

PREGGIO
TERRITORIAL
SCHOOL

PREGGIO TERRITORIAL SCHOOL

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Project Booklet
Explore Lab graduation studio 2024/2025

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The Territorial School in Preggio is my graduation project from TU Delft Masters of Architecture. More in general, it is a moment in the journey towards the architect I wish to become: an operator within the world around me and not upon it.

With little ideas on my next steps, this project has been a way to find who have I been, and to uncover, over time, how.

Thanking you, Preggio, for designing my manners and ways to express gratitude.

Thanking you, Nonni, for choosing Preggio as my Teacher.

Preggio Scuola Territorio è il progetto che conclude il mio Master di Architettura alla Technical University Delft. Più in generale, è un momento nel percorso verso l'architetto che aspiro a diventare: un operatore nel mondo che mi circonda, mai sopra di esso.

Con poche idee sui miei prossimi passi, questo progetto è stato per me un modo di scoprire chi sono stato, e ritrovare, nel tempo, chi mi ha formato ed insegnato ad esserlo.

Ringraziandoti, Preggio, per aver disegnato il mio modo di porgermi e di essere grato.

Ringraziandovi, Nonni, per aver scelto Preggio come mio Maestro.



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URBAN EDUCATION

Raising territorial awareness in younger generations will be crucial for the future of our ecosystems. In an era marked by rapid urbanization and environmental decline, human's technocratic exploitation of lands is critically altering ecological balances both on global and local scales, exposing a major realization: are we teaching future generations that humans are something above the nature of territories? The growth of urban schools surrounded by artificial environments silently supports this option, detaching pupils from the surroundings in the critical stage when core values as future citizens are shaped. To envision a shift, primary education becomes pivotal. If schools and rural territories would find a new connection, pupils could learn from their local landscapes, and develop a broader ecological identity to empower environmental fights of tomorrow.

Following the necessity for innovative programs to foster territorial preservation (*Council of Europe Landscape Convention ETS No. 176, 2000*), and implementing them in a specific location, the project proposes the model of a *Territorial School*: a diffused system of primary education where the didactic model and educational resources are anchored in the local territory. Exploring the application of the model in the town of Poggio, located in Italian Central Apennines, allows to imagine alternatives to urban schooling, re-rooting primary education, and simultaneously activating the repopulation of internal areas. This would foster a co-evolutionary development between man and nature. The embedded natural, spatial and cultural qualities of rural villages like Poggio, allows one to look at territories with new eyes, transforming them into a fundamental bibliography for the educational curricula.



The City of the Captive Globe, Madelon Vriesendorp, OMA



Zandonai primary school, Rome

This is my primary school in Rome. I spent 5 years of my childhood here, and I don't return since 10 years. I remember the repetition of corridors, the stairs going up and the asphalt garden. The ground level of the building was quite humid, and many snails used to lay within the cracks of the stone finishing. I thought those little animals were intruders.



Convitto Nazionale omnicomprehensive school, Rome

This is my secondary school in Rome. I spent 8 years of my adolescence here. I am now noticing again that the school sits right next to the Timber river, an impressive ecological infrastructure. I don't recall one class spent there.

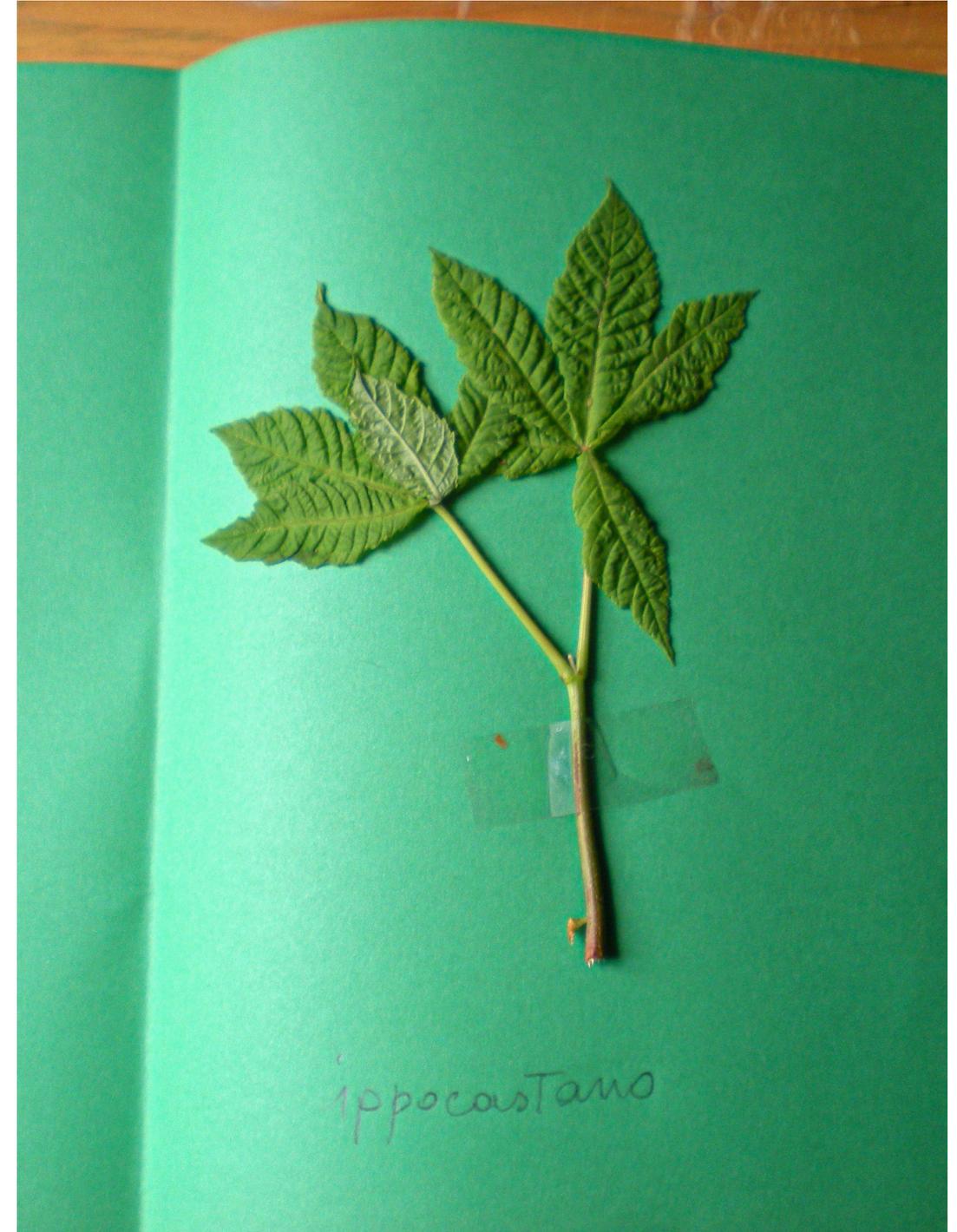
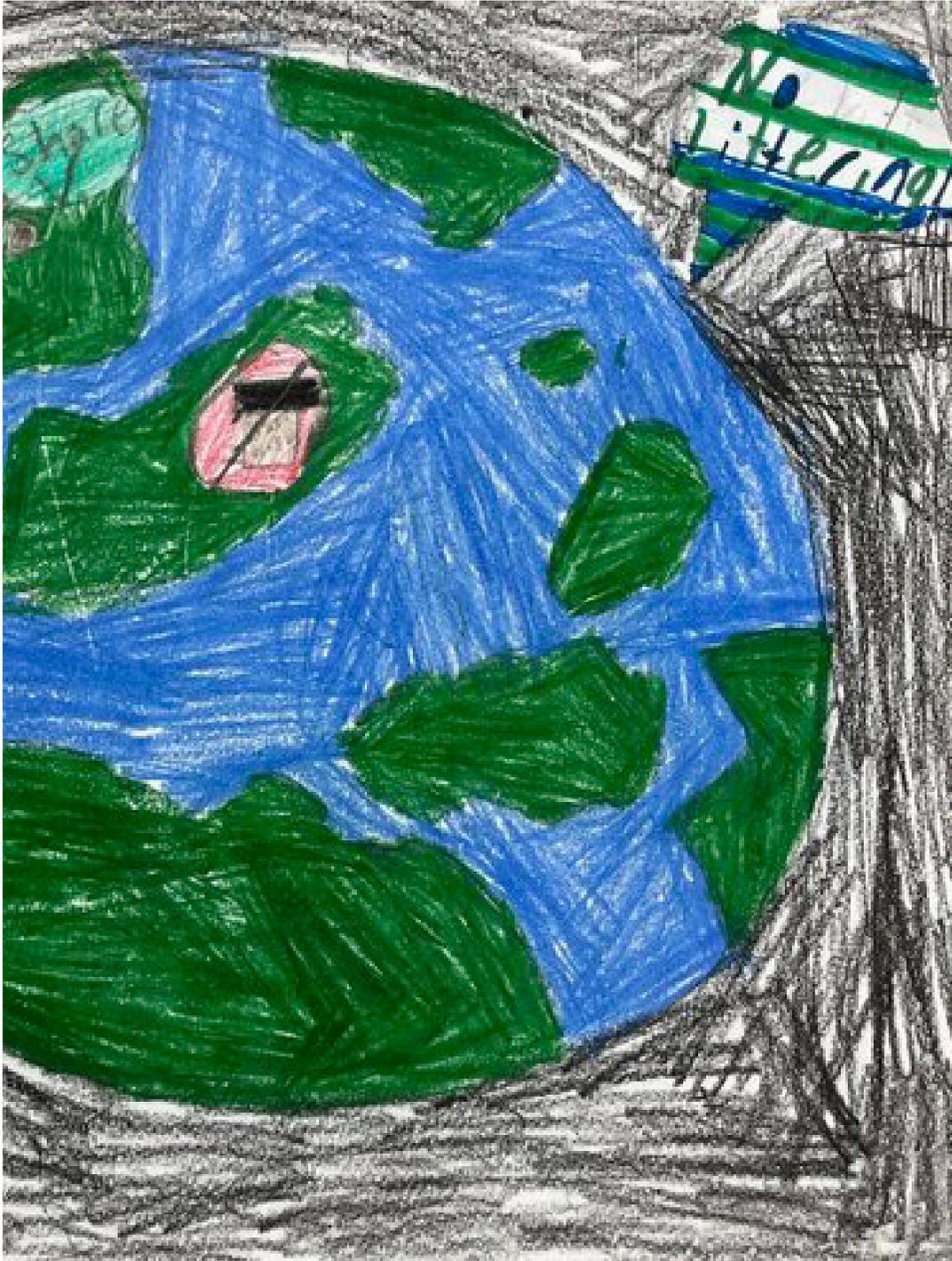


Poggio, Central Italy

This is the place where I never received education in. It is a village in the center of Italian rural Apennines called Poggio. I used to come here as a kid and I still go during vacations. Poggio thought me about the flow of time, the ecosystems of living, the name of plants, the seasonal transformations and the beauty of natural simplicity. The fundamental values I learned from this place changed the perception of my role within the world. For this reason, I believe in the fundamental contemporary educational value that places like Poggio bares.

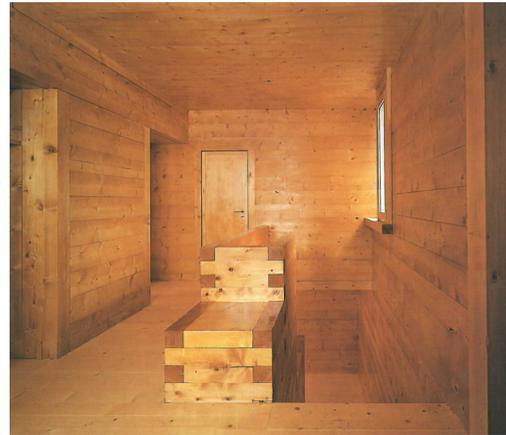
A school system for primary education requires open spaces, mineral areas, light, greenery. Has to be controlled for safety, isolated for kids independence, open for kids healthiness.

Poggio is by its terms an educative space. It can teach about the flow of time, about the connection with nature, about tangible culture.



UNMOVABILITY TO SESSILITY

“it is my land because I am part of what happens there, even if I am not there”



<https://www.dezeen.com/2014/04/16/gion-a-caminada/>

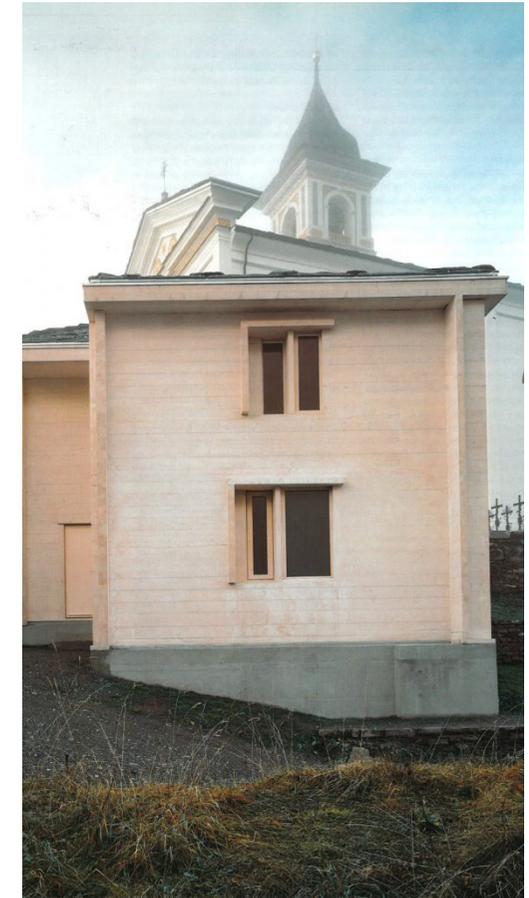
“The aspect of my architecture that I am interested in is the discussion with the local tradition. I pose a question to myself what those old architectural systems may give us. Where is the substance of those constructions? How can they be transformed for the new kinds use to meet the requirements of the present time? It is always the matter of discussion and a new development. I believe that it is the core of tradition of the entire village.”

Vrin, a village that was dying, both in terms of population and economy, started to change in a number of respects. People stopped moving away, and a number of communal and private buildings, as well as modern farming constructions enabling a contemporary manner of cultivating land, were built. All of this was achieved without a conflict with the traditional nature of the village. Traditions and the cultural heritage were linked with new, up-to-date needs.

Reflection

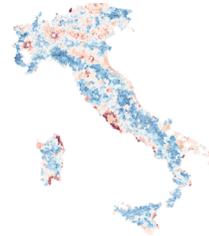
Gion Caminada sees his village as a domesticated countryside. Domesticated as “homely”, intimate, unique. A domesticated countryside is a countryside of broader identity, which is transforming in time but radicated in the territory. I envision a similar thing for Poggio. I don't think nostalgia can be a design tool, but “home” identity can. It reminds you about humbleness, dignity, it reminds you of something you can really change. Like when you open a window, let cold air enter, or move a wall. It is you defining the identity of the place, of home, of yourself.

Vrin, Poggio, like any other organisms, host your transit. They let you be and express, then they capture you and domesticate you. When you work in a place you care about, you are never really free.



The settlement of Preggio has been established around the 1st century. It was laying on top of a hill to observe and control the territory, was fortified by walls to protect from enemies, was dense and clustered to allow community living, was surrounded by nature as a source of wood, a space for agriculture and farming, its local craftsmen held specialized knowledge for the production of unique goods to be exchanged with other villages closeby.

The reasons of it's past flourishing are the same dictating it's death today. It is isolated, away from cities and infrastructure, it's density does not allow space for contemporary inhabitation, its natural beauty tranformed Preggio in a romanticized borgo for tourism, but not as a place for permanent living, and it's specialized craftsmanship are out of the market. Preggio is today and emptying village with less than 50 inhabitants.



source: Openpolis, con i bambini sui dati Istat



PRINCIPLES

While people move territories stay. To imagine a repopulation of Preggio, it's unmovability needs to be reappreciated. Is there a way for the specific qualities of the territory Preggio to acquire contemporary value again?

Which contemporary function might need exactly what Preggio can offer?



Mancuso, S. (2023). *Fitopolis, la città vivente*. Laterza. pg 11

“Man is the measure of all things, those that are for what they are, and those that are not for what they are not. And you have surely already heard this. What exactly Protagoras meant by this sentence has long been a matter of discussion.”

By man, he almost certainly did not mean mankind, but rather referred to the individual: each person is a measure of what he perceives with his senses, in the sense that what appears to his senses is true for him. But today we interpret it very loosely and by man the measure of all things we tend to refer to the idea that the human being is the only meter by which to measure reality.

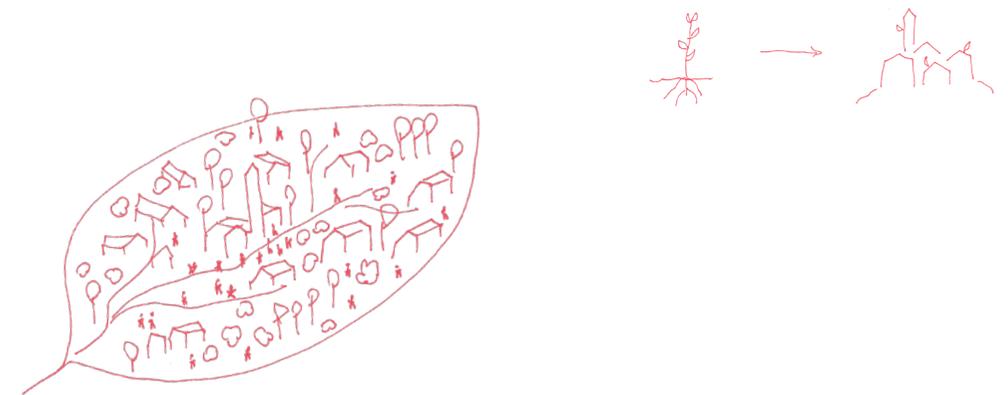
The “vedute” exercise is my first form to represent the research. It is an experiment. It could grow bigger or perish tomorrow. Like any other little idea, it could become a plant.



Mancuso, S. (2023). *Fitopolis, la città vivente*. Laterza. pg 14

Now let's consider the enormous number of living, non-human beings that share the planet with us: plants alone account for 86.7% of life, fungi for 1.2% (it may not seem much, but it is still four times more than all animals, which barely make it to a miserable 0.3%), and micro-organisms for the remaining part. The enormous number of other living, non-human beings that share the planet with us is an element capable of unsustainably overload our brain's capacity to process data, and so it is understandable why we do not see plants, fungi, or even animals, even though they are so similar to us. [...] From one blindness to another, we have

removed so much life from our intellectual horizon that we eventually found ourselves to be the only ones. [...] By removing nature from our gaze, we began to perceive ourselves as outside, or rather above it, far beyond any capacity of evolution to act upon us.





*“Ci avete seppellito
Ma non lo sapevate
Che eravamo semi”*

*“You buried us
But you did not know
That we were seeds”*

<https://www.filosofiavegetale.it/la-resilienza-delle-piante/>

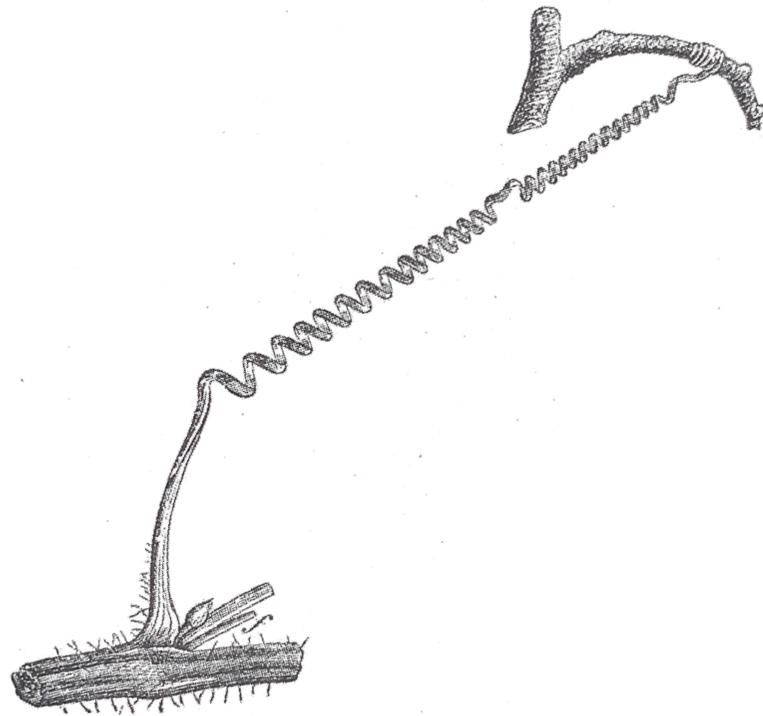
Before writing this short article, I wondered if talking about resilience in relation to plants was not quite right. I also told myself, with some incredulity, that I might be one of the first to make such a parallelism. But then after doing a bibliographic search I found two illustrious precedents in Italy who have used this term precisely by associating it with the plant world.

Stefano Mancuso, first of all, in his book ‘Verde Brillante’ (Brilliant Green) which talks about plant intelligence (a text I loved very much, thanks to my friend Mauro for giving it to me). Annamaria Testa also talks about resilience on her blog Nuovo e Utile with the presentation of the aforementioned book by Mancuso. In her words: ‘If you are rooted and cannot move, you must be truly resilient’.

I also discover that the term resilience was first used in the botanical/biological field, in the 1970s, by Crawford Stanley Holling, a Canadian ecologist.

I therefore feel that I can freely apply the term resilience to the plant world as well, and argue that our plant friends have much to teach us about this subject.

https://www.jr-art.net/news/omelia_contadina



LEARN FROM PLANTS

RESILIENCE

SESSILITY
a way to value the "rooted" condition of rural towns

Plants cannot solve problems by escaping them, they don't look for the fast solution but for the best through time

how to intervene in the town

DIFFUSION
the implementation of the any new function has to be diffused and not centralized

SLOWNESS
the process of transformation has to undergo phases and be planned through time

MODULARITY
the town works in smaller units that can all serve similar functions

ADAPTATION TO SCARCITY
a way to adapt to the "scarcity" of resources in the territory

In situations of scarcity plants develop: more longevity, more cooperation and more specialization in order to waste less resources and not compete over the same ones.

how to imagine the structure of the school

LONGEVITY
-minimal waste of resources in the school
-planning of an evolving education through time

COOPERATION
-unification of efforts within inhabitants
-reconfiguration of main square?????
-enhance personal values and knowledges in the teaching

SPECIALIZATION
-within the diffusion, every element of the school grows from the conditions around it, it uses the resources available in different ways

ECOSYSTEMIC LIVING
a way to interchange with other organisms in order to

ramification in the territory and reconnection of it as an ecosystem

how to relate with the territory

RAMIFICATION
-connection with resources and subjects in the territory
-relation and exchange with other educational structures

PREVENTION
- Prediction of future scenarios and preemptive adaptation
- planning in relation to future social patterns: smart working, digital nomads

INTERCONNECTION
-connection to infrastructure (mobility plan)
-structure of movement of kids and education

<https://www.meer.com/it/9483-cose-la-vita>

Autopoiesis in biology:

An autopoietic unit is the most basic organization of the living. It can be defined as a system capable of sustaining itself through a network of reactions that continually regenerate components -- and this from within a "self-generated" boundary. We can say, in other words, that the product of an autopoietic system is its own self-organization. We can also say that this pattern corresponds to a cyclical logic, the cyclical logic of the self (Varela et al., 1974; Maturana and Varela, 1980; Luisi, 1997 and 2006; Maturana and Varela, 1998; Varela, 2000). Once again, what is valid for cell life can be considered valid for any living form. The primary reference literature distinguishes between first- and second-order autopoietic systems (those that are multi-cellular). Thus, an organ such as the heart can be seen as an autopoietic system because it is capable of self-maintenance through a series of processes that regenerate all components within its own boundaries. On the other hand, this complex autopoietic system is composed of smaller autopoietic units, down to individual cells of different types; and the whole human being can be seen as an autopoietic system (Luisi et al., 1998). It is important for us here to see the relationship with the systemic theory of life: we can now say that life, more precisely, is seen as a system of interconnected autopoietic systems. The relationship between autopoiesis, operational closure, circular logic, and biological autonomy is also important. Autopoiesis is the particular form of self-organization of the living that specifies the processes that, with a circular logic, enable the regeneration of components. The notion of biological autonomy therefore also means that the living is an operationally closed system with

a circular logic. The cell, as an autopoietic unit, is an organized system with specific boundaries that determines a network of reactions which produce molecular components that assemble into an organized system that determines the network of reactions that... and so on. The terms "input" and "output"-in accordance with the fact that the cell is an open system-represent nutrients and energy input from outside and waste products output, respectively. Circularity corresponds to the notion of operational closure, and the whole generates the broader notion of biological autonomy.

Autopoiesis in social sciences:

From these generalizations, the important idea emerges that social networks exhibit the same general principles as biological networks. There is an organized whole with internal rules that generate both the network itself and its boundary (a physical boundary in the case of biological networks and a cultural boundary in social networks). Every social system-a political party, a business organization, a city, or a school-is characterized by the need to sustain itself in a stable but dynamic way, allowing new members, things, or ideas to enter the structure and become part of the system. These newly added elements will generally be transformed by the internal organization (i.e., rules) of the system. The observation that the "bio-logic," or pattern of organization, of a simple cell is the same as that of an entire social structure is indeed significant. It suggests a fundamental unity of life and, therefore, also the need to study and understand all living structures from such a unified perspective.

REASONS

- Connect emphatically with Preggio and the territory
- Process based approach: ongoing reflection and observation, active morphogenesis, process of cocreation
- describe practically the intervention and the values of the project
- treat the re

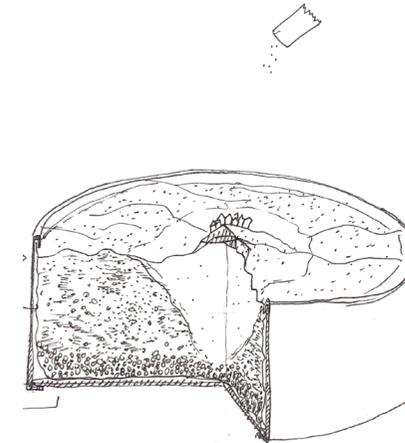
OBJECTIVE

interact with a growing system

PRINCIPLES

- apply autopoietic principles:
- not ageing but evolution
- ability to handle and integrate changes
- organized whole with internal rules that generate both the network itself and its boundary.

territory
-coevolution between environment and human settlement



AUTOPIESIS 1

The perturbing agent brings about change simply as an initial triggering event (trigger), but the change is determined by the structure of the perturbed system. The same is true for the environment: the living generates perturbations (in the environment) and not instructions [...]. We are dealing only with units that are structurally determined."

AUTOPIESIS 2

The succession is more localized and rooted, it is the consequence of the trigger, se subsequent generation, it is the "instruction" or "Instructed change"

AUTOPIESIS 3

CONNECTION
Articulated functions in the whole environment, that will not be part of the school, will probably not interact with it, but will be part of a broader net that participates in a stimulated subsequence.

phases

PIONEERS

Provide the trigger- school system

SUCCESSION

more localized and necessary functions.

"structural coupling": some of these interactions will occur more stably or recurrently. According to the theory of autopoiesis, a living system couples structurally, that is, through recurrent interactions, with its environment; each interaction triggers structural changes in the system. For example, a cell's membrane continuously incorporates substances from its environment; an organism's nervous system with each sensory perception changes its connectivity.

Maturana:

behavior of living systems is "structurally" determined
According to Maturana, the behavior of a living organism is determined. However, rather than being determined by external forces, it is determined by the organism's own structure -- a structure formed by a succession of autonomous structural changes. Thus, the behavior of the living organism is simultaneously determined and free. Maturana and Varela also emphasize this concept at the level of the nervous system, suggesting that the activity of the nervous system as part of an organism is structurally determined. Again, the structure of the environment cannot specify changes, it can only trigger them: it follows that the nervous system must also be seen as an operationally closed system, a concept very dear to Maturana (Maturana and Poerkson, 2004).

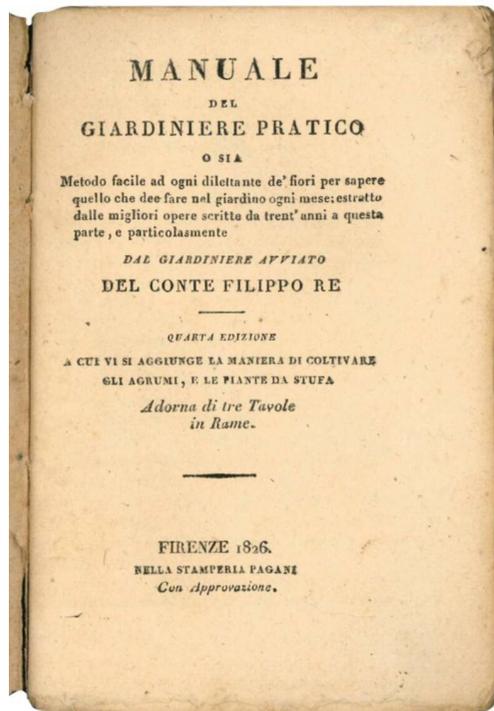
FUNDAMENTAL RULE: Allow members, things or ideas to enter the structure and become part of the system.
These newly added elements will generally be transformed by the internal organization (i.e., the rules) of the system. The observation that the "bio-logic," or pattern of organization, of a simple cell is the same as that of an entire social structure is indeed significant. It suggests a fundamental unity of life and, therefore, also the need to study and understand all living structures from such a unified perspective.

why is there a connection between a cell and a town and a social system?

Planetary gardener

In conclusion, it is crucial to ponder Gilles Clement's question: "who are these planetary gardeners?" While traditionally, gardeners are perceived as influential figures such as politicians or individuals advocating for the planetary garden concept, I personally believe that gardeners also include those who engage in acts of care, regardless of their nature. They are individuals who defy the norms of our anthropocentric capitalist society, challenging the status quo and striving for paradigm shifts through unconventional actions. Clement

asserts that while a planetary garden exists as a principle, there is no such thing as the planetary gardener. "The planetary garden is a principle, its gardener the whole of humanity" (p. 145). We serve as stewards of our world's garden, where each individual action plays a significant role in driving progress toward positive transformation. Let our voices be heard, echoing the call for change.



SCHOOLS

SCHOOLS

*The Manual
For a Gardener*

The Manual

for a Gardener



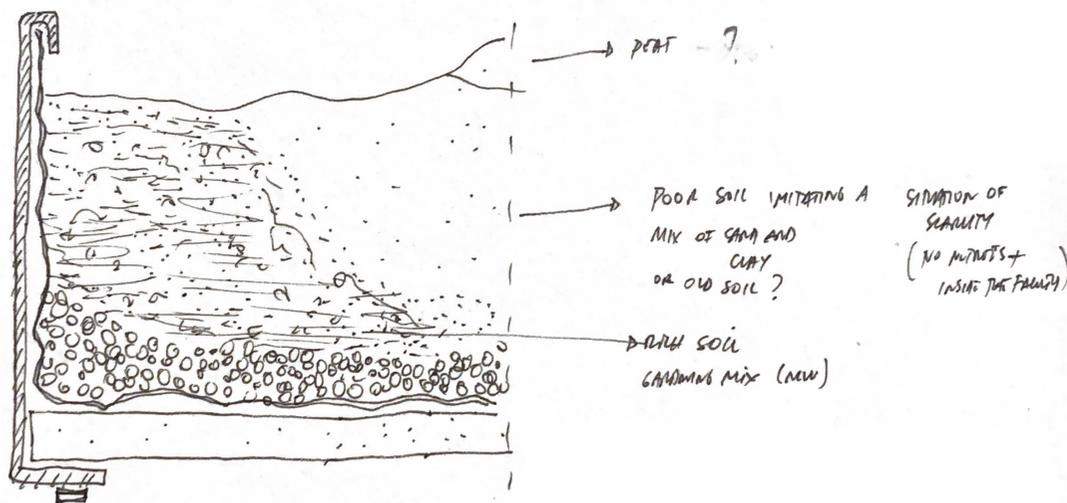
Gardening activity is of five kinds, namely, sowing, planting, fixing, placing, maintaining. In so far as gardening is an Art, all these may be taken under the one head, composing.

Finlay, 'More Detached Sentences on Gardening'. Abrioux, Ian Hamilton Finlay, 40.

Territorial Pot

“If you are deep-rooted and you cannot move, you need to be truly resilient

Stefano Mancuso, Verde Brillante

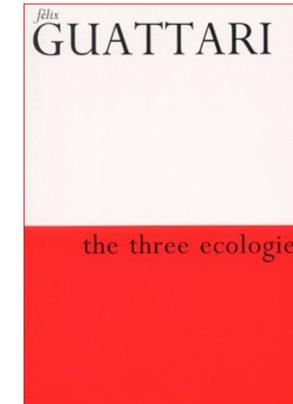


PRINCIPLES

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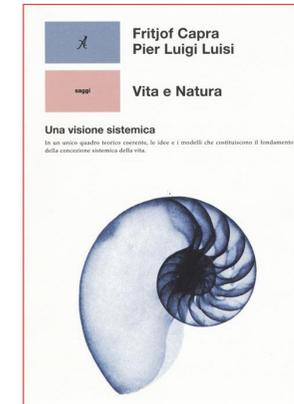
Situated Knowledges
Donna Haraway,



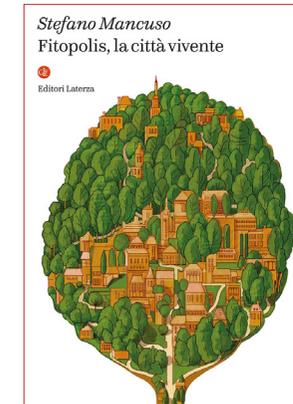
The three ecologies,
Felix Guattari



Skillcity,
Henk Oosterling



Vita e Natura,
Capra, Luisi



Fitopolis
Stefano Mancuso



Il principio territoriale,
Alberto Magnaghi

Preggio as a Biotope



from greek language: bios
(meaning 'life') and topos
(‘place’):
Ecological complex where plants
and animals live



PRINCIPLES

In ecology, a biotope is defined as a limited area in size (e.g., a pond, a bog, a plateau) of an environment where plant and animal organisms of the same or different species live, which together form a biocenosis. Biotope and biocenosis form a functional unit called an ecosystem. Thus, the biotope is the component of the ecosystem characterized by abiotic (nonliving) factors, such as soil or substrate, with its physical and chemical characteristics, temperature, moisture, light, and so on, but **not** considered **separate from the biological component**.

In some biotopes, a set of specific and particular characteristics are found that cannot be easily reproduced elsewhere. In such cases, the biotope may be of particular importance because it may be the only place where native species live. Sometimes, this set of peculiar characteristics is the result of an unstable balance, as is the case, for example, in brackish lagoon environments, which are constantly changing; this makes the ecosystem that relies on that biotope fragile.

Biotope (soil, substrate) + Biocenosis (plants, animals) = Ecosystem

Microscale

A biotope is generally not considered to be a large-scale phenomenon. For example, a biotope might be a neighbouring park, a back garden, potted plant, a terrarium or a fish tank on a porch. In other words, the biotope is not a macroscopic but a microscopic approach to preserving the ecosystem and biological diversity. So biotopes fit into ordinary people's daily activities and lives, with more people being able to take part in biotope creation and continuing management.

Biotope networks

It is commonly emphasised that biotopes should not be isolated (although there are exceptions, such as manmade closed ecological systems which are specifically designed for no exchange of materials with the outside world). Instead biotopes need to be connected to each other and other surrounding life for without these connections to life-forms such as animals and plants, biotopes would not effectively work as a place in which diverse organisms live. So one of the most effective strategies for regenerating biotopes is to plan a stretch of biotopes, not just a point where animals and plants come and go. (Such an organic traffic course is called a corridor.) In the stretch method, the centre of the network would be large green tracts of land: a forest, natural park, or cemetery. By connecting parcels of land with smaller biotope areas such as a green belt along the river, small town parks, gardens, or even roadside trees, biotopes can exist in a network. In other words, a biotope is an open, not a closed, system and is a practicable strategy.

Merging the scales

The empty houses as the classrooms, the small streets as the corridors, the fields as the garden and the whole town as a school (the whole territory as a school).

The school is not a building, but is the existing territory of Preggio.

The school working as a biological organism, “planted” in the territory that allows to reconnect the territorial system of Preggio as a biological structure (ecosystem).

The territory is an ecosystem, the town is a biotope, the school is a plant, part of the community of living organisms.



The school is
a biological organism
in the territory

Reflection

Plants, in order to solve problems, don't look for the quicker answer, but for the most effective one over time. Animals instead, do not solve the problem; more effectively they avoid them.

People leaving the countryside avoid a problem. They escape, probably exhausted and forgotten, looking for a place to find a better future.

They have to come back to solve the problem, people that are still there also need to help, and someone else, from afar, has to also escape to the countryside.



PRINCIPLES

Mancuso, S. (2023). *Fitopolis, la città vivente*. Laterza. pg 127

It only takes one small, fundamental organ to be removed, or to stop functioning, for an animal, whatever its size, to die. [...]

What then is the secret that makes these trees so long-lived? How do they live for millennia and remain as robust as the olive trees of S'ortu mannu? The secret is to be built modularly, without single or double specialised organs. The secret is to spread, rather than specialise. In a word: it is to be a plant and not an animal.

[...] Plants are stationary. It is the characteristic that strikes us most, despite the fact that it is neither true nor the most important. Yet, let us mention movement at once: moving for us animals is vital. [...] As we said, for animals, moving is the answer to any problem. We cannot even imagine that any stimulus in the environment can be responded to without moving. [...] So powerful is the idea that movement equals life that anything that does not move is not worthy of our attention.

It is precisely from their inability to move, from their being rooted, that their extraordinary attributes of robustness derive. It all depends on the fact that any living being unable to move has greater difficulty defending itself against predation. It is for this reason that plants have evolved an organisation that allows them to continue living even if a significant part of their body is removed. The trick to this resilient organisation is simple and consists in the lack of single or double organs. Imagine if one of those olive trees in S'ortu mannu had been built as an animal with specialised single or dual organs, thus equipped with two lungs to breathe, a stomach to digest, two eyes to see, a brain to reason, etc. The first microscopic damage, such as a hole produced by an insect in a fundamental organ, would

have been enough to kill it. In order to live for millennia, no part of the body must be unique and irreplaceable, and for this to be possible, every function that is fundamental to life must be distributed over the entire body and not concentrated within specialised organs.

Reflection

Any centralised organisation is inherently weak.

Mancuso, S. (2023). *Fitopolis, la città vivente*. Laterza. pg 127

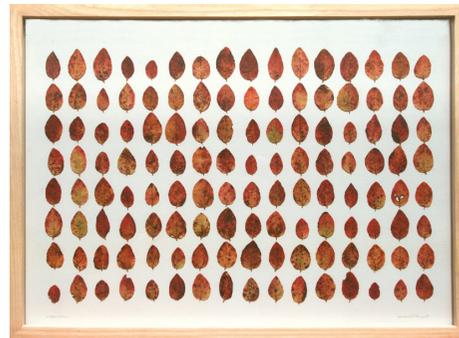
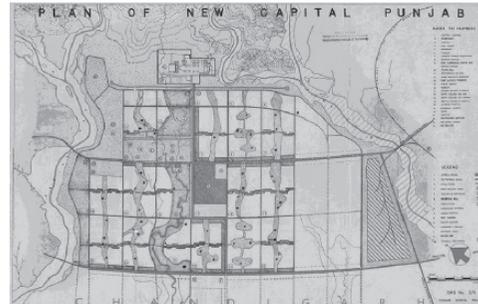
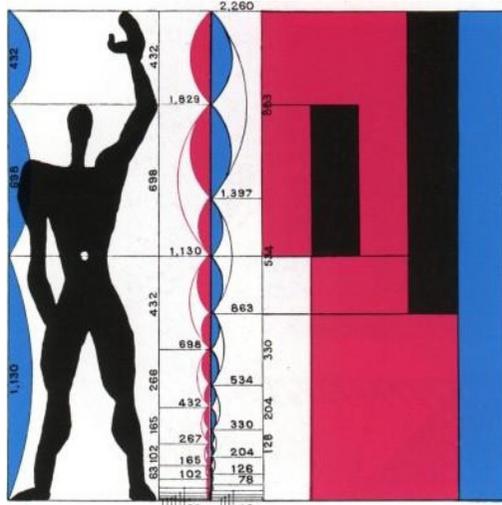
For plants, escape is not an option. And since, in order to formulate correct answers, one needs as much correct data as possible on what is happening, a distributed, decentralised organisation, literally rooted to the ground, proves to be the best one can hope for in this accomplished-to. Coupled with the extraordinary sensitivity of plants, there is nothing better for dealing with the problems of permanence. In light of these simple considerations, building cities according to an animal model created for movement would really not seem like a good idea. Yet this is exactly what we have been doing for millennia: we have attempted to assimilate our immobile cities to our mobile animal bodies, a poor choice for which we are paying the consequences. On the contrary, the model to be entrusted with the growth, development and functioning of cities is, without a doubt, the plant model. Cities, too, cannot run away from problems but are condemned to have to solve them.

Mancuso, S. (2023). *Fitopolis, la città vivente*. Laterza. pg 25

The face of the city to indicate its appearance, the main artery, the green lungs, its beating heart, the dwelling cells describing its different building types, and then the nerve centres, the structure, its skin: it is not difficult to realize how these terms commonly used to describe cities emphasize the peculiar similarity and centrality that our body plays in the design and organization used to shape urban centres. The entire history of architecture works with the dimensions and proportions of the human body. It is that body, in fact, that has to find shelter and that has to move in buildings, and it is therefore inevitable that it is the measurements of that same body that regulate the pace, the design and the surfaces that architecture deals with.

Mancuso, S. (2023). *Fitopolis, la città vivente*. Laterza. pg 33

[..]The reason is simple: in the course of their history, in living cities, the result of the choices made by successive generations, dimensional growth and urban development, soon learns to be flexible enough to escape the rigid urban settings, resuming that disorder typical of natural growths in which it is evolution that decides, among thousands of solutions, which one is most suitable.



Reflection

Call the spaces of the town with names of natural elements and plants. The leaves, the trunk, the roots, the stem, the pistil ecc..

Can we forget urban planning? Can we modulate ourselves on a real example of a modular, scalar, organization? Can we create a new vocabulary to describe spaces in cities?

Reflection

Le Corbusier adopts the strategy of antropomorphic design in order to escape from a merely geometric design. To the geometrical order of the grid, he counteracts the natural order expressed by the biological analogy. He was right to design following an organical order. About this he also wrote *"A project has to acquire organs in an order, creating an organism or more organisms. BIOLOGY! The big new word in architecture and urbanism."*

Unfortunately, he chose the wrong natural example. I will choose plants.

Reflection

So maybe unplanned cities tend to, slowly, get closer and closer to a structure of a plant? Is that what happened with Peggio? Is that a natural tendency in this context? What blocks that to happen?

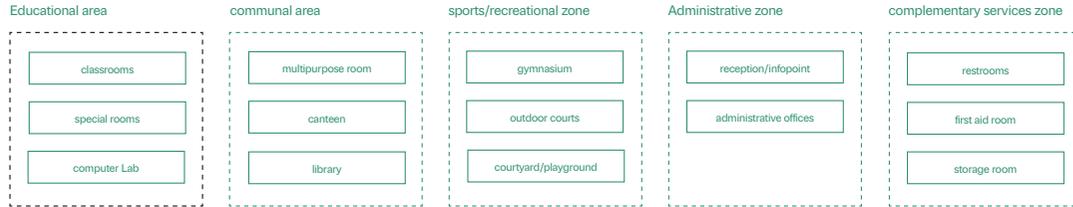
ORGANIZATION

A school system for primary education requires open spaces, mineral areas, light, greenery. Has to be controlled for safety, isolated for kids independence, open for kids healthiness.

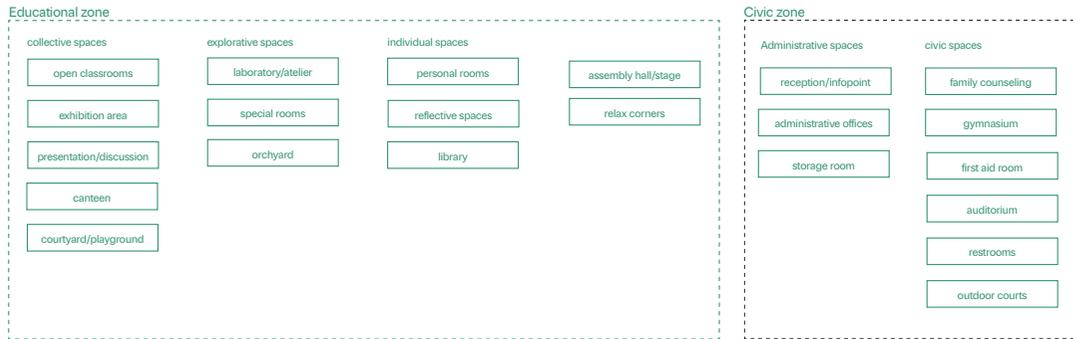
Preggio is by it's terms an educative space. It can teach about the flow of time, about the connection with nature, about tangible culture.



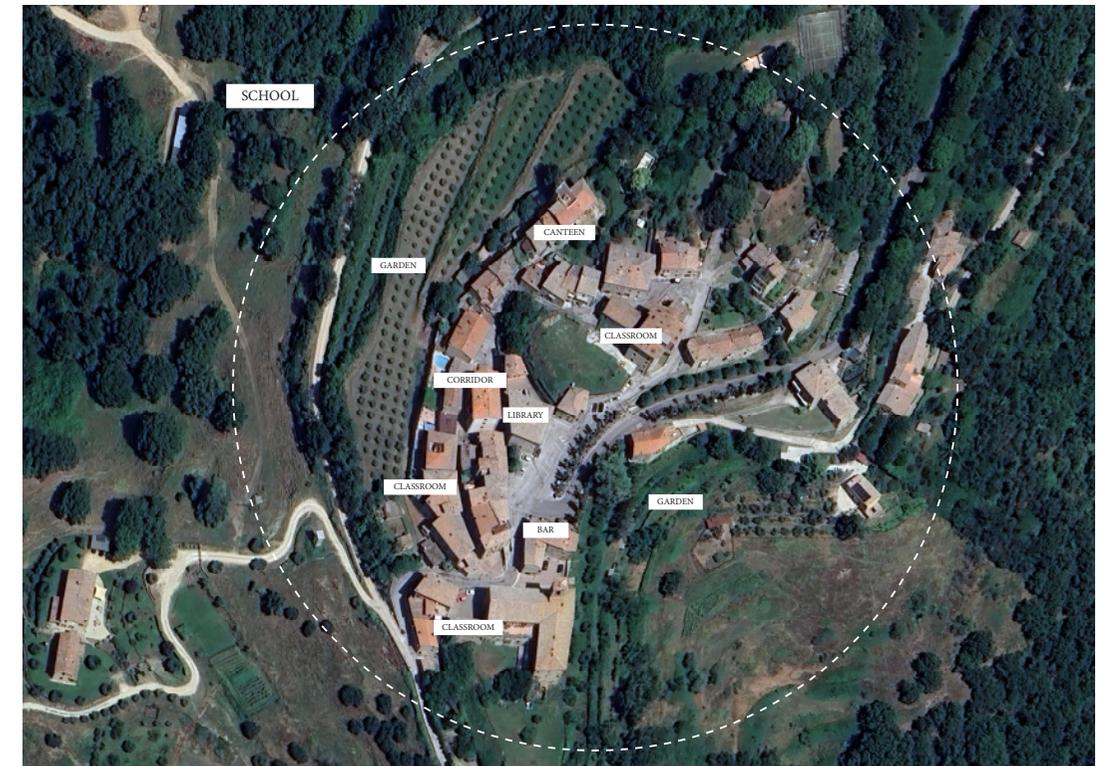
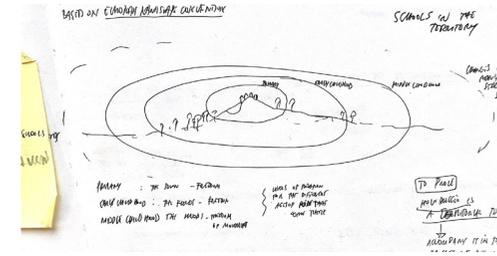
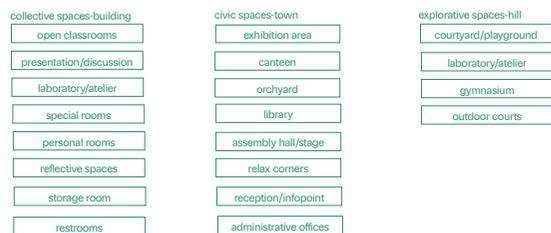
TRADITIONAL PRIMARY SCHOOL organization by functional areas



OPEN-LAYOUT PRIMARY SCHOOL organization by zones and spaces, all connected by a square



TERRITORIAL SCHOOL organization by territorial levels



OBSERVATION - VILLAGE TERRITORY



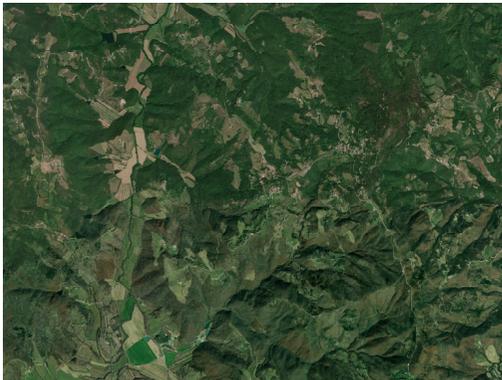
- 5-7 years
- familiar and safe environment
- from seeing to observing
- freedom of walking
- learn to observe the stacking of stones, the gutter, the grass, and at the same time their connection on a objects scale, the water that flows through the gutter, the tiles moved by the owl, the hot and cold surfaces, the roughnesses, the smell of trees and of the inhabitants cooking their meals
- map and redraw

RELATION - HILL TERRITORY

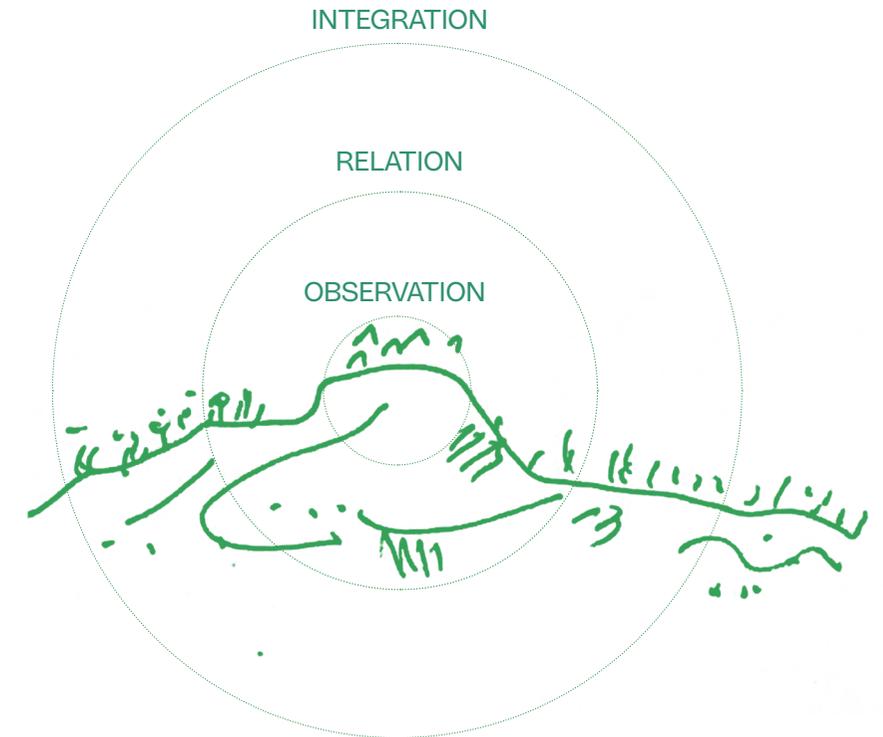


- 8-10 years
- relational environment
- from isolated to connected
- possibility of discovering on foot
- understanding the complexity of a settlement of relation between nature and humans. Define the complexity of the rural village (old village, sprawling, cemetery, fields, woods)
- study and map distances, relations, seasons

INTEGRATION- VALLEY TERRITORY



- 10-12 years
- recognize the complexity of the environment
- implement theoretical lectures
- recognize the waste flow, the landfill 8 km away, the river, the artificial lake, the morphology ecc
- long distances excursions by bus
- mapping, understaining, visualizing, active planning



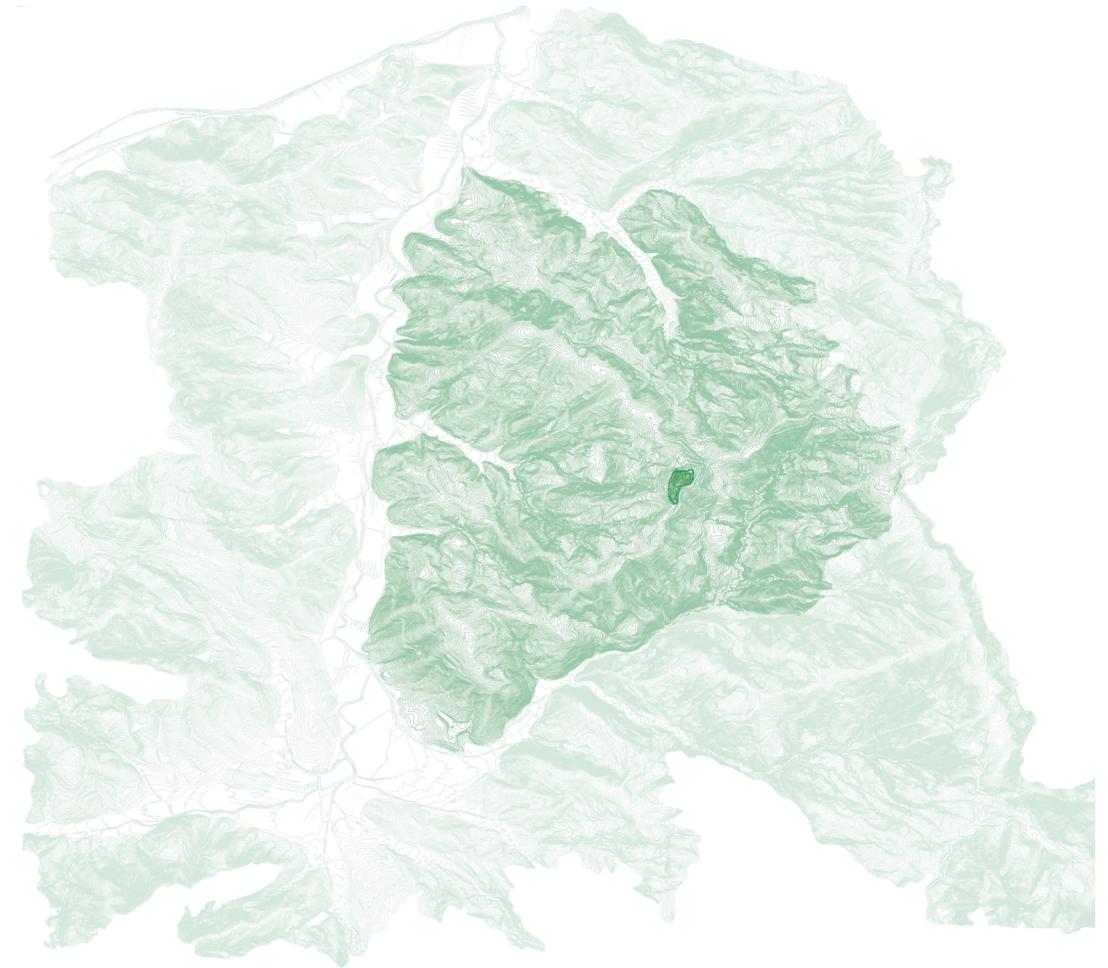
OBSERVATION - VILLAGE TERRITORY



RELATION - HILL TERRITORY



INTEGRATION- VALLEY TERRITORY





OBSERVATION - 1st grade

Carpenter's workshop



dressmakers workshop



Terracotta workshop



street drawing



RELATION - 2nd-3rd grade

field excursions



mapping and drawing



Agronomy workshop



harvests



INTEGRATION - 4th-5th grade

theater



tertiary industries



bread factories



food industrialization



Territorial Schools are places that already exist. As palimpsests written over time, territories are manifestations of truth, spaces of hope. The only thing we have to do now is to be, intensely, there.



André Corboz, *This landscape that I look at.*
1966–1999

This landscape that I look at, it disappears if I close my eyes and the one that you see from the same point differs from the one that I perceive. If I identify on a map these profiles whose contrast or agreement seduces, if I locate the planes, the masses and the spots that constitute it symphonically, I obtain only inarticulate lines and areas. “The landscape, as a unity, exists only in my consciousness.” (Raymond Bloch) It is not a sculpture, resulting from an act of organizing spaces and volumes and delivered as such, but a fortuitous collection of telescoped topographical fragments, with abolished distances, in which I invest meaning because I recognize in it the dignity of a formal system and I treat it, in short, as an equal to a work.

What matters in the landscape is less its “objectivity” (which makes it different from a fantasy) than the value attributed to its configuration. This value is and can only be cultural.

[...]





Bufali, A. (2017). *La Colonia di Preggio*. Gruppo Editoriale Locale. pg.11

'Dedicated to all those children who suffer and who did not make it'. When I read this dedication, my thoughts and my heart [...], went immediately not to the past, but to those current situations - wars, earthquakes, catastrophes, family dramas - which have multiple causes and origins, but always see as victims the defenseless beings, those on whom the law of the strongest seems to be able to be unloaded with impunity. Eventually, 'the little ones' are, instead, those who contain within themselves the blessing and the future of humanity. They are the face of God made visible, while the great of this world look for him, mistakenly, in idols, in gestures and clamorous deeds, in everything that makes a voice and noise, an audience and success. It is the usual misunderstanding. One need only think of the passage of time. The rhythm of the inexorably flowing grains in the hourglass does justice to every pretension and mania for greatness, making the tiny and subdued golden straws shine. As what was great turns out to be transient, the small becomes great. And, as these pages narrate, he remembers. And, as in the case of the good seed, it brings to light all the good and beautiful things and the great, but truly great things. That is the splendid topicality of this book. Like those children welcomed and gathered in the colony of Preggio, like a loving mother and under the mantle of a Madonna of grace and mercy, so many children over time have been and are victims of events unleashed by the 'big ones', of which they are not to blame and for which they are forced to bear almost the full consequences. But, as then, the Lord's 'bowels of mercy'

make themselves home, church, family, tent to welcome everyone: the children, the frail, the last. Those who make themselves bearers of this mercy are themselves ordinary people, simple, humble, who act in their daily lives and do not expect rewards. It is the circuit of the 'little ones', the ones who make history. Those whom 'the world', in its blindness, mistakes for the last, are those who one day will be called to welcome us all in their turn, hopefully with mercy, into the Kingdom of the Lord.

Reflection

It is the circuit of the "little ones, the ones who make history"

We have to put kids as a priority for the future.

The values for which future generations are going to fight for, are something we have to work on collectively together today. If kids don't know about nature, they will not understand it. They will not appreciate it, they will not protect it. And if they will not, who will?

The key for a change of perspective is not within us. We -adults- don't have it with ourselves. Only the new-borns have it. Only them. We should degrade ourselves from a position of power and become new facilitators for a change to happen. Help kids look through their pockets, help them find the key. Help them save us all.



https://www.repubblica.it/venerdi/2024/10/02/news/piccoli_paesi_italia_difficolta_servizi_assenti-423532093/?ref=RHLM-BG-P1-S1-T1

The attempt to revitalise small villages at risk of abandonment for tourism alone is not working. So what? Italy is full of enchanted villages. But uninhabitable. Villages that live on tourism for one or two days a week and then languish, depopulated and deserted. There is only the memory of when schools and workshops, artisans and small businessmen, masters and clerks animated them. Those who choose to stay are forced to be constantly on the move, needing a car to buy groceries and fuel, find a doctor, attend school. [...]So, if after the lockdown in Italy Borgomania has exploded - with agencies and tourist guides inviting city people to visit places described as idyllic, the 'villages of silence', those of 'breath', the 'most beautiful villages in Italy' - in reality thousands of villages are just empty shells. According to ISTAT, it is a collapse: 200 Italian municipalities are without a shop or a bar. [...]Out of almost eight thousand municipalities in Italy, 70 per cent have fewer than five thousand inhabitants and are therefore considered 'at serious risk of abandonment'.

[...]Please, though, let's not call them 'Borghi', they are villages, otherwise we will only consider them a tourist destination'. Marco Bussone, president of the Union of Mountain Communities (Uncem), has been fighting for years to stem the phenomenon of desertification of small towns, which has intensified over the last five years: 16,582 basic commercial enterprises have disappeared since the pandemic, two-thirds of those that have 'died' over the entire decade, with the entrepreneurial decline going hand in hand with the demographic

decline. In the last ten years, in fact, small municipalities have lost around 800,000 residents. 'The word Borghi gives an idyllic image that does not correspond to reality, it has contributed to creating the simple equation of tourism equals development,' explains Bussone [...].

If there is a lack of inhabitants and shops, in the end even tourist marketing will not hold up in the long run[...]. In order to overcome the growing territorial gaps there is a need for analysis, political and technical reflection. The key to regenerating communities, fighting the demographic and climate crisis, is to unite territories, to create alliances between municipalities that go beyond party colours. These must be the evaluation criteria'. As is happening in France, which, with the France ruralités plan, has put in place eight billion in investments until 2027 to guarantee multi-service centres in the small municipalities that have formed consortia. Not only that. In the programme there is the chapter 1000 cafés to open a thousand cafés in public spaces paid for by the State. 'We need new ideas that are intertwined with the ancient histories of Italian villages,' Bussone concludes.

The key word is 'experiment'. As is happening in a number of Italian towns that have created coworking spaces. Tursi, in the province of Matera, has set up one inside a former 17th-century convent; in Fontanigorda, in the upper Trebbia Valley (Liguria), with 240 inhabitants, you can work in a closed school, while in Montepulciano, the Smartway platform has been created for those who want to stay and work remotely. Perhaps it is precisely from the future frontiers of digital technology that the regeneration of small municipalities, once again 'villages' and no longer just 'Borghi', can be born.

When the school of the village closes, the village, progressively, dies out.





It is not about returning to nature, but instead much more about allowing people to discover a broad range of phenomena that can enrich the way we live on this planet. A newly grasped nature-culture relationship that can break down the current dichotomy may be the right way forward.

With the understanding that rethinking a place as a school is also designing with its history, with a love for the soul of places, and with the imagination of the unpredictable, the poetry of modalities of human action, and all of what you need to learn from a school that educates on a sense of belonging.



Stone as a cellular material

The hills of Preggio are mainly composed of Arenaria, a soft mineral stone. Arenaria is available in nature already cut in different sizes. It is then sourced, extracted and categorized. Bigger stones form the walls and partitions, smaller ones compose the paving. The little particles become aggregates for the mortar. The whole architecture is formed from a splittable, diffused cell: the stone.

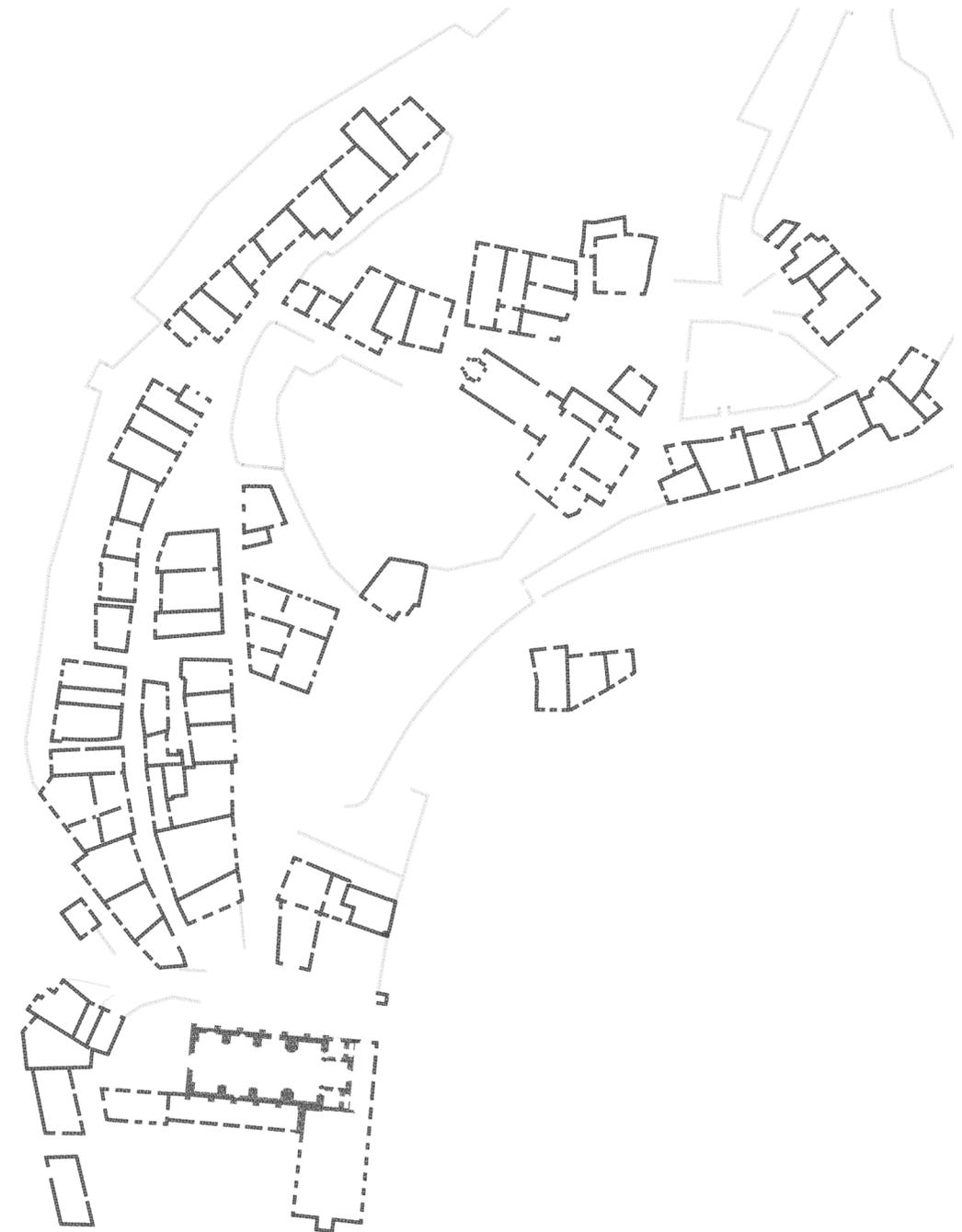
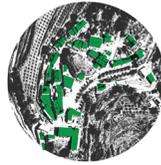
a vegetal organism



a stone wall



Preggio village



Sensitive cartography

Besse J. and Tiberghien, G., 2017, Opérations cartographiques, Actes Sud

“Mapping is reducing, reducing a vast space to the size of a sheet of paper accessible to the eye, bringing the world within the limits of a sheet of paper, and to do so is therefore to select, exclude, and generalize.”

Cartographic work is a sensitive tool that can be used to create narratives, to reinvent the territory with a non-standardized perspective that disregards any generalization. Perhaps we should even talk about plural territories, to think of the city no longer as a unitary, unified fabric, but as a palimpsest made up of overlapping layers that are indistinguishable at first glance, which sensitive cartography aims to reveal. Based on a selection of city views and identical scales, the maps proposed by the workshop seek to go beyond conventional themes and enrich the reading of the city by representing the invisible narratives that compose it. More than a work of representation or description, it is a critical, evolving, and nuanced work that reflects the personal aspirations of each of the students. The maps are hand-drawn with a Bic pen in four colors, the two conventions that constitute the common ground. In this way, the cartographic work begins by asking ‘which narratives, which territories should be studied?’, ‘how can we reinvent the city through a non-standardised perspective?’, and then ‘how can we make elements that are not visible visible?’, and above all ‘how can we signify and communicate them?’.



Reflection

In view of climate change and energy struggles, recovering the nature of a location and making it count can be seen as a new opportunity. Grasping climate as a design factor provides us with new-old parameters.

PRINCIPLES





Insects movement following trees and impollinating plans



Sun heating open spaces and entering in buildings openings



Water flowing through canalization to avoid hill erosion

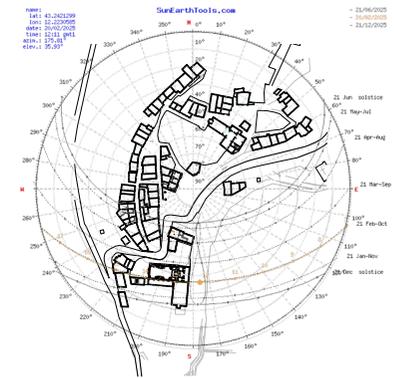
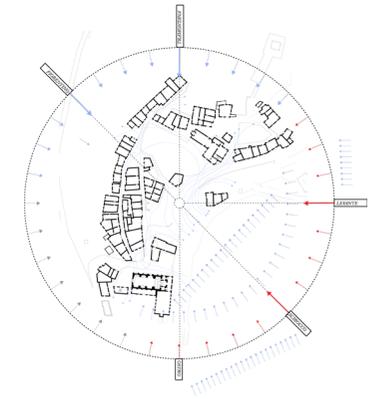


Wind blowing through the village and channeling in small streets

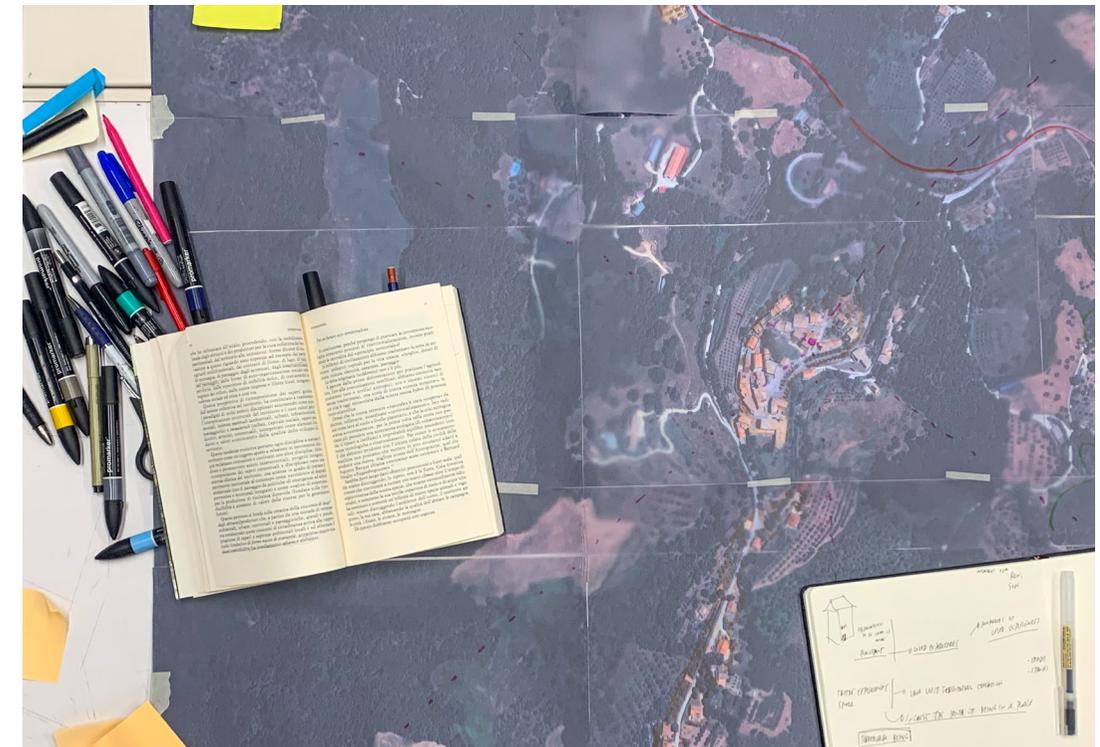
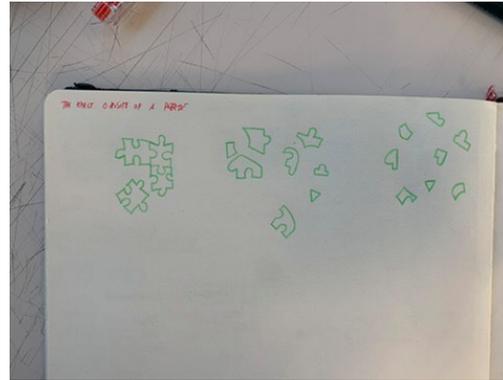
PRINCIPLES

The interpretation of Preggio as an organism has been a process of mapping its agents. I used a blue bic pen, two coloured pens from a shop in rotterdam (they had no brand), and a red Pilot G-Tec-C3. I started to represent natural phenomena as tangible events, therefore educators. As a process of sensitive reconnection, the Preggio inside me became a story on paper.

The architecture of Preggio, born as a fortified stone shelter, activates constant relationships with the environment. Seeing it as a sterile artificial object is a missperception. While people are leaving to bigger cities, the place is still inhabited, it is a living organism. The stones, elementary parts, are its cells. Similarly, life adapts to simple relations. In the past, kids made wistles to blow the wind and produce sounds, or small boats floating in the water. The architecture follows the same, unwritten, rules.



These places will never complete their puzzle; you cannot go back to an impossible condition. The idea is to break up the pieces that make up the puzzle even more, to prevent them from having to be complementary, and to help them find a new connectivity.



	Sinergia e integrazione tra interventi SI Ogni intervento delineato nella strategia Peggio 2026 si integra con gli altri tant'è che l'esempio per rappresentare questa sinergia è quello di un puzzle in cui ogni elemento va a comporre la figura finale. Se alla fine manca un pezzo è necessario ritrovarlo per completare l'opera. La cosa di rilievo è che pur se si è dovuto pensare ad una strategia di intervento in pochi giorni e a come attuarla ci sono state occasioni di confronto con la comunità locale modificando anche alcune scelte sulla base delle esperienze acquisite dalla gente nel borgo.
	Capacità degli interventi di generare inclusione e innovazione sociale SI
	Innovatività degli interventi anche con particolare riferimento alla dimensione digitale SI
	Contributo degli interventi agli obiettivi ambientali (Green deal) SI
	Affidabilità dei progetti gestionali degli interventi SI
B - Caratterizzazione culturale e turistica del Comune	
Valore culturale e naturalistico	Descrivere gli elementi salienti con riferimento a quanto previsto nelle Linee di Indirizzo Comune localizzato in area protetta
	Comune in cui è presente un sito UNESCO o che ne è parte NO
	Comune oggetto di altri riconoscimenti di interesse nazionale o internazionale NO

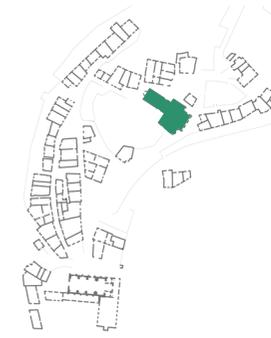
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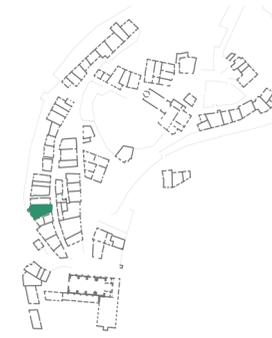
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PRINCIPLES



KIDS BASE
 ground: kitchen
 1st floor: collective classroom, gym,
 2nd floor: dormitory
 tower: mapping and observation classroom



WOODWORKER'S HOUSE
 ground: woodworkshop and showroom
 1st floor: private master's house
 2nd floor: private master's house



SCHOOL ADMINISTRATION
 ground: pharmacy and post office
 1st floor: first aid room, school offices, archive, exhibition space



GARDENER'S HOUSE
 ground: seed and plants storage
 1st floor: master's house and collective sewing classroom
 2nd floor: wintergarden



PUBLIC LIBRARY
 ground: bar and cafeteria
 1st floor: kids library
 2nd floor: parents library and remote working station



TERRACOTTA WORKER'S HOUSE
 ground: terracotta workshop and showroom
 1st floor: private master's house
 2nd floor: private master's house

PAVING



The “gallettato” is the ancient paving of mountain hamlets. It is made of hand-cracked local stone, laid on sand or fine earth and sealed in the same way. Basically a dry stone wall on the ground. This type of paving is draining, it is difficult to attack by vegetation, it is durable. ering itself according to the seasons, without compromising its integrity. The technique allows very simple designs (fish-bone, traverse, etc.) suitable mainly for channelization of surface water.



The “ciottolato” (cobblestone) is suitable in low-lying villages and plains; it is made by laying river pebbles on the sand bed. Suitable for squares, courtyards and streets without too much slope, it has a large drainage capacity. Designs can also be created with different colors and by combining different types of laying.

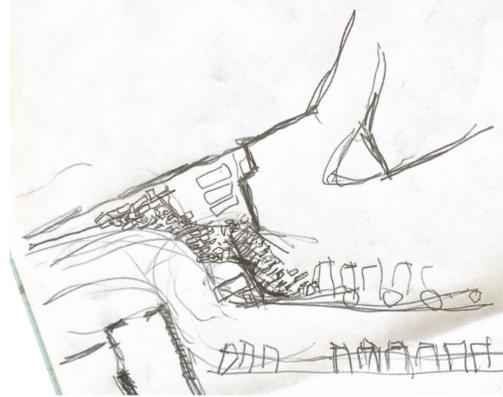


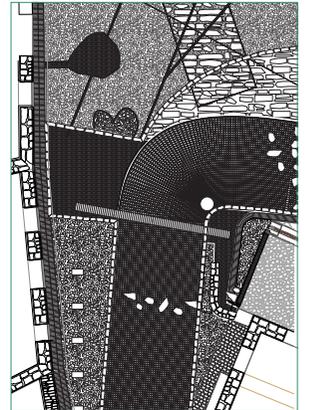
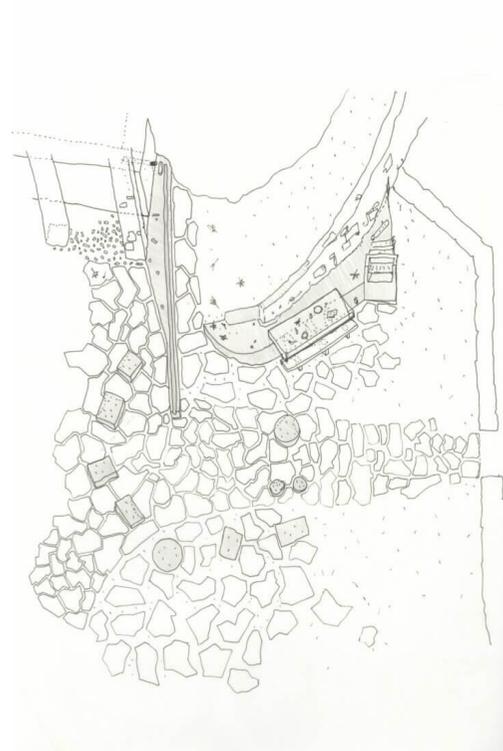
The “cubetti” are a less traditional pavement in our parts, but now widely used because they are finer than cobblestones and suitable for heavily trafficked roads, thanks to a more regular final surface. Drainage capacity is less than the other two types, but still marked. In compensation, it lends itself better to the creation of laying geometries or the creation of real designs. Cubes are more suitable for streets and squares, less so for courtyards and non-roadway lanes.

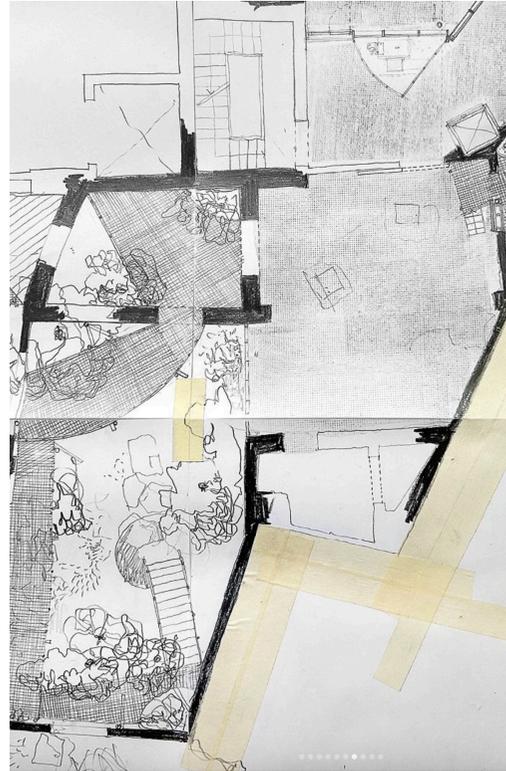


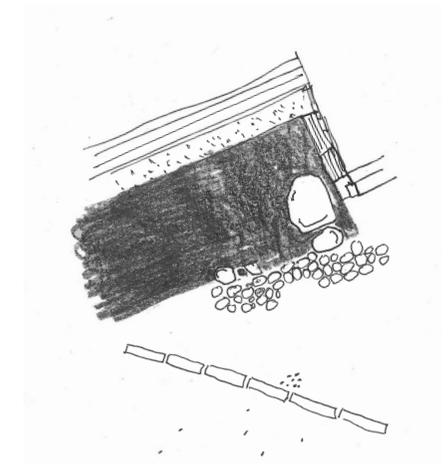
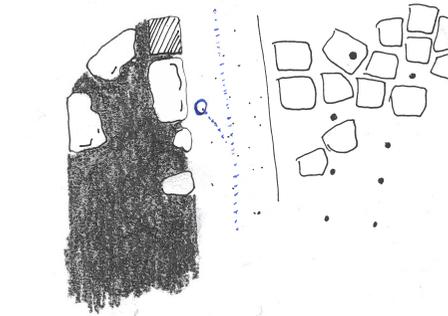
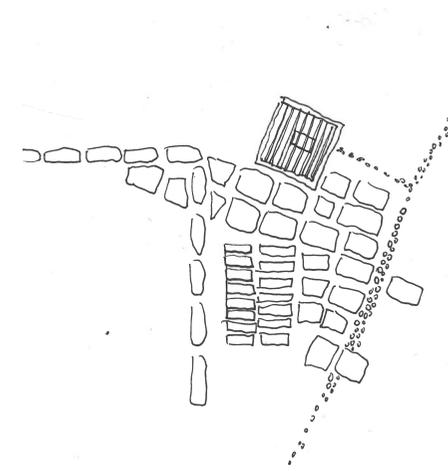
The “lose” (slabs) can be salvaged, new or mosaic. In the mountains, it is advisable to lay them on sand; in other environments, they can also be laid on lime or cement, with or without joints, in many different laying or color combinations. This technique allows the most homogeneous surface, allowing drawing, skating, ecc activities to take place.

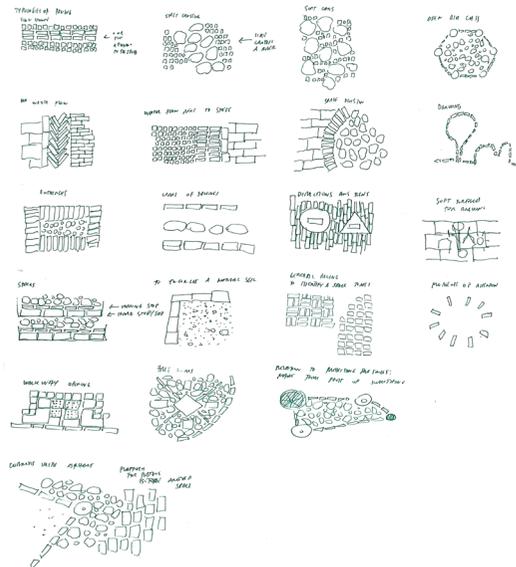
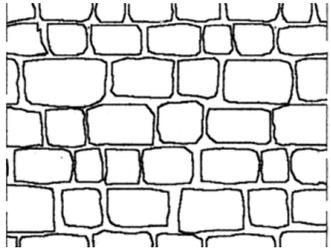
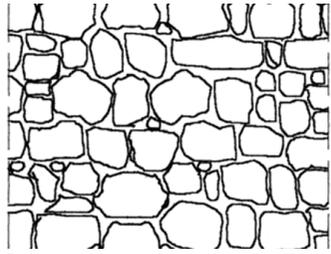






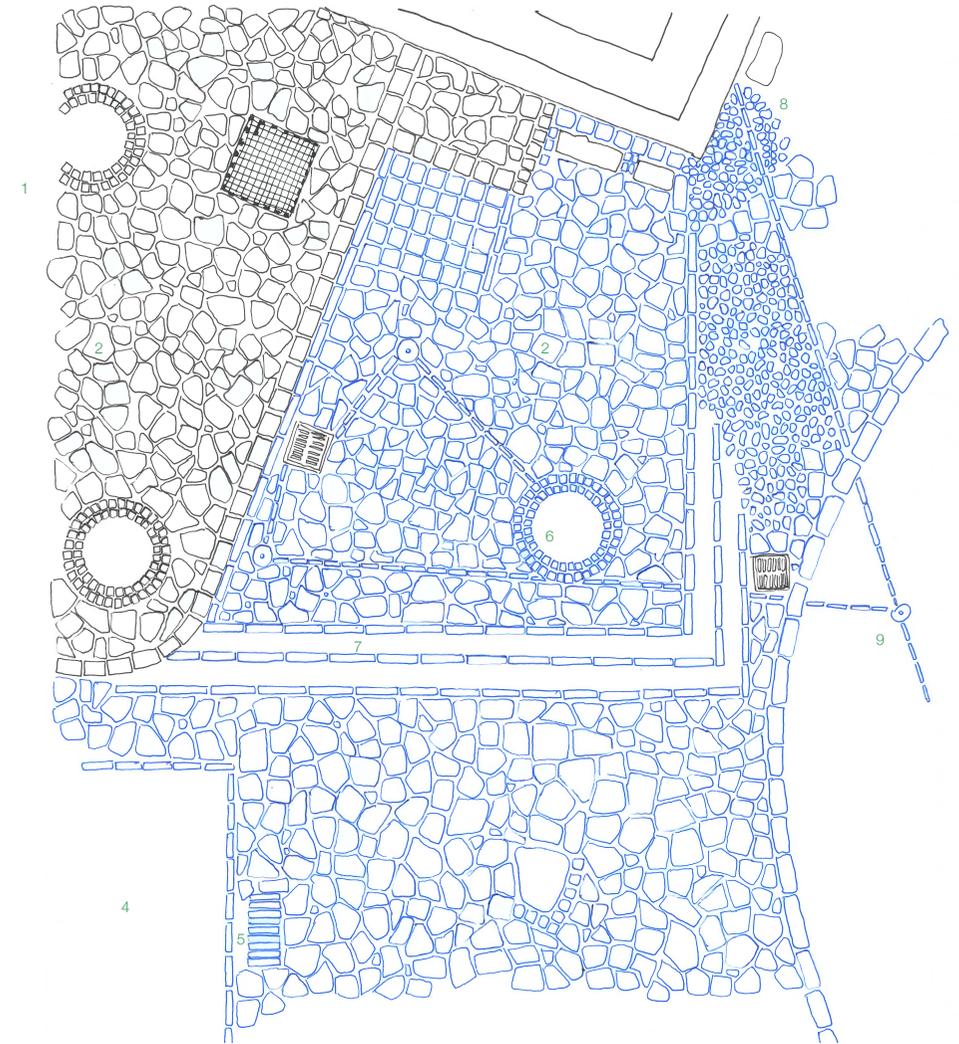






- 1. main pedestrian square
- 2. outdoor class area
- 3. village gathering
- 4. pedestrian-priority car connection
- 5. underground parking
- 6. restaurant terrace
- 7. belvedere
- 8. new school entrance
- 9. signage of historical activities

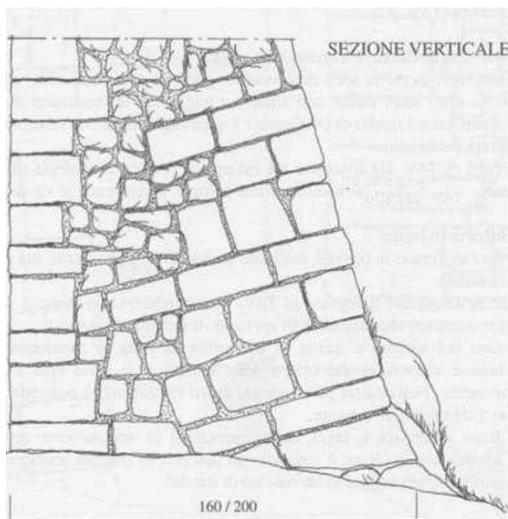
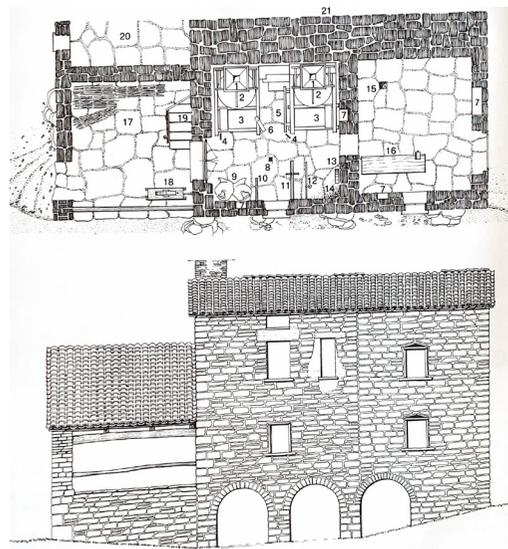
Places that allow a high degree of identity are far more valuable than merely their aesthetic enjoyment: They can communicate to people that they belong to a society. That kind of identity is not produced by architecture that always aims to be object-based.



1. existing stone paving
2. original illustrative signboard of Preggio
3. new arenaria paving
4. parking space for school bus
5. first step in Preggio, bricks
6. new tree bed
7. stone and bricks steps
8. river stone in correspondence with the gutter
9. decorative connection between underground piping

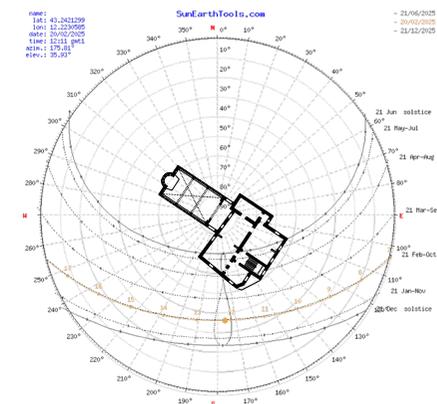
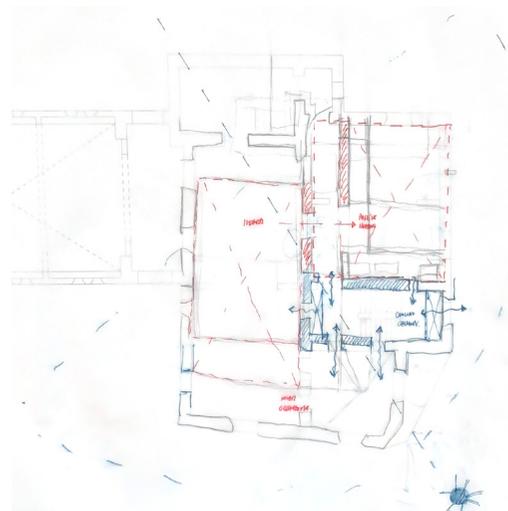
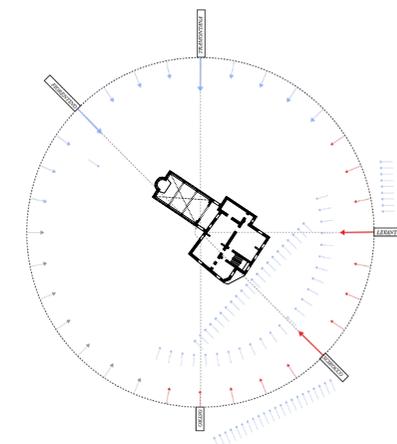
INHABITATION

The stones become inhabitation, a thick natural shelter. The process of stacking is fundamental to ensure the persistence of the interior, usually composed of simple squared spaces with a view. The thicker, the more resistant, the more permanent, the more climate adaptive.



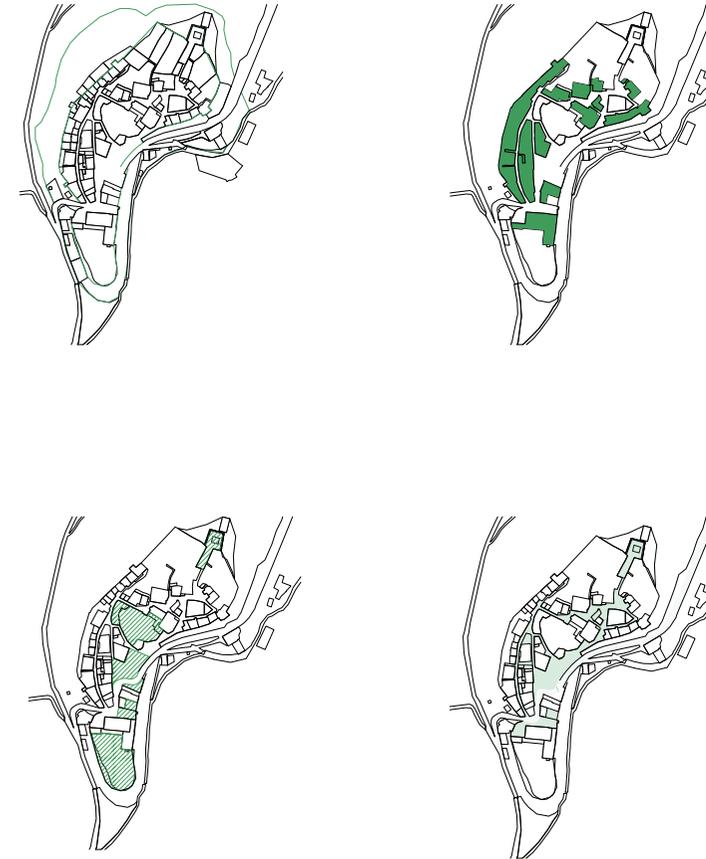
Preggio climatic conditions

The architecture is made of stone structural walls which use thermal inertia to regulate internal climate in the building. This system does not require summer cooling, while for the cold winter the building requires heating, which was traditionally obtained by stoves and chimneys in each room. The chimneys require a long time to heat up the internal spaces, especially when this has to be done for the first time, if the building is continuously heated, the thermal inertia of the interior wall allows normal regulation. It is therefore important that in winter periods the heat is absorbed with sunlight and released during the day.



Architecture is essentially this art of building climates. This fundamental task of architecture requires that the architect develops a real knowledge as climate designer, the one of the meteorology sciences. Today, architect has to be a meteorologist, a meteographist.

Cold air sinks and hot air rises. Based on this principle, Domestic Astronomy proposes rearranging the interior of a home according to the temperatures required by each use, thus avoiding the physical subdivision of the spaces (walls and doors). This way it will be the airflows that determine functions so that thermal comfort does not force us to sacrifice the spatial fluidity so characteristic of modern architecture.



The building systems in Preggio changed according to the transformation of the settlement, from a defensive fortress, to a rural village until today. The village stones acquired different notions through time.

Imagining a new inhabitation, buildings can't only serve as a house, or a restaurant, or a school. It is all three types at one. The program of a school supports division instead of uniformity. As within a territory, things are always many things. In that sense the house is a house, but also a village, and a part of a territory.

As the project gives a new meaning, the overlapping happens in space at the same time.

Furthermore, designing for kids implies that the inhabitation now is a small inhabitation, which justifies the creation of a new type, the cells within a system.



Monastery for nuns of Beata Colomba, 1910-1920



Earthquake and transformation in public building 1910-1920



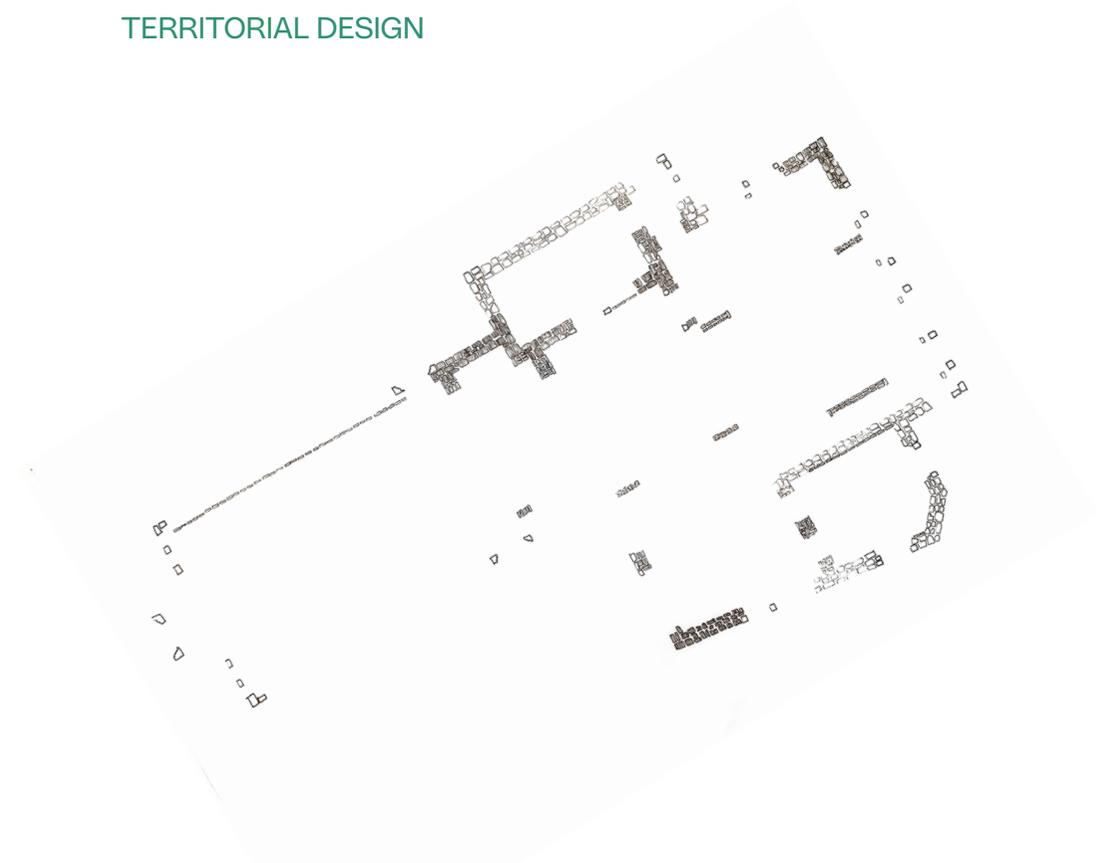
Theater, 1947

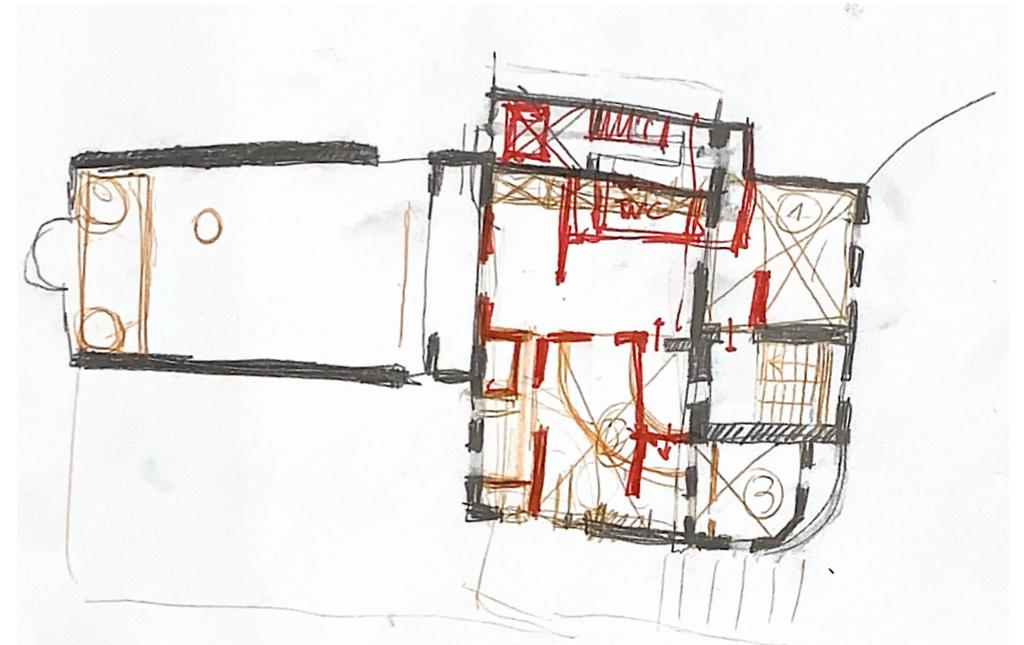
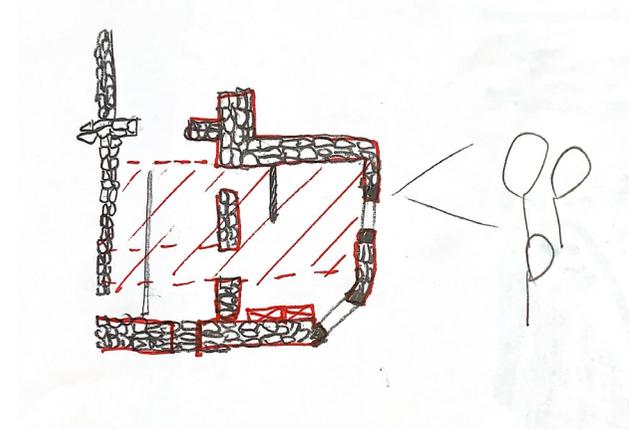
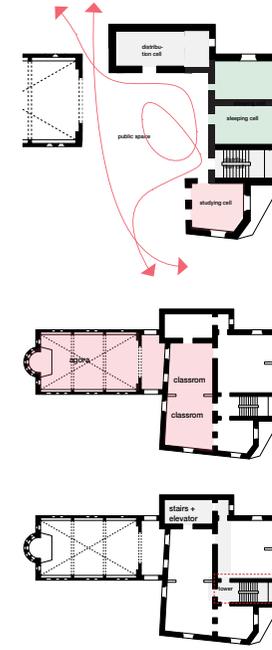


Colony for kids, 1963



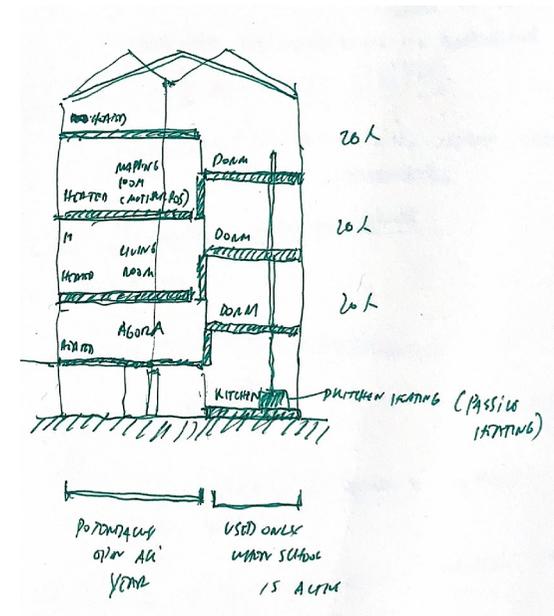
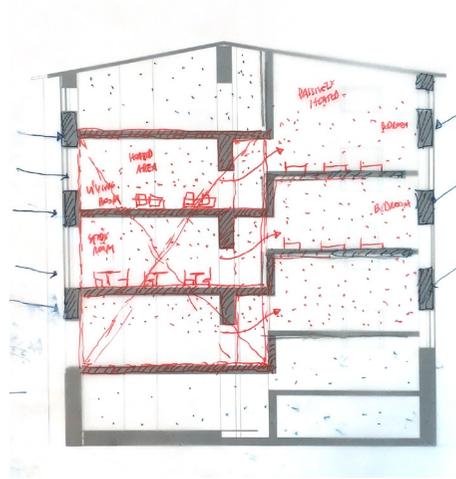
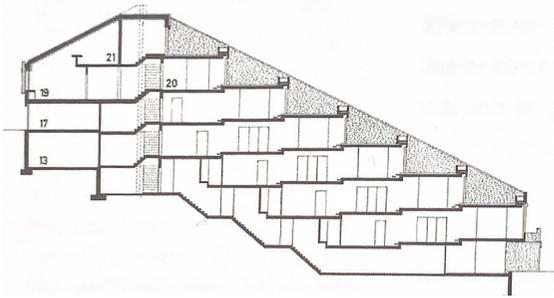
Restaurant and Hotel 1971-2000



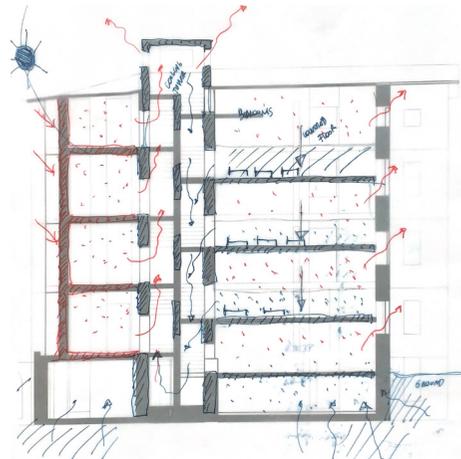


Climatic adaptation

Claude Paillard, Werner Jaray and Peter Leeman, Stepped house in Zurich, 1960



Vittoriano Vigano, Istituto Marchiondi



“Symmetry is not a sign of underlying order but an indication of a lack of order due to an absence of interaction with larger external forces and environments.”

“The ancients rightly believed that the proportional rules that give buildings their beauty were based on the proportions of the human body. The idea of the human body serves as a model for architectural composition corresponds to the Hegelian idea of art as a means for man to project himself in the outside world to domesticate it. The classical artist transforms the wilderness of nature, correcting its asymmetry and proportions with the mathematical rules of its thoughts. As a result, the external harmony of facades, ordered by symmetry, is unintentionally counterbalanced in the invisible

by an imbalance and an asymmetry of the thermal qualities of the interior space.”

“Thermodynamics reveal that equilibrium equals death, while the thermal imbalance is the very basis of life. Beings are alive because they are imbalanced with the surroundings. Through metabolism the energy is distributed. The metabolism is guaranteed by the imperfect relation between the forms. Asymmetry becomes the yardstick of beauty”

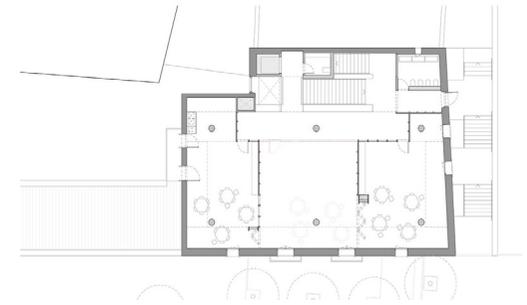
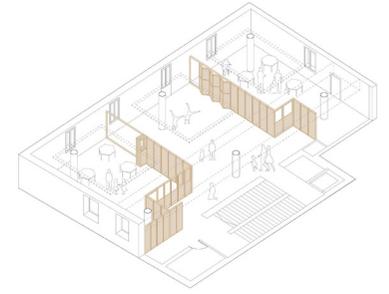
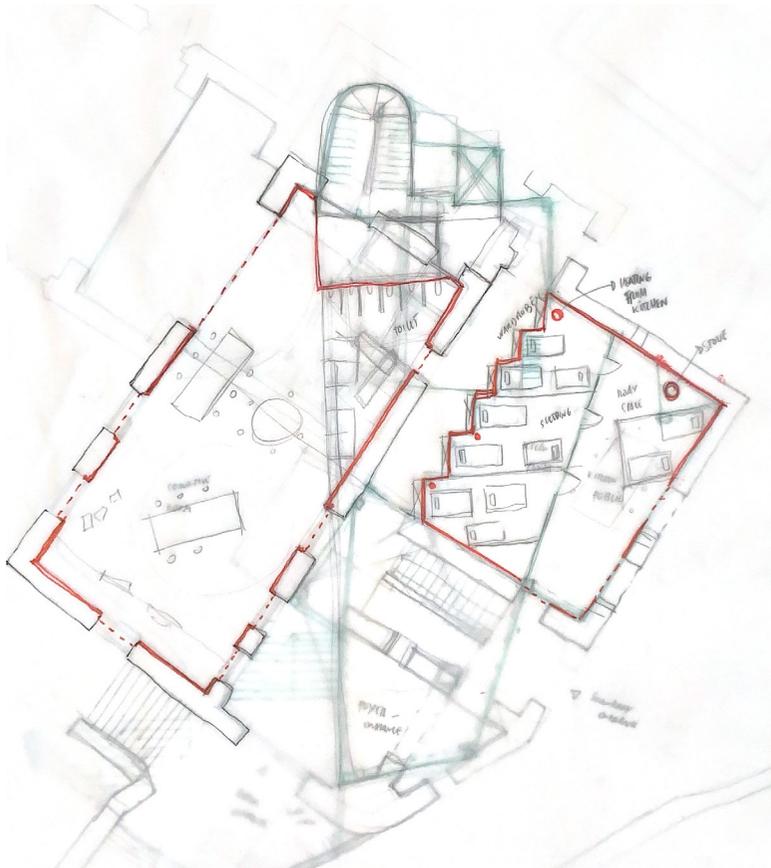
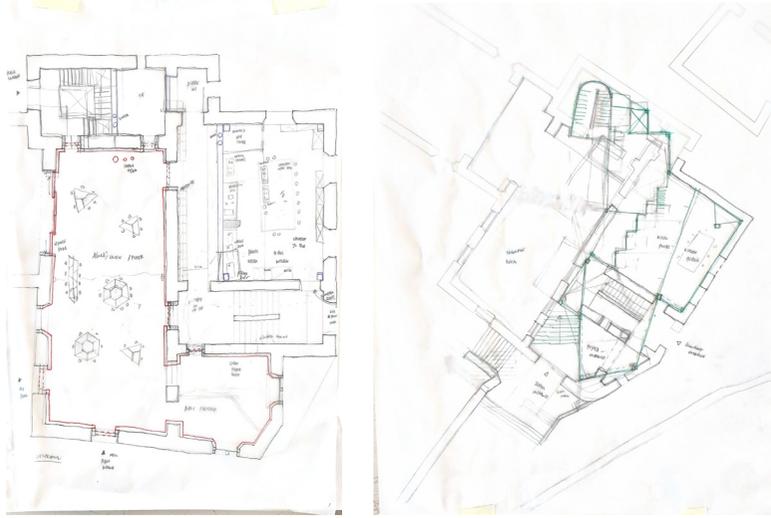
Chi l'ha detto che le linee ortogonali sono le più efficienti?

Luigi Prestinenza Puglisi

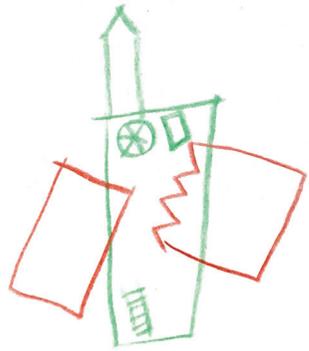


Climate becomes a way to reassess aesthetics criterias. Working on the void, on the air and its movements, on the phenomena of conduction, transpiration, convection, of transient weathers as new paradigms of contemporary architecture. Moving from metric to thermal composition, from structural to climatic thinking, from narrative to meteorological thinking.

Vora architects, Can Rosés Temporary School

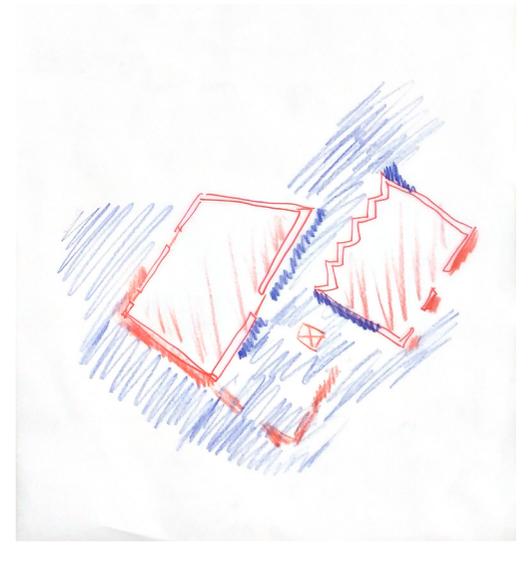


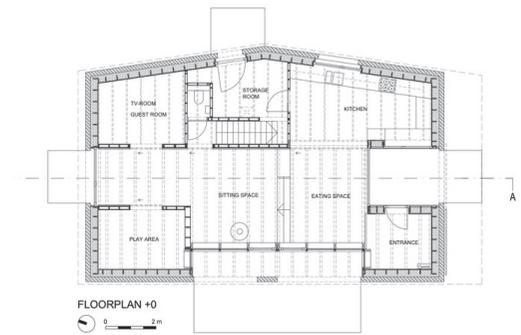
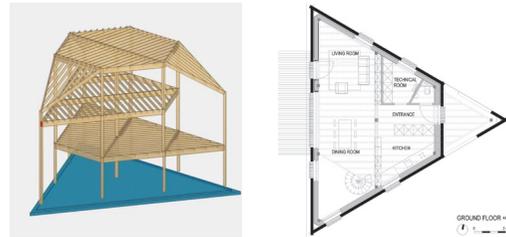
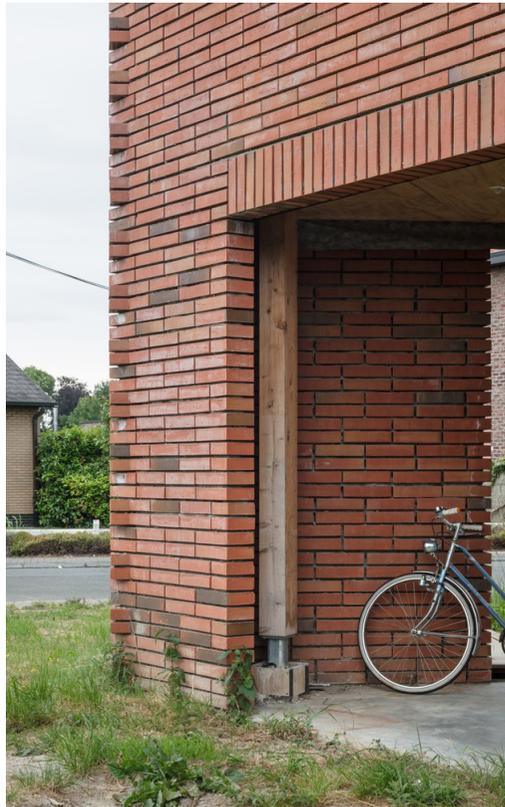
WOOD - BRICKS → ROOMS
STEEL → BUILDING STRUCTURE



THIS INTERVENTION DIVIDES THE BUILDING INTO MORE THAN ONE BUILDING
CREATING THE BASES FOR THE SUMMER TO APPLICABLE

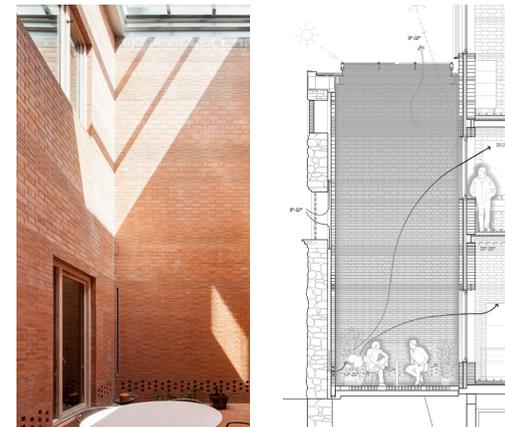
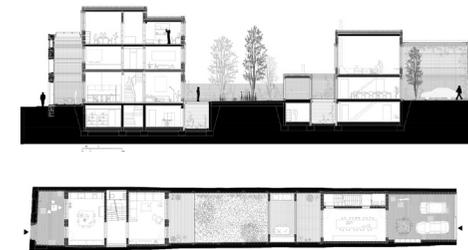
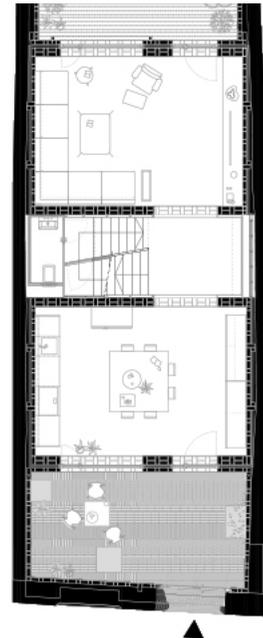
- METAL/STEEL AND BRICKS → POSITIONING AND GREAT PART
- WOOD AND INSULATION → ASSIGNMENT OF THE FLOOR
 - o NOW IS EASIER FOR PASSAGE (SLOPE FLOOR ON TERRACE) AND ALSO ON TERRACE/STAIRWAY AND WALK

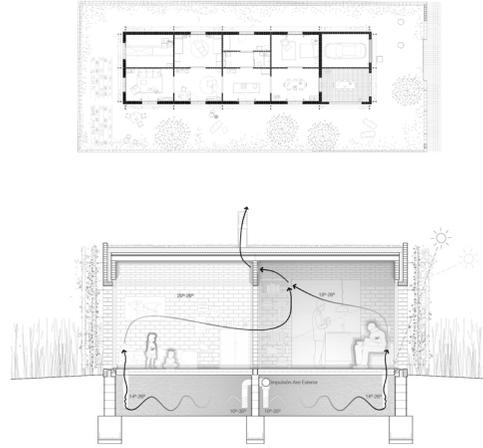




The structural system and the double brick wall facade, filled with a 10cm isolating wood fibre, guarantee a very good relation between the thermal isolation and the indoor thermal inertia.

Finally the house is climatized by radiant systems linked to a geothermal system to allow passive exchange with the ground. Additional to the radiant floors, metallic sheet composite-slabs -structures activated by the ground working as large radiators or radiant surfaces- help dissipating the heat during summer. This high internal inertia linked to the ground temperature allows achieving a very stable thermal behaviour over the seasons with the lowest energetic consumption.





Achieve a single constructive solution, monolithic, but with variable thickness, density and materiality that permits adapting to the different thermal and structural needs of the building.



TERRITORIAL DESIGN

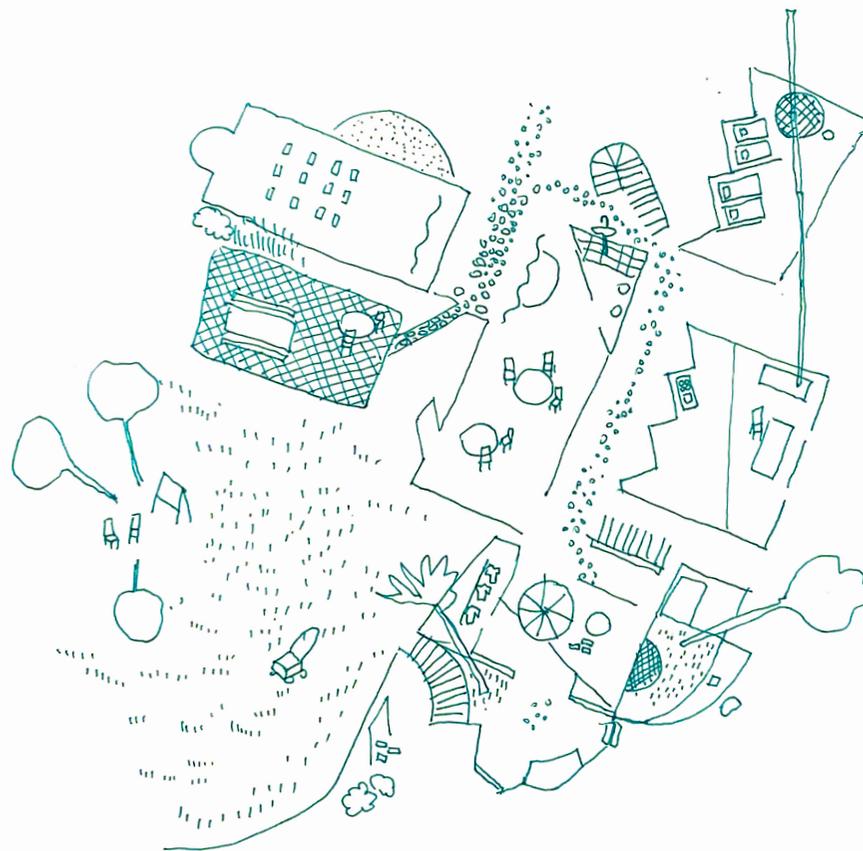
The school is a public building, a building of uses, to become public, it has to stop being a building, and become a niche, a surface, a square, a tower, a castle. It has to become a system that accomodates a territory of uses.

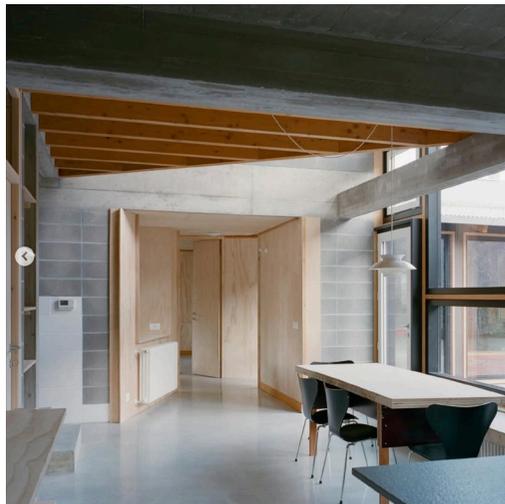
The design is about giving generosity and diversity to a space that needs to become public again.

Uses in transition

The trasformation gives identity

The staircase ensures the experience is not monotonous. Diversity is given by heighs, angles, views. Possibilities of connection and individual moments in space. In this sense the project is generous, it gives different images, different views on a space. The colonia is a castle of things, it has the right and dignity to be different. You adapt and add a modest change.





Japanese entrances



Stone walls are created by combining resistant materials of various kinds, in most cases bound together by a binder, mortar. Based on the nature of the resistant elements, two broad categories can be defined: stone masonry and brick masonry. In general, the approach to the construction of masonry structures in the past was empirical, i.e., based on the critical analysis of previously built structures. This approach led to the definition of a 'rule of art', i.e. a set of good building practices aimed at creating good quality structures (Giuffrè, 1991). Since this type of construction characterizes a large part of Italy's building heritage, particularly that of historical and cultural interest, it is of fundamental importance to reduce its structural vulnerabilities from both a static and seismic point of view.

The reinforced plaster technique consists of creating two concrete slabs, 3-5 cm thick, placed side by side on both sides of the masonry, reinforced with metal mesh and joined together using metal connectors. This technique improves the mechanical characteristics, both in terms of strength and rigidity, and is suitable for both brick and stone masonry. This technique is widely used because it is easy to perform and inexpensive. However, it has many disadvantages: from a conservation point of view, it is a highly irreversible and invasive technique, therefore not applicable to buildings of particular historical or monumental interest; from a structural point of view, the intervention significantly stiffens the wall and involves a considerable increase in mass. It should be remembered that seismic forces are inertial in nature, i.e., they depend on mass, and that, in order for the structure to behave dynamically, the center of mass of the structure must not be too far from its center of stiffness. Therefore, the increase in mass and stiffness associated with the intervention means that, if it is designed or implemented incorrectly, it can lead to a deterioration in the seismic performance of the structure (Modena et al., 2009).



If the internal partitions and floors can be replaced, the preferred solution involves their demolition, followed by the insertion of a CLT core [Fig. 1.4.3]. From a structural point of view, replacing existing floors with new CLT floors offers significant advantages in a number of situations. If the existing floors are made of concrete or other similar materials, replacement allows for a reduction in the overall mass of the building, with a consequent decrease in inertial forces, i.e., a reduction in seismic stress. If, on the other hand, the floors are made of traditional wood, replacement ensures adequate floor bracing, which is essential to ensure the box-like behavior of the structure, as defined above.

The retrofit system formulated can be analyzed as one of the possible techniques of "facciatismo," or the construction of a new building within the shell of a historic building (Lucchini et al., 2014).

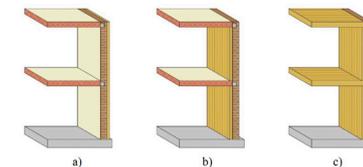
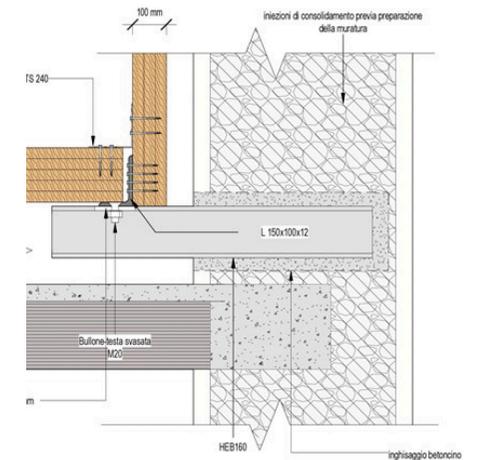
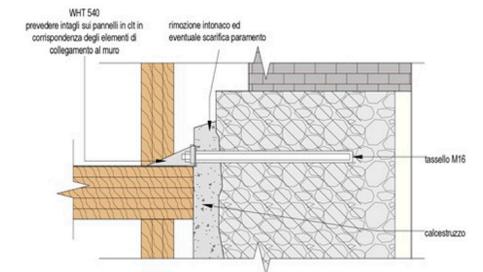
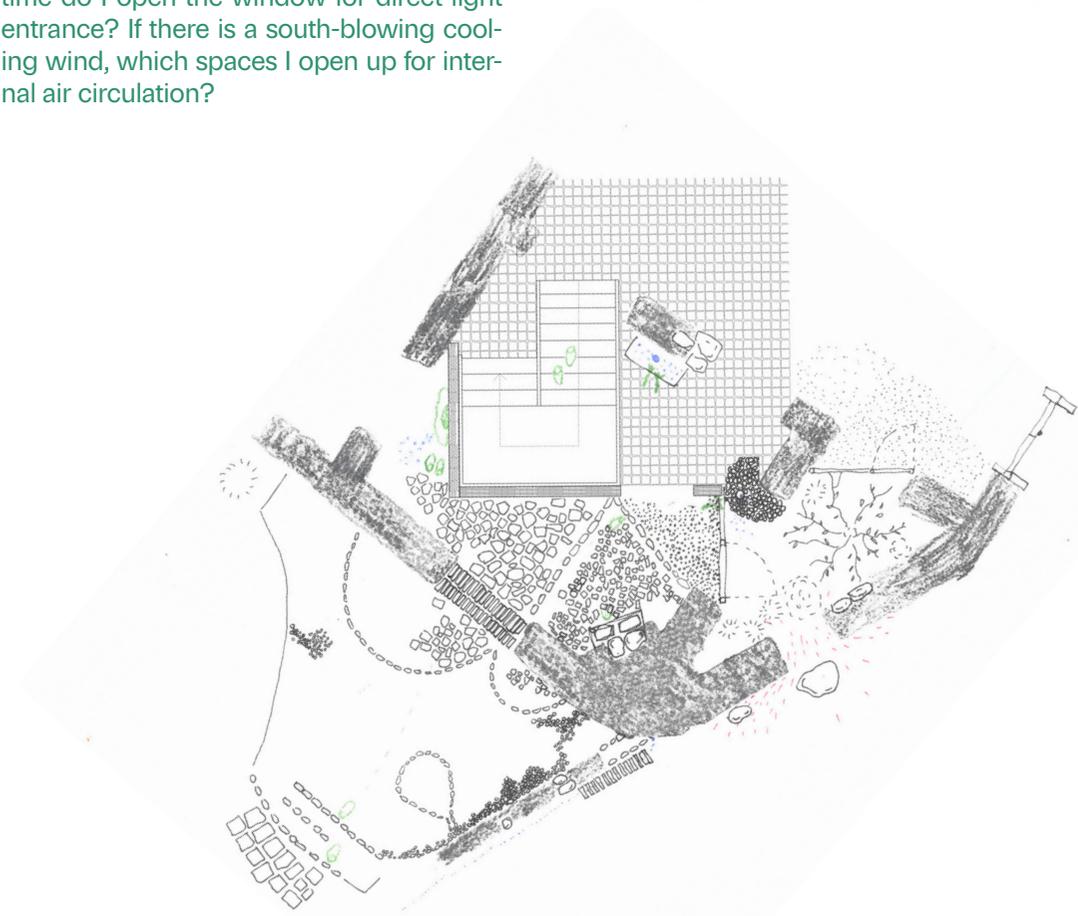
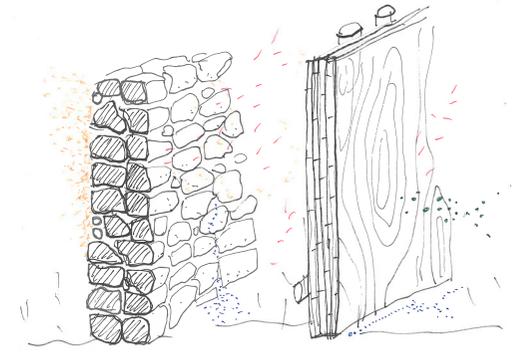


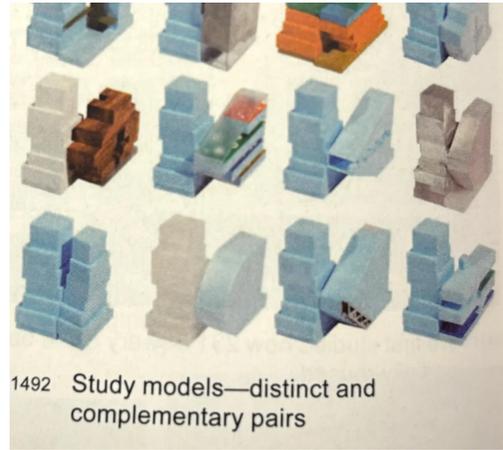
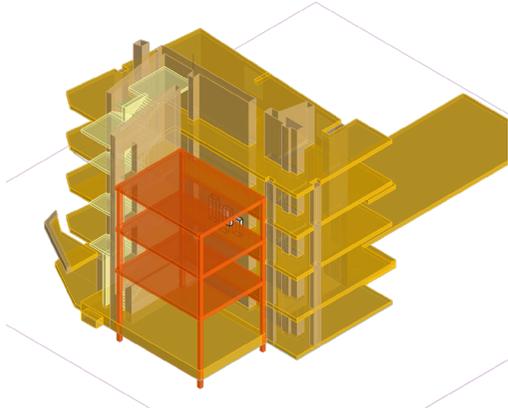
Fig. 1.4.1 Tecniche di rinforzo con tecnologia CLT: a) applicazione esterna, b) applicazione interna, c) inserimento di un nucleo in CLT.



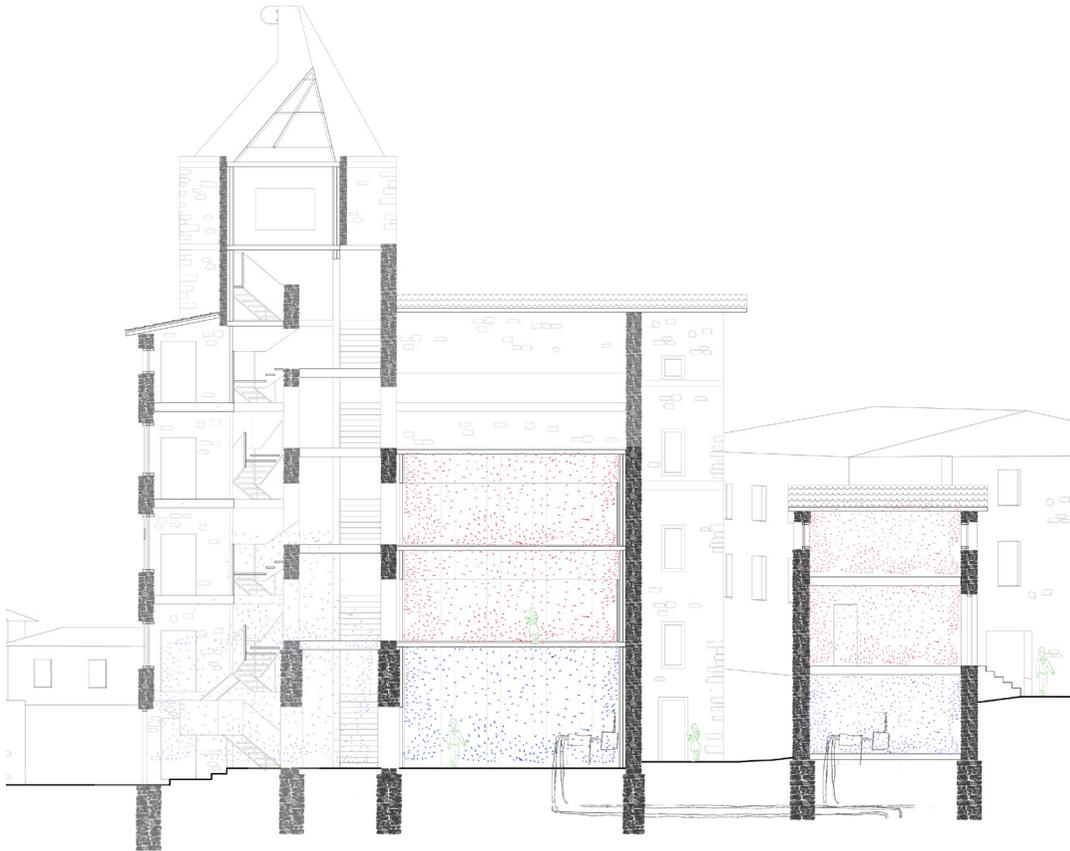
The intervention is based on the addition of a XLam secondary wall layer, providing earthquake resistance, and allowing inhabitation. This new layer also serves as climatic regulator, enhancing the temperature shifts and phenomenas in the spaces. What is inside, outside, half in half out? Spaces work in territorial terms.

All the XLam additions follow the North-South orientation, transforming the walls into perceptive compasses for kids spatial awareness in the broader environment, and support for inhabitation decisions. What time do I open the window for direct light entrance? If there is a south-blowing cooling wind, which spaces I open up for internal air circulation?





1492 Study models—distinct and complementary pairs



IDENTITY

Local identity

Local knowledge

Steeple



TERRITORIAL DESIGN

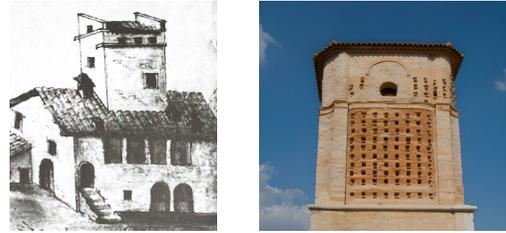
After the main watchtower of Preggio has been destroyed, and is now in ruins on top of the village, it feels relevant to give back to the whole village the possibility to observe the surrounding territory. The watchtower will also become a symbol of new scenarios, the possibility of a renewal of Preggio and the arrive of the new occupants: the multiple, dynamic european kids.



civic tower



colombary tower



fortification tower

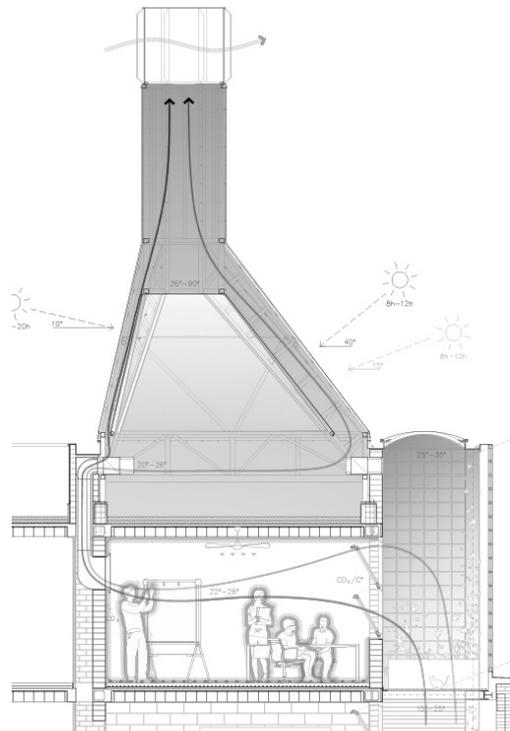
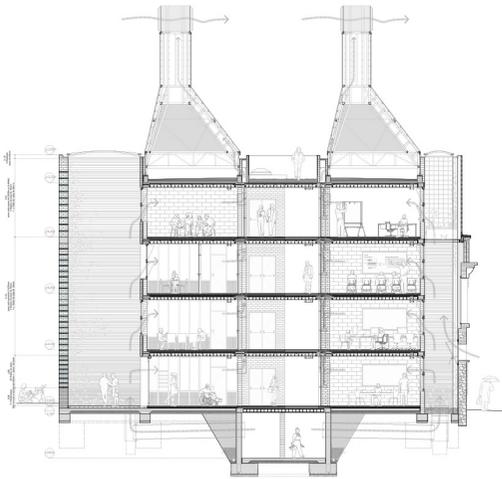


observation tower



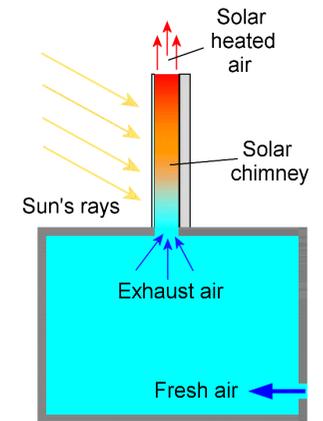
Going up means following the heat, growing up means seeing more and more complex. Windows regulate the climatic condition, and the experience of relation with the outside. The top floor is an observation point for collective cartography, at night it is an observatory.



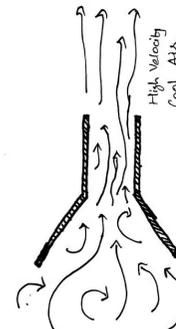


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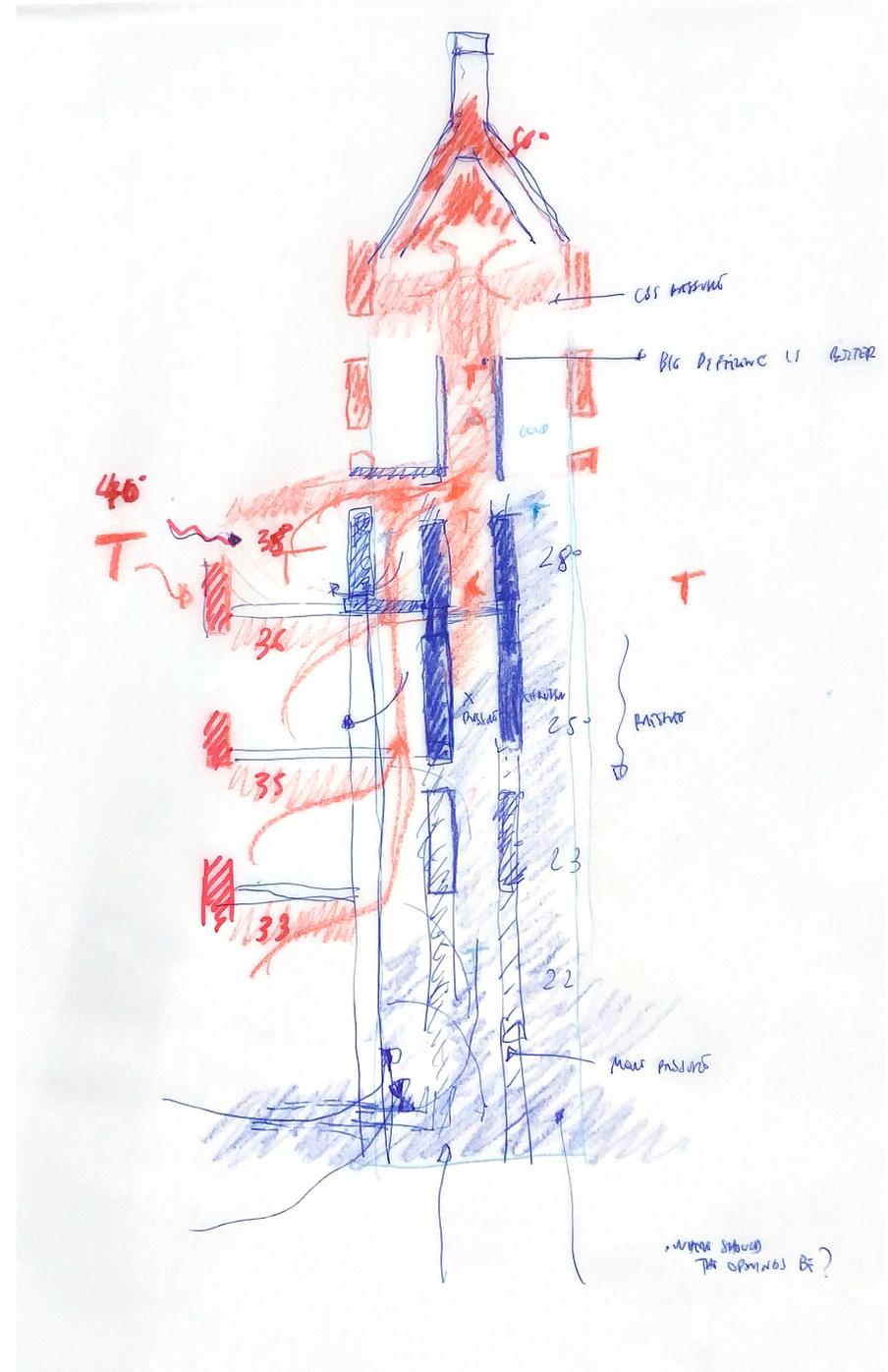
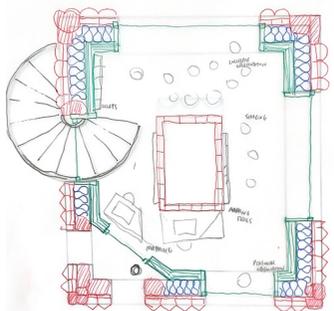
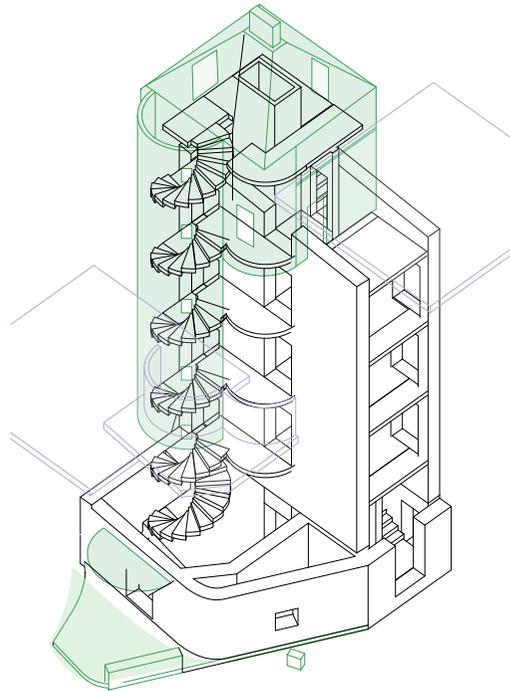
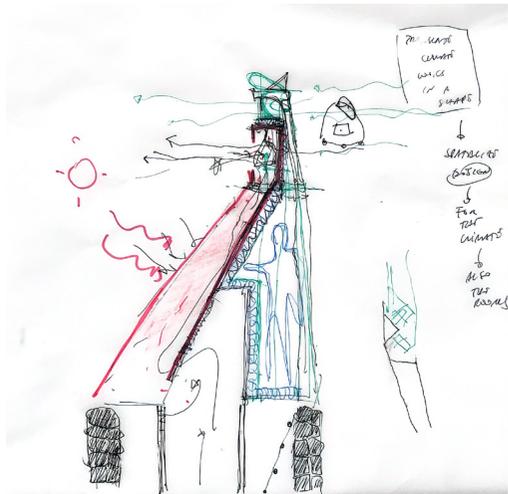
The device that moves this air is a natural engine that acts as a cover of the building too. It consists of four solar fireplaces that generate, thanks to its matter and geometry, three natural systems of ventilation: the chimney effect produced by the difference in height with the interior spaces, the venturi effect produced by the top hats that guarantee ventilation at night, and finally, the greenhouse effect produced by the superposition of a transparent surface (etfe) on a black surface. The temperatures reached by the system are much higher in summer (necessary to move 16,000 m³/h) than in winter. The pyramidal geometry of the chimneys responds to the movement of the sun throughout the day during summertime.

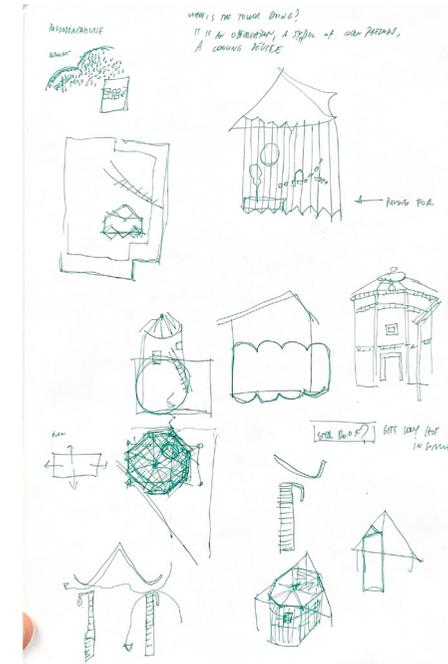


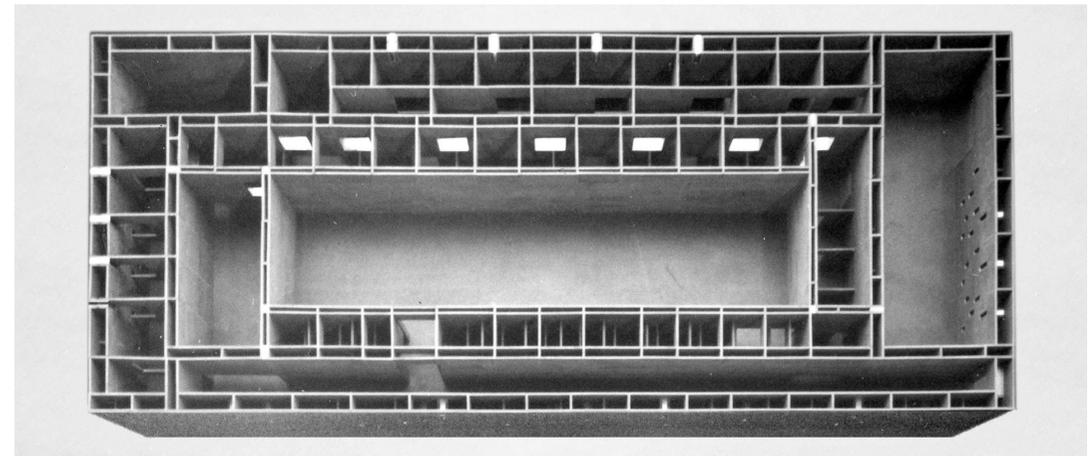
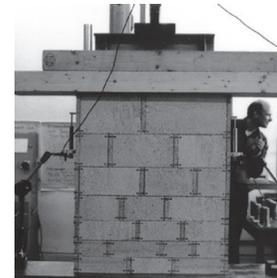
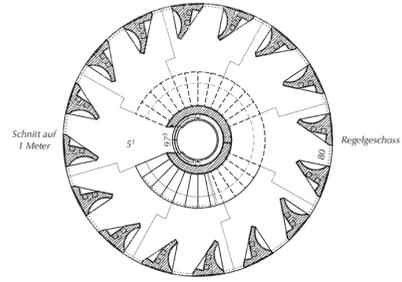
The Venturi Effect is created when there is different opening size and relatively more difference in volume of space on both sides of the opening. The air undergoes a velocity decrease when passed from smaller cross-section to bigger cross-section and it helps air to cool-down. Visa versa, air velocity increases when passed from bigger cross-section to smaller cross-section and it makes air warm. It is used in buildings for Natural ventilation purposes. It is a passive cooling method which is used for cooling exterior or interior surfaces of a building.



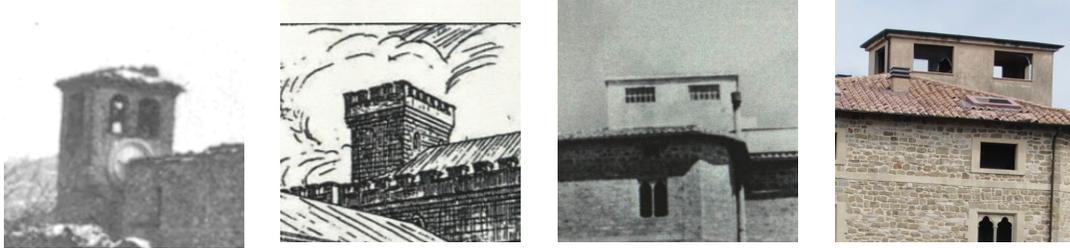
The tower has technical purpose of allowing air circulation inside the building. In order to obtain that result the top part had to become extremely hot and needs to be connected with the vertical air chimney.







question of identity



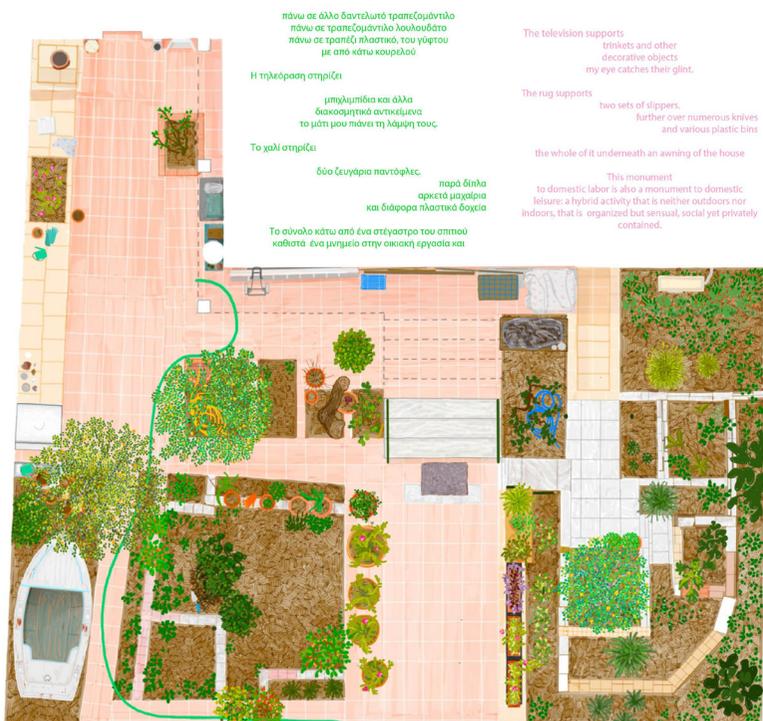
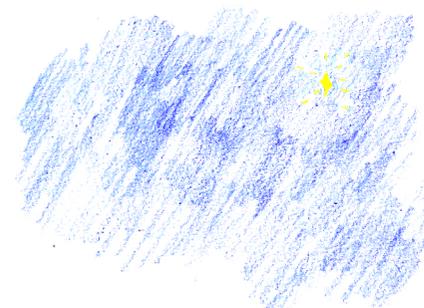
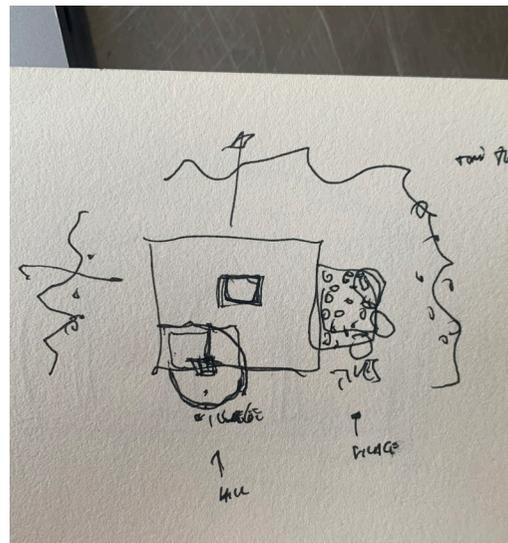
The tower reflects on the material layerings and the continuation of history of the place.

Reflects on an image that is fictitious, that indeed has never been there in that way, and replaces through time another existences.

Reflects the new inhabitation and the symbolic role it acquires.



The aim is to create this ambiguity, between what is a building and what is a territory



πάνω σε άλλο δασυτελωτό τραπέζι-οικονομικό πάνω σε τραπέζι πλαστικό, του γύφτου με από κάτω κουρλού

Η τηλεόραση στηρίζεται

μπιλιμπόδια και άλλα διακοσμητικά αντικείμενα το μάτι μου πιάνει τη λάμψη τους

Το χαλί στηρίζεται

δύο ξυλαριά παντόφλες, παρά δίπλα αρκετά μαχαίρια και διάφορα πλαστικά δοχεία

Το σύνολο κάτω από ένα στέγαστρο του σπιτιού καθιστά ένα μνημείο στην οικιακή εργασία και

The television supports
knives and other decorative objects
my eye catches their glint.

The rug supports
two sets of slippers,
further over numerous knives
and various plastic bins

the whole of it underneath an awning of the house

This monument
to domestic labor is also a monument to domestic leisure: a hybrid activity that is neither outdoors nor indoors, that is organized but sensual, social yet privately contained.

ταυτόχρονα μνημείο στην οικιακή αναούχη: μια υβριδική δραστηριότητα που δεν ανήκει ούτε στο εσωτερικό ούτε στο εξωτερικό, οργανωμένη αλλά και αισθησιακή, κοινωνική αλλά και περιορισμένη στην ιδιωτική σφαίρα.

Ένα τρίτο τατόρι

παλιό πηγάδι

από τότε που κάθε σπίτι εφορτόταν από το πηγάδι του για νερό

Αν και τα πηγάδια πρέπει σύμφωνα με το νόμο να σφραγίζονται, αυτό έχει μετατραπεί σε ένα είδος μηχανής για την καθημερινή ζωή. Καταλαμβάνει την αλλησάν ενός ζωντανού οργανισμού, και παύσιμα να κατανοήσω τα διάφορα μέρη του:

έναν κόσμο από υδραυλικούς σωλήνες και ηλεκτρικές γραμμές πλακόμα εκτεταμένα προς το σπίτι που απεικονίζονται και προς του κήπο αιωρούμενα πάνω σε λεπτούς πασσάλους.

Η βάση του πηγαδιού στηρίζεται

ξύλινο κοντάρι.

Το ξύλινο κοντάρι στηρίζεται

ένα στεφάνι του μπάσκετ. Το σπώνει ψηλά το χέρι στη βλάστηση. Ένα σήμα μπλοκάδας με ένα τελευταίο μανταλάκι

(κρέμεται εκεί αβαρές)

εμφανίζεται από το πουθενά και τυλίγεται γύρω του πριν επιστρέφει στον προορισμό του βασιλιά μέσα στα φυτά.

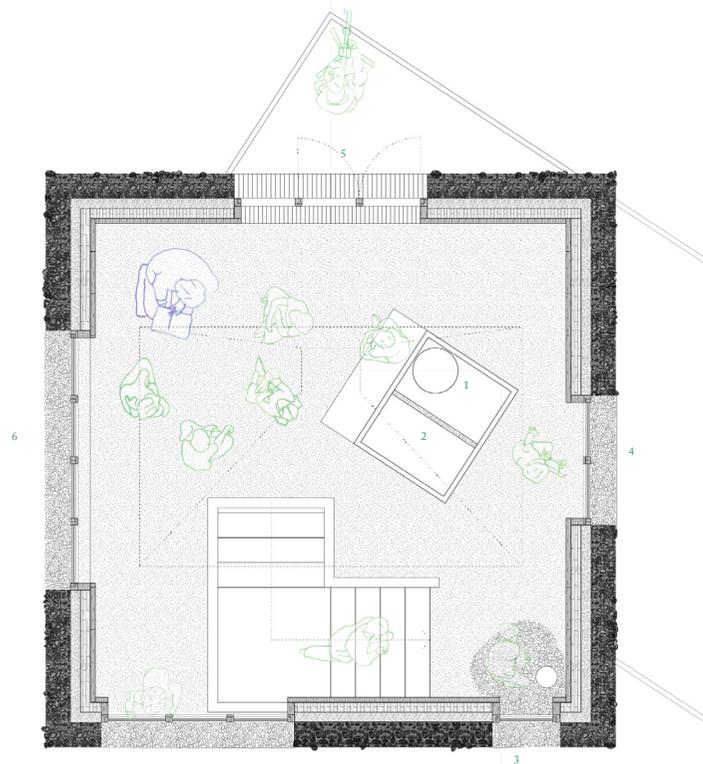
Ένας κοφτός ξυλαριά κοσμητικά γάντια μια πέννα ένα φαλάκι

το καπάκι του πηγαδιού τα προσφέρει: όργανα σε βιωμα που περιμένουν να εκτελέσουν την επόμενη τελετή.

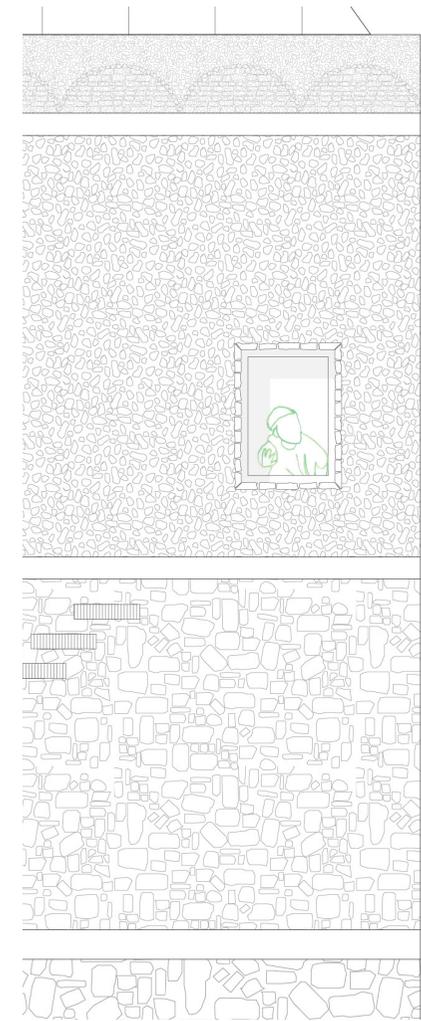
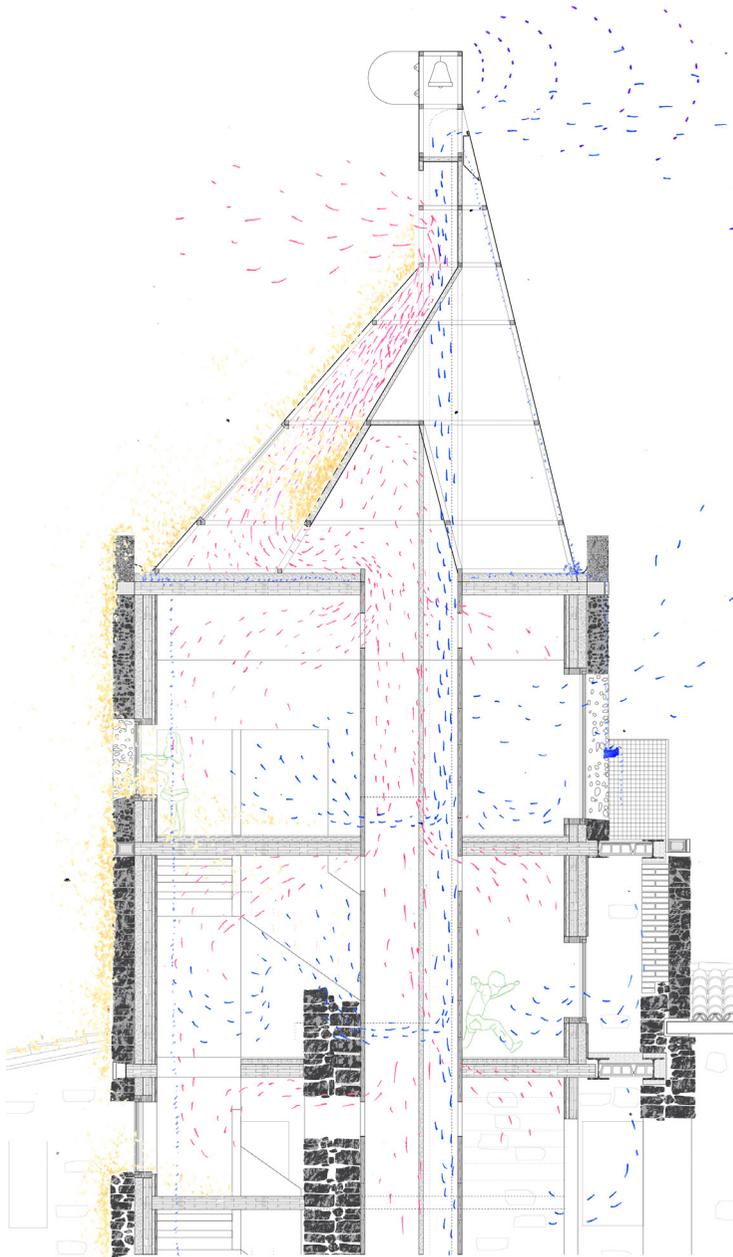
Το πηγάδι τατόρι ορίζει έναν χώρο. Η παρουσία του στον κήπο είναι κομψής σημασίας για το επιλεκτικό σύμπαν που περιστρέφεται γύρω του.

Η ΥΠΑΡΞΗ

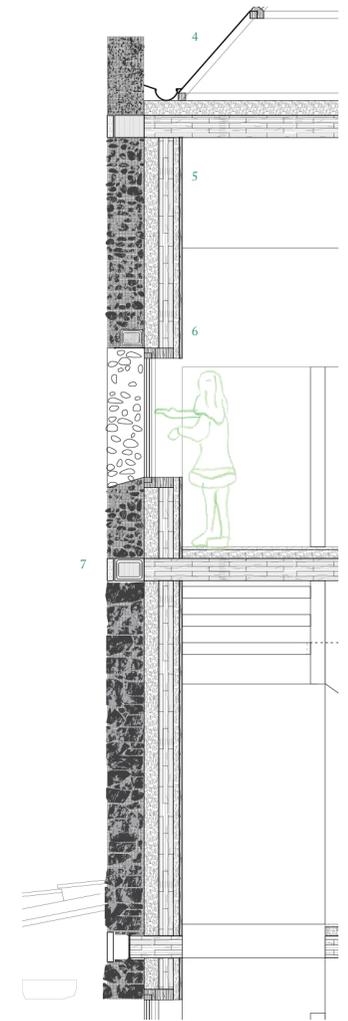
Ο κόσμος των πραγμάτων που ανακαλύπτω στη Σαλαμίνα μου θυμίζει το ποτάμι του Ηράκλειτου ο



1. cooling wind pipe
2. solar chimney conduct
3. 600mm opening on the village
4. 1200mm opening on the back valley
5. 1800mm opening on the hill
6. 2400mm opening on the valley

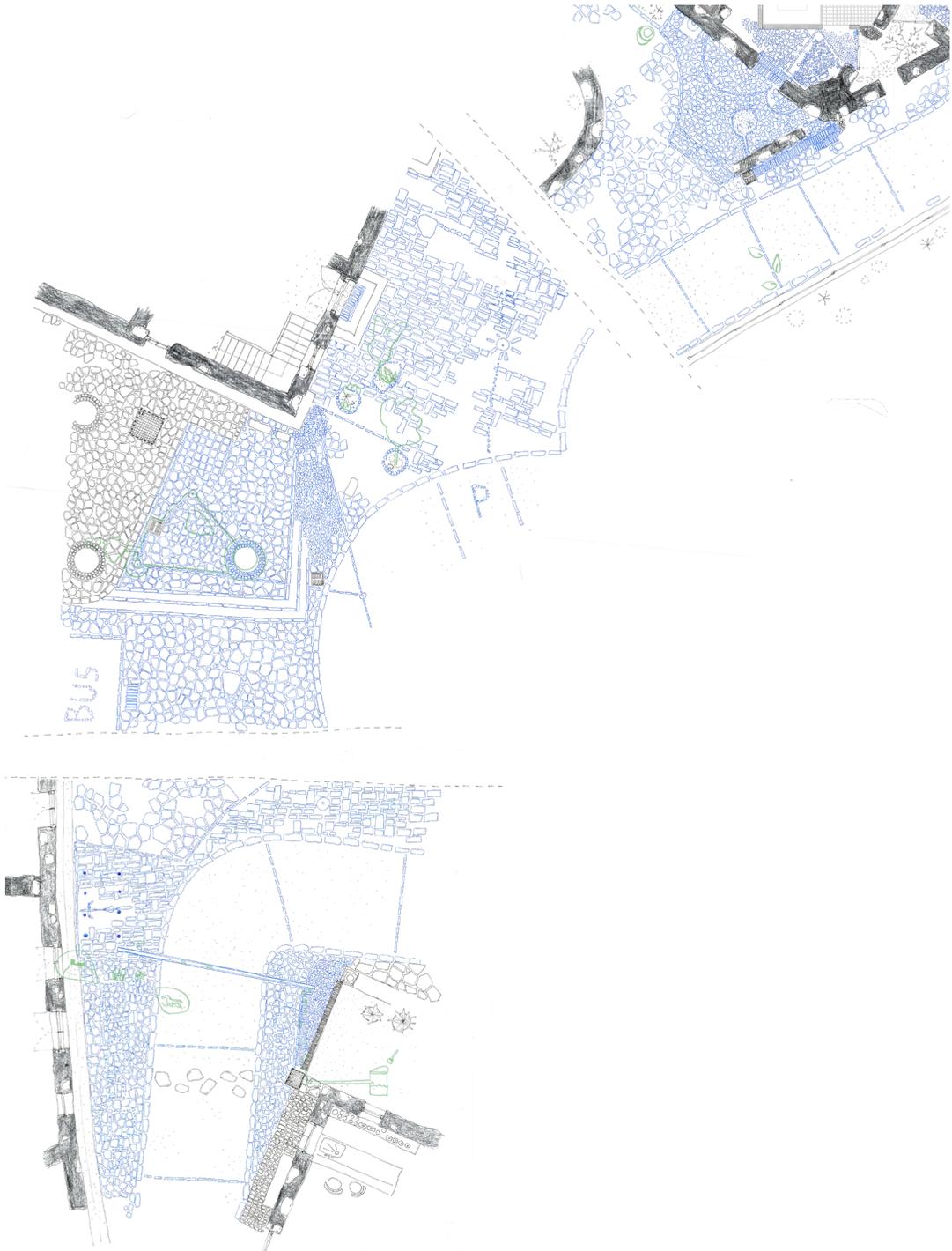


1. mixed stones from the territory
2. river stones from the valley
3. arenaria stones from the village
4. copper roof and gutter
5. CLT infrastructure
6. wooden window frame
7. concrete reinforcement



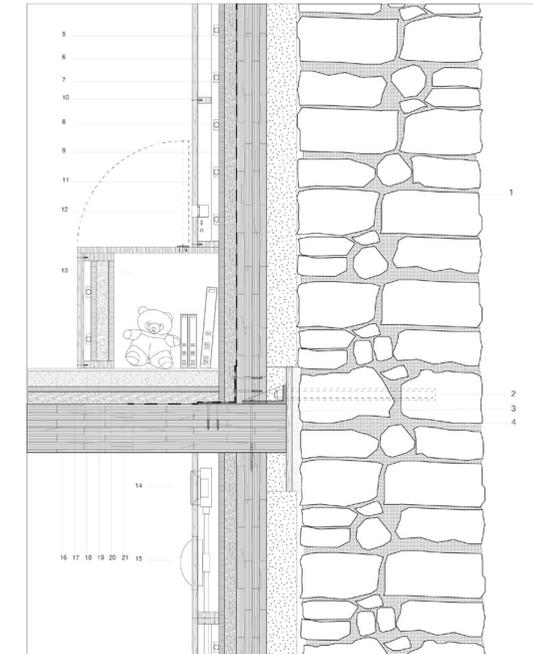
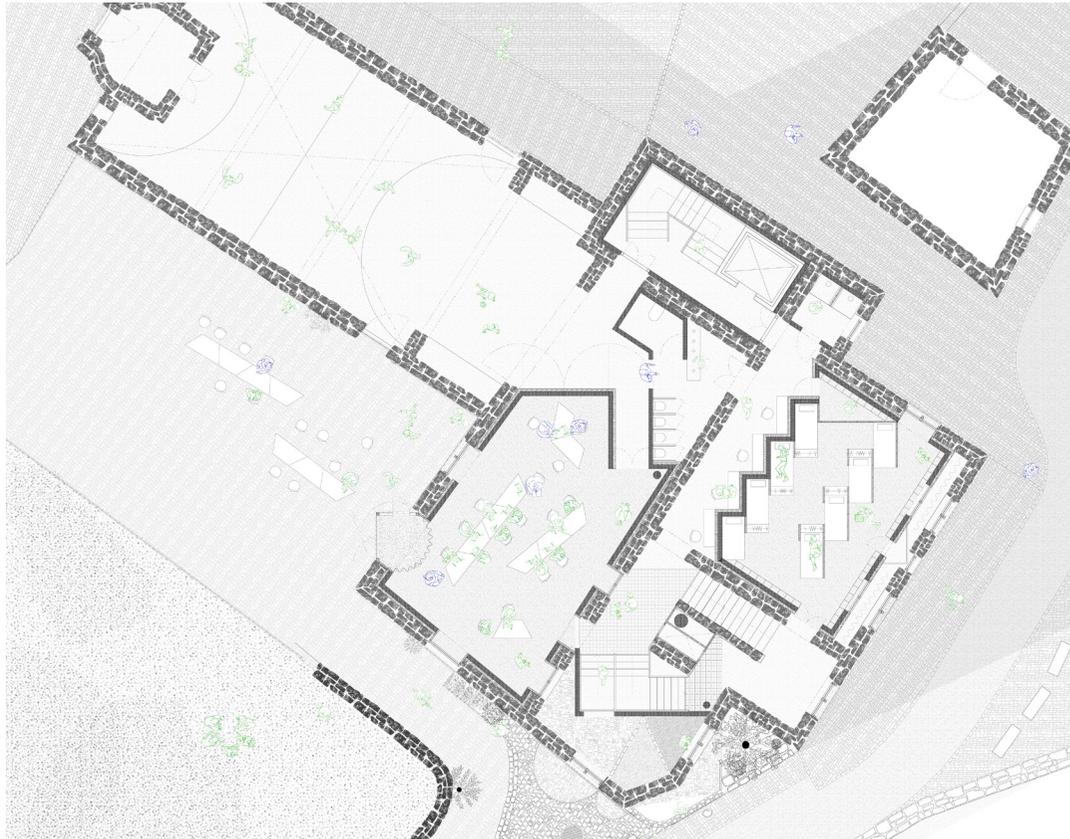
THE SCHOOL





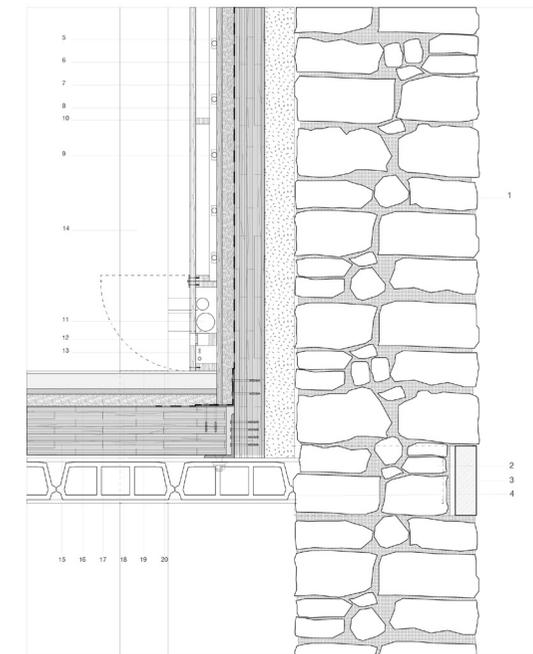






- connection to the existing
1. 600mm arenaria stone wall
 2. threaded rod with anchor plate
 3. concrete leveler
 4. 20mm spruce panel
- vertical structure
5. 100mm natural wool insulation, local farms (1 km)*
 6. 100mm CLT panel, Rubechi Srl (32,5 km)*
 7. 40mm high density hemp fiber insulation boards 40 mm, Biolevel (35 km)*
 8. 18mm OSB panel 18mm, Rubechi Srl (32,5 km)*
 9. Radiant wall heating
 10. 25 mm x 45 mm wooden studs and noggings, Costantini Legno (25 km)*
 11. service shaft for water pipes, electrical conduits, fiber optic
 12. electric socket
 13. 20mm spruce wood finishing panels with openable service cabinet, Rubechi Srl (32,5 km)*
 14. vertical water distribution and discharge pipes

- horizontal structure
15. 150mm CLT panel, Rubechi Srl (32,5 km)*
 16. 40mm high density hemp fiber insulation boards, Biolevel, (35 km)*
 17. 18mm OSB panel, Rubechi Srl (32,5 km)*
 18. 50mm stabilized raw clay screed, Terragena Argipav (60 km)
 19. 15mm natural clay floor 15mm, Terragena Argipav (60 km)*
 20. 1mm natural floor beeswax, Terragena Argipav (60 km)*



- existing
1. 600x150mm arenaria stone wall
 2. 150x150mm steel beam
 3. concrete finishing slab
 4. clay hollow box
- vertical structure
5. 100mm natural wool insulation, local farms (1 km)*
 6. 100mm CLT panel, Rubechi Srl (32,5 km)*
 7. 40mm high density hemp fiber insulation boards 40 mm, Biolevel (35 km)*
 8. 18mm OSB panel 18mm, Rubechi Srl (32,5 km)*
 9. Radiant wall heating
 10. 25 mm x 45 mm wooden studs and noggings, Costantini Legno (25 km)*
 11. service shaft for water pipes, electrical conduits, fiber optic
 12. electric socket
 13. 20mm spruce wood finishing panels with openable service cabinet, Rubechi Srl (32,5 km)*
 14. vertical water distribution and discharge pipes

- horizontal structure
15. 150mm CLT panel, Rubechi Srl (32,5 km)*
 16. 40mm high density hemp fiber insulation boards, Biolevel, (35 km)*
 17. 18mm OSB panel, Rubechi Srl (32,5 km)*
 18. 50mm stabilized raw clay screed, Terragena Argipav (60 km)
 19. 15mm natural clay floor 15mm, Terragena Argipav (60 km)*
 20. 1mm natural floor beeswax, Terragena Argipav (60 km)*

