

# Abitare la Terra *Dwelling on Earth*

rivista di geoarchitettura a magazine of geoarchitecture

PER UNA ARCHITETTURA DELLA RESPONSABILITÀ | FOR AN ARCHITECTURE OF RESPONSIBILITY

## Quaderni

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Con il numero 37 la rivista “Abitare la Terra”, a quattordici anni dalla sua nascita, cambia il suo formato, ma non il suo obiettivo: la tutela dell’ambiente e la promozione di una architettura, che abbandonata la tendenza all’esaltazione individualistica delle grandi personalità creative, che ha condizionato la produzione architettonica degli ultimi decenni, torni ad essere una disciplina rigorosa, che ha per obiettivo il miglioramento della vita di tutti gli esseri viventi e per questo non rinuncia a utilizzare i frutti di una esperienza secolare che coinvolge le diverse civiltà umane. Il termine Geo-architettura, che si legge nella testata, è stato coniato da Le Corbusier, nel 1942 per la sua riflessione su *Les trois établissements humains* e allude a una architettura che abbracci tutto ciò che l’uomo ha costruito sulla superficie terrestre. Per noi oggi Geo-architettura vuol dire una architettura umile, che, sia arte senza per questo ammantarsi della superbia del nuovo fine a sé stesso, che si faccia carico della necessità di proteggere l’ambiente, di ridurre i processi di inquinamento, di combattere la disuguaglianza tra i popoli, di ridurre i processi che attraverso i cambiamenti climatici rischiano di distruggere gli equilibri del pianeta e il suo paesaggio. Per fondare la Geo-architettura è necessario a nostro parere: imparare dalla natura e dalla storia, rispettare l’identità dei luoghi, recuperare la “coralità” degli spazi urbani, abbattere gli sprechi di risorse non rinnovabili e di tempo umano, contrapporre a uno sviluppo senza limiti, che presuppone una impossibile “crescita infinita”, una crescita spirituale di cui si avvertono i primi sintomi anche nella architettura.

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Fourteen years after *Abitare la Terra* was published for the first time we have decided to change its format, but not its goal: to protect the environment and promote architecture. No longer an architecture that has abandoned its tendency to praise and exalt larger-than-life creative individuals and the architectural works that have influenced recent decades, but an architecture that is once again a meticulous discipline focusing on improving the lives of all living creatures; an architecture that exploits the ‘fruits’ of its centuries-old history and many different civilisations. The term Geo-architecture at the top of the front cover of this issue number was coined by Le Corbusier in 1942 when he wrote *Les trios établissements humains*; the term refers to an architecture that embraces everything man has built on the earth’s surface. For us, Geo-architecture means humble architecture, an architecture that is art without necessarily the arrogance of being an end unto itself; an architecture that assumes the responsibility of protecting the environment, reducing pollution, fighting inequality between peoples, reducing the processes of climate change that may destroy the balance that exists here on earth and its landscapes. We believe that to create Geo-architecture we need to: learn from nature and history; respect the identity of places; reinstate the “choral nature” of urban spaces; drastically reduce the way we waste non-renewable resources and human time; and replace unlimited growth (involving impossible “endless growth”) with spiritual growth, the seeds of which are now beginning to grow in architecture.

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I Quaderni di Abitare la Terra sono a cura di Carmine Gambardella

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EDITORIALE

## The cultural landscape is the natural landscape enriched by human activities and their consequences

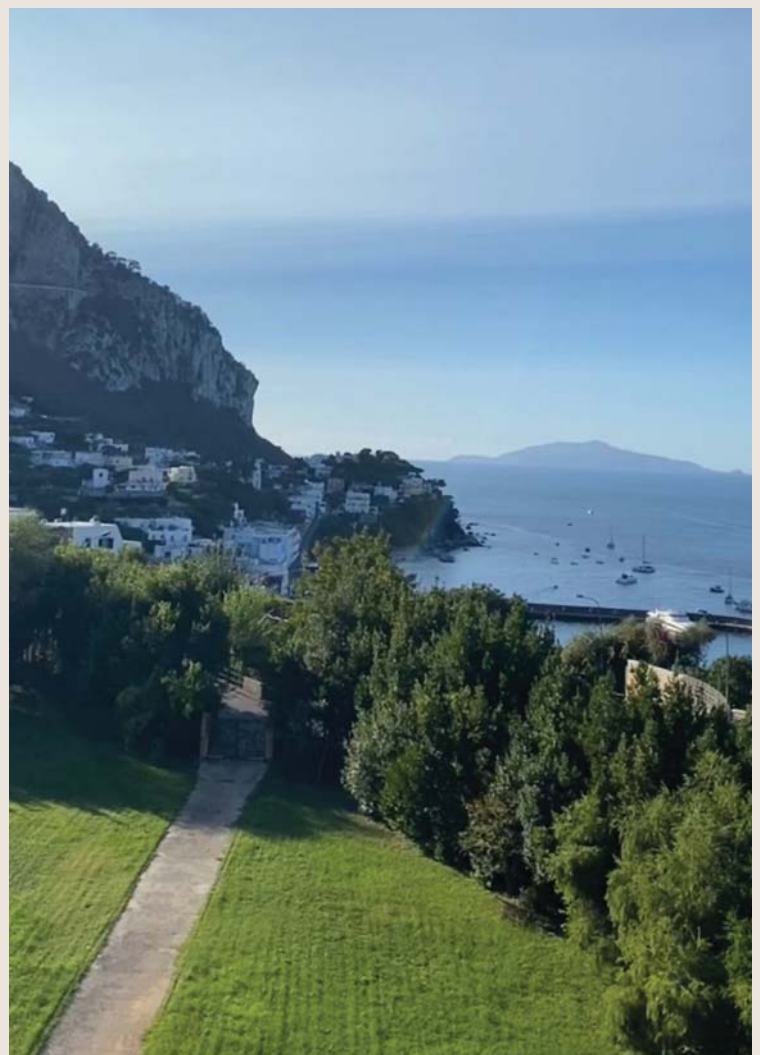
**N**ow more than ever we live an experience that humanity had never known. The COVID 19 pandemic, which affects all the world's populations, spread and nourished by a culture increasingly accompanied by economic interests based on global trade, cannot ignore a new concept of network activation and interchange; a new paradigm of behaviors to design future scenarios of relationships, production of goods and services, training and research that commits people to create a new contract with the territories to which they belong. In fact, if cultural landscape are the natural landscape enriched by uman activities and their consequences, it should come as no surprise that there is a kind of reversal in relations between people and the environment.

Proof of this is that with each total or partial lockdown there is a resilience of the environmental values that affect the shape of the landscape, the colours and the matter of the elements that make up the essence itself.

If environment means, literally, what surrounds us, then everything must be understood, but just everything, what is around us. Since whatever we have around us can nourish our soul, as it feeds our imagination, the landscape is full of animic matter. The environment, the landscape is imbued with soul and therefore not separated from us and our activities.

In the present era, technologies are becoming increasingly important in helping and supporting man in research, knowledge and production activities, almost as if they were smart prostheses.

Already previously, I proposed to the International Scientific Community to debate and establish a comparison of knowledge carriers to communicate methodologies of good practices adopted and experiences in the use in the protection, conservation and safeguarding of cultural heritage and





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2008\_VI International Forum of Studies 'Le Vie dei Mercanti' Cielo dal Mediterraneo all'Oriente.

2009\_VII International Forum of Studies 'Le vie dei Mercanti' Rappresentare la Conoscenza.

2010\_VIII International Forum of Studies 'Le vie dei Mercanti' Med Townscape and Heritage: Knowledge Factory.

2011\_IX International Forum of Studies 'Le vie dei Mercanti' S.A.V.E. Heritage" Safeguard of Architectural, Visual, Environmental Heritage.

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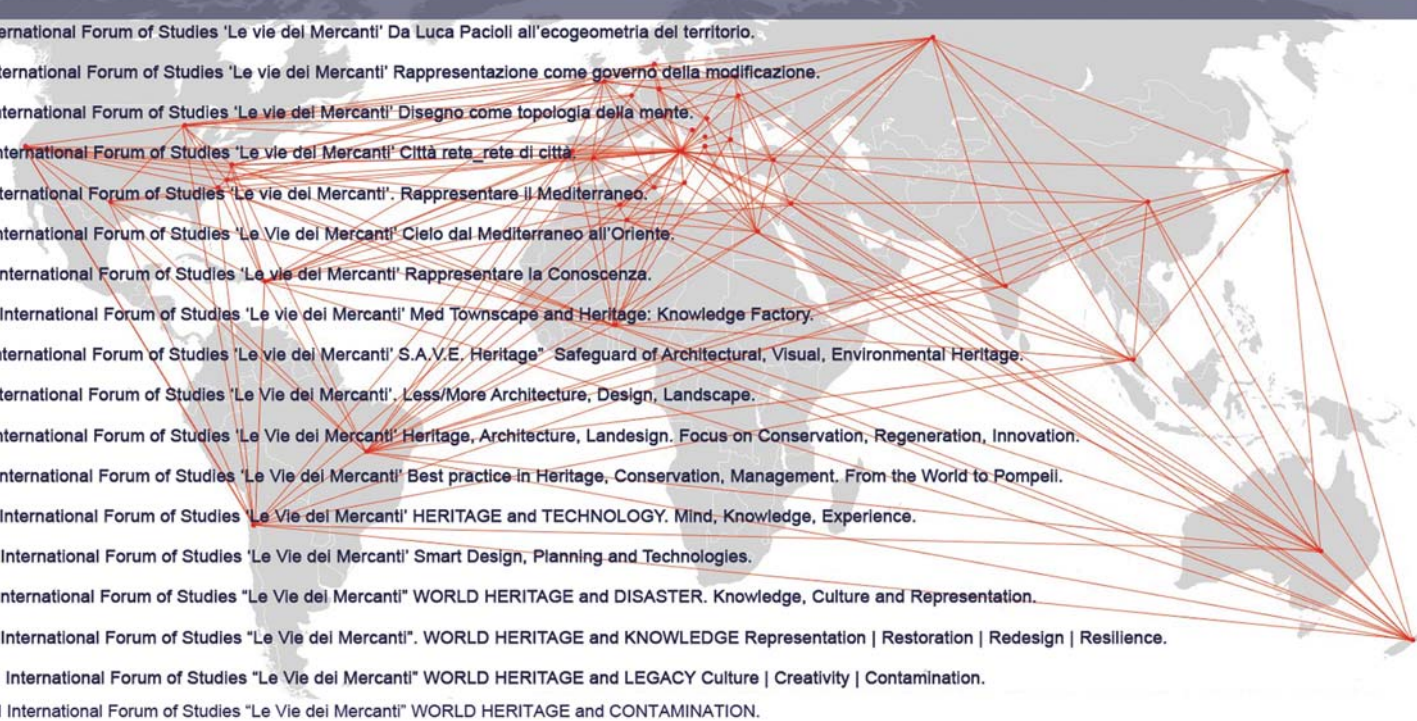
2017\_XV International Forum of Studies 'Le Vie dei Mercanti' WORLD HERITAGE and DISASTER. Knowledge, Culture and Representation.

2018\_XVI International Forum of Studies "Le Vie dei Mercanti". WORLD HERITAGE and KNOWLEDGE Representation | Restoration | Redesign | Resilience.

2019\_XVII International Forum of Studies "Le Vie dei Mercanti" WORLD HERITAGE and LEGACY Culture | Creativity | Contamination.

2020\_XVIII International Forum of Studies "Le Vie dei Mercanti" WORLD HERITAGE and CONTAMINATION.

**BENECON Researchers' Network 2003/2020: 18 edition of the International Forum 'Le Vie dei Mercanti' President Prof. Carmine Gambardella, UNESCO Chair on Landscape, Cultural Heritage and Territorial Governance, More than 6000 interdisciplinary authors involved in landscape, cultural heritage and territorial governance topics coming from 41 countries.**





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landscape as well as in the design of the “new”, can realise a non-contemporaneity of what has the same date (Giulio Carlo Argan) respectful of the values of the pre-existing, legitimate because it participated ex ante and monitored becoming all its ethical, aesthetic and performance connotations.

The result was surprising. The participation in the Forum of about seven thousand researchers from all over the world (the image of the network represents the countries of origin) and even more so the interactive webgis network, created between my UNESCO Chair and all eight hundred UNESCO Chairs held at prestigious Universities of the World ([www.benecon.it](http://www.benecon.it)), has promoted a spontaneous sharing of different and interdisciplinary experiences of protection and protection of cultural heritage, unified by a responsible attitude that engages the choices and knowledge of the individual in addressing and planning appropriate responses to questions and needs of the community.

A wealth of knowledge that designs the protection and sustainable development of the environment. The scientific community orient the future and does not respond to the culture of emergency; virtuous behaviour of civil society, offering models of humanity's behaviour necessary for people's well-being. Therefore, the policy of change must pass through economic investments that, based on forecasting scenarios free from constraints dictated by short-sighted special interests, can, as already written in my editorial published in the previous number 2, give shape to the present of time, as an eternal present.

In this era, characterized by great climatic changes due to anthropic activities and behaviour, it becomes increasingly clear that the future contracts in the present and the landscape identifies itself in those who use it as an eternal present. The present of time is the condition for building and reworking our paths, our expectations. The present of time is the







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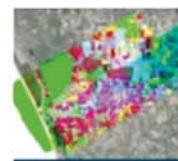
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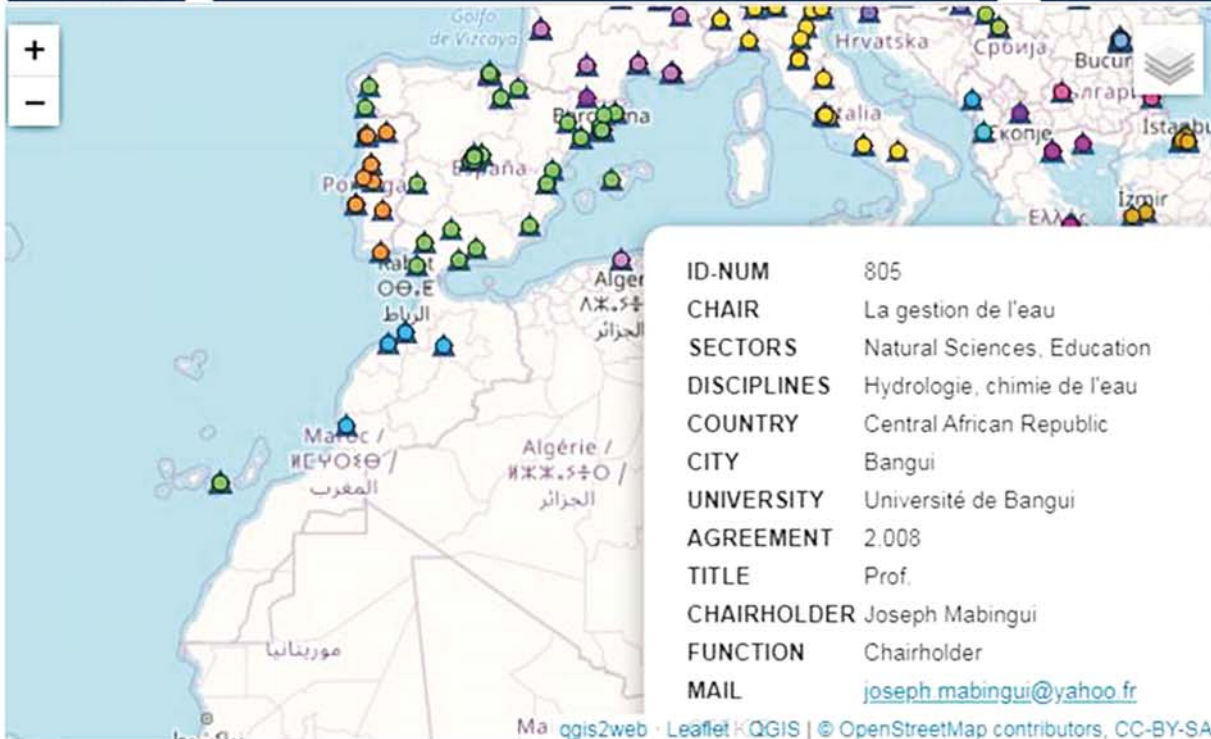
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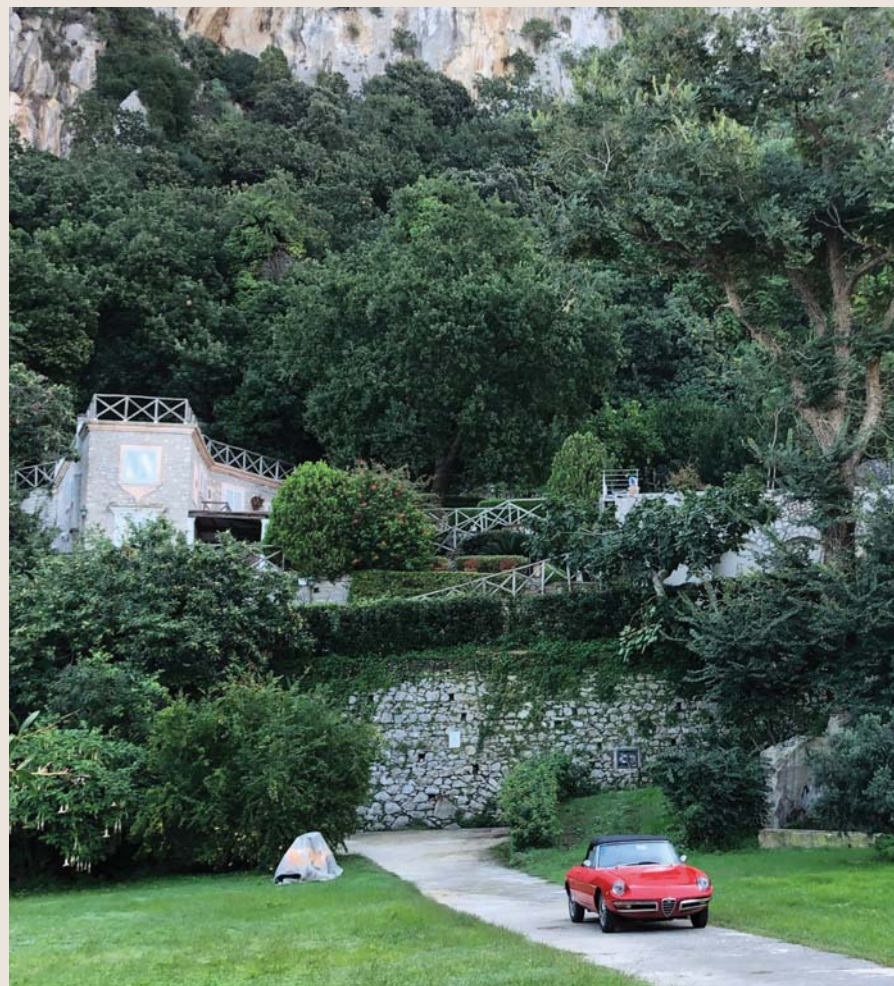
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condition for building and reworking our paths, our expectations.

To build, humanity it must have met basic needs; it cannot be hungry due to lack of food, health, work, safety, training or quality of life. Our projects to maintain, restore ancient and contemporary stones, to rethink, redesign, reform skills and training processes to breed new Talents cannot take off from the unattainable fragrance of the present.

We are a measure of all things (Leonardo), with the awareness that the whole being of a material or immaterial object

consists in its being perceived (Berkeley) as nourishment in the state but deferred over time. Therefore, it is not possible to compare the representation of the present time with what it represents at the moment and, through this comparison, to experience a phenomenon that was not describable from the outset.

The fulfilment of an expectation linked to an event consists directly in the occurrence of the event itself which, by taking place, already contains the response not burdened by previous hunger. ■

1. P. 4. Nodes and permutations junction of the Benecon researchers network: the international scientific community of the 'Le Vie dei Mercanti' Forum.

2. P. 5. WebGIS of all the UNESCO Chairs in the world elaborated and managed by the UNESCO Chair at Benecon University Consortium.

3-6. P. 6. Degraded area for human activities in Landscape protected area; Resilience by human activities in the same Landscape protected area (landscape design by Carmine Gambardella).





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