

Antonio Leone Carmela Gargiulo
Editors

Environmental and territorial modelling for planning and design



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Environmental and territorial modelling for planning and design

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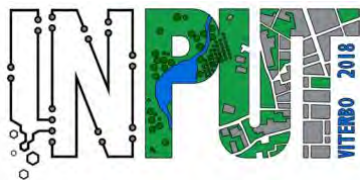
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This book collects the papers presented at the 10th International Conference INPUT 2018 which will take place in Viterbo from 5th to 8th September. The Conference pursues multiple objectives with a holistic, boundary-less character to face the complexity of today socio-ecological systems following a systemic approach aimed to problem solving. In particular, the Conference aims to present the state of art of modelling approaches employed in urban and territorial planning in national and international contexts.

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This book is the latest scientific contribution of the "Smart City, Urban Planning for a Sustainable Future" Book Series, dedicated to the collection of research e-books, published by FedOAPress - Federico II Open Access University Press. The volume contains the scientific contributions presented at the INPUT 2018 Conference and evaluated with a double peer review process by the Scientific Committee of the Conference. In detail, this publication, including 63 papers grouped in 11 sessions, for a total of 704 pages, has been edited by some members of the Editorial Staff of "TeMA Journal", here listed in alphabetical order:

- Rosaria Battarra;
- Gerardo Carpentieri;
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The most heartfelt thanks go to these young and more experienced colleagues for the hard work done in these months. A final word of thanks goes to Professor Roberto Delle Donne, Director of the CAB - Center for Libraries "Roberto Pettorino" of the University of Naples Federico II, for his active availability and the constant support also shown in this last publication.

Rocco Papa

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THE LAND OF THE BORDER

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ABSTRACT

The present study is designed by starting from a critical observation of all those places at the margins. These spaces are considered 'space among things', space that unites and at the same time divides and in the present scenario they escape from any definition although their existence is certain as well as the political-territorial importance. The time of partitioning, 'matchings' 'overlapping' exists. We could say then that 'space among things', borders generally turn out to be places where antinomies take on a concrete form that conquer Space, becoming characteristic places, peculiar binding places and at the same time elements of separation, closure and even openness toward the stranger. On the other hand, crossing the border does not imply elimination of it but rather its momentary transformation in open space, used, organized and abandoned. Living the 'space in the middle' means, living and building a third place whose center is within, where everything is confused, mixed, where it is difficult to distinguish what belongs on one side and what belongs to the other. The hypothesis then, is space redefinition, another form or better yet, abandoning the common idea of barrier, the possibility to plan a flexible system, changeable and dynamic, a 'filter space', temporary, not continuous and fragmented within. The Land of the border becomes the Land where you are suspended in another dimension that ends up being a 'ridiculous passageway', where 'misunderstanding' dwells undisputed and very little is needed to have a conflict explode.

KEYWORDS

Globalization; Identity; Migration; Security; Territory; Walls

1 INTRODUCTION

According to Paul Valery, the time of the finished world has begun. Today we live in the era of partitioning, divisions, borders which testify mysterious, changeable realities, often inhabited by people 'on hold', by inspiring citizens, standing at the door, stuck in a parallel timeless world, far removed from any common definition and cognition. A world that declares to be a place of transition where a third space takes place, whose center is within, where everything gets confused, is mixed in a sort of return to the 'initial chaos', to a state with no primordial 'measure'. That's how the border lands are done, just so, 'spaces between things', spaces that unite and at the same time divide, spaces on the verge of exploding, that seem to have no definition accomplished, although their existence and importance are certain, since they have become increasingly 'lands of mirage', lands inhabited by people fleeing from war-torn countries, from the absolutist regimes, poor countries or victims that in some way use the conquered space in different ways and forms always oriented to favor a socio-political and cultural environmental change. Therefore, parallel to this multifacet reality the following affirmation of a topography of globalization, theorized as the overcoming of a border topography which on the contrary faces a world without borders, in fact confined, agreeing with the boundless immaterial, with the virtual movement advertised everywhere but that in any case of border materialism, that is, in the building of walls, finds the walls of the modern short circuit before the modern era. We actually witness the global wall, multiplied, an inner overlapping of a political-legal system of walls built to protect or to 'conquer', concrete walls and barbed wire, hypertechnological walls or sand and bins, walls collapsing and others under construction. Walls that cut States, territories and entire populations, implied by the very idea of globalization that includes in itself, since in its etymology, the risk of its own perversion: to raise a front against an enemy that does not threaten any war, a front that, in practice, is used to keep watch on another entity. The same Herman Melville described that same monomaniacal need to impose a line, in this case the fluidity of the sea, beyond which is better not to go, a wall that Captain Ahab in *Moby Dick* acknowledged: "For me, the white whale is that wall, it was pushed next to me. Sometimes I think that there is nothing beyond. But for me it's enough" (Melville, 1987). The Captain, in his fatal conceit, identified in the sea the field of vengeance, a contained reality, a game in which the rules and regulations had to be respected; a size that if declined to the current political and territorial scene always takes different forms and always the same, but in any case willing to confront and clash between multitudes of people 'travelling'. Globalization, in fact, does not supply the comparison between societies and cultures, on the contrary, it becomes tyrant in choosing just one, simple, predominantly Western one, which indeed, imposes itself with a universal claim that brings hyper production and continuous alienation of every material or immaterial aspect. It supports human odyssey, which could be imperative for survival, a challenge, a different way of life inclined to find the 'meaning' of the limit, the 'right fit' as demonstrated, geo-politically speaking from the widespread construction of walls and barriers that guarantee variety and discontinuity, of continuous changes and adaptations, certainly disinterested toward an absolutist approval or widespread standardization. Well then, why is it that today, the walls, starting from those among the States and those among the rich neighbourhoods and the rest of the city, end up being tangible proof of the failure of a culture and modern society? The reason is obvious since they have been building walls as of ancient and medieval times, while, in the first years of modern age, at a topographical-political level, the idea of borders were favored as a border in an area shared by two parties. Obviously, the wall as a definition is not a conquered frontier but one of defense, and it does not acknowledge both parties but only the right of one: the one inside. One particular case is the Berlin wall where the logic of border is more present. The German

wall used to represent, in effect, a border even if not simply public, between two political and ideological orders which based their identity on contrast, taking one side or the other. Starting from the first wall erected in modern history we have had a world divided by barriers of barbed wire, or bricks and cement that testify just like the historic walls that they not only have not fallen but have increased after the Second World War (Fig. 1).



Fig. 1 Walls in the world

In particular, we can observe that in time, one of the most contested walls, often redesigned due to International pressure, is the Israel one, built in 2002 along the West Bank dividing a people and subtracting land illegally from the Palestinians. There are many other frontiers, starting from 1994 with 3.140 km of steel, cement, barbed wire always more fortified and military for the purpose of anti-immigration that separates the United States and Mexico, and the one that divides North and South Korea. We can also remember the barricade that divides Thailand from Malaysia, built to prevent Islamic terrorist from invading. There is also the electrified limit that runs along the frontier between Zimbabwe e Botswana, in Africa. (Officially set up to block wild animals from passing from one place to the other, but actually to contain immigration in Botswana from refugees coming from Zimbabwe). In addition, we have the 3.300 km wall built along the long frontier contested between India and Pakistan and not far from there the wall the 2.400 km wall which separates Pakistan from Afghanistan. There are also more than 4.000 kilometers of barbed wire which India is building to isolate Bangladesh while another barrier, of another nature is between Uzbekistan and Tagikistan, a limit equipped with sensors and video surveillance devices useful to prevent migrant

passage. The same exists between Yemen and Saudi Arabia as well as the one between Oman and United Arab Emirates where there is a cement frontier like between Kuwait and Iraq (215 km, reinforced after the Gulf war) and also Turkey and Cyprus, in this case a limit necessary to delimit the territories claimed by Ankara. In the Mediterranean basin there is the well know electrified Spanish barrier built to mark the borders between the Spanish enclave of Ceuta and Morocco, a territory which politically belongs to the first but geographically to the latter, actually, marking ideally the impassable line of division, between Africa and Europe. Therefore, the material borders that divide the world are many, set up for many different reasons but with the aim to divide, isolate, just like in Brazil where there are many 'walled communities' or even better where a wall does not become a prison but a protection. One can say that this political-geographical scenario is slowly delineating a bit everywhere. Therefore, walls that are more or less known, more or less long, more or less military style, passed or present, built for different reasons but all have in common one thing: the fear and inability of finding solutions. In his film, *Il passo sospeso della cicogna*, 1991 Theo Angelopoulos, had one of his characters say: "Do you know what a frontier is?... if I take another step I am something else; I am dead" (Fig. 2).

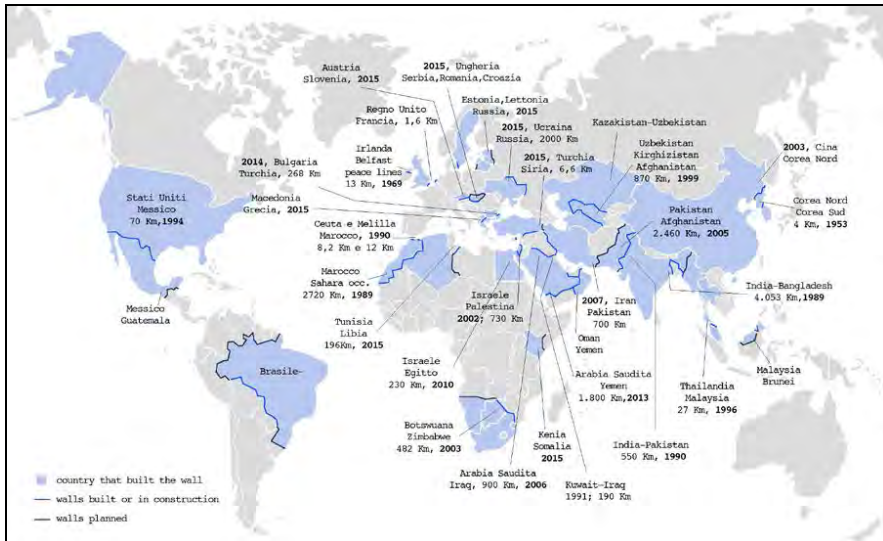


Fig. 2 Country that built the Wall

2 GIVING ROOM TO MISUNDERSTANDING

It is true that walls separate but they are never eternal. Walls are needed only to waste time and as the historian Frederick Taylor affirmed concerning the Berlin wall: "You can stop people, you can set limits but they will always find a way. Walls show politicians have ended their ideas concerning what to do in a difficult situation, not being able to find an alternative". It is about the lesser evil needed to demonstrate for example the past Serbian Bosniac conflict that we might call a 'trench' warfare, a conflict of search for space, that is, a conflict caused by chaos, by forced cohabitation, lack of land organization whose main objective was the conquest of space, limited space. We read in effect: "The frontier does not isolate, it filters. Frontiers no matter how arbitrary, they are essential to find again the necessary identity to exchange with the other [...]there is no democracy without capacity on the part of the citizens to give each other

limits" (Latouche, 2012). Therefore, in this game of land partitioning (more or less intricate and complex) why not go beyond, violating the wall and hypothesing a plan of space redefinition, a different form, far from the idea of barrier, of physical line? The idea is a flexible system, absolutely changeable and dynamic. Actually a space as a temporary filter, non continuous, fragmented in parts where the overlapping, antinomies take concrete form in order to conquer space the 'right measure', become recognizable, places taken out of any common definition and cognition but identifiable as spaces from changeable property. The border becomes an element that separates and to overpass it does not mean to negate its presence but rather its momentary transformation in open space, crossed space. In this anomalous condition the border takes on a varying importance, a different weight in time and space to the point of breaking up or even dissolving. In the end, the boundary becomes terra vague where time dilates and without contrast, 'misunderstanding' dwells, very little is needed for a conflict to break out or a misunderstanding and the chaos that reigns represents the main reason, the peculiar character from which to start, from which to put forward other realities. So the 'wild land' takes place where everyone thinks of himself and everything becomes possible between the cracks of the violated border transforming into 'no man's land' and as Claudio Magris said: "[...] camp out or settle in the promised land or at least in the desert in order to reach it [...]". (Magris, 1986). It is then worthwhile that this complex reality, directed to the masses, to disorder, finds a solution, and can be compared to the desert, always, considered an element of separation between fertile realities, inhabited by nomadic populations which have continuously passed with their caravans and according to other prospective, they consider border land the one that is commonly controller and inhabited. Another perspective is suggested in such a way as to speculate in the analysis of the contemporary urban scenario, staying at the limits as arbitrary, a questionable environmental performance, more or less sudden, more or less violent, more or less coherent to the same social, political, cultural order that faces, in civil administrative relationships, a continuous adaptation only because being a foreigner, as Simmel used to say: "means that the subject far away is close" (Simmel, 1989) that is, that every time a foreigner arrives at a state of disorientation not only civil but also in terms of space. The reason for this intrusion is a sharing of spaces that need some kind of organizational form and re-measuring. There is a need of a transition threshold since migration in any case always implies a certain civil and territorial turmoil, a place that for geographical or fundamental reasons becomes an opportunity for a meeting. We can then say that the space in the borders is practically a 'narrative beginning' that is a place animated by fantastic feelings, of hope and possibilities all to discover. An organized space, often with urban traits, a sort of city we can say 'a border city', as Despina was: a city between two deserts, a city as Italo Calvino wrote in his work *The invisible cities*: "The city appears to be different to those that come by land and to those that come by sea [...] Every city receives its form from the desert it opposes; and so the camel driver and the sailor see Despina, a city of borders between two deserts" (Calvino, 1977). Despina seemed to be a, 'mirage city', 'a deserted city' one that did not belong to one part or the other; a city that went against both, that remained free becoming an active membrane, a meeting place between people of the sea and of the land. Despina revealed itself as a changing urban system according to where the traveler was coming from and so a tangible proof of the territorial complexity: changeable according to the point of view, from where one was coming. Therefore, the sense of such a barrier, if real, becomes not only a widened space but also a tool to guaranteed confrontation, between people and culture. Just like Kevin Lynch suggested in *The Possible City*: "New cities that could be built for political reasons, just like the past...Urban regions that could be founded deliberately between borders, where relationships are reasonably friendly, or as buffer zones internationalized between nations in conflict" (Lynch, 1968). In the present scenario a useful example could

be the city of Panmunjom which actually declares itself as a point of contact between two worlds, one as 'Lando of peace' as the south Korean architect Kwaak Young-hoon design suggested proposing a great park with the purpose of designing Mount Sorak (South) and Mount Kumgang (Nord) in order to make them become symbols of the reunification of a Land notoriously in war and that even today reveals is inhabited by soldiers, suspended in a state of attack and one of defense. The project at the moment is only a utopia but the way is correct. It's a question of time. In the end, only through a fusions of horizons (or at least according to the term used by Hans Gadamer) can mutual understanding occur: cognitive horizons able to breach the wall, going beyond the political-territorial divisions which have always existed, in fact, a world which is sort of more or less fortified bulwark, more or less impregnable so to suggest 'border worlds' that are 'city', 'reality in between' as Lynch said.

3 CRIMEN TERMINI AMOTI

Has the contemporary society deleted like in the Faust legend all its limits or has it simply moved them forward? Has the contemporary society marginalized, sometimes replicated, violently claimed and even strengthened its limits? In fact, in the current scenario, new, visible and invisible, walls, that establish stringent exclusion and inclusion criteria have been erected to separate individuals and peoples, although sciences and techniques seem, paradoxically, to cancel all both spatial and temporal limits. This could be interpreted as an implicit declaration of surrender, of 'impossible global', of never realized promise, as if we said that world only virtually and potentially 'borders' but, in truth, it fragments and closes more and more. However, to what extent do we live a global reality with blurred or even non-existent boundaries? In front of such a discordance is necessary to re-think the idea of limits whose knowledge has been partially lost, but that, in any time and space, claims a specific recognition and identification. Moreover, since Aristotle, only what was done and provided with edges and contours was considered important and examined. Perfection was: to have a limit (peras). The infinite (apeiron) was a negative concept, synonymous of amorphous, confused, incomplete, vague. In order, to understand the limit, it was necessary to know both sides. Thanks to Giordano Bruno, philosopher par excellence of the "going beyond", of the "violating all limits", an idea of cosmos with no center and no periphery was formed, the problem of 'on this side and of on the other side' was circumvent and therefore the barriers of universe fell and consequently the plurality of worlds was accepted and a feeling of freedom and independence was conquered. Well, what it is today the prospect, what are the aims of the modern soul if the Baudelaire defined it: "Notre âme est un trois-mâts cherchant son Icarie". In response it could be said that a world from which we start and never arrive arises. This is a boundless world, a global world that involves sometimes the destruction of all barriers and sometimes pushes the closure of fear (of which warned Bauman) or for defense. It is appropriate to ask, then, how, today, it is possible to find the right balance between: private dimension, which inevitably tends to form a 'Ptolemaic' order with the self in the center, and the public, more open able to cope with differences dimension. What will be the next geographical map, how many colors will highlight the national, continental borders? So what will be the 'measure' of the real world, such as physical boundaries, such as the walls that divide the world? You could say crimen termini amoti, although the boundaries of states and nations, in the name of treaties, international agreements, do increasingly blurred, provisional, they move with the subjects in the same horizon, closed to be opened, made to be violated. Perhaps this is just the first sense of progress, it is understood as a transgression, excess or abuse of power, in a word: hybrids, a going beyond, a continuous flow, a peaceful invasion, a proceed very different from the principle of good conduct suggested by Orazio: "There is a measure in the things, there are clear boundaries beyond which and before

which it can no to be the right." Therefore what meaning and value have now the territorial and spatial limits? Why those lines are obstinately reformed? What thickness, what organization will have inhabited borders? In fact, there are many walls that still resist, each with their history, their contradictions, their reasons that 'justify' their existence. Just think that concrete lines extend in different parts of the world with a total length of 18000 km. The global list of walls is very long. This demonstrates that after the sad season of World Wars the barriers are not only stable, but even increased. Indeed much divisions has been made in last decades. From the map of Eric Mottet is calculate about: 11 Walls built between 1947 and 1991; 7 built between 1991 and 2001; 22 walls between 2001 and 2009; 11 walls between 2010 and 2015. Therefore, we can not consider the walls a matter over, gone. Borders and walls may be needed and necessary. Not only at institutional level but also cognitive. They determine who and what is In and who Out, all indicate: 'who is beyond the wall': the enemy, the monster, the criminal... and in the world they are needed as geography and maps, they are useful to guide us, tell the political changes, environmental and reflect the changes in the distribution and organization of power on the basis territorial. However, the current disorientation reveals the decline and, in some cases, the total negation of the landmarks, the identity values, history and social culture. So, the sudden and violent transformation of the idea of limens, as it was in the Roman Empire, has gone shattering in the Wall or rather in the construction of physical barriers, in barbed wire or in concrete un-matching. In fact while our 'World' has become increasingly large and increasingly closer, the Territory has ended up dividing and closing, as a Anthony Giddens' definition reminds us: "Globalization looms over us in a space-time stretching" or rather, it appears the end of the common space-time relationship because the overrunning is usual, everything that happens in a place, even far away, can have immediate repercussions 'here and now'. In this instant. Not only because everything is reproduced and amplified by the media, in real time, but also because the infrastructure have become faster and more direct. Therefore, the idea of limens falls, the boundaries have no identity value and they can no longer defend us, but we still feel the need of them: to organize our lives, to feel part of a culture, to feel secure, to get an idea of control and corporate governance. Therefore we need order, maps to guide us. Although the global world tends to deny it, the constant migration of people shows a multiplication of walls and borders. Recently, in particular after 1991, and especially in Europe and Eurasia, 27000 kilometers of new borders have been drawn while new walls rise everywhere. Only between 2009 and 2010 Michel Foucher had estimated 26 cases of cross-border conflicts, despite anthropologists as Francesco Remotti or representatives of inflexible international thinking discourage any distinction and deny any barrier, looking forward to a global world. A world crossed, inhabited by people in travel, habitués of non-places as airports, stations, ports. People want physical barriers in order to fence off identities and territories. In opposition to this dominant and hegemonic thought we could say that rather than globalization should say like Verdi: "Go back to the old and will be progress!". The project of all those places that, on limit, become transit spaces and even stopping, meeting, in the current landscape conquer a constitutive value since locus, as an opportunity for contact and also crossing. So, this is a promise of the formal, tactile, sensory quality testing, of the border lands that, as on limit, conquer thickness and social and environmental value. In border lands we experience more and more nomadic conditions, temporary and therefore ready to comparison actions, open to diversity, devised to be explored from the inside instead used from distance. We can foresee a 'mirage Earth', a 'Borderland', an 'online Earth' that as a road: at the same time unites and divides worlds more or less similar, worlds more or less in agreement, worlds that along the border tell different stories in which paradoxical situations take form. So, neither city nor country, like a river that divides territories, that continuously changes, beyond which 'multiply signs of ancient and daily floods', whose inhabitants are no

citizens or refugees but only 'border people'. They are condemned to movement or standing still, poised between memory and hope. Therefore places become like 'impossible towns', spontaneously inhabited, overflowing of a responsibility to remember identity left and not yet forgotten, full of provocations due to need of territorial and institutional control. As well as places are recognized: Earth ready to a strange marriage between what end and what born again in a continuous shuffling of time and space, of plans and controls. In other words, to inhabit Middle-earth means to float in an eternal passage, we never know where we are exactly; a kind of allegory perpetually open on the unexpected where, sometimes, everything seems prepared, adjusted but in conflict with non-measurable events of the customs. The impression is that the systemic and orderly plane imposed by Countries and United Nations seems to be inappropriate, discordant to emigrant' life who lives 'the wait'. Perhaps the aspect that is most curious, in fact, is the rigid schedule of inhabited spaces that ultimately transforms a place, that is thought to be crossed, in an uninhabitable desert where rampant disorder and compulsive hack prevail. Therefore, it is necessary to find, among the large mesh of the general structure of the border areas, the way to 'escape', to reinterpret, to manifest the habits and traditions of those who lives there, to protect the people identity and to denounce the excess programming such as tragic limit of planned system. However, anything can happen in a hypothetical meeting on the border in which we envisage a game made by a potentially infinite number of rules. Therefore, places that have other places in them, confined spaces, blocks, composed of discontinuity points as they were: prisons, barracks... but still regulated by an orchestration of contacts and cross-contamination. In short, in the 'mirage Earth', in the 'impossible cities' everyone can have the form in an implicit surrounding declaration and of impossibility and the orders of a despotic architecture can offer to the Lands of arrivals and of departures a sacredness aura, a kind of modern sanctuary, a dimension suspended like a promise no maintained, an intention due to remain such. In other words, the places where mixed, became 'kaleidoscopic', constantly negotiated, changing and elusive where, tumultuously, add up and cancel out the most different contradictory feelings, the most controversial, indecipherable signs of multitudes that moves from point to point, no longer perceiving the space changes and the distances quickly crossed, perceived only as pause, a moment, a suspended vacuum, willing to give shape to continuous, inform and labyrinthine realities where there is no demarcation and there is no center, where we can open imaginary spaces, dream spaces that, in truth, become interrupted areas, border areas, opposing areas ordered to hold together an antinomic state of universe that struggles in the conflict between 'virtually global world and real barricaded world. As if we find ourselves at the boundaries of the planet, on the brink of an 'underworld', on the run from the system of limits against which, however, often we encounter and where the 'tomorrow city' takes shape. What is the promise in the dizzying game that, in the time, becomes more articulate and with the gradually growing web, that connects all the elements, gives shape to a reality in which we find ourselves not as the spider that created it but the imprisoned prey? Evidently the Borderlands, suspended in an aerial condition, nebula, where everything is intersected and exchanged, in a pilgrimage of people whose prospects are tricky and of difficult temporal and spatial ordering, they assume variable thickness, they become receptacle of contradictions, and even of ephemeral architecture, precarious and often unusual, without any value. How architectural design can establish a relationship with the marginal reality, contested by most identity forces and also by different temporal meanings it is still to be seen. At times, an architecture is revealed that shows authentic social identity, intended not as usual but as surprise, warning of common dynamics that to the limit get complex, reason for conflict. Therefore architecture depending on the connections, on expressive harmonies able to communicate the sense of necessity of logical forms indicating the real that becomes an inexhaustible source of knowledge that is a place of discovery and

fascination in which, through the imagination that allows you to go beyond the appearance of things, it is possible to establish formal analogies between worlds and different cognitive processes. Imagination not of foreign worlds but of a world in which, about our lives, the meanings are revealed in order to delineate a boundary space that represents reality and its meanings, not as 'line' but project done according to a prediction logic, a projection of future planning. So, a world is advancing with rhizomatous evolution like explained by Beuze and Guattari in *Mille piani*. An idea of multiplicity not as an adjective but as a noun (to be of multiplicity) in which the 'rhizome' structure becomes decentralized configurations where each part can be connected to another without go through significant points, as the infrastructure network or even the virtual system of global contacts. In other words 'rhizome' as reticular organization in a community in which we find culture and knowledge and that is the basis of nomadic thinking done by intersections and juxtapositions. In short: not line but project in which root and rhizome are not given only once but have to do in a perpetual procedural contingency. We could say a becoming that is a line and not just a point, a tension-space: 'between' and not 'from-to'. The important is the process. In the states of things we do not know about alternatives between forms but with mixed states in contact with each other and so it is starting from this idea of 'network' that takes forms a territoriality as de-localization respect to which it is possible to hypothesize a decoding dynamic, a sort of re-territorialization that is inhabited by relocation instances. So, de-localization can be understood as a principle of procedural openness but which, in absolute terms, is free from any partial re-territorialization to have, instead, a more general 'profile'. A complex world is coming in which the territorial closures with their claustrophobic and repressive aspect represents the common condition and the absolute relocation that is the responsible of scenarios that, although different, have to reveal their selves disturbing, and, today, in doubt, confused, indeterminate even if real. Moreover, every social group consists of fixed parts and other in moving that escape and sometimes 'clash' on the 'door' of other States, Nations that operate in 'binary encoding': In or Out so to slow down, stiffen the migrations in 'temporary structures' and so determining an uncertain and controversial territorial reconfiguration. The problem is certainly not to sustain the spatial closing neither the segmental, temporary relocation but rather a plane to favor orchestration processes between closed systems and spatial and cultural reconfiguration processes. It is supposed, as seen before, the approval of the 'misunderstanding', the 'gap' that activates new possibilities, that frees, connects different realities so to combine different environmental 'segments' and to amplify regional potential. Then we stay in opposition to the Hegelian dialectic that makes uniform the richness of the differences in the binary code of the oppositions, that stifles the event, that subordinates the affirmation to the negation, to support, instead, a design methodology able to sound the polyphony of the differences freeing from uniform of permutations of the Hegelian dialectic and, like the Foucault' (1985) analytics, to locate a macrophysics of power that acts as an instance of stabilizing and ordering of flows, relationships and multiple formations. Well, the spatial reality that, in different way and forms take shape along the boundary lines could be said multiple in which the project of ground becomes base of this occupation, of this apparent contradiction between nomadic and stable, and where there is a new map of the delocalized space that increasingly requires of a design thinking that sometimes becomes 'hard' and sometimes 'elastic', sometimes 'insurmountable' and sometimes 'flexible' ... in short, it aware of a global, unlimited world but also fragmented, interrupted and fenced world. Therefore, it is right now that a new perspective takes form, a modern vision that outlines the contours of the marginal spaces as chaotic reality of luzzering and devastation in which there are, however, small oasis of tranquillity like it was the 'Lazzaretto' described by Manzoni: a kind of representation of the city in the city as a paradoxical form of 'positive heterotopia' or rather a hell that reveals glimpses of the future. We might say a 'bubble of

civilization', where everything is so agitated as in a fantastic acceleration of time that allows the coexistence of opposites unthinkable elsewhere, a receptacle for multitudes ordered to a despotic system and mindful, however, of a cultural, environment value to respect and preserve. It goes delineating 'Beyond the Wall': a radical way of making underlying to the relationships that connect alternative ways, a provocative vision as a provocation to regulatory and standardizing thinking. Moreover, since Antonio Sant'Elia's unrealized visions of the New Town, Yona Friedman's Ville Spatale, Constant Nieuwenhuys' New Babylon, to the avant-garde provocation of Archigram' Plug-In City, The Continuous Monument of Superstudio, and No-Stop-City of Archizoom and much else, a compositional, active and reactive thinking is confirmed that can give shape to a complex urban dimension, in constant metamorphosis, a city made up of multitudes of hybrid spaces in which divergent ways to do and to think architecture collide and transform. A discussion takes form that can reformulate, rethink alternative models of 'living', not only dictated by aesthetic trends or talent of a particular architect, but by the coordination or lack of coordination, by indifference and simple randomness of rules, of interests, of economies and of policies. The result is a way to compose that answers to more dimensions in a same time, organized to integrate various sectors instead to choose one or another and to tell the sharing, to integrate the pragmatic with the existential, the relevance with boldness, the creativity with common sense. The end of this reflection is Ludwig Feurbach' text taken from the Contribution to the Critique of Hegel's philosophy: "The God Terminus stands at the entrance of the world. Self-limitation: this is the condition of entry. Nothing is accomplished without realizing oneself as a determined being. The species in its fullest incarnation in a unique individuality will be an absolute miracle, an arbitrary suppression of all laws, of all principles of reality. It will be, in fact, the end of the world".

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