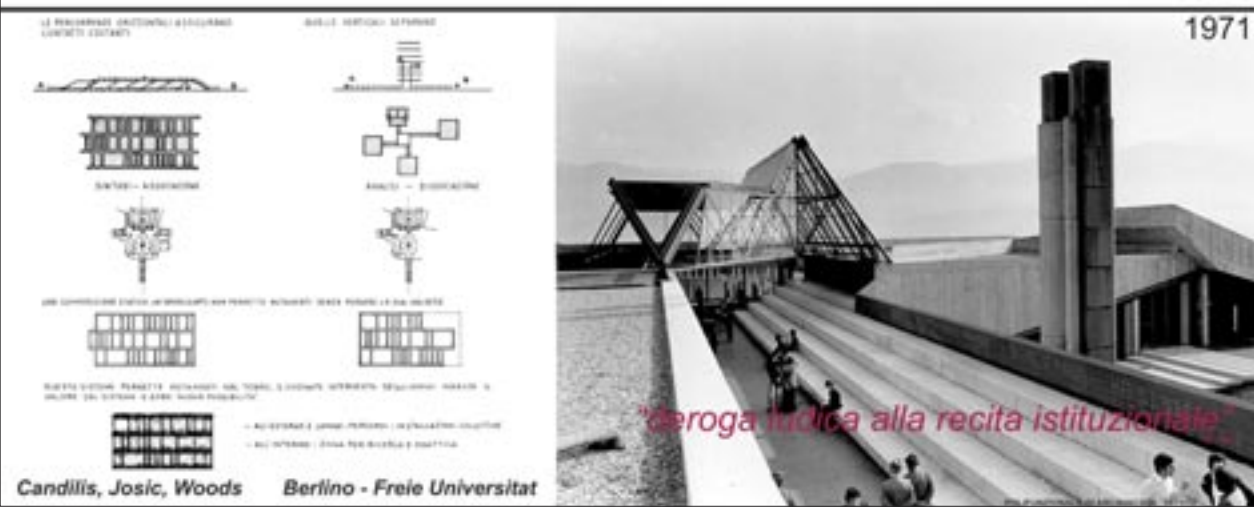
The second one is Shadrach Woods' concept of "Web" (Le Carré Bleu n°3/1962).

Together with *"stem"* and *"cluster"*, it forms the trilogy of principles of Team 10 which underpinned our first competition designs: "Arianna senza filo" (1963) for the Faculty of Medicine at Cappella Cangiani; "Un seme per la metropoli" (1964) which, together with Riccardo Dalisi, I still consider almost a manifesto; subsequently, - also with Luciana de Rosa and Uberto Siola - "Kronos" (1968) for the new University of Messina, in the wake of the design proposals of Candilis, Josic, Woods for the Freie Universität in Berlin or for Bochum University, or Giancarlo De Carlo's design for University College, Dublin. Shortly afterwards, we created what Zevi defined as a *"playful deviation from the institutional façade"* -to define the multifunctional unit of Arcavacata at the University of Calabria (1971-73)- which André Schimmerling and Alexander Tzonis mentioned in *"L'héritage des CIAM 1958-1988"* as one of the designs that contributed to the development of Team 10.

We experimented with these theoretical ideas, we were involved in research on these themes, and we included them in our teaching, partly due to the freedom granted to us by Canino and then Capobianco as "voluntary assistants" before we took up "teaching posts".

The short publication that followed the teaching post for the first course in Architectural Design 1971/72 - *"Napoli - Sistemi pedonali continui intorno alle autostrade urbane"*- (long before he became dean, Benedetto Gravagnuolo was a witness and it influenced his dissertation) reflects the substantial overlap between theoretical research, design research, professional activity and teaching. The ideas from this period underpinned the Master plan for Naples (Piano Quadro delle Attrezzature) outlined with Gianni Cerami, Sandro Dal Piaz and other friends: underground metro networks, pedestrian and functional neighbourhoods. I am particularly indebted to the critical observations of my assistants Vito Cappiello, Antimo Rocereto, Maria Vittoria Serpieri; subsequently Isabella Guarini and Francesco Venezia; not to mention Angelo Verderosa, Salvatore Cimmino, Mauro Chiesi, Michelangelo Russo and Aldo Di Chio ... it would be impossible to list everyone.

For 36 years each course, except for the last three "workshops", was devoted to a single subject. Each time a theme was explored using design exercises which each student experimented with in different places: from "social condensers" to "space as a system of places"; from "pedestrian itineraries in new urban typologies" to "topology / morphology", to "interior approaches/ immersive approaches", "framework of form / expressive languages", "building materials /architectural materials" and so on.

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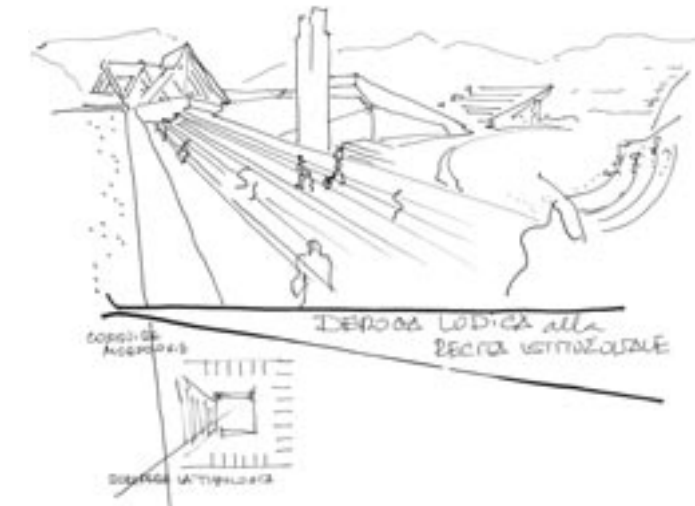
3   SUSTAINABILITY SUSTAINS ARCHITECTURE
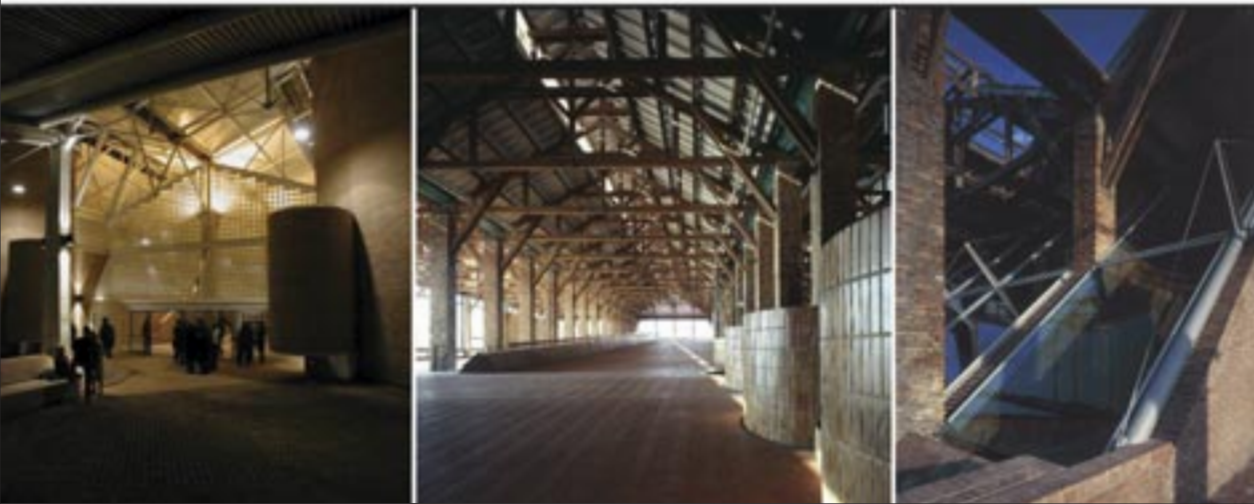
Design research inspired our teaching and, at the same time, supported our presence in the theoretical debate with interventions on many different fronts, including systematic initiatives in Le Carré Bleu: *Activités simples et fonctions flexibles* (1/1966); *Recherche de structure urbaine* (2/1966); *Proposition pour l'insertion de l'Université dans une trame urbaine* (1/1976); *Noeuds de mobilité et édifices-parcours* (4/1976); *Pedestrian courses as integral parts of new urban typologies* (2/1977); *Historic centres and urban sprawl: a challenge for mass housing* (4/1977); *La participation* (3/1978); *Continuité et contradictions dans l'architecture contemporaine* (1/1980); *"Napoli - Scossa in una città immobile"* (13/1981); *Création architecturale et informatique?* (3/1986); *Architecture H.Q.E. méditerranéenne* (1-2/2001).

The 1973 oil crisis was a significant moment. For three months we were involved in a project on energy issues (*"Progetto finalizzato energetica - sottoprogetto energia solare"*) organised by the National Research Council (CNR); we left when we felt that the project's aims had become distorted and would have dire global consequences. Thanks to Giancarlo De Carlo -an important figure in Team 10 and one of the historic collaborators of Le Carré Bleu- and together with Luciana de Rosa, we also published *"Energia-Architettura: alla ricerca delle informazioni perdute"* in "Spazio e Società", backed by several experiences: *"five principles for seven designs"*. The evolution of this research (which materialised in the Istituto Motori of the CNR, in the Teuco-Guzzini offices in Recanati, in Città della Scienza in Naples, and this year in the Sangiorgio library in Pistoia), the dialectic with Pierre Lefévre, Jeanne-Marie Alexandroff, Claus Steffan, Frédéric Nicolas and Richard Fielden, fellow travellers in the Ecoville-Europe research group and the definition of the EQUA code (Elevated Environmental Quality) with ENEA and IN/Arch all led to the third slogan: "sustainability underpins architecture", in the wake of *"Survival through design"* the unheeded warning of Neutra during the 1950s.

During the 1990s in *"Progettazione architettonica"*, *"Capziosi-Captanti"*, *"Qualità e concezione del progetto"*, *"La cultura del progetto: lezioni, nozioni, azioni"* I put together many notes. The fourth word -"Interactions"- is also the title of the book that integrates and reorders them with the ambitious subtitle of "principles and methods of architectural design".

The "in-discipline", wandering into fields seemingly far-removed from architecture, was to prove fascinating.

"In-discipline" is almost a synonym of "interaction": it expresses the need to move beyond the culture of separation, to assert the culture of integration, to practice the heteronomy of architecture, the privilege of landscape and contexts.

The fifth key word - apophenia – is an active twist of the perspective introduced in 2003 by William Gibson in *"Pattern Recognition"* (Italian title "L'accademia dei sogni"): grasping or introducing connections and meanings between unrelated things, making connections where there only seems to be coincidence and chaos.
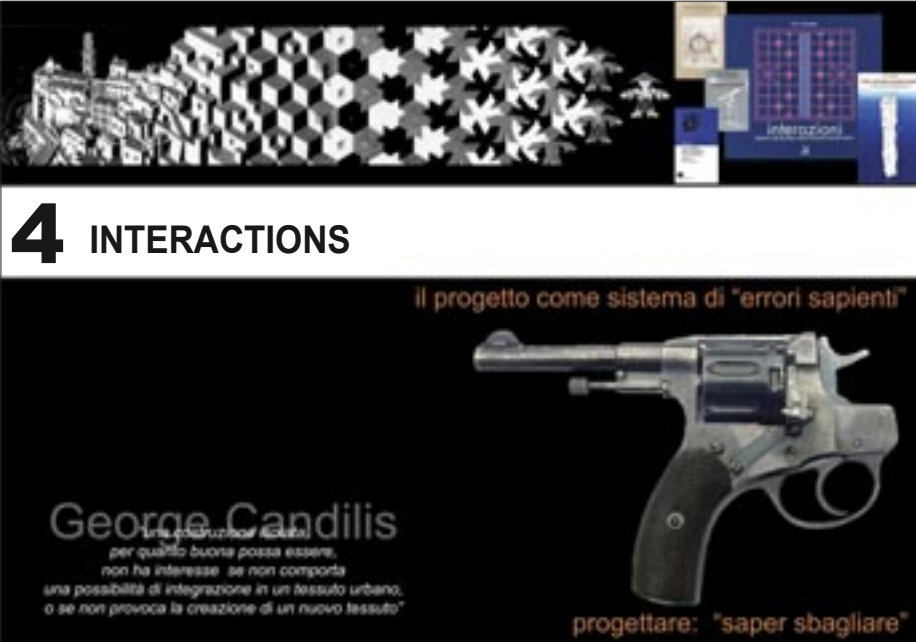
A belief in contextuality, not so much physical, spatial and material contextuality but cultural contextuality in the broadest sense of the term, and a belief in design as collective action, are part of the innermost spirit of INARCH.

It calls to mind an apt expression used by George Candilis: *"an isolated building, as good as it may be, is of no interest if it does not lead to the possibility of being integrated within an urban fabric, or if the building itself does not encourage the creation of a new fabric"*, and also my definition of architectural design as a "system of wise mistakes.

Knowing how to make a mistake, or rather knowing how to eliminate every specialist perspective".

The vanishing point: the integration, in conceptual terms, of functions, form and expression (not just spatial expression).

It is the thread that connects *"Architettura e dimensione urbana"* -theoretical reasoning, teaching experience and design research during the 1970s- to *"Apologia del non costruito"* published three years ago: the (hyper)relational logic ensures that where relations prevail, individual objects lose their importance and cancel each other out. It underpins *"Città futura - Alternative per il prossimo millennio"*, the exhibition we curated for "Futuro Remoto"; the new square in Fuorigrotta (1987-90, (n°3/4-1992 *"Immatériel sur la place / Architecture sur la place"*); and *"Fragments-Symbiose"*, the issue-manifesto 0/2006 of Le Carré Bleu. It also inspired "L'architecture au de là de la forme", the last issue of the magazine published in 2007 that recalls Blomstedt's aphorism ("architecture is rather like an iceberg") and is also the ideal comparison with *"La forme architecturale"* of n°1/1961.

Summarising the action, both inside and outside the Faculty, in five words is a daunting task.

There are many issues that run through the 36 courses on Architectural Design; there are also many experiences related to design itself. There are inevitably mistakes and missed opportunities.

Summaries are indispensable, even though no label can encapsulate any of us before we are reduced to a handful of dust. Defining them as "key words" is clearly misleading. The list -open form, web, sustainability, interaction, apophenia- is not homogeneous.

However, the designs have positive initial confusions, forms of "primordial soup" aimed at creating unitary visions, creativity and organization which are crucial in any process.

I have defined them as "key words" but they are actually basic issues which allows us to look with a degree of detachment at the series of stylistic surges and the alluring suggestions of the international star system.

Is the history of architecture a history of forms or an adventure made up of ideas? This is a question that characterises the current debate about architecture. If function is a pretext, if it is neither form nor function, then how exactly can "architecture" be defined today?

Architecture and town planning are profoundly intertwined: *"the main client of architecture, even in the construction of a single house, is society in general"*. Architecture is not a question of languages or buildings.

Mario Pisani added to a monograph on our work a "critical anthology" and 3 videos by Marina Vergiani which interpret three recurrences: *"Gentle technologies"*, *"Immaterial materials"*, *"Place and fragment"*.

"Tamoè" was another account: the first video which in 1987 -with the same director and without commentary partly because it accompanied a travelling monograph exhibition held in other countries- linked the experiences of our architectural practice with other forms of communication: painting, sculpture, cinema and music.

A few years later *"I frattali e l'integrone / logiche di mutazione della città"* (Fractals and the integron/the rationale of the mutation of the city) was another account. This time the video contained references to mathematics and geometry, similarities in biology, prospects for the future of urban organisation.

Since the 1960s, Mimmo Jodice's photographs have recorded Italian architecture, offering another interpretation. Monographic exhibitions about our work have always been organised in thematic sections: *Voids and urban places, Architecture and the urban dimension, Ambiguity of form, Dialogues of form, Fixed points and flexible activities, Expandable networks, Architecture/Energy; Continuity in the landscape, Lattice structures and fragments of form, Continuity of pedestrian connections, Intersection of different spaces*. Several themes reoccur but, as always, syntheses are all-encompassing and search for main themes.

Local architecture faces considerable problems. All normal regulations are ignored in order to involve the international star system while home-grown talent lacks support and development. For younger people, for the development of this context, this state of affairs is a crime more than a tragedy. However, despite obvious contradictions and "creative idleness" (to use the definition coined by Mimmo De Masi), when we are outside the university, we act as an open-ended multi-disciplinary partnership (as well as Luciana de Rosa and Antimo Rocereto, Giampiero Martuscelli and Patrizia Bottaro also teach here; there are other crucial figures -although not in the faculty- such as Claudio De Martino, Paola Gargiulo, Pasquale Miele, Fabrizio Cembalo and Antonio Dori, not to mention Almerico Realfonzo to whom the faculty is indebted and, last but not least, the many young assistants). We operate according to three basic principles which have evolved partly through teaching: a desire for the future, interaction between theory and practice, and partnership before leadership.

This year too, we have taken part in about ten competitions, not just in Italy.

Several of the building sites are fairly distant while those closest to Naples include the Faculty of Medicine at Caserta; the Parco dello Sport at Bagnoli and the Museo del Corpo Umano. This year saw the opening of the Sangiorgio library in Pistoia (the Italian newspaper "la Repubblica" devoted considerable space to the library, referring to the "rebirth of a city through books", a "book-friendly city" -I was almost pleased about the lack of photos or illustrations- and explaining why the "overall philosophy that underpins the library" affects human behavior and relationships).

The artist Anselm Kiefer made *"Die Grosse Fracht"* for the library. The work *"Italia all'asta"* by Luciano Fabro will soon adorn the seafront of Città della Scienza to which access will be provided in a year's time through "La via della conoscenza" by Dani Karavan. Other people have had a significant and tangible impact on our work: Carlo Alfano worked out horizontal and vertical solutions for a delicate interior layout; Renato Barisani, Fred Forest and Umberto Mastroianni worked with us on designs for Berlin, Atlanta or here in Italy; several months ago, Peter Greenaway helped us in the competition design for the Studios of the Campania Film Commission.

An individual is solely responsible for a lecture, an article or a book whereas the tangible transformation of the environment stems from complex partnerships -not just with technicians, economists, sociologist, philosophers, artists and experts of all types- but also with building contractors, producers and clients. The dialectic with whoever has the role of the client, has a political role or is using architecture is crucial; there is a significant dialectic with those who have other roles, extraordinary individuals or ordinary people who help to work out and understand how the aspects underlying practical architecture can change.

The true architectural designer is therefore a wide-ranging figure, simultaneously involved in "teamwork" from within and in continuous "games of chess" on the outside where key words or model solutions are inadequate. There is a constant need for new strategies *"in search of the utopia of the present"* or, to put it another way, in search for what I have previously referred to as heterotopia, its symmetrical opposite: not environments without any actual localisation, but real places which overlook or lead into other places, places whose function is to enable communication between spaces and, above all, people. The privileged places of the utopia of the present are not just cinemas, theatres or spaces without known functions.

Architecture has the task of fostering this dimension, of contributing to produce heterotopias as open places, places of dreams and protest, of discontinuity and absolute difference. Anyone whose training took place in the 1950s cannot feel nostalgic about the past but must be full of desire for the future. To quote Perec, "*Space is a doubt: I have constantly to mark it, to designate it. It's never mine, never given to me, I have to conquer it -in the (vain) attempt- to try meticulously to retain something …. to snatch some snippets from the void that deepens, to leave some part, a groove, a trace, a mark or some kind of sign*".

In a changing world, architecture -the desire to transform the living environment to improve the human condition- is faced with mutations of meaning and different ambitions in various regions of the world and different cultures. Here, in European and Mediterranean contexts, there is, above all, a need for spaces designed to ensure the coexistence of diversity and changing mindsets. It is not the only reason for investing in university education and research: nowadays, there is pressure in Italy too to ensure that this basic premise becomes reality.

I left space for younger colleagues a bit before I needed to.

The utopia of the present: university is not a race between credits, bureaucracy and the fulfilment of obligations. It is a place of freedom and intelligent open-mindedness where space needs to be given to debate rather than conflict, a place to let experiences converge, a place to train minds encouraged to give free rein to their imaginations. There is an urgent need for spaces of this kind -wide-ranging and simultaneous- both within and outside university.

Being "both within and outside university" raises three key questions:
1. The very term "architecture" has very different meanings compared to the past. However, this is not a widely shared opinion and it would seem that there is no desire to acknowledge the fact. Mutations happen everywhere: even doctors regard their "hippocratic oath" -both in terms of contents and meanings- as anachronistic.
2. During the twentieth century, construction and transformation could be said to have been the result of leadership. Today it is undoubtedly the product of increasingly complex partnerships and not just technical teams. The true designer is now a wide-ranging figure.
3. Wellbeing cannot be achieved through a few high-quality interventions, but through widespread quality. The lack of quality and the absence of architecture cause economic damage, and above all, social damage. There seems to be a pretence not to be aware of any of this

What are the basic principles and conditions that do not make good quality architecture unlikely?
Smoking is forbidden. There is now a desire to provide protection from passive smoking even outdoors, from environmental pollution, sound pollution and light pollution. But how is it possible to avoid physical barriers that consolidate psychological obstacles? How can we defend ourselves from breathing, from living, from being forced to act in unsuitable environments?
On what foundations and principles can a social contract for widespread quality be based?

team work

conflicts or dialectic ?

"...in search of a utopia of the present..."
o meglio di eterotopia, suo simmetrico inverso

realism / ουτοπια

FUORI L'UNIVERSITÀ
FUORI DENTRO ...ERSITÀ
DENTRO

Utopia of the present:
University does not mean hurrying among credits, red tape, accomplishments:
it is a place of freedom and intelligent openness,
where room has to be made to exchanges of views, where experiences can converge,
where creative minds can be formed
diffused, simultaneous spaces of this type are urgently needed

"...let's not give up flying..."

environment
landscape
vestiges of the past

unalterability of environmental resources

widespread safeguard

Landscape. The new creation
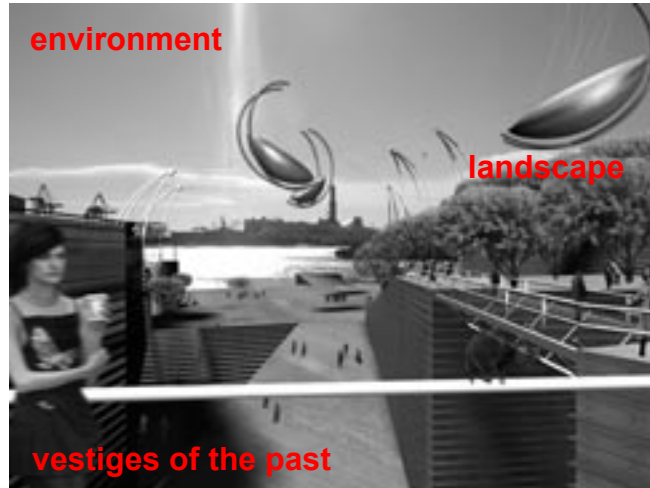
SUSTAINABILITY SUSTAINS ARCHITECTURE

The environment, landscape and evidence of the past.

These values are the cornerstones of our civilisation, with different viewpoints in different regions.

Rio, Kyoto and Johannesburg show how they are perceived differently according to the level of socio-economic development and political strategies; they have different meanings in places where there is a stable population and places where population is growing at a dizzying rate. They are not the same in areas where the landscapes clearly display the culture of the people who have influenced them and in areas where nature has the upper hand. They also differ according to the history and traditions that distinguish specific communities. Within our own context, the only widely agreed objective is the unalterable nature of environmental resources, even though the ambition of going back to "return of the noble savage" -an ingenuous stance which used to be dominant- has not completely disappeared so that it is still not universally accepted that environmental compatibility and development go hand in hand and need to draw on increasingly advanced technologies.

There are diametrically opposed views on the landscape: one approach favours generalised safeguarding of the landscape while the other lays emphasis on its ongoing formation and therefore the legitimacy of its transformation. In the past there used to be little interest in unregulated, primordial nature: the idea of free, uncivilised, undomesticated nature is a relatively recent phenomenon. In terms of aesthetic values, the "mathematics of fractals" and the "chaos theory" have led the physical sciences to become more closely attuned to the new interest in nature and underpin fascinating creative processes in architecture.

There are also different standpoints on traces of the past: these range from indiscriminate uncritical restrictions to the principle of continuous stratification.

According to some people, conservation is an axiom while for others true conservation actually lies in innovation.

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wholesale constraint

true safeguard, innovation
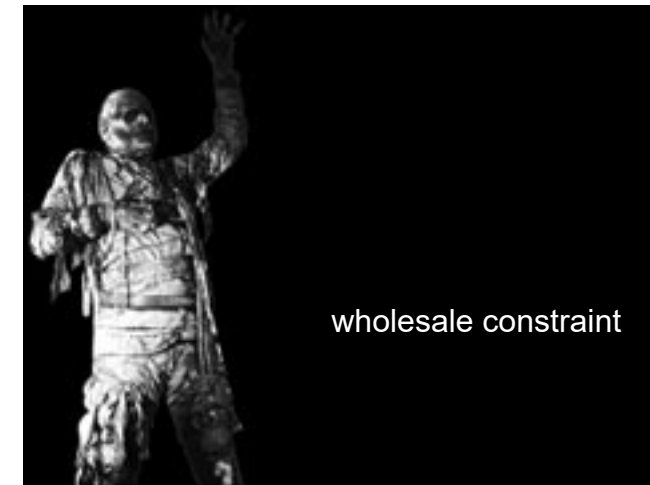
These last two issues -which are of fundamental importance and therefore the cause of fierce debate- are directly reflected in individual actions because even a single building can have a major effect on the landscape and the memories of the past.

On the other hand, individual interventions can have a limited impact on the environment.

It is their collective impact, like the sum of individual behaviours, that can cause major alterations to the global system. This is why the priority of environmental issues is now a truism. Even though interests diverge on major issues with planetary implications -despite the Stockholm Conference in 1972, the Rio Declaration, the Kyoto Protocol, and Johannesburg Earth Summit 2002- it seems (it is almost a fashion) as though every design has to be "sustainable". Faith in transformative actions, the desire for innovation instead of seeking refuge in static contemplation of the past, is crucial.

It was a major theme of the first few decades of the twentieth century, linking architecture, painting, literature, cinema and all forms of expression (Futurism, Esprit Nouveau, Rationalism, …). During the 1940s and 1950s, a similar utopian vigour led to the creation of the Community Movement founded by Adriano Olivetti and the establishment of INARCH, the Italian institute of architecture set up by Bruno Zevi. However, in Italy during the second half of the twentieth century, with rare pockets of resistance, this future-oriented cultural milieu based on profound ethical foundations initially gave way to realism before being gradually replaced -following common sense- by increasing connections between conservation and environmentalism, widespread protectionism supported by stifling bureaucracy.
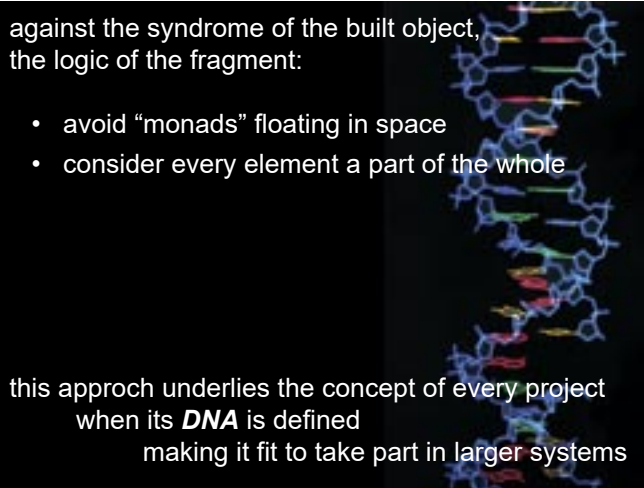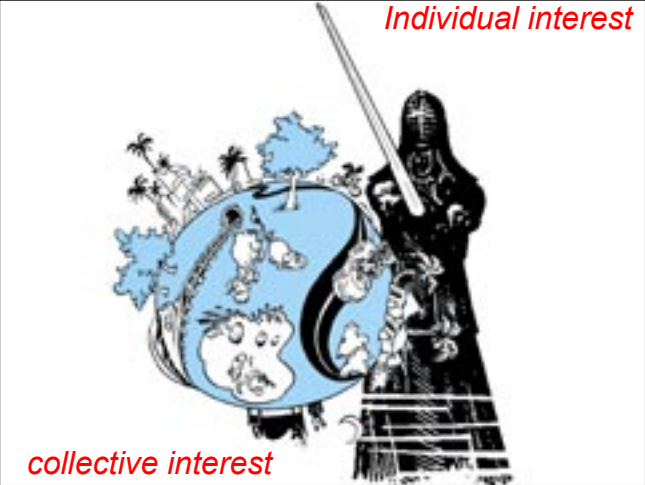
Despite these misconceptions, the environment and interest in issues related to energy seem to be more widely agreed objectives. Compared to the series of "isms" and waves of stylistic innovation which ruined architectural design for most of the second half of the twentieth century, this requisite underlines the importance of collective interest over individual concerns and leads to links between various scales of intervention.

The history of architecture has often featured selfishness and specific interest. Ensuring that the collective interest gained the upper hand implies direct individual costs which are unlikely to be involved with a lack of formalised social contracts. The cultural shift on environmental themes therefore involves codes, recommendations, incentives, experimentation, competitions and debates that adopt this requisite. It leads to regulations that ensure increasingly high standards. Indicators and parameters were introduced: the permeability of the soil during the process of transformation, the consumption of energy per square metre of construction, the consumption of water, the reuse of excavated earth and so on.
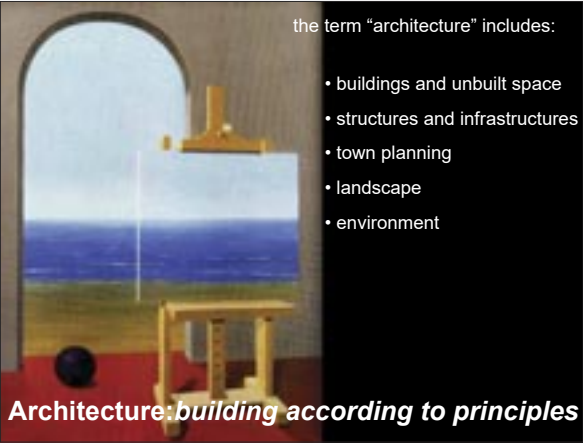
Many of these parameters concern the scale of settlement while others regard the individual building. In other words, the commission should require social, economic, functional and environmental sustainability which can be assessed using indicators of social quality (information, participation and public dialogue, etc.) inherent in the preconditions of the intervention; functional economic quality (costs and forms of management and maintenance; intensity and intended uses and applications of spaces; spin-off effects on employment); environmental quality (with regard to the landscape, water, sun, wind, energy, biotypes etc). In terms of environmental sustainability, individual wellbeing can be obtained through reduced energy and land needs. However, over the last thirty years, the urbanised surface per inhabitant has grown between ten and twentyfold; furthermore, each square metre of building now requires energy of another order of magnitude. The traditional architectural benchmarks are therefore inappropriate. New ones are needed to reduce the consumption of resources (soil, water, energy, …) and natural elements (wind, sun, greenery, etc) should be considered essential, both in overall terms and for each single transformation.

The aim to elevate wellbeing without having a detrimental impact on the environment therefore leads to a reduction in toxic wastage, a reduction in the use of materials and energy to produce goods and services, to the recycling of materials and an increase in the use life of products, and to the optimisation of the use of renewable resources and the intensity of use of goods and services.

An important step in this direction was taken in Italy in 1998 with the introduction of the EQUA code -for high environmental standards- but it did not achieve the changes that were hoped for: there is still a lack of urgency to establish a systematic measurement of parameters. We still lack regulations for professional involvement that reward the search for reduced intervention costs and the like. We are no longer in the phase where, with the enthusiasm of novices, there was interest in demonstrative interventions of a new set of beliefs and the quality of designs seemed to go hand in hand with energy and environmental parameters. The concepts, which were previously defined as cornerstones of our civilisation -the environment / the landscape / memory- should nowadays be supported through a single approach that is both cultural and methodological. The degeneration of functionalism during the twentieth century led to a growing interest in individual interventions and thus in their internal rules at the expense of being integrated within the surrounding context. The syndrome of object buildings must be countered with the notion of the fragment: it avoids "monads" floating in space; it considers each element as a part of a whole.

Individual interest

collective interest

increasing well being
without negatively affecting the environment

− *toxic spreading*

− *materials and power*

+ *service life of products*

+ *renewable resources*

I FRATTALI E L'INTEGRONE

logiche di mutazione della città

against the syndrome of the built object,
the logic of the fragment:

• avoid "monads" floating in space
• consider every element a part of the whole

this approch underlies the concept of every project
when its **DNA** is defined
making it fit to take part in larger systems

environment   landscape   memory

a single cultural and methodological approach

at the same time every project is

- part of the environmental system
- element of the landscape
- step in the cultural stratification of the place where it rises and the history of people living there

the term "architecture" includes:

- buildings and unbuilt space
- structures and infrastructures
- town planning
- landscape
- environment

Architecture: *building according to principles*

This approach -regardless of the scale, whether territorial or an individual building- can be seen chiefly during the design phase of each intervention which defines its intrinsic spirit and enables it to become part of broader systems. There is only one criminal approach that I know in architecture: the approach that does not consider intersections and interaction; buildings that simply fulfill a function and do not bring a "gift", which fail to add original qualities to the pre-existing context.

The first requisite of sustainability is to ensure that individual interventions present themselves -in every conceivable sense- as parts of systems of which each one contains the principles. In other words, their first objective should be to become part of new landscapes, to grasp the pre-existing part and to involve it in a new set of relations, introducing new qualities to the pre-existing environment. This means that no building or intervention can be satisfied with its own autonomous existence. Each intervention must simultaneously be part of an environmental system, be an element of the natural or artificial landscape, be a component of stratification produced over time by the culture of the place where it is situated and the history of those who have breathed life into it.

Pursuing these objectives is a complex matter but the tools and cultural equipment now available make it possible to address complexity not as an obstacle, as it was perceived by the founding fathers of rationalism, but as a value so that co-existing intertwined themes, mixtures, hybridisation and diversity can substantiate both scientific research and the evolution of ideas. In other words, it is possible to develop, hand in hand, seemingly contradictory or opposing aspects that can encourage any type of transformation.

Sustainability is therefore one of the ways in which it is possible to express the way a work of architecture belongs to its context. Architecture not only entails the stylistic and formal quantity of buildings: structure, function and form. Architecture is the formal expression of the artificial environment, the visible sign of invisible, complex, wide-ranging and profound realities. Nowadays, the term "architecture" encapsulates town planning, the landscape, the built and unbuilt environment, structures and infrastructure. "Architecture" means "construction according to principles".

The sense of belonging is one of the key principles of construction.

town planning / architecture

landscape / infrastructures

built / unbuilt

It means becoming part of a context from an environmental, landscape, cultural, economic, social, administrative perspective and others besides. From the environmental perspective, "becoming part of something" does not imply mitigation. Landscapes and pre-existing cultural structures are products of human activity, ancient yet continuous stratifications of innovation that have to be reinterpreted and involved each time in the formation of something new.

This is why -following the ingenuous phase of environmentalist beliefs and the rediscovery of lost information and therefore of the regional differences of architectural practice- the basic question today is how to incorporate "high environmental quality" into architectural designs. At the same time, the essential requisite for the so-called sustainability of interventions is to connect the various levels of design: town planning and architecture, infrastructure and landscape, the built and unbuilt environment: in other words, grasping the shared roots of an indissoluble spatial logic. This approach, which does not only concern the environment and energy sources, leads to a focus on local conditions and social reality at every possible level. This therefore implies the rejection of pre-defined solutions and the escape towards ideal models or unlikely expansions of the actual scale of intervention. In particular, it means focusing on integrated perspectives and rejecting the dominance of sectorial viewpoints.

The distinction of ecologically significant components only has an instrumental value for assessing individual potential and defining logical connections, mutual interaction, synergies, coincidences and reciprocal contributions. Integration (of needs, tools, methods and approaches) is therefore the escape route of any design. By avoiding any form of reductionist simplification, complexity -a positive value from the perspective of integration- can be addressed directly and the need to reacquire the capacity to inhabit a building, in other words the importance of using it rather than just building it, can be asserted.

Architectural expression is therefore the product of multiple questions, a product based on the priorities and predominance attributed to specific aspects. From this perspective, the territory can no longer be cluttered up with interventions that lack aggregative logic, buildings that are incapable of creating a dialogue with each other; instead, the territory should express real potential, systemic planning with an eye on the future.

It follows -and this is not a play on words- that sustaining architecture involves reinforcing sustainability.

The illustrations and photos underline the initial premise: it always seems that we are asked to make parts -object buildings- and to solve individual problems. The solutions are designed to become part of new landscapes and broader systems. I have selected several designs that highlight the concepts summarised above. Besides competitions that required a specific focus on energy use or environmental objectives, the most explicit creations are due to specific and motivated commissions.

• *Naples - the Istituto Motori building of the Italian Research Council (C.N.R.) with Piazza Fuorigrotta situated in front of it:* a veritable architectural manifesto of the use of solar power and rainwater for supplying energy: the southern apsidal façade overlooks the square paved with wooden slats and bordered by the Wind Tower (Torre del Vento), the Information Tower (Torre dell'Informazione) and the Memory Tower (Torre della Memoria).
• *Recanati - Uffici Teuco-Guzzini:* natural ventilation helped by the difference in temperature between the northern façade (cooled by water features along vertical chimneys) and the southern façade (apse flanked by glass walls with warm chimneys) and with vertical gardens to the east and west.
• *Pistoia - Forteguerriana Library:* the library has "solar chimneys" to provide natural lighting and ventilation of the spaces with immense depth, avoiding mechanical ventilation and air conditioning systems.
• *Naples/Bagnoli - Città della Scienza:* collection of rainwater, zig-zagged paving, natural ventilation provided with sensors and photovoltaic cells ensure wellbeing in zones with significant heights. The layout of the spaces, both indoors and outdoors, allows sea breezes to enter and affect the local microclimate.
• *Genoa Ponte Parodi - square and facilities at the Old Port:* the assimilation of the project within the urban fabric is emphasised by the fragmentation towards the root and the complex system of walkways and squares that overlook the sea. The façade /filter of the intervention opens up the view towards the Old Port; after going past the portico, the slight uphill slope provides a view of the "Lanterna"; the edge of the structure by the seafront is fragmented into chiaroscuro "cliffs".
On the equipped roofs, the greenery is also a sign of absence, the predominance of the void, its dominance over the built environment; it becomes an icon of itself in the gigantic suspended olive trees.
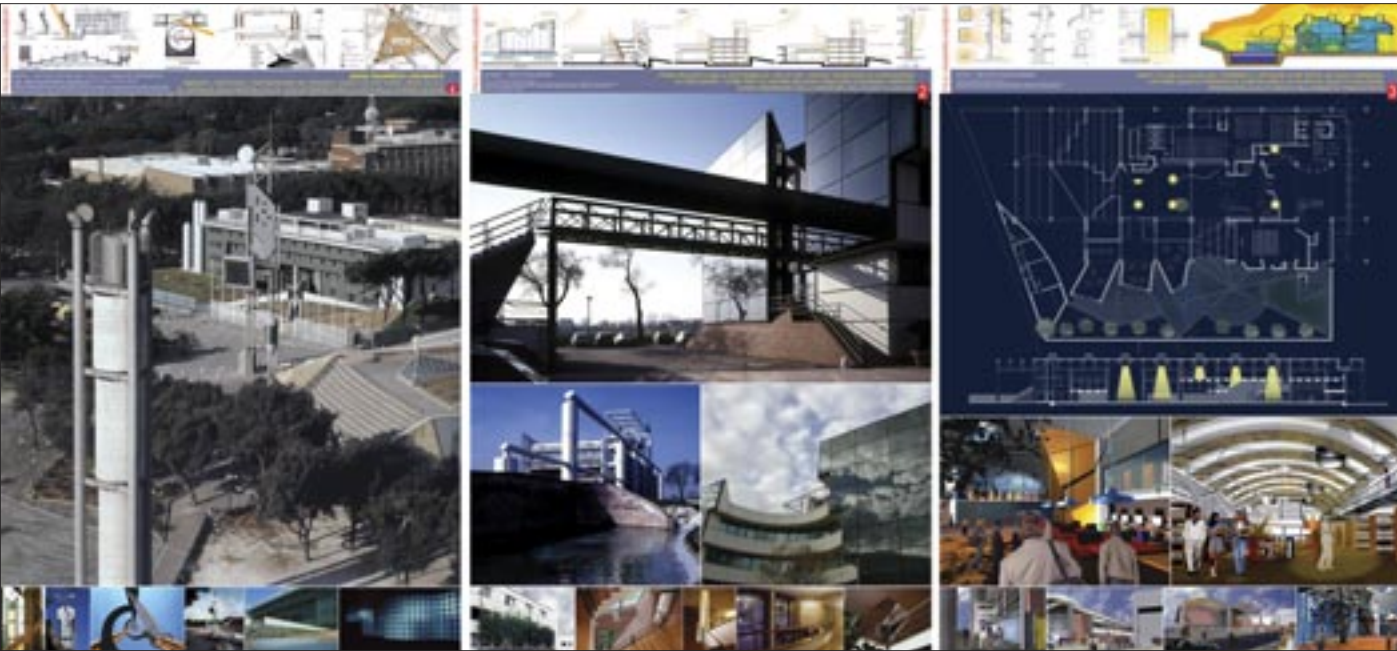
The dominance of sound is linked to the symbolic element: the aeolian (wind) harp (partly as a result of the artificial lighting of the square) attracts travellers with the musical notes of the wind and creates a light network of luminous cables.
• *Beijing Olympic Green:* the axis of the Forbidden City is extended in the modelling of the terrain, areas of greenery and water features culminating in the large waterfalls on the artificial hill. The excavated earth is used to create a system of "craters" which are used for the sports facilities. Water, wind and greenery mark the design of the urban layout with continuity of the image from the scale of the satellite to the scale of a child playing a game
••• *Caserta/Facoltà di Medicina e Chirurgia; Covillha/Universidade de Beira interior; Grenoble/Pole Musical et Festif*

These experiences reinforce my argument. The search for "sustainability" in architecture rediscovers relationships with the place, the morphology and the climate; it takes account of the different needs of natural ventilation and lighting; it creates a new awareness and rediscovers the eternal vitality of organic and expressionist requirements. The search for lost information is aimed at laying down roots for the building in the local context; it also seeks to introduce new innovative elements in the design by drawing on the traditional experience of adapting to the natural environment and the alternation of the seasons, and of day and night.
This search also leads to the discovery of aspects, reasons and functions of form: sunlight, water, soil, wind - through their close relationship in terms of energy, play and technology- are an integral part of the buildings and urban spaces. It is not a new trend in the way of conceiving a design.

It is not a style or a language that seeks confirmation. It constitutes a search for lost information but makes use of contemporary technologies, faith in complexity, and the evolution of cultural processes. You just need eyes to see.
These are ancient principles that are being rediscovered, forms of construction that have no need to be flaunted, but which underpin each decision -at every level- from the level of the urban layout to simple individual interventions.
It is necessary to incorporate the rules of this game into expressive languages.

Konrad Lorenz

in contemporary outskirts, as in a neoplastic tissue, individual cells develop unchecked, without rules and without restraint, since they have lost **"the information"**, connecting as parts of a viable organism

"the 8 deadly sins of our civilization"

Adolf Portmann

in primeval beings
the relations with space are determined by light and darkness
may be also by colours, heat and chemical stimuli

in upper organisms
skin determines relations
and fulfills the most varied functions of communication

in the biological world
the evolution from transparent to opaque structures
produces a new level of life:
the individual is no longer alone, it is organized for super-individuality

paraphrasing is easy
transpose "individual" with "building"

cities were born when not buildings but the spaces between buildings took on a meaning

meaning started to prevail over the one of the individual buildings

**super-individuality
the prime condition of building**

urban sprawl

- denial of the logic of links

- absence of practices
based on the relations with landscapes/contexts

- combination of substantially autonomous individualities

involves also centres and memories loaded with sense

A. Almost one year ago -in another extraordinary wonderful place because of its landscape, poetry and architecture- a Seminar on "madness" was held: madness of the universe, madness of life, of law, of politics, of communication, of advertising, of enterprises, madness of organization. Although it had been promoted by an INARCH past-President, in the Seminar the madness of the city and of territories was not included. There were 8 types of "madness", like "The Eight Deadly Sins of our Civilization" among which -in the '70s- Konrad Lorenz had included a clear and terrifying analysis of contemporary suburbs: he compared the unwinding of the built on the territory to a myriad of cells that have lost what has to keep them together, "information", exactly as happens in neo-plastic disease.
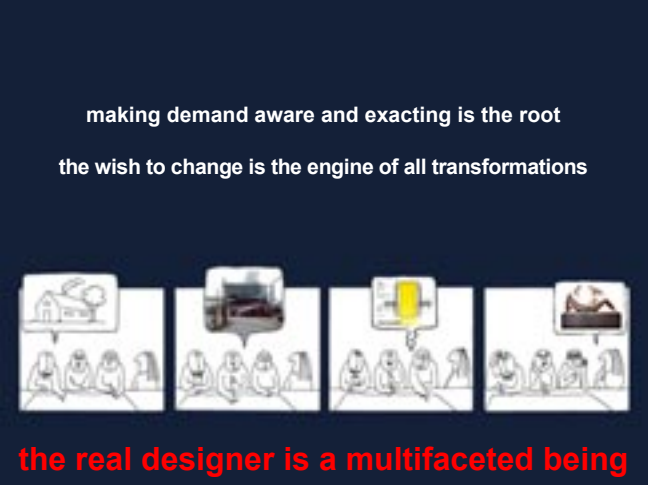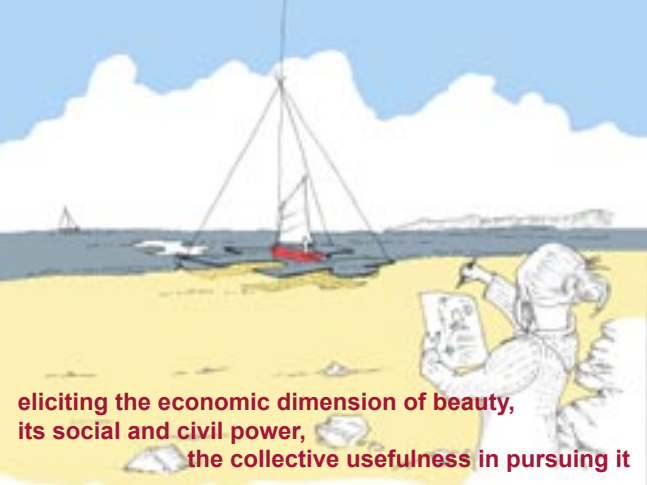
Not considering basic the relations between the individual buildings is inborn in the culture of separation, which has been working, for a long time, on classifications, distinctions, types, lots, enclosures and has focused on technologies and components of the individual buildings, identifying the quality of architecture with performances, technologies, styles and forms. In this way the cities, from wonderful expressions of human creativity, have transformed into expressions of madness.

In primordial beings -poor in interrelations, as transparent as jellyfish- the relations with space were caused by light and darkness, perhaps also colours, heat and chemical stimuli. In higher organisms -no longer transparent, but opaque- the skin makes relations possible, it helps setting connections and the most diverse functions of communication. In other words, in the biological world, the evolution of transparent and symmetrical structures into the opaque ones creates a new level of life: the individual is no longer alone but predisposed to super-individuality. It is easy to paraphrase this analysis, to replace "individual" with "building": what delimits it expresses its individuality, but above all its ability to participate in the urban scene, to relate itself to and communicate with what surrounds it.

Hence the interest in the city and the relations between the individual elements composing it, as is specific in our culture. We come from the tradition which recognizes that cities are born when not the buildings, but the spaces between the buildings take on a meaning. Or better, when this meaning prevails on the one of individual buildings, e.i. when super-individuality becomes the precondition for building.

Nowadays, domotics tends to "intelligent" buildings: restricting oneself to the private, however, is "idiotic", in the etymological sense, from "idios" in Greek "private", from which idiots -the private man- the one who has narrow views, unlike the public man, and who does not grasp general issues, showing disdain towards contexts. The madness of cities and territories lies in the abandonment of practices founded on the relations with landscape and contexts, in the senseless accumulation of basically autonomous individualities : the urban sprawl involves now also centres and memories full of meaning. Little is opposed to this way of acting, theorized and carefully regulated, unaware of the damages -not only social- produced by the loss of aggregation factors, by low density with waste of soil and resources; by compliance with unsustainable forms of urban mobility; by the under-estimation of contexts; by the prevalence of clients' selfishness and designers' narcissism.

That's why this country -a case in point for having produced wonderful landscapes and cities by building, over centuries, interesting and pleasant places- yields to the comparison with other realities.

eliciting the economic dimension of beauty,
its social and civil power,
the collective usefulness in pursuing it

1 2 3
DECLARATION DES DEVOIRS DES HOMMES

as to habitat   and life styles,   respecting diversities

those who know compare, are informed, are cultured...
therefore they demand, know how to ask, know how to check
... food, fashion, design, industrial products...

making demand aware and exacting is the root

the wish to change is the engine of all transformations

the real designer is a multifaceted being

While, particularly where there is no room for ideal cities, each transformation is nothing but a fragment which can feed of relations and dialogues with what is pre-existent and with extraordinary stratifications, preventing summations of buildings which unwind on the territory with devastating results. One cannot only meet demands for transformation, it is also necessary to contribute to direct them to reverse the direction of the forces bringing about the transformations in the living environment: in the balance between the powers from which they derive, political power and economic power ought to leave more room to the power of beauty, in its broadest meaning: the economic dimension of beauty ought to surface, as well as its social and civil power, the collective usefulness in pursuing it. Beauty is not only aesthetic quality: it involves sense, meanings and memories besides crucial issues for our survival: water, energy, active citizenship, participation, culture. The most well-known icon of CB is the iceberg: form, what is visible, is nothing but a hint of bigger and deeper realities.

Here we do not start from scratch : but, how can we get rid of usual practices and their pathological effects?
Unlike elsewhere, in our territories needs for increases do not appear, there is instead a need for infrastructures, re-organization, new qualities. What is troubling is the absence of quality deriving from separations in the study sectors, from gaps between architecture and town-planning, between infrastructures and landscape, between spatial and a-spatial aspects, between space forms and human behaviour. In the world scenario our contexts are now in inevitable "de-growth": we ought to translate it into "Growth through intelligence", and that requires communities able to ask smart demands for the transformation of their own living environment. Hence the need for diffusing literacy already in compulsory schools, shaping the clients of tomorrow, but actually everybody, above all politicians and administrators.
Education to ecology and to the quality of the transformations of the living environment is an essential step to improve the demand for projects, hence the quality of the habitat. It means supplying the basic tools to read the space, understanding its differences and alternative consequences on daily life. In the same direction the project of "Declaration of Human Duties" as to the habitat and life styles was launched at the Palais de Chaillot for the 50th anniversary of CB : only by involving everybody can the utopia for a better world be sustained.
For design, fashion, cinema, also for food, an easy comparison has made demand careful and expert; whilst the interest for physical transformations in the living environment is poor. Design and industrial products are supported by aware demands which are mostly absent for the built. Here -where each work is a prototype and lasting in time- quality will always be unlikely if the demand for project is not higher: more than experts able to answer wrong questions or to implement exciting monads, sensitive and demanding clients and citizens are needed.
Rightly asked questions feed good projects, in the long run they also affect education processes and all the factors of the production steps. Acting on demand, improving it, making it aware and demanding is the root of the whole process: the wish for change is the engine of whatever transformation and the real designer is a diffused being.

ecology and quality of architecture

CHANGE

process of transformation of living environments

diffusing literacy

"supplying elementary tools to understand"

first step towards knowledge, an "endless resource"because unlike oil,ground and whatever else the more it is widespread the more it grows; it multiplies instead of being depleted

literacy

- of "ecology" the science which studies man/environment relations

- - of the "quality of architecture" uncertain because still blurred by formal and linguistic misunderstandings, seems to be restricted to the form of individual buildings

Architecture is not a matter of buildings, it includes infrastructures, landscapes, what is built and what is not built : it is the action of transforming the physical environment to contribute to improve human condition

ecology + quality of architecture together

- affirm that the quality of the living environments lies first of all in the logic of relations it cannot then restrict itself to the features of the individual parts

- outline a utopian drive to be pursued

squarci

B. Diffusing literacy means supplying basic elements to understand: it is a first step towards knowledge, acutely defined "infinite resource" because unlike oil, soil and other resources, the more it is diffused, the more it grows; in giving it one is not deprived of it, it multiplies instead of being depleted. "Education to Ecology and to the High Quality of Architecture" connects two themes. The former permeates by now the collective imagination: an organic set of knowledge is imbued in ecology and "education to ecology" accompanies to the principles of the science which studies the relations between man and the environment.

The latter -the quality of architecture- in uncertain because the term "architecture" is blurred by formal and linguistic misunderstandings, it seems to be reduced to the form of the individual buildings and be loaded with Vitruvian recollections. Architecture is not perceived as the process of "transformations of the physical environment to contribute to improve the human condition".
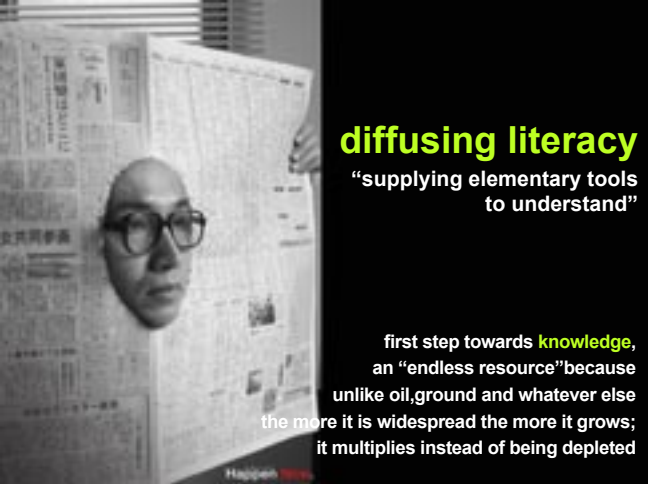
Architecture is not a matter of buildings: it includes infrastructures, landscape, town-planning, the built and the un-built.

On the other hand, the quality of architecture involves opinions, critical judgements, assessments: any definition is partial, questionable, contradictory, not at all objective.

Together, ecology and the quality of architecture state that the quality of living environments rests first of all in the logics of relation, hence it cannot be restricted to the features of the individual parts. Both ecology and the quality of architecture outline a utopian direction, to be pursued.

Are the present living environments the same as those we wanted in the past? Are they a conscious result or an unaware product? They derive from opposing actions urging them to strengthen the research line uniting us.

In some sectors choices are made, the built space, on the contrary is received.

How can we reverse this trend? First of all by trying to open breaches in the mystery of quality.

What to we mean by quality of architecture and of the living environment? Developers, producers, architects, engineers, economists, sociologists, philosophers, historians, politicians, citizens give opposing definitions of it.

It is the confusion in objectives which produces uncertainty, or even leads to mistakes.

In the industrial world, quality is tantamount to pre-set performances: thanks to prototypes studied step by step, its level is measurable, known ex-ante, before an element is produced. In architecture, on the contrary, -where each project is a prototype- quality is not measured. It is assessed through comparisons and critical judgements, often ex-post instead of ex-ante. The quality of architecture does not lie in its stylistic features or in the expressive language of a building, or in the technology adopted, or in any specific parameter.

In architecture the definition of "quality" does not accept codes, but there is no community or individual escaping the conditioning which derives from the quality of the environment in which they live, or from the absence of quality.

Architecture affects wellbeing, safety, health, behaviour, economy, sociability, sustainability. There cannot be quality of architecture without ecology, but the ecological attention -by itself- does not guarantee the quality of architecture.

the quality of architecture affects:

Well being
safety
health
behaviours
economy
sociability
sustainability

there is no quality in architecture without attention to ecology
but attention to ecology, by itself, does not guarantee architectural quality

a Conference without outcomes is useless

high waste of energy

sustainability sustain **A**rchitecture
survival trought design

? vuoi lavorare in questo ufficio   o in questo ?

? vuoi abitare queste case   o queste ?

comparative advertising

come per l'energia, ma non solo

? vuoi vivere in questa scuola   o in questa ?

verso una rivoluzione dei modi di pensare e di sentire

ALPHABETISATION DES CITOYENS

IL APPEL A LA MOBILISATION !!

"tavolo tecnico" finalizzato per

creazione di moduli didattici ●

strumenti interattivi su Internet ●

educazione alla partecipazione ragionata ●

formazione dei "programmatori" ●

le carré bleu

C.   A Conference without outcomes is useless. This meeting is expected to produce results, here more than elsewhere the territory is ravaged also by enforced rules, as demonstrated by the environmental disasters in the regions where illegal building is minimum. We need new rules -a different way of thinking of the transformation processes of physical space- which discourage any self-referential character in projects and ask for dialogues in the relation systems in which they participate.

"Sustainability Sustains Architecture": this motto is no longer sufficient. It actually concerned only the world of designers.

"Diffused quality" requires a substantial change in the conditions in which we work. We need citizens asking for demanding politicians, who want and know how to ask. What are, then, the concrete consequences of this meeting? What commitments should we honour? Education to ecology and to the quality of transformations in the living environment can cause a revolution in the way of thinking and of feeling, but it requires targeted actions.

This meeting aims to set up a standing "technical group" to connect ecology and the quality of architecture.

The quality of the living environment rests first of all in the logics of relations between the parts: individual buildings are nothing but fragments of a whole: they have to communicate with the environment, landscape and the "stratifications" characterizing each place. In other words -also through cooperation with agencies such as RAI Educational, Pubblicità Progresso, for example for comparative advertising: "Do you want to work in this office (home, factory, school, hospital…) or in another one?" it is possible to create teaching modules (interactive video-lessons for the different age ranges) and Internet tools; a "reasoned participation" can be favoured; "programmers" can be trained- they are unknown in Italy, but are necessary to transform demand into "project programme".

This meeting is held under the aegis of the President of the Republic and of several Ministries, but our political class is actually indifferent to architecture, does not consider it as a resource for modernization. It was not so during the Unitary State, or in the Fascist period which -by founding new towns and through architecture- wanted to link its social programme to the administration of the territory. Republican Italy has never assigned value to architecture, it has never felt the need for representation, it limited itself to meet needs and emergencies. That's why the processes of transformation of the physical environment are practically out of control, unless one wants to maintain that the madness of cities and territories is a deliberate choice.

The ecological challenge urges to act by favouring the relations between things, bringing therefore to a substantial change, because where relations prevail the individual objects loose their importance, almost effacing themselves.

IT'S A WONDERFUL WORLD

yes, we can
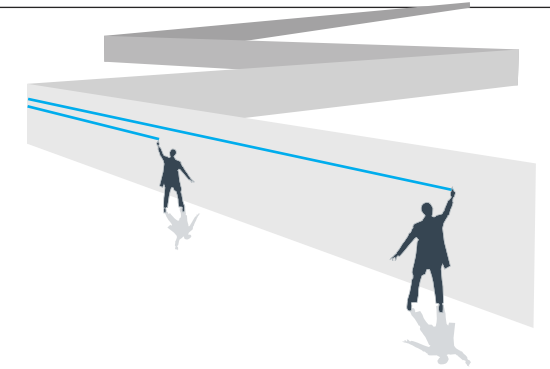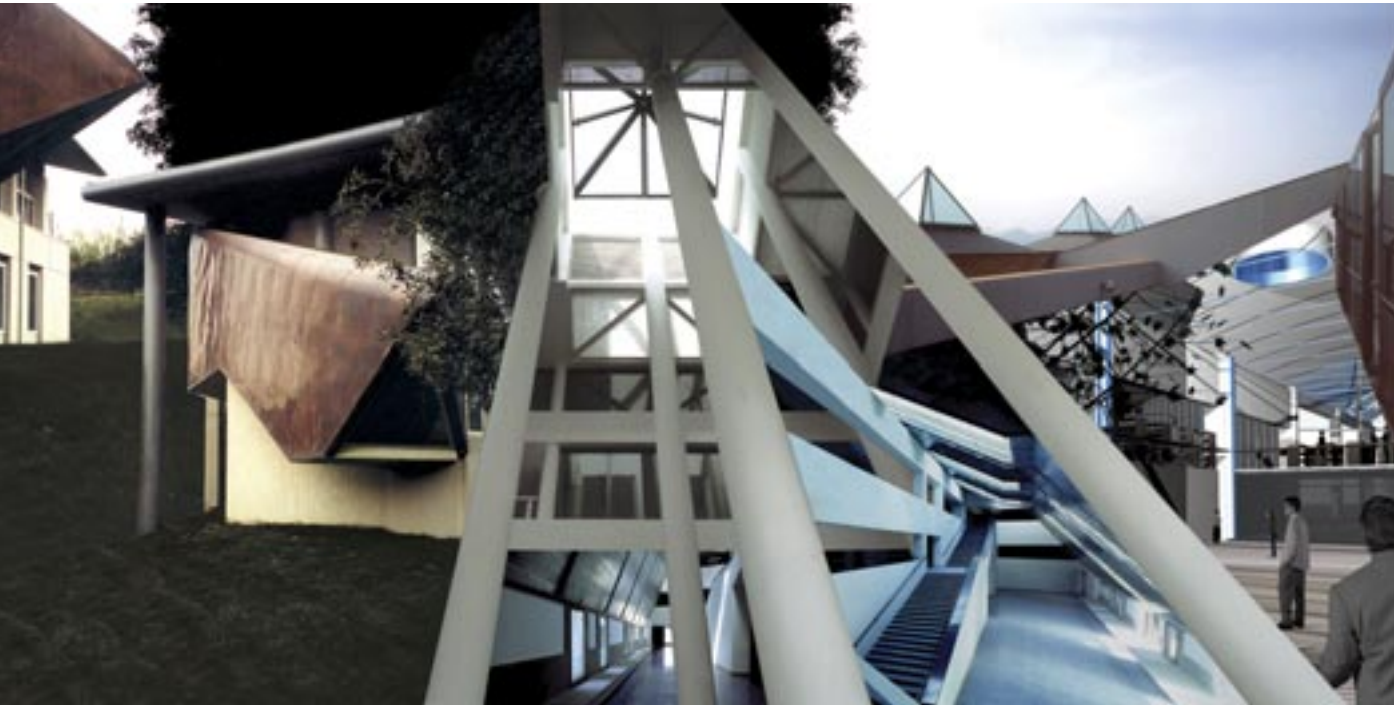
"Smart city": a magic and misused expression that defines a series of widely differing initiatives. Even the term "city" is highly ambiguous: the idea of the city differs according to context and culture. The name "city" is given to places that vary considerably from each other. Moreover, in many cities -the largest, the oldest but also other kinds as well- different cities that are intertwined and occasionally contrasting can coexist.

The term "smart city" is a successful slogan and plays a prominent part in the Europe 2020 strategy (also known as the Digital Agenda) and has led leading institutions to try to establish a league table. It involves actions supported by funding for which objectives and requirements are defined: the "smart city" is therefore a process that includes indicators and the "spread of smart cities". Its roots lie in the "Covenant of Mayors" and the subsequent EU "20-20-20 target". In current jargon the term "smart city" refers to the systemic approach to information and communications technology (ICT) designed to improve the quality of life in urbanised areas. In our cities ICT has a tranquillising effect: its immaterial nature means that it can permeate existing cities without altering them.

However, the issue does not just concern the world of digital technologies: it also leads to a wide-ranging reflection on territorial layouts and the physical transformation of cities. The Ecocity (1987), the Slow city (1999), the Creative city 2002), the Smart city (2006): this never-ending array of new slogans express the desire to move away from present-day degenerative forms, partly under the illusion that innovation and technology can make up for conceptual errors.

They mitigate some of the problems but they do not provide a remedy. The situation is analogous to that of buildings before the bioclimatic approach became a firmly held creed.

Urban intervention in Italy, which we initially imagined to be of a physical nature, is now primarily immaterial.

Often only small-scale interventions, cleverly designed pinpricks to inject new types of quality, are enough to change the meaning of what already exists and is regarded as unsatisfactory. Elsewhere, where growth is strong, where completely new cities are being planned with a rapidity hitherto unknown and where other objectives prevail, global reflections and reappraisals have come to the fore.

In Europe the transitional process geared towards the "smart city" is linked to integrated actions. It regards the city and networks with variable geometries/dimensions in which it is involved. It organises designs into specific spheres and as part of an overall vision. It seeks to link the various scales of design. The basis of this process is strategic sustainable planning which includes three types of actions.

ambiguity / misconception

Urban population   2007   < 50% of the world population;   2030   < 75%

      % with no distinction between Oslo, Zurigo or the centre of Rome,   banlieues, slums, favelas, bidonvilles, ….

the transition from the city to the urban   (continuous urban / urban sprawl)   has generated the ambition to smart cities

ecocity (1987),   slow city (1999),   creative city (2002),   senseable city (2004),   smart city (2006)

                 new slogan expressing the will to break from degenerated reality

    with the illusion that innovation and technology can modidy concept design faults

smart city   *passpartout*   as were the principles of the Charte of Athens and the International Style

      the concept of city is not the same in different cultures

     the transition from the city to the "urban" *(urban continuity / urban sprawl)*   is the source of the ambition to smart cities

globalization has made more clear the differences and specificities of places,

               basis of organic architecture, bioclimatic instance, sustainability

---

the ICT world reassure !
it seems to permeate existing cities, without altering them

Smart city doesn't concern the only world of computer technologies
       It pushes to reflect on the processes of physical transformation of the living environment
               - because what is physical can encourage the immaterial
               - to stimulate cross-fertilization between two worlds interpenetrate

    Cities are born when the space between the buildings has taken a sense and this sense began to prevail over that of the individual buildings

City is a relationship between things, relations between buildings, relationship between buildings and landscapes, ... :
            is a tool for human relations

Cities have always had their own intelligence,
         - developing and dilating have changed it
         - at the same time the intelligence has grown of people forced to live in unsuitable environments
               to get reciprocal stimouli between two connected wolrds

? what is the right to the city and how can we reconquer it ?

---

1. Transformations of physical space, aimed at identifying/creating a network of "areas of social condensation" and symbolic values, and at organising reception in all its various forms, reinforcing density and functional diversity/flexibility partly to encourage the "city of short distances" (Joachim Eble) and to overcome two-dimensional visions, identifying/creating links between precise and linear urban voids. To facilitate the "smart city" process, flexible regulations and support policies are required.

    The integrated reflection on the environment, the landscape, history, geology, ... implies significant changes to the language of regulations and should highlight the richness of each of these visions whose effect is a single, dynamic and regulatory tool.

2. The introduction of technologies designed to combine innovation and the territory through primarily immaterial infrastructural networks.

    They are aimed at improving the quality of life partly by reducing forms of pollution and absorbing/eliminating CO_2 as far as possible.

    Innovative technologies designed to encourage mobility, logistics and the timescale of the city; the production of energy, heating and cooling systems combined with the theme of waste, water, public lighting etc. in a "circular", cyclical vision; energy efficiency of buildings: this ranges from the scale of the single building to the neighbourhood and urban scale, and from the restoration of buildings to the renewal and redevelopment of urban areas.

alternative visions

adapting to the question that pervades the BRICS countries, bowing to global imperatives,
Europe seems to abandon the care of his social model of which the city has always been the main and decisive core

In Europe, it's all about the existing cities, the need prevails to regenerate improper areas through
- **acupunctures to give new meaning to the contexts**
- **strong injections of hy technology**

Not the same in reality with strong population growth and transformation, where we also need "city of foundation"
which much is in technology and in the design of physical concepts
- as for plots requirements of scale and large scale neighborhood
- how to interpret morphology, geology, climate, culture, context,

smartness concept alternatives :
- the mainly technological one, pointing to global competitiveness
- the integrated or social one, focusing on the quality of life as a factor in global competition

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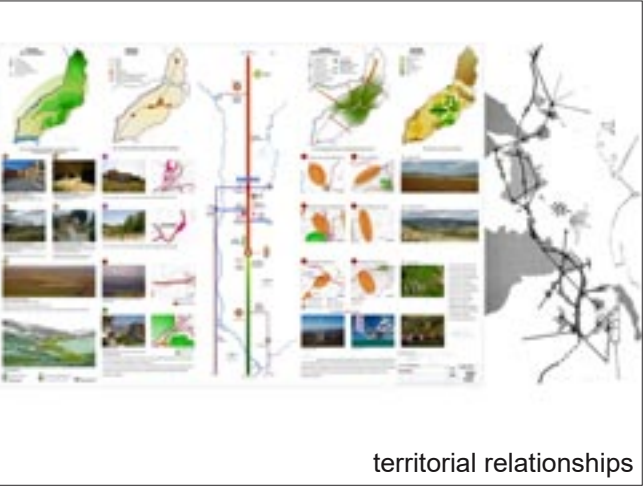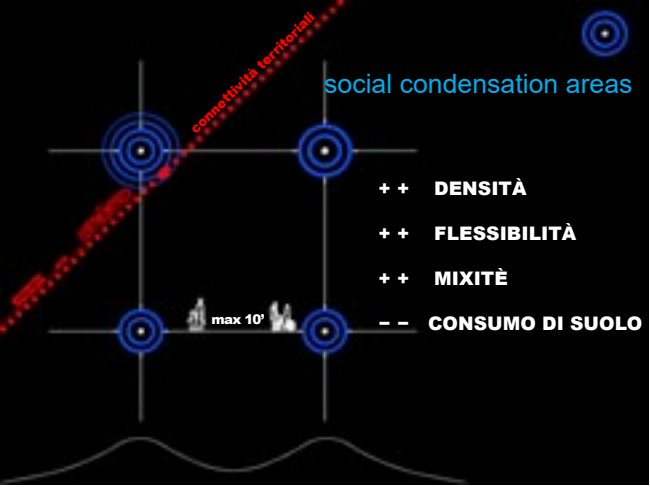
toward the smart city
simultaneous actions to "regenerate / create" urban environments

a strategic vision directs three groups of actions, integrated, simultaneous, which reinforce each other

1. on individuals: to form smart way of thinking free from prejudices, fast- with the aim of achieving smart community that
- promote social innovation
- let emerge requirements through participation and circulation of best practices

2. on the physical space   through knowledge (geological, hydrological, morphological, climatic, historical, cultural, ...aspects):
- to read and interpret the territory making visible the specific contexts, differences and potential relationships between places
in order to build and bring out latent potentials, provide opportunities,
through a "smart" mesh that gives new meanings and suggestions for the future
- integrate the infrastructure of all types and mobility networks adapted to different scales
- increasing density / resilience / mixité (+ + + intensity of relations / --- land use)
- reduce energy consumption / pollutants
- Identify networks of **"social condensation areas "**
easy to reach, with different features and recognizable spatial qualities
integration of public interest activities and attention to the "unbuilt space"

3. technology injection   *smart mobility, smart energy / smart resources in circular and cyclical vision aiming at*
- reduce requirements / energy saving / pollution
- manage mobility
- create conditions that raise the quality of life and push up people creativity

making use of "sensors" *implementable and of different types, from the traditional ones to the smart dust*
able to monitor the phenomena and support actions (whether automatic or offering alternatives to "political" decisions)

Each component of the urban system -even individual citizens- enrich this networkand take a role of active components

intersection of actions to a "new civilization" of the "urban"
a necessary condition for global competition and democracy

social condensation areas

+ + DENSITÀ

+ + FLESSIBILITÀ

+ + MIXITÈ

− − CONSUMO DI SUOLO

territorial relationships

" social condensers' " nets

relation spaces

3. Actions aimed at individuals: education/knowledge; participation; communication; raising awareness; "awareness of ecological themes and the quality of architecture" (Bioarchitecture + In/Arch + Le Carré Bleu, 2011); health; physical perception/virtual perception; information (from signposting to "urban screens" in their most innovative forms and WLAN).

The *"Declaration of Human Duties"* project (Le Carré Bleu, 2008) concerns habitat and lifestyles and displays respect for diversity. Now that every space-time barrier has been superseded, it is possible to communicate with everyone everywhere, among individuals or to transmit information, meanings and symbols to large, heterogeneous and diverse audiences (using "sensor node wireless" and systems of mass communication). Contrariwise, it is possible to collect precise, extensive information, process it and upload it online.

The role of ITC is therefore highly significant in the actions of this third category.

In the transitional process towards the "Smart city" there are no distinctions except for the various densities of restrictions within which it is possible to act. "Smart cities" are able to appeal to young people and firms which have flexible and fixed rules with an eye to the future and the speed of transformation.

The transitional process towards the "Smart city" involves a vision that is capable of activating collective mobilisation, widescale involvement, interactive skills and participation. In the European context -and especially in Italy- there is a wind of change generated by an open-minded approach and the potential of new technologies, new sensibilities, new slogans and new agendas. It incentivates research so that it provides opportunities in industrial spheres, it encourages systemic, inter-disciplinary, integrated approaches; in other words, it leads to a cultural milieu that is significantly different from the current dominant one.

"The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn and relearn" (Alvin Toffler).

By noting the coexistence and links between material and immaterial issues, there is increasing awareness of the importance of topological principles in the structure of living environments. In our contexts, architecture -in the broadest sense, each transformation of the territory- is "a second nature, one that serves civic ends" (Goethe).

These "civic ends" involve giving meaning to space, transmitting values, stratifying the memories of a community: ultimately, acting to contribute to the improvement of the human condition, offering a solution to physical and material needs and, above all, to social and spiritual needs.

It implies rewriting the tasks of the Plan (radically different to the past and its name needs to be changed in order to avoid misunderstandings): agile, rapid, dynamic?

41

GROWTH THROUGH INTELLIGENCE

- nowadays we feed on the co-existence of opposites
- in each specific reality different life styles, social contrasts, different views of the future are present at the same time

Universal Declaration of Human Rights
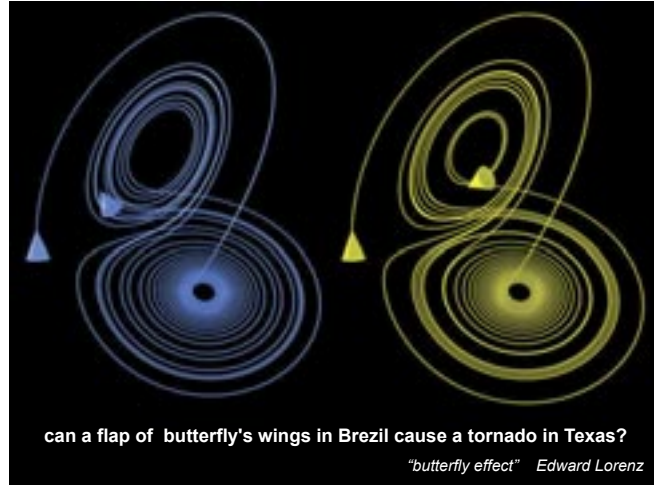
can a flap of butterfly's wings in Brezil cause a tornado in Texas?
"butterfly effect" Edward Lorenz

Standardization seems to be inevitable in the era of globalisation. On the contrary, differences are stressed. Simple, quite usual, words -such as city, town-planning, architecture- get different meanings than in the past. Nowadays, they mean, in various contexts, things which are very different the ones from the others, above all different hopes and ambitions.

The Genesis mentions an ancient punishment of the human pride: "We'll mingle their languages so that they'll not understand each other". But in the globalized world -remember the presentation in 1979 by Edward Lorenz, the father of the "chaos theory", at the Yearly Conference of the American Association for the advancement of Science- "the fluttering of wings of a butterfly in Brazil can cause a tornado in Texas". Hence respect and safeguard of differences -sanctioned 60 years ago in the "Universal Declaration of Human Rights"- in the mandatory sharing of its general statements.

Today more than ever, we are fed on co-existing opposites, in every specific reality: different life-styles are present together, there are social contrasts, simultaneous but different views of the future are perceived. Perhaps that's the way it has always gone, but the extraordinary speed in mutations and its continuous acceleration impose anticipating visions able to interpret the changing and manifold living conditions. In the meantime technologies, available only to a share of the world population, have put strain on permanent organizations and have caused complex, completely new, forms of nomadism.

The fact that from 2000 on the city population has actually exceeded the rural one has opposing aspects.

designing is forecasting the future

?

"Uninhabitable cities.
There are windows every 300 metres.
I hate to design windows.
These cities are mere dreams, sandcastles".

1983 MOEBIUS

2008 BURJ DUBAI

symbiosis   built/not built

unlike the cities of other cultures,
  from Japan to India, from the United States to Australia, and even elsewhere on the planet

in the DNA of our urban environments

summation of buildings or juxtaposition of parts do not prevail

the layout is based on the relation between the natural morphology
and the topological structure of spaces

super-individuality prevails on the individuality of the building episodes

"City" is an ambiguous word. It is used to define huge agglomerations, as well as small centres, compact systems but also territorial metastases. In some regions urbanization has produced inhuman living conditions. If at the world level cities are growing, here cities are shrinking.

www.worldometers.info.it is an Internet site in at least 20 languages which "makes world statistics available in a format which makes you think". It shows in real time how some scores of meaningful indicators of the state of our planet change. The meter recording, unit by unit, the growth of the world population marks every month some 6/7 million people more; while the one recording soil consumption points out the disappearance of 1 million hectares.

The inhabitants of the European Union, the third world aggregation, account for less than 7% of the total and have a decreasing demographic weight in particular in terms of working age. In 2012, when the Olympic Games are held in London, in the planet there will be more than 7 billion inhabitants, three times the number in the mid 20th century. Then, the Italian population was 2.5% of the world one, in 2012 it will be less than 8 per thousand. But just where the number of inhabitants does not significantly grow, the higher the amount of territory consumed and the more the square metres of urbanized surface per inhabitant; the production of CO_2 is thus unbearable, contributing to the planet's over-warming.

Today, the basic issue is how to transform man-made environment, how to make it consistent with the different views of the future, which are not always such: this image of Dubai in 2008 seems to reproduce a cartoon by Moebius 25 years later! It is not necessary to look at images of Los Angeles, Beijing, Cape Town or Canberra to prove that in Europe and in the Mediterranean area we define as "cities" very different spaces and principles: we have a dream (mostly unfulfilled) of cities in which the built and the un-built are in symbiosis, where social relations are made easier and stronger.

**world statistics which lead us to reflect
show in real time how scores of significant indicators
of the state of the planet change**

worldometers
statistiche mondiali aggiornate in tempo reale

growth of world population: every 3-4 days, 1 million individuals more

ground consumption :   every month, 1million hectares less

European Union
3° world aggregation, less than 7% of the total, decreasing demographic weight

an inconvenient truth
A GLOBAL WARNING

in 2012 there will be over 7 billion inhabitants,
more than 3 times the number of the Italian population in the mid 20th century,
from 2,5 x 100 to **less than 8 x1000**

just where the number of inhabitants does not significantly grow
- sqm. Urbanized area/inhabitant, the highest
- untolerable CO_2 production
- the highest contribution to the planet's overwarming

1 survival through Design
or better, living lives worth being lived

- coming to terms with environmental sustainability, "ecological imprint"...
- reflecting on "landscape and the zero degree of architectural language"
- assessing, selecting the stratifications of the past

against
any form of autonomy,
sectoral logic,
cultural arrogance

to
reject any particular logic,
any form of separation

2
integrations/interactions

3 readines to change

Europe, - "united in diversity"
end of internal conflicts, convergence towards common values and principles

rejection of the individual myth
in favour of the quality of the collective being

The very idea of architecture has changed: individual buildings, individual works are scarcely interesting today: the term "architecture" means something different from the past. Architecture is a word which has now different strong and widespread meanings which seem, however, dramatically restrictive and partial. First of all architecture is not a matter of buildings; it is not even a matter of "utilitas, firmitas, venustas".

Utilitas   Until one century ago, when people believed in a stable world, it was possible to naively work in search of abstract typologies able to respond to permanent functional relations. Today, the responses to functions are only an excuse, since they are very rapidly changing. The primary reasons for action have to be found elsewhere.

Firmitas   Structures have been always meant not to keep buildings standing, but to design space. When we forget that, when we lose the indissoluble relation between architecture and structure, our thought fails. Anyway, although building techniques permit new articulations going beyond the mere direct connection of forces to the ground, "firmitas", in the Vitruvian triad, seems to be the only precondition to building.

Venustas It's not only the idea of beauty which changes but taste also is continuously evolving, aesthetic criteria are changing as well, conditioned by other factors.

The idea of architecture thus emerges not as an expression of beauty, but as the harmony of economic, social, cultural and symbolic forces, which melt together through the project. Architecture is then "meaning" before being "form", or the two concepts are combined, as in the common etymological root of the words which in ancient Greek express "seeing" and "idea". Architecture is social commitment, political vision, ethics. It is a tool to improve human condition taking into account the social needs of people, going beyond any mechanistic idea of society.

"Architecture", then, contains and identifies itself with whatever has to do with environment, landscape, town-planning. Hence some arguments, first of all about the three real invariants at a world scale and then about some aspects of situations closer to us.

The first argument is "Survival through Design" by R. Neutra. It is an argument imposed by the need of coming to terms with environmental sustainability, the ecological footprint, etc.; by the need of reflecting on "landscaping and zero level of architecture" and on the value of memory; by the need of considering -critically examining, selecting- the stratifications of the past.

Before implementing any hypothesis of transformation, it has to be assessed as to its way of becoming part of the environment, of the landscape and of the endless stratification underlying the different cultures. Those are basic assessments for the continuous transformation of the environment to attain its first objective, i.e. contributing to the improvement of human condition. Giving precise responses to individual needs has always brought about greater problems than the ones apparently solved. Quality is not the one of well designed objects: it is the outcome of belonging to the context (or the contexts) in which they are included.

The second argument is implied in the previous one: it is against any form of autonomy, any sectoral logic, any arrogance of specific subject matters; it commands to abandon any particular viewpoint, any form of separation; it feeds integration and interaction.

The third argument urges to extol readiness to change: then, flexibility, adaptability, recyclability, going back again to the already listed principles of sustainability.

Growth through intelligence
synthesyzes the need of recovering cultural conditions,

economic,
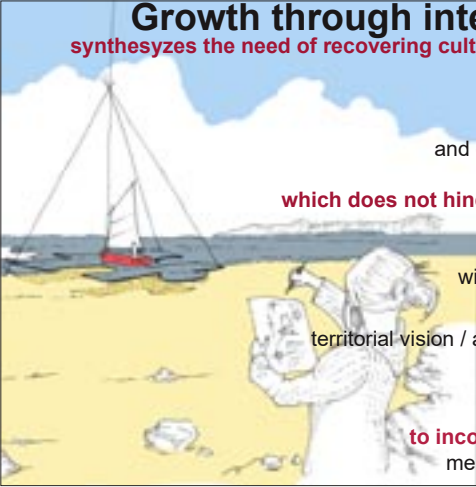prescriptive
and of any other type

which does not hinder, but permits

to pursue
widespread quality

to combine
territorial vision / accurate projects

to form
new landscape

to incorporate in them
meaning and poetry

growing
for our reality does no longer imply whirling quantitative developments

it also means **slow cities**
search for higher environmental and social quality

architecture "substance of hoped things"
formation of meaning   through physical transformations of the living environment

a social pact between those who
ask / build / produce

working together,
changing the scale of the project actions,
believing in the project as a joint action

the real designer is a multifaceted being

The three arguments are invariants: it is not possible to understand how nowadays -in developed and poor countries- action can be taken in opposition to or outside such principles. Other principles, on the contrary, are different in individual situations.

In a world characterized by globalisation but denying standardization, the European realities re-think their role and aim to stress their specificity. The construction of Europe, "united in diversity", has put and end to internal conflicts by leading its regions to common values and principles. A set of cultural, historical, socio-economic and demographic factors puts Europeans together in an extraordinary process which leads to giving up the individual myth and aims at community values. It is a substantial change whose prerequisite is a real cultural revolution.

The general arguments are complemented by specific ones. "Growth through intelligence" is a slogan summarizing the need for cultural -then economic, legal and etc.- conditions which do not prevent from but rather help in pursuing widespread quality, linking the territorial view with precise actions, forming new landscapes with denser and denser infrastructural networks, but producing integrated structures and infrastructures, environment and landscapes, imbuing them with meaning and poetry. Unlike in other regions of the world, "developing" for our reality does no longer imply dizzy quantitative growth, it can also mean "slow city", it means real search for a higher environmental and social quality.

"Localism" is an ambiguous term: it conjures up closure, but also rooting. Nowadays the transformation in the living environment must be deeply aware of the local dimension which, at the same time, has to be consistent with global issues. Even if architecture is changing its goals and meanings, by its own nature it is fed of the immaterial relations with the specific contexts in which it operates, refusing blanket solutions.

Architecture in its broadest meaning -"substance of hoped things", shaping of meaning through the physical transformation of the living environment- is well supported by the arguments already mentioned because they shape demand, at the basis of every action. An exacting, well articulated, learned and sensible demand is the engine of every transformation. At the same time, the total quality of the living environment has an impact on behaviour and provides security. "Growth through intelligence", does attract: it improves the condition of those who live in the context and is also an economic asset. A qualified demand yields adequate responses, such as creativity, research, technologies. It also supports the production of innovative building components.

In order to attain such objectives to a large extent a social pact is needed between those who demand, those who build, those who produce: it is necessary to be closely connected, to change the scale of the project's actions, to believe in the project as a joint action and in the final design as the outcome of interaction between many subjects. Only can a society able to claim a quality deriving from interaction express articulated demands for projects, requiring thus formal clients, designers and builders able to interpret them. The true lesson from tradition is not preserving, but innovating: "growth through intelligence" means regaining possession of the deep, stimulating meaning underlying our culture.

It means discontinuity from the recent past.

ce que Cosinus avait « euréké »
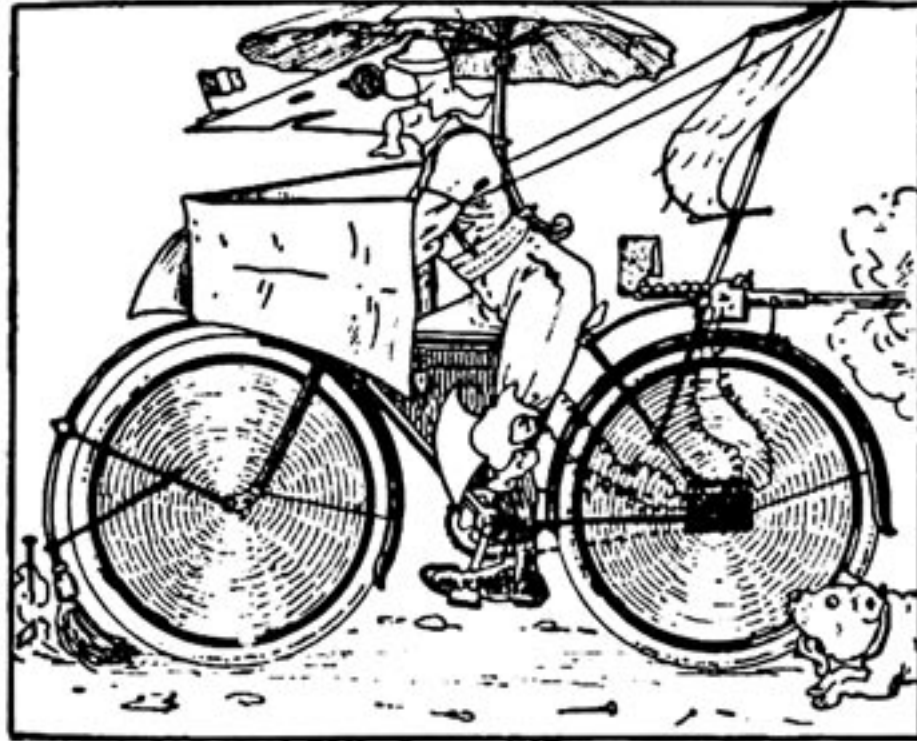
anémélectroreculpédalicoupeventombrosoparacloucycle

A series of humor strips in *"Le Petit Français illustré"* told of *"L'idée fixe du savant Cosinus"*[1] who wanted to go around the world to "civilize the blacks". Trapped in the depths of the underground, the illustrious wise man fails to get out of Paris, although he invents imaginative alternative means of transport[1].

It was the end of the 19th century. Today, nobody imagines to go to civilize other peoples, but right here -in the highly civilized Europe- it has become urgent "to re-civilise the urban"[2].

A.1. For millennia, cities have been a wonderful expression of human creativity. As remarked by archaeologists[3], cities were born when the space between the buildings took on a meaning, or rather when this meaning began to be prevalent over the one of individual buildings. In our culture, cities are clear evidence of the need for excess, the need to invest in culture, to create a common good that is not necessarily public, but with an important public function. Cities are also the testimony of integration, of the ability to hold together the different aspects of social life and to articulate relationships.

200 years ago this mix -"architecture / infrastructure / landscapes"- appeared as a "second nature targeted to civil uses"[4].

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A.1.

RE-CIVILISER L'URBAIN

cities   since the space between the buildings has taken on a meaning
and this meaning has begun prevailing over the one of the individual building

cities

in our culture are tokens of the need for wealth,
of the need to invest in culture, to create a common,
not necessarily public, good having a fundamental public function

architectures / infrastructures / landscapes

architecture : second nature targeted to civil ends
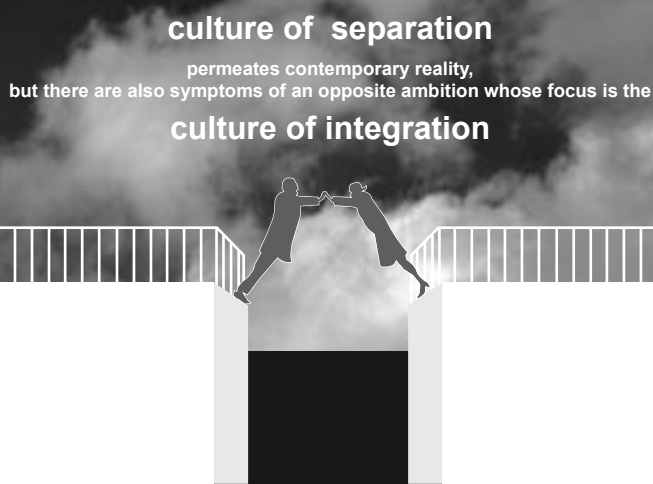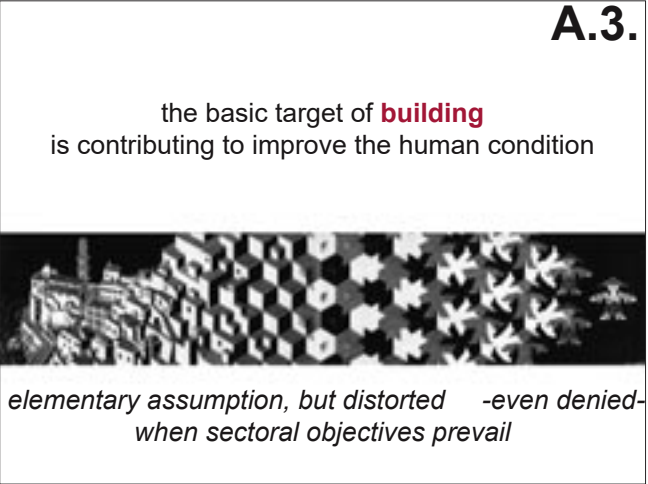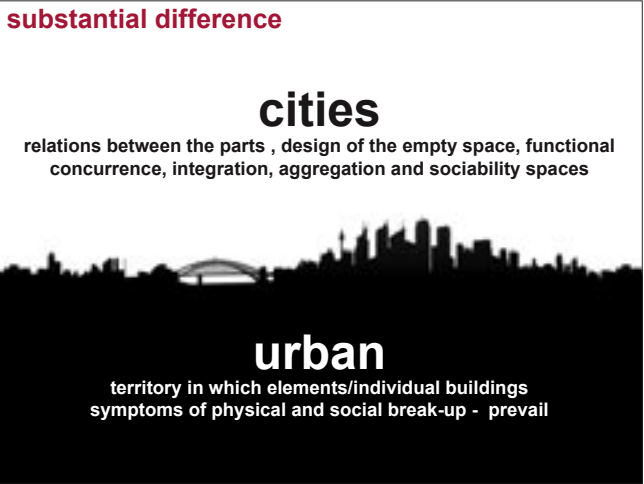Johann Wolfgang Goethe

A.2. The comparison between contemporary urban sprawls and cancer is known: in both of them cells -buildings- multiply uncontrollably because they lose the "information" that should keep them together[5].

Today, this metastasis makes cities appear dissolved in the "urban". The difference between "city" and "urban" is substantial:

• "City" is the relationship between the parts, drawing of empty spaces, functional co-presence, integration, meeting and socialization spaces;

• "Urban" here indicates an area which is substantially built, where elements or individual buildings are prevalent. As such they are symptoms of physical and social disintegration.

Of course, the city is a context of conflicts, but analises and studies are known of the influence of physical space on the inhabitants' character and behaviour and on the shaping process of the youngest[6].

The transformation of the "city" into "urbanized areas" seems to affirm an evolutionary process opposed to the biological one. Primordial beings were "transparent" and characterized by a double axis of symmetry: their relationship with space was determined by light and darkness, heat and chemical stimuli.

Later, in higher organisms the "skin" appeared that allowed visual, tactile, sensory relationships[7]. Living beings turned from isolated beings into social communities, from individual autonomies into relational possibilities and super-individualities.

The breaking up of cities into the "urban" is the result of a reverse process: in the built building monads are prevalent, which sometimes bring back into them all complexity, but which are still floating in space.

A.3. The basic purpose of building, the continuous transformation of living spaces, is helping improve the human condition: an elementary assumption tarnished and even denied when sectoral targets become predominant.

The gradual emergence of a culture of separation has led to increasingly act through monads, i.e. buildings designed with attention to their "internal rules" and less and less attentive to the "rules of immersion" in the context[8].

A action that ignores or wants to ignore that any transformation affects the environment in a broad sense, is part of the landscape and is included in the process of stratification that identifies each place.

The "culture of separation" deeply permeates contemporary reality, although there are signs of an ambition to an opposite view which has its vanishing point in the "culture of integration". In this sense, some traditional distinctions are now not only inaccurate, but produce damage.

Each physical transformation -no matter its size- is at the same time environment / landscape / town planning / architecture: these terms are increasingly substantial synonyms, before their specific connections are analyzed in depth.

The shape of the living space reflects the rules that a community has given itself: and these rules reflect the changes in the mainstream mindset.

The urgency of comprehensive views emerges today with increasing strength: "architecture" (the oldest term among the previous synonyms) has therefore different meanings than in the past; it is no longer a perversion of the few; it does no longer concern the features and the expressive languages of buildings; it affects human well-being and happiness much more than the smell of warm croissants![9]

contemporary sprawls — A.2.
buildings mushroom like cancer cells
they loose the "information" which has to keep them together
Konrad Lorenz

substantial difference

cities
relations between the parts , design of the empty space, functional concurrence, integration, aggregation and sociability spaces

urban
territory in which elements/individual buildings symptoms of physical and social break-up - prevail

A.3.
the basic target of **building**
is contributing to improve the human condition

elementary assumption, but distorted -even denied- when sectoral objectives prevail

culture of separation
permeates contemporary reality,
but there are also symptoms of an opposite ambition whose focus is the
culture of integration

B.1. Once -before the era of telecommunications and the IT revolution- the relations between individuals were essentially direct and the relationships in the built were physical. In the middle of the last century, the role played by transport systems and mobility networks led to the consideration that if -in old cities- the river, the acropolis, the walls or a particular sign of the ground was an element capable of explaining the reasons for aggregation, the "new dimension of cities" made the elements of visual reference unlikely for the entire aggregation: only were the signs of freeways able to play this role[10].

Today, the dominance of immaterial networks is growing. The ITC technologies promise unimaginable futures[11]. Cities have always had their own intelligence: they have then muffled it in their expansion, by assuming unfit models, no longer able to interpret their relationship with the territory. "Smart City"[12] is not a panacea: it helps, mitigates, but does not solve; it requires to simultaneously rethink of the transformations of living environments to try and re-enter "city" -"civilization" and longing for the future- into the "urban".

B.1.

the "new dimension of cities" makes visual reference elements for the whole aggregation improbable : only could the marks of freeways play this role

the supremacy of immaterial networks is increasing
information technologies (ITC) promise believable futures

"Smart city" is not a panacea: it helps, mitigates, does not solve

"city" -"civilization" and aiming to the future-

environment/landscape/ town planning / architecture
simultaneous actions

• a complex of sustainable buildings
does not produce sustainable living environments

• sustainability is not expressed only in energy or environmental terms
social sustainability is a priority

B.2.

«We counter

*the pre-revolution architectural types:
the rented house, the small building,
the aristocrats' club, etc...
deriving from social, technical
and economic conditions
preceding the revolution. (…)*

*with a new type of community habitat,
a new type of club,
of executive committee,
of factory which are to become
the new framework of life,
the condenser of socialist culture"*

Moisej Ginzburg

In regulatory systems there is no trace of this concern: they are the output of the "culture of separation" for which environment / landscape / town planning / architecture are issues to be dealt with independently of one another. We are inundated with ever new rules, which are obsolete even since they are set because they add sectoral requirements and procedures unaware of their connections. For example, for the pathologies of the "urban" a therapy of sustainable buildings is not sufficient. A set of sustainable buildings does not produce sustainable living environments. Sustainability, however, is not limited to energy or environmental features: social sustainability ranks first. It therefore requires substantial changes[13].
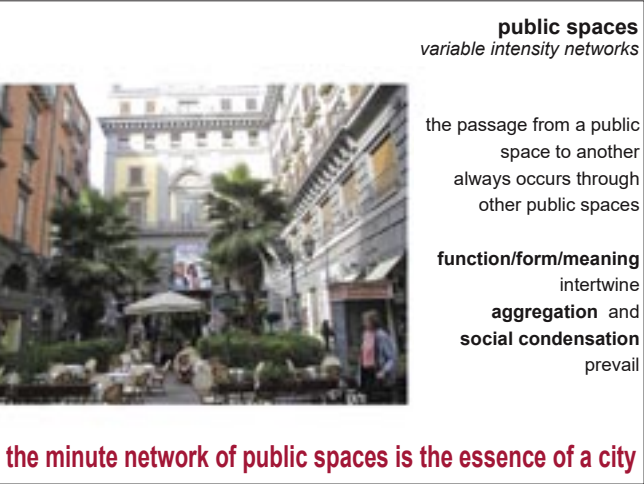
B.2. The conditions that the Russian Constructivists had to face led them to proclaim: *"Against the pre-revolution architectural types: the rented house, the small building, the club of aristocrats and so on…, that mirror the social, technical and economic conditions before the revolution [...] we set a new type of community habitat, a new type of club, of executive committee, of factory that must become a new framework of life, the catalyst of socialist culture"[14]*. Constructivist architects were convinced that new types of architecture -capable of condensing the new social relations- could solve the problem of "ideal content of architecture"[15]. They wanted to act on the built, looking for new recurring building typologies, as were temples, forums, churches, bell towers, markets, schools.

The current conditions require a different therapy, which does not act on the "built", but primarily on relationships and the "unbuilt"[16]. A network of "places of social condensation" might help to give sense to the "urban" and generate immaterial occurrences supported by ITC networks. It is a shift of the attention from the building to the public space with which it is related, and that it helps to form[17].

Public spaces are a variable intensity network: the transition from one public space to another always occurs via other public spaces which -apart from those that have an exclusive or predominant functional character(such as a highway)- intertwine function / form / meaning, thus playing the role of factors of social aggregation or condensation. The minute network of public spaces -not just those that are filled with people, music and entertainment- is the essence of a city.

Apologia del (non costruito)

public spaces
variable intensity networks

the passage from a public space to another always occurs through other public spaces

function/form/meaning
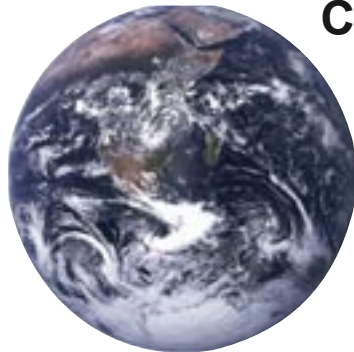intertwine
aggregation and
social condensation
prevail

the minute network of public spaces is the essence of a city

B.3.

individual vehicle circulation
is not only a pollution factor: it facilitates dispersal

the end of oil and the use of hydrogen propulsion systems
will be able to zero pollution
without any impact on the   **pathological effects of dispersal**

opposing dispersal pathologies by acupunctures

"places of social condensation"
organize •
the system of services
generate •
opportunities for socialization
project •
the centre outwards

B.3.   In the "urban" the car -the individual vehicular mobility- is not only a pollution factor: it has especially facilitated dispersion. The end of the oil era and the adoption of hydrogen engines will be able to wipe out pollution; but it will not affect the pathological effects of the abandonment of the compact city and of dispersion.

ITC networks, which are necessary but not sufficient, reduce the demands for displacement due to purely functional reasons, to the benefit of those otherwise stated.

Beyond forms of personal mobility fit for the global scale and for territorial and urban dimensions, opposing the pathologies of dispersion requires then something more, as increasing density, mixitè / co-presence of activities; facilitating short distance pedestrian and similar pathways; adopting "buildings-pathways"; weaving networks of "places of social condensation".

C.1. The talks *"L'Architecte et le Pouvoir"*[18] started the discussion on building rules and conditions in a score of countries not only in Europe: diversity found an outlet in the first draft *"Directive Européenne sur l'architecture et le cadre de vie"*[19]. Reconverting rules takes time and requires converging and connected actions aimed at combining the transformation of lifestyles towards forms of frugality with the need to promote new "surplus".

On the one hand: reducing emissions and pollution, reducing transfers for basic needs, reducing energy requirements also developing actions to produce more than one consumes; on the other: increasing quality and beauty, recognizing their social and civil power and the benefit to the community in pursuing it.

Cities and civilizations have the same etymological root. For the quality of life, the basic question is re-letting the city in the "urban", re-civilising the "urban".

Furthermore, a Resolution of the Council of Europe[20] provides for *"promoting architectural quality by means of exemplary policies in the public building sector"*, while Art.9 of the Italian Constitution *"protects the landscape and the historical and artistic heritage"*, that is, the extraordinary sedimentation of innovations which, when interrupted, insidiously betrayed the very essence of our tradition.

C.2. For several decades, initiatives for "bio-architecture" have produced concrete mutations: all new buildings will have to be "zero impact"[21] (in 5 years the public ones and in 7 years the private ones). Today, we need a new and different cultural mobilization, which does not concern individual buildings but their relationships and "unbuilt" spaces.

For the Italian town planning, a DM in 1968[22] started the season of the classification in homogeneous areas, of minimum requirements, of standards aimed to ensure equal numbers in very different conditions .

This arid-functionalist view is at the basis of the crisis of territories: the separate solution of individual problems has helped to create an increasingly great and inextricable comprehensive problem.

C.1.

A. Terlizzi KO-CO2: a fragment of "eco city", based on cycle-pedestrian paths; urban courts, squares and facilities passing over the railway and close to the historical centre
B. "Un seme per la metropoli"
C. Sketch for the University of Sannio between the historical centre of Benevento and " via dei Mulini"

l'architecte et le pouvoir

Observatoire International de l'Architecture

reducing
emissions and pollution •
movements for primary needs •
energy requirements •

increasing quality and beauty
recognizing
their social and civil power
and the common usefulness
in pursueing it

HELP WIN THE WAR
Squeeze in one more
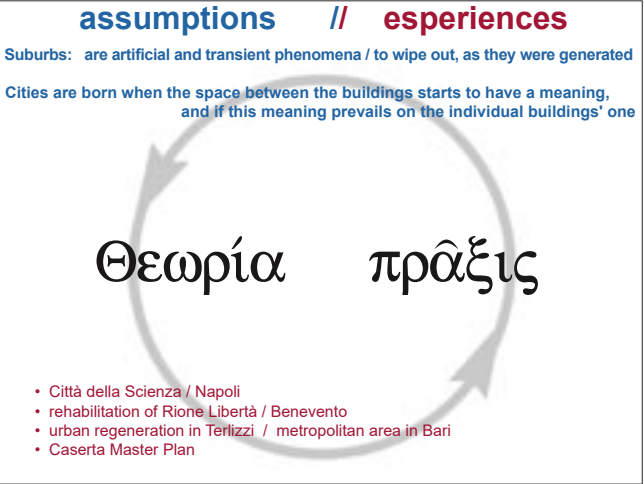
Resolution of the Council of Europe on the architectural quality of the urban and rural environment
GUC n°73 06.03.2001

"promoting architectural quality through
exemplary policies in the public building sector"

art.9 - Constitution of the Italian Republic
"safeguards landscape and the historical and artistic heritage"

FRATTURE PER CAPTARE PAESAGGI

C.3. How to pass from the era of separation to the one of integration? how to spread a network of "places of social condensation" and realize the "five minutes city"?

The integrated view safeguards and promotes the heritage of the past with the simultaneous construction of the heritage of the future. In other words, it provides essential new surplus: it invests in culture, a resource that does not end , on the contrary is full of multiplier effects.

In the future innovation will be mainly in the way of living the city. This is also why it makes no sense to continue to measure projects in terms of volume: building index expressed in terms of mq.nu permit the actual management of the territory and release creative energies; nor does it make sense to check the functional purposes, to oppose mixité or conversions of uses but for some clear environmental incompatibilities.

Speed and flexibility are now unavoidable paradigms. For the physical processing of the living environment it is necessary also to reason about requirements difficult to measure, to collect even sometimes conflicting information- that urges us to reflect on common principles to be differently applied in individual contexts: in that sense, the willingness to apofenia[23] (in reading what is there) and the instruments of topology (for proactive purposes).

With this vision, how to transform the set of rules for it to lead us to "re-civilise the urban", focusing on relationships and qualities of the "unbuilt"?

"Things do not change fighting the existing reality, but building new models that make obsolete the existing ones "
(R. Buckminster Fuller)

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C.2.

sustainability sustain **A**rchitecture
survival trought design

bioarchitecture
over decades has produced what it had set as a goal:
L. n°90 / 03.08.2013
all the new buildings are expected to be zero impact

a new cultural mobilization is starting
it does no longer concern individual buildings
but their relations and "not built" spaces

C.3.
? How can we shift from the separation era to the integration era?
? How can we get to the "5 minutes city" ?
? How can we widespread a network of "social condensation areas" ?

re-civilizing the urban space

innovation, above all in the way of experiencing cities
it is absurd to continue measuring projects in terms of cubic volume:
measuring in useful net square metres permits to effectively
manage the territory and releases creative energies

it is absurd to control functional destinations,
to oppose "mixité" or use conversions
except for some real environmental incompatibilities

speed and flexibility: **unescapable paradigms**

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2 "Le Carré Bleu" n°3/2013: on the ambiguity of the term
  "city" see presentation in Cantercel " How can we assure
  the transmission of essential things? "
3 Ruth Whitehouse, "The First Cities", EP Dutton 1977
4 J. Wolfgang von Goethe, "Italian Journey" (1817)
5 Konrad Lorenz, "Civilized Man's Eight Deadly Sins", 1974
6 Alexander Mitscherlich, "Il feticcio urbano",
  Einaudi 1968 (German text1965)
7 Adolf Portmann, "Aufbruch der Lebensforschung",1965
8 M.Pica Ciamarra, "La frontiera ambigua del progetto
  urbano", in < Interazioni >, Clean 1997
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10 Alison e Peter Smithson, "conversations",   1960's
11 Antonino Saggio, « The Impact of IT Revolution in the
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   n.76, 2012
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   "Ville et Révolution. Architecture et urbanisme soviétiques
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16 Jorge Cruz Pinto, "Praise of Emptiness", <Le Carré Bleu>
   n°2/2010; M.Pica Ciamarra, "Apologia del (non costruito)"
   in <Architettura e Città> n°12-13, Agorà 2004
17 see "Charter of Public Space",
   http://www.biennalespaziopubblico.it/blog/blog/2013/05/
   17/carta-spazio-pubblico/ (Italian/English)
18 <Le Carré Bleu> n°1/1996,
   articles by Adrien Boros and Philippe Fouquey
19 <Le Carré Bleu> n°4/2008
20 12.02.2001 / Resolution of the Council of Europe on the
   Architectural Quality of Urban and Rural Environment,
   GU C n°73 06.03.2001
21 L (I) n°90 of 03.08.2013; adoption of the Directive
   2010/31/UE -19.05.2010- of the European Parliament and
   Council
22 DM n°1444 (I) del 02.04,1968, today modified by Act n°58
   of 21.08.2013 which opens up to possible derogations by
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23 cfr. « Mémoire in mouvement », <La Collection du CB> n°1,
   pag.113 (all the CB documents also in www.lecarrebleu.eu)

assumptions   //   esperiences

Suburbs: are artificial and transient phenomena / to wipe out, as they were generated

Cities are born when the space between the buildings starts to have a meaning,
                    and if this meaning prevails on the individual buildings' one

Θεωρία   πρᾶξις

• Città della Scienza / Napoli
• rehabilitation of Rione Libertà / Benevento
• urban regeneration in Terlizzi / metropolitan area in Bari
• Caserta Master Plan

changes in the centre /outskirts relation

according Domenico De Masi

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• in pre-industrial society,   the city was the centre and the countryside was the outskirts
      - within the walls the wealth produced in the countryside was comsumed and the ruling culture was elaborated
      - density permitted creative echoes that the city without walls had trouble to recover

• the idustrial city grew: suburban areas housed the lumpenproletariat migrated from the centre and the one
  coming from the villages; they grew to form megalopolises whose size was to the disadvantage of creativity

John Naisbitt

• the "web" storms into the post-industrial society
                              search engines in the First World; widespread meshes all over the planet

at this point, the centre is Google. All the rest is periphery

parallel opposed segregations

For Aristotle the ideal city could be taken in at a glance from the top of a hilll

Fall of the walls / industrialization / cars *"have created endless places where you can think the city ends and where instead it starts again, ennemy, starts again for thousands of times..."*   Pier Paolo Pasolini

Today outskirts is synonym with segregation and marginalization:
it is no longer a geometrical question; there are central "outskirts".

Outskirts are for 2° class citizens;   in Mexico City, Los Angeles or elsewhere, similar blocks are ghettoes for the rich, paradises with direct access by lift from their own flats to the supermarket.
Ghettoes interspersed by isles of wealth: safety leads to inhabit there.   Camilla Panhard

Smart city **(?)** :   cities have always had their own intelligence, clouded today
while the intelligence of inhabitants is growing, obliged as they are to survive in unfit environments

---

the doubt arises that outskirts do not exist,
that they are transient phenomena: inconveniences to be met

Where visual disciplines have still a sense, it is often possible to read a topological structure:
centrality / distance / space interconnections / filters / mediations / links

In megalopolises -sometimes in the "urban sprawl"- centres mushroom,
they can take on a mesh structure, be interconnected or stir up conflicts
The centre/outskirts binomial can be replaced by a discontinuous, centreless maze-like structure:
what seems to be suburban from a standpoint, can be central from other standpoints

In the outskirts soliloquies prevail, whilst the sense of the city rests in the communication
between inhabitants who give life to it and in the interconnection of inanimate objects forming it

In the outskirts "central entities" can arise, characterised by meanings, forms,
contrasts with the surrounding decay, as happens in organic tissues, in biology or in astronomy
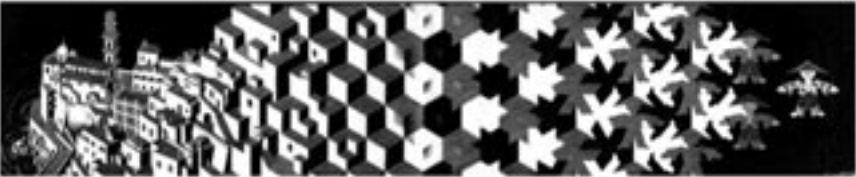
viewpoints / analysis : the first step in every transformation

---

unlike the first one,
the "second nature" is intentional, cultural

Designing is inborn in human nature: it is an ancient, ancestral, connotative activity :
only recently, however, we entered the **"Anthropocene"** era,
the geological period in which sedimentations of human activities prevail

Coincidence: started with the Industrial Revolution
when what had been built to that time made architecture **"second nature targeted to civil uses"**
The world population (1/10 of the present one) had small quantities of per capita square metres
available in comparison to our days

Accelerations and peaks of the 20th century make the title of Jared Diamond's book (2005)
particularly appropriate: *Collapse: How Societies Choose to Fail or Succeed*

**also owing to the growth in "ubiquity" and the need for "identity",
in our contexts, the management and rule of the territory ought to prove that**

suburbs are transient phenomena

---

urbanized "continuum"
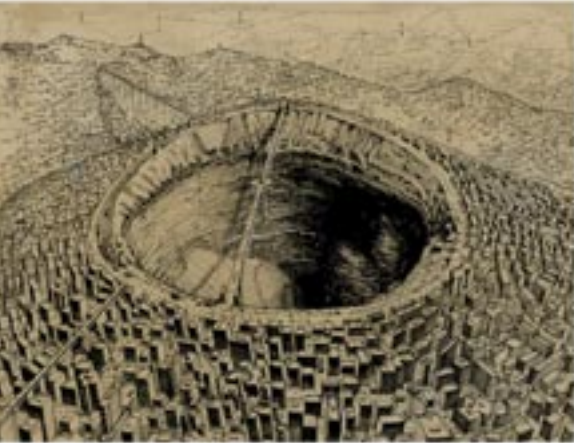
today

• centrality: dense integrated areas, provide multiple choices

• suburbs: marginalization areas, mono-functional enclosures, absence of monumentality

the perspective of separation has neither to guide analysis nor it has to be the basis for the future

objective: widespread, easy and rapid access to "places of social condensation"
characterized in aesthetic terms by quality services and meeting places
the «ships of knowledge" are now real in Rio de Janeiro's favelas

"places of social condensation"   and   "5 minutes cities"

after sleep, awakening

The quality of space affects behaviours, safety, well being, happiness:

The stone age did not end because there were no more stones: today
the first approach rules (priority of the buildings),
a change of mind can produce demands for transformation and make
the second approach (priority of the design of empty spaces) prevail

Thus, more than working on the education of designers,
it is substantial to make demand evolve
architecture = "substance of hoped things" *Edoardo Persico*

le carré bleu

?

FORMATION
DES
ARCHITECTES

ALPHABETISATION
DES
CITOYENS

---

opposing approaches : priority to the buildings or to the design of empty space

- the *"internal logic"* of individual buildings prevail
- or " immersion logic" :   projects as "fragments"
  of the environment, landscapes, stratifications identifying a place
                    Rejection of the separation culture:
                    it is fundamental not to face each theme individually

*"Every town planning or landscape project traces boundaries, every symbolic
and material space is marked by revocable boundaries sometimes in the short
term, sometimes in a matter of generations....*

*In cognitive activity the capacity of tracing boundaries is central,
          knowing that it is always possible to cancel them...
The world does not know any boundary between branches of learning.
Branches of learning are useful approaches,
but if they are emphasized can be transformed into a sort of opaque glass
which prevents from grasping the field of study on its whole"*
                                                      Gianluca Bocchi

*"Urban projects have not to be restricted to their very physical aspects, they
have above all an immaterial character"*
                                                      Alberto Abruzzese

**"the inhabitants of the suburbs are more eager
    for citizenship than thirsting for beauty"** Marco Ragonese

---

Suburbs are characterized by mono-functional enclosures and absence of monumental features: they are built by lots and building monads. They often have low density, poor access, they lack "city effect" and possible choices between alternatives. They express the outstanding role of the "culture of separation"; they are the causes of social discomfort and discontent.

In 1995 Philippe Douste-Blazy, the new French Minister for Culture, strongly denounced the enormous social and economic cost generated by the construction practice opposed to a unitary view: protection of "the heritage of the past" and production of the "heritage of the future"

It is unfair to consider historical centre / suburbs as separate parts: the resort to different tools condemn them. The objective is only one: pleasant, safe, equipped living environments. In our contexts, new solutions for the historical centre and old solutions for the new city are needed.

In 1979 at the Centre Pompidou, *"Quand les barres étaient blanches"*, the exhibition "*Alternances urbaines*" opened: "grands ensembles", "barres" and "towers" are presently unanimously critized. This has not always been the case: once they were the symbols of a progressive town planning aimed at producing social advance and at making the dream of a house for everybody true.

SE

JOSÉ ORTEGA Y GASSET
LA RIBELLIONE DELLE MASSE

"Entr'act"   René Clair

« quand les barres étaient blanches »

**architecture causes or cancels physical obstacles, barriers...
    or aggregates and expresses spaces of freedom**

"I'd like to leave a "message in the bottle" to architects: .....
you actually have not only to construct buildings, but you have to create spaces of freedom". Wim Wenders

ON THE TRACK

the European railway network: conveyance means of a whole generation

MOBILITY IN METROPOLITAN AREAS
NEW BEHAVIOURS AND FORMS OF SOCIAL RE-
LATIONS
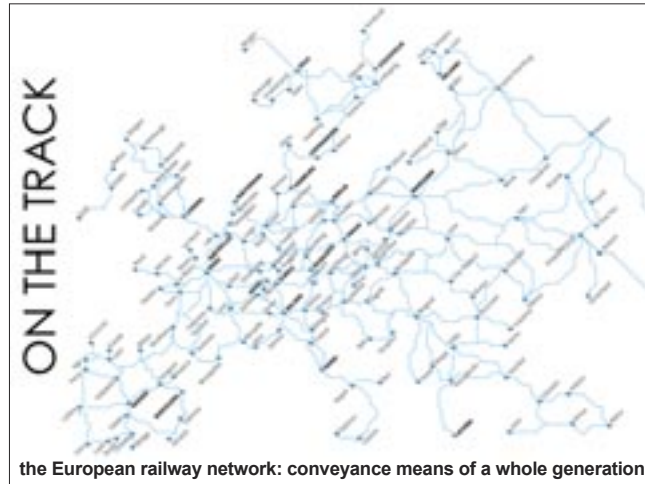
1. a national overview   *imbalances and metrpolitan areas*

Besides discussions about national or trans-national "macro-regions", 15 Italian "metropolitan areas" (unfortunately, within the boundaries defined by the "law on federalism" passed last May) will have their own administrative system: in many ways, this represents a revolution.

Rome will have the status of Capital City while the other 14 will be "metropolitan cities". Half the population of Italy live in metropolitan areas, mostly in the capital or in "metropolitan cities". Compared to the complex grids of interrelations -contemporary endless networks- the new forms of organisation will have few powers but still much more compared to the present.

The 15 "metropolitan cities" are very different from each other in terms of their size, number of inhabitants (the largest are 10 times the size of the smallest), in terms of urban concentration and population density (the highest population density is almost 6 times that of the lowest population density) and also in terms of the ratio between the population of the current provinces and the population of the current regional capitals (from 30 to 80%).

Of the "metropolitan cities" in southern Italy and the islands, 6 out of 7 are not linked to the high-speed rail network although 3 of these are amongst the 5 most populous cities in Italy. The high-speed rail network generally concerns the centre-north of Italy and Campania in the south; a high capacity railway line is being planned for Puglia. In December the high-speed rail network will reach metropolitan areas inhabited by a third of the Italian population. Once "European corridor no.1 Berlin-Palermo" is completed (in the "remote future") three more "metropolitan cities" in southern Italy will be connected, half of those currently excluded.

It is a shocking infrastructural gap with enormous diversity. There are large differences in pro capita income, further accentuating the diversity of infrastructure and quality of life, different resources allocated to different areas of the country.

The population of Sicily is the same as that of Norway yet the train journey from Catania to Palermo takes more time than the journey from Naples to Milan.

I shall therefore focus on the metropolitan areas which are linked to the high-speed/high capacity rail networks.

2. plans for metropolitan and regional mobility   *sectorial approaches or integrated visions*

Within the current urban perimeters -only in districts of metropolitan cities- reaching the high-speed railway station sometimes takes longer than the train journey between Milan and Bologna or between Rome and Naples. In one month's time the journey from Bologna to Florence will take the same time as the average urban journey, and with more frequent connections.

"Metropolitan cities" plan the development of their urban and regional transport networks. Like all sectorial plans, plans for mobility are designed to maximise efficiency.

The transformation of the transport networks in the Naples area (which also incorporates sea routes) is now one of the most significant transport networks in Europe in terms of the size and density of population being catered for and in terms of how it has intelligently modified the cumbersome railway system of the past. It is leading to extraordinary changes in the capital and the surrounding conurbation which Francesco Saverio Nitti recalled as its being its "crown of thorns".

"Ex post" reflections - the operative criticism of the best results obtained in Italy could provide useful indications for the future.

In short, town planners are calling for greater integration, more complex designs and more wide-ranging multi-criteria assessments. The effects deriving from different design cultures are very clear.

Structures and infrastructure, infrastructure and landscape, town planning and architecture: the game of distinctions, separations and autonomies is no longer applicable.

Only an approach- based on integration -or rather interaction- can lead us forward.

In this sense several indications have already emerged in the previous seminars at the level of macro-regions or even larger scales, such as the extraordinary prospect of combining large national transport infrastructure with energy networks .

3. What will be achieved by high-speed rail networks   *"Crescere con l'arte" (Growth through intelligence)*
As was the case for dissipative architecture, the same will be true for the "era of the automobile"

What will the high-speed rail network produce and what will its consequences be?

The reduction in transport times between certain points in the territory leads to greater efficiency for economic, productive, cultural activities etc., to probable reallocations of activities, and to greater time for human relations, socialisation, leisure and culture. In other words the high speed rail network is contributing to the transformation of lifestyles: it is a significant incentive for territorial and urban transformations, a theme on which INARCH -at the 23rd UIA World Conference- launched the slogan *"Growth through intelligence"* (see p.43), highlighting the difference between the forms of intervention in Italian territories and the situation in other global contexts.

The Italian population is fairly stable and lives in regions with a series of cities situated close to each other with high population densities; there are exceptional systems of pre-existing structures, historical and archaeological stratification and landscape heritage of immense importance. By carefully gauging every action and introducing new quality, living standards can be improved with positive economic effects. In a nutshell, *"Growth through intelligence"* means focusing on integrated approaches, complexity in formulating requests for transformation and cultural awareness.

A carefully formulated question encourages adequate solutions, creativity, research and technologies.

Over 50 years ago work began on the construction of Italy's first major motorway the "Autostrada del Sole". Milan and Naples were linked in 1964 and it was subsequently extended to Reggio Calabria. Not only did the motorway network drastically reduce travelling times but it also led -or at least was accompanied by- to radical transformations in cities and territories geared to car transport. The increasingly widespread motorway network now extends to all metropolitan areas (except for Cagliari) even though facilities and equipment differ in terms of speed cameras and the tutor system.

During the 1950s two leading members of Team X (the group that devised and experimented with new approaches while CIAM was in the process of breaking up) argued that motorways -due to their continuity with urbanised systems- would become distinctive features of metropolises just as the acropolis or a river, or any other element capable of expressing the reason for the existence of a settlement played a similar role in ancient cities: the new metropolitan dimension avoided unitary and simultaneous visions. Ring roads were built and urban sprawl intensified.

METRONAPOLI

SAHARA SOLAR   Luca Zevi

TODAY   mono-functional energy plant in the desert
TOMORROW   landscape system innervated by
                railway, motorway and photovoltaic plant

NEUTRA SURVIVAL THROUGH DESIGN

AUTOPIA

TOMORROWLAND

I° :   Do not dissipate

hyper-connectivity

immobility

The automobile revolution led to an expansion of the city by making remote areas accessible. It encouraged lower densities and devastated territories: this revolution of the twentieth century marked the triumph of the individual over the community and paved the way for extraordinary sensations of freedom. Indeed, Italian building and town planning regulations, the standards and even the definition of homogeneous areas reflect an outlook accustomed to the presence of cars which, lest it be forgotten, has reached levels in Italy unknown elsewhere.

For many decades in the twentieth century, cheap energy encouraged "dissipative architecture" which had been challenged by the most enlightened cultural circles well before the "energy crisis" and the legislative modifications that began in Italy with law 373/76. Similarly, the enlargement of the territory encouraged by car transport caused a rapid revolution -initially a mental revolution and subsequently a legislative one- that responded to the needs of hyperconnectivity and widespread mobility and the glimpses of a future world.

The high-speed rail network -the so-called "Italian metro", the largest investment ever carried out in Italy- has led to new, different behaviours, has changed lifestyles, and has been accompanied by a significant rethink of territorial and urban policies. Moreover, the high-speed rail network is being completed while the "computer revolution" is continuing to produce its effects.Unlike other countries -in a "land of cities" like Italy- telecommunications do not enhance territorial dispersion. On the other hand, they have led to a rediscovery of smaller towns and provided support for a relative lack of difference in location throughout the territory. While in other regions of the world cities are growing, large cities in Italy are decreasing.

Telephones, television, telecommuting, telehealthcare, conference calls: everything seems to lead to a static society. The need for hyperconnectivity is linked to a desire for immobility: the dream of speed embodied in twentieth century Futurist culture -in the wake of "The Limits to Growth" of the Club of Rome- contrasts with the rediscovery of slowness and Serge Laotouche's theory of degrowth.

Sustainability and eco-development are now priorities. Beyond major existential issues, changes in direction regarding which G20 must find agreement, the high-speed/high capacity rail network, as a smaller scale project with greater relevance to Italy, must tone down its nature as a sectorial plan and build links with new strategies in metropolitan areas. For this reason, a perceptive suggestion has been made to invert the acronym from QVQC to QCQV, *"Quale Città / Quale Velocità"* (What City/What Speed).

4. abandoned areas and innovation   *high density, a resource*

Urban metropolitan railway networks, and especially regional networks, have also been affected by sectorial planning: they have optimised internal logics, often ignoring the fact that infrastructure should not just safeguard landscapes but should, above all, contribute to their formation, as has always been the case during the history of Italian regions. At an urban scale, they should encourage or consolidate aggregation and social relations: in other words, the city is also bolstered by the values that can be provided by infrastructural nodes.

Especially outside large urban centres, the new stations are located in the most rational points and points of greatest economic importance. They are sometimes delocalised to avoid difficulties caused by incorporating them within the existing built environment; they either tend to be banal or ignore the context or -when the intention is to make them urban or territorial icons- high-speed rail stations can become fascinating symbolic sculptures. Unlike airports -which, obviously, are not situated in settlements- railway stations need central locations: traditionally, the station square is the quintessential urban site as are the areas surrounding metro stations. However, these features are not always present, possibly due to a lack of dialogue with local administrations.

This is the current situation and all hope for the future must be based on it.

The transport hubs for rail transport -the high-speed railway stations, the regional metro stations and the urban metro stations- need to accentuate their role as places of excellence and urban centres. These hubs and the surrounding areas need to generate complexity and high densities partly by converting brownfield sites for the industrial restructuring of Italian state railways (FFS) and for reductions in space due to technological innovation.

When these areas are of suitable size, both inside and in their surrounding areas (i.e. free from their perimeters), they can be used to experiment with innovative town planning models, enhancing pedestrianised zones with new approaches to transport. Once they have been carefully integrated, stations and stops can become meeting places, transport hubs for interchange with other forms of transport ranging from collective forms (such as the "amico tram" project) to individual forms (cars, motorbikes, bicycles, pedestrians).

Collective transport cannot extend everywhere in metropolitan areas: in Italy, which has one of the highest rates of car ownership in the world (indeed, it is still increasing -according to data released in Octobe- while according to the organisation Assicurazione.it, car journeys have decreased by 30% in the last 3 years), individual systems of transport should be for short journeys or distances that are not walkable where the extent and frequency of demand means that collective forms of transport are not practical. To discourage individual forms of transport for long journeys, the interchange between individual journeys (whatever form they may take) and collective journeys should be flexible, inexpensive and convenient: suitable equipment, facilities and spaces are therefore needed. In this sense, there is considerable interest in the future prospects of "bike sharing" (already present in some cities but with varying degrees of success) and rarer examples of "car sharing".

The reduction in demand and the reduced times for moving within and between metropolitan areas can have efficiency spin-offs for all kinds of activities, creating more time for human relationships, socialisation, leisure, culture and changes in lifestyles: inhabited space needs to be transformed to encourage them.

In areas like Italy, land is a more precious resource than elsewhere: over the last few decades, traditional and inappropriate settlement models have developed -at a rate that shows no signs of stopping- to the extent that the urbanised surface area per inhabitant is now 10, 15 and even 20 times higher than it was forty years ago when town planning standards were introduced. New principles and high densities are therefore needed (they are a resource as well as a significant boost for innovation; moreover, increasing "critical urban mass" encourages the presence of rare services and meets the criteria of energy efficiency and land-saving). "From caves to nanotechnology": the spaces for action are contracting while life spaces are expanding.

from caves to nano-technologies
action spaces shrink, life spaces expand

MASDAR   completion 2015
city of post-oil era :
   6 sq.km   50.000 inhabitants

CO2 zero-emission
 zero-wastes

demand for energy 200 MW
¼ =   25% of what is normal
                    for similar dimensions
         only from
         photovoltaic, wind, thermal plants
oil saving   about 100mil. $ / year
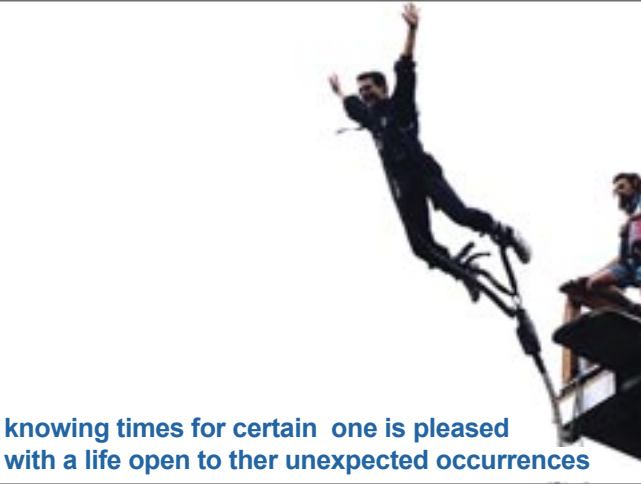
zero- cars
2.500 zero-carbon shuttles   1/20 pers.
         in average , 60 transfers / day

Italy is a densely stratified territory: in other countries where this is not the case, experiments are being conducted in innovative urban models. One interesting example is Masdar -the post-oil city, 50,000 inhabitants in an area of 6 sq. km., intended to the first zero-carbon city, with zero waste levels, and an energy demand of 200 MW - 25% of what is normally considered necessary for a city of its size- energy comes from solar power systems, wind power and geothermal energy with savings of 100 million dollars/year in oil and a ban on cars, with 2,500 zero-carbon shuttles, 1 for every 20 people, and an average of 60 journeys a day. This project was completed in 2015. As well as Shanghai, other places are moving in the same direction such as Sweden, Bolivia, Munich with Solar City etc.. *"Crescere con arte"* (Growing with art): what forms of innovation can have similar results in Italian metropolitan areas which are so densely stratified and often morphologically complex?

However, before any technological innovation can take place, a change in ways of thinking is required.

5. from "The revolt of the masses" to the revolt against autonomies   *evolution underway*

New forms of behaviour and forms of socialisation. All the old typologies have changed: the home, school etc. are being integrated, abstract models and stereotypes are being abandoned, specific reasons are being found. No one believes any longer in the stability of functions. Flexibility is a primary requisite, like sustainability, hyperconnectivity. identity and recognisability of places.

The post-war reconstruction of Rotterdam started with the creation of the main railway hub of the city. The Lijnbaan became the first pedestrianised street in Europe in 1953, an example which underpinned the widespread and increasingly generalised transformation of European cities. During the first decades of the twentieth century -the world population at the time was only a third of the current figure- *"The revolt of the Masses"* (Jose Ortega y Gasset) made everything appear extremely crowded. A healthy *"revolt against autonomies"* has now emerged and there are many signs of progress in this direction: even "non-places" dream of becoming places. In Italian habitats, at every different scale, the game of barriers -margins, separations, homogeneous zones- can be intertwined with the game of central locations, aggregation and identity. Ports, airports, stations, shopping malls and centres, hotels and museums are all aimed at becoming linked to other things, to become part of systems, to include activities which were traditionally considered not to be associated with these individual organisms. Spaces for sport, ice rinks, restaurants, meeting places, spaces for commerce, internet points, places for music or literature, special or ordinary residences; attempts are being made to ensure that each possible inclusion and each contamination becomes feasible.

new world DISoRdeR

knowing times for certain one is pleased with a life open to ther unexpected occurrences

In the era of globalisation -the antidote lies in safeguarding cultural differences and identities- it is worth considering the relationship between the form of space and human behaviour, discussing changes in mindsets that lead to changes in behaviour that do not always imply the need to change spaces (which would be a simplistic response). Sustainability also involves this aspect: new behaviours and new lifestyles are sometimes compatible with current spaces if they can change their interpretation and use. The aim of creating the slow city -partly a reaction to the paralysis in many cities caused by traffic involving individual forms of transport- corresponds to the need for frugality although it does not eliminate interface relations. Indeed, the demand for it is growing. The high-speed network is therefore just a strong reminder of the need to reflect on the theme of cities, if we can use this term to refer to these areas of cultural, economic and residential concentration which differ so much from the past. Which cities?

No one knows when oil reserves will end. According to some experts, oil reserves will end in 30 years while others believe they will be used up in 60 years. What is certain is that it will be increasingly expensive and that pro capita energy consumption and carbon production need to be reduced.

These are not the "last days of humanity" but we are close to the epilogue of a long period and it is no longer possible to conceive of mobility in metropolitan areas by updating models of the past. In the capital of the third largest exporter of oil in the world, individual forms of transport are not predominant: when moving from one part of the city to another, people know at exactly what time a form of public transport will arrive and the time it gets to another place. By being certain of the times, people are happy to live lives with other unexpected happenings. Partly due to the high-speed rail network, models of life and lifestyles are changing: metropolitan areas have "to grow with art": they have to abandon tendential layouts and give themselves a different future. In Italian metropolitan areas, it is necessary to embark on bold experimental initiatives in the field which involve the exceptional stratifications that are their distinctive feature.

Much can be done: sufficient economic resources are needed. It is possible to envisage the benefits of investments of this type which involve a change of outlook.

6. In search of "good practices"   *signs of integrated policies*

I shall conclude by mentioning a text that is due to appear in *"Le Carré Bleu, feuille internationale d'architecture"* in the next issue, the final one of the year, devoted to the project of the "Declaration of Human Duties".

Maurizio Russo's essay -*"Declaration of Human Duties and the construction of the contemporary city"*- describes some "good practices in Europe", focusing on Helsinki, Zurich, Bilbao, Sesto San Giovanni, Reggio Emilia and Salerno: each area is exceptional, in its own distinctive way. For example -according to *"Enquête d'opinion sur la qualité de la vie dans 75 villes européennes"* (UE, 2007)- Helsinki is first in terms of public transport: at the same time, it is one of the safest cities, it has the largest amount of green space, and it is not particularly hard to find a good job there. It is one of the cities with the lowest levels of corruption in the world. It offers high quality social services. It provides high standards of education and sustainable energy. Partly due to its exceptional networks of trams, trolleybuses and buses, Zurich is first in the international tables of quality of life (*"Mercer's Quality of Living Survey"*).

Mobility is a right of the city and the territory. It enhances freedom, it enables choices to be made about lifestyles.However, it does require integrated visions and policies. In his essay, Russo quotes a "banal" statement made by Richard Rogers: "Public transport infrastructure will be useful to society for decades, possibly centuries to come. Its cost must be viewed in the long term, and in the context of the overall benefits of the city as a whole, for its workforce and its families [...] It can make our city more convivial and beautiful". There is no point in adding that Rogers' words can be true as long as the culture of integration prevails over every sectorial tendency.
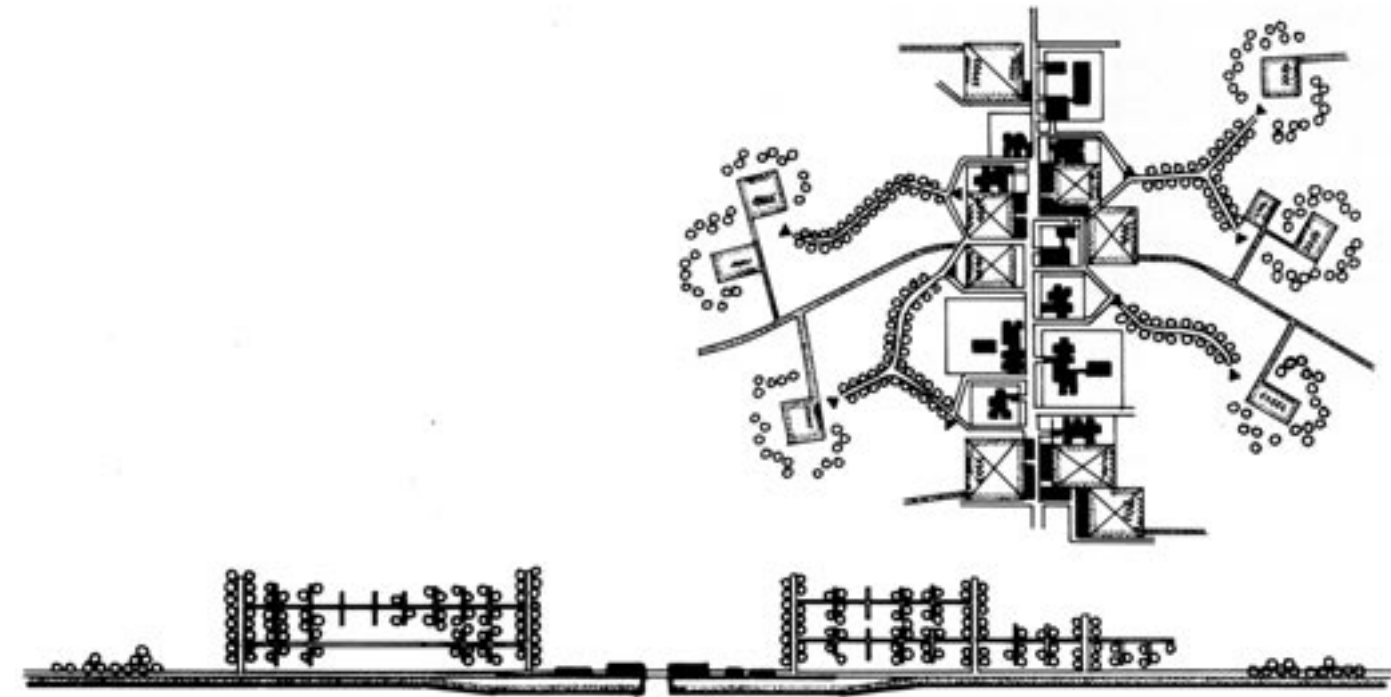
Parce que les mobilités ne sont pas qu'une question de transport mais un sujet de société,
c'est toute la société qu'il faut observer pour innover

Decades of targeted measures have ensured that nearly every design must have a "close to zero carbon impact". It is a new essential requisite like safety standards, seismic codes, the absence of architectural barriers and so on. The summation of sustainable buildings does not inevitably lead to a sustainable habitat, just as the sum of good buildings does not lead to a pleasant, liveable city. It is therefore necessary to reinforce other cultural approaches.

"Public spaces and urban mobility" poses two significant questions for this seminar. Although they appear to be quite distinct, they should be viewed in terms of their interconnections in order to restore positive features to urban phenomena. The term "city" has become an ambiguous word. It shares its etymology with the word "civilisation". However, the term "city" is nowadays often associated with dilapidation and decay: "Asphalt jungle" may be a dated term but it is symptomatic.

We are currently experiencing opposing processes: while technologies, products, components -even individual buildings themselves- are attaining increasingly high standards or adding new ones, the quality of their relationships is flagging or is even being eliminated. This is why cities are becoming increasingly uninhabitable: it may be symptomatic that while the number of inhabitants in cities elsewhere in the world is growing, the figures for Europe and Italy are generally decreasing.

Public spaces and urban mobility are two distinct themes: their virtuous relationship can hinder land consumption, urban blight and negative environmental phenomena. The first theme is addressed by "3rd Biennial of Public Space" which promoted the "Charter of Public Space", adopted it in 2013 and ensured that it would be on the agenda of UN-Habitat 2016. After containing various articles on the theme, the first issue of this year's "Le Carré Bleu" is entitled "Criteria for urban spaces": the editorial explains why 60 years ago the emphasis was placed on "Criteria for mass housing" developed by Alison and Peter Smithson for Team 10. Given the enormous magma of public spaces, today's priority is to reflect on the ones capable of countering "non-places" and to lay the foundations for a network of "places of social condensation" within the contemporary city. It is rather similar to how, in cities of the past, great interest was shown in civic and religious squares, or how, in more recent houses, the emphasis was placed on living rooms and the air and solar chimneys.

le projet voiture-ville — Edward Grinberg

l'élément architectural automobile: vers un vocabulaire architectural et urbain nouveau

Considerable work has been carried out for some time now on the second theme the need to make radical changes to themes of urban mobility. I would like to mention the visionary work of Edward Grinberg: *"Domobile"* was published in CB n°3/1888 and became a major exhibition in the Centre Pompidou in the early 1990s. A video of a fascinating interview with Grinberg appeared online in 2011.

I.V.M. -*"Institut pour la Ville en Mouvement"*- was founded in Paris in 2000. It played an active role in fostering the highest level of international research and debate. A major study was devoted to the theme of *"Urban mobility"* in Italy promoted by Cassa Depositi e Prestiti. Some of its most important findings are listed below:

• between 2008 and 2013, urban mobility declined by over 20%, even though it started to grow again in 2014
• between 2005 and 2014, travelling times in cities have increased by between 20 and 35% (and the speed at rush hour is reduced to 7-8 km/h: it seems paradoxical but it implies a return to the speeds of the 18th century)
• urban mobility displays waste: <€11 billion/per annum (3 times the level of taxation on the first house) with a spread of € 6 billion compared to the European average
• wastage of between 4 to 6 hours for each inhabitant/per month has been recorded in large cities
• the main Italian cities occupy some of the highest positions in the rankings of the most congested cities in Europe
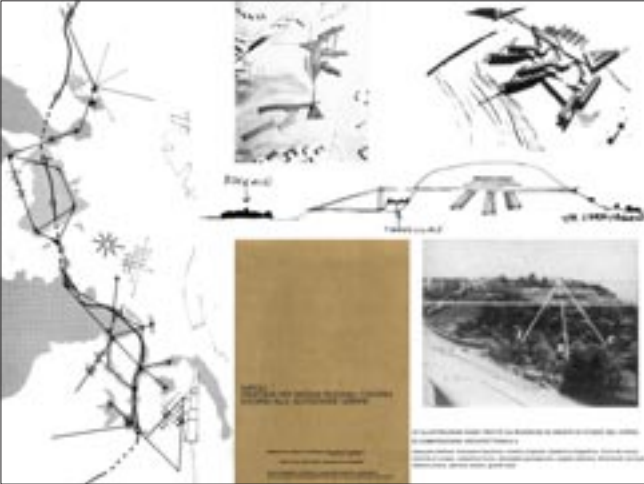
This data is extremely recent. Action needs to be taken: this may take the form of slogans (such as the "5 minute city") or drastic measures (such as facilitating the transition from [individual or collective] systems of transport to pedestrian mobility, avoiding themes seemingly related to the realm of science fiction provided by technology that enables ubiquity but, paradoxically, makes us more immobile. The focus on two themes -public spaces and mobility- is normally separate and has been the subject of research and proposals by specialists working in different fields: landscape design and traffic engineering. Since I do not profess to be an expert in either of the two fields, I have always been inclined to focus spontaneously on integrated visions. Here I shall summarise some reflections that have evolved over time by combining the two themes: the experiences have a clear thread running through them, even though the earliest date to a long time ago, some date to recent years, and the latest is still underway and is about to generate tangible spin-offs.

During the 1970s, while the ring road (Tangenziale) was being built in Naples, I published a short volume recalling the design course of which I was director for the first time. The title was indicative: "Pedestrian walkways around urban motorways". The new motorway axis was interpreted as a support for a network of links unrelated to road traffic and was aimed at creating a linear park -provided with an original "rubber-tyred metro" which ran alongside the motorway- with pedestrian walkways penetrating and linking various redeveloped city districts by means of systematically arranged school buildings designed to become hubs of aggregation and urban socialisation.

A few years later -in several issues of *"Le Carré Bleu"* and subsequently in *"Architettura e dimensione urbana"*- I published experiences and evidence related to the theme of "building-itineraries": pedestrian walkways as the framework of new forms of urban layout. They provided a link or connection between urban itineraries and facilities. The ideas and experiences of Team 10 were important points of reference. Approaches of this kind underpinned the subsequent planning document entitled *"Piano Quadro delle Attrezzature del Comune di Napoli"*: the aim was to establish a widespread network that stemmed from an analysis of margins, limits and barriers (to be introduced, or which already existed, or which needed to be removed from the territory) combined with places of aggregation and identity on various scales.

I shall summarise in two slides the many different experiences based on these roots (including < the redevelopment of Mergellina and the seafront walk along via Caracciolo provided with undersea access) in an attempt to avoid exploring the disappointment at the way the design for Salerno Porta Ovest (a design linking urban places and itineraries of various kinds) is being reduced to a brutal motorway link as a result of arbitrary "improvements".

ARCHITETTURA E DIMENSIONE URBANA — PICA CIAMARRA
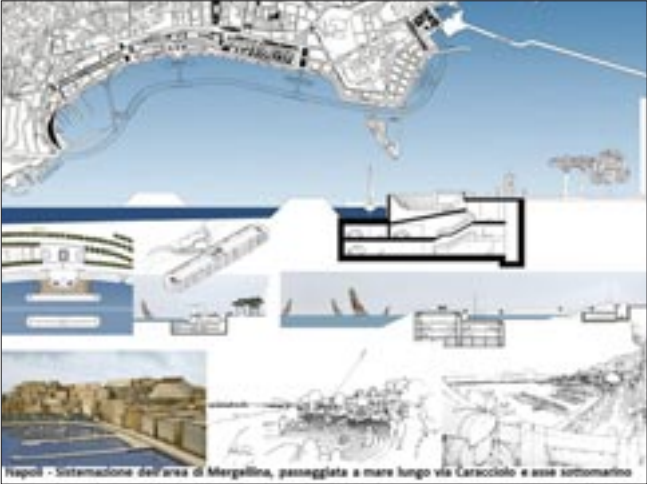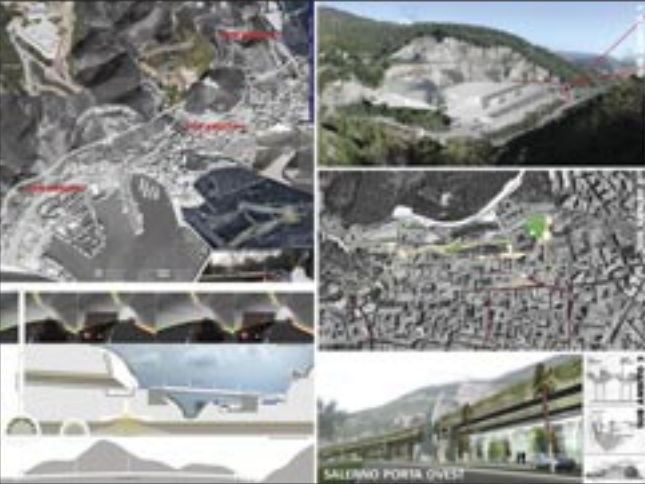
I shall mention three urban interventions (at Terlizzi, Benevento and Caserta: the latter two are still under construction) which express strong links between public spaces and mobility.

2010/11 Terlizzi
this design involves the reuse of a large abandoned industrial zone which is separated by a railway line from the urban fabric, making it a largely peripheral area.

The design repositioned the railway station (which linked the Bari-Palese airport in 10 minutes and the Teatro Petruzzelli in the centre of Bari in 30 minutes) combining it with pivotal urban facilities between the historic centre and the new district linked to each other by short protected cycle paths.

2008/12 Benevento-Rione Libertà
redesign of unbuilt spaces, the abolition of pointless streets, a sequence of spaces aimed at reorganising activities of collective interest and key urban areas. A "hydrogen shuttle" links two stops on different lines of the regional railway: the private vehicle traffic which currently paralyses the district is hindered and dissuaded by preventing all forms of access.

Three "inhabited" footbridges will cross the river Sabato linking areas which had also been "psychologically" separate.

The same idea underpins the university buildings currently under construction with a pedestrian avenue that passes through them, creating meeting places and public areas: the new university system links Rocca dei Rettori, the heart of the historic centre of Benevento, with peripheral areas further downhill.

2014/17 Caserta
perhaps because this design is still under construction, I consider this experience to be exemplary: a system of sustainable mobility (a single track, electric and hydrogen shuttles running along a route of about 2 km, with a speed of 12/14 km/h) links the network of "places of social condensation" (the opposite of "non-places") aimed at creating the "5 minute city".

The conditions are favourable: the city is not excessively large, it has UNESCO World Heritage Sites and traces of the ancient Roman centuriation; it is situated on flat land; it includes numerous military areas which have now been incorporated into the urban layout, inappropriate in their current location and in excessive numbers: they represent an exceptional resource.

In the case of Benevento, it is interesting that the reasons underlying a detailed city plan have materialised in a peripheral area in the design developed for the University of Sannio, currently under construction; in the case of Caserta, the ideas underpinning the design for the university campus (also under construction) have had an effect on the subsequent city plan. These four distinct experiences reflect -sometimes beginning from the urban scale, sometimes beginning from a detailed design- a sense of identity, rather than compatibility, between town planning and architectural concepts.

These experiences reject the distinction between centre and periphery and focus on the physical features of the city but with ambitions of a largely immaterial nature. By acting simultaneously on mobility and public spaces, they aim to remove or avoid physical obstacles that reinforce psychological obstacles, with the aim of restoring a sense of citizenship to all the inhabitants of the territory.

They really are aimed at everyone: surprisingly positive consequences could emerge from the analysis of economies generated by free public transport: a drastic reduction in private traffic, pollution and travelling times. At the same time, they represent the launch of positive initiatives designed to "regain possession of the city".
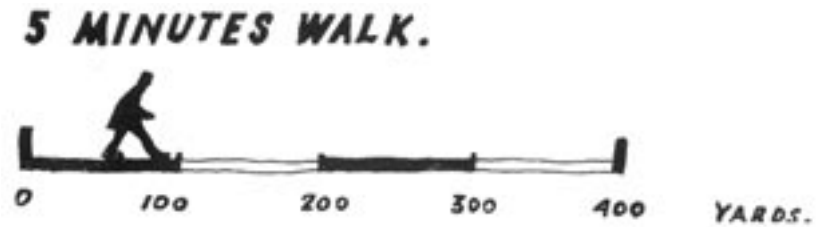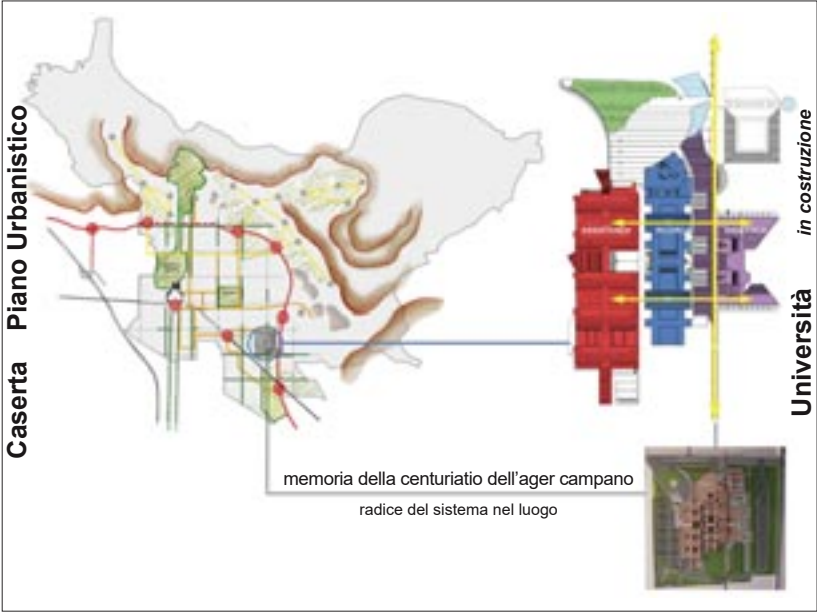
from "not-places" to "social condensation places "

cities need their opposite

late-functionalist culture tries to introduce a new typology :

the **social centre**, an "alternative" not-place   as the spontaneous ones of the '70, but a   **"place where community activities are carried on, enabling inhabitants to get in touch one with the other"**

the very need for this kind of typologies aknowledges failure
the "art of building cities " is ignored

in the past
great institutions have always resorted to repetitive elements,
not only with functional objectives;

squares are less codified, but not less recurring: sometimes systems of interrelated
squares to distinguish political power, religious power, moments of civil life

in the 20th century
typological coding aims to make "recurring" facilities recognizable
an approach later systematized in the logic of standards

20th century
Russian constructivists formulated the theory of **"social condensers"**,
from the community house" to the factory, across the "workers' club"

the **"Case del Fascio"** had a completely different function :
in those decades they dotted Italy (over 10,000 of them
half of which in new buildings , strongly characterized in architectural terms)

In the early 90s Marc Augé defined some of the entities that were emblematic of the contemporary condition as "non-places"[1]. It is an apt coinage as it simultaneously expresses absence of identity, fleeting use, precariousness and bewilderment. In our contexts these "non-places" are foreign bodies. They symbolise our reality and denounce its pathologies. They are scattered points, unable to even organize themselves into a network. They are proof of antisocial centralities.

Cities need the very opposite. In the ever-expanding peripheries the late functionalist began to introduce the "community centre", not like the alternative locations that sprang up spontaneously in the 1970s, but a place in which the inhabitants can meet to discuss and resolve the problems of the neighbourhood. The very idea that we would need a centre like this is an admission of failure, failure to adhere to "the art of building cities".

In the past important institutions used repeated yet different elements, with aims that were not solely functional because often they were symbols of power or of a belief system: places of worship, bell towers and church domes to give an example. No less ubiquitous of course are the city squares, often systems of interrelated squares which distinguish religious and political power and specific moments of civil life: Piazza della Signoria (the seat of political power) Piazza del Duomo (the seat of religious power) and Piazza delle Erbe (the site of economic exchange).

In the 20s the Russian constructivists formulated their theory of "social condensers", to varying degrees and in relation to the various functions of life: from "collective living spaces" to factories, not overlooking the "workers' party headquarters", the architecture of which was considered important to the urban landscape. The headquarters of the workers' party had to have a strongly emerging figurative image like the places of worship and houses of the nobels of the past[2]. Different then to the function of the Case del Fascio of which over ten thousand sprang up all over Italy in the twenty years of Fascism, half of them buildings strongly symbolic in architectural terms.

"Proposition pour un habitat èvolutif"   Candilis, Josic, Woods – LCB n°2/1959

India '50
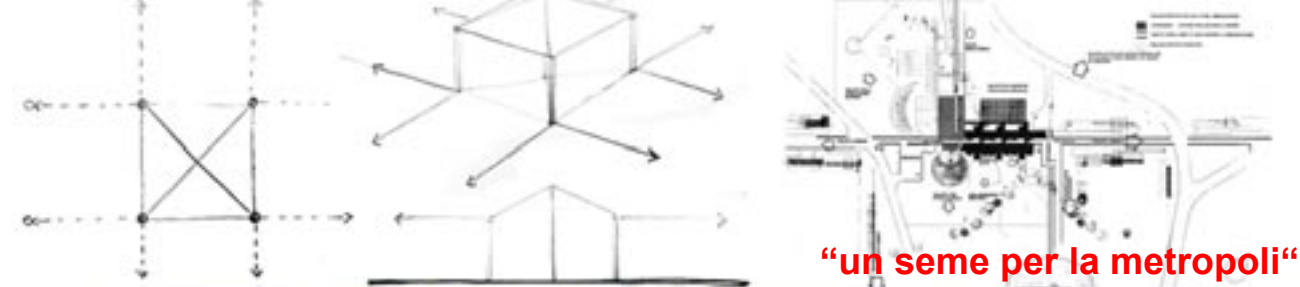
"un seme per la metropoli"

le carré bleu
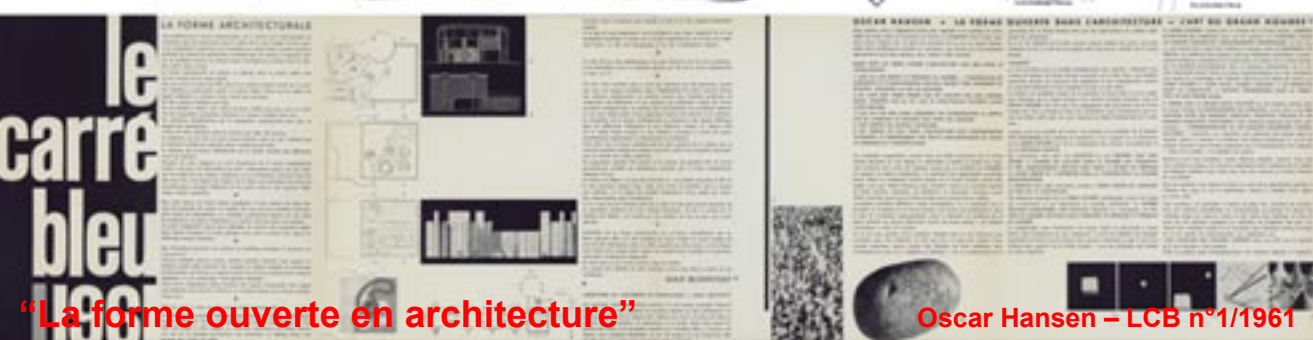
"La forme ouverte en architecture"   Oscar Hansen – LCB n°1/1961

In the 1950s, while in the INA-Casa housing projects "community centres" began to appear, the recently independent India was planning basic education units for each of its innumerable agricultural villages. The State took charge of these few elements which were ready to grow according to the needs, ambitions and contributions of the inhabitants. Unfortunately I no longer have the pictures I came across while researching *"The Use of Prefabricated Structures in Schools"*. The planned network in the vast Indian territory was in a certain sense freed from typical Western codification, later established by the standard logic.

The interplay between this research and the culture of Team-X (driven by La Carré Bleu, in particular *"Proposition pour un habitat èvolutif"*[3] e *"La forme ouverte en architecture"*[4]) was a stimulating mixture. In 1964, in the competition banned by the City of Bologna for the "typological characters of the (then) new compulsory schooling", with Dalisi we presented a proposal well received by critics in whose motto - *"a seed for the metropolis"* - the memory of participatory processes is no stranger, as triggered by the Indian program.

Along the same lines we developed something more complex with the *"Recherche d'une structure urbaine"*[5]. In the 70s the multifunctional building of Arcavacata (the first of the structures for the new University of Calabria) materialised similar theses. Zevi defined it: *"a playful departure from the institutional script"*[6].

Recent Brasilian policies allow for decidedly more current examples. In the favelas of Rio de Janeiro the "Naves do Conhecimento" have become a reality, either housed in captivating new structures or duller adaptations of existing buildings. In run-down and ungovernable areas 5 (40 by the end of 2016) public places have been inserted where, 24 hours a day, all the technological equipment and all the pedagogical support needed to learn the use of the computer, telecommuting, multimedia, languages, computer games, and the monitoring and maintenance of the area is at the disposal of the residents[7]. The programme therefore tends to enlighten, to promote socialisation and literacy. In a substantially different context the Sangiorgio Library in Pistoia is, since 2007, a "Knowledge Ship" (Naves do Conhecimento), the project motto of *"a miracle in Pistoia"* was somewhat prophetic. The interaction between the locals and the library is among the reasons why Pistoia was named "Italian Capital of Culture 2017", a city of 90,000 inhabitants with 500,000 visitors and 200,000 loans a year. There's a similar logic to Corporea, the museum of the human body which will complete the Città di Scienza this year.

One last look back before we jump forward. Let's look at three experiences of urban projects where the "places" are the system that stimulates the design: the project for the University in the Valle dell'Irno[8] where a network of pedestrian paths weaves together pre-existing "places" and socialisation hubs; then the *Framework Plan for Naples*[9] facilities which -as a "plan"- does not design building intervention but defines a network of "social condensation sites" to be generated through interventions to existing buildings, accompanied by the primary list of factors and services: multifunctionality, inclusivity, hubs, pedestrian permeability, versatility, possibility of growth, adaptability, flexibility.

Third, the urban reconstruction project at Piscinola/Marianella[10] based on a "system of voids", a design of the "unbuilt"[11] around which occasionally the "built" is added for various collective activities. These three experiences anticipate what will later be called the "5 minute city".

Brief and reductive, this list indicates tensions diametrically opposed to "non-places".
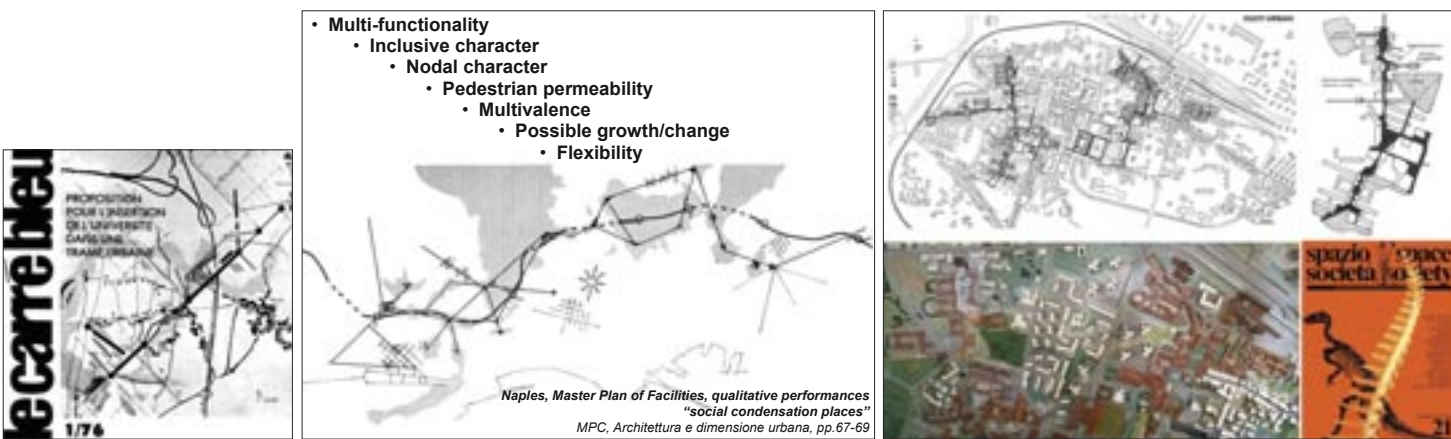
- Multi-functionality
- Inclusive character
- Nodal character
- Pedestrian permeability
- Multivalence
- Possible growth/change
- Flexibility

*Naples, Master Plan of Facilities, qualitative performances
"social condensation places"
MPC, Architettura e dimensione urbana, pp.67-69*

places of social condensation
not buildings: but relation, identity, meeting spaces
"not built" contexts defined by the aggregation of many buildings
mostly of community interest,
a stratified whole with easy pedestrian paths
identified through the analysis of the state of the art
and their potentiality, determined/created by the Plan,
implemented through projects

- "400 m./5 minutes walking distance"
- hydrogen fed shuttle/ system of pedestrian acceleration

"5 minutes city"   **networks of centrality and public spaces**

urbanized continuum
metropolitan area

Wien, october 2015

The idea of the city at the origin of our contexts is becoming increasingly blurred. The "urbanized continuum" that materialized in the second half of the 20th century gradually assumed characteristics of urban nebula that -in the vein of ennobling labels- then became "metropolitan area" and, if it tried to give itself a unified management, "metropolitan city". Revisiting the logic of neighborhoods in a modern fashion is a recurring dream: not only in the attempt to break up the city into parts to be endowed with all the essential service but also in the desire for identity, the kind of identity that is still found in the "contrade" that contend for the Palio of Siena. The logic of districts is influenced by the culture of zoning; it is discouraged by the evasion of complexity and by favoring modest housing densities: while high housing density and urban complexity are, in fact, precious resources.

In recent decades, airports and stations have been transformed into "shopping centers" while those that were born as such have taken on the character of polluted meeting points unrelated to the city: abstract meeting points almost like our digital connections, relationships without physical space, kind of virtual spaces.

In contemporary reality - where cities should not be organized in terms of "residents", but in relation to individuals who live different places almost simultaneously, and not only thanks to information technology, the hypothesis of a wide territorial network is born, whose hubs are linked by collective mobility. These "places of social condensation" are not buildings. They are spaces of relationship, of identity, of meeting; even "non-built" areas defined by the proximity of several buildings of collective interest: a stratified whole which can easily flow from its surroundings.

Places in part identified through the analysis of the situation and its potential, and in part determined or created by urban planning and implemented through a series of projects hects Places which are necessarily each unique, that are never repetitive even if they are underpinned by the same logic. In every territorial and urban reality a systemic vision that identifies networks is necessary. A system that reads the hierarchy of margins / limits / barriers and reinforces or erases them. Similarly it must read - and continue to reinforce, erase or introduce centrality - hubs and "places of social condensation" paying attention to their hierarchies. Moreover, the network opts to reject the distinction between the historic center and suburbs, considering these as "temporary phenomena / inconveniences to be filled"[12].

Last year, right here in Camerino -speaking of alternative mobility in the city of the future- I mentioned the Urban Plan for Caserta, which had been interrupted in the absence of a regular Administration, but which is now being completed.

In this plan the network of "places of social condensation" is evident in its interweaving with the memory of the ancient Centuriation (the Roman system of measurement and division of land), the allusions to the Caroline Aqueduct, with some of the stops for the "hydrogen shuttles", that is intereweaving what came before and is recalled to memory with the forecasts for the future.

To conclude in a nutshell: contemporary cities have become more and more dispersed, they have isolated their parts, they have grown up into forms that have been suffered, not shared. The "non-places" are among their symbols.

Civilizing the urban is a long road: every choice must converge by keeping the age-old question of integration in the foreground, and also investing in abandoned agricultural territories - as highlighted by Libeskind[13]. Specifically, for example, in the "urbanized continuum" linking the big picture to "the 5 minute city" seeks to position the Metro stops according to the role of their surroundings[14]

Furthermore, during the 2014 Venice Biennale -in selecting the best examples of school buildings built in Italy in the last 20 years[15]- the highest quality structures emerged as kindergartens and universities, that is, structures not affected by the rules of 1975[16]. After the 2013 guidelines of the Ministry of Education aimed at transforming schools into "civic centers", the competition for 52 "innovative schools" will soon be concluded. Despite its considerable limitations, it could showcase schools free of typological traps and above all the seeds of "places of social condensation".

"Places of social condensation" derive from stratification of and proximity between different activities: they point to "unity of place", but not those of the past, when the idea was to exhaust every "function" in a single building.

The evolution of the concept is based on the distinction between "activity" (an elementary action allowed by the characteristics of the space in which it takes place) and "function" (an ordered concatenation of elementary activities aimed at a defined purpose). Today, however, there is no need for "overwhelmingly emerging" buildings like those Mel'nikov wanted, but "built / unbuilt" sites: sets of public spaces capable of bringing together, not only assuming a formal identity, but also constructing memory.

Changing perspective is complicated, but essential. It calls for unprecedented alliances, vast and varied collaboration, in which architects are but a minimal part, because today the real project maker is not an individual but a collective being. Only a convergence of interests can bring about a change of course.

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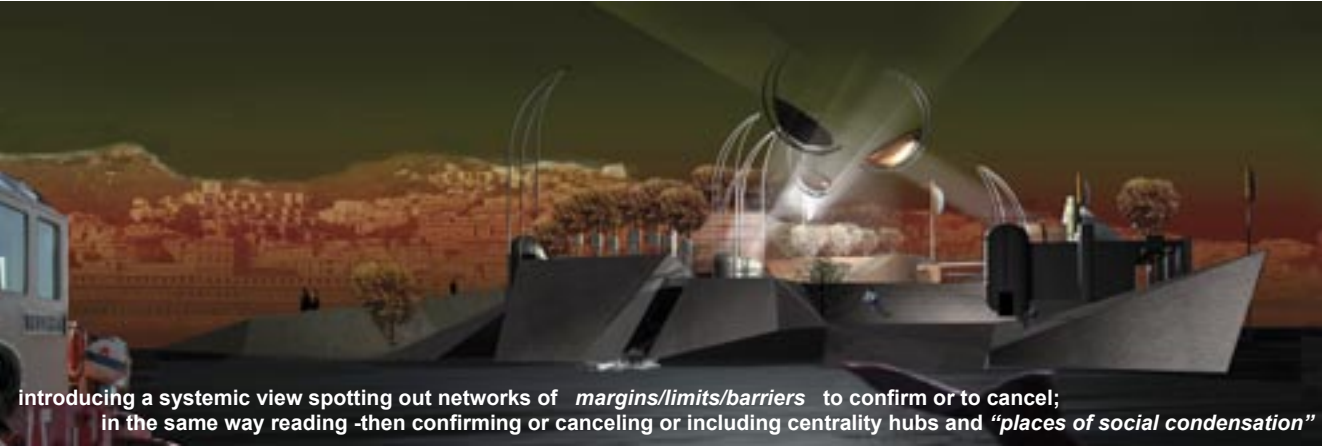
introducing a systemic view spotting out networks of *margins/limits/barriers* **to confirm or to cancel;**
in the same way reading -then confirming or canceling or including centrality hubs and *"places of social condensation"*

1   Marc Augé (1992) trad. D.Rolland, "Nonluoghi. Introduzione a una antropologia della surmodernità", Elèuthera 1996
2   Paola De Rosa, "Biografie - Konstantin Stepanovic Melnikov", in www.archimagazine.com/bmelnikov.htm
3   Georges Candilis, "Le Carrè Bleu", n°2/1959, pp.3-6
4   Oscar Hansen, "Le Carrè Bleu", n°1/1961, pp.4-5
5   "Le Carrè Bleu", n°2/1966, p.7
6   Bruno Zevi, "Cronache di Architettura, 953-1080", vol.326 Universale Laterza, Roma-Bari 1975, n°974, pp.526-531
7   Domenico De Masi, Il futuro è nell'ingegneria didattica, in "La Repubblica" del 16.12.2014
8   "Le Carrè Bleu, n°1/1976, pp.3-17MPC,
9   MPC, "Architettura e dimensione urbana", Ceec 1977, pp.53 e sgg.
10 LdR, MPC, "Spazio e Società", n°21/1983, pp.106-117
11 MPC, "Apologia del (non) costruito", in <Architettura Città> n°12-13, Agorà Sarzana 2005, pp.29-34
12 "Dopo il sonno il risveglio", in <Profezia dell'Architettura 2 - Periferia come luogo dell'identità>, Macerata 07.04.2015; cfr. www.pcaint.eu/news
13 interview to Daniel Libeskind by Marco Mathieu in "La Repubblica" 04.09.2015, "L'architettura si occupi di accoglienza"
14 today locations depend on other factors: sectoral logic prevails particularly in minor centres
15 "Agibile e bella - architetture di qualità per la qualità delle scuole", Ministry for Cultural Heritage and Activities and for Cultural Activities and Tourism, PaBAAC Directorate General -Contemporary Architecture and Art Service- with the Ministry of Education, University and Research, see www.inarch.it
16 DM n°475/18.12.1975: technical prescriptive norms setting minimum dimensions of lots, often impossible in the existing cities and opposing other needs
17 "units of place": you still chance upon buildings recording their function on their facade. They form cities in which functions appear side by side and are fulfilled in themselves. Enclosures meet the same logic, they group several buildings in which a primary function is fulfilled: a case in point are University campuses, some industrial complexes, the great hospitals. It is the same logic as zoning which groups in a single place analogous entities, run by different subjects, or as the "homogeneous areas" of town planning regulations. The culture of separation expresses itself this way.
18 MPC, "Interazioni", Clean 1997, p.80

Also with irreverent thoughts: reinventino connections, relations and links between existing elements

APOLOGIA DEL (NON)COSTRUITO

ELOGE DU VIDE

1. The forms of knowledge which try to decode the world -astronomy, physics, chemistry, biology,... - neither isolate nor separate : they all highlight interrelations involving the whole. That's why in the Conference "*Rehumanise Urban Areas*"[1] not an architect, but Fritjtiof Capra has been asked to develop the introductory analysis -*"Everything is relation?"*[2]- inspired by an idea of participation rather than observation, at the basis of every project aimed to transform the living environment.

Developmental processes confirm that: Portman's analysis[3] is clear as to the passage of primeval living beings -transparent, having a double symmetry axis- towards organisms endowed with individuality, then -when able to relate to one another- with super-individuality. The way of thinking of the built space evolves along the same line : for millennia firmitas / utilitas / venustas have been basic, hence the unfit force of the theses on the autonomy of architecture. Those who see the built space as a *"second nature targeted to civil uses"*[4] have a different perspective, foreboding integrated views and the theses on the heteronomy of architecture.

Architecture, -*"the substance of hoped things"*[5]- is not only a matter of buildings. The relations between parts are prevailing, hence a greater attention to the "unbuilt": to the quality of its design, above all to its ability to express meanings, even to form places of social condensation[6]. In European and Mediterranean cities in particular, the space between buildings takes a stronger meaning than the space of the individual buildings delimiting it.

That's why -as a necessary consequence- the correspondence between exterior and interior is senseless, the fronts of a building are not assumed to show its function: their task is above all defining or contributing to define open spaces.

2. Hence the logic of the "fragment"[7], of conceiving everything as a part of a larger set, of reasoning on how a building becomes part of the environment, of the landscape and of the stratifications characterizing a place. That's why the topological plan of a building has to be grafted into the topology of what has been already built, by enhancing immaterial relations, as well as the networks of courses, their junctions, the central positions they bring about. In other words, more than new "buildings" our contexts require urban and landscape re-establishments strengthening ties and helping social relations.

Distorted views continue, anyway, to attach the greatest importance to the specific project, favour selfishness and narcissism, qualify a building according to the way it meets internal logic, functionality, aesthetics, intrinsic values. They mistake the qualities of an industrial product for the qualities of the building which are inborn above all in the logic of immersion and in its ability to interact with the other components of the context. Individual quality projects are not sufficient: the objective is diffused quality.

After the project of *"Directive européenne sur l'architecture et le cadre de vie"*[8], to analyse its bases "le Carré Bleu" launched the project of *"Déclaration des Devoirs des Hommes"*[9] as to habitats and living styles, targeted to ecological and environmental principles.

It was not enough. Paraphrasing the title of Rowen Ogien's book[10] although it is often disregarded, it is clear that the absence of quality in the living environment produces economic damages and above all social damages. But how can we share what is meant by quality, not to recognize it ex post but to define it ex ante, before a project is designed and implemented?

Definitions are many and elusive[11]. Definite rules are not needed, but we need shared assumptions and methods of comparison as well as conditions that do not make quality projects improbable: in our environment smoking is forbidden, we try to protect ourselves against passive smoking also outdoors, against environmental pollution, against noise pollution, against light pollution.

Recurring issues: how can physical barriers strengthening psychological obstacles be prevented? How can people be defended against breathing, living, being obliged to work in unfit environments? On what bases, on what principles can a social pact for diffused quality be founded?

Some external conditions can facilitate or hinder quality:
- is the " demand for a project" expressed clearly?
- will the solution (contest) or the designer (competition) be chosen?
- are regulations performance or prescriptive norms?
- do town planning rules admit clarifications or do they pre-define a priori ?
- is the budget adequate or does it derive from apodictic parameters?
- is there a budget reserved to the "unbuilt"?
- do years or decades elapse between the demand for the work and its full use?

3. The *"Charter of Public Space"*[12], adopted last year by the Biennale with the same name, is going to be perfected in view of UN-Habitat 2016. At a global scale however, there are substantial differences, reasoning is based on widely general principles. At a smaller scale, where historical and cultural roots are shared in spite of diversity and specificity, the exchanges of views lead to compare results and to understand how they can be affected by norms and habits.

When recurring and similar themes are discussed -for instance schools in a well defined time span and in comparatively homogeneous contexts- the diversity of results confirms that merits and responsibilities are up to architects, but not only to them.

The different attention attached to the formulation of the demand for a project, the different procedures followed to choose the solution or the designer; the interpretation of norms; the amount of resources available are all factors having a role. A substantial role is played also by the different procedures, the implementation times and other apparently external conditions.

Projects are the product of a community. Giancarlo De Carlo said: "architecture is too important to be left only to architects". The real designer therefore is a diffused being.

Such exchanges of views are valuable because they express "best practices". The role of regulatory systems also appears when they derive from sectoral cultures; when they are conceptually obsolete and disregard the relations between projects; when they do not favour or rather hinder integrated approaches.

Unfortunately many territories show that: the only ambition is often meeting the logic of standards, not expressing views or policies for managing the territory (as for example the programme of endowing the city with a real network of "places of social gathering" which can be reached by foot in less than 5' and connected by quick collective circulation systems).

The term "Mass Housing" applies to all dwellings not built to the special order of an individual: houses over which the occupier has no control other than that he has chosen or has been chosen, to live there: houses for which. therefore, the architect has a peculiar responsibility. The criteria are intended to apply to all housing irrespective of number, type of ground occupation, type of access. etc. etc.

The most conventional houses and layouts, and the most ingenious can equally well come under their scrutiny.

THE HOUSE	THE IMMEDIATE EXTENSIONS OF THE DWELLING	THE APPRECIATED UNIT
• Can it adapt itself to various ways of living? Does it liberate the occupants from old restrictions or straightjacket them into new ones?	• Has the relationship between the dwelling and its means of access been chosen for some good reason?	• Is the scale ci the unit related to the size of the parent community? (The pattern of a village can be transformed by the addition of one house; in the great city an equivalent gesture might need a unit of 5,000 houses).
• Can the individual add "identity" to his house or is the "architecture" packaging him?	• Does this reason include three- to five-year-olds play, if not, where do they play?	• Is the work-pattern of the community understood with all its implications for the unit? (A work-pattern of all-family travelling to widely separated places is typical of cities and towns and often also of villages.)
• Will the lampshades on the ceilings, tbc curtains, the china dogs, take away the meaning of the "architecture"	• Does the idea for the dwelling produce an absolutely clear external image?	
• Is tbc means of construction of the same order as the standard of living envisaged in the house? Is the technology suitable lo house construction: does it take account of electrical runs and do without traditional "style-left-overs", such as door frames?	• Can these images add up to a composite one and is this composite one socially valid «ha(is, is il done for some present-day human reason).	• Does il fit the site with its climatic and physical peculiarities, its existing built and human structure, and accept their ecological implications bearing in mind that we are concerned with renewal?
• Are the spaces moulded exactly to fit their purpose? Or are they by-products of structural tidiness or plastic whim?	• Are the extensions of the dwelling–gardens, patios, balconies, streets, access galleries, stair-cases, etc.- sensible when one considers the existing physical environment of the dwellings and the activities of the occupants (topography and living pattern)? Are the gardens and streets necessary to the life of the occupant or are they irrelevant to it?	• Where do the 5-12 years old's go to? And what do they have to do?
• Is there a decently-large open-air sunlit space opening directly from the living area of the house? Is there a place in the open-air where a baby can be left? (0-3 year olds).		• Can the unit support shops? And where are the natural "pressure points" for such facilities? Are the community facilities a social mirage or are they real?
• Can the extensions ci tbc dwelling (garden, patio, etc.). be appreciated from inside?	• Is "delivery" and "collection" antiquated and laborious? (milk, groceries, heat, refuse)?	• Can November 5th be celebrated (or Bastille day or 4th July)?
• Can the weather be enjoyed? Is the house insulated against cold weather yet made to easily open up in good weather?	• Is there any indication that where people have been put into the air ("flats") that it is really getting them somewhere? Does the public vertical circulation really work?	• Is there something worth looking al out of every dwelling or does one merely stare out at another dwelling opposite?
• Is there a place where you can clean or wash things without making a mess in the house?	• Is it a labour to go out or return home?	• Does the development offer protection and shelter of the same order as the parent community?
• Does it take account of the 3-5 years olds' play?	• If the development was isolated-would it look like a camp?	• Is the unit really generated by an objective study of the situation or are we just saying that it is?
• Is there enough storage? (there is never enough storage) -that is storage not of a purely residual nature (lofts, "built-in" fittings, etc.). is there a place for the belongings peculiar to the class of the occupants- poodles, ferrets, camping gear, geraniums, motorbikes, etc.?		
• Is it easy to maintain (keep fresh looking with just a cleaning down)?		
• Is the house as comfortable as a car of the same year?		
CRITERIA FOR MASS HOUSING		
• Can the houses be put together in such a way as to contribute something to each other?		*Alison e Peter Smithson per il Team X (1957, revisione 1959)*

4. In the desperate attempt to do without pathological practices, without the ominous prevailing sectoral logic, every prescriptive norm ought to be canceled to be replaced with performance logic. *"Criteria for Mass Housing"*[13] are an example -dated, but effective also thanks to the form characterizing it- of how to face simultaneous questions at different intervention scales, of how to urge answers instead of prescribing solutions.

Concrete operational lines -according to the Resolution 13982/00 of the Council of Europe[14]- should attach great attention to the quality of the "demand for a project"[15] without breaking up the direction of processes and securing adequate resources (may be with expenditure indexes made equal in the different countries and with an adequate amount of the project cost well related to actions on external or "unbuilt" spaces).

At any rate advanced procedures of participation should be implemented: first of all talks to define the "demand for a project", then discussions on alternative hypotheses supported by effective representations of the relations with the context: to forecast to decide better, in the necessary time, but not out of control. Moreover, particularly for infrastructures resort should be made to the multi-criteria analysis of alternatives supported by landscape architects in the design team: hence post-disciplinary perspectives and denial of any specialist abuse of power.

5. Giving up courageously the dubious certainty of number and prescriptive rules -origin of litigations, red-tape, unsatisfactory contexts- confidence has to be given to participatory processes and to multifaceted critical judgments. A similar perspective underlies the URBES project (Fair and Sustainable Well-being in the Urban-metropolitan Environment) which can be included in the international debate on "going beyond GDP" to measure well-being through social and environmental indicators to be added to the economic ones. To change regulations it is necessary to act on education and knowledge. *"Education of Architects/ Literacy of Citizens"*[16] and the elegant lecture by Michel Serres *"Eduquer au XXIIe siècle"*[17] were by chance simultaneous useful hints to develop this reflection.
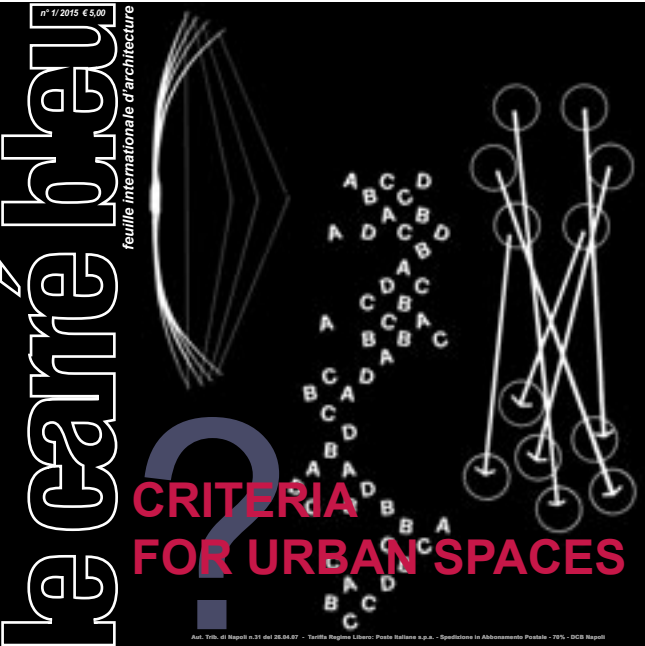
1 "*Re-humanise urban areas*", Firenze, Palazzo Medici Riccardi, 13.10.2013,
   organized by the "Fondazione Italiana per la Bioarchitettura e l'Antropizzazione sostenibile dell'Ambiente"
2 les documents du Colloque: <Bioarchitettura> n°83 /2014
3 Adolf Portmann, "*Le forme viventi - nuove prospettive della biologia*", Adelphi, Milano 1989
4 Johann Wolfgang von Goethe, "*Voyage en Italie*", Terni 1786, 1°ed.1817, French translation. Jean Locoste, 2°e éd., Paris, Bartillat, 2003
5 Edoardo Persico, "*Profezia dell'Architettura*" Torino 1935, in id. "Tutte le opere" Edizioni di Comunità, 1964, pgg.234-235
6 Jorge Cruz Pinto, "*Eloge du vide*", Le Carrè Bleu n°2/2010; M. Pica Ciamarra, "*Apologia del (non) costruito*", in <Architettura Città> n°12-13, Agorà, 2004
7 "*Fragments / Symbioses*", Le Carré Bleu n°0/2006
8 Projet de "*Directive européenne sur l'architecture et le cadre de vie*", www.lecarrebleu.eu / la ligne du CB
9 Projet de "*Déclaration des Devoirs des Hommes*", Le Carrè Bleu n°4/2008.
10 Ruwen Ogien, "*L'influence de l'odeur des croissants chauds sur la bonté humaine*", Paris, Grasset 2011
11 Cfr. Le Carré Bleu n°2/2011
12 "*Charte de l'éspace public*", Biennale dello Spazio Pubblico / Roma 2013, Le Carré Bleu n°2/2014 (Français, English, Italiano)
13 Alison e Peter Smithson, "*Criteria for mass housing*" for Team X, 1957
14 Résolution n°13982/00 du Conseil de l'Europe sur les territoires urbains et ruraux
15 "*Le cygne noir*", 09.06.2009; www.lecarrebleu.eu / news / text + images
16 "*Education des architectes / Alphabétisation des citoyens*", Le Carrè Bleu, n°1/2011
17 Michel Serres, "*Eduquer au XXIe siècle*"; lecture at the Académie Française, 01.03.2011

RESTORING IDENTITY

1.   To students of Architecture in the 1950s, Roberto Pane justified the *"as it was, where it was"* in only two cases: the rebuilding of Warsaw (because of the reasons it was destroyed) and the Ponte Santa Trinita in Florence (because it is by Michelangelo and the pieces were in the river Arno).

No longer a student, I have long experienced that "restoration", "renovation" and "project for new" do not differ greatly one from the other except for the intensity of their constraints, so each intervention is just a fragment of a context -or rather of spatial and aspatial contexts- and is therefore firstly to be thought of as how it becomes part of the environment, the landscape and the stratification that give a place its identity. The objective is "integration", but not just of the stone, the building or the physical environment. Despite the spread of a contrary academic culture, as Giancarlo De Carlo has always maintained, architecture is never autonomous, indeed by its very nature- it is heteronomous par eccellence.

These premises are fundamental for reasoning on "restoring identity" of an area: they summarise why identity is not restored, but is built up over time. It does not always stay the same. Even a human being has a different identity as a child, an adolescent or in old age. Different, but with a certain permanence, because with metamorphosis something remains, is handed down through the generations and is reinforced through knowledge. This allows the identity of a family, of a people, of a city or a period to be recognised.

Collective identity binds different identities: the identity of a city is certainly not to be found in its individual buildings, nor does it claim unity of style or language: the identity of an area combines what is already there, the heritage of the past, with what is continuously created, the heritage of the future. This is why it is not correct to claim to restore identity. It is possible to cure the diseases that have deformed or betrayed it. It is possible to slow down the degenerative processes: in other words you can contribute to the evolution of the environmental, landscape and historical identity of a context.

The identity of territories is in the process which formed them, in the nature/culture interaction which is stratified or deposited there. The morphology of landscape is enriched through agriculture, building, infrastructure and architecture, through the Marmore waterfalls (paradigm of landscapes considered natural but due to anthropological action). Our landscapes are therefore permeated with history; all European cultures, even if in different ways, conserve these indivisible complexities.

In the United States, however, the National Monuments are protected as enormous incontaminated areas: as Settis says: "Nature takes the place of history as an identifying element in the American nation.". In China the government has recently decided to flatten 700 hills because they "obstruct the growth of the cities". This culture has also produced the airport runway Jin Chen Jieng, 2km which cancels a series of mountain peaks at a height of 800 metres. In the rich Arab countries urban landscapes take on shapes which for us are disconcerting. Each therefore has its own identity, its own culture: today more than ever -in the globalised world- it is fundamental to think about the differences and reinforce identity.
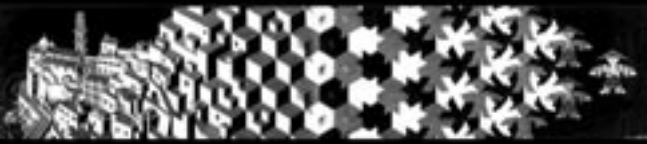
In our contexts "restoring identity" (for simplicity I continue to use this expression although I have highlighted its limits) does not mean setting out "in search of lost time". It is not about restoring past appearance, also because appearance, as is well known, is nothing more than the sign of other invisible realities.

Thus the approval process which leads to loss of identity in our territory contrasts and redetermines -but on a current scale- the interest, the attention and the capacity which still 2 centuries ago ensured that these landscapes appeared as a "second nature working for civil purposes". This was thanks to the skill for material and spiritual work which can render man divine, whereas today the human species is the most insane one: "they worship an invisible god and destroy a visible nature, without realising that the nature they are destroying is the very god they worship".

In any case, even in the era of speed, restoring -or rather redefining the identity of a territory- is a slow process: it involves multiple actions and various actors and requires knowledge and ethical principles. Something regarding habitat and lifestyles can be found in the *"Declaration of Human Duties"*, the "manifesto" launched in 2008 on the 50th anniversary of Carré Bleu.

2.   Architecture -buildings- is the tool by which every community sets its own identity into stone. The accusation which Victor Hugo makes the archbishop hurl -*"Le livre tuera l'architecture"*- on the invention of the printing press expresses an inappropriate fear. Neither printing, nor computers, nor any technology has such strength and permanence: architecture continues to be the expression which consolidates the memories and culture of a community and best hands these down .

But what is "architecture" today? The Vitruvian triad (utilitas / firmitas / venustas) has resisted through the millennia but it is limited and old-fashioned. It views architecture as an independent entity, whereas architecture cannot be reduced to a question of buildings. The Vitruvian prerequisites can be dismantled piece by piece.

I limit myself to three images and two principles to support this assumption:
* *environment, landscape, urban planning, architecture* are almost synonyms. They are aspects of a single question, ancient but always changing: the search for a habitat which leads to well-being while expressing contemporary values and ambition for the future.
* the real teaching of tradition is not to conserve but to innovate.

Naturally, building responds to primary or functional needs, but in every civilisation it has always been, also or above all, expression of sense and meaning: it combines the desire to conserve the past, dissatisfaction for the present situation and a desire to change it.

Today Italy is no longer the "land of cities" that it still was in the first half of the last century: the cities have partly been dissolved. In the urban sprawl the historical centres stand out for the entwinements between the various activities and for the density of buildings which have nothing in common with the successive expansions, where instead attention for individual buildings prevails.

It is this difference in focus that has generated unusual spatial spreading or disconcerting processes of land use: it also reflects an improper way of thinking and working, supported by an obsessive legislation system drawn up to regulate and measure everything except the quality of relationships: it neglects, that is, what is really at the heart of the city.

The exaggerated interest in the individual building cancels or mortifies dialogue and interaction between the various episodes, which is why construction no longer continues to form that "second nature destined for civil use" which Goethe read in our landscapes. Today we are dominated by a culture of separation, banal solutions which apparently solve problems, intolerable specialist cultures. What Mumford defined as "terrible simplifiers" prevail in building .

Separate solutions to the individual problems clutters the land with houses, schools, churches, roads and much more, leading to an overall problem which is bigger and more muddled than the single problems which they appear to solve.

This is why the recent expansions seem to be uninhabitable, from this comes the tension of restoring lost identity; to where we believe people lived better, there were more social interactions and communities were happier.

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environment   landscape   memory

one only very old and ever different question

the real lesson of tradition is not preserving, but innovating

COMMERCIAL PACKAGING
shutting up functions into pre-defined volumes

THE PYRAMID
the sacrifice of human needs on the altar of pump and vanity

PROCUSTES' BED
adjusting people to the needs of the machine, to technological or formal requirements

Lewis Mumford

no generation in the past has ever had so much information

still
no generation in the past has ever had so little clearness as to its future: we are overwhelmed by speedy mutations, incredible innovations, continuous accelerations

a few years ago we were not even able to imagine some tools available now in our ordinary habits

today the future is definitely more unpredictable than in the past

3. How should we react in these situations of devastation? Above all what should our objectives be and how should we interpret the current trends? Today not only has our demographic structure changed, but we have tripled respect to the population of the peninsula at the time of the unification of Italy. Not to mention Vitruvius who, in his "Res Aedificatoria", encountered totally different needs and with much smaller numbers than those of today. But it is not just a question of quantity.

For thousands of years it was believed that there was a substantial permanence in things and in values: change was continuous but imperceptible in the course of a generation or even several generations. The future appeared to be almost a continuation of the past.

Today however the future is significantly more unpredictable. No generation of the past has had so much information or has had so much knowledge respect to how much is available today. And yet no generation in the past has ever had so little clarity regarding its future. We are caught up in incredible mutation and innovation, accelerating continually.

A few years ago, it was not even possible to imagine the tools and technology now in common use in every field. As habits rapidly change there is however a certain slowness in transforming the living spaces.

This stark contrast between acceleration and slowness demands today that every building, every physical transformation, be characterised by a high level of flexibility and great openness to the future. Therefore programmes of change must be based on strong principles, almost on "anthropological constants", and especially on great ambitions of quality and beauty.

Why is there no longer a widespread capacity to form landscapes with a happy quality? Why do other interests prevail? To the building of living spaces the communities of the past dedicated a large proportion of their own economic resources (which as a whole were much less than today) and of their time (working hours).

Large buildings, whether public or private, were based on excess which had in any case an important public role. The decisional processes then were less contradictory and ultimately faster; in particular, precise rules did not dominate over the codes handed down and inherent in the common sentiment. It is this that has produced our immense and intricate heritage of the past.

Today, however, Italy -which surpasses every other country for number of architects per thousand inhabitants, for its number of regulations, for its extensive network of Soprintendenze , and has an enviable Constitution- does not excel for the quality of its recent developments. It cares for the heritage of the past, but is incapable of providing quality to the heritage of the future.

This incapacity is aided by confusion of roles (their distinction and intelligent interaction is fundamental to an organised society) and by the dominance of the culture of separation which gives priority to objectives in individual sectors. It derives above all from ignorance of the effective impact on quality of life of built or not-built spaces and therefore from the lack of a collective question which is informed and demanding. The physical environment, in its every expression and articulation, consolidates the thoughts which created it. It is not satisfactory when ideas are not shared, nor the vision on which it is based, its prerequisites and its consequences on life conditions.

acceleration of technologies
changes in habits
/ vs /
slow transformation
of living environments

the **contrast between acceleration and slowness** requires
any physical transformation of contexts to have
high flexibility and great openness to the future

flexibility: *the ability to react to changing data and measures*

the spaces where we live
are not only instruments for well being,
but have also a significant role of preventive therapy

past societies allocated ample percentages of their economic resources
and of their time to the construction of living environments

Italy
outclasses all the other Countries as to
- quantity of architects x 1000 inhabitants
- number of norms
- widespread network of Monuments
and Fine Arts Offices
- a Constitution that everybody envies us

but does no longer shine by the quality
of recently formed spaces

it preserves the "heritage of the past",
unable to give quality to the
"heritage of the future"

ignores the impact of "built" and "not built" spaces on the quality of life
a collective conscious and exacting demand is missing

At this point it is useful to reaffirm the distinction between architecture and design: a lamp, a car, a component of industrial production does not have, at the basis of its project, any relation to the specific context.

To clarify the difference between engineering and architecture, Robert Venturi compared the project of a rocket to the moon (clear goal but complex technology) with the project for even a simple house (comparatively simple technology but extremely complex goals).

In our context and in 2014, we need only compare the extraordinary creativity and skill displayed recovering the Concordia with all that we are not able to think of and achieve to make an area safe and redevelop it: the devastating effect of rules on the results is blatantly obvious, cumbersome legislation which afflicts and most of all makes quality results improbable.

process of redefinition of identity

4

not physical action, but deep cultural mutation which

has to get rid of some perversions and be in line with understandable trends

has to mind the network of public spaces and the possibility of recognizing
or forming in them common places useful for the identity of neighbourhoods

has to favour the design of empty spaces and the quality of relations
has to aspire to a regulatory system fostering the quality of open spaces
not meticulous rules focusing on what is built and its components

has to support actions in which

the "immersion logic" prevails on "internal logic"

4. The indispensible process of redefining identity requires a cultural change which:
- is free from perversion and is in line with intelligible trends
- focuses attention on the network of public spaces, on the possibility of recognising or forming social groupings
- gives priority to design in space and the quality of relationships rather than to single buildings
- aspires to a regulatory system which promotes the quality of open spaces without being reduced to fussy rules which focus on buildings and their components.

In any case a change is required which supports interventions in which the "logics of immersion" prevail over the "internal rules".

It is necessary to give priority to the "non-built" which -beyond its intangible properties of interaction and dialogue between the parties- is material to be treated with care. In this perspective it is not necessary to distinguish between public and private interventions: it is however fundamental to distinguish interventions in unfenced spaces (where anybody is free to use them, basically non-built spaces) from interventions in fenced spaces. Then in the fenced ones, to further distinguish the "non-built" (open spaces but not available for everyone) from the "built" (buildings, with the further internal fences they are composed of).

These distinctions could ensure that for fenced spaces not all the resources are used for the "built", neglecting the "non-built" spaces or leaving them incomplete, whereas for the unfenced spaces (public ones), the aim is to make them "exemplary" in terms of quality, as well as useful by assigning them a role also as "places of social concentration".

Redefining the identity of a territory can make use of changes of this type and of careful evaluation of the proposals for intervention. Furthermore, today there are also favourable conditions here for redefining the identity of territory.

Whereas in the last century the proliferation of motor cars generated processes of dispersion everywhere, the current digital revolution, in our ancient "land of cities", supports the rediscovery of "small centres", that is, elsewhere it causes dispersion, but here re-aggregation can be favoured.

5. I consider the very title used by Koolhaas for the last Architecture Biennale of Venice to be misleading. "Fundamentals" are not the building materials and components but the principles and intangible relationships which articulate and define the living spaces.

The fundamental questions today are others:
• on the one hand, how to manage the regulations on standards, on sectoral autonomies, on congruencies between urban parameters, and each prescriptive redundancy
• on the other hand, how to reduce erosion and land consumption; how to favour habitat density and functional blending; how to define objectives and measure them ex ante beyond numerical trivialisation.

These themes have been the source of reflection for some time, and on several occasions: *"Re-civilising the Urban"* title of n°1/2014 of Carré Bleu, has been the theme of meetings even at an international level (the minutes of the 2013 Congress of are in n°83 of the journal "Bioarchitettura").

and God said,

urban spaces
-built to contribute to improve living conditions -
are defined by measures, parts and the whole

in Italy
-the only ones in the world-
unsuitable measures are used:

case in point: measuring buildings by volumetric indexes, not in terms of *net useful area*

with adverse consequences on the urban environment

and there was light.

To redefine an identity, to build correctly, to transform land with intelligence and breadth of vision, does indeed require cancellation of inappropriate regulations, but above all the creation of a demand for quality which surpasses selfish visions and narcissistic ambitions.

A high and precise demand, such as that for food, wine, fashion or design.

An informed demand aware that living in beautiful and well-structured spaces contributes to well-being, safety and quality of life. It can be formed by educating on these topics from primary school and using comparative publicity or any other form of mass education. Far from any ambition to return to the past, it is important that a desire for the future exists and is expressed.

• It is necessary to dismantle inappropriate trivial regulations, the DM 1444/68, standards and "homogeneous zones", to favour diversity and high density.

• It is necessary that "development fees" do not constitute incentives for the Councils; that the land is transformed through "projects" avoiding inappropriate and inefficient "plans".

• We need to free ourselves from measuring everything by volume rather than area (we are now the only ones in the world who still use this criterion) for the evident positive impact of this apparently trivial technicality.

• We need to reduce to "recommendation" every sector-specific and prescriptive regulation. We need to free ourselves of banal procedures.

• We need to think in integrated terms.

With effective humour, the present Minister of Cultural Heritage said he was happy to take on the main Ministry of Italian Economy. Splendid, but it remains humour, because the mental division within our legal system ensures that the Ministry of Infrastructure continues to promote action which destroys landscapes, instead of shaping them and giving them new qualities. Political power and economic power should, that is, leave more space to the power of beauty in the current meaning of the term.

The economic dimension of beauty should emerge, with its social and civil power and the collective utility of its pursuit, therefore abandoning "profit economy" (in 2001 J. Rifkin predicted this) not only because now an "internet economy" has taken over, but particularly in favour of an economy which, also thanks to new technologies and to the urgency of more rational consumption, assumes as a positive index the measurement of social and environmental improvements. To give quality to the transformations of our environments, we need breadth of vision, a larger percentage of available resources, a higher degree of reflection and time: alternative knowledge, communication and simulations.

Unfortunately, however, architecture is more and more a perversion of the few: few believe that assigning significant resources -especially thought and large scale evaluation- to quality of living spaces, private and communal, produces significant benefits for well-being, safety, happiness, quality of life and human relationships.

Therefore the effort made in this area is feeble, while redefining identity requires effort above all. But even if economic resources were necessary, it is not the first time that I recall that in the 1940s, refusing to reduce spending on art and culture to face the war expenses, Sir Winston Churchill asked, "But then, what are we fighting for?"

Patrick Geddes: diagram of human settlements.   Continuous interaction between the features of the place, of inhabitants and of their activities; social rules and principles of economics

What relationship is there between an aqueduct designed by Luigi Vanvitelli that spans a natural ravine, transforming itself into a wall of fretworked bricks describing arches that seem like needlepoint lace adorning the landscape, and a hydrogen-powered tram? Between the signs of the Roman centuriation -in latin, centuriatio, that is, the network of ancient Roman roads- traces of which are still to be found in fragments of road beds, the patterns of crops and irrigation canals spread out over agricultural land, and an contemporary alternative mobility network? Between the phalanstère experiments dreamt of by King Ferdinand IV at San Leucio, and a zero-kilometre textile plant? And how does all of this relate to the "No!" of Greece to the recent European ultimatum?

These "fragments" are part of a whole. There is a pattern, a structure, as would say Gregory Bateson, which incarnates an ecological principle: that of relationship.

This is why the answers to problems such as humanity's increasing demand for energy and, in general, the survival of our ecosystem, are to be found elsewhere, and these reflections are present in our experience of planning. In particular, they find resonance in the planning that is now in progress for the Municipal Urban Development Plan (PUC) for Caserta, a satellite city of Naples, Italy.

FRAGMENTS
... a texture to link, a frame that embodies
an ecological principle: about relationship

task of the designer
is revealing the marks of a territory
which already contains in embryo the complexity of such dimension

il nuovo P.U.C.
Progetto "Umanistico" Contemporaneo

1. broaden our view so as to achieve an ample and stratified territorial vision.

Our task as urban planners is to unveil the traces of a territory that already contains, in a nutshell, the complexity of such dimensions.

The territorial design of Caserta, articulated on the centuriatio, the network of Roman-era roads, is testimony to an approach and an age in which the object of political and military control of territory could result in the occupation and control of the plains of Caserta with the instruments of military engineering. As a result of this, a geometrically calculated design was imposed on the territory.

The Bourbon plan of a constellation of "nodes" (palaces and hunting lodges), productive systems (San Leucio and Vaccheria) and networks (aqueducts) amplified the confines of the centuriatio, involving the entire territory as well as the peripheral hills and mountains. It was the dream of a social and cultural network extended to the entire community.

All of this determined a designed territory.

In the arc of time from the Romans to the Bourbons, the community was self-regulating in a series of little centres contained within a line skirting the Tifatini Mountains, defining constellations of hamlets and villages, the most emblematic of which was Casertavecchia.

2 RECONSTRUCTING A NETWORK OF RELATIONS

implementation instrument — framework — objective/aim
project — **territory** — **change**

giving back **meaning** to space

it is necessary to uproot opposition to change,
inborn in mainstream culture, vetoes and abstract safeguards

Territorial project
has something final
planning-oriented coded instruments
transformation times inadequate to the speed of changes
in every Region an acronym, in Campania PUC (Municipal Town Plan)

LET'S REDEFINE IT

Contemporary Humanistic Plan
space — transformation
time — relations
direct connections

2. reconstruct a network of relationships.

But this is not enough: a network of relationships is contemporary when it defines change. In the modification of behaviours, in the selection of values and priorities, in the care of the common good: in all of that resides the ecology of contemporaneity. The place of application: empty spaces. Spaces of transition. Zones dismissed and abandoned. Every piece of city and territory that contains the promise that waiting implies. Every piece of city and of territory that invokes a transformation of quality. Like a call to action that we need to be capable of hearing and deciphering. The instrument of action can only be the project. Scope: the territory. Objective: give back sense to the space. And more: change, knowing that it is necessary to unbalance and win over an opposition to change that is entrenched in the dominant culture, firm in its vetoes and abstract ideas of protection and preservation.

The territorial plan has something of the undefined. Codified instruments are oriented to planning yet the periods of transformation connected to the planning are inadequate with respect to the velocity of ensuing changes. In every region of Italy, territorial plans are identified by an acronym; in Campania, PUC: Piano Urbanistico Comunale, that is, Municipal Urban Development Plan. A limited vision with respect to the potentiality of the project. Perhaps the PUC would be better redefined as *Progetto Umanistico Contemporaneo (Contemporary Humanistic Plan)*, that is, Contemporary Humanistic Project. Let's move along this line, structuring direct connections between space, transformation, time and relationships. Variable-scale planning strategy. Perhaps we could say that at every scale a part is expressed, which is a fragment of the entirety. As in a narration: every point is a summary of the whole. The Faculty of Medicine at Caserta (a project that precedes the PUC, currently in the process of being realised) is being articulated by reading the territory. The student gallery coincides with the layout of the centuriatio; the "wall of water" is also reminiscent of the water flowing in the Vanvitellian aqueduct. The architectural project transcends the dimension of the object and is configured as a redesign of the landscape, purified of any environmental pollution.

The same logic applies to the project for the *University of Sannio* (also a work in progress), which forms a part of the urban requalification project of the Libertà di Benevento neighbourhood. Given the complexity of Caserta -in short, a physical settlement structure that could be articulated among hamlets and villages and the consolidated urban nucleus; the contemporary presence of level and hilly environments; the intermingling of images in its ritual traditions, as is evident in the shopping centre La Reggia- the new PUC, conceived of as a Contemporary Humanistic Project, proposes networks of places and spaces of social densification and of sustainable mobility. Responses interwoven and integrated in such as way as to meet humanistic needs, responses extended out from the Project to meet the needs of the entire community.

Caserta Piano Urbanistico — in costruzione

memoria della centuriatio dell'ager campano
radice del sistema nel luogo

Università
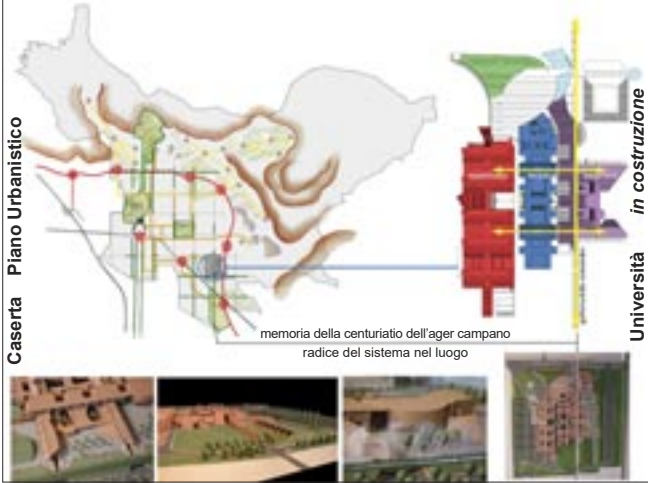
There is in Caserta a richness of public places and spaces -currently functional as well as in need of reconfiguration, diffused as well as in need of capillary distribution as carriers of urban quality- which form a part of the design of the territory and have been concretised in the identification of nodes of diverse scale. The urban dimension is intersected by a network of both existing and potential centralities, as points of social densification, where these centralities bring together spaces and functions that determine the quality of sociality and "being together" in the city. The territorial dimension is reinterpreted in order to identify aggregating thematic functions that are configured as a further level of diversification in reference to three macro-aggregates of hamlets and villages where it will be possible to identify typologies of unifying interventions. This aims to reinterpret the territory through:

• reconfiguration of agricultural margins as territorial centralities, with a focus on issues concerning accessibility and usability for the northeast hillside hamlets and villages: Casertavecchia, Sommana, Casola, Pozzovetere.

• requalification of areas on the margins of the territory and the de-risking of areas of hydrogeological risk to the hill-foot hamlets and villages, those in intermediate position on the slopes of the Tifatini Mountains, that is, Mezzano, Piedimonte di Casolla, Staturano, Santa Barbara, Tuoro, and Garzano.

• environmental protection and industrial development -a zero-kilometre textile plant- in harmony with the need for accessibility of the western hillside hamlets and villages, that is, Sala, Briano, San Leucio e Vaccheria.

Density is a topic associated with that of empty space, not as its opposite but as a necessary complement. In a territory dense in potential qualities and resources, change needs to take place beginning precisely in areas that are susceptible to being available for transformation-areas considered priority for processes of densification.

To densify is to concentrate quality, activities and life space: to seize the moment, to share opportunities and services. Densification encourages us to venture towards a way of experiencing the city in consonance with the scarcity of resources, with needs defined in harmony with energetic savings, reuse and recycling, understanding that these are transformations that will influence spaces and behaviour. Bringing existing centralities into relief by regrouping them -when in proximity to each other- into points of social densification, that is, with a high density of infrastructural facilities and public spaces, thematizing them, and even taking into account potential future centralities, will entail structuring and giving form to the alternative mobility network and the "five-minute city".
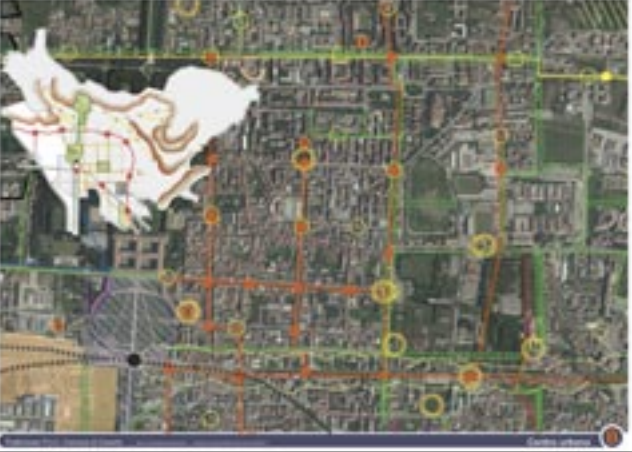
The system of alternate mobility is not only a response to a functional or energetic problem.

In Caserta, it is based on the identification of *"equipped urban portals"* -that is, principal nodes equipped with facilities- corresponding to seven nodes of interchange that are close to the points of access of the fast-flow road that separates and intersects the city, from the plains to the slopes of the Tifatini Mountains, as well as the two train-station nodes. These nodes are points of arrival and departure of an alternative mobility network that runs through the civic centre (orange) and the surrounding hamlets and villages (yellow), facilitating interchange between alternative and traditional modes of transport, the latter relying on railways or roads. This capillary system will enable us to significantly reduce in-city CO_2 emissions by activating a public service based on low consumption and the realisation of the *"five-minute city"*.

The alternative mobility system will benefit from the discontinuation of the Caserta-Benevento railway line, a barrier that will be transformed into empty space that can be given back to the city and to its level-land transport connections. Short-term plans include putting into service overpasses for bicyclers and pedestrians in conjunction with the wider alternative mobility network, recuperating and "densifying" experiences and virtuous practices such as the Piedibus, which could be translated as "Pedestrian bus" -which consists of chaperoned children walking to school in double file, two by two, holding hands- and Caserta in bici, that is, "Caserta for bicyclers").

Reconstructing networks of relationships also requires the reinterpretation of existing resources to stimulate and favour new economies, and the opening up of new prospects in leading sectors where culture, knowledge and research can furnish opportunities for new productivities:

• energy and mobility: research activities (eco-centres, reuse of the Caserma Barducci military barracks) and productive/industrial sectors (railway sector companies present in the Industrial Development Area of Caserta, enhancing the feasibility of plans pertaining to innovative areas (such as sustainable mobility via electric and hydrogen-powered shuttles).

• Cultural heritage and protected sites: the creation of websites of elevated resonance centred on historical and built heritage, following the widespread approach of presenting cultural-historical heritage, such as historical town centres, military barracks and ancient aqueducts, interlaced with testimonials, thereby reconstructing links between different places to which are attributed functions of a collective character or which are identified as

beyond
the rational approach

detachment

widening the view

CUM-PRISING

density – empty space

reconstructing the network of relations = re-interpreting existing resources

cultural assets/protected sites

power and circulation

production activities

proximity
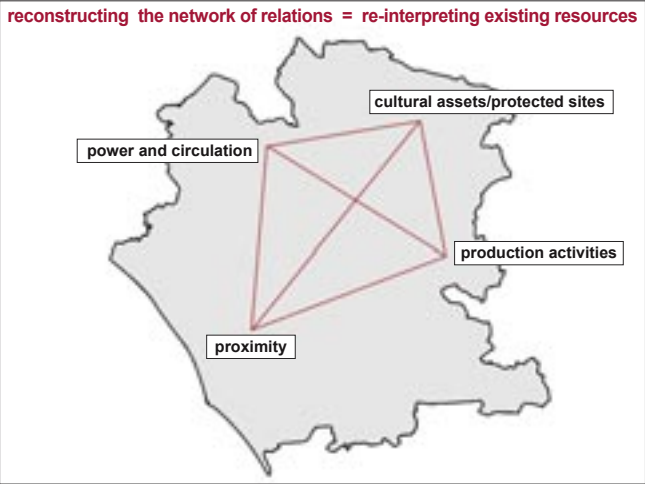
system of alternative circulation

urban connective fabric: the network of "social condensers". This reinterpretation could make possible the realisation of widely shared socially recognisable qualities and is an opportunity for revitalisation of places and activities that have been degraded, abandoned or discontinued.

• Ties of proximity that connect and interrelate research, education and large facilities: the presence of the new general hospital and of the surrounding area -a reconversion of unrealised plans for industrial development in favour of places of research and education- would support a stronger linkage with the territory, the city and neighbourhoods like Tredici.

• Among various productive activities, those which are connected to the traditional manufacture of silk in San Leucio (silk spinning, production and dyeing) create opportunities for collateral productive enterprises and research sectors that involve distinct fields (for example, silk as a biomaterial in medicine and electronics) involving currently discontinued industrial areas and research structures (e.g., the Faculty of Medicine).

As can be seen, we are speaking of nodes that are configured in relation to each other as a network. Principles of flexibility and integration respond to the demands of ecology and citizenship. Instruments: parking areas together with connections for pedestrians and bicyclers with ecological acceleration systems create greater liveability and a substantial reduction in automotive traffic, construct a coherent demand for sustainable mobility, and at the same time, respond to the most complex needs of a community in continuous transformation.

The processes of discontinuation underway are opportunities for healing the territory of its wounds: the recuperation of the quarry terrains or the discontinuation of the Caserta-Benevento train line, and the conversion of the Caserta-Cancello line to an underground railway, could all contribute to the requalification of degraded neighbourhoods, that is, to contribute to reweaving the social fabric in order to requalify degraded neighbourhoods such as San Clemente, and restore dignity to the perspectival axis facing the Reggia, that is, the Royal Palace (Viale Carlo III). More generally, the processes of discontinuation currently underway (industrial, military, etc.) entail different sectors and concern significant portions of the territory, and in addition to determining and amplifying urban areas that are off-limits to citizen use, provide opportunities for revitalising pieces of the city and restoring distinct spaces of fruition to be densified with urban functionalities that are also attractive. In this way, these areas will gain new depth and importance, as nodes of a broad capillary network of minor and neighbourhood centralities served by an alternative mobility system that favours accessibility to and from the central urban areas.

Green capital is an integral part of the future of Caserta. Within the broad system of existing empty spaces, there are two great reserves of green: the Gardens of the Reggia, or Royal Palace, and the Macrico. A diffused green, extended throughout the territory, also exists: agricultural strips that, although under increasing assault, continue to render separate and readable the nuclei of hamlets and villages, outlining agricultural margins that could be transformed into motors of territorial requalification. These green areas, which typically follow the outlines of the ancient centuriatio, could redesign the territory with specific configurations of trees -like the masts and rigging of a sailing vessel- perpetuating visual signs and memories and reinterpreting them in a contemporary territorial design.

Historical networks can be interwoven and take on an integrated weight, forming networks of green and blue, particularly at specific points (the vents of the Aquaduct of Vanvitelli as testimony of its underground passage, or the residual stretches of the centuriatio still distinguishable within the built heritage).Humanity, in the complexity of its own originalities and differences, places itself at the centre ofrelations. As always, humans need quality space for their potentialities to unfold.

From the times of the renaissance architect Luciano Laurana in Urbino, a new concept of space has favoured the birth of a new vision of civilization. In the contemporary world, space that is designated as such is thought of as empty space. We are now working on the coordinates of this emptiness in order to activate a virtuous transformation of this emptiness into spaces that are liveable, friendly and welcoming, characterised by freedom and opportunity. A contemporary humanistic city is one that is alive with the free thoughts of its residents and visitors.

Let's return to the initial questions. Between extremes runs a thread, a continuum that connects distant things. Irreconcilable in the selective culture that dominates the present-day panorama.Deconstruction and selection is only the first step, the rational approach, but finally it is necessary to take a bold stride forward. As geographers do-we need to climb up out of the plains in order to take distance and enlarge perspective. As poets do-we need to instinctively comprehend the whole. An image that the case of Greece suggests: Trust. The ecological valence of the Contemporary Humanistic Project is in its receptive capacity.

Strategies of inclusion are absolutely necessary in order to contain, within the requirements of the project, the entire territory and the graph of relations and relationships [physical and immaterial] that run throughout the structure like ribbons of potentiality to be intercepted and transformed into quality.

With trust, trust in change.

the green capital

the quarries

the Macrico

man needs space

currently the appointed space is the empty space

a **CONTEMPORARY HUMANISTIC CITY**
is crossed by free thoughts, *of inhabitants and not*

The ecological value of the
Contemporary Humanistic Project

rests in its capacity to accept
Absolutely necessary inclusion strategy to contain, within the project's needs ,the whole territory and the graph of the (physical and immaterial) relations crossing its structure:
as beams of potentiality to intercept and transform into qualities

• HABITAT •   SMITHSONS

2 FEB 1960

1) It is useless to consider the house except as a part of a community owing to the inter-action of these on each other.

2) We should not waste our time codifying the elements of the house untill the other relationship has been crystalised.

3) Habitat • is concerned with the particular house in the particular type of community.

4) Communities are the same everywhere. 1) detached house - farm.
2) Village.
3) Towns of various sorts (Industrial
Admin.
Special.
4) Cities (multi functional.

5) They can be shown in relationship to their environment (Habitat) in the Geddes valley section.
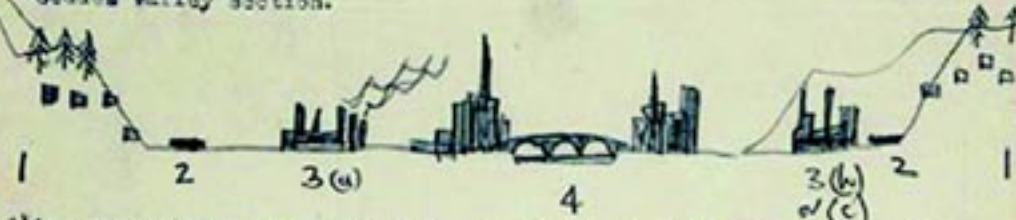
6) Any community must be internally convenient - have ease of circulation, in consequence whatever type of transport are available, density must increase as population increases, i.e. (1) is least dense (4) is most dense.

7) We must therefore study the dwelling and the groupings that are necessary to produce convenient communities at various points on the valley section.

8) The appropriateness of any solution may lie in the field of architectural invention rather than social anthropology.

« What Happened to the Architectural Manifesto ? »

Three years ago a big convention was held at Columbia University under the title: "*What Happened to the Architectural Manifesto?*" to investigate the claim that the "Manifesto" is an ideological dead end, an gesture that is dying out.

The image presented shows notes from the *"Doorn Manifesto"*, from the early 1950s when a group of young rebels began to question the theses of CIAM and Le Corbusier and outlined the principles of what would later become Team X. The history of architecture from the previous century is strewn with manifestos, that is with documents that affirm the principles of a group with particular leanings or of revolutionary movement.

The definitions of manifesto vary, from its purest form - Marx and Engels' "*Communist Manifesto*" (1948) - to the manifesto as a call to action. At the Columbia University conference everyone agreed that there is now more interest in pragmatic positions rather than loquacious manifestos like those of Marinetti or that of Futurism.

The fashionable manifesto is dead: it is no longer necessary in a profession that no longer relies on "solitary geniuses" but is instead founded on a number of unheroic gestures. The manifesto in its pure form has dissolved under the shock of the "soft" manifesto (1972, *Learning from Las Vegas* by Robert Venturini) and the "retrospective" manifesto (1978, *Delirious New York*) while two books (Ulrich Conrad, *Programmes and Manifestos of 20th Century Architecture,* 1975; Charles Jencks and Karl Kropf, *Theories and Manifestos of Contemporary Architecture*, 2006) collect manifestos of featured professionals, written in an era with problems decidedly different from those of today. For this reason their importance is diminished to a certain extent.

Today no one in the contemporary professional sphere wants to take a stand, get up on a podium and express a controversial idea, if not, maybe in a constructed form. Even the great Utopias died away suddenly about 50 years ago… The idea of the manifesto as the expression of a particular group is therefore in crisis, a crisis that is perceived beyond just our profession. The importance of writing, journalism, and theoretical constructions has been decimated by pragmatic standards.

At Columbia the conclusion was that the power of the media, marketing and technology - usually founded on rhetoric - no longer takes into account the written word; and that if the manifesto isn't dead yet is is languishing.

The Carrè Bleu, the smallest architectural magazine in the world, was founded in Helsinki in the 50s with a manifesto as a first issue, which in line with the culture was updated 50 years later: *"Fragments - Symbiosies": what are the themes of modernity? What are the goals? The points of reference? The roles? The changes? What is to be done?*

The manifesto that we are talking about today, proposed by the Ordine di Caserta, is of another type, it doesn't have trend objectives. It affirms essential points, beyond fashion.

Furthermore it is radically connected to the Italian situation; it is a call to action here, in our specific context. It recognises that the real differential that separates us from other countries is of a cultural variety. It considers, with sadness, that that we boast about our heritage from the past without thinking of how to create an inheritance for the future.

It therefore inserts itself into a series of other kinds of actions.

There have been many attempts over the past 20 years:
- 1995 *"Combat pour l'architecture"* nei primi anni 90 a Parigi, seeking to avoid the transformations that the the 109/1994 law had just introduced in Italy.
- 1997 project of *"The Europea Directive on architecture and the living environment"* .
- 2001 The resolution of the Council of Europe n139832/00 on *"the architectural quality of the urban nd rural environment"*.
- 2014 *"Manifesto: 10 points on Architecture"*, promoted by the Ordine di Caserta.
- 2015 *"The self-regulation code"*.

These are serious issues in Italy, from which we cannot free ourselves. I don't believe I have been particularly unlucky and yet can cite 2 striking cases, 40 years apart (coincidentally both with Misterbianco of Catania) interspersed with other direct experiences, like we all have in every context:

1968 in Messina at the competition for the Facoltà di Scienze al Papardo, on this occasion we managed to obtain a legal disclaimer for the work. But in Messina in way we saved face by building the Dipartimento di Farmacia at Annunziata 40 years ago, we did it for ourselves too, in hopes of a better future. But we didn't succeed in that.

Today we continue to take similar steps, obviously for the younger generations: in 2006 there was an international competition for Salerno-Porta Ovest and then years of hard work for an exciting project, only to be betrayed by improper contracting procedures. In 2015 the site was actually seized.

The initiative of the Ordine di Caserta aims to affirm essential principles and is aware that the Italian rules and regulations make quality work unlikely, especially in public works, despite the Council of Europe's call for "exemplary" constructions.

To return to these cultural expressions it is essential that we have basic tenets like those of the Manifesto of the Ordine di Caserta, because in international relations the glossary of terms "seems similar but it doesn't really coincide.

When the terms align we're speaking about different things, when they are detached we have diametrically opposed points of reference.

CODE OF SELF-REGULATION
in compliance with present norms, it is possible

- to announce design competitions open to all,
  preventing the search for design qualities from being only up to competitors
- to attribute the role of person responsible for the project to the "designer"
- to strictly exclude "improvements" to the final approved project
- to select the maker entrusting him with the working plan,
  i.e. the "product engineering" of the final project competition rules make the "working plan" incomplete before the bid, since they cannot define procedures and industrial production components)

The "integrated contract" without improvements, which "engineers" the final validated and insured project, rules out any variant to the work in progress and any increase in costs

**from self-regulation to practice,
hopefully in accordance with the norms**

21.05.2015 – Roma

Some definitions are simple, upheld elsewhere by usual practice:

Architect: a professional in the construction sector who has the kind of trust that we give to the class of solicitors in their field, they are entrusted with the responsibility to bring about transformation, along with cultural prestige, experience and competence.

Comissioning Body: Those who, identify a problem and to solve it plans with the help of experts. Then he identifies the architect able to give the solution substance and form, entrusting him with the full direction of the operation

Project: an expression of the highest qualities of man: the ability to dream up alternatives, to reflect and then to decide how to transform the present and express future aspirations.

Studio: a workspace organized to produce a project, divided into distinct cooperating units: one with experts in research and development of architectural aspects (integrated complexities); the others specialized in engineering definitions (sector analysis and optimization)

Regulations: a few limited rules and recommendations that, in clear terms, guide the process to answer the needs of the collective interest.

Building permit: an official act that recognizes a project as of value to the collective interest and therefore authorizes the transformation of the pre-existing environment

Tradition: its main teaching is innovation, the direct and continuous response to the needs of the people, the preservation of the conditions so that the pre-existing heritage can live on and renew itself.

University: the place where new generations are trained, predisposing them to research and critical evaluation; where methodologies and techniques are taught and how to predict, guide, define and implement them.

In the Italian language these terms have different meanings. The list could go on: but even if we could only agree on these definitions the conditions under which we work would undergo extraordinary changes, and the shape of our cities could express value and meaning again.

The condition in which we are immersed is therefore unsustainable only if we doubt that the rules of design must necessarily change: in order to go back to the idea of the "official" commissioning body in same way as the "real" one, to go back to the ideas of the project and the designer, roles that here seem mythical are elsewhere very real and undergo strong innovative drives.

The Manifesto for Architecture launched by the Ordine di Caserta is therefore vitally important, it can initiate a significant cultural change.

Risolution 12.01.2001 n°13982/00 "on the architectural quality of urban and rural environment"
The Council of the European Union " wishing to improve the quality of the daily living environment of European citizens"
encourages the Member States to

• *strengthen efforts for better knowledge and promotion of architecture and town planning,*
as well as for a greater awareness and education of citizens as to architectural, urban and landscape culture
• *to keep in mind the special features of performances in the field of architecture in the decisions and actions requiring it*
• *to promote architectural quality through exemplary policies in the public building sector*

in Italy all that is ignored
there is something, but outside the world of constructions:
• the **"Associazione Italiana per gli studi sulla qualità della Vita"** founded in Florence in 2010, in a European network
• **ISTAT** with BES (index of Fair and Sustainable Well being) aims to "go beyond GDP" URBES Raport 2015

the influence of space quality on behaviours/ well being/ safety / happiness seems to be unknown ....

115

"exemplary policies in the sector of public building" Risolution EU 12.01.2001 n°13982/00
impose distinction of roles and cooperation

"literacy in ecology and the quality of architecture"
starting from schools, through comparative advertising... to make everybody aware of
how the quality of spaces affects behaviour/ well being / safety / happiness...

the high quality of demand leads to require demanding politicians

ANTHROPOCENE
approx. 1945 A.D. - present

άρχή + τέχνη
architecture

M· VITRVVII POLLIONIS DE ARCHITECTVRA

Liber Primus
L'architetto ideale come uomo di cultura
I luoghi adatti alle costruzioni

Liber Secundus
Storia delle costruzioni; i materiali

Liber Tertius
I templi

Liber Quantus
I templi

Liber Quintus
Gli edifici pubblici

Liber Sextus
Gli edifici privati

Liber Septimus
Le rifiniture

Liber Octavus
Le opere idrauliche

Liber Nonus
Le meridiane

Liber Decimus
Le macchine

DE RE AEDIFICATORIA LIBRI DECEM LEO

Libro I
Il disegno

Libro II
I materiali

Libro III
L'esecuzione dell'opera

Libro IV
Opere di carattere universale

Libro V
Opere di carattere particolare

Libro VI
Gli ornamenti

Libro VII
Gli ornamenti degli edifici di culto

Libro VIII
Gli ornamenti degli edifici pubblici profani

Libro IX
Gli ornamenti degli edifici privati

Libro X
Il restauro degli edifici

TOWARDS A NEW CYCLE IN ARCHITECTURE

A. CHANGES

We are living in the anthropocene, the age of "scrapping". Physicians have got rid of the Hyppocratic oath and also architecture -heteronomous par excellence- needs to reflect on itself. Its etymological root [άρχή + τέχνη] leads to "build according to principles". Not all the principles, however, are permanent: some are reflected in languages (in ancient Greece: Doric/ Ionic/ Corinthian) and in spatial concepts (Romanesque/ Gothic/ Renaissance, among the established ones).

The philosophy of building follows the evolution of cultural reference points: the stone age has certainly not ended because there were no longer stones, in the same way the oil age is not going to end because oil reserves are depleted.

I'll not summarize the adventure of ideas in architecture starting from the stone age: I'll only show you some images to remind you that treatises and handbooks reflect in time the prevalence of different principles, different stylistic canons, confidence in the future, in reason or in Utopia: 15 B.C., over 2000 years ago, *"De Architectura"* by Vitruvius; 15th century, *"De re aedificatoria"* by Leon Battista Alberti; in the 20th century Handbooks spread (by typologies, subjects, techniques: useful, but also dangerous when they reassure and trivialize things) as well as "manifestos"(declarations of principles, driven by Utopian rush).

In the 20th century accelerations, interconnections, contrasts clearly appeared: Futurism, Functionalism, Rationalism, Organic Architecture, International Style, the end of CIAM and the rise of Team X, Architecture Mobile, Metabolism, High Tech, Post-modernism, Deconstructivism …. Philip Johnson was a contradictory figure, always with totalizing objectives: when he was 30 years old he theorized the International Style, then followed other ideas, also Post-modernism; finally -over 80 years old- with *"Deconstructivist Architecture"* at MoMA in New York, substantially contemporary of the Berlin Wall collapse, he aimed again to a new international penetration. Hence amazing objects scattered here and there, sculptures destined for functions, indifferent to the environment, often also to contexts. The star system architects exalted thus the triumph of capitalism.

The conflict that Carlo Melograni[1] emphasizes in his book on post-war years emerges again: "modernity" overwhelmed by "modernization". As the rapidity of transformations makes it difficult to regulate them, here are "episodic, exceedingly showy and spectacular actions, which can be hardly composed in an urban design, more amazing than characterized by their usefulness".

Deconstructivist Architecture
MoMA , New York

Futurism
Rationalism
Functionalism
Organic Architecture
International Style
end of CIAM/ birth of TEAM X
"Architecture Mobile"
Metabolism
High Tech
Post-modernism
Deconstructivism
… … …

"the day will come when economy will be brought back to the secondary role it deserves and human relations and creativity will prevail"

Modernity is quite a different thing: it is "the unity in diversity advocated by Gropius; unity of common objectives to attain, diversity of proposed solutions to compare", "bearing an advanced social model", it uses technological innovation to make "opportunities and living conditions less unequal".

After the twenty years which started with the Exhibition at MoMA, in 2008, the great recession began.Keynes' prophecy according to which "a day will come in which economy will be brought back to its secondary role and human relations and creativity will predominate, is necessarily a brake but is still to come true."

Like the 1973 energy crisis, the new one leads to a deep reassessment.

It shows through Mr. Pritzker's words when the Pritzker Architecture Prize 2016 was awarded to Alejandro Aravena (*"His built work gives economic opportunities to the less privileged, mitigates the effects of natural disasters, reduces energy consumption and provides welcoming public spaces. Innovative and inspiring, he shows how architecture at its best can improve people's lives"*.) and through what is expected of the forthcoming Biennale of Venice (but in Erskine, Val Eyck or Hertzberger -the great architects of the 20th century involved in social life- Luigi Prestinenza sees a single approach to social housing and to the offices of the big multinational corporations, while in Aravena he remarks a splitting, "almost as if his works were designed by two different architects").

At any rate new signs seem to give new strength to ancestral meanings and uninterrupted threads, while two big exhibitions show quite different worries: the Triennale in Milan *"Comunità Italia"* tells the architectural story of the second half of the 20th century; *"Creation for Catastrophe"*, at the Architecture Gallery of the Royal Institute of British Architects, has a different approach: ten great projects are on display which -thanks to ample collaboration and participation- aim to prevent disasters or to rehabilitate areas after earthquakes and other catastrophes. Well-known architects present big projects, not aiming to extol their own individuality.

Building and transforming the living environment are neither matters of "star-system", nor can be easy prey for the indifference which surrounds us. The barbarians forecast by Jacob Burkhardt are now everywhere: the "terrible simplifiers" encourage sectional logic, find solutions to individual problems without realizing what damages can derive from them. Thanks to the "terrible simplifiers" structures are only made to keep buildings stand and services correct errors in design.

In the twenty years which started with the MoMA exhibition, the "star system" architecture has often expressed sectional views, autonomy: but, in architecture, autonomy is a self-contradiction. A substantially different approach is the one which imagines a transformation understanding the context[2], builds the appropriate hierarchy of reference principles and, instead of thinking of late-Vitruvian prerequisites, considers the form and the meaning of "not-built" spaces that the specific transformation will contribute to define. That is also Zevi's lesson, *"Paesaggistica e linguaggio grado zero dell'architettura"*[3].

The identity of a place, like in man, is in its DNA in which new layers and background are interconnected. Dennis Oppenheim's[4] hints come to my mind when he magnifies the finger prints of a human being and places them side by side to particular aerial views of territories or overlaps them.

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those who imagine a transformation, analyze and understand the contexts in which they work, build up progressively a specific hierarchy of reference principles

Dennis Oppenheim - Identity Stretch, 1976

like for every human being, the identity of a place is in his /her DNA
but also in the progressive intertwining of stratification and permanence

B. TRENDS

By building we meet needs, at the same time we make mistakes, damages, trivial actions; or, on the contrary, we give meanings, sense and spirituality to our projects. The memory of a civilization is always in its "stones", beyond the fears and the curse of the Archbishop of Notre Dame[5] when Gutenberg introduced printing.

Architecture can be "second nature targeted to civil uses" (Goethe) and "substance of hoped things" (Persico)? How does it participate in the epoch making turn started by the encyclical "Laudato si, on care for our common home" and by the commitments of COP21?

It is not sufficient to build at "almost-zero impact": in a short time, it will be mandatory, as obvious as thinking in anti-seismic terms or securing fitness for use, health, safety, access to everybody.

Assessing ecological-environmental aspects is no longer an additional or distinctive quality. The age of crisis spurs architecture to think of its objectives and starts a new cycle. In the '50s the theses underlying "Survival through Design"[6] were ignored. "I limiti dello sviluppo" by the Club di Roma had a different destiny: they came a little before the 1973 great crisis, the origin of also political movements inspired by the "return to the good savage" against the ruling technological culture. The 1933 the Charter of Athens was complemented in 1977 by the "Machu Picchu Charter"; the energy crisis lead to the "search for lost information"[7]; in the same years "bio-architecture" was born in Germany. Nowadays in the world a race is open to give up unsuitable behaviour, hence continuous innovations.

Two opposing processes developed: whilst technologies, products, components -even the individual buildings- met increasingly complex sets of rules and achieved higher performances, the quality of their relations decreased or even effaced itself. The internal logic of a product, a component, a building, a complex of buildings, became strict and more important than the "immersion logic". Cities became uninhabitable, being based more on things and less on the relation between things. A living organism dies when its cells are not connected and there are no relations between its parts. The rationalist culture introduced minimum prerequisites, urban standards, precious at that time. A rhetorical question: those who live where the standards are met are satisfied with the habitat in which they live? Today the priority is "civilizing the urban". What are the reference points?

Re-civilizing territories and cities implies connecting memory and future, imagining the "not-places" replaced by "places of social condensation"; re-humanizing habitats to make them able to include, to make life simple and easy for everybody, children, adults, the elderly; expressing integration, never separation agai
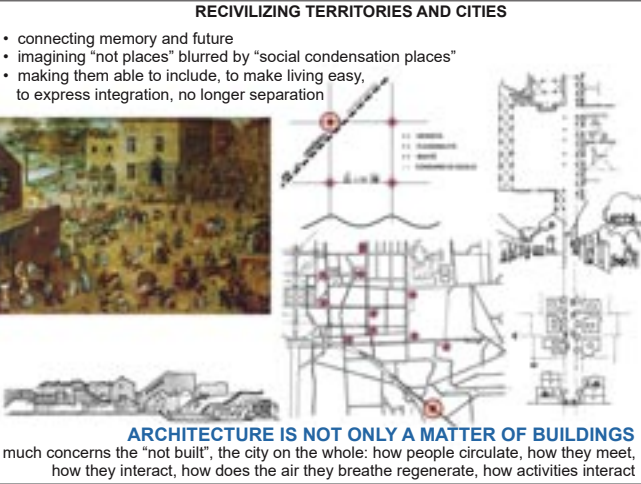
In the "favelas" of Rio de Janeiro there are extraordinary "navios de conhecimiento". In degraded and out of control areas public places have been included where, as De Masi says, there are " all the IT devices and all the pedagogical assistance necessary to learn the use of computers, teleworking, multimedia systems, languages, teleplay, the monitoring and the upkeep of the district" : the programme tends to increase knowledge, to promote social relations, to diffuse literacy. In a substantially different reality, the Sangiorgio Library in Pistoia proved to be a "ship of knowledge" as well. "Miracolo a Pistoia" was the prophetic motto of our proposal: the strong Library/Society interaction is one of the reasons which made a city of 90,000 inhabitants with a Library with 500,000 visitors and 200,000 loans a year the" 2017 Italian Capital of Culture"[8] .

In 2008 in Paris -at Palais de Chaillot (here in 1946 the Assembly of the United Nations approved the "Declaration of Human Rights")- "Le Carré Bleu" launched the "Declaration of Human Duties"[9] in connection with habitat and living styles: only can a widespread awareness generate change. Then, always the CB, after the issue on "architects education"[10] published the one wondering what comes first to improve the living environment: educating architects or educating citizens to ecology and the quality of architecture[11]. It is difficult to give the right answers to inaccurate questions, but the high quality of demand requires adequate answers.

Nowadays "civilizing the urban" is mandatory. It is essential to link plan and project, architecture and context, landscape and the built; to act in a systemic view, then with actions aiming more to over-individuality than to individuality. Present cities show that the whole of precise answers brings about greater problems than the individually solved ones.

Architecture then is not only a matter of buildings, nor does it concern what occupies the territory rather than developing its potentialities, enriching it, giving it a "gift". Architecture concerns mainly the "not-built", the city on the whole: where do we move, where do we meet, where do we relate to one another; how can the air we breathe be regenerated, how do the different activities interact. On the other hand a city is inhabited not only by those who live there, but also -sometimes above all- by those who cross it, use it, abandon it, find it again: at present a sizeable amount of people almost simultaneously experience different realities both physically, and by computer.

Since in a short time each new construction will be at "almost zero impact", to what aims shall we go on flying?

Re-cycling means putting rejects or rubbish into a new cycle. For architecture it means starting a new cycle to better meet the present needs and the future we wish: i.e. increasing the complexity and the intensity of relations between the parts, not restricting our interest in the individual buildings.

'70 the opposite of the confident futurist view, against rationalist and technological culture

The Limits to Growth " if the present growth trends in world population, industrialization, pollution, food production, and resource depletion continue unchanged, the limits to growth on this planet will be reached sometime within the next one hundred years "

THE CLUB OF ROME

spezio società

"in search of lost information" / "bio-architecture"

9

today in the world people compete to abandon unfit behaviours, stimulating innovations show up

RECIVILIZING TERRITORIES AND CITIES
• connecting memory and future
• imagining "not places" blurred by "social condensation places"
• making them able to include, to make living easy, to express integration, no longer separation

ARCHITECTURE IS NOT ONLY A MATTER OF BUILDINGS
much concerns the "not built", the city on the whole: how people circulate, how they meet, how they interact, how does the air they breathe regenerate, how activities interact

in Rio de Janeiro's favelas -out of control degraded areas- the ships of knowledge appear:

buildings with very high technologies to educate inhabitants in information science: to increase knowledge, promote socialization, induce literacy
navios de conhecimento

very soon each new construction will be "almost zero impact" to what aims shall we continue to fly

C. VISIONS

The 20th century, more than any other time, extolled the culture of separation: the one of specialists and direct answers to individual problems, answers, however, unaware of their impact on the whole. It appears in education processes, in regulations machinery, in administration logic, in the relation between plan and projects, everywhere. Therefore also in the physical spaces in which we live.

Nowadays, technology and innovation are increasingly able to relate different aspects and feed confidence in the future: but they are mitigated by mushrooming pleonastic forms of planning; by over- specialization; by fragmentation, autonomy, individualism. Individuality is still predominating on over-individuality. It is not only the environmental issue which stresses the -non utopian- urgent need to proceed together. The future rests in interaction and integration.

Subject matters subdivisions and over-specializations have to be discarded in their own assumptions. Warnings, claims, upsetting of balances, everything -not only Latouche[12]- spurs to de-growth. Rather, today more than ever, it is necessary to integrate: not dissolving identities, but strengthening them through dialectic exchanges of views, stressing them in their interconnections to make them converge towards shared aims. In the same sense a positive and heretic -even provocative- historian of architecture states: "there is no historic city. History is analysis and knowledge of the existing past and intuition of the future"[13]

The systemic view -advocated by Fritijof Capra and Pier Luigi Luisi in *"Vita e natura"*[14]- has to invade every aspect of civil organizations. Integrating means ruling complex systems; rejecting sectional autonomy; searching for "informed" actions in the contexts in which they will occur. Designing in an integrated form implies simultaneous thoughts on "spatial physicality and functional connections" and on "human behaviour and memory (sign, meanings)" permeating the place. Ecology - science of relations- urges to conceive architecture as a system; it leads to the "poetics of the fragment" for which any action -whatever its scale- becomes a part of the environment, of the landscape, of the layers of memory: factors which in their connection characterize every place, making reference to the trilogy I launched some years ago in an exchange of views with Arup, Richard Rogers and Thomas Herzog[15] on the themes of sustainability in architecture.

A "fragment" is what does not aim to solve everything in itself, what acts in a system of relations. The systemic view banishes the anachronistic theses on the autonomy of architecture.
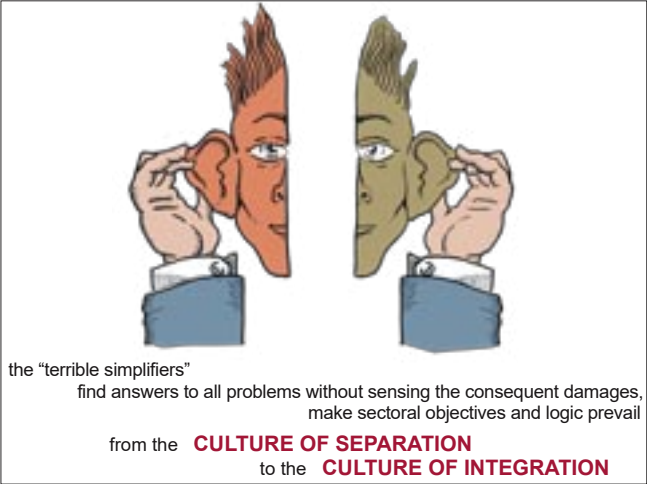
I often make reference a contemporary French philosopher[16]: if the smell of hot croissants affects human goodness, imagine how the quality of physical space can affect safety, economy, well-being, happiness. Aldo Van Eyck defined forgetting these relations "crazy". The influence of space on behaviour was analysed by Mitscherlich[17]; others analysed the reactions of the physiological and cognitive system in fragmented spaces with no relations between urban components and inhabitants: «the physiological stress indexes (heartbeats, dilation of pupils) in the presence of these types of forms, can be objectively measured, and their subjective and social corroborations (unrest, urban violence) can be subjected to statistical measurements» maintains Serafini in *"Totalitarismo del brutto"*[18]. For this reason too economic power and political power must leave room for the power of beauty. Architecture has today other objectives and meanings than in the past, fit for the future ones that the acceleration of everything makes closer, able to grasp the regional identities and perhaps also those of the spatial habitats (as the research with "OrbiTecture"[19] shows).

History is rich in periods of deep commitment in transforming the territory: in Italy the pre-Unity period, but also the post-Unity period or the Fascist twenty years were inspired by strong visions and by the will of building the future. At present, a nostalgia for the future is in the air again. To "re-civilize" the urban also surpluses are needed, such as the surplus once due to the presence of works of art or to the commitment of those who would build and who -without coming to meet precarious needs- aimed to bring a "gift" to the context. That's why in the past many private works had a substantial public function. These values too have to be topical.

Aware of the importance of the quality of its living environment, a culturally developed society allocates to it great resources, gets rid of obsolete norms, avails itself of appropriate participatory procedures. In short, it distinguishes between what should be shared ("the frame of form" and its logical bases) and what is language (which is within the competence of designers[20]): by now the "real designer is a diffused being"[21], a wonderful definition which can however prove to be dangerous if naively interpreted.

In the long run, every representation of the future appears naïve, sometimes laughable. That's not the case for the world of ideas. Architecture is beyond form: it is first a conceptual experience and then a figurative experience, it is a hope for the future rooted in ancestral realities. Today's priority is re-civilizing the urban, moving "from the not-places to places of social condensation". It is not Utopia: it is [οὐ-τόπος + εὖ-τόπος] what is not yet there and what should be there. I'd like it to be a prophecy: shifting interest from individual works to their relations, privileging the "not-built" against the built, correcting the course and opening a new cycle for architecture.

the "terrible simplifiers"
find answers to all problems without sensing the consequent damages,
make sectoral objectives and logic prevail
from the **CULTURE OF SEPARATION**
to the **CULTURE OF INTEGRATION**

ecology helps conceive architecture as a system,

leads to

the poetics of the fragment

"fragment" is what does not aim to solve everything in itself

any transformation of living environments is a fragment which becomes part of
• **environment**   energy questions
                        CO2 emissions, substances,....
• **landscapes**   questions of form
• **memory stratifications**   cultural questions

immersion logic has to prevail over the internal rules of a construction

the only cultural and methodological approach

since the habitat affects the quality of life, a culturally developed society
gets rid of obsolete rules, allocates large resources and adopts adequate participatory

distinguishes **languages**   from the **frame form**

the frame of form has a degree of independence from the languages connoting it:
by changing the architectural language, it is possible to express similar contents. But also opposite ones

1   Carlo Melograni, *Architetture nell'Italia della ricostruzione. Modernità versus modernizzazione 1945-1960*, Quodlibet 2015
2   physical, spatial, economic, cultural... contexts (in the plural)
3   Bruno Zevi, Opening Lecture at the Meeting in Modena, 1997
4   *Identity Stretch* (1976) -of the cycle : "Earthworks" by Dennis Oppenheiem- overlaps and connects a magnified print, a text and a photo sequence, hinting at the potentiality of art to affect and change reality
5   Victor Hugo, *Notre-Dame de Paris* (1831)
6   Richard Neutra, *Survival through design* (Italian translation: Progettare per sopravvivere, Edizioni Comunità 1958)
7   **Spazio e Società**, n°9/1980
8   Biblioteca Sangiorgio, finished in 2007: over 500.000 visitors/year; 35.000 enroled (4 times the national average), 200.000 loans (3 times the national average) in TCI, January 2016
9   *Le Carré Bleu*, n°4/2008
10 *Le Carré Bleu*, n°3-4/2010
11 *Le Carrè Bleu*, n°1/2011
12 Serge Latouche, *Pour une société de décroissance*, Le Monde diplomatique, 2003
13 Alfonso Gambardella, during a conversation
14 Aboca ed., Sansepolcro (AR) 2014
15 Bologna, "*Costruire sostenibile. L'Europa*", SAIE 2002
16 Ruwen Ogien, Grasset, Paris 2011
17 Alexander Mitscherlilich, *Il feticcio urbano / La città inabitabile, istigatrice di discordia*, Einaudi 1965
18 Stefano Serafini, *Totalitarismo del brutto*, in "Bioarchitettura", n°59/2008
19 research group of the "Italian Institute for the Future"
20 synthetic expression by Gianluca Peluffo
21 MPC, *Crescere con arte / Architettura e impresa per le città del terzo millennio*, al XXIII World Congress of Architecture - U.I.A. 2008

beyond paleolithic projects

ORBITING STATION - INFLATABLE SYSTEM

OrbiTecture

REVOLUTION ESSENTIELLE

LIBERTARIAN REVOLUTION

"We Know the Truth!"

1994 General Policy Law for Public Works

- marred the "regulations" in force since 1895
- introduced the Surveillance Authority on Public Works AVLP, then AVPC, since 2014 ANAC

National Anti-Corruption Authority

2016 International Transparency Report: Italy, the second most corrupt country in Europe

2016   Code of Contracts   expressed a jurisprudencial – judiciary culture

- regulated also designing, a connected but substantially different activity
- assimilated **"professional"** and **"entrepreneurial"** activities
- Ignored EU Council's Resolution n° 13982/00 EU   *"improving the quality of the daily living environment of European citizens **through exemplary policies in the sector of public building"***

there was nothing left but complementing it with a distinct

Code of Design and Planning

concerning also private works

1992   after the INARCH Meeting - Sala del Parlamentino del Consiglio Superiore dei LL.PP. 3.7.1992
          the Ministry entrusted INARCH to arrange the session **Quality of the project**
                              of the **Conferenza nazionale sulla Qualità urbana**

without any outcome, because in February 1994 -after completion- when the "General Policy law" n° 109/94 was published

from Mastricht on, in Italy not elsewhere – the design conditions were gradually worsening

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some documents 1994 / 2009

1994   L.Passarelli, MPC,   *Rapporto sulla Qualità del progetto*

INARCH alla <Conferenza Nazionale sulla Qualità urbana>, Min.LLPP., Roma 1994, pp.281-312

1997   O.I.A. -   Observatoire international de l'architecture / Paris
          Direttiva Europea per l'Architettura e l'ambiente di vita   cfr. www.lecarrebleu.eu

2005   *Un sistema di garanzie nella pratica progettuale*

Convegno INARCH 12.12.2005   (in MPC, Integrare, Yaca Book, Milano 2010, pp.45-54)

2009   **La rincorsa infinita**

in <50 anni INARCH - Cinquant'anni di cultura architettonica>, Edilstampa, Roma 2009, pp.12-19

127

2009 *All'architettura italiana serve una legge?*

Convegno INARCH 25.02.2009 (in MPC, Integrare, Yaca Book, Milano 2010, pp.55-63)

Il *Cigno nero: la qualità dell'edilizia nelle trasformazioni urbane*

Convegno INARCH - Istituto Italiano per gli Studi Filosofici (in MPC, Integrare, Yaca Book, Milano 2010, pp.65-71)

2011 *Formation des architectes / Alphabétisation des citoyens*   Le Carré Bleu, n°1/2011

La cultura del progettare

Convegno internazionale "Alfabetizzazione all'ecologia e alla qualità dell'architettura", Firenze 2011
in W.Mitterer, G.Manella, <Costruire sostenibilità: crisi ambientale e bioarchitettura>, Angeli, Milano 2013

2015   MPC*, Più qualità nei progetti, meno incertezze nella realizzazione*

<Biennale dello Spazio Pubblico> 21.05.2015   cfr. www.pcaint.eu

shows that -if one wants- today it is possible

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• to announce design competitions open to all,
preventing the search for design qualities
from being only up to competitors

• to attribute the role of person responsible for the project
to the "designer"

• to exclude "improvements" to the final approved project

• to select the maker on the basis of the working plan

as to the physical transformations of the living environments
it is necessary to think of not easily measurable prerequisites
to collect also opposing indications
to reflect on unitary principles to adjust to the different realities

in this sense useful means are:

the will of **apophenie**
in reading what does exist

and the tools of **topology**
to constructive aims

for the etymological meaning of "apophenie", see "Memoires en mouvement" p.113 www.lecarrebleu.eu

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praise of release
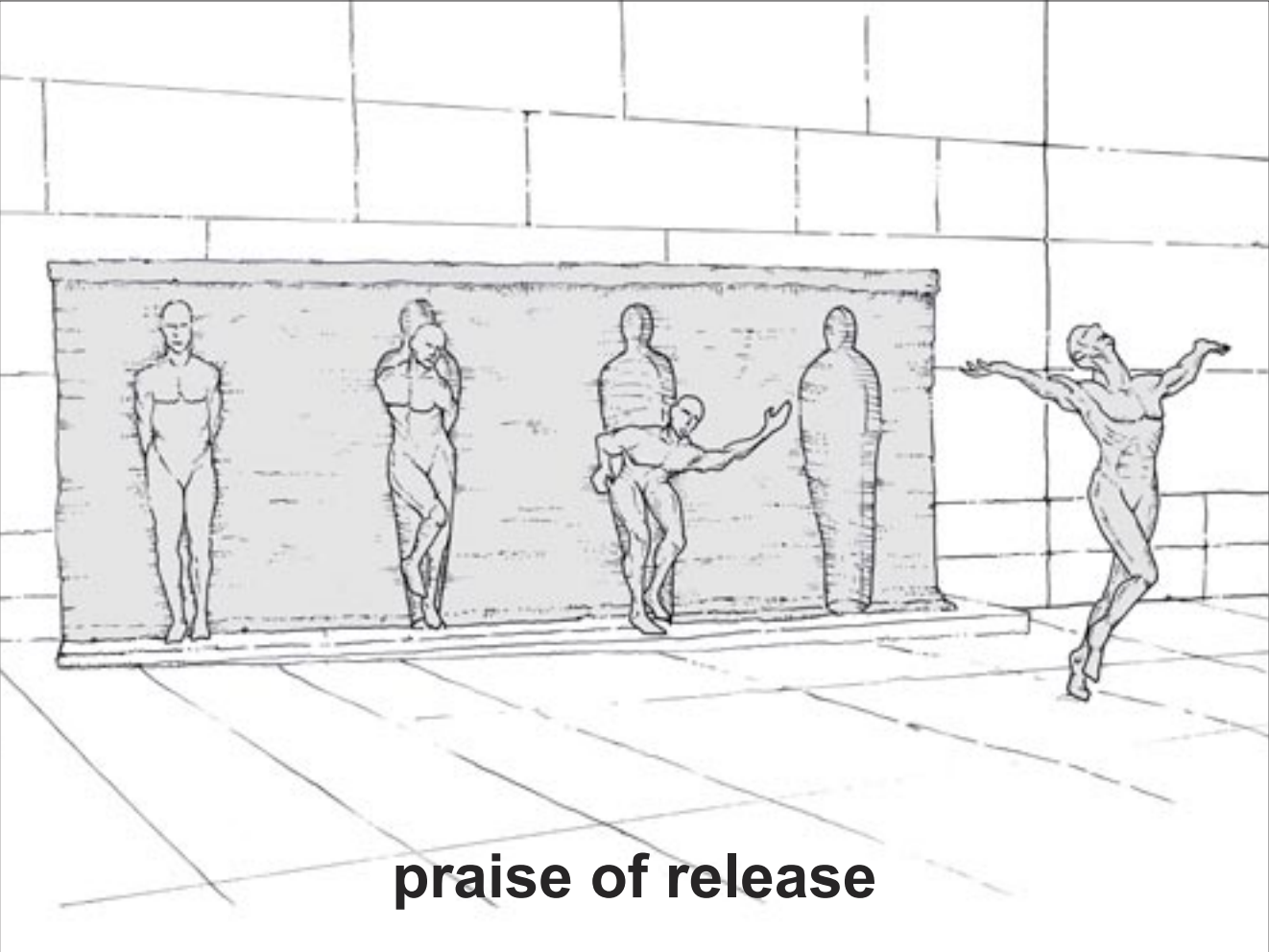
"Freedom" - Zenos Frudakis 2001

RUWEN OGIEN

L'influence
de l'odeur des
croissants chauds
sur la bonté
humaine

ET AUTRES QUESTIONS
DE PHILOSOPHIE MORALE
EXPERIMENTALE

GRASSET

**does the quality of the spaces
where one lives or which one
crosses influence
human goodness?**

**it anyway affects
safety
economy
well being
happiness
...**

political and economic power ought to give more room to the power of harmony and beauty
the economic dimension of beauty, its social and civil power, the collective usefulness in pursuing it ought to emerge

what is quality?

unlike where " *quality is compliance with preset prerequisites*"
i.e. exactly measurable
in the transformations of the living environments, quality seems a mystery
ex ante different prerequisites and standpoints; less *ex post*

how can it be assessed ex ante ?
how can it be determined, not as an exception, but as a "widespread quality"?

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The quality of *transformations of living environments* intertwines

- quality of "demand"
- quality of project's concept
- quality of its technical development
- quality of management and use

the first ones do not cost
- *they presuppose indirect actions*
- *they need an appropriate Code*

the "demand" [objectives] is defined through
participation / "undisciplined" actions

plans / projects on the contrary demand
expert knowledge and specific skills
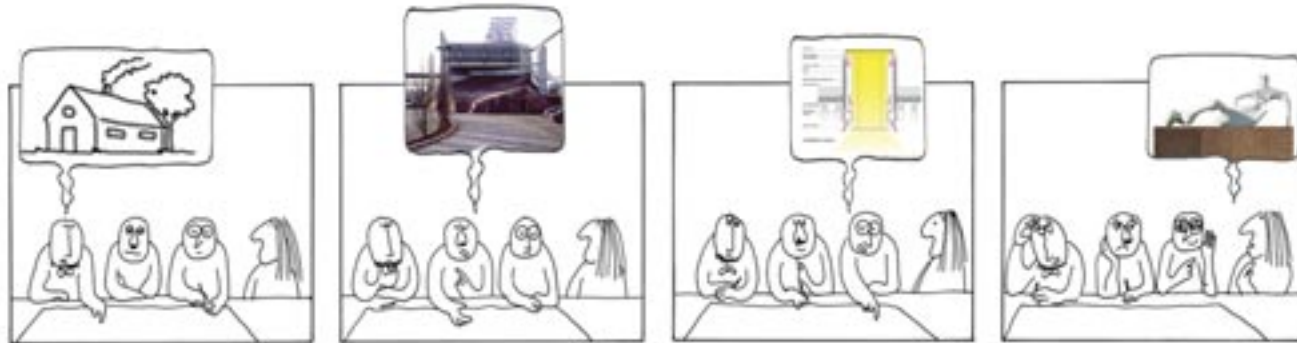
" architecture is too important to be left only to architects"   **De Carlo**

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the "Code of Design and Planning"   concerns

plans
which are implemented through projects

project
origin of "contracts"

three prerequisites for the quality of design

- **unity** of its different steps (therefore technical-economic feasibility study, now adopted)
- **one only Person in charge of the project**   from concept to implementation
  interlocutor of the " Only Person in Charge of Procedure"   who defines
    - data concerning the project area, analysis and constraints
    - general and specific norms concerning the area and the project
    - p•   rerequisites to meet
    - maximum amount of expenditure of the works and unitary reference costs
    - list of papers requested
- **performance regulations**   not prescriptive

planning and designing are group activities   fostering adequate aggregation forms

in **competitions** limiting procedures/papers   reducing time/production charges   facilitating exchanges of views

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various questions to tackle... … …

Designing a building is very different from designing a refrigerator or a lamp

every building is a prototype •
every industrial product , on the contrary, derives from testing and prototypes •

competition

norms limit both the field of action to attain quality
also through the ban to adopt specific   industrial products,   components and the design
to choose after contract

? how can a race be made with cars with different power,
differently fed or differently equipped ?

competition

competition occurs between peers, whilst

- professionals, also enroled in Registersù
- companies, cooperatives, consortia

have different rules, they are not aligned on the starting line
… access to competitions and contests is based on comparisons of curricula, organization, turnover,...

sole judge

- *if adequate*   after checks of the Technical Secretariat
- *if they deem it advisable*   supported by their expert advisers
- *the European rule of anonimity*   holds back dialogues and collective exchanges of views

participation, in formulating the demand for project

competitions :   **testing not customary procedures**

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logic inside the project
40%

15% quality of "not built" inside the area

15% functional aspects and easy recomversion

10% upkeep management aspects and related costs

immersion logic in the context
60%

20% inclusion into the environment
energy issues, CO2 emissions,...

20% inclusion into the landscape
natural/artificial: questions of form,...

20% relation with memory
relations with not only physical existing features ...

testing not customary assessment criteria

towards the Design and Planning Code

APPEAL TO MOBILITAZATION

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CONOSCERE PER GOVERNARE

"I demand, I insist, that everything around me shall be measured, tested certified, mathematical and rational. One of my tasks must be to make a full survey of the island, its distances and its contours, and incorporate all those details in an accurate surveyor's map. I would like every plant to be labeled, every bird to be ringed, every animal to be branded. I shall not be content until this opaque and impenetrable place filled with secret and malignant stirring has been transformed into a rational structure, visible and intelligible to its very depths".

English translation from : Michel Tournier, Vendredi ou les Limbes du Pacifique, Gallimard, 1967
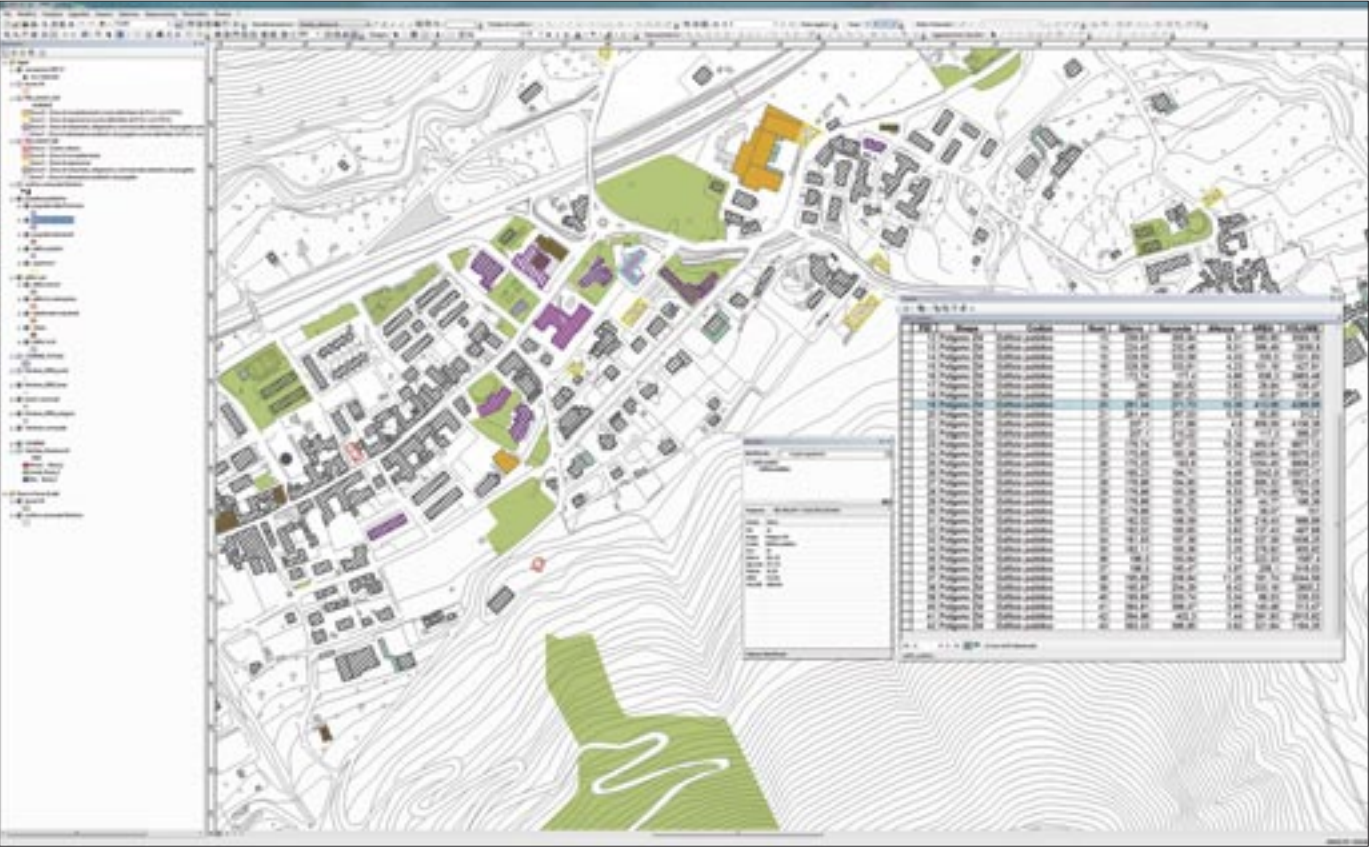
GIS : Coordination of Information

A few years ago researchi revealed that Vesuvius poses an "artificial risk": it is from the second half of the twentieth century that the problem has assumed three to four times the natural dimensions. Using this data, the research indicated how to remove, over twenty years, the damage caused by fifty carefree years.

In 2010 the flooding in the metropolitan area of Venice-Padua-Treviso brought to light the inadequacy of the planning toolsii. In a land that has ludicrous levels of illegal building, everything follows regulations which are, therefore, probably wrong.

At the end of August 2016 an earthquake devastated Amatrice and other towns in the Apennines. In Italy earthquakes occur frequently. The ritual is always the same: shock, emergency, sympathy, solidarity, then the search for responsibility and negligence in overwhelming bureaucracy. Thus rebuilding is always still underway even when successive events take place, just as for decades or longer, additional taxes remain on fuel and other commodities. Maybe new areas are added, classifications are reviewed, or more advanced technical regulations are issued. Again this time, "nobody will be left alone", but in reality everybody is left alone, without government of a land where earthquakes and floods are nevertheless frequent.

From what can be read, in the last 50 years the "emergencies" in Italy have cost several billion each year, and over half of the building heritage is still at risk from seismic activity.

Finally, however, a change is in the air.

The Constitution protects the landscape which, particularly in Italy, historically merges built with non-built; geology / hydrogeology / morphology and "second nature working for civil purposes". To make our habitats safe, we need above all to integrate knowledge and intervention, and so act upon a firm foundation of environment, landscape and memory, that is to say the stratifications which have so marvellously accumulated over time. Naturally, safety is reached also through specific regulation; but it is above all the result of a set of complex cultural and political actions; moreover, cities are a continuous process: always completed, inhabited, lived, but always changing. Thundering "Earthquakes do not kill; works of man kill", the Bishop of Rieti draws attention to the encyclical of Pope Francis: *"Laudatosì, on care for our common home"*.

Reflecting on what action should be taken after the recent earthquake, Renzo Piano expressed himself effectively underlining the need to consider social questions and the roots which tie each community to its context and so to rebuild in the same places. The simplification by the media and the need for easily acquired slogans has also led, however, to the diffusion of a somewhat worrying, non-historical and inappropriate "as it was, where it was". Sandro Lazier observes that when the experts announce today that they will do it again "where it was and as it was", the earthquake replies, "me, too" and adds "we are not the heirs of history, but its survivors". Ignoring this ambiguity, the towns destroyed by the earthquake are rebuilt where they were, with expert patching up where possible, careful grafting and patient work. Attempting to mummify them and rebuild them as they were would be a true betrayal of tradition, of the continuous process of adaptation over the centuries, in which, however, some no longer believe today and take refuge in a past deemed to be reassuring: the speed of the processes and the new dimensions seem alien and irreconcilable.

The slogan "Casa Italia" is well suited to mark the attempt to avoid the ritual of the continual emergencies. How? How should we think of the future? How should we govern the territory so there will be no more tragic events, so that it is even possible to "live with" earthquakes knowing well that they will always continue to happen here, at only a few years distance one from the other.

"I still hope and believe that the day is not far off when the economic problem will take the back seat where it belongs, and the arena of the heart and the head will be occupied or reoccupied, by our real problems - the problems of life and of human relations, of creation and behaviour and religion."

85 years later, this day foreseen by Keynes has not yet come, but even Marchionne dressed as lamb some days ago at the Luiss maintained that "economy does not have a conscience, nor morals, nor does it distinguish between what is right and what is not." In any case it is starting to become clear to all that even from an economic point of view (secondary in any case) prevention is important.

For this, extensive action on various fronts is necessary.

Above all integrated knowledge is necessary.

We need to read the geography and morphology of the land, identify the areas at risk and those where it is truly reasonable to think that the risk can be reduced. It is necessary to know the geology of the places, to use the fundamental seismic microzonation maps alongside the macrozonation maps. Knowledge allows the programming and planning of interventions which ensure safety and well-being, integrating among other things the logic of Jeremy Rifkin's "master plans".

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Collective participation requires at the same time clarity of roles: who is to plan, who to design, who to check, who to carry out the project. It is necessary to know the existing building heritage, make compulsory a clearly redefined "building file", maybe create a network of recognized "technical zone desks"; make regulations easy and comprehensible; financially support appropriate or necessary action (not only antiseismic, take note).

This is a long term investment that requires a change in the relationship between resources destined for individual use and resources for common interest (not only for public structures, but also those which are designated for improving private buildings).

The areas for rebuilding, like all areas of transformation (for structures and infrastructure, for built and non-built) are identified through integrated vision alien to our practices which are mostly tainted by sector-specific perspectives.

Specific officials, experts, make sense if they are able to listen to and integrate knowledge. Division of skills, distinct Authorities, conflicting opinions, on the one hand are substance, on the other are among the reasons that the recent building heritage has forgotten the ancient wisdom which, beyond tools and technology, was to be found in the capacity to integrate different focuses. In this tone we need to train up a "government of the territory" which has the task of managing public affairs at every level.

The building heritage -of the past and of the future- has to respond to the evolution of safety and energy criteria: questions that are measured, without separating them from others more difficult to measure ex ante, but which ensure culture, well-being, social relationships and so on. In this way the work of man becomes "second nature working for civil purposes".

We are part of a very long evolutionary process, which is continuous and at the same time also characterised by "critical points" and discontinuity; we have to bring an end to the era of unjustified ignorance.

"Cities of dialogue"/ "cities of contemporary presence" / "intercultural cities" / "cities of reception" are substantially synonyms. They assume abandoning the "culture of separation" and affirming the "culture of integration".

It is not a search for new models of "ideal cities". It is the spotting of the chrono-programme of the possible transformation processes made easy by a "physical-spatial analysis" -able to pinpoint, in current contexts, limits/margins/barriers/ and centres at different levels- and by a parallel "a-spatial" analysis which can supply a diachronic interpretation of the evolving cultural, economic and social factors. Hence the definition of networks having different characters and levels -of mobility, of memory as "places of social condensation"- as an answer to the absence of reference points characterizing the urbanized "continuum".

Any project -not only the big ones where it is even more palpable- tends to Utopia.

the 20th century strengthened the "culture of separation"

- which has remote roots, reached its top in 1900: the cities developed according to functional areas, lots and blocks
- "the form follows the function" was the war-cry against the 19th century eclecticism
- sectoral rules invaded every aspect of building
- thanks to (once) cheap energy, plants rectified projects errors
- the advent of the "terrible simplifiers" , prophesied by Jacob Burckardt, came true
- Robert Venturi distinguished between "works of engineering" and "works of architecture"
- everything aimed to isolation and monologues : "intelligent" buildings in "idiot" cities (in the etymological sense of the word "idiot")
- "faire l'architecte", was an old vernacular insult
- at the turn of the century, Marc Augé introduced a neologism: the "not-places"
- the discontent for contemporary cities generates always new slogans: the panacea is now "the smart city"

future is integration, contemporary presence, systemic vision

- he city will emphasize intercultural features
- isolation contrasts participation
- not-places" contrast the "places of social condensation"
- the "5 minutes city" contrasts the urban metastasis
- dialogues contrast monologues
- any transformation is a fragment of "Environment/ Landscape/ Memory"
- immersion logic prevails over internal logic: the not-built over the built
- "urban projects, at first imagined as physical, will be mostly immaterial"
- at the end of 2016 COP21 Agreements take off: they concern only one aspect of sustainability
- "city" and "civilization" have a common etymological root which picture cities of reception and dialogue
- in pursuit of "happiness-producing relations" (Mephite, 2014)

The "city of dialogue" is not an ideal or utopian city

the city has always been the place where people of different origins

interact and share common objectives

The size of the recent immigration waves arises worries as to inter-ethnic relations,

discrimination and social inequality

Today cities have to reaffirm the benefits of diversity, promote interaction

since 1997 the **Fondazione Mediterraneo** and its networks

have been supporting projects on "intercultural cities"

since 2016 the project of "**Federazione Anna Lindh Italia**" :

in 42 Euro-Mediterranean Countries

to face the challenges which will change the way of living in the cities

operators and theoreticians from different Countries have been analyzing

the possible transformations in the cities of the Mediterranean

and reflecting on how to conceive and implement intercultural policies

---

10 reasons to trust the future
convincing, except the one concerning the environment: precise figures

record steps forward of some urban areas, they to not refer to the whole planet

why is there nostalgia for the past ?
among the 10 reasons, "landscape" is missing
which affects/ reflects habits, behaviours, life styles

last, but not least, figures on "freedom" and "equality"
especially concerning women
record positive trends
but here influenced by the author's view

in the world of globalization identities are strengthened

R e t r o t o p i a   **utopia which distrusts the future and hopes for a return to the past**
legitimizes a dated neologism – shows the dangers of aspiring to the past

Zygmunt Bauman

different ways of interpreting the landscape

the United States — National Monuments, huge untouched expanses

Europe — full of history,   then of indissoluble connections

UNESCO sites in the list of the World Heritage
• a minority of "natural" ones
• over 80% "artificial"
the ones produced in the last century are exceptional

Art.9 of the Constitution is fundamental, but insufficient

our landscape
have been steadily worsening
and feed nostalgia for the past

living environments go on worsening owing to the incapacity of facing the intertwining of three factors

population growth
in Italy, there are twice the inhabitants of 100 years ago,
almost 5 times the inhabitants of the 18th century

growth in the built space per inhabitant
due to the development of standards
and the rise in demand for square metres

growth in ground consumption and in the urbanized area / inhabitant
different magnitude in comparison to a few decades ago

151

Città della Scienza

enclave of the great decomissioned area of Bagnoli

includes a set of projects which have stratified for over 20 years:

unitary logic for plural actions; contemporary presence of languages; connections between the built and the not-built

The road dividing it is pre-arranged to be transformed into a "court"

The whole catches landscape and memories, not only of the old factory:

it is an urban fragment with potentials which are likely to be revealed over time
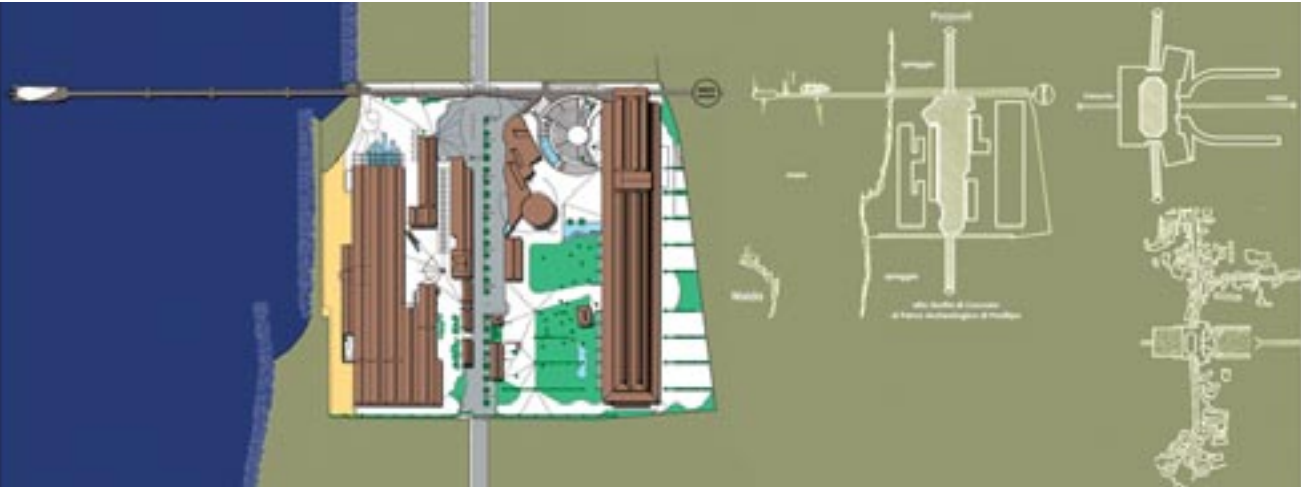
the Science City – at the same time "the city of knowledge"/ web of exhibition spaces/ event spaces/ education and dialogue spaces/ BIC derives from a lucid insight, an extraordinary programme and the strong commitment of all those who have been able to make an apparently impossible dream true in a very difficult Neapolitan context

Caserta

-the city of the Royal Palace and of San Leucio (successful Utopia of the 18th century), territory-city, interconnection of the past and the future- will be able to be an example for the future cities.

The traces of the old Centuriatio and of the Caroline Aqueduct can resurface and produce new marks in the landscape;

the deserted quarries are landscapes to re-invent, to reclaim, to transform into fragments of the future

NAVETTA A IDROGENO MINIBUS ELETTRICI
VERDE E SPORT

ANTICA CENTURIATIO
VERDE A RAFFORZAMENTO DELLA CENTURIATIO

MARGINI AGRICOLI
CAVE DISMESSE RECUPERO AMBIENTALE

massima compattezza del sistema

500.000 mc   didattica, ricerca, assistenza
percorrenze pedonali interne, all'interno di un quadrilatero di 100 m.
un sistema articolato con accesso alla quota intermedia

planimetrica e altimetrica

Centuriatio

TRASVERSALMENTE   DIDATTICA   Galleria   RICERCA   ASSISTENZA

LONGITUDINALMENTE   Galleria della Centuriatio   Aula Magna   Piazza Ippocrate   Monorotaia

The "Galleria della Centuriatio" underlying the built area and the "water wall" of the University complex devised 20 years ago *-not yet completed-* are fragments of these memories.

Urban circulation is entrusted to "hydrogen-fed shuttles" consistent with the "5 minutes city" and the network of "places of social condensation".

In memory of " King Ferdinand's City" and of the old silk-based economy, new projects in agriculture and silkworm farming will be implemented .

In 10 years this urban plan has been in the hands of many mayors and a pair of Government administrators: at present it is on the home straight. If it is really implemented, it will be a Utopia which comes true.

civilizing the urban space
is today among the "duties of man", a political task, a commitment of all of us through " exemplary policies to improve the living environments"
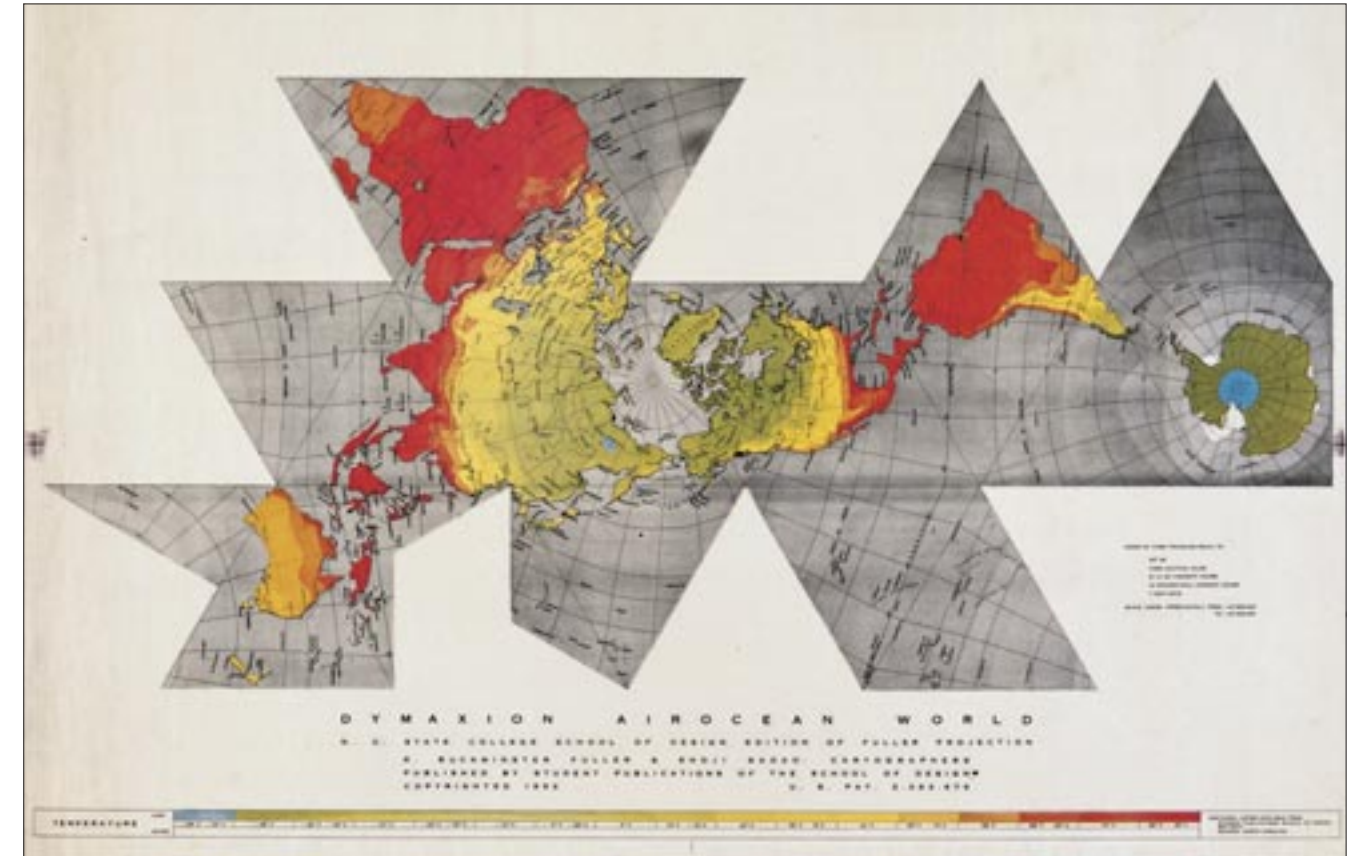
"Things do not change fighting the existing reality, but building new models that make obsolete the existing ones "
                                                                    R. Buckminster Fuller

0. This is my philosophy

I'm glad that it is "my" Univeristy hosting this conversation in the series of talks promoted by the Istituto Italiano per gli Studi Filosofici (IISF, Italian Institute for Philosophical Studies) in honour of its founder. Ten years ago, in this very room, in the traditional "last lesson"[1] -reevoking the subtle links that have kept me connected to a group of characters within architecture that are far from here- I deciphered research and projects using five "key words".

Today I won't be expounding any projects; the invitation from the IISF led me to rework my, somewhat dated, notes, and to reflect on what surrounds us, this time not nourished by encounters but by meaningful readings.

Architecture and philosophy share a strong connection: together they create "the second nature"[2]. I will refrain from citing Plato or Aristotle to show how politics, architecture, and the city are intertwined; nor will I cite Engels or Hegel and "*The Housing Question*", or even Heidegger in "*Building, Dwelling, Thinking*"; nor Lytorard, Derrida or the other famous names. Rather, I will note an unknown volume: "*This is My Philosophy*", in which, 60 years ago, the acute introduction by Whit Burnett connected nineteen essays by various writers that were alive at the time[3].

Mainly they were writers and philosophers, but there were also two nuclear physicists, a biologist, a doctor, a psychoanalyst, a missionary and an architect. All of them had different, but not mutually exclusive, world visions.

I have given a title from the past to the future ambition that I will try to express[4]. An argument in three points: notes on the adventure of building, quick reflections on what surrounds us, and a vision that is not a utopia.

Architecture is an ancient word. Roberto Pane, referencing Croce's distinction of "poetry/literature", distinguishes "architecture/construction". Certainly the quality of a single building can fascinate, it belongs to history, it gathers prizes, the designer receives awards, and since 2003 the architect can even become an archistar®[5].

Reduced to its aesthetic dimension[6], however, architecture betrays itself; it is no longer an instrument that strives to improve the human condition. Our duty then is to investigate how we can achieve a "widespread quality".

Furthermore we evolve by increasing our knowledge; that is, by changing our way of thinking: "the Stone Age didn't end because of a lack of stone, neither shall the age of petroleum end for a lack of petroleum"[6].

1. A multimillennial affair

Since the age of cave-dwellers man has sought spaces to protect himself, where he can live better, where he can build a society. For this reason we have transformed territories and built cities, a long adventure encapsulated in two splendid definitions of architecture: "the substance of things hoped for"[8] and "second nature for civil purposes". This second expression -Goethe's, contemplating ancient architecture- achieves traction if we stretch it out to mean all that forms and transforms our "living environments", in the sense that William Morris[9] ascribes to the term.

What is architecture? Due to its intentionality the art of building is a product of culture, it has nothing to do with anthills, hives, nests or further constructions of other living creatures. That architecture is a world of forms that are founded on a prevalence of the "non-visible" is exemplified in the aphorism of the iceberg[10].

As it is commonly understood, however, architecture is essentially about the form and the aesthetic character of buildings; while formation and transformation of our living spaces are an expression of the collective. Indeed, the story of every society is fundamentally written in its stones, despite the damnation of the Archbishop of Notre-Dame[11] at the invention of the printing press, or the similar curses that he would have railed against the internet.

Among the various etymological interpretations for architecture I prefer "constructing according to principles".

The first act of construction is to divide, to distinguish one part from the whole. Then to articulate these divisions according to topological principles: centrality, separation, continuity, filters, and connections. As it is capable of communicating meaning, architecture has also been an instrument to represent power, to instil fear, to display opulence or to accentuate contrasts[12]. The rhythmic sequences of classical architecture manifested the order which classic civilizations aspired to. Architecture has expressed ambition, it has used decoration to the point of being confused with it, and, in the 20th century, it reaffirmed its essence as space or the intertwining of spaces.[13]

Today in architecture figurative and technological ambitions coexist; construction must respect norms and regulations that become ever more sophisticated, buildings need to be "intelligent", ready for any external eventuality. The attention given to technology, materials, components, compliance with ever more complex regulations, and an ever increasing demand for services, is reflected in the reduction, or even abolition of an interest in the quality of relationship between individual buildings. In other words, the internal logic of the product -a component, a building, at the most a complex of buildings- inappropriately overshadows the "logic of immersion". Cities, based more on things and less on the relationship between things, become unliveable.
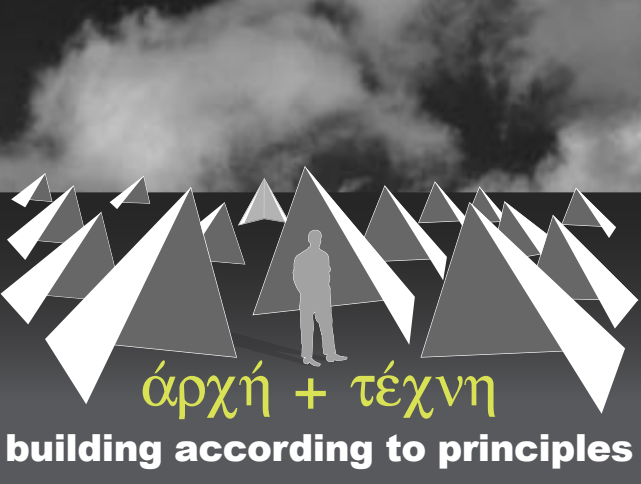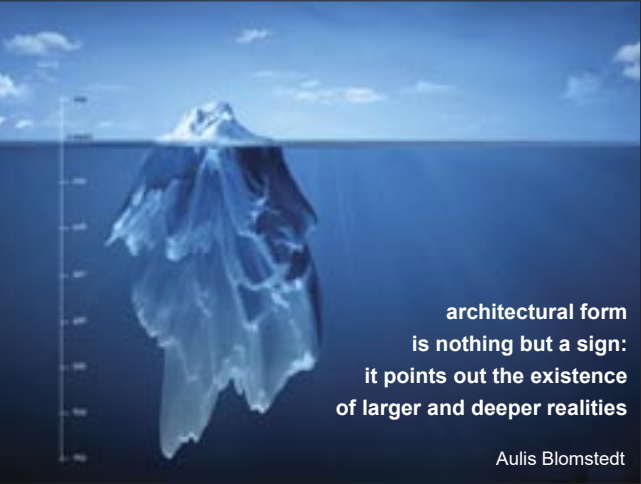
An organism dies when its cells no longer communicate, when the relationship between the parts fails.

While the illusion that "everything is possible" prevailed, human settlements always had their own kind of "intelligence", that of the place which is the reason for settlement and for the evolutionary process; they interpreted morphology, climate, and geology in relation to the context. This intelligence gradually lessened as the culture of separation began to take over, unfolding nonsensically everywhere. The illusion of a lack of limits has corroded the wisdom of limitation, of measures and of confines. In becoming more stupid cities[14] have constrained the inhabitants, who live in less than ideal habitats to grow in knowledge and astuteness, a new kind of individual logic, a "selfish" strategy. The intelligence of human habitations has faded to the point of creating reactionary responses, in the past few years the myth is that of the "smart city"[15]; a trust that recalls when the technological systems were a remedy to oversights or even errors in the design of buildings.

At the beginning of the 20th century a new urban dimension leads to reflection on *The Art of Building Cities*; alongside the architect comes the urban planner[16]. To the *"De re edificatoria"* and what follows it, are added the rules of urban planning, the rationalist culture introduces minimum requirements and standards, once valuable but now often dated. To ask a rhetorical question: as for those who live where these regulations are satisfied, are they satisfied with where they live? It is, therefore, imperative to investigate the "principles" which are capable of making positive "living spaces".

Adolf Portman[17] speaks of primordial beings: transparent and with a double axis of symmetry. Evolution has led to us having skin so that we can relate to one another in visible, tactile ways. Autonomy is primordial, or Palaeolithic, almost "foolish" in the oldest meanings of the term; today in architecture -in the transformation of "living spaces"- autonomy can be almost criminal.

"Urbatecture", a term coined in the 60s by Jan Lubicz Nycz to illustrate the multifunctional megastructures proposed for Tel Aviv. Bruno Zeni praised this hypothesis which aimed to avoid the division between urban planning and architecture, and to overcome the dated distinctions. "Urbatecture", in 1973, was one of the *"seven invariables of modern architecture"*. Bioarchitecure, too, is a neologism that had its day.

A battle that lasted decades is now senseless, because it has been won, now that every building by law has to be "almost zero impact". Bioarchitecture no longer makes a distinction, it no longer seeks a utopia: it can only be revitalised by changing the scale, bringing together the intangible and its connections, discovering new passions.

architectural form
is nothing but a sign:
it points out the existence
of larger and deeper realities

Aulis Blomstedt

άρχή + τέχνη
building according to principles

+ + + INCREASE OF PREREQUISITES

technologies, products, components, buildings
are called to meet increasingly complex regulations
and higher performances

up to demand smart buildings
reacting to external events

- - - DECREASE OF RELATIONS
internal logic wins on immersion logic

cities have always had their own intelligence
they interpreted morphology, climate, geology, relations with the context

**the culture of separation
has destroyed relations and synapses**

the intelligence of human settlements has dimmed
to the point of generating a new myth
SMART CITY
like when technological equipment remedied to negligence or errors of design

The clever title of Ruwen Ogien's essay -*"L'influence de l'odeur des croissants chauds sur la bonté humaine"* (the influence of the smell of hot croissants on human kindness)- indirectly makes us think about how the quality of areas of habitation influences: security, well-being, happiness, and sometimes even has a therapeautic quality. It is mainly the "unbuilt"[18] -the quality of public spaces and how it keeps the individual buildings together- which contributes to the quality of life.

In Team X, which was shrugging off the functionalist point of view, Aldo Van Eyck[19] loved to afferm the indissoluble link between spaces and human behaviour: infact for enviorornmental psychology who we are depends on where we are[20].

Interest in architecture cannot be limited then to the aesthetic-expressive dimension of individual edifices, nor can it exhaust itself in measurable services. It is about multiple qualities of "living spaces".

Adolf Portman
primordial beings : transparent and double axis of symmetry
after millenniums, evolution brought them to have a skin,
to enable them to relate one with the other in visual, tactile and other terms

autonomy is palaeolithic
"idiot" in the etymological sense
in the "transformations of living environments" can even become criminal

in architecture I know one criminal logic:

the one which does not lie
in the logic of intersections,
of concurrence

buildings which meet
only function;
projects which
neither contribute a "gift"
nor new qualities to the context

URBATECTURE

urbaniste
"membre d'une congrégation de femmes
qui suit la régle des clarisses, mitiguée par Urbain IV"
Nouveau petit LAROUSSE illustré - 1935

2. Today, here, in our context

"An isolated construction, as good as it may be, has no value as long as it has no possibility of being integrated in the urban fabric, or if it does not itself create a new fabric." This thesis of the culture of Team X reinforces the ideas of those who believe that a sum of sustainable buildings does not make a city sustainable, or that a set of well-designed buildings does not necessarily mean that it is a pleasant living environment.

The quality of an environment is essentially in the relationship between its parts; for this reason every intervention must be conceived as a fragment of the whole, so that it may become part of the environment, of the landscape, of the layers that make up each place. It must be an "informed fragment". This different approach has meant that, after the Industrial Revolution and with the *"rebellion of the masses"*[21], cities have grown, and along with them, chaos.

Often still today building a school, a church, or a house in response to a single need can simply clutter the area; it doesn't aim to exalt the potential of a place, or to interpret the complex networks which intersect the place.

Konrad Lorenz's lucid[22] reading of contemporary peripheries has always struck me. He defines them as places where single cells develop unchecked, without rules and without limits, having lost the "information" that should have held them together in a neoplastic fabric.

On the other hand, for archaeologists[23], cities were born when the space between buildings assumed a greater significance than the individual constructions: that is when a community began to recognise itself in the relationships that hold together multiple parts. Zevi[24], too, asserts the dialogue between the various parts of the constructed, although he reduces it to the completion of their image.

Once the ideal city had to be visible in a glance and its every part had to be easily reached. Just as "landscape" has different meanings in Europe or the USA, so the word "city" conveys different phenomenon in various cultural contexts[25].

In the European/Italian/Mediterranean context the city is aggregation, a system of places, buildings that cast shadows between them. When demographical growth and urban attraction began to accelerate in an unprecedented fashion then distinctions between the parts, divisions of space, and disintegration were generated.

2 today, here, in our contexts

CYBORG

Today, all in the same day, the average individual uses various constructed spaces and spends disproportionate amounts of time using various modes of transport.

Without thinking of the contemporary "nomads", maybe technology will allow the widespread inversion of trends, perhaps even the cyborg man who talks to PCs -and if we trust Bryan Johnson or Elon Musk- that even connects to them.

Apart from monumental works, once transformations were so slow that it seemed that cities did not really change in the lifespan of a single individual. The city embraced different and fully integrated activities; for the most part it did not even distinguish between them, if not perhaps, sometimes to favour cohesion among groups. Today cities are divided into zones and they evolve according to a different timeframe than that of the biological timeframe of their inhabitants, no longer going slower but much faster. Despite this, cities continue to respond too late to the desires of their inhabitants; they are too slow in becoming "substance of things hoped for".

In every urban system it is easy to find confines/limits/margins/barriers: both physical and sometimes solely psychological. Just as we can find centrality, aggregation in isolation or in networks, separated or linked by a visual continuity, functionality and more. The processes of transformation can construct walls, barriers or whatever is needed to separate, that is to affirm unknown liberties.

Nearly 30 years ago the fall of the Berlin Wall was the end of an era: much more than just the physical elimination of a wall, it marked a turning point, a cultural shift.

At much the same time the *"Deconstructionist Architecture"*[26] exhibition at the MoMA determined a shift (not necessarily shared by everyone).

This was the penultimate of these shifts, because the economic crisis of the past decade and the extraordinary sequence of events which sprang from the papal encyclical "Laudato Si"[27], seek new answers to emerging themes, answers capable of making new hopes substantial and concrete[28].
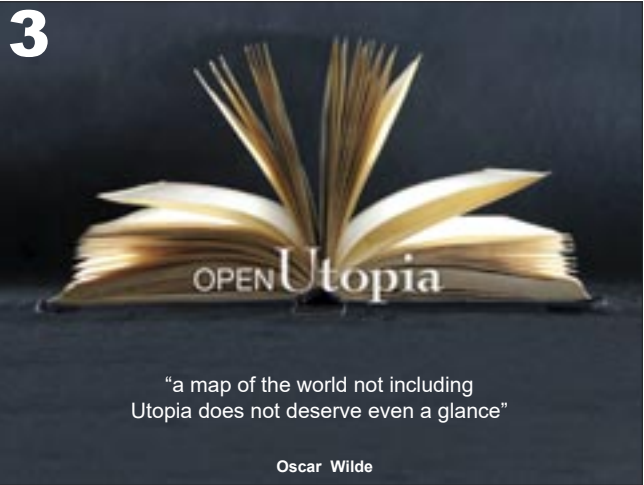
3.   Open Utopia

On the 18th of March 1968 at the University of Kansas Robert Kennedy criticised the limitations and contradictions of the use of the GDP as an indicator of well-being. Some years later Bhutan actually substituted it with the GNH (Gross National Happiness). In Italy, after much "informal" research, from this year the ISTAT will also measure the BES -"Equitable and Sustainable Well-Being"- through indicators which are essentially relative and a-spatial[29], but which involve living environments, spaces of work, habitation, socialization, movement, life.

Aspects, therefore, which are influenced by how much each community can change: using "plans" (which delineate strategies to employ in time, activating successive ingenuity) and "projects" (precise implementations, parts of whole networks). Without forgetting Robert Venturi's[30] dated but effective observation: that the project even for a small house is complex in the objectives but simple in its technologies; whereas non-architectural projects (he uses the example of the lunar missile) are simple in the objective but complex in their technologies.

How to improve living environments on a national, urban or building to building scale?

Above all structuring, integrating and improving the knowledge. Just the contexts, both natural and artificial: today this can be georeferenced, no longer fragmented and contrasting, reducing the waste of time and facilitating decisions and actions; and by breaking free from the sectorial views, from "terrible simplifications"[31] and from "asphyxiating complications". Only a substantial attitude shift can dissolve the era of separation -cemented in the last century- and generate the era of integration.

Traditional professions are now becoming extinct; the "design architects" who were still in their heyday in the first half of the 20th century, have vanished. The interdisciplinary groups and gatherings of specialists are insufficient, the participation of citizens changes continually. It is invaluable to construct the question, to evaluate the layout of a project and share its "scaffolding of the form", that is what comes before its development without prescribing the expressive aspect.

Anthropologists, sociologists, philosophers are among the indispensable allies in defining questions of transformation; important voices in the processes that follow, and more and more the true designer becomes a widespread figure. Attitude shifts and new tools are not just for those with technical skills but for the community as a whole.

"a map of the world not including Utopia does not deserve even a glance"

Oscar Wilde

GDP "measures everything, except that which is worthwhile"

Robert Kennedy

" GDP includes also air pollution, cigarettes advertising, ambulances to clear motorways of weekend massacres, special lockers for house doors for those who try to break them open

grows with the production of napalm, missiles and nuclear warheads …

does not take into account the health of families, the quality of their education,… justice in the courts, equity in the relations between citizens

urbes VS PIL

"terrible simplifiers" make sectoral logic prevail, without understanding the consequent damages
"stifling complicators" find out and interconnect paralyzing regulations

from **SEPARATION CULTURE**
to **INTEGRATION CULTURE**

For this reason it is fundamental that common citizens (the true clients), and especially "formal clients", know how to desire[32] and therefore how to request, that is, how to participate. Well-made requests increase the ability both to listen and to respond; indirectly they also contribute to the evolution of the educational processes in architecture.

The spread of knowledge is the motor behind every transformation: in a meeting sponsored by the ISF I cannot help but remember that in 1799, just two weeks after the proclamation of the Neapolitan Republic the *"National Catechism for the Citizen"* was published, a pamphlet to educate the subjects and transform them in citizens. Today there is no longer the ambition to give a "catechism", but to make citizens aware. It is clear that my reasoning is relevant for our European/Italian/Mediterranean context, which contains vast differences, but is nonetheless more united than divided. Here the average citizen knows exactly how to choose when it comes to fashion, design, food and wines; however architecture is something that he is subjected to[33].

participation
as basis of sustainability and organic demand

freedom spaces

" lucid departure from institutional plati-

do you want to attend this school, or do you like better to continue like this?
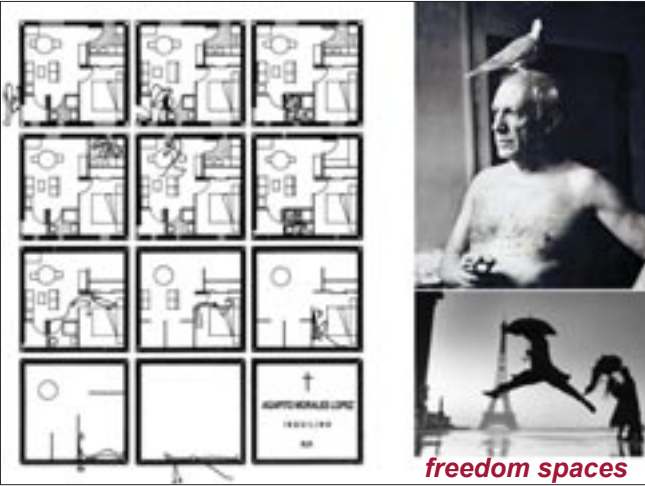
Therefore, bearing in mind how the participants have changed and continue to change[34], there is a need to educate, to train the citizen to be architecturally "literate", which means to ask questions, starting from the first years of school. Perhaps beginning with some basic comparisons; to identify "spaces of freedom" and "recreational escape from the institutional pretence"[35]: would you rather live here or here? Would you rather spend hours in this school or in that one? Do you want to work here or there? Would you like to live, isolated, in a "five minute city"? Do you prefer non-places or "places of social condensation"? There are weighty questions, where the aim is not to grow, but to transform that which exists[36].

An awareness of the therapeutic values of living environments and their influence on security, well-being, economy, tranquillity and happiness, will lead to seeking the highest quality in the changes made and in dedicating appropriate resources. Only widespread knowledge can bring about change: this is the idea behind the *"Declaration of the Responsibilities of Man"* in relation to habitat, lifestyle and diversity which was promoted on the occasion of the 50th anniversary of "*Le Carré Bleu*"[37].

Exceptional places happily filled with many people do not suffice: a crowded museum, a library that is also a meeting point, a university campus enlivened by people of different generations, or even smaller works, where the articulation of constructed and non-constructed produce gatherings and dialogue.

Shifting the concerns of architecture, from individual buildings to the quality of "living environments", shrugs off old ambiguities, pushing instead for a correct interpretation of the interventions undertaken. It shifts the focus from the internal logic of the build to the logic of relationship, network and connection.

Every transformation, regardless of its scale, is a fragment of the whole. It is part of the environment (concerning ecology, emissions, geology, etc.), of the landscape (aesthetically, whether it be natural or artificial) and of the layers which make up each place (in the physical/material sense and in the sense of history and memory).

To move beyond architecture towards "living environments" and the logic of "fragments" means to regard the Vitruvian triad (firmitas-utilitas-venustas) with a detached fondness, seeking to work towards an inclusive and complex triad of environment-landscape-memory, which would sustain operations that are part of greater systems.
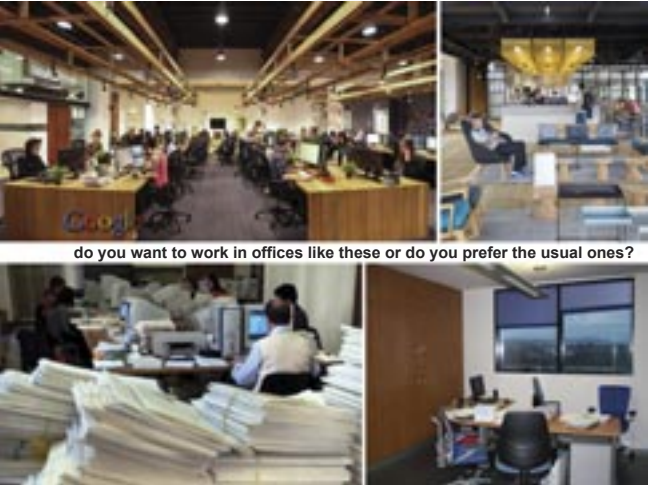
do you want to work in offices like these or do you prefer the usual ones?

libraries and meeting places, like this or like this?

Which leads us to the need to experiment with less common evaluative criteria; giving precedent to the "rules of integration" -not the internal regulations- presupposes an acute analysis of the context, a redefinition of centrality/filters/mediation/connections, to contribute not so much to the conservation of the identity of a place as to its evolution[38]. In other words every project is an answer to a question, but at the same time it should be a "gift" to the context. Today, with predictive procedures, the possibility of pre-evaluation and the development of technologies for predicting outcomes, everything contributes to responsible planning[39]. Furthermore new directions in research are continually opening up; the interest even in extra-terrestrial habitats is growing: lunar, Martian and zero-gravity habitats. Another neologism emerges: OrbiTecture[40].

In our context there is no lack of project skills, but they are impeded by complicated procedures which simplify and separate everything, procedures which are never obsolete because they are constantly renewed in ever more inappropriate ways. To paraphrase Alvin Toffler[41], the more these obstacles grow the more important it becomes to undermine their basis.
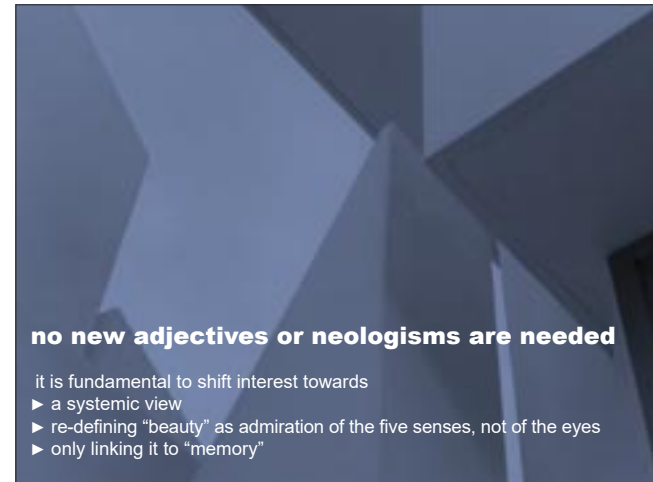
Greater interest in the "scaffolding of the form", than in the jargon, reveals the specious nature of the adjectives used to describe stylistic characteristics of the architecture of the past (romantic, gothic, renaissance, and baroque).

The neologisms, with their precise aims, are more stimulating; urbatecture was stimulating (but after half a century it still comes up against obstacles and dated norms); so was bioarchitecture (after decades it has entered into the common mind-set, now even in norms); and so is OrbiTecture (concerned with contexts which are better known in theory than in practice.

Today we don't need new adjectives or neologisms; we should scrutinize the future, getting rid of whatever slows or even impedes that which we desire to come true.

We must move our concern towards a systemic vision, redefining "beauty" as an admiration of the five senses, not just of the eyes, linking it to memory, intertwining them. In the future in out contexts it will not be walls that pervade but continuity/connections/links/synapses/empathy[42]. The watermarks have always been there. As indirectly referenced by Giancarlo De Carlo[43], in his splendid analysis of the Temple of Apollo Epicurius at Bassae, which only seems to retrace typical forms because it actually materializes the relationship between the physical and the cultural, between the temple and the place where it appears.

In our contexts a revolution to "re-civilize the urban" is an ever more pressing need. But on what basis?

Re-civilization of cities would mean connecting memory and the future, to envisage current non-places as clouded over by "places of social condensation"; re-humanising the habitat so that it is able to accommodate, making life easy and simple for everyone: children, adults, the elderly; expressing reason and spirituality; integrating, so that there never be any more separations. Alberto Albanese believes that "the urban interventions which we previously considered of a physical nature today have a transcendent aspect."

To use [44]Fuller's words *"Architecture beyond the aesthetic"* invites new behaviours, new models capable of making the existing ones obsolete, instead of competing with them. In our contexts we must work with patience, unlike the archaeologists who put together fragments in order understand the meaning that once held them together in time, the designers of the future (trained above all to be part of a team) will need to give meaning to what today lacks meaning, making connections through perhaps minute interventions, working principally on the non-constructed, constructing places and unseen landscapes. Essentially there is a great desire to "change this mistaken world" as Niemeyer continued to say. It is not a utopia but a commitment to work together, so that this vision can become a reality and lead to other goals[45]. In other words, a kind of New Deal: we have been sleeping in the nostalgia of the past. Enough of saying how it was and where it was, there is a new desire for the future, nostalgia for the future. A new kind of "care for the common dwelling place" can put an end to the age in which that which surrounds us has been increasingly inferior in quality.

Civilizing the urban should be among the "Responsibilities of Man", a political task, everyone's duty. Pericles understood the possibility of the ambitious project for the rebirth of Athens, a project that in fact included the Parthenon, finished the year before the famous speech where he listed the various defining values of the ancient city-state: "Here in Athens we do so"[46].

An anonymous[47] but current and effective observation "mankind is the most foolish species: he worships an invisible God and destroys visible nature, without realising that the Nature that he is destroying is that very God that he venerates." Constructing and transforming does not only fulfil basic requirements, but it is also an aspiration towards sacredness and spirituality.

To civilize the urban both "fragments" and a "systematic vision"[48] are necessary: in this way the "second nature intended for civic use" can be more than just a utopia.

no new adjectives or neologisms are needed

it is fundamental to shift interest towards
► a systemic view
► re-defining "beauty" as admiration of the five senses, not of the eyes
► only linking it to "memory"

archeologist
find out fragments and try to rebuild the meaning that once connected them

designers
will have to give meaning also to what has none at present
• creating a connection through even minute actions
• working mostly on the "not built"
• constructing places and new landscapes

Occam's razor

" "man is the craziest species:
he worships an invisible God and destroys a visible Nature,
without realizing that the Nature he is destroying
is the God he worships"

460 a.C.   ruling Athens, Pericles started a strong building project for the city
447-432 a.C.   construction of the Parthenon

431 a.C.   *"here in Athens we do like that"*
Speech to Athenians

1   cfr. pp. 5-17
2   "second nature" is a very old expression: Goethe used it also for Architecture (see note 4). Hegel distinguished architecture as "inorganic nature built by man's hands" from organic nature "individualized and moved by its inborn spirit" ("Estetica" - Vol.II pp.653-654). In "Seconda Natura", documentary film (2012 Marcello Sannino), Gerardo Marotta affirms that "the second nature is created by philosophy"
3   Bertrand Russell, John Haldane, Lewis Mumford, Albert Schweitzer, Aldous Huxley, George Trevelyan, Robert Oppenheimer, Carl Gustav Jung, Frank Lloyd Wright, Pitirim Sorokin, Karl Jaspers, Werner Heisenberg, Jean Paul Sartre, Jacques Maritain, Reinhold Niebuhr, William Hocking, Gabriel Marcel, Salvador de Madariaga, Sarvepalli Radhakrishnan
4   Johann Wolfgang Goethe, "Viaggio in Italia - 1786-1788" [1°pubblic. 1816-1817], Sansoni 1959 ("The architectural art of the ancients is a real second nature operating in accordance with uses and civil ends. That's the way the amphitheatre, the temple, the aqueduct are raised. And only now I feel how right I was in finding odious whimsically built works, such as the Winterkasten on Weissenstein: a useless nothing …")
5   neologism with copyright: se Gabriella Lo Ricco and Silvia Micheli, Lo spettacolo dell'architettura. Profilo dell'archistar©, Mondadori 2003
6   in its most etymological sense : aistheticos = "what causes a sensation"
7   interview Reuters of 2000 to Ahmed Zaki Yamani, 1962-86 Minister for oil of Saudi Arabia
8   Edoardo Persico, final words at the lecture in Torino on 21.01.1935
9   for William Morris (1881) architecture is " the whole of changes and alterations operated on the Earth's surface, in view of human needs" (Mario Manieri Elia [edited by], "Architettura e socialismo", Laterza 1963)
10 introduced in 1958 by Aulis Blomstedt, of the Helsinki CIAM group and one of the founders of "Le Carré Bleu, feuille internationale d'architecture"
11 "le livre tuera l'architecture", in Victor Hugo, "Notre-Dame de Paris", Mondadori 1989
12 as still often the archistars' products
13 Bruno Zevi, "Saper vedere l'architettura, Einaudi 1948
14 i.e. by minimizing relations and synapses
15 born in the United States, where the idea of city is very different from ours
16 in "Nouveau petit Larousse illustré" since the second half of the 20th century the word "urbaniste" has been no longer a "particular enclosed nun"
17 Adolf Portmann, "Le forme viventi", Adelphi 1969
18 MPC, "Apologia del (non) costruito", in "Architettura Città", n°12-13/2005 pp.29-34; George Cruz Pinto, "Eloge du vide", in "Le Carré Bleu, feuille internationale d'architecture", n°2/2010
19 Aldo Van Eyck, "Statement against rationalism", 1951; now in, Writings. Collected Articles and Other Writings 1947-1998, SUN Publishers, Amsterdam 2008
20 Marco Costa, "Psicologia ambientale e architettonica. Come l'ambiente e l'architettura influenzano la mente e il comportamento", Franco Angeli 2009
21 José Ortega y Gasset, "La ribellione delle masse", Feltrinelli 2012
22 Konrad Lorenz, "Gli otto peccati capitali della nostra civiltà", Adelphi 1977
23 Ruth D. Whitehouse, "Le prime città", Newton Compton 1981
24 1977, "The Charter of Machu Picchu"
25 at the end of April, Donald Trump ordered the revision of the National Monuments: a further symptom of substantial differences from the European culture
26 in a sense preceded by "Pointe de Folie - Maintenant l'Architecture", note in 17 points by Derrida in connection with Bernard Tschumi's project for the Parc de la Villette in Paris
27 Papa Francesco, "Laudato si' - della cura della casa comune", encyclical 18.06.2015
28 see « Le Carré Bleu, feuille internationale d'architecture », n°3/2016
29 Italy, first among the Countries of Europe and of the G7 -in the Document of Economy and Finance / April 2017- introduced the "BES", the indicator of progress level which takes into account economic, social and environmental factors among which also : average available income, inequalities, unemployment, pollution from CO_2 and climate-altering-gases, etc.
30 Robert Venturi, "Complexity and Contradiction in Architecture", New York 1966
31 that is, unable to assess the consequences of their individual decisions : prophesied 150 years ago by Jacob Burckhardt (letter 26.04.1872 to Fiedrich von Preen); but he could not predict also the "stifling complicators" which today stop everything by imposing senseless norms
32 etymological root: "missing stars" or, better, giving an intensive value to "de": "fixing one's eyes to the stars"
33 cfr. « Le Carré Bleu, feuille internationale d'architecture », n°1/2011
34 Michel Sérres « Eduquer au XXIe siècle », Académie de Paris 2011 / Domenico De Masi "10 trend per il 2020", Firenze - Palazzo Vecchio 2011
35 Bruno Zevi, "Cronache di Architettura, 953-1080", vol.326 Universale Laterza, Roma-Bari 1975, n°974, pp.526-531
36 thanks to Biagio Rossetti -who does not indulge in the Renaissance myth of the "ideal city", but intertwines democratically what already exists-Ferrara has been defined "the first modern city in Europe"
37 2008, cfr. www.lecarrebleu.eu/la ligne du CB
38 like in man, the identity of a place is in its DNA, but intertwines layers and permanence: Dennis Oppenheim's hints come to our minds, when he magnifies the finger prints of a human being and overlaps them to views of territories
39 Information Science, after having favoured isolation and fragmentation, makes available increasingly sophisticated integration techniques
40 see « Le Carré Bleu, feuille internationale d'architecture », n°2-3/2017
41 Alvin Toffler: "the more rapidly the future changes, the more necessary a future forecast is necessary", in "The shock of the future", Random House, 1970
42 see « Le Carré Bleu, feuille internationale d'architecture », n°1/2015
43 Giancarlo De Carlo, editorial, "Spazio e Società", n°19/1983
44 see papers of the "XVII Seminario Internazionale di Architettura e Cultura urbana", Camerino 2007, in "Architettura Città", n°3/2008; Richard Buckminster Fuller: "You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete."
45 surrealist photomontage by Ben Goossens, defined "Magritte of photography"
46 Pericles lead the city since 460 B.C.; the construction of the Parthenon started in 447, ended in 432; the Speech to Athenians was delivered in 431 (Tucilide, Storie, II, 34-36)
47 in January 2015 Hubert Reeves, declared that even if he shares the aphorism, it is not his own work, although it has been credited to him by many sources, including "Le Carré Bleu", n°1/2015
48 see Fritjof Capra e Pierluigi Lusi, "Vita e Natura - una visione sistemica", Aboca 2014
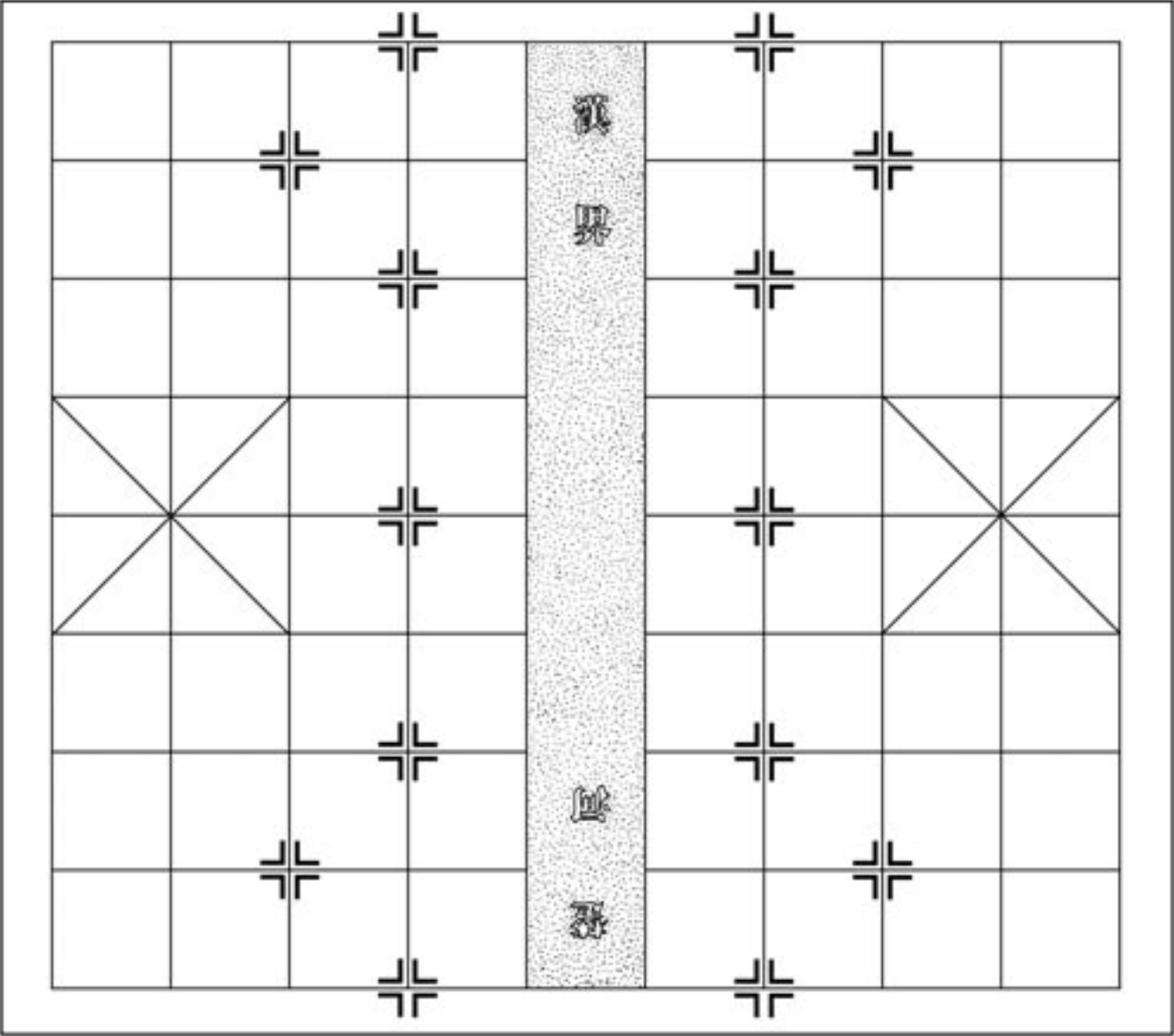
being is useful, not being is deserving (Lao-Tse)
with well-established theories of openings and closings, extraordinary as to combinatory complexity, chess compares abilities to make up strategies, of insight and prediction.
     In China the support changes: the pieces are not moved in the 64 squares of the Indo-European chessboard, but in 90 intersections that a"river" separates into two fields, each of them with an enclosure

Utopia

NEXT EXIT ↗

utopias

• from drive to ideal models,
• to unrealizable hypotheses, because conditions are missing

Alternative view from which indications can be drawn to build a different future: hope

Utopia is like the horizon: a walk two steps, and it gets farther by two steps.
I walk ten steps, and it gets farther by ten steps.
The horizon cannot be reached. Then, what's the use of utopia?
This one: it helps to go on walking.

Eduardo Galeano

the absence of utopian drive is perhaps almost as serious as an overdose of it

Rem Koolhaas

utopian

impossible
without any real basis; without any possible implementation

visionary

possible
shows the direction to reach a remote but achievable objective

171
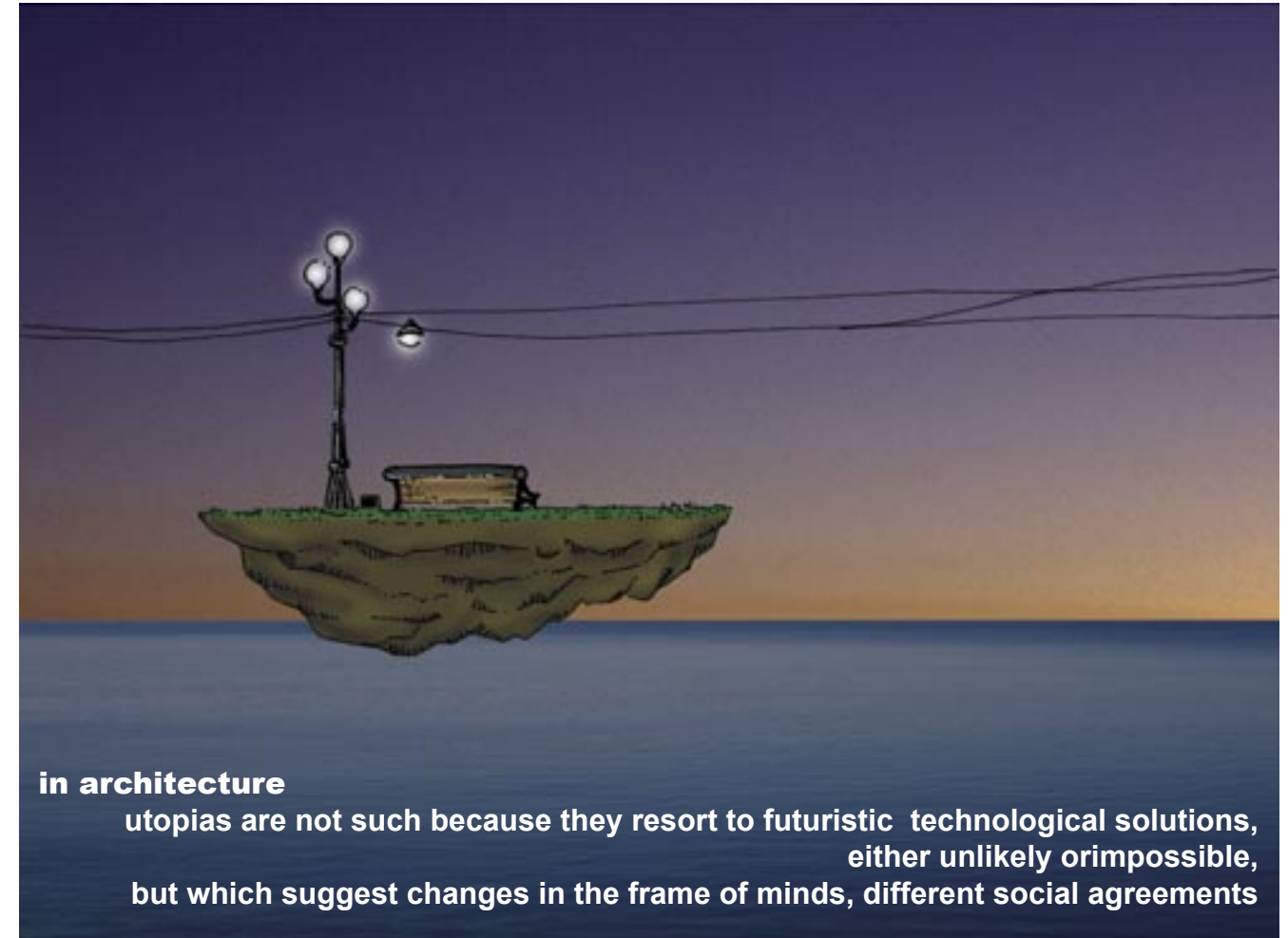
in architecture
utopias are not such because they resort to futuristic technological solutions,
either unlikely orimpossible,
but which suggest changes in the frame of minds, different social agreements
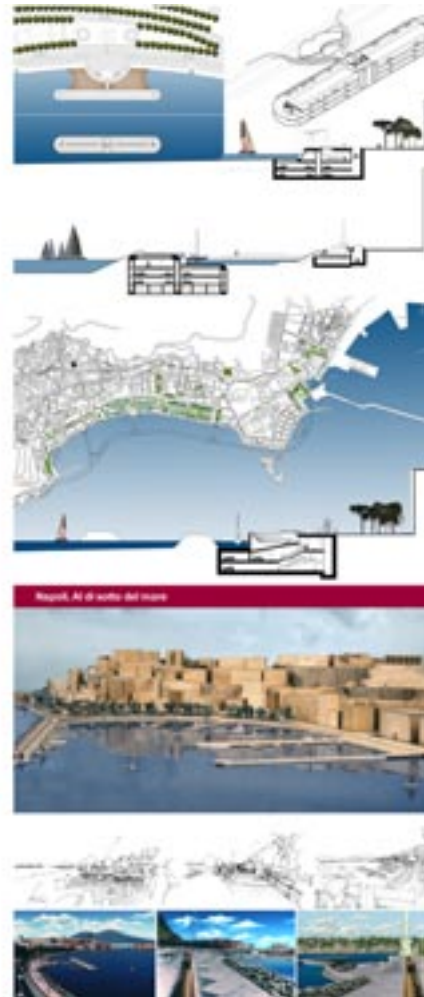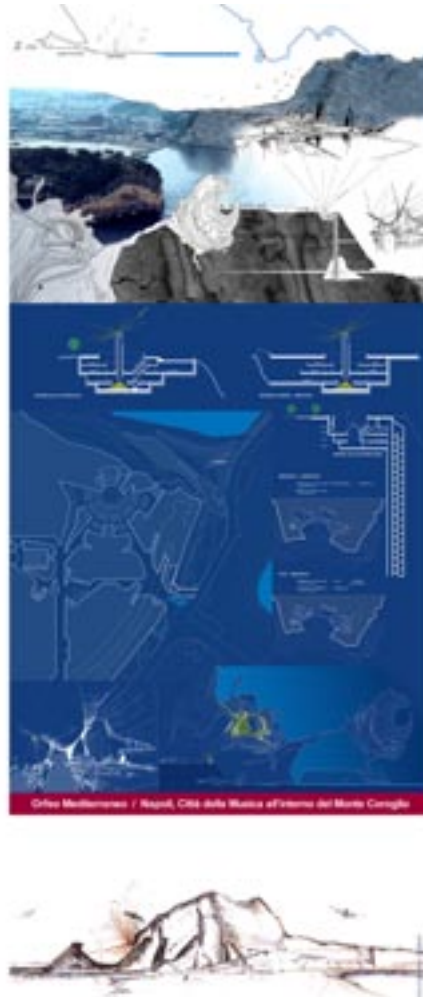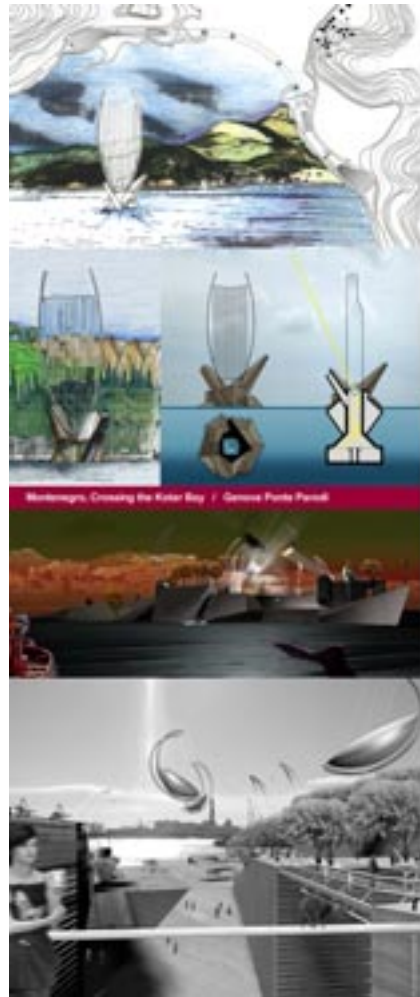
utopia ———— **reality**

it is not paradoxical that our "utopias" are projects supported by precise economic feasibility
studies and that "realities" -at least in the three Neapolitan experiences- are on the contrary dreams destroyed
- by an arson
- by neglect by Public Administration
- by being incomplete and with dissimilarities due to improper habits and norms favouring them
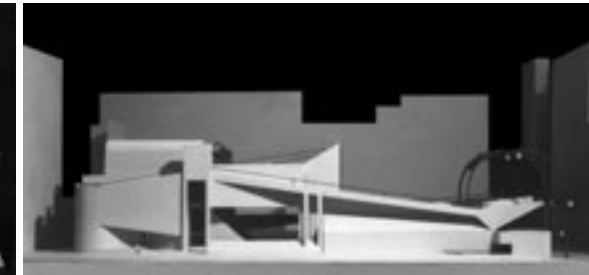
10 reasons for trusting the future

Food
Water and hygiene
Life expectancy
Poverty
Violence
Environment   (?)
Literacy
Freedom
Equality
The next generation

"landscape" = living environment, is missing

"Retrotopia"[1] -as Zygmut Bauman defines it in the book published this year- is a utopia which mistrusts the future and hopes for a return to the past. Johan Norberg[2] in the ten chapters of his quite recent book, without ideological clashes and availing himself of a wide range of official data, examines Food / Water and Hygiene / Life expectancy / Poverty / Violence / Environment / Literacy / Freedom / Equality / Next generation. Ten reasons to trust the future, all of them convincing, except the one concerning the environment supported by data recording steps forward in some urban areas, certainly not in the planet as a whole.

This "extraordinary handbook of optimism and realism", in the French edition -unlike in the original English one- uses small letters for the title and big ones for what appears to be the real title, in opposition to widespread defeatism: *"Non, ce n'était pas mieux avant"*. The cult of the past has always existed: his book reports also an unthinkable inscription on a stone of ancient Chaldea, 3,800 B.C., 5,700 years before Karl Kraus' aphorism "I must give the Viennese feral news: old Vienna was once new".

Why does nostalgia for the past prevail over common sense?

I think the cause is the widespread discontent for present living environments and the regret of the past ones.

Norberg, actually, does not include "Landscape" among the ten examined reasons. Landscape is a misleading term. Unlike where "landscape" is identified with pristine nature (cases in point are the National Monuments in USA), not only in the European Convention, "landscape" in Italy is made of close connections of nature and artifacts. This spirit is enshrined also in the UNESCO list of the World Heritage where the "natural" sites are a minority: over 80% of sites are "artificial" (exceptional more than rare, the ones produced in the last century). In this light, the fundamental Article 9 of the Italian Constitution is obviously insufficient. There is no relation, only coincidence, but from there the dark years of our landscapes start: they constantly worsen and feed nostalgia for the past.

Our living environments -"second nature targeted to civil uses"- have worsened and go on worsening because they are incapable of facing the interconnection of three growth factors:
•   population (in Italy there are 25% more inhabitants than in 1947, twice the ones of 100 years ago, 5 times the ones of the 18th century)
•   per capita built area (standards evolve and above all the demand for spaces increases)
•   ground consumption (per capita urbanized area changed its magnitude in a few decades)
There are not only growth factors: technological and social dynamics emphasize the contrast with the static character of the built space. Moreover, widespread action criteria and models, imported from other cultures, favour the sharp decrease in inhabitants per square kilometre in urbanized areas where increasing percentages of inhabitants settle and continue to ignore the crucial role of socialization places.

2015
june - "Laudato si', sulla cura della casa comune"
august - Obama presents the Clean Power Plan
pledge of the USA to fasten CO2 emissions reduction
- Islamic Declaration on Climate Change
december - COP21 in Paris
concrete pledges, ratified in 2016 by USA / China / Europe

concrete pledges, ratified in 2016 by USA / China / Europe

2015 the first year in the history of mankind in which CO2 in the atmosphere permanently exceeded that level for 400 parts per million, CO2 concentration will not decrease under that level for many generations / in 2016 a further growth

2017
june - the USA withdraw: alone, no Country follow them
october - Trump repeals the Clean Power Plan
november - the White House passes the "Report" contradicting it

Laudato sì

sulla cura
della casa comune

appeal to
- change the frame of mind
- to consider interactions and intertwining
between nature and man-made works
- producing a
"second nature targeted to civil uses"

harmony does not only concern the physical aspects
of the living environments but whatever aspect at the same time

the "culture of separation"
urges to reason time by time on an individual question
whilst it is substantial to express clearly the indissoluble lattice of relations
between phenomena also when they seem to have no relations one with the other

we are experiencing an exciting transition time
• never has knowledge reached so high peaks and so great depths
• never has it been evolving at comparable speed
• never has the future appeared so unpredictable

never as the *intertwining between old disciplinary categories* shown
such evident anachronisms nor has the *culture of separation* shown so clearly
the urgency for being forsaken

harmony has to shape transformation

first of all
knowing reality -spotting out its pathologies, mitigating them or canceling them-
adjusting it to today's needs with an eye to tomorrow's

then, ample involvements as imply
• Konrad Lorenz's analysis "Civilized Man's Eight Deadly Sins"
• the "Déclaration des Devoirs des Hommes" concerning habitat and life styles

---

Harmony, a myth of many environments of the past, seems not to belong to the present. The question is complex: nowadays "civilizing the urban" is a must. The industrial revolution used and exploited the territory: the rural society used to take care of it. What's more, in the past the political/religious/economic power had a clear idea of the social function of beauty: cities were strong proofs of it.

Computer revolution and contemporary condition today extoll autonomy and selfishness, which are ancestral but dramatically flared up in the 20th century. Hence habitats and landscapes which go on transforming, ignoring their impact on "health indicators", quality of life, happiness, safety, well being and human relations.

In 2005, fifty years after the writings that Richard Neutra put together in *"Survival through design"*[3], Jared Diamond published *"Collapse: how societies choose to fail or succeed"*[4].

In December 2008, along the same line of thought, "Le carré Bleu" -on its fiftieth anniversary, celebrated by sheer chance in Palais de Chaillot, where in December 1946 the Declaration of Human Rights was promulgated- launched the project of *"Declaration of Human Duties"* in connection with habitat and life styles. The *"Limits to Growth Report"* [5] of the Club of Rome slightly precedes the great energy crisis of 1973, the origin of a global rethinking, quite soon confined only to the energy problem.
In those years the environment issue gained momentum.

Special Ministries were set up: in 1971 in France, in 1972 in Norway, in 1974 in Italy. Many initiatives were started here and there: they resulted in the Earth Summit (the United Nations Framework Convention (UNFCCC)- the international environment treaty, 1992 in Rio de Janeiro) followed by twenty *"Conferences of Parties"* (COP), all of them without any outcome.

The turning point was the year 2015. In a world full of worrying demographic, migration indicators and of inequalities -with upsetting trends- *"Laudato si"*[6] was the call to take care of the common home. An impressive sequence started: Pope Francesco made his encyclical public on June the 18th, 2015; on August the 2nd, Obama announced the *"Clean Power Plan"* pledging the USA to reduce the acceleration of emissions; on August the 18th, the *"Islamic Declaration on Climate Change"*; in *December the "XXI° Conference of Parties on Climate Change"* -COP21- finally took concrete commitments, nine months later ratified by USA, China, and later also by the European Union.

Just when they were coming into force, the news arrived that 2015 "was the first year in the history of mankind in which the presence of carbon dioxide in the atmosphere had permanently exceeded the threshold of 400 parts per million": the World meteorological Organization (WMO) warned that CO_2 concentrations would not decrease below that level for many generations. On June the 5th 2017, the United States of the Trump administration withdrew: alone, nobody followed them! On September the 16th, in Montreal Meeting, the news leaked out that they were changing their mind: further decisions belied this, in line with the decision of leaving UNESCO in early 2018.

Italy too played its role: Enea's figures in the first six months of 2017 reported CO_2 emissions grown by 1.9 %: therefore pollution and energy costs grew even more.

The encyclical *"Laudato si"* is actually not intended for landscape designers, town planners, architects, biologists, philosophers, sociologists or economists. It is intended for everybody: not only for those who are strong in some sector of knowledge, not only for "good will men". It invites to change one's frame of mind, to reconsider interactions and connections between nature and man's actions: it invites human beings -the only expression of nature endowed with intentionality and logic- to build a "second nature targeted to civil uses" and to get rid of the unbearable processes of the anthropocene, the geological era of which men have recently become aware.

Taking care of the common home does not regard only the physical aspects of the living environments, which anyway mirror all forms of sustainability. It concerns every aspect simultaneously. Whilst separation culture, still affecting us, urges to reason time by time on an individual issue, it is necessary to emphasize the indissoluble lattice of connections between phenomena, even when they do not seem to be interrelated.

The common home is the whole of all our living environments. Since we do not assign intentional capacity to any of the living species, we consider "instinctive" the wonderful logical expressions over-settled through millions of years, symbolized by beehives. We think, on the contrary, that the expressions which lead to the huge variety of our habitats have been produced by human intelligence. Hence the objective of proposing a sort of "operating instructions"[7] for the care of our common home.

We are experiencing an impressive historical transition time: knowledge has never reached so high peaks and so wide depth at the same time, above all it has never evolved at such speed; its future has never appeared so unpredictable. The connections between the old categories of study have never shown so lively anachronisms.

The separation culture has never shown so clearly the urgency of being set aside.

Taking care of the common home does not mean keeping the "statu quo". It means first of all knowing it, spotting out its flaws to reduce or cancel them. It means constantly adjusting it to today's needs, with a look to tomorrow's ones, steering every action to that direction.

Taking care of the common home requires deep involvements as the analysis of *"Die acht Todsunden der zivilisierten Menschheit"*[8] and the proposal of *"Déclaration des Devoirs de l'Homme"* in connection with habitat and lifestyles highlight.

From this idea I suggest here some operational preconditions for the care of our common home:

1 *knowing*

information science revolution
has produced tools able to make exhaustive data sets available,
continuously monitored and updated
permits to have all information through the GPS

• unified territory representation, constant updating of morphology, geology,
seismic micro-zoning, constraints, programmes...

• "identity cards" of individual man-made products

a "Wikipedia" at the nth power,
able to contain the memory of any context, either material or immaterial

2 *preserving is not enough*

it is necessary to update and improve continuously what exists:
to make it   "substance of hoped things"

make dreams / ambitions / objectives evolve

implies   - educating to hope well, to be able to demand, to ask well
- quick red tape
- adequate resources

bringing again the % of GDP allocated to habitat to fair values

3 *rebalancing the use of resources*

revising priorities, allocating higher % of resources to living environments

transforming life styles
the untenability of the ones established in the so-called developed world
cannot but be mitigated through culture / awareness / ethics

navios de conhecimento
in Rio de Janeiro favelas buildings with high technologies
to elevate knowledge / to promote socialization

---

1.   first of all it is necessary "to know"

A change of scale is necessary in structuring and wide-spreading knowledge. Computer science revolution has produced tools able to make universally available apparently exhaustive, monitored and continuously updated data sets.

They permit to collect and structure geo-referenced joint data of all information: also those which seem not to be connected one to another, but which can elicit different types of correlations and cause-effect aspects. On one side the unified and constantly updated representation of the territory (morphology, geology, hydro-geology, seismic micro-zoning, constraints, programmes, etc.); on the other, the "identity cards" of all the individual artifacts.[9]

Knowing and updating knowledge is the prerequisite of every action. In order to interrelate them shared codes and new Internet protocols are needed.

These Big Data will be able to produce a sort of Wikipedia at the nth power able to contain any material or immaterial context in its memory.

2.   it is not sufficient "to preserve" or only "to upkeep"

It is necessary to update and continuously improve what exists: making it "substance of hoped things": make dreams, ambitions and objectives evolve. It requires educating to hope for the best, to be able to demand, to ask well; provided that there is a bureaucratic agility which can give the fair value to time and limit its waste: time is a "limited" resource.

Then -to this aim a wide and certainly difficult social agreement is necessary- adequate resources have to be used to bring back to fair values the share of GDP allocated to habitat.

3.   re-balancing the use of resources

If the awareness of how our "common home" affects well being, safety, social relations, serenity and happiness of every community is deeply rooted, it is advisable for those who guide it to favour large participation and involvement: it is necessary to agree as much as possible on checking priorities and allocating not only adequate but also definitely more resources to "the care of our common home".

Hence deep transformations of lifestyles: the untenability of the ones predominating in the so called developed world can only be eased through culture, awareness, ethics.

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4.   "Taking care" has to be adjusted to the individual contexts and also within the contexts themselves

The differences between more industrialized countries, the developing ones and those which cannot even be listed among the latter are very deep. Changing the lifestyles then has different meanings: also within the individual contexts inequalities are now unbearable, and were made worse in the last few decades. It is not sufficient to pass norms against food wastes or aimed to reduce energy consumption and emissions, rules on wastes.... but long term policies -apt to the individual contexts, strengthened by integrated views- are still rare at present .

The three factors earlier highlighted as the causes of deterioration of our landscapes have to to be tackled on these bases. The population issue (not only as to growth but even more as its incoherence) cannot be checked. Remedies to the other two concomitant causes of the deterioration of our living environment (growth of built space per inhabitant; ground consumption growth) can instead be experimented, being sure that -as Fuller[10] maintained- things do not change by fighting against the existing reality, but by building new models which can make the present ones obsolete. Fuller's is a topical invitation: break-up is in our minds so that even an inventor as Elon Musk[11] circulates images for an habitat on Mars following substantially usual models.

In an interview in 2009[12], Edgar Morin asked "What does poison us? Simplifying ideas, clear and distinct thoughts, which shun darkness, uncertainty, complexity. The thoughts which believe they possess the world but are possessed by the crazy ghost of lucidity".

Mumford[13] expressed the same dislike for "the terrible simplifiers" in the mid 19th century prophesied by Jacob Burckardht.

Until the world has been considered stable, certainties, styles, models, typologies, simplifications have been searched for. Nowadays we have cultural and technological tools available which can combine contradictions, can consider complexity and connections as "values": it is possible to get rid of sectoral views and feed "in-discipline".

Today, the built space complies with increasingly sophisticated norms and prerequisites, buildings have even to be "smart", responsive to external events.

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4 *considering the diversity of contexts*   *(also within them)*

huge differences between
- the most industrialized areas
- the developing ones
- those not even listed among the former

changing life styles has different meanings
within the different areas
unbearable inequalities
worsening in the last few decades

• laws against food wastes or mitigating energy
consumption, emissions are not enough   … …. …

• there is a need for
- integrated views
- long term policies , fit for the contexts

What does poison us?

Simplifying ideas,
clear and distinct thoughts,
shunning darkness,
uncertainty, complexity.

The thoughts which believe
they possess the world
but are possessed
by the ghost of lucidity

Edgard Morin, 2009

The attention for technologies, products, components or buildings which comply with more and more detailed regulations and higher performances, is paralleled by the fading or even the lack of interest in the quality of relations between the individual buildings. In other words, the "internal logic" of a product -be it a component, a building, even a cluster of buildings- wrongly prevails over the "immersion logic".

The present urbanized space has become uninhabitable, being based more on things than on the relations among things.

An organism dies when its cells do not communicate, since the relations between the parts are lacking: it was clearly demonstrated by Konrad Lorenz in "Civilized Man's Eight Deadly Sins".

The present living environments are substantially different from the ones Goethe saw during his "Italian Journey", when he could define architecture and built landscapes "second nature targeted to civil uses". The built space is undergoing a process in opposition to the one Adolph Portmann[14] suggested as the passage from primeval forms of life to the more advanced ones.

Human adventure also records leaps and reversals of trends: J. Maynard Keynes' prophecy can always come true (1931) . According to him the day will come when economy occupies the seat in the last row it deserves, whilst in the arena of feelings and ideas the main characters will be our real problems: the problems of life and of human relations, of creativity, behaviour, religiousness.

My speculations on landscape and transformation processes in our living environment end by a fifth point on which I have reflected for a long time[15] because it is a precondition of harmony hoped for our living environment by those who do not miss the past, but rather miss the future.

5. Every element is meant as a "fragment" of the whole and in symbiosis with the whole.

How can we face the causes of degradation in our landscapes? The growth in built spaces per inhabitant and growth in ground consumption are not ineluctable. It is not impossible to reorganize the territory getting rid of the" not-places" and spotting out "networks" of "places of social condensation"

In "A Systems View of Life"[16], Fritjiof Capra and Pier Luigi Luisi summarize. "In the 21st century it is becoming clearer and clearer that the crucial problems of our era -energy, environment, climate change, food safety, financial safety- cannot be studied and understood separately, since they are not systemic problems, that is to say they are all interconnected and interdependent".The systems view, implies that every action is perceived as a part of a continuous process, of a relations system which at present can also not be understandable, but which will emerge in time, possibly by chance[17].

That's why any construction or transformation of living environments -never withdrawn in itself- has to be planned and conceived as a part of the whole:
- part of the environment (in its geological, hydro-geological, ecological, air quality, CO2 emissions aspects, etc.)
- part of the landscape (in its morphological aspects, no matter whether they are related to nature or artifacts)
- part of stratifications identifying every place (in its physical/material aspects as well as in its immaterial aspects: history and memory)

The new dimension of problems and actions has made us loose the sense of belonging, of integration, of community. Only can a cultural mutation, an adequate process of "literacy", determine the "quality of demand", which is essential to re-determine "pervasive quality", finding again these values and these capacities, or make relations prevail and individual objects loose their importance: "immersion logic" plays a more important role than "internal rules". Since now much concerns what is pre-existent, urban projects -at first mainly physical- will have a predominant immaterial character, creating new relations.

Against mainstream practice, each new element cannot restrict itself to express narcissism and selfishness: first of all it has to contribute a "gift" to the context and participate in the pressing process of re-civilizing the urban space.

It acts on physical, material and spatial aspects, but with remarkable social and spiritual consequences. It can no longer rely on Vitruvius' Triad, it can no longer express autonomy but complementarity.

• Is thinking that this will become "social demand" utopian? It will certainly not happen by increasing the regulating framework, but by agile norms -performance, essential ones- the compliance with which is necessary but not sufficient. A change in assessment criteria giving force to "not measurable" aspects is a matter of culture, not of norms. Giving more importance to relations, to different assessment criteria is a difficult, not impossible, mutation. In the history of civilizations and in the millenary human adventure also reversals of trends have been recorded. Keynes' prophesy, anyway, has not yet come true. According to him the day will come when economy occupies the seat in the last row it deserves, whilst in the arena of feelings and ideas the main characters will be our real problems: the problems of life and of human relations, of creativity, behaviour, religiousness.

Perhaps one day also the fifth above mentioned precondition will come true

Where relations prevail, individual objects loose their importance: "immersion logic" plays a more important role than "internal rules". Now, any new element can no longer express narcissism and selfishness: first of all, it has to contribute a "gift" to the context and take part in the essential process of re-civilizing the urban space. It cannot be based on Vitruvius' Triad, it cannot express autonomy but complementarity. It aims at harmony. It acts on physical, material and spatial aspects, with not secondary social and spiritual impacts.It is necessary for all that to become "social demand".

It will certainly not happen by increasing the regulating framework, but by agile norms -performance, essential ones- the compliance with which is necessary but not sufficient. A change in assessment criteria giving force to "not measurable" aspects is a matter of culture, not of norms. It is difficult, not impossible.

Utopia is the real fuel for the future: the fifth precondition seems a "message in the bottle": It contains essential conditions to look ahead with optimism. In Bilbao, in 2001, Umberto Eco closed the presentation of his provocative thesis with confident irony: "if the Utopia I have outlined seems to you to be unrealizable, keep calm. I have dedicated my presentation to the museum of the third millennium, and there are 999 years before thiis millennium ends.

A sufficient time to see a utopia come true.[18]"

firmitas / utilitas / venustas

environment / landscape / memory

all that ought to become "social demand"
through quick performance norms, reduced to the essentials
whose respect is necessary but not sufficient

utopia
real fuel for the future

1 Zygmunt Bauman, *Retrotopia*, Laterza 2017. Posthumous -in January in English, now also in Italian- recovering a dated neologism , shows the dangers of aspiring to the past and the aridity of Thomas Hobbes' misanthropic view

2 Johan Norberg, Progress, *Ten Reasons to Look Forward to the Future*, Oneworld Public., London, October 2016

3 Richard Neutra, *Progettare per sopravvivere*, Edizioni di Comunità 1956

4 Jared Diamond, *Collasso: come le società scelgono di morire o di vivere*, Einaudi 2005

5 MIT Report at the "Club di Roma": Donella H. Meadows, Dennis L. Meadows; Jørgen Randers; William W. Behrens III, *The Limits to Growth*, 1972

6 *Laudato si, della cura della casa comune*, Edizioni Piemme June 2015

7 on the "norms to implement" the Encyclical "*Laudato si*", the "Fondazione per la Bioarchitettura e l'Antropizzazione sostenibile dell'Ambiente" promoted a a paper coordinated by Wittfrida Mitterer presenting some reflections by Fritjof Capra, Carl Fingerhuth, Herbert Dreiseitl, Joachim Boettcher, Matthias Schuler, Matthias Rauch, Lucien Kroll, Berthold Burkhardt, Christian Bartenbach, Heiner Monheim, Marko Pogacnik, Ugo Bardi, Luigi Zoja, Domenico De Masi, Salvatore Settis, Massimo Pica Ciamarra

8 the original title of the book by Konrad Lorenz, *Gli otto peccati capitali della nostra civiltà*, Adelphi ed. 1973

9 a Bill on this theme -first subscriber Corradino Mineo- was submitted to the Senate in May 2017

10 Richard Buckminster Fuller: "*You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete*"

11 Luigi Bignami, *Ecco la città che Elon Musk vuole costruire su Marte*, La Repubblica, 29.09.2017

12 Morin e la follia necessaria, interview by Carlotta Mismetti Capua, in La Repubblica, 05.09.2009

13 Lewis Mumford, *L'adempimento dell'uomo*, in <Questa è la mia filosofia> edited by With Burnett, Bompiani ed. 1963

14 Adolph Portmann, *Le forme viventi, nuove prospettive per la biologia*, Adelphi edizioni 1989

15 among the others: *Fuori-dentro l'Università, 2007; Architettura: seconda natura indirizzata a fini civili*, 2017

16 Fritjof Capra, Pier Luigi Luisi, *Natura e Vita, una visione sistemica*, Aboca edizioni 2014

17 Peter Wohlleben, *La vita segreta degli alberi*, Macro ed.2016. See also *L'intelligence des arbres: comment les arbres communiquent et prennent soin les uns les autres*, documentary film 2017 by Julia Dordel and Guido Tölke on exchanges and interactions between roots in plants

18 Umberto Eco, *Il Museo del terzo millennio*, Bilbao 1.6.2001
cfr. http://www.umbertoeco.it/CV/Il%20museo%20nel%20terzo%20millennio.pdf

INVESTIGATING THE FUTURE

In *"It Happened Tomorrow"* -a film based on a fantastical story set in the late 1800s- René Clair shows how knowing the future can create serious difficulties. Nonetheless, investigating the future is an unquenchable age-old desire. Once there were prophets and prophecies, now we have science-fiction. Recently, with considerable surprise, a book from 1857 (8 years before Jules Verne) was found, by Ernesto Capocci, who was, at the time, the director of the Observatory at Capodimonte; the book describes the first journey to the moon, in 2057. Contemporary methodologies have been established (one of them the "Delphi method") to analyse trends and to delineate probable outcomes in the medium term. I want to also note the Italian Institute for the Future's annual report *"Long-term Megatrends"* which, interpreting signals which can pass unobserved, decodes trends and changes over a long period linked to demographics, environment, scientific and technological developments, attitudes. However, it often happens, and it is serious, that we are not only unable to predict the future but that our improper nostalgia of the past doesn't allow us to even properly register the present: it leads us to adapt, to find dull solutions for an inappropriate present.

An attempt was made to make a point about the need for a substantial rethinking of construction, architecture, in its broader sense of anthropisation of the environment, in *"Fragments/Symbiosis"*, the manifesto issue that introduced the second phase of Le Carré Bleu. Ten years later the issue n3/2016 *"Towards a New Cycle in Architecture"* tried to outline the symptoms and motives of future changes. I will obviously attempt to follow this path.

In the globalised, yet entirely un-homogenised, world differences in identity are substantial: our questions concern the Mediterranean basin, Italian and European culture. In general we know how and why in the past forms and methods of construction changed, what were the agents of the forms of intervention. For every age and for every specific cultural itinerary their stones document ambitions and hopes. The ancestral need for protection and shelter -innate in living creatures, in the animal and plant kingdoms- with the development of civilization transformed into the need to manifest order, organization, values, power; then all of this faded away and then there was a pleasant period dominated by the aspiration of returning to basic principles; then the illuminist need to give a new foundation to new ideas; then the period in which building strove to express "dignity".

Now egotistical isolations and narcissistic deviations dominate.

It Happened Tomorrow

René Clair
showed how knowing the future can also cause mishaps

scanning the future is an ancestral, irrepressible wish
 has generated
• science fiction
• methodologies analyzing trends, outlining probable futures

the **Long-term Megatrends** of the Italian Institute for the Future interpret signs of the long term changes connected to population, environment, scientific and technological innovation , frames of mind...

**but sometimes the wrong nostalgia for the past
 does not even help in recording the present well**

architecture and anthropic evolution processes of the environment
2006   2016   future

VERS UN NOUVEAU CYCLE EN ARCHITECTURE

1. The transformation of our living environments has always followed rather slow processes, even when construction occurred at a fast pace, today unimaginable, to produce exuberant sensational manifestations. It was with the Industrial Revolution that the ever increasing acceleration took off, precipitating due to the intertwining of three strong reasons for growth:

- demographics, in its various aspects,
- the quantity of spaces constructed for dwelling, for business, for community purposes,
- the urbanised surface -with a decreasing density even though the percentage of the population that is concentrated there continues to grow.

The culture of separation, the sectorial outlook, and the domination of "terrible simplifications" have made the so called urban population which in 2007 surpassed 50% of the global population, and in Italy over 2/3rds of the population live in "urbanised areas", which are different from "cities".

They seem to give appropriate responses to the rapid factors of growth, but they ignore other substantial factors, these areas have been in fact invaded by monads that are ever more self-centred and lacking in transcendental tensions that have always been the basis of our cities and have connoted the construction of our contexts. We must not forget that cities are cities when the space between the buildings and the relationship with the context has a significance that overpowers the single artefacts; that is if intangible aspects and relationships between the parts explain the reasons why a community is held together.

2. 2. As long as living environments were regulated essentially according to visual protocols (for Aristotle the ideal city had to be fully visible in a glance from a hilltop, and so it was for another couple of millennia) "Utilitas"-"Firmitas"-"Venustas" made up the undisputed triad. The "most famous architectural theorist of all time" drew these "principles of construction" from his reading of the past (the Athens of Pericle, Rome in the late Republic and in the Imperial age).

These cornerstones represented the stable, ordered and almost unchangeable future that was wished for.

The future which we see today -sometimes even our own contemporaneity- continuously in crisis and in development, has in fact a strong systemic vision: it is unstable, dynamic, and uncertain. Here too the idea of beauty is very different from that of "venustas": it is not only aesthetic, it is not limited to the visible, but involves all our senses, and above all calls on culture and memory. Today beauty is no longer that which holds together "firmitas" and "utilitas".

The original meanings of these terms have become decidedly obsolete, we are attracted by dynamic balances and it has become clear that function is a mere precarious pretext. There are other reasons to build.

The era of integration is no longer dominant, but tends to slowly substitute the separation that boomed in the 20th century. Complexity is now a value, even if simplifications and simplifying processes continue to dominate; there are tools and methods to combat it, capable of holding together contradictions and contrasts. GPS, BIM, virtual reality, augmented reality, internet, telephones, telecommuting, 3D printers (even 4D now): it all continues to evolve to make everything easy and accessible for everyone.

Giancarlo De Carlo, given that the main motivation for constructing is to respond to human needs and the first condition of situating oneself in a place, has maintained that the heteronomy of architecture, denying its autonomy. He was however troubled by the autonomy of architects, peaking once again, and shown in "fleeing to academia, subjection to the needs of power, graphic and verbal terrorism, fear of change disguised as arrogance." Architecture is not only in the expression chosen by the designer; so much is in the request: what is asked for and why. Intelligent requests, capable of activating virtuous processes are increasingly necessary. That is: concatenations that feed into one another, key concepts of relativity (there is no objective reality, everything depends on the systems of reference) and of the systemic outlook (everything is relation).

3. Building is conditioned by the request which leads to the transformation and by the rules of the place in which it will be constructed. Today prescriptive norms, ever more minute, deal with single buildings and single components: they testify to the loss of interest in the dialogue between the parts, the propensity for perfect monads that float in space. What is built seems to be lost in an evolutionary process that is paradoxically the reverse of that of living creatures (in the animal and plant kingdoms) which from single organisms, through exchange, communication, dialogue, went on to form communities that kept growing more complex.

In order for economics can take the back seat it deserves and human relationships and creativity can be prevalent the future must change direction through substantial shifts in the way we ask the questions behind a project, how we articulate the procedures which regulate the response, and how resources are made available to fulfil the task of transformation at hand.

1

in the past century three strong growth factors intertwined

- population aspects
- quantity of built space per inhabitant
- urbanizaed area   - with decreasing density -
                    and growing % of population concentrated on it

terrible simplifiers

- find answers to any problem
                without understand the consequent damages
- make sectoral objectives and logic prevail

believing they were responding to growth factors,
territories were invaded by monads increasingly minding themselves,
without the immaterial drives always at the basis of cities
and typical in   building in our contexts

cities arose when the space between the buildings started
to take on meanings prevailing
on the ones of the individual buildings

2 Aristotle
the ideal city can be taken in at a glance from the top of a hill

Vitruvius   Utilitas / Firmitas / Venustas
once undisputed " building principles " drawn from the literature of the past

the future has the strength of a systemic view : unstable, dynamic, uncertain

today the idea of beauty is very different from "venustas" :
                not only aesthetics, not only vision,
                it involves all our senses, also culture and memory

beauty is no longer what had to combine "firmitas" with "utilitas"
                the original meanings of the terms are obsolete:
                                we are attracted by dynamic balances
function is only a pretext, there other reasons in building

3

evolutionary process opposite to the one of living beings
-vegetable kingdom and animal kingdom-
                which from mono-cellular organisms
                have formed increasingly high level communities

4. Architecture -"constructing according to principles", according to my preferred etymology- today, but especially in the future, isn't about just individual buildings and their modes of expression.

Some years ago one of the seminars at Camerino had as its theme: "*Architecture beyond the form*"; investigating the profound reasons behind building, in a certain sense freeing itself from language and reasoning on the "scaffolding of the form", that is on what can be reached through processes of sharing, restoring to construction that sense of production -intended as cultural expression- of a community.

The history and the future of architecture is that of "living environments". Today we think even beyond the here: OrbiTecture is the term coined that denotes the research into the "fourth environment" (outer space) and I fondly recall that in December I was asked to explain our project to the SpaceHub -a community of people no longer on this planet- in the conference "Recupera/Riabita" (Recover/Re-inhabit) which looked at the problems of communities with small centres.

However, even here, in the most traditional of contexts and in our culture urban planning / architecture / landscape are increasingly becoming synonyms.

Architecture cannot limit itself to questions of style or language. It returns to the ancient, primordial: "Everything is relationship".

Architecture is essentially in the dialogue between who is able to ask and who is able to respond.

The architecture to come will have to reflect substantial changes in attitude.
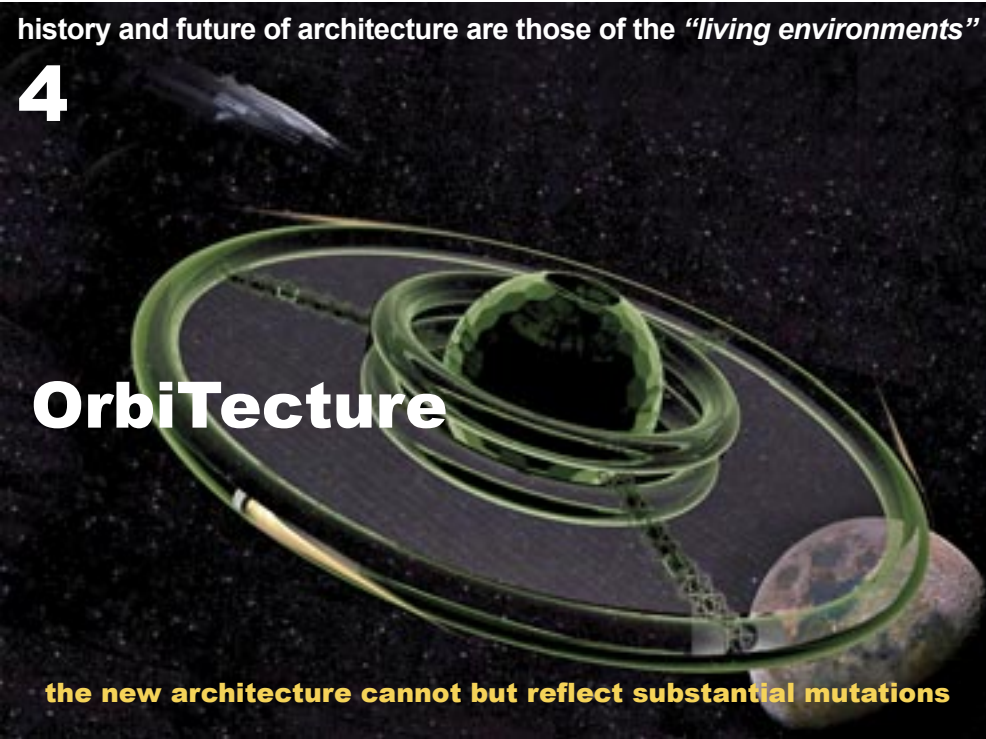
5. Our living environments are no longer "cities": we live in the urbanised. "City" and "civilisation" have the same etymological root, and the commitment for the future must be to civilise the urban. The newly founded cities like Abu Dhabi or Lusail City in Qatar, even when they seem ordered and designed with care, embody a civilisation different to ours, new architecture that doesn't respond to our sensibilities or our themes.

Just like, 20 years after *"Deconstructivist Architecture"* at the MoMa, in our contests the predominance of the archistar only serves to demonstrate our provincial focus. For us these images are not "substance of things hoped for".

They are not in the outlook of a systemic vision; they don't support the synonymy of landscape, urban planning and architecture. They do not materialise indispensable participatory processes. "Many, unprepared or roguish, think that participation means simply to transcribe what your interlocutor requires. And we should be on our guard against these types; they aren't the ones who believe in architecture, they are the ones that compensate for not knowing how to do architecture." (Giancarlo De Carlo).

New architecture is that which today we plan and which in a few years will exist. We do it in the midst of indecipherable obstacles that make it extremely difficult to operate on the right scale with the right resources. New architecture is, above all, that which responds to a mature, ambitious request from society, which is able to give substance to that which is hoped for, desired and needed. It must be what activates process of re-civilisation of the urban and materialization of social condensation, participation; civilisation in our living environments.

Perhaps it will have another name, perhaps it will no longer be called architecture; and if something is yet unnamed then it is definitely the future.

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history and future of architecture are those of the *"living environments"*

4

OrbiTecture

the new architecture cannot but reflect substantial mutations

city   has the same etymological origin as   civilization

5

Shangai   Abu Dhabi   Lusail City   .....

orderly , carefully designed contexts, expressions of civilizations other than ours, examples of new architecture;: certainly not of an architecture responding to our sensitivity
for us this one cannot be   **substance of hoped things**

today we hope for a systemic view, affirming the coincidence between
landscape / town planning / architecture

Naples - proposal for projects for an urban reconnection
(from the studies for the Piano Quadro delle Attrezzature 1976)
"Problem areas" and continuity of green and new pedestrian paths

de-urbanizing Vesuvius and areas at risk

SEVEN "FIASCOES"

Of the seven "fiascoes" -all of them in a single context- the two first ones derive from changes in political choices.

1. The *"Piano Quadro delle Attrezzature"* absorbed us very much. With Gianni Cerami, Alessandro Dal Piaz and Giacomo Falomo we submitted to the entire *Commission the Preliminary Report on planning aspects and methodological and typological criteria for the Master Plan of Urban Space and Facilities of Naples* (D'Alessandro 1975). The Report analyzed its feasibility in quantitative terms; in paragraphs 2.4.1/2.4.2 of *Architecture and Urban Dimension* (CeeC 1977) qualitative characters emerge. The shift from the idea of standard to "areas of social condensation" is supported by re-organizations and actions characterized by multi-functionality, inclusive features, hubs, pedestrian permeability, multivalence, flexibility, possibility of growth and change: seven terms clearly expressed and explained.

The following Administration set this work aside.

2. The research work *"Il rischio Vesuvio"* -promoted by the University of Naples and coordinated by Elio Giangreco- had to spot out long term prevention strategies: a proposal different from the programme of Civil Defense which, in case of emergency, envisaged the evacuation of inhabitants with twinnings widespread all over the national territory. The research involved three volcanologists, two geologists, two physicians, a structural engineer, a transport engineer, an architect, a sociologist, an economist (see *Il Vesuvio: rischio crescente*, in <Urbanistica Informazioni> 1998; *Il rischio Vesuvio*, Fridericiana Scientia, E.S.I. 1999). In view of the "artificial risk" due to a triple increase in the population growth compared to the natural increase, the research work outlined a reverse process -lasting some decades- which could be economically sustainable, with a contemporary re-qualification of large parts of the already dense metropolitan area, hypothesizing innovative actions able to interpret the increase in density as a resource.

The Regional Administration supported and funded the research development: but only trivial norms were the final outcome.

3. In the competition stage, our proposal for the *University of the Irno Valley* won the 2° prize: "it combined modern projects and already existing structures suggesting fruitful exchanges between students and population" (Zevi, 1975). The "Chancellor's Office/ Library / Assembly Hall" system -bounding three sides of an elevated pedestrian Square- was the only part actually built, although in a different general layout.

4. The *Napoli/Viabilità project -submarine park areas and facilities*- was stopped by administrative turbulence which hampered precise proposals of project financing, although validated by a Public Law Body, canceling peace of mind and rationality.

5. The innovative approach of the *Piscinola Marianella Recovery and New Building Plan* -already largely contracted with precise working plans- clashed against fragmented implementation modalities, above all without controls and maintenance.

6. *Salerno-Porta* Ovest failed because the Authority awarding the contract accepted unjustifiable variants in the contract stage: they reduce the landscape and functional interconnection with the town system emerging from the international competition and with fully validated development to a brutish urban motorway.

7. *University of Sannio*: after having implemented the first small rehabilitation project, the general plan risks to be jeopardized by a "barbaric prefabricated building" -considered rapidly feasible and unduly located in the area- transferring to it the 2016 funding instead of using it for the remaining part of the whole approved project.

Piscinola Marianella

• **Università nella Valle dell'Irno**, images at page 8. See *Proposition pour l'insertion de l'Université dans une trame urbaine / Project for a University inserted into an urban grid*, in <Le Carré Bleu, feuille internationale d'architecture> n°1/1976; in Italian: *Architettura e forma dell'Università*, in <Napoli: per la riorganizzazione delle strutture universitarie nel centro antico>, D'Alessandro 1976

• **Viabilità, parcheggi ed attrezzature sottomarine / Napoli** (with Tecnomare, Saipem Italia, I.M.I.), images at page 77. I.G.I. Competition, 1992 *"Un'idea per ogni città"*, 1°prize / Naples. See video *"Napoli e il mare",* directed by Carla Giusti; and among other things, Alessandro Gubitosi, Proposte possibili / for Naples, in <l'Arca> n°96/1995, pp.40-45; *Napoli e il mare: Mergellina e il lungomare di via Caracciolo / Naples and sea: Mergellina and the Via Caracciolo waterfront*, in TRIA, CNR-University of Naples, ESI 2014, pp.163-173

• **Ricomposizione urbana a Piscinola Marianella**, images at page 83. See *Ricomposizione urbana a Piscinola Marianella / Re-knitting urban fabrics*, in <Spazio e Società> n°21/1983, pp.106-117; Pino Scaglione, *Pica Ciamarra Associati - Architettura per i luoghi*, Kappa 1985, pp.109-127

• **Salerno - Porta Ovest** (with Vincenzo Adinolfi and Franco Alfano; roads and transports, Incoset; geology, Domenico Calcaterra), images at page 77. See video *"Salerno Porta Ovest"*, direction Formae; and also Paola Pierotti, *Pica Ciamarra libera Salerno Ovest*, in <Progetti e Concorsi - Edilizia e Territorio> 2007; Maurizio Russo, *Il progetto urbano nella città contemporanea - L'esperienza di Salerno nel panorama europeo,* Clean 2011, pp. 205-207; *Salerno Porta Ovest*, in <QVQC Quale Velocità/Quale Città, AV e i nuovi scenari ambientali e territoriali in Europa e in Italia>, Ferrovie dello Stato, CIFI 2011, pp.575-580

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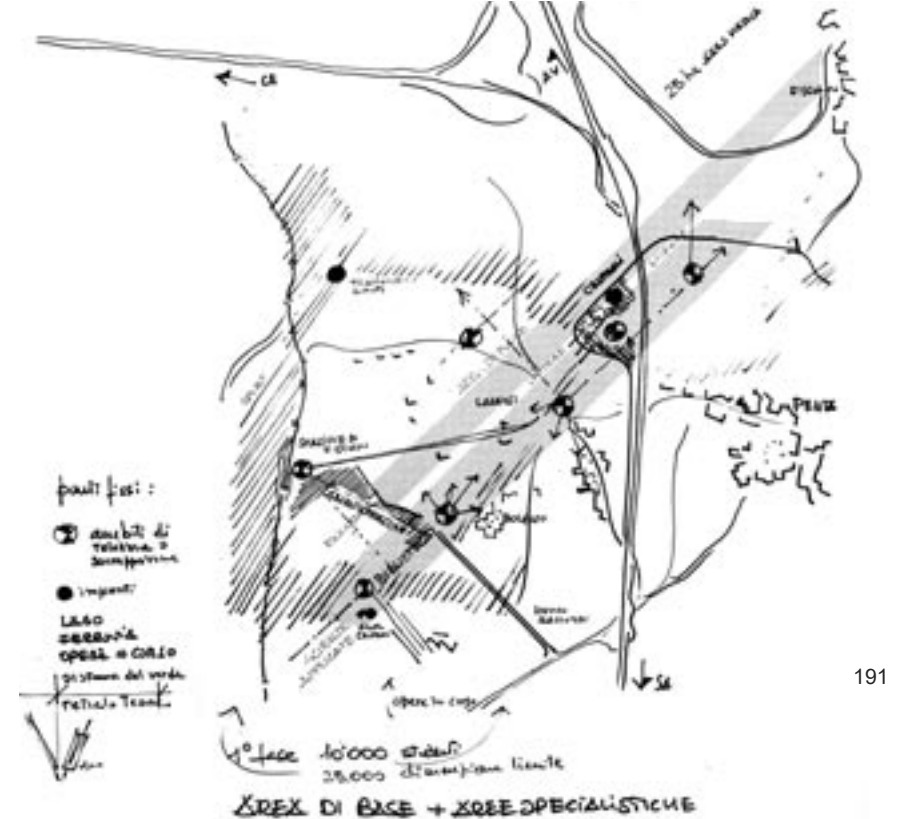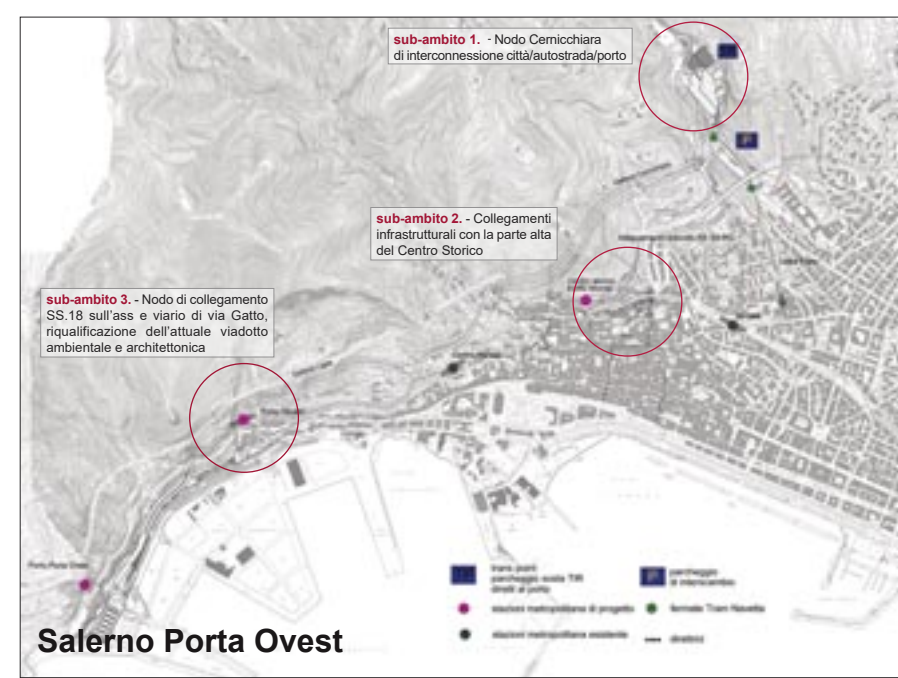
Salerno Porta Ovest

La Clairvoyance

Renè Magritte/1936

More images also with fragments from the Internet:
Slides projected during educational-scientific lectures, published to no profit study, research, creative expression aims

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Pica Ciamarra Associati is a laboratory of architectural and urban design rooted in the intensive theoretical and practical activity started by Massimo Pica Ciamarra in the early 60s.

Since then he has had a continuous relationship with "Le Carré Bleu, feuille internationale d'architecture" and the main representatives of Team X's culture who inspired him: hence also his attention to what is beyond the form, to the relation with also a-spatial contexts, to high levels of integration and dialectic exchanges of views. His projects go beyond sectoral logics, looking for simultaneous answers to contradictory issues, reconciling utopia with concreteness.

Among the books: *Integrare*, Jaca Book 2010; *Etimo: costruire secondo principi*, Liguori 2004; *Interazioni*, Clean 1997; *La cultura del progetto*, Graffiti 1996; *Qualità e concezione del progetto*, Officina 1994; (edited by) *Città futura: alternative per il prossimo millennio*, Cuen 1988; *Architettura e dimensione urbana*, Ceec 1977

Among critical contributions in 2017: A. Iolanda Lima, *Dai frammenti urbani ai sistemi ecologici - Architettura dei Pica Ciamarra Associati*, Jaca Book - Milano; Cesare de' Seta, *"MPC e la coerenza nel moderno"* in <La civiltà architettonica in Italia dal 1945 ad oggi>, Longanesi - Milano; Luigi Prestinenza Puglisi, *"MPC, l'onnivoro"* in <Architetti d'Italia> in Artribune

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