

1.SIN. Violation is a social process. Offence is what transcends boundaries or exceeds them. Transgression is the driving force of society today. However, we must acknowledge that human experience is nature of limits. Constraints and boundaries are constant experiences that we feel in every our action. There is no society without them. But, on the contrary, those limits in our experience, and taboos that govern them, are usually not imposed from the rules of the outside; rather, those limits are always personal responses to moral imperatives that stem from the

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stem from the inside. This means that any limit on the manner in which a person behaves carries with it a strong desire to cross that limit, to transgress it.

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therefore does not deny limits and boundaries; rather it transgresses them and completes them. There are no rules without the violators, and vice-versa, no violators without rules to police them. Every rule, border, boundary or limit carries with the self-imposed desire to violate it, to disobey. This desire is neither an abnormality nor a luxury; it is simply a dynamic force in cultural reproduction, it prevents stagnation by breaking the boundaries and insures stability by reaffirming the rules. Therefore, violation is not the same as disorder; rather, it reminds us of the necessity of order.

2.TENSION. In physics, tension is the pulling force exerted by a string, cable, chain, or similar solid object on another object. If a new identity, and thus a small society has to be created from scratch, there are a lot of factors that must be taken in consideration. Homogeneity doesn't necessary mean equality and parity. No society is equal in every aspects of its definition. creating an equal society is not our strategy, because it will be too far from reality. our strategy is to create tension between the different spaces and the

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different people that will inhabit the space. Tension is created by diversity and by a strong sense of attraction and curiosity. every person should be satisfied of the unit where he is living in, that will be provided with the necessary services and spaces, but should also be put in a state of attraction towards something different, that doesn't necessary mean better. tension is the only way to create social mobility.

3.TABULA RASA. is the notion that suggest that people are born with a clean sheet; their personal characteristics and knowledge are gained through experience and perception. In common conception emptiness is referred to as negative. It is scary, since it is a deficiency, an absence; it is the failure to fill the crevasse of our comfort zone. But emptiness is also a sign of opportunity. Where there is nothing, there is a chance of creation and evolution. The notion is discussed by Walter Benjamin in the early 1930's, in the aftermath of the economic crisis of 1929: it is the condition of a person confined by a context he doesn't care about, doesn't need and certainly hates. This leads to a destructive character. It needs space. "Make room" it says, the only outcry of the destructive character. It is a demand, not a polite question. In this sense, we are no longer expected to do something; rather, we should make room, we should create a void that

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allows for something else to happen. It gives people the opportunity to construct their own truth.

The act of making space requires the gesture of starting again from scratch, the tabula rasa. We need not to solve this vacancy, but give form to the vacancy without filling it. Such an architectural language will not have as main goal the restoration of good values, nor will it give our cities a pleasant image.

4.TAXONOMY. In biology, a taxon is a group of one or more populations of organism(s), which a taxonomist adjudges to be a unit. If there is a pre-existing small community and a new large one to be formed, segregation seems unavoidable. Our intent is to create a space which will be already divided from its very formation and definition in

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already divided from its very formation and definition in order to create cohesion in the single unit, the taxa, and diversity in the overall view. the strategy is the one of stressing on fragmentation and differentiation, in order to realize a polycentric space in which the indentity of the single unit is moreover re-inforced by the proximity of other really different cells. The strategy leads to a downscaling of the Intervention, in order to better define diffent strategies and characters for different spaces.

5. INERTIA. is the resistance of any object to any change in its state of motion. The object, a group of people, can have a reason for this resistance to occur, for instance a strong feeling of exclusion. This exclusion can create a strong link between the single members of a community. Therefore, the individuals within the group are actually not excluded, but the opposite: they are “integrated” within their own group, their own neighbourhood. This is a strong feature of the community. The rich do not feel excluded as a group, but value the individual identity more than the actual being part of the group. Within the neighbourhood their social behaviour often manifests itself as facades. This difference should be enhanced by fragmentation. Diverse social and ethnic groups mixed up in a relatively small area hardly, engage with other groups. They

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tend to stick to their own social circles. The communities within this area, within the fragments, should be able to disseminate their own habits and cultures, and so to create, maintain or evolve their own identities. A person's identity is formed as one feels opposed to another. The differences make one's identity. Strong borders between the different fragments can so be created to enhance each group's own identity.

6.NATURE vs NURTURE...is the debate that discusses the origin of personal characteristics. Social behaviour of the local population and educating them is one of the sensitive topics imbedded in the South Chicago neighbourhood. 'Nature' is what gave them their current identity, 'nurture' is to influence their current identity. Gentrification is

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something that in the end will prove hard, probably even impossible to avoid. We want the local community to be able to stay and be part of this new plan. Therefore we want them to maintain their current identity, based on their culture rather than to nurture them in a way that changes it. Urbanism lately has been more and more relying on the security of architecture. This creates the situation where architecture is built on an urban design that is based on architecture itself. Somehow we lost ourselves in architectural chaos. Technically though, chaos is something that cannot be designed or fabricated. Chaos is what happens when nothing happens. Urbanism will not be a profession, but a way of thinking; an ideology: to accept what exists. Accepting what exists means we can't start with a clean sheet, even though the plot seems empty, it really is not. A lot of history, hardship and remnants are (in-) visibly embedded in the site.

7.MOVEMENT..can be used to strengthen the borders between the fragments. it is the displacement through space and time. movement enforces a border for it

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space and time. movement, enforces a border for it contrasts strongly with the static built environment. linear movement is the one we are interested in, because it enhances the separation and thus the definition of the different spaces. spaces defined by movement are mainly open spaces, which makes the contrast even stronger. and yet, its definition is less physical than the architectural element, this is why it can be the tool for a real appropriation of the spaces by inhabitants, because the borders of movement are the only one that can be broken.

8. THE WALL.

Some time ago a [hypothetical] city has been divided in two. In the perspective of the ones who were walled off, the Wall has been seen as an invitation. A short time before that, there was nothing, but now a Wall runs through everything, through streets, buildings, parks, people's lives... The people of the free part of the city have used Architecture in order

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to create division, isolation, destruction, violence, inequality... to protect themselves from the bad part. But now when the wall is gone, is it the free part of the city that has retained its culture and identity? If you look now, who was actually trapped, if are the people of the bad part or the people of the free part in their daily rhythm of commute, Starbucks's, office, lunch, office, go home? The Wall is still there, as a symbol, as an obstacle to overcome, and just like before, is always better on the other side of the Wall. You cannot see the other side of the wall, but you can look at it. It is seen as an invitation, as a desire. People of the bad part see a better tomorrow in it, while the people of the good part are so seduced by it that they do not see the reality of the state of imprisonment they currently are in. They see it as if the bad are imprisoned, but are in fact themselves imprisoned. But is the Wall worse than 'walls in our minds' that divide us in groups? Socio-economic, racial, gender, religious and ethnical differences separate more people in the world than just walls. These are the differences that are hardest for people to break, it is much easier to just overcome physical barrier.

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