

## Remarks to Social and Economic Integration of Cultural Heritage

Silvano Custozza

Professor of Politecnico di Milano, Italy

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„In Maurilia wird der Reisende eingeladen, Die Stadt zu besichtigen und zugleich gewisse Ansichtskarten **zu** betrachten, die zeigen wie sie früher war: genau der selbe Platz mit einem Huhn anstelle des Autobusbahnhofs, dem Musikpavillon anstelle der Überführung, zwei Fräulein mit weißem Sonnenschirm anstelle der Munitionsfabrik. Um die Einwohner nicht zu enttäuschen, muß der Reisende die Stadt auf den Ansichtskarten loben u. sie der heutigen vorziehen, jedoch darauf bedacht sein, das Bedauern im Rahmen genauer Regeln einzuhalten“

Italo Calvino „Le città invisibili“, Einaudi

„Der Mensch wandelt sich .... Si ist der Mensch dem jeweiligen „Raum“ und der sich wandelnden „Zeit“ verbunden u. verpflichtet. Indem er sie schafft u. zugleich von ihnen bestimmt wird, so ist der Raum in dem wir leben - seinem Sinn u. Wesen nach – nicht statischer sondern dynamischer Natur .... Der Raum, sagt Kant, ist Bewußtseinsform – wie auch Urbanität Bewußtseinsform ist.... Raum ist durch den Menschen, der ihn erlebt u. erfüllt u. der jeweils seiner Zeit verhaftet ist, bestimmt.

Hans Scharoun.

### **TOPICS: FOCUSING THE DISCUSSION**

**„When travelling to a place unknown you must follow a path unknown”**

S. Giovanni della Croce (medieval mystic)

- mollifying certainties;
- walk unknown path, be pioneers and reach undiscovered destinations;
- The world, the people have changed. Why should there still be the same demands?

The journey intends to add some reflections, theories, suggestions perhaps it will increase the con-fusion at the basis of con-vergence which finds its fundamental element in communication, in its sense of “c o m m o n“, or shared:

- to create a “original language”, a “fabric of questions”, a “chain of value” through a unique alchemy of material and immaterial figures;
- the central aspect of reflection can be seen in the re-definition of a paradigm, the basic verb voices, “to plan” and “to design” ...: *future constructions* depends on the intelligence, creativity, originality and the surprise that can be produced in *the past-future*;
- there are still too many atoms circulating in the towns and few bits, very few dreams, almost no original innovation.

Project culture for the town/city of tomorrow: the ability to plane the material and immaterial aspects of the city-life, an exercise in breaking off the rigid rules and past schemes:

- to get to describe and to know a complex system spread over several levels, local, national and global, and subject to constant change, there are two possibilities:
  - a) the classical analytic orientation, considering the territorial process like natural phenomena, which the outside beholder can catalogue, shape, describe, and foresee, because determined by well-known external factors, which can be somehow predicted (technological development, globalisation process, speculative and financial movements, ...).

The resulting picture would be quite unlike, considering the “local” as an mechanical consequence of the “global”.

- b) The second methods sets the observer inside the phenomenon to be analysed: through observation and description, the observed takes active part in the transformation of the considered territorial and social setting.

In this case each time different pictures will be obtained, mosaics and schemes which have no universal validity.

- “bounded rationality”
- the individual who is forced to recognize that the pluralism he lives in is both
  - °participation/ exposure to several sources of sovereignty
  - and
  - °involvement/detachment from several sources of identity.

The world in which we operate is not a world of certitudes anymore: the national, political and economical institutions are going through a period of re-definition, re-design, because of the crisis of the National State and the hierarchical, fordistic organisation of economy, life, work and space (territory).

The centrality is fragmented, scattered and redistributed over the net, the knots of which can take part into different hierarchical levels at the same time;

as the periphery and the marginality is articulated in discontinuous way, taking also central positions.

A totally new dimension which finds no correspondence with political institutions (regions, provinces and townships) and therefore requires new intellectual infrastructures to make its identity.

The social actors interact with the outside, following “*dispositions*” and specific attitudes, ruled in a totally informal way, but sufficient to guarantee recognition and reproduction.

The new local and territorial realities have to be considered like self-replicating territorial entities.

The task is then to perceive and represent on proper maps, which Olsson call “invisible”, the way of acting and communicating of those average-actors: fitting to the “consistency” and fluidity of the new spatial reality, the best way is to draw cognitive and behavioural nets on top of the “invisible maps”.

- A. Corboz: Le Territoire comme palimpseste, in <Diogène>, janvier/mars 1983:

- idem: A network of Irregularities and Fragments. Genesis of a New Urban Structure in the 18<sup>th</sup>, in <Daidalos>, Nr. 34, 1989;

- Umberto Eco, the Open Work, 1962;

An open work does not convey a closed message, but rather provides possibilities for interpretation by virtue of its complexity. Thus it only attains completion on being interpreted by the beholder. This openness is an expression of our time, because a world founded on ambiguity is taking the place of one based on general laws, be this in a negative sense of a lack of orientational centers or in the positive sense of an abiding capacity to assess values and certainties.

- Michel de Certeau, L'invention du quotidien, Paris 1980;

he describes the text in the hermeneutic as « a verbal or iconographic sign system, a reservoir of forms», whose content is not filled with meaning until it is read. The reader liberates the text from its source by generating new derivations of meaning, combining associative fragments into a whole.