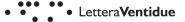*A CURA DI*
MARCO VAUDETTI
VALERIA MINUCCIANI
SIMONA CANEPA
NILUFER SAGLAR ONAY

Suspended Living in Temporary Space

*EMERGENCIES IN THE
MEDITERRANEAN REGION*

INTERNATIONAL CONFERENCE PROCEEDINGS
9 OCTOBER 2017
POLITECNICO DI TORINO
TURIN, ITALY

LetteraVentidue

05
Collana Alleli / Events

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SUSPENDED LIVING IN TEMPORARY SPACE

CONFERENCE

9 October 2017, Torino Italy

INTERNATIONAL CONFERENCE

SUSPENDED LIVING IN TEMPORARY SPACE

Emergencies in the Mediterranean Region

9TH October 2017

Politecnico di Torino - Castello del Valentino

Viale Mattioli 39

Sala della Caccia

9.00 Registration of participants

9.30 Institutional greetings

Session invited speakers

10.00 Maria del Carmen Mendoza Arroyo (Universitat Internacional de Catalunya, Barcelona)

Adaptive reuse strategies for a socio-spatial refugee integration

10.30 Mario Perini (Department of Psychology, University of Turin)

Homelessness and the violence of Space

11.00 *coffee break*

Session 1 selected papers

11.15 Michel Jaquet and Carmen Mendoza Arroyo (Universitat Internacional de Catalunya, Barcelona)

Transit cities: a critical analysis of transitional camps in the urban context of Paris

11.30 Nilay Unsal Gulmez (Bahçeşehir University Istanbul)

Negotiating precarity through housing

11.45 Walker Toma (Universitat Internacional de Catalunya, Barcelona)

Integrative refugee housing: the efficacy of adaptive reuse in the United States and Germany

12.00 Mahsa Safaei, Yurdanur D. Yuksel (Istanbul Technical University)

Incremental self-help temporary housing

12.15 Selen Kurt and Sait Ali Koknar (Istanbul Technical University)

Intellectual migrant's place

12.30 Discussion

13.00 *Lunch*

Session 2 selected papers

14.30 Invited speaker: Sana Tamzini (Graduate School of Design Sciences and Technologies of Tunis)

Migration phenomenon and places of transit: The refugee camp of Chouha, Tunisian-Libyan border

15.00 Feyza Macit and Durnev Atilgan Yagan (Bahçeşehir University Istanbul)

Remaking of home by Syrian refugees in Kilis Elbeyli refugee camp

15.15 Esra İslamoğlu and Serhat Yenice (Hasan Kalyoncu University, Gaziantep)

The influences of Syrian refugees on Turkish cities: Kilis case

15.30 Luciano Crespi and Fiamma Colette Invernizzi (Politecnico di Milano)

Unfinished design as a new trans-disciplinary prospective

15.45 Haniye Razavivand Fard and Asma Mehan (Politecnico di Torino)

Adaptive reuse of abandoned historical buildings for refugees: lessons from European context

16.00 Armin Tayyebiazar and Mahsa Safaei (Istanbul Technical University)

Reconsidering transitional shelters

16.15 *coffee break*

16.30 Estella Pasquini (Universitat Internacional de Catalunya, Barcelona)

Refugees, economic migrant and demographic decline in Italy

16.45 Saba al Muhtaseb and Nilay Unsal Gulmez (Bahçeşehir University Istanbul)

Suspended living in permanent temporality and resisting in special terms: the case of Al-Wihdat

17.00 Khaled Omrane (Institut Superieur des Beaux Arts Tunis)

The conditions of reception of victims of illegal immigration

17.15 Final discussion

Scientific Committee

Marco Vaudetti, Politecnico di Torino
Valeria Minucciani, Politecnico di Torino
Simona Canepa, Politecnico di Torino
Nilufer Saglar Onay, Istanbul Technical University
Luciano Crespi, Politecnico di Milano
Yuksel Demir, Istanbul Technical University
Carmen Mendoza Arroyo, Universitat Internacional de Catalunya
Sinan Mert Sener, Istanbul Technical University
Khaled Omrane, Institut Supérior des Beaux Arts Tunis

POLITECNICO DI TORINO

Dipartimento di Architettura e Design

ordine architetti

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3 - PARTICIPANTS

Make place

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The search for place is the underlying theme of migrations; the dream of a home is what induces so many people to leave a country – often the country of origin – to find a space to realize their utopias. Now this phenomenon reached significant numbers, which make it one of the most delicate topics of our time. The difficulties connected with it must not be considered an exceptional, temporary or casual condition, which may be reject, because is an existential "timeless" condition.

Refugees and fleeing peoples, migratory flows seeking a dream of peace and prosperity, cross regions and territories, but their imprints no longer trace an ongoing project because they hardly get to a final destination, lingering in shelter places outside the boundaries of hoped lands, in spaces not of welcome but of refusal, the very negation of utopia that pushes to emigrate.

The provisional nature of the buildings of temporary settlements linked to the rhythms of nature, defines the concept of "settlements lightness", a mode in which the man identifies archetypal dwellings which, from necessities and needs, pursue non-invasive or definitive constructive systems. These artifacts, unstable and unresolved, do not interfere with the continuity between man and nature, but are the result of awareness, matured by experience, that certain extreme behaviors of nature can't be governed.

Make place

«[...] We need places and spend time" to make place", to the extent that we need the relationship and the bond with others. One of the aspects of the current crisis really is the tension between these two opposite dimensions»[1].

"Make place" for Augé is a constant aspiration to retrace significant places, or to build new ones, capable of being the concrete scene of deep relationships, out of superficial communication without a real content, even if consistent and continue.

«In front of what is perceived as the depersonalization of social relationships and the emergence of new forms of isolation and solitude, human reactions are spectacular. In a certain sense, we spend our time trying to "make place". Daily the metropolis gives us points of reference, as much those of great history, those commemorating at regular intervals, as those of our personal history. A personal geography mix with collective city planning; this converge in certain places, for example on the public squares, which in Italy are always the place for meetings and exchange of words»[2].

Today's world, however, is an evident manifestation of deep differences between populations, between countries and regions, between those who have access to communication systems and facilities, places of consumption and means of transport, and those who don't cities increasingly deprived of their rich heterogeneity, but also of what is the minimum necessary for a dignified life. For part of the planet, utopia is represented by an increasingly widespread and precise (as well as superfluous) access to information and communications;, for the other, utopia is about reaching a place to live a decent existence, in peace, away from wars and famines; in this context of differences, the comparison between incomparable realities creates separation, marginalization and even conflict.

«It's therefore impossible to compile lists of absolute places and absolute non-places in the empirical term's sense: everything can "take place". Probably this is why some people try to make new places, regardless of their motivation, be it a ludic and ephemeral mode, or a more permanent construction. They aspire to create new relationships in a favourable environment. These are the "heterotopias" envisaged by Foucault, that are forms of achieved utopias achieve. They take a more tragic form when migrants flee misery and violence, and if they survive find themselves in refugee camps waiting for an utopian and dreamed place»[3].

The search for place, for an "elsewhere", is the underlying theme of migrations; the dream of a home to live the desired life is what induced so many people to leave a country – often the country of origin – to find a space to realize their utopias. Now this phenomenon reached significant numbers, which make it one of the most delicate topics of our time. The difficulties connected with it must not be considered an exceptional, temporary or casual condition, because is an existential "timeless" condition.

Historically, man isn't sedentary, the age of rooting for the appropriation and defense of a territory considered as exclusive property is relatively recent in the history of

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1. M. Augé, *La fine della preistoria dell'umanità come società planetaria*, in AA. VV., *Le case dell'uomo. Abitare il mondo*, ed. Utet, Torino 2016. E-Book.

2. Ibidem.

3. Ibidem.

humanity, it is a young phenomenon compared to that of nomadism and migration, and in any case it isn't of all populations.

«A long history of nomadism, hunting by small groups, for hundreds of thousands of years crossing the different landscapes of our planet, for our species is a legacy difficult to forget, for many anthropologists that can not be erased. It is the story of sedentarysm, of "city builders", it is intense and productive of an incredible fervor of innovations and cultural changes. It appear short – a moment, a blink of a divinity's eye – if projected on the background of millions of years that preceded it. [...] It would be appropriate to ask why for centuries much of Western view removed this reality by replacing it with the conviction of a state of nature that sees our species being "naturally" sedentary: from literature to social sciences and to "common sense", the travel, the displacement are considered as exceptional situations, which breaks equilibrium and produces disturbances»[4].

Always the movements of nomadic populations, the migrant's journey, and human explorations leave traces on the territory, mark the landscape, rather they define it as a means to communicate and transmit results contained in the choices, in the routes travelled, in the directions established.

Moving landscapes

Refugees and fleeing peoples, migratory flows seeking a dream of peace and prosperity, cross regions and territories, but their imprints no longer trace an ongoing project because they are nowhere near, they do not reach the dreamed destination and, often, are interrupted in non-places of desperation, in shelter places outside the boundaries of hoped lands, in spaces not of welcome but of refusal, the very negation of utopia that pushes to emigrate.

Spaces and lands that are still marked by crossing movements as well as long waits, by the fullness of hope as well as the endless, suspended time of stasis. These are the traces of unfulfilled dreams rather than the patterns of confidence that moved a lot of people away from their homeland. These places marked by the man crossing them, are not the conscious sign of a project of a place, but the evident manifestation of a new kind of non-places. Migrations produce "mobile landscapes", as Pelin Tan maintains. These landscapes identify and trace territories that represent the outcome of social negotiation, or political imposition. Today, such fields near the borders, in transit areas or near the coast, in some cases represent true cities of wait. Places of "accumulation" of humanity: a humanity that cannot (and will not) "go back" and that hasn't (any more) a goal. Places for a reception that doesn't want to be "humanitarian" but political, in order to have its rights affirmed; the utopia of a state of law that has a "biopolitical" character, acknowledged not by countries but by bodies, moving bodies, by peoples in search of a place to live.

These fields, sometimes immense, change the shape of the territories, design a new anthropic landscape that is permanently altered for reasons of emergency and assistance. Fields like undesirable cities, that are drawn on the basis of rational rules inspired by

4. Quotation from the Degree Program of the Immigration Anthropology Course of the University of Ferrara, Triennial Degree in Communication Sciences and Technologies, Department of Human Studies, Coordinator: Prof.ssa Maria Antonietta Trasforini.

military structures, proportionate to the single unit but capable of extending infinitely without any variation of sense or practical reason, the materialization of the will of exclusion.

Unintentional cities organized by security, by circumstance and healthcare management, totally different from the spatial matrices by which the cities have been mapped and grounded, cities, with expectations, values of settlements and reasons of solidarity, sharing and exchange. Centers as cities that disregard of the knowledge of individual inhabitants, their culture, traditions, cults, eating habits, interpersonal relationships, and hence of human behavior related to them, the customs of those who live there for an indefinite time.

Places imagined as temporary that have demonstrated to remain beyond the expectations producing a new form of settlement set by expectations. Temporary camps such as Kenya's Dadaab, originally conceived for 90,000 people, and now, after more than twenty years, continue to host Somali refugees, more than half a million people. About this camp, Saskia Blume, an UNICEF expert on child protection in migration's phenomena, recently said «we're not talking about a temporary solution, we're talking about city-like camps where people spend generations and children are born»[5]. Therefore this is a new form of settlement which, in its persistent nature, negates the original temporal purpose and constitutes a spontaneous and improvised adaptation to a factual situation which negates its reasons of foundation. A situation where acting, from the point of view of the project, means to acknowledge the failure of the temporary reception's operation and to create durable modifications aimed at improving living conditions which, however, are in conflict with the political choices of the international community. To decide like a program to stabilize the temporary means to attribute to the site a value that neither the States nor the inhabitants intend to give.

Form of living

The regular orthogonal grids, used for centuries to measure and shape urban spaces, derive from a military camp ideology and have been used to shape social relationships as well as create public decoration. The grid is a rule that includes its exception. All that is exactly the opposite of the infinite tent city or slums of today's refugee camps that are indifferent to people, their cultures, their beliefs and religions. These settlements divide and check waiting identities that don't want to establish any relationship with such places, as they refuse them like a break in their journey. People who are accepted in such camps, often are divided and fenced in enclosures like animals. Sorted by ethnicity, belief or political affiliation, they don't intend to mark the place with their traditions, don't make foundation rites because they don't belong and elect this place as home. Their time is a waiting time that doesn't foresee an appropriation of the context in which, however, they will live for many years.

Therefore the camp becomes the "unfermed form" of waiting, the trace of a rule that is incapable of providing a destination, places defined by the hope to continue, to go

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5. Cfr. Dante A. Ciampaglia, AIANY's "We Are All Neighbors" Explores the Implications of Resettlement and Relocation, in Architectural Record, rivista on line.

beyond – beyond the fence, the boundary, the wall, the sea that separates migrants from those who live on the other side.

This is no longer a landscape of man, perhaps naïvely marked by his daily necessities, this is the landscape of politics in which signs are not recognized. A politics that distinguishes, divides, separates, believing thus to protect and defend. The landscape resulting from political choices is often a landscape that excludes out of its designed margins and defined boundaries, opposed to a cultural landscape without property limits, which naturally includes, invites, opens up to exchange.

Limit, separation, exclusion

Today, sadly, the most evident emblem of the divisions imposed by politics (also) on the form of territory is the wall. Historically the wall is the mark of nations, it is the ostentation of its military power but it also shows the weaknesses, the fear of invasion or attack. Therefore it is the manifestation of the fear to come in contact, it is the fear that their own history may be affected or transformed by the discovery of what is "other-than-self". Behind the defense of what "is" and "has" is the unquestionable anxiety to undergo change; the preservation of the situation doesn't permit the hypothesis that the knowledge of "another" might be an enrichment but only that what is different can "contaminate" what is jealously kept intact. Sometimes the wall serves simply to hide what you don't want to see, to silence the bad conscience and fence what is difficult to admit it exists.

Today all this seems inactive, to divide or unify are concepts that need to be redefined or extended, in the new digital society characterized by constant communications, virtual bonds, atopic affiliations. The distance, knowledge and communication are principles that are undergoing radical transformation; even interactions with physical reality, integration and sharing, belonging and isolation are concepts that are changing profoundly from the original meanings, and that force you to review the concept of place and the ways to determine it.

The same migratory space is being questioned, both by the large-scale diffusion of means of transport to everyone's reach, and by broad-consumption communication tools. Low cost navigation (real) and online navigation (virtual) are changing the geography of the environment in which they live, transforming the place itself, altering principles of "local" and "global", mixing traditions and innovations, and changing the reasons of settling down and nomadism.

«Only recognizing that the world today is interconnected and interdependent allows us to identify the limits of most immigration policies that, with their distinctions, in their extreme aspects can be read and interpreted as a powerful means of keep the balance of power only in favor of a "us" that risks to be increasingly besieged, isolated and far from reality. In addition to linking and anchoring culture to a certain space, a series of general questions open up to which it seems to me that it is increasingly urgent to try to give an answer. [...] By opening the traditional concept of culture to these issues, today we are analyzing the new aspects that take on social change and cultural transformations that are no longer in disjointed spaces but in interconnected spaces. "Is the redistribution of space," writes Akil Gupta and James Ferguson, "which forces us to reconceptualize, from

their foundations, community policies, solidarity and cultural difference"[6].

An analysis of the relationship between a culture that elevates the other to the state of the self or that lowers the self to the dignity of the other replaces an analysis of culture seen as a site of differentiation and contamination with a widening of discrimination and homologations, with the emergence of new differences that reach the rhythms ever experienced before»[7].

Social change and cultural transformations, as well as the impact of the encounter of different populations, take place in a new. Real ties utilize the virtual to remain so, they remain concretely and resist in any context you choose to take advantage of the immaterial dimension.

More and more, it is fitting for every attempt at politics to foment distinctions, to create physical and psychological barriers through marginalization, because the fight between different cultures is already in place and is unstoppable with ideas and ideals traveling on non-governable channels.

In this evolving context, it is evident that areas marked by reception centers, refugee camps, exodus flows, as well as living in emergency situations have to become a topic of architecture, landscape and urban design and interior design have to be taken care of directly. Their use, adaptation and reuse are increasingly pressing issues that are not far from the study of pertinence's area, boundaries and conflicting faces even within the consolidated urban fabric, in the suburbs, in the territories marked by the abandonment or destructive events. This themes aren't based on things but above all on people, on men and women looking for identity.

Design the emergency

Architecture must be able to respond to emergency, wherever a natural disaster or an unexpected political event involves the established order of a community, where populations lose places to live – places where society is shaped according to the rules of civil coexistence – there is a need to foresee spaces and scopes with which to respond to primary needs and at the same time to identify solutions able to reconnect relationships between individuals, the reasons for the coexistence on which the society is based.

The concept of "emergency" implies the "temporary", indeed in situations of danger or unforeseen it responds with "early actions" able to offer an answer to urgent practical needs, albeit limited in time. Although linked to pressing needs, actions of emergency should not exclude the possibility of promoting proposals designed to reconstruct the interrupted relationship between man and his "built environment" making sense of living in a social context.

Emergency interventions are a founding act, a construction of a new settlement, however they are made. As much as different from the places people have left behind, these settlements nevertheless bear lost feelings, so necessary for reconstructing a new home, indispensable to a community, especially if it is wounded and suffering. This

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6. A. Gupta, J. Ferguson, *Culture Place Power*, Duke University Press, Durham 1997.

7. Quotation from ..., op. cit.

seems irreconcilable with temporary places not based upon a permanent principle, and this means to design by values rather than relying on material outcomes.

Functionality, the answer to objective practical needs, is not enough to make a "useful space" a "home space", a place that evokes the intimate principles and personal senses of living and blending with the environment.

Living lightly

«When we use the term inhabit, we do not simply ignore the act of residency, but we refer to a process of building a relationship, a link between human and place. Only when a meaningful relationship is made between the individual and the environment we can say that man lives. [...] Living therefore presupposes an act of appropriation and identification with a place, namely the recognition of belonging to a certain place, which manifests itself in the settlement, in the realization of the will to delimit an area, a space, to live it. [...] Setting up in urban form therefore constitutes the opportunity to achieve the rightness of living: seeking shelter, protection and, at the same time, community life and relationships»[8].

To settle down where walls are created to determine defined spaces necessarily involves a modification of the territory, especially for the constructive tradition of the countries such as those in the Mediterranean area. The primitive act that identifies the relationship between man and nature coincides, in such societies, with the foundation map, with the groove that accommodates the mass of the wall, whose perimeter defines indelibly a new place that did not exist before, an "Inside" separated from an "out", a "here" distinct from a "there".

«The fundamental feature of man-made sites is the concentration and the fence. These are "interior" in the full sense, they are the property of "gather" what is known, and to fulfill this function, they have openings that relate them to the outside»[9].

Losing those walls, seeing what was considered solid collapsing for dramatic unforeseen events, precisely involves the deprivation of the "place", considered the built form of the principles of living.

«Living is a feeling to feel, a perception to perceive. In the sensory experience of the dwelling, the process of putting it into action is accomplished: it is primarily through the deployment of the senses, their tireless activation, their continuous alternation in the control of space and things, that dwelling enters into a body to stay in the world. In the house, the body of the inhabitant becomes an actor who holds the scene alone, drawing a dense pattern of perceptual relationships that time renews in habit as a kaleidoscopic figuration. Here more than ever the sensation is given not as an event of the world, an objective fact, a simple mechanism of action and reaction, but, to put it with Maurice Merleau-Ponty, as a re-creation or re-constitution of the world in every moment»[10].

However there are cultures which, on the contrary, by their tradition, do not provide

8. Christian Norberg Schulz, *Genius loci*, Electa editrice, Milano 1981.

9. Ibidem.

10. M. Vitta, *Dell'abitare. Corpi spazi oggetti immagini*, Piccola Biblioteca Einaudi, Torino 2008.

the creation of an unmistakable fracture in the continuity of nature; the shelter needed by man for these societies must be as light as possible, structures suitable just to hold themselves to the ground, so as not to create discontinuities in the earth and, above all, not to separate life from the rhythm of nature[11]. Such traditions do not delimit but give content and meaning to every place chosen to reside and only for the time the place is used.

The provisional nature of the buildings of nomadic populations or of temporary settlements linked to the rhythms of nature, defines the concept of "settlements lightness", a mode in which, in order not to overturn the "holiness" of the earth, the man identifies archetypal dwellings which, from necessities and needs, pursue non-invasive or definitive constructive systems. These artifacts, unstable and unresolved, do not interfere with the continuity between man and nature, but are the result of awareness, matured by experience, that certain extreme behaviors of nature can't be governed. Temperatures, winds or rains can't, in some contexts, be subjugated and therefore it is more logical to adapt to their own rhythms of life and not to seek, unnecessarily, to overthrow them. What is permeable, light, removable and transportable, flexible and editable, avoiding direct confrontation with forces that would be impossible to oppose, affirms its "permanence", avoiding its destruction, and re-propagating elsewhere in the same manner.

The nomad dwelling conceals, in fact, settling lightly behind an apparent fragility, hiding a logic based on very strong values and contents that can't alter the context and enter it into a symbiosis and exchange relationship.

At the opposite of the characters of permanence and resistance of the structures, the values of living, the rites and the myths that support the everyday life, are more labile if they refer to stability and more durable in every expression of dwelling according to the temporal or nomadic culture.

In fact, the correspondence between form and function between space and structure, which is inherent in the culture of stable settlement, means that the low flexibility of the architectural artifact can reach the limit that it can't longer support, despite constant adjustments, variations of needs and expectations of users. What is thought to be a precise answer to a specific and coded need, more easily, can lose its ability to be functionally consistent where the use needs radically change, requiring totally different spaces.

On the contrary, what is labile by its nature, what isn't rooted on the ground, such as the tent, and only performs as an essential shelter, as an ephemeral protection and instrument able to mark a place without hurting it indelibly, precisely because it isn't a direct morphological expression of the action that must be carried out in it, but a concrete image of the domestic bonds, ensures a permanence of the values of living because it is directly related to the symbolic content, the capacity to indicate, or even suggest, the space where the ceremonies of the tradition take place.

Man's space

«The anthropological tradition linked the question of alterity (or identity) to that of space, because the symbolization's processes carried out by social groups had to understand and dominate the space for understanding and organizing oneself. This link isn't

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11. Cfr. P. Giardiello, *Smallness. Abitare al minimo*, CLEAN, Napoli 2009.

only expressed at the political level of the territory or the village, it influences the same domestic life, and it's very interesting in societies distanced from each other by history or geographic location to find traces of the need to accommodate interior spaces and to set outwards to the exterior, to symbolize the hearth and the threshold, but at the same time the need to think about identity and relationship, the same and the other»[12].

The interior space can be recognized through the features of the enclosure that delimits it but, from the point of view of its content, the related principles can be evoked even without the presence of a materially defined limit. A simple cover, without other compositional elements, without walls or floors, can only describe a place, with its own individual character, in the continuity of the natural space: «the roof immediately declares its reason for being: it puts indoor man who fears rain and sun»[13]. It inspires a sense of protection so clearly that the portion of territory which is below this constructive element is distinguished from the surrounding area even if it is not directly delimited and secured, although without a wall that surrounds it.

The space that man chooses to live is certainly a convenient and useful space, but it is above all the place to reproduce and communicate the meaning of his being in the world. «The man is surrounded by a world full of wonders and strengths whose law he understands without being able to decipher it altogether. A harmony of which only discontinuous arrangements come to him and keeps his unsatisfied spirit in a state of continuous tension. Then he evokes such unapproachable perfection by enchantment, a miniature world is created in which he manifests cosmic law, a world that is in itself perfect and perfect, even though in its extreme smallness. In this game man fulfills his cosmogonic instinct»[14].

The "lightness" therefore, contrary to the "heaviness" - of the culture that produced architectures based on principles of stability and solidity, enclosed and protected from the outside, technologies that take up the stone's motives translating them into complex harmonies - may be considered the means by which to achieve the principles of mobility, to fulfill in depth also requirements of emergency and temporary.

Promote development

Emergency projects, or in any case projects aimed to boost the social and economic development of the most disadvantaged countries, need to bring the person back to the fore, from a political and cultural point of view, the person first, before all the things which he needs, your needs before the tools to satisfy; all this, which is then the disciplinary foundation, can be summed up in the expression: to make "architecture for man". Precisely where there's no place for linguistic or technological redundancy, the architecture of needs can only be the one that is an immediate form to man's expectations, remembering that his task is primarily to build meaningful spaces suitable for living . Even

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12. M. Augé, *Tra i confini. Città, luoghi, integrazioni*, Bruno Mondadori, Milano 2007.

13. G. Bachelard, *La poetica dello spazio*, Bari 1975, p. 45.

14. G. Semper, *Der Stil den technisschen und tektonischen Kensten oder pretiktische Asthetik, Ein Handbuch fur Techniker, Kunstler und Kunstfreunde*, Frankfurt am Main 1860, trad. it. Lo Stile, a cura di A. R. Burelli, C. Cresti, B. Gravagnuolo, F. Tentori, Bari 1992, pp. 18 - 19.

with the means of poverty, architecture for emergency must be responsible for healing the wound created between man and the environment in which he lives, first of all at the interior level. Otherwise any living machine, though efficient, may be unable to transmit the sense of continuity with the history of the places, it can become the materialization of the loss rather than the instrument with which to forget it. Essence, measure, and necessity, therefore, become the guiding principles, capable of harmonizing structures, spaces, and settlements. The essence doesn't exclude the "superfluous" but takes only that part necessary for the dialogue between man and the things around him.

Therefore it's evident that every fundamental act, as dictated by emergency, is a cultural, social and political action, like it is always the case when making architecture, an act that at the same instant expresses and influences the life of the individual as well as the community. To cope with needy situations is therefore an act symbolizing what man believes in acting, it is a manifestation of generosity which implies, however, the encounter between cultures and lifestyles that sometimes may be similar, sometimes very different.

Acting to help is always an "interference" in a situation that wouldn't foresee actions outside its own way of being in the territory; in such cases it is essential, however, in the respect of the requirements of primary necessity, to be aware of the matter on which it is done that it's not only the physical space of reception, but rather the cultural, psychological and emotional nature with which to allow preservation of uses, traditions, lifestyles.

Acting on different social contexts starting from their own conceptions of life implies an attitude to confrontation and dialogue, knowledge and a historical and socio-cultural preparation without which there's a risk of superimposing ways of living that are irreconcilable, of frustrating the value of interventions as well as triggering processes of passive transformation of the traditions of a people. Always responding, in any context and for different peoples, suggests that these methodological indications are, unfortunately, often disregarded.

Even the idea of "development" of those actions aimed at improving complex situations, needs to be confronted with the natural course of different lifestyles so that they do not stimulate processes outside the local cultures.

"Sustainable development" implies recognition of the state of need – development means to underline that series of changes useful to allow a transition from a simple stadium to a more complex, from a lacking condition to a satisfactory – and the need for the resolution of such a state of need is rooted in the social context by giving results distributed over time – sustainable is in fact everything that can be sustained and defended with care and commitment –. These two principles, the recognition of the need and the proposition of a solution not linked to temporality, become, if filtered by the awareness of the specificity and the diversity, the medium to trigger a continuous and non-ephemeral progress, much more durable than the artifacts that, from time to time, will be realized.

The progress is, in turn, defined and must not be confused with homologation towards "progress" based on different cultures and social expectations. The progress based on real needs triggers an endogenous mechanism from the potential and real opportunities of the social and political context; this is the only one that can really last in time. Globalization, in fact, has a negative meaning if it is understood as homologation and flattening towards different behaviors that are exclusively aimed at the transfer of

cultures and economic subordination, but has a desirable potential if it is understood as exchange and dissemination, opportunity to draw equal opportunities, technologies, techniques, knowledge and research.

In fact, development by definition implies the distribution of wealth and the dissemination of culture and not dependence on economic and resource capacities. The globalization that needs to be rejected is one that tends to reduce to a few models and a few solutions all the differences, the one that creates sometimes "ephemeral" needs, to which only a few can give – at a price – an adequate response, which imposes without understanding, unlike a "global collaboration", of international cooperation capable of enriching each other's differences and deciding to disseminate knowledge, share their cultural heritage, sure to enrich, in any case, by mutual exchange. Even from a political point of view, given the costs that richer countries have to bear in order to avoid the abolition of the most deprived, it is easy to understand that this approach – purely cultural – is not utopian but it can only be persecuted if it moves the end that you want to achieve, from that of profit to that of coexistence.

Man's centrality

It is therefore essential for man, to focus on any humanitarian or emergency intervention, as it may seem to say, to respond consistently to the necessity of building a bridge, albeit provisional and labile, between the past and future, through a present, albeit reduced by urgency, able to materialize expectations not only of everyday practice but also of a tradition able to imagine tomorrow.

To exclude standardized solutions, homologous criteria, choices that in the name of impenitence forget the complex and varied individualities of humanity to which they are destined, represents the only methodological indication from the point of view of the architectural project to go in the direction of a new type of place definition, as dictated by urgency criteria, in which to be able to reconcile social and cultural ties. To stimulate the appropriation of private places, such as public ones, through the predisposition of unlocked and locked but open and flexible systems that require direct user intervention to find meaning and a shared meaning can trigger a process of characterization of meaningless places that can become meaningless.

The complexity of the current situation does not allow the enunciation of a unified solution, a solution which must nevertheless come from a political act which is intended to foresee the right to a future of hopeless populations and expectations even before the places to live. To admit the existence of such rights can allow technicians from the various disciplines to intervene in merit towards people who have to repurchase the right to imagine building the shape of their future.

«After all, what is happening to the future is also true of happiness. Democracy has no end to everyone's happiness, but has to create the conditions for opportunities for all, eliminating the most obvious causes of unhappiness. A desirable future for everyone is the one in which everyone can freely manage their time and give meaning to the future by individualizing their future»[15].

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15. M. Augé, *Futuro*, Bollati Boringhieri, Torino 2012.

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On 9th October 2017, the international conference Suspended Living in Temporary Space was held at the headquarters of the Architecture School of the Polytechnic of Turin.
Some scholars, architects but not only, have found themselves reflecting on the role of the architect and architecture within the almost apocalyptic scenario of the great migratory waves following disasters and emergencies, with specific attention to the context of the Mediterranean area. In this scenario, there are those who flee alone and with the whole family, people who leave a promising profession and others who leave almost nothing; unaccompanied minors and adults. For everyone, we must, first and foremost, guarantee the fundamental right of a refuge.
It is easy to see how many studies, idea competitions, experimental projects carried out by architects to tackle this problem, but if we refer to common practice, then we must recognize that the role of architecture as a discipline has been decidedly secondary.
The contributions collected here testify to this double track, where the most innovative experiments haven't often interfered with the reality of the facts. The origin of the participants at this conference, Turkey, Spain, Tunisia and Italy, also underlined how the problem of housing emergency is particularly felt and debated in these countries also within the universities.