

THE CITY OF DIALOGUE AND PEACE IS NOT AN IDEAL OR UTOPIAN CITY

it is the the place where people of different origin interact and share common objectives. In this sense there is nothing new. The size of the recent migration waves stirs worries as to inter-ethnic relations, discrimination and social inequalities. Cities today have to affirm the benefits of diversity, to fight discrimination, to promote interactions.

Through the joint work of operators and theoreticians from different countries it is possible to analyze the likely transformations in the Mediterranean cities and to devise and implement intercultural policies:

- mobilizing knowledge
- making communication easier
- proposing common principles
- strengthening partnership
- deepening theoretical understanding
- developing tools

on conditions, strategies, principles for the creation of intercultural policies among the different stakeholders and creating a framework of comparative analysis for policies and planning new links between researchers and project partners in the different cities of what concerns actions of people in the field which can contribute to research on intercultural dynamics

PEACE IS A POLITICAL QUESTION AND IT IS ALSO THE MAIN FOUNDATION OF THE POLITICAL COMMUNITY

Human beings can cancel violence through a social contract which is a political contract, implemented so far only in national states where the political community is declared sovereign and directs society by channeling violence. Transforming cities into “Cities of Dialogue and Peace” is a political responsibility at all levels that we continue to request in order to transform “love of power” into “love power”: necessary for dialogue and peace

three meanings of the term intercultural in the Mediterranean context

- social phenomenon
- public policy and ideology
- philosophy or view of the world

contact of different people
interculturalism
ethical/relational

to be interconnected through a systemic view in order to make citizens aware of the benefits of diversity, to fight against discrimination and to actively promote fruitful interactions

in urbanized areas where growing percentages of inhabitants are concentrating drastic reduction in living density made more severe by inadequate models imported from other cultures, which have also understated the substantial role of socialization places.

The transformations of habitats and landscapes follow unsuitable processes with adverse impacts on the quality of life, practically ignoring how they affect happiness, safety, well-being ad human relations.

Our living environment has worsened and continues to worsen because we are not able to tackle the interaction of three factors :

- population growth in Italy we are twice the number of a hundred years ago, five times the inhabitants of the 18th century
- growth in the built space by inhabitant, owing to the evolving standards and the growth of demand
- abnormal growth in the consumption of ground and of urbanized surface per inhabitant of a different magnitude compared to few decades ago

« “You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete” » R. B. Fuller

towards the city of dialogs

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)



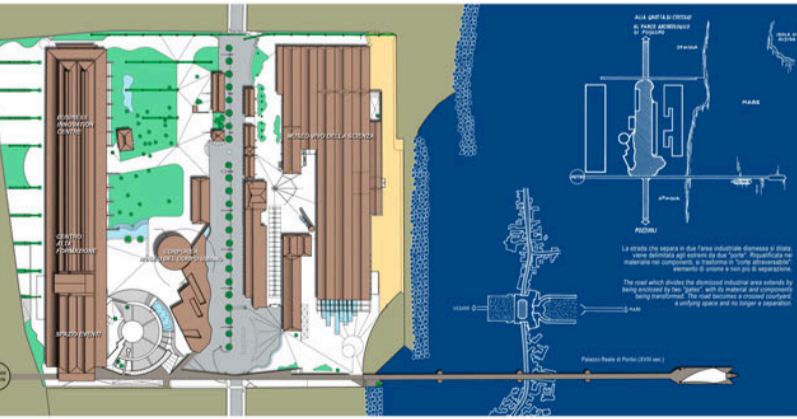
“Cities of dialogue”/“cities of contemporary presence” / “intercultural cities” / “cities of reception” are substantially synonyms. They assume abandoning the “culture of separation” and affirming the “culture of integration”. It is not a search for new models of “ideal cities”. It is the spotting of 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.



“City of Dialogue” is a project of the “Fondazione Mediterraneo” in partnership with 42 Euro-Mediterranean Countries

staircase of the building
Napoli/ Bagnoli City of Science

enclave of the great decomissioned area of Bagnoli includes a set of projects which have stratified 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

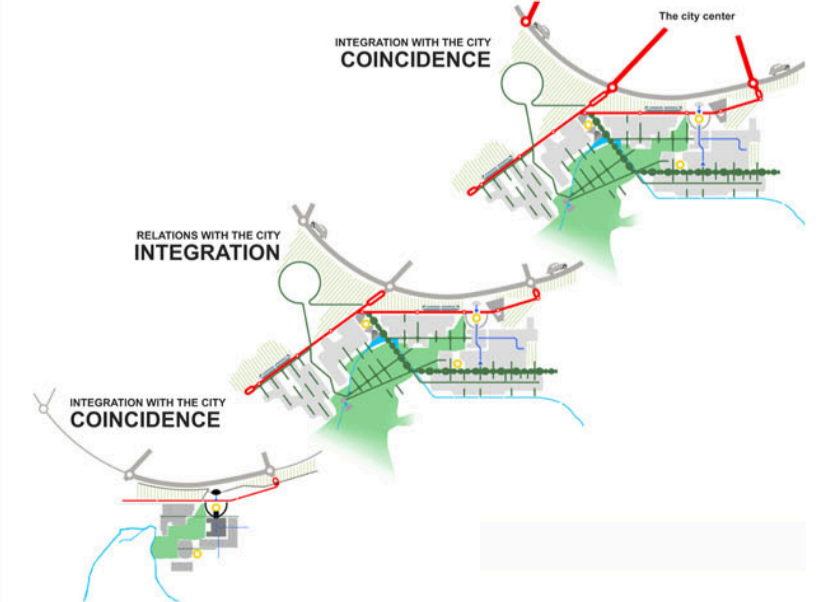
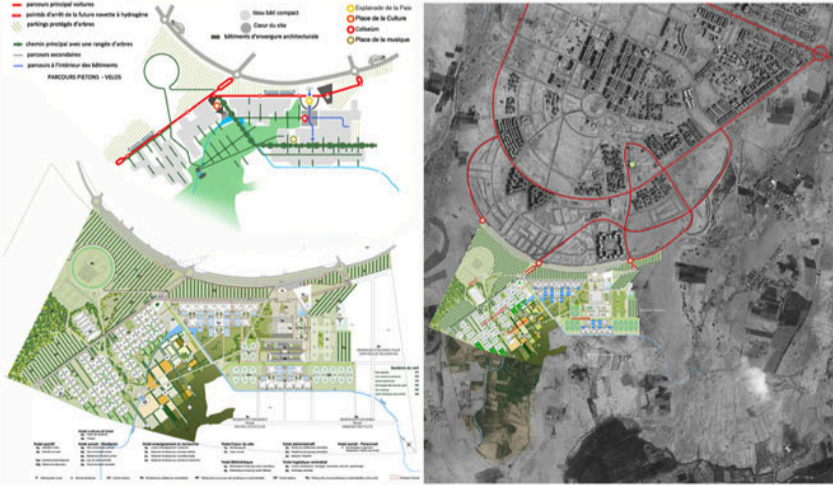


The Science City – at the same time “the city of knowledge”/ web of exhibition spaces/ event spaces/ education and dialogue spaces/ BIC derives from a lucid insight, an extraordinary programme and the strong commitment of all those who have been able to make an apparently impossible dream true in a very difficult Neapolitan context



staircase of the complex
New Ayad Caddy University Headquarters - Morocco

A compact - high density- structure , able to change in its different development stages. Piazza della Pace (Peace Square), slightly sloping to let pedestrians step over the road, is characterized by the “Coeur du Site”, the Conference Centre and the halls/auditorium complex. In the buildings, the entrance spaces and the main pedestrian pathways are placed at a barycentric level making the relations between the parts easier. The urban plan is structured through common reference spaces and develops at the edges of the central park bounded by a pre-existing water canal.



urban staircase
The case of Caserta Urban Plan from “urban fragments” to the city and return

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. 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 .

