Università di Genova

ISSN: 2724-1831
ISBN: 978-88-3618-064-6

Through Resili(g)ence
Nuove sfide sociali e ambientali

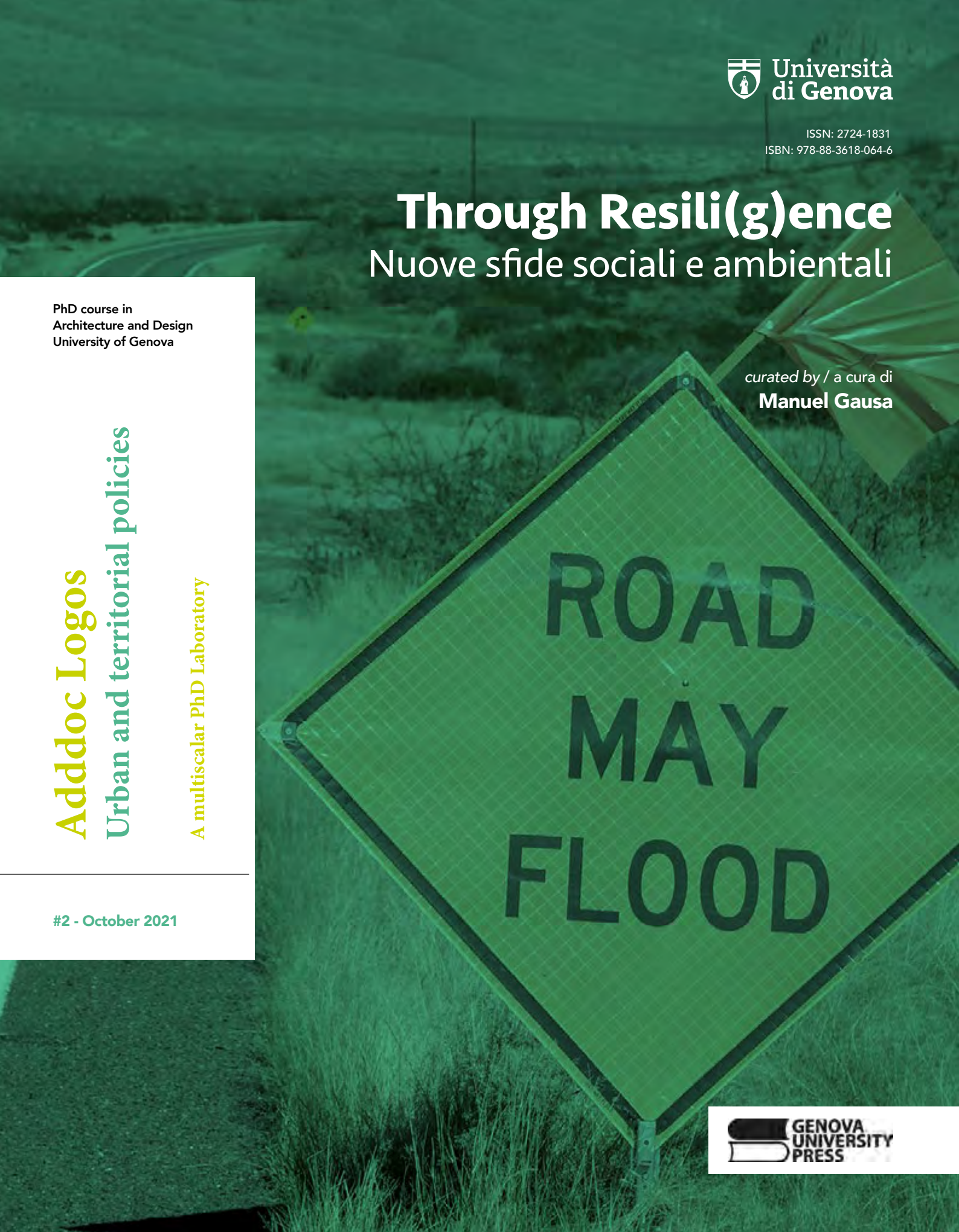
PhD course in
Architecture and Design
University of Genova

Adddoc Logos
Urban and territorial policies

A multiscalar PhD Laboratory

#2 - October 2021

curated by / a cura di
Manuel Gausa



GENOVA UNIVERSITY PRESS

ADDDOC LOGOS
2

ADDDOC - LOGOS
Urban and territorial policies

#2 | Through Resili(g)ence. Nuove sfide sociali e ambientali

A cura di / *Curated by*
Manuel Gausa

Ottobre 2021 / October 2021

Collana / *Collection*
ADDDOC LOGOS - Monografie di Dottorato

pubblicazione semestrale / biannual magazine
ISSN: 2724-184X (versione e-Book)
ISSN: 2724-1831 (versione stampa)

Direttore / *Edithor in Chief*
Manuel Gausa Navarro – Coordinatore ADD

Comitato di indirizzo / Steering Board
Carmen Andriani, *Progettazione Architettonica* (DAD-UNIGE)
Niccoló Casiddu, *Design* (DAD-UNIGE)
Maria Linda Falcidieno, *Rappresentazione e Comunicazione* (DAD-UNIGE)
Adriana Ghersi, *Paesaggio* (DAD-UNIGE)
Andrea Giachetta, *Tecnologia* (DAD-UNIGE)
Guglielmo Bilancioni, *Teoria e Storia* (DAD-UNIGE)
Roberto Bobbio, *Urbanistica* (DAD-UNIGE)

Comitato scientifico / *Scientific Committee*
Atxu Aman (Universidad Politécnica de Madrid - ETSAM-UPM, Madrid)
Pepe Ballesteros (Escuela Técnica Superior de Arquitectura - ETSAM-UPM, Madrid)
Nicola Braghieri (Université de Lausanne)
Guya Bertelli (Politecnico di Milano)
Maurizio Carta (Università degli Studi di Palermo)
Marcos Cruz (Bartlett School)
Alessandra Capuano (Università La Sapienza, Roma)
Medardo Chiapponi (IUAV, Venezia)
Daniela Colafranceschi (Università Mediterranea di Reggio Calabria)
Isotta Cortesi (Università di Napoli Federico II)
Ricardo Devesa (Urban Next/Universidad de La Salle, Barcelona)
Meltem Eti (Marmara University, Istanbul)
Raffaella Fagnoni (IUAV, Venezia)
Francesca Fatta (Università Mediterranea di Reggio Calabria)
Sara Favargiotti (Università di Trento)
Carlo Gasparini (Università Federico II Napoli)
Vicente Guallart (Institute for Advanced Architecture - IAAC Barcelona)
Arild Gustavsen (NTNU, Norvegian University, Oslo)
Michael Jacob (University of Grenoble)
Xavier Llobet (Universitat Politècnica de Catalunya, ETSAB-UPC, Barcelona)
Carles Llop (Universitat Politècnica de Catalunya, ETSAV-UPC)
Areti Markopoulou (Institute for Advanced Architecture, IAAC, Barcelona)
Nicola Marzot (Università degli Studi di Ferrara)
Giovanna Massari (Università di Trento)
Marco Navarra (Università degli studi di Catania)
Marco Nobile (Università degli Studi di Palermo)
Élodie Nourrigat (ENSAM, École Nationale Supérieure d'Architecture, Montpellier)
José Luis Esteban Penelas (Universidad Europea de Madrid, EAID-UEM, Madrid)
Gabriel Perez (Universitat de Lleida, ETSA-UdL, Lleida)
Mosé Ricci (Università di Trento)
Amadeu Santacana (Universitat Politècnica de Catalunya, ETSAV-UPC)
Vicente Sarrablo (Universidad Internacional de Catalunya, ESARQ-UIC, Barcelona)
Jörg Schröder (Leibnitz University, Hannover)
Federico Soriano (Università Politécnica di Madrid-ETSAM-UPM, Madrid)
José Luis Sosa (Universidad de Las Palmas, ETSA-ULPG)
Pedro Urzaiz (ETSAM - Madrid)

Board ADD - PhD Course in Architettura and Design, UNIGE
Carmen Andriani, Alberto Bertagna, Guglielmo Bilancioni, Enrica Bistagnino, Roberto Bobbio, Nicola Braghieri, Cristina Candito, Niccolò Casiddu, Luisa Chimenz, Adriana Del Borghi, Raffaella Fagnoni, Maria Linda Falcidieno, Giovanni Galli, Manuel Gausa, Adriana Ghersi, Andrea Giachetta, Massimiliano Giberti, Christiano Lepratti, Adriano Magliocco, Areti Markopoulou, Francesca Mazzino, Renata Morbiducci, Maria Carola Morozzo, Massimo Musio Sale, Alireza Naser Eslami, Élodie Nourrigat, Giulia Pellegri, Silvia Pericu, Katia Perini, Vittorio Pizzigoni, Paolo Rosasco, Maria Benedetta Spadolini, Alessandro Valenti, Valter Scelsi, Mario Ivan Zignego.

www.gup.unige.it
www.addgenova.org

progetto grafico / graphic design:
Alessia Ronco Milanaccio

Adddoc Logos

Urban and territorial policies

#2 | Through Resili(g)ence
Nuove sfide sociali e ambientali

Contemporary complexity requires new tools: the old approaches based on a "defensive control" and a corrective contingency responses, are replaced by new "synergy policies" addressed through preventive proactive, adaptable and reversible actions, which combine ancient "scenarios of emergency" (risk areas) with new "emergency scenarios" (areas of opportunity). The new resili(g)ent responses must work in a hybrid field: on one hand, prevention and mitigation of conflicts and risks through the interconnection and registry of systematized data (simulated or real-time), on other hand programming new kind of eco-planning and strategic interventions, referred to urban patterns and global territorial systems.

#2 - October 2021

add genova
Dottorato in Architettura e Design

è il marchio editoriale dell'Università di Genova

This book has been object of a double blinded peer-review according with UPI rules.

© 2021 GUP

I contenuti del presente volume sono pubblicati con la licenza
Creative commons 4.0 International Attribution-NonCommercial-ShareAlike.

Alcuni diritti sono riservati.

Realizzazione Editoriale
GENOVA UNIVERSITY PRESS
Via Balbi, 6 - 16126 Genova
Tel. 010 20951558 - Fax 010 20951552
e-mail: gup@unige.it
http://gup.unige.it

ISBN: 978-88-3618-064-6 (versione a stampa)
ISBN: 978-88-3618-065-3 (versione eBook)

Finito di stampare nel mese di ottobre 2021

Stampato presso
Grafiche G7
Via G. Marconi, 18 A - 16010 Savignone (GE)
e-mail: graficheg7@graficheg7.it

summary

I/FRAMEWORK: RESILI(G)ENT CITIES AND ADVANCED URBANISM
THE ADD-DAD APPROACH

13 **Manuel Gausa -** *RESILIENCE VS RESILIGENCE?*

II/CROSSING SCENARIOS: Contributions

67 **Raffaella Fagnoni -** *RESILIGENCE. DESIGNING, SOCIALIZING*

1.Environmental aims

75 **Maurizio Carta -** *DESIGN AUGMENTED CITIES IN THE NEOANTHROPOCENE*

93 **Renata Morbiducci, Christiano Lepratti -** *ATLANTI(S)CITIES. Il mito di atlantide e la realtà del sea level rise. Considerazioni sull'innalzamento del livello del mare e il futuro delle nostre città costiere.*

103 **Nicola Valentino Canessa -** *RESILIENT APPROACH*

111 **Chiara Centanaro -** *ARCH$_2$O. Strategie di intervento per la riqualificazione dell'ambiente costruito denso e la gestione del rischio acqua*

121 **Adriana Ghersi, Stefano Melli -** *MEDITERRANEAN GREEN ROOFING: IMAGES AND DESIGNS OF URBAN RESILIENCE.*

133 **Yessica G. Mendez -** *DESIGN FOR AGEING BUILDINGS. Rethinking mexican render techniques in form of climate responsive tiles*

143 **Giulia Pellegri -** *ADVANCED SURVEY APPLIED TO THE TERRITORY AND TO BUILDING STRUCTURES IN RISK AREAS*

155 **Cristina Càndito, Maria Linda Falcidieno, Alessandro Meloni -** *SMART CITY TRA ANALOGICO E DIGITALE*

2.Social affirmations

171 **Giovanni Galli -** *THE INVISIBLE HAND OF RESILIENCE*

177 **Alessandro Canevari, Davide Servente -** *EPCOT, THE DREAM OF A UTOPIAN COMMUNITY*

187 **Luigi Mandraccio -** *LABORATORIO DI QUARTIERE. Ante litteram case study*

203 **Elodie Nourrigat -** *RESILIENCE & NEW TECHNOLOGY QUESTION OF COMMUNITY, LOCALITY, TIME AND CITY*

207 **Maria Benedetta Spadolini -** *SMART LIVING. L'invecchiamento attivo a casa.*

213 **Chiara Olivastri -** *BELONGING AS RESILIENCE ENZYME*

223 **Francesca Vercellino -** *RESILI(G)ENCE AND MAPS OF PHYSICAL AND EMOTIONAL GEOGRAPHIES.*

231 **Alessia Ronco Milanaccio -** *RESILI(G)ENCE AND TEMPORARY COMMUNITIES*

241 **Salvatore Iaconesi -** *TRANSGRESSION*

245 **Ezio Manzini -** *COSMOPOLITAN LOCALISM. Scenarios of resilient sustainable societies*

III/FINAL CONSIDERATIONS

249 **Manuel Gausa -** *MED.NET 3. RESILI(G)ENCE GOA RESILI(G)ENT CITY*
Intelligent Cities /Resilient Landscapes. Final considerations

255 **Carmen Andriani -** *LOCKDOWN. Living the distance in the post-emergency city*

Giovanni Galli
ADD-DAD Department Architecture and Design - UniGe, Genova

THE INVISIBLE HAND OF RESILIENCE

The word "resilience", and the concept underlying it, is having a great success in the world of up-to-date architecture. At a first glance, it also seems to have all what it takes to be considered a democratic, even left-wing tinted, word.
Most of the words and concepts it is habitually related are there to testify for it: "cooperation", "bottom-up", "self-organization", ... each one of them normally frequents semantic fields cognate with most of what we associate with democracy, equalitarianism, even compassion (in its purest etymological sense: to suffer and struggle together for something).

Problems arise when from the surface of the words we plunge into the deep of what they actually, necessarily and/or inadvertently, entail.
For starters, one should deeply reflect on what concepts like resilience, self- and auto- organization, could implicate for the disciplines of architecture and urbanism. A literal inter-

pretation of those democratic prefixes could mean that architects and planners are not only superfluous but even noxious: artificial disturbers of natural phenomena. Taken seriously, resilience could require a serious reconsideration, of what the disciplines of design are for, going far off the limits we could be prepared to accept. Surely enough, at this point we can already hear the remonstrations of all those who, championing resilience, still preach at least a semi-demiurgic role for architects, as humble (hence democratic) facilitators, producers of semi-finished artefacts to be independently perfected afterwards.

But this would mean missing the real point, a point having to do with the very ontological nature of architecture. Since modernity (meaning XV century) a new thought has begun to rule in every field of human activity, including architecture, one born from the fundamental idea of giving up any uncritical acceptance of given traditions, in order to take responsibility of humanity's own future and fate. Since then, man has been haunted by the spectre of arbitrariness and driven to a spasmodic search for Truth, a truth that could no more be granted by habits unthoughtfully inherited or by an ever more fading idea of God. After the end of modernity (XX century), God's will has become inscrutable, "artifact" has increasingly become to resemble to "artificial", and comparisons between culture and nature have become more and more unfavourable to the former. So the hype of terms like "resilience" mostly appears now as the result of a lack of confidence, the last resort of a centuries-old search for a truth now granted by the fact that man's action and will are absent from her. Auto-organized, bottom-up phenomena are true because they happen independently from us: the lack of subjectivity is what grants them objectivity. In a way, they are true because they are. "What must happen necessarily happens": this could be the new axiom of a truth dispensing with purpose and free will; a secular and, to think of it, melancholic conclusion of a long tradition of Stoic, Spinozian and Hegelian determinism, but for the fact that now it is deprived of any supernatural buttress. How much this new perception of truth could result from an error of perspective (a passive, après-coup acceptance of what is there, in absence of counter proofs) goes beyond the scopes of this paper. What has to be clear, though, is how much in the end this line of thought is not just anti-humanistic but anti-human; and how severe is the blow it deals to any poietic thought and discipline. So, if science - who claims only to observe and understand nature - still appears as a quite solid recipient of general trust, already technology does not seem equally in shape, not to speak of politics, economics, ... architecture.

If these reflections appear to be a little too much the outcome of a walk on the shaky and insubstantial clouds of philosophy, we can always come back on the solid ground of one of the countless urban-sprawls disseminated at the outskirts of the more or less planned cities of the world. Walking around, we could reflect about how these places were not long ago the object of harsh cen-

sures from the part of disciplinary thought. They were aesthetically and ethically condemned as the perfect example of how much land's destruction and massive energy's waste come from the absence of control and planning of the land ...until recently, in a typical après-coup fashion, they have become accepted, sometimes even the object of ecstatic admiration, praised as manifestations of oh so good bottom-up (democratic) processes. One cannot but read this U-turn as a clear manifestation of the yielding determinism just described. And, even if we could find some words of praise for the honesty with which this new admirers of deregulation confess their newfound passion, what irritates is the blindness with which they seem incapable to fully comprehend the logical conclusions entailed by such suicidal (from a disciplinary point of view) penchants.

We should, now, take a look at the political side of the whole question; in our humble opinion, a much darker side. Nobody still seems to have realized how much theories about resilience and the likes resemble to those of Adam Smith, the thinker widely regarded as the "father of capitalism". His theory about the so-called "invisible hand", in particular, is strikingly similar. It was the scientific device through which Smith tried to give theoretical substance to the then rather naïve theories of laissez-faire. The world of the market, he maintained, was ruled by an abstract entity granting a self-organizing homeostasis to the whole system, competition (free competition) being the only reliable defense against all excesses: an invisible hand, made of the sum of the independent and unaware individuals acting in the free market. The invisible hand was the only real guarantee for a society granting equal possibilities to succeed in life, no matter his origins and social status. Governments, this was the corollary, should abstain from any kind of intervention in the life of the Nations and the individuals, other than the one of safeguarding the juridical law, since any planned economical action from the top would be an unwelcomed disturbance of "natural" processes.

The resemblance seems close enough to strip any left-wing flavor to resilience & co. But, it could be argued, not enough to deprive them of the democratic connotations too, since, many would agree, Capitalism is the son of Democracy, they are the two faces of the same coin (they share the same inevitability). But again, there is another thing many tend to forget: that there is one enemy feared by Smith and his ultra-liberalists followers, like von Mises and Hayek, perhaps more than Communism itself (which is much more identifiable, thus much less difficult to oppose): monopolism. The prevalence of monopolistic practices is what imposes intentional direction to an otherwise blind market and tends to polarize forces otherwise healthily disorganized. Social gaps become larger (the rich richer and the poor poorer), social-climbing stiffer. Governments abstain to intervene not because they restrain themselves, but because they lack the politi-

cal and economic strength to oppose powers stronger than they are. Even their law enforcement role is weakened, because they become part and parcel of the powers they should monitor. This is how the invisible hand gets crippled, replaced by entities still quite elusive, but not for that less concentrated and effective.

Many would recognize these symptoms in the world's current state of affairs, not just between individuals of the same nation, but even more between different nations (richer or poorer). A situation where welfare state is falling apart, social subsidizing cut short, public infrastructure in all social and cultural fields forcefully reduced. If this is true, then the word "resilience", meaning the ability of things to react and adapt by themselves to adverse circumstances, acquires two new flavours. From one part, it translates the last hopes of those who, having lost the capacities to fight, dream that, nevertheless, things will adjust by themselves. From the other, it becomes another demagogic opium for the people (the fate of many nowadays buzzwords): an ideological mask using the apparently neutral concept of "Do It Yourself" to soften harsher ones, like "fend for yourself, you're on your own", if not "whatever your condition, you can manage. So please stop making such a fuss".
It could be argued that the current situation is the inevitable outcome of a near past when, in the collective imagination, public expenditure seemed to have inexhaustible funds to tap from and public debt raised to levels we are still paying now. But what strikes mostly is this kind of "windscreen wiper effect", where you switch straight from one extreme to the other. Enough to make you want to dust off long forgotten Karl Marx, if not to regret Soviet five-year plans.
No, perhaps not that. What really is regrettable is this kind of schizophrenic attitude, society's incapability to tread more than one path at a time, as if a dichotomous logic was hardwired in our brains. Dichotomies are a wonderful tool for reasoning, their postmodern impairment has plunged us in a state of confusion strong enough to be a proof for that. What is hard to understand is why dichotomies should rule our praxis too, why a reasonable practical equilibrium between two logical opposites should be so difficult to attain and to maintain. Perhaps we do not need another Soviet Revolution after all, perhaps Aristotle μεσότης (golden mean) could suffice. An Aristotelian revolution: that would be some really good news.
And urgent too: because systems can readjust themselves in many ways, not all of them necessarily harmless.