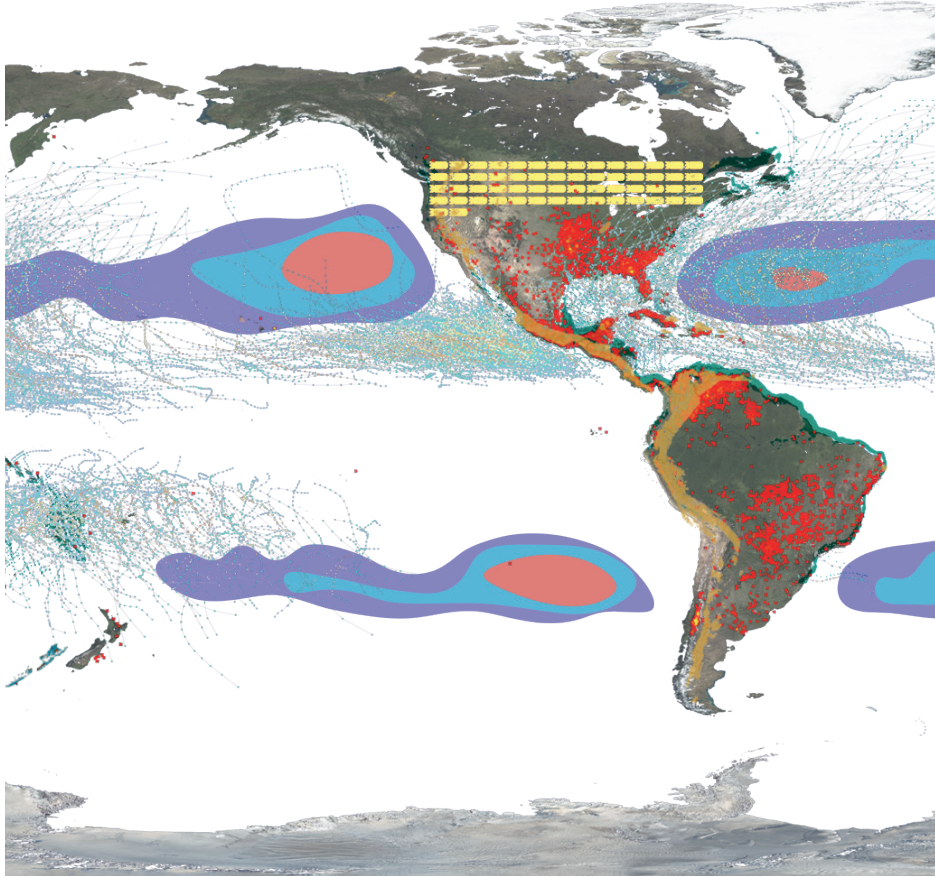


The background of the cover is a photograph of a mountain landscape. In the foreground, a small, light-colored house with a chimney sits on a grassy hillside. The house has a warm light glowing from one of its windows. Behind the house, a dense forest of dark trees covers the slope. In the background, rugged mountain peaks rise against a sky filled with soft, white clouds. The overall tone is somewhat somber but also peaceful.

Neo Rural Chronicles

DECOLONIZING IMAGERIES OF THE HUMAN HABITAT

Pietro Berta & Simone Izzo
EPFL 2020/2021

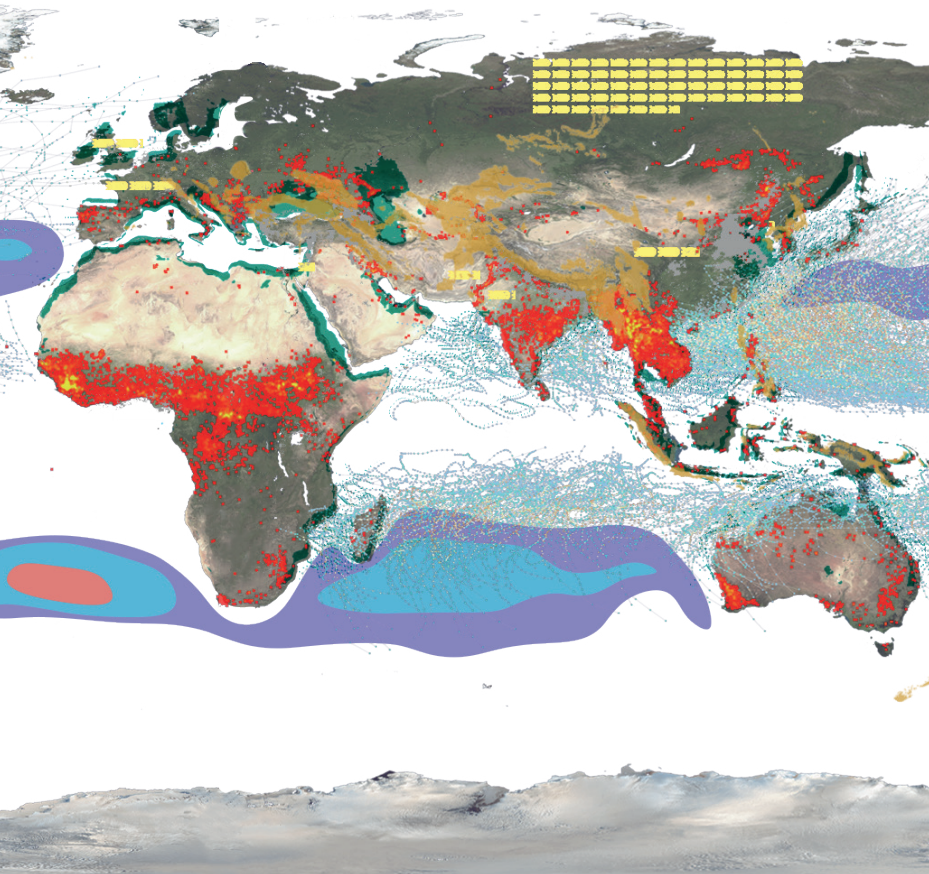


MAP OF GLOBAL HUBRIS: Tropical Cyclones, Earthquakes, Campfires, Sea Rise, Urban Expansions, Garbage Patches, Nuclear Weapons



2021, Pietro Berta & Simone Izzo

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Neo Rural Chronicles

Decolonizing Imagineries of the Human Habitat

énoncé théorique de master en architecture
SAR-EPFL 2020/2021

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Introduction

Premises

Before entering into the heart of this exploration, we feel the need to express a personal reflection. This has to do with the choice of the subject we were called upon to research during the summer of 2020. What we are asked to do when we complete our studies in architecture at the Federal Institute of Technology in Lausanne is a theoretical statement, which precedes a master's project. The choice of subject is completely free and this gives a shiver of excitement and at the same time fear and anxiety. What should we talk about? On which brilliant subject should we focus our efforts? What is worth investigating in order to make our own unique contribution to the architectural debate?

Well it's not that easy, but what is obvious are the topics that do not interest us - especially after listening and talking to 'collapsologists'.¹ Little by little we find the strategy: we need a personal account of the priority issues. As future architects, it is essential, while still in a fertile and experimental academic environment, to ask ourselves which issues should be given the 'maximal priority', in order to question the very roles of the discipline in a rapidly changing world. *The priority issues* must therefore define the choice of subject. And today, 2020, we live in delightfully problematic times.

¹ *'Collapsologie is the study and elaboration of how industrial civilization as we know it collapses and if it does, what will replace it. Industrial civilization is the use of machinery powered by electricity or any form of energy to carry out various activities.'*
source: Collapsologie, by ArcheOs, ARCHEOS.EU, Archeology Guide, <https://www.archeos.eu/collapsologie/>, consulted the 1/12/2020

Statement

In order to actively and consciously act on the design of *anthropogenic ecosystems* that really know how to react to the shocks² of contemporary catastrophic ecological situation, we re-question the paradigm 'consumer city' / 'productive countryside' in the hypothesis that the rural area can be rediscovered as a *sustainable* habitat for new scenarios of human life supported by radical change in *human behavior* and fundamental presence of *technology*.

While 70% of world population is expected to live in cities by 2050, the global countryside – 98% of the 'underpopulated' earth's surface – remains an 'ignored realm' waiting to be *rediscovered, resettled and reactivated*.³ How? That is the whole question. As suggested by Mathias Rollot in his work 'Les Territoires du Vivant, un manifeste bioregionaliste', a 'decolonization of today's imaginaries'⁴ might be necessary in order to create equally intense, but alternative human habitat model to the ubiquitous smartcity solution, able to re question the belief in total and delusional urbanization.

2 Shocks meant as the many different phenomena that will directly or indirectly affect human habitats (our cities in particular). Floods due to global warming or pandemics for example. These shocks are of multiple entities and mainly systemic: they can be social, economic and political issues. From the depletion of resources, to delirious urbanization, to threats to food security or financial crisis.

3 AMO/RK, 'Countryside. A report', p. 3

4 MR, 'Les Territoires du Vivant', p.210

It seems to us that, especially nowadays, a seemingly wise question should take priority over a seemingly 'smart' solution. So why trust in total urbanization, rather than opening up new horizons for humankind habitats and architecture? Why not to imagine a whole new life of the countryside while providing an actually durable and resilient habitat? The aim of this work is to decolonize today imaginaries and discover the '*neo rural*' world in all its components and dynamics, as a critical answer to the contemporary ecological situation and more in general to architecture.

Rural Switzerland might be an ideal reflective scenario and a specific site where to contextualize the final results, and develop the project.

Why 'priorities'?

-By 'anthropogenic ecosystems' we simply mean that we need – as a priority – to have an *ecological* point of view on architecture: understand both the space and the behavior. Bruegel's painting as a metaphor of this approach: his paintings are known for focusing on both the landscapes and the characters (the peasants), telling detailed stories of the everyday life of Dutch communities of XVI – glimpses of houses, buildings, jobs, child games, places, nature, atmospheres, people standing, sitting, gossip, hanging out, moments of collective and individual life.

'Ecology'

The word comes from the Greek 'oikos', meaning 'household,' 'home,' or 'place to live.' [...]

*'the study of the interrelationships of organisms with their environment and each other,' [...] 'the economy of nature,' [...] 'the biology of ecosystems.'*⁵



Children's Games 1560. oil on panel. 118 × 161 cm (46.4 × 63.3 in). Kunsthistorisches Museum, Vienna

5 'Ecology', Stuart L. Pimm, Britannica, <https://www.britannica.com/science/ecology>, consulted on 2/12/20

- 'Sustainability', 'resilience' or 'durability' have been priority themes for some years now. Terms widely used in architecture. But the main hypothesis is that often it is just a matter of label, or even worse 'trends'. We assume that these concepts will be the primary 'architect task', deserving absolute efforts. And we want to apply them to the research of alternative human habitat as 'ultimate and fundamental exigence'. What fascinates most and makes them complex tasks is the systemic nature of these concepts. Applied to a human habitat – with its many actors and complex dynamics – we understand that it is not enough to consider the sustainability and resilience of single phenomena. An urban scale project preventing floods might be good facing extreme environmental events, and giving 'durability' or 'resilience' to the habitat or the people. But let's ask ourselves now: is it simultaneously resilient to pandemic crisis, social riots and food scarcity for instance? Once again, we agree that we must first ask the questions and then suggest solutions.

In relation to these essential issues, we will call upon a reference that is as critical as it is comprehensive and forward-looking: Mathias Rollot's 'Les Territoires du Vivant, un manifeste bioregionaliste' (2018)

-The 'Town/Country' *paradigm* is not a bad thing in itself. What is considered to be harmful is the trend that has been observed since the advent of industry, which has designated the countryside as an exclusive huge productive factory or 'backdoor' - and therefore an 'ignored realm' – supporting metropolitan consumers.⁶ Priority is given to the rural world investigation and re-humanisation, following the trajectory of the major and highly influential works of Rem Koolhaas/AMO, and Sébastien Marot.⁷

Why? We might consider that the first words of the *statement* are already a sound argument. However, a few first considerations might optimally introduce to the subject and to the fields of interest: both *the limitations of the urban and potential of*

6 AMO/RK, 'Countryside. A report', pp. 2-3

7 SM, 'Taking the Country's Side' (2019)

the rural realm are significant and enable an introduction to the designated bibliography.

Nevertheless, the aim of this work is not to draft a manifesto against the city, so much as make evident, persuasive and logical the choice of 'taking the wild side' and investigate the 'neo rural'.choice of 'takig the wild side' and investigate the 'neo rural'.

As Rem Koolhaas argues, commenting on UN's prediction that in 2050 the 70% of world population will live in urban areas : *' Are we really heading to an absurd outcome, where the vast majority of mankind lives in only 2% of the earth's 'overpopulated' surface – and the remaining 98% would be inhabited by only one-fifth of humanity, staying there to service them?'*.⁸

We should at least have some flash-forward of overcrowded cities, constantly huddled crowds in public transport or parks. Unsettling enough, especially after the recent further hygiene standards and radically changed proxemics of daily life. Many typical priority questions come to our minds: preoccupations about pandemic, teleworking, urban mobility, the many shocks and what 'building sustainability and resilience' might mean in the context of this urban explosive toxic cocktail. How represent the typical 'western urban life-style'? Here an example: all your earnings are sucked out by the too high cost of living, you spend your days at work and come home tired or you are forced to continue working, emotionally down because of traffic, pollution, and an unhealthy urban environment.

Moreover, by 2050 a billion people, is threatened by the sea level rising because living in coastal cities and time is pressing. Cities as Daka are seeing its slums growing every day over and over because of displaced migrants fleeing from the coasts areas – from precarious conditions to equally precarious conditions.

The metropolis might be seen as a very dense agglomeration of people around a hypothetical centre of

8 AMO/RK, 'Countryside. A report', pp. 2-3

opportunity – metropolis meant for a long-time progress, innovation, culture, knowledge, freedom, entertainment. These 'opportunities' were surely present once. What if now these opportunities are no longer present or if they completely changed their nature. As a result, will they lead cities to change as well?⁹

Moreover, the smart-city, the 'new' model of city, which rendered visuals seek to conceal the urban chaos by means of green and idyllic futurism, in fact doesn't bring any new fundamental experience to the urban life, if not 'mirages' led by 'experience' economy. *'A self-imposed prison of the urban'* as argues Rem Koolhaas. *'Today even a 'new city' is familiar : a predictable accumulation of roads, towers, icons... but as soon as we leave the urban condition behind us we confront newness and the profoundly unfamiliar.'*¹⁰

Let us consider that in the need of find intense new ways of conceive our habitat in order to be sustainable, durable, resilient or whatever, this 'newness' of the rural – which evidently concerns ancestral dimensions as well – becomes fundamental : a priority. The 'unfamiliarity' is taken into account as well in the spirit of asking questions able to broaden our visions of the countryside.

If the main goal of the work was to argue the main importance and potential of countryside compared to the city, we would absolutely delve into 'permaculture', and all the sensational arguments presented by Sébastien Marot, or analyze and highlight the political values in history – from Charles Fourier's Phalansteries *'country life beyond the ruins of late urban capitalism'* to Stalin's solution to Soviet food supplies: *'great plan for the transformation of nature'* (1948-1953), passing by the Cuban Missile Crisis of '63, Lysenko, Khrushchev and the 'Virgin Lands campaign' (1953-1964).¹¹ Nevertheless, the purpose is neither to take political sides in favor of developing the campaign, nor to repeat what Marot and AMO/Koolhaas have already wisely

9 AMO/RK, 'Countryside. A report', pp. 86-102

10 AMO/RK, 'Countryside. A report', p. 2

11 AMO/RK, 'Countryside. A report', pp. 51-61; pp. 70-79

reported in their respective works.

On the contrary, as mentioned above, the intention - what particularly stimulates our curiosity and seems to us a 'priority' - is the imagination of a completely new way to inhabit the rural, while building a durable model in which to have confidence in view of a pessimistic future. In this sense, in order to avoid repetition and rather 'use' proactively the knowledge and the alarms resulting from the literature cited above, we will limit ourselves in this introduction to listing a few essential or 'emblematic' themes that can provide a contextualization of the following work.

'Currently countryside discourse is polarized between attempts to keep 'as it is' and to change 'everything',¹² hence the need of imagine the countryside as a 'patchwork', a story of multiple scenarios. On the one hand, industrial (or traditional) agriculture and human activity impact in general continues to worsen the situation of natural ecosystems, on the other completely new, unfamiliar and emblematic 'architecture' (or post-architecture?) – gigafactories, datacenters, 'hangars', warehouses - sprout on the rural expanses, 'beyond our attention, without any symptoms of humanism'.¹³ Inhabited by only robots sometimes ('botscape')¹⁴, or covered with greenhouses (areas of 30 times the size of Manhattan in Shouguang 'feeding' 60 million people' for instance), agriculture and rural imagery in general is rapidly and uncontrollably metamorphosing.¹⁵ At the same time, global countryside is also the scenario of very intense social and political 'stories': regions abandoned due to coal mines for example, revitalized by migrants arriving from the other side of the world ('temporary new rural utopias') – such as Manheim in Germany or Riace in Italy –; anarchic community in french countryside at Tarnac; Kenyan countryside where Chinese infrastructure, technologies and uber are changing the conception of the rural habitat, as well as the urban one; impressive milk production

12 AMO/RK, 'Countryside. A report', p. 3

13 AMO/RK, 'Countryside. A report', p. 273

14 AMO/RK, 'Countryside. A report', p. 104

15 AMO/RK, 'Countryside. A report', p. 136

facilities in the middle of the Qatari desert; farming techniques touch remarkable degrees of engineering (pixel farming, eco-feminist robots, farmbots), generating new imaginations of the rural work and life.¹⁶ Even if in a forcedly summary way we have seen some glimpses of a surprising campaign, where 'future is already taken place' and alarms that are not yet detected in the cities, are raised.

Such phenomena are first and foremost objectively 'interesting'; it is not our intention to judge them as negative. On the contrary, a primary concern could be that of being able to integrate and accept in a 'neo-rural' identity, improbable and 'ugly' architectures, as well as the traditional and the 'beautiful'. Again, 'how?' is the whole question.

In order to evaluate how a data center might bring a positive value to a neo rural, durable and resilient habitat, (countryside teaches us that durability might mean 'large scales') we need a narrative; and we might need 'bioregionalism'.

The Bioregionalist Hypothesis

First of all, bioregionalism comes as a surprise to us: on the one hand, it is a universe around which revolve topics and concerns that already played a prominent role in our personal reflections; on the other, it introduces a series of new concepts that can feed and intensify the conception of the 'enigmatic' neo-rural repertoire. The scale of 'bioregion' for example (an ideal scale providing to develop ecological and essential reflections on human habitat?); the constantly criticized western system and civilization, described as 'liquid society' and 'capitalist scientifico-industrial paradigm' inhabiting the 'tohu-bohu' - meaning 'chaotic and delirious' - and the 'junkspace' (term of Rem Koolhaas); confronted to opposite 'bioregionalist society' and 'bioregional paradigm'.¹⁷

16 AMO/RK, 'Countryside. A report', pp. 20-40; pp. 42-51; pp. 87-103; p. 84; pp. 300-321

17 MR, 'Les Territoires du Vivant', pp. 15-49

As reiterated in Rollot's book, as well as by the key figures of Pablo Servigne and Raphael Stevens, scenarios of sustainable living, alternatives to the 'unsustainable' contemporary capitalist and industrial system are possible and desirable: it is now up to us to imagine and realize them.

The bioregionalist hypothesis (or ethic) - which we will discover step by step along the narrative - wants to *'shift our ways of seeing the world and opens up radical paths, to put architecture back at the service of the life and its territories, and a more just and equitable society'*. The 'bioregional re-inhabitation of planet Earth is to be understood as a *'critical and saving gesture at the same time'*. At a time when, despite the imminent ecological catastrophe (or rather already underway), societies are increasingly *disconnected* from their natural environments (and connected to the virtual world), a change of course is needed: to re-establish a conscious ecology with its territories, to change lifestyles and dynamics and reject the *'strange, accelerated world, which prefers the disposable to the durable, the virtual to the real, the new to permanence'*.¹⁸

Now, how can we avoid to slip into banality by going along with the hypothesis that technology can be used at the service of humanity in the search for resilience and durability? The bioregionalist ethic - a 'complete' model of analysis of human habitats - proposes, albeit very critically, to conceive a specific *place* also for technology; but first to return to learn to make project with nature, through bioclimatism, and the synergies or alliances between animal, plant, sun or ventilation.

We will therefore challenge pretension, and define ourselves as confident in technology. Constructing a narrative that is sensitive and apprehensive, conscious and attentive. Not only is technology part of the neo-rural habitat, it is also somehow 'exploitative' of the human, as well as 'exploited' by the human.

What might lend credibility to our hypothesis is not a blind, Hollywood-like reliance on machines, but an understanding

of the alternative dialectic between man, technology and nature, through narrative. A re-questioning of the scale and purpose of the technological 'device'.

A thought: we read with astonishment the tweets of the US president blaming China for the spread of COVID-19; we then hear on the news about the consequences of a 'commercial war' in which neighboring Brazil has carved out the role of 'new main exporter' of soybeans to China; we finally discover in a newspaper the demented destructive impact on the Amazon ecosystem caused by this human activity.

To pay the high price will be first all the biosphere of this or that specific region, and indirectly the masses totally unaware, frozen and helpless in front of these planetary dynamics out of control. In a simplistic way we could say that a single wrong person, in the wrong place, at the wrong time, in the globalized world in which we live, has the ability to decide - consciously or unconsciously - the fate of entire ecosystems: that is our 'ecology'.

These considerations give rise to a sense of concern and skepticism towards the globalization so celebrated for years and the journalistic 'international cooperation' and the need to conceive a future diametrically opposed, more sensible and fair, durable and resilient *habitat*, built by human and machine, to find a prosperous everyday life and an harmonious ecology. The storytelling has begun.

Horizontal thinking

It is also a priority to adopt a 'horizontal thinking'. This means keeping a lot of things in front of us and constructing a discourse that is complex and interesting by its width - and not by its depth. This is obviously in contrast to a typical academic approach. The priority is to be attentive to as much elements as possible. Ideally, we would like to listen to all the voices of the choir: scientists, collapsologists, economists, ...

The approach is somehow 'obligatory' because of our

main interest of imagine a 'new ecology'; new spatiality, new ways of living and behave and all the relationships between human beings and the environment. For this reason we need to simultaneously consider a general range of categories or 'guide lines' composing the generic 'human habitat system' : basically we decided to 'explore' every aspect of human everyday life, looking for alternative 'imaginations'.

The categories from which we started to discuss are : education (1), politics (2), mobility (3), economy (4), technology of information and communication (5), entertainment (6), climate (7), family (8), housing (9), healthcare system (10), work (11), energy (12), food (13).

We point out that the categories, while generically related to human life, possess in a sense an urban (normalizing) value; while we are in search of the alternative, or even the opposite. The challenge then is to convert these 'labels' into fundamental neo-rural experiences.

Methodology

Following the logic of horizontal thinking and the need of reformulate ontologically the starting categories, a particular and atypical working method was considered:

fictional narration – *the thirteen chronicles* – as the engine of imagination + collection of hard data from the different contexts (the robotized or post-human countryside, the historical evidence of rural, the bioregionalist hypothesis and the personal knowledges or interests) – *the thirteen atlas*.

Chronicle and atlas are developed together for each one of the thirteen chapter. One can influence or support the other and vice versa. They are considered as working tools. The main goal of this kind of method is to experiment different ways of doing research: Since the concern is to imagine a new architecture or habitat, 'storytelling' might be a more appropriate way than one might think.

The ambition is to somehow play the role of Pieter Bruegel in painting his works, but with the neo rural imaginary.

Another main source of inspiration is Ernest Callenbach's 'Ecotopia' (1975): his fiction novel is based on the collection of scientific and technological evidence (devices, vehicles, objects) already existing or in progress.

Concretely in the following pages you will find thirteen chapters. Each chapter is made by the chronicle and the atlas, which collaborate together in the construction of a patch of the imaginary linked to the neo rural habitat. What we are looking for is a 'final thesis': a common theme, built back and forth, that makes logical sense of the plethora of theoretical, scientific, architectural, graphic, historical inputs. The research and formulation of this final thesis (which might be a series of thesis) is the process of storytelling itself.

Context

It was initially thought to propose a 'historical' contextualization, citing the major contemporary issues influencing industrial civilization. The planetary ecological situation dictated by over-consumption, overproduction, overload, disparity, etc.; global warming with all the consequent catastrophic effects; from the rise of the oceans and the flooding of cities expected within the next 30 years, to the invasions of mosquitoes and the spread of epidemics due to rising temperatures, and so on and so forth.

However, in the logic of the work, we think it is superfluous to repeat (in a hurried way) arguments formulated in an extremely accurate and brilliant way by other publications of experts much more capable and competent.¹⁹

There will be anyway 'glimpses' of the critical global context in the following thirteen '*chronicles of the neo rural*'.

¹⁹ For instance among the many, as suggested by Mathias Rollot: Pablo Servigne, Raphaël Stevens, 'How Everything Can Collapse: A Manual for Our Times', 2015.



1.

Learn from Nature

'School' from Greek *skhole* 'spare time, leisure, rest, ease; idleness; that in which leisure is employed; learned discussion;' also 'a place for lectures, school,'²⁰

'Education' from Latin *educationem* (nominative *educatio*) 'a rearing, training,'²¹

20 'school' (n.), Online Etymology Dictionary, <https://www.etymonline.com/word/school>, Accessed 1 Jan. 2021.

21 'education' (n.), Online Etymology Dictionary, <https://www.etymonline.com/word/education>, Accessed 1 Jan. 2021.

The neo-rural anthropic habitat we are imagining for the occasion - a durable, resilient and equitable habitat - is built on the fundamental re-education of the community that inhabits it. Education in this story has multiple meanings: from individual to collective consciousness formation, from the school system to popular education. The teachings in the bioregion come from innumerable 'mentors': specialists, relatives and friends, forests, rivers, and fields. 'Education' in this context is to be understood as the personal formation of skills, and talents and the ability to employ them in everyday practices that enable the quiet living of the bioregional community. That is a fundamental requirement for the durability of the community.

At the school level, we imagine that - by freeing themselves from educational obligations - all members of the bioregion can reappropriate of the learning initiative and be equally empowered by the teaching tools. A deep learning system based on complex artificial intelligence - which we will call 'Rehoboam' - progressively learns to manage the community's education system, taking into account individual interests, collective needs and events and trends on a global scale (indicating which disciplines or subjects are worth studying). Being connected to the networked database of the whole planet, it can collect the necessary material to offer distance university courses, from technological institutes to psychology or literature studies.

What we envision, then, is a kind of unrestricted 'lifelong learning' accessible to all who have the desire or feel the need to add skills to their personal portfolio. However, the ubiquitous sense of ethics (or 'code of duty') of the bioregional community - a fundamental concept to which we will give the appellation 'monito' - is the greatest resource to which individuals appeal to define the quality or usefulness of any action. This means that attending a university study is not a source of prestige (there are no degrees, certificates or diplomas in any case) and does not exempt one from other collective practices: on the contrary, it should increase one's willingness to contribute to the well-being of life in the habitat by applying one's valuable knowledge

as a 'specialist' (members of the bioregion who have specific knowledge through their schooling and experiences). Anyone who wishes to become a specialist has the resources to do so.

The 'monito' is the very result of popular education in the bioregion. Consolidated through good principles to which experience, reflection and sharing are constantly added. The 'monito', for example, requires that children spend their first years of education in the school in the forest, in constant contact with nature. Fundamental: a durable and resilient habitat is the result of a deep knowledge of the bioregion. Knowing fauna and flora, or soil and rock types, from an early age is not just a memory exercise, but an essential awareness of oneself and one's actions (individual and collective) within an ecosystem. Sufficient knowledge of the territory - knowing how to distinguish a rare migratory bird from an indigenous one, or tracing the path of water from the source to the tap as an example - makes it possible to live together ethically and to consider phenomena in a systemic way, understanding their ecological complexity. The 'monito' also regulates and enables the ethical use of technologies, such as the 'Rehoboam' at the scale of the bioregion.

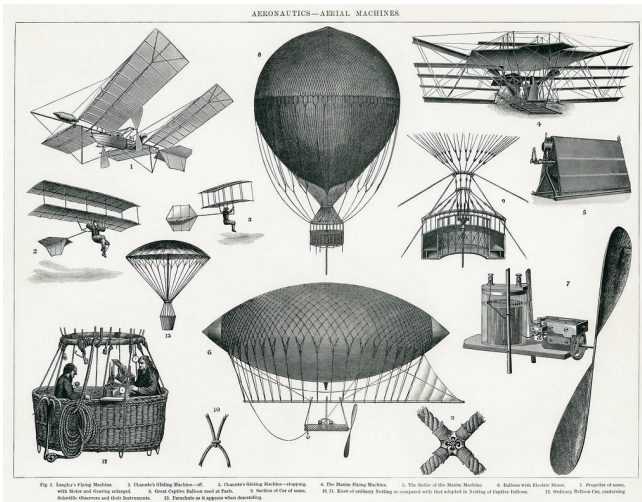
Along the pandemics-imposed distance learning model, members of the bioregional community can educate themselves at home and distributed nodes, rather than in collective meeting spaces where they can share knowledge and entertainment at the same time. The school for the youngest members of the community, surrounded by greenery, is built with great ecological and aesthetic sensitivity: from the materials, to the technical installations for recovering rainwater and generating electricity, to the shapes and proportions in harmony with the forest, the winds, the light, and the local fauna. Much of the time is spent outdoors, exploring the ecosystem of the bioregion which, year after year, lesson after lesson, is increasingly familiar and revealing.

Les nations occidentales sont fières des systèmes éducatifs historiques qu'elles ont entièrement déployées sur les campagnes pour **formater les esprits** (on lira ou relira à ce sujet le très bel ouvrage de Bernard Charbonneau, *Le Jardin de Babylone*, paru en 1969, pour se rappeler à quel point la transformation rurale française fut une mesure sciemment imposée par la capitale pour ses propres fins). Toute forme de **savoir biorégional complexe semble avoir disparu** des esprits rationalisés, culturalisés à outrances. Découvrir les récits de Philippe Descola sur le peuple Achuar, habitant l'Amazonie, donne à réfléchir :

« N'importe quel adolescent possède déjà un **savoir naturaliste** et une dextérité technique dignes d'admiration. Il est capable, par exemple, d'identifier visuellement plusieurs centaines d'oiseaux, d'imiter leur chant et de décrire leurs mœurs et leur habitat ; il sait reconnaître une piste à des indices infimes, tel un papillon volant au pied d'un arbre, attiré par l'urine encore fraîche d'un singe passé par là auparavant. »

1. Naturalistic knowledge as 'ecological prerequisite' for living in a human habitat and participating in decision making ?

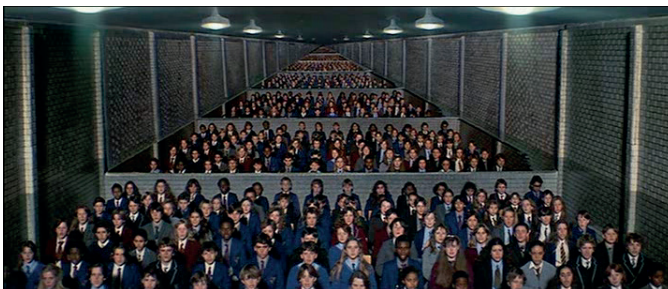
M.Rollot, 'Les Territoires du Vivant', p.8



Aussi l'éducation populaire fut-elle très tôt identifiée dans la littérature biorégionale comme un sujet central

3. MR, 'Les Territoires du Vivant', p.8

4. Depending on the specific geography, every 'eco-region' might consult and constantly contribut to a 'Regional Popular Knowledge Atlas'. 'Aeronautics - Aerial Machines' from the book New Popular Educator (1904), a vintage collection of early aerial machines. Digitally enhanced from our own original plate.'



5. A critics of the school system from 1982 'Pink Floyd: The Wall', written by Roger Waters (Pink Floyd) 'Roger Waters - The Wall Concert _D7C28878' by youngbrov



"Study how a society
uses its land
and you can come to
pretty reliable con-
clusions as to what
its future will be."

"The number one
environmental
problem in the world,
aside from nuclear
war, is agriculture."

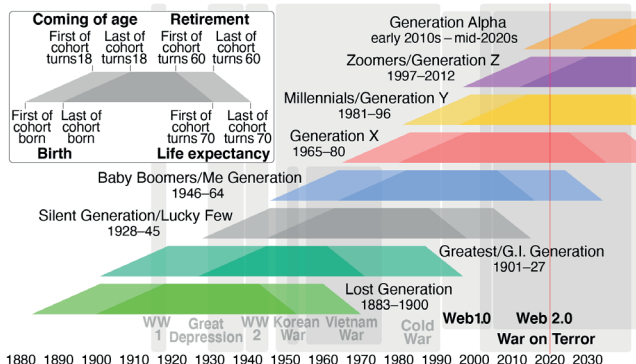
E.F. Schumacher

Wes Jackson

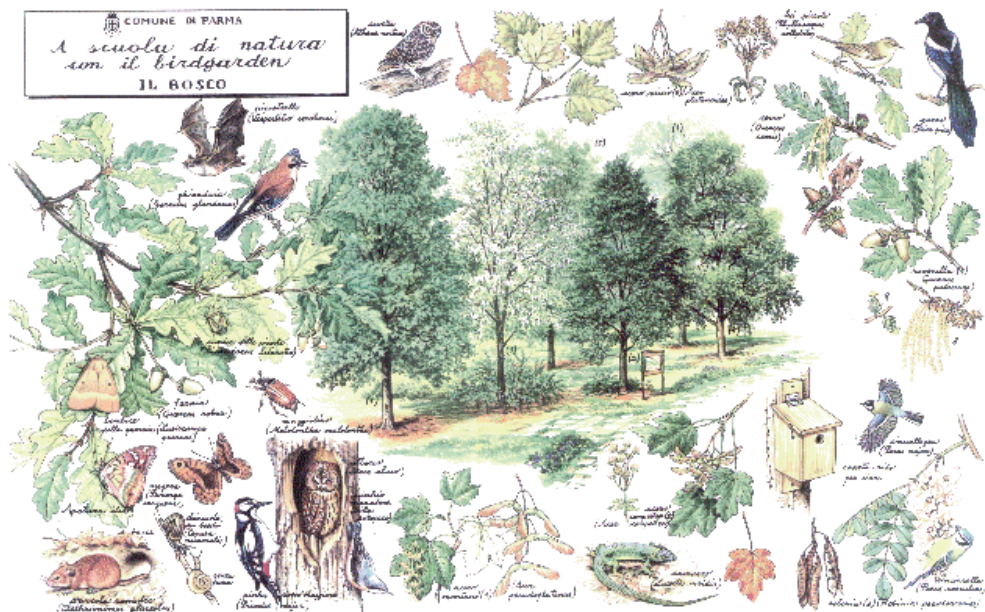
6. Main Lessons, from E.F. Schumacher, writer of 'Small is Beautiful' (1973) and Wes Jackson, co-founder of 'the Land Institute' (1976)
S. Marot, 'Taking the Country's Side',

Les courants biorégionalistes, tous autant qu'ils sont, ont systématiquement mis l'accent sur l'importance de la participation démocratique, sur une conception partagée entre experts et non-experts, sur une éducation et une représentation populaire, bref, sur une forme d'auto-organisation des communautés réhabilitantes, considérées comme l'échelle la plus compétente et opérationnelle pour la décision politique. Berg et Thayer, notamment, insistent largement sur la nécessité pour ces cultures habitantes de transmettre savoir-faire et valeurs de génération en génération pour devenir durables, « refaire » tradition et se renforcer ainsi dans leur puissance et leur pertinence d'année en année. C'est une pensée étrange pour nous autres déracinés de la culture moderne-liquide, véritables touristes au sein de nos propres villes, éduqués au système institutionnel français et à ses manières anthropocentrées, et tout branchés sur nos écrans que nous sommes.

7. Main importance of popular education, 'expert' and non-traditional knowledge.
MR, 'Les Territoires du Vivant', p. 164



8. Highly specific and limited knowledge/education across generations. 'Gen Z' is also called 'Tik-tokers'



9. 'Il Birdgarden'. Naturalistic Education as part of the neo rural childhood imagery and popular knowledge.

1. Trace the water you drink from precipitation to tap.
2. How many days til the moon is full? (Slack of 2 days allowed.)
3. What soil series are you standing on ?
4. What was the total rainfall in your area last year (July-June)? (Slack: 1 inch for every 20 inches.)
5. When was the last time a fire burned in your area?
6. What were the primary subsistence techniques of the culture that lived in your area before you?
7. Name 5 edible plants in your region and their season(s) of availability.
8. From what direction do winter storms generally come in your region?
9. Where does your garbage go?
10. How long is the growing season where you live?
11. On what day of the year are the shadows the shortest where you live?
12. When do the deer rut in your region, and when are the young born?
13. Name five grasses in your area. Are any of them native?
14. Name five resident and five migratory birds in your area.
15. What is the land use history of where you live?
16. What primary ecological event/process influenced the land form where you live? (Bonus special: what's the evidence?)
17. What species have become extinct in your area?
18. What are the major plant associations in your region?
19. From where you're reading this, point north.
20. What spring wildflower is consistently among the first to bloom where you live?

Scoring

- 0-3 You have your head up your ***.
- 4-7 It's hard to be in two places at once when you're not anywhere at all.
- 8-12 A firm grasp of the obvious.
- 13-16 You're paying attention.
- 17-19 You know where you're at.
- 20 You not only know where you're at, you know where it's at.

10. 'Where You At? A Bioregional Quiz'. Developed by Leonard Charles, Jim Dodge, Lynn Milliman, and Victoria Stockley. *Coevolution Quarterly* 32 (Winter 1981). School foundations?

11. Ivan Illich's '*Une société sans école*', as a starting point reference for rethinking the school system at its roots.
MR, '*Les Territoires du Vivant*', p. 8

«L'éduqué», lui, n'a jamais vraiment réfléchi aux possibilités de contribuer à un milieu capable de faire sens, de développer l'autonomie et l'entraide spontanée et conviviale, le coapprentissage incarné et situé. Comme le relevait pertinemment Ivan Illich dès 1971, dans *Une société sans école*, il confond enseigner et apprendre, diplôme et compétence. De même l'individu-liquide n'a que faire de ces savoirs géographiques. C'est d'informations actualisées à propos du politique, de l'artificiel, du culturel et du virtuel dont il a besoin pour se maintenir à flot –



12. Back to 'agrarian' and naturalistic children schools? Benefits from introducing gardening to a primary or preschool? Traces of a 'new', alternative (decolonized) imaginary related to education.



13. Restructuration et extension d'une école pour la nature et l'homme : centre de sensibilisation et d'éducation sur la biodiversité, croquis de Benoît Morin

14. We all should know the ecology of where we live. We must rebecome native in the world we live.
S. Marot, '*Taking the Country's Side*', p.131-132

Soils and forests have fed and sheltered us, but they too are in decline even with the subsidy of fossil fuels. In the end the only viable agenda is relocalisation or "homecoming": "We are unlikely to achieve anything close to sustainability in any area unless we work for the broader goal of becoming native in the modern world, and that means becoming native to our places in a coherent community that is in turn embedded in the ecological realities of its surrounding landscape."



2.

Eco-Anarchism

‘Govern’ from Latin *gubernare* ‘to direct, rule, guide, govern’, originally ‘to steer, to pilot,’ a nautical borrowing from Greek *kybernan* ‘to steer or pilot a ship, direct as a pilot,’ figuratively ‘to guide, govern’²²

‘Anarchy’ from Greek *anarkhia* ‘lack of a leader, the state of people without a government’ (in Athens, used of the Year of Thirty Tyrants, 404 B.C., when there was no *archon*), abstract noun from *anarkhos* ‘rulerless,’ from *an-* ‘without’ + *arkhos* ‘leader’²³

22 ‘govern’ (n.), Online Etymology Dictionary, https://www.etymonline.com/word/govern#etymonline_v_9088, Accessed 1 Jan. 2021.

23 ‘anarchy’ (n.), Online Etymology Dictionary, <https://www.etymonline.com/search?q=anarchy>, Accessed 1 Jan. 2021.

We imagine that in this habitat - the bioregion - the same 'monito' that allows the use of technology, dictates individual choices in education, and essentially regulates community coexistence, is the only political instrument. In this story, we invite you to imagine how a bioregion - comparable to the scale of a municipality but with boundaries to be reconsidered - can be governed locally, in the form of an eco-anarchy. The so-called 'monito' - eco-centric - is not represented or embodied by governing bodies, parties or law enforcement. Yet this is so deeply rooted, respected and assimilated that it allows the community to self-govern. The human collectivity manages its own bioregion on the basis of meditation, debate and sharing. In an ethical and non-accountable way, it finds solutions in combination with 'Rehoboam's' accounting proposals.

We might imagine that each bioregion's capacity for self-government can be traced back to the lucidity with which it defines where and when to discuss issues and make decisions: the 'monito' ensures in advance that at each debate or dispute the right solution will be found. Appropriate types of amphitheatre or auditorium must therefore be designed, as well as functional time frames for meeting - regularly once every four days. Bioregions are autonomous and self-sufficient - synonymous with durability and resilience. However, they are careful to avoid provincialisation. This leads to instability, and Swiss history is one example of many. Among decentralised bioregional eco-anarchies, the principles of complementarity and solidarity (from the 'monito') resonate. The tangible differences between communities - their characteristics, territories, advantages or disadvantages - reinforce these principles and promote the durability of each individual bioregion, while ensuring a strong and unique identity for each community.

The application of 'monito' benefits everyone: it is a give-and-take that enables communities to manage their habitats in a durable, resilient and equitable way. In fact, it promotes food security and diversity, the sharing of knowledge and labour, intellectual exchange, and mutual understanding.

The neo-rural habitat is autonomous because it is

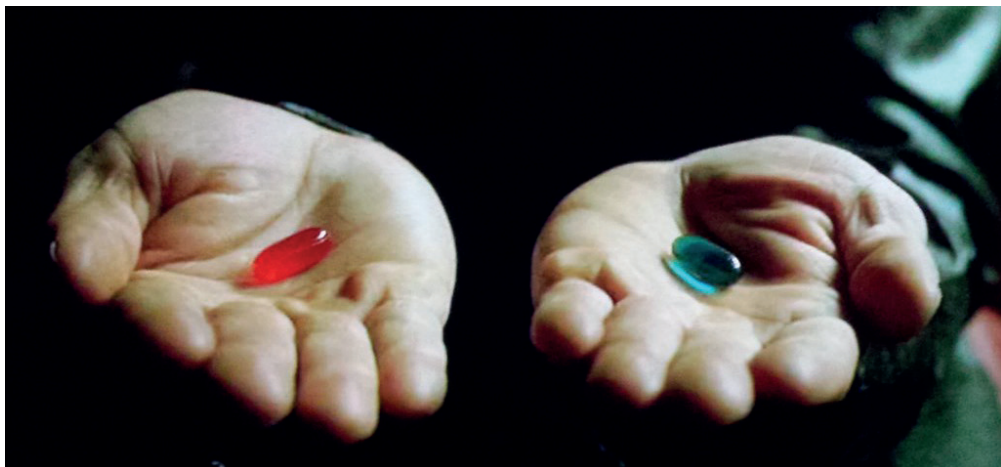
conceived at the scale of region and community, and in opposition to the contemporary heteronomous world, which tends towards centralisation, hierarchy and uniformity at the scale of state, nation and world. The fragility of the best of democracies is made evident as heteronomy enters the intimate sphere of people - in their daily lives, homes and private lives -, imposing forced routines punctuated by restrictive measures and self-isolation. Eco-anarchy is the solution we invite to imagine for this neo-rural habitat, because it promotes a new set of solutions to face any kind of crisis in an alternative way.

We thus imagine an autonomous and self-sufficient community - we will see more about how in the following - which nevertheless bases much of its sustainability and well-being on its connection to the outside world: to other bioregions in the first place, and to the world virtually. The 'Rehoboam' comes back to reactivate our imagination, for example, lending itself as a 'red pill' revealing our personal 'truth' - of a durable, resilient and equitable habitat - to suitable profiles scattered around the globe: capitalist philanthropists disenchanted with growth and acceleration, slaves of urban frenzy on the path to burn-out, blur-out or bored-out. Communication with the outside world remains a key issue.

The limits of the bioregion are given by the land itself: by a structuring catchment area, by the topography of the terrain, or by a forest; in addition, the 'palimpsest' of human interventions must be considered. Eco-anarchism is the political expression that promotes the identification of each community as part of a flourishing large 'community of communities'. The common ecological commitment is the basis for sustainable existence of these free societies, each one in harmony with its own specific ecosystem. In building these habitats, there are many mistakes - already made once - to be avoided. The history of the construction of cities as well as the countryside will be a 'monito'.

« Le seul moyen pour que les gens adoptent un “bon comportement” et agissent de manière responsable, c’est de **mettre en évidence le problème concret**, et de leur faire comprendre leurs **liens directs avec ce problème** – et cela ne peut être fait qu’à **une échelle limitée**. C’est-à-dire que cela peut être fait lorsque les forces du gouvernement et de la société sont encore reconnaissables et compréhensibles, lorsque les relations entre les choses sont encore intimes et lorsque les effets des **actions individuelles** sont encore visibles; lorsque l’abstrait et l’intangible s’effacent pour laisser place à l’ici et au maintenant, à ce que l’on voit et ce que l’on sent, au réel et au connu¹⁰⁰. »

1. A main lesson of Kirkpatrick Sale, from 'Dwellers in the Land'; MR, 'Les Territoires du Vivant', p. 167



2. A personal metaphorical approach to the ecological debate (catastrophe) and to the 'choice' to live in a sustainable and ethical way, in a durable and resilient habitat. from 1999, 'the Matrix', directed by Andy e Larry Wachowski 'decisions decisions' by n0cturbulous

En tout cela, elle sera capable d'associer **comptable et non-comptable**, calcul expert rigoureux et prise en compte de l'émotion subjective, de l'irrationnel et du récit, du symbolique et de l'imaginaire commun.

Les **territoires biorégionaux** seront considérés comme des **communs** qu'il s'agira d'entretenir pour la survie et le bien-être de tous;

3. -about the 'bioregionalist city' (as local governance) Interesting to apply the 'taking care of the *commune*' for survival and well-being of everyone to the Swiss context, where the figure and scale of the *commune* is historically strong politically speaking, even more than *cities* (see Diener et al. 'Switzerland: an urban portrait', p.140,p.142, p.448); MR, 'Les Territoires du Vivant', p. 187

penser un dynamisme **bioregional ne signifie rien d'autre que travailler à une meilleure résilience des territoires** (c'est-à-dire à une meilleure capacité de se remettre d'un potentiel état traumatique, qu'il soit crise économique, invasion de criquets ou tsunami). Ici ou là émergent des hôtels à insectes, parfois des niches à oiseaux ou chauves-souris; on invente de petits écosystèmes résilients en travaillant sur les sols; des systèmes de dépollution par les plantes se mettent en place. La liste est déjà longue de toutes ces petites choses qu'il s'agirait de déployer un peu partout. Elle est ouverte, non exclusive et entièrement contributive. Et, en parallèle d'elle, s'allonge une autre liste, celle des **erreurs à ne plus reproduire**: l'étalement urbain, l'imperméabilisation systématique des sols, l'utilisation de matériaux polluants, l'usage de matières de synthèse dangereuses pour la santé, l'absence de prise en compte de l'énergie grise, de la durée de vie du bâtiment et de sa potentielle déconstruction, les autoroutes urbaines, etc.

4. 'Mistakes'; MR, 'Les Territoires du Vivant', p. 190-191

Eco-anarchism

is the form of political ecology that situates the political most deeply in Earth history and the crisis of the Earth. It can be traced back to the work of geographer-philosopher-revolutionary Jacques Élisée Reclus, who depicted Earth's history as a struggle for the free flourishing of both humanity and nature, and against the forces of domination that constrain that flourishing. Eco-anarchism as a form of radical communitarianism has a primary ecological commitment to promoting the flourishing of the entire global community-of-communities, and a primary anarchic commitment to defending that community from all destructive forces that would crush and extinguish it. Eco-anarchist politics has two major expressions. The first is direct action to prevent the developing social-ecological catastrophe, and the second is the struggle for a comprehensive programme for social and ecological regeneration and the creation of a free ecological society.

5. source : Clark J (2020) What is eco-anarchism? *The Ecological Citizen* 3(Suppl C): p. 1

Cette vision anarchiste est tout sauf un nihilisme : tout au contraire d'une pensée négativiste dépolitisante, elle affirme la nécessité d'une **recapacitation des communautés locales**, donne à lire l'intérêt des systèmes d'**autogestions** et de reconstructions collectives, cherche à dire la force d'un réinvestissement enthousiaste de la force politique en **chacun et chacune** pour dessiner un avenir stimulant et partagé à la fois.

Cet appel à la « démocratie locale » – ou, dirait Alberto Magnaghi, à « l'**auto-gouvernement** »⁹⁸ – n'oublie nullement les avertissements formulés dès 1942 par Simone Weil sur la compatibilité discutable entre démocratie et action juste :

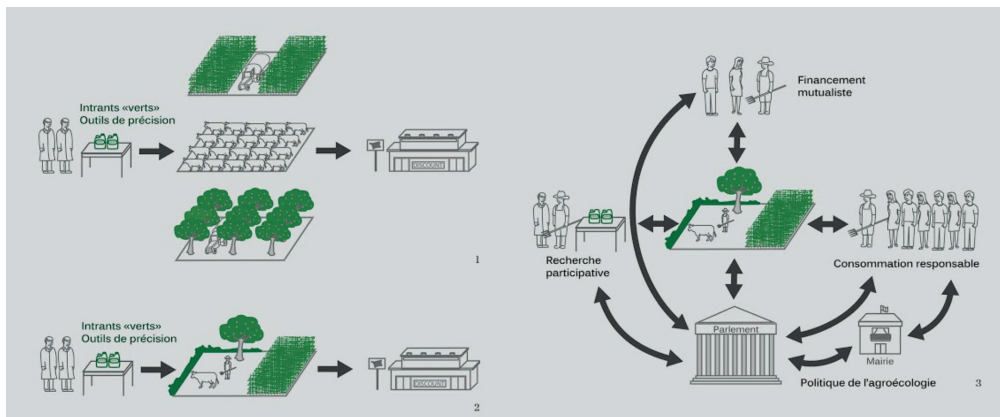
*« Le véritable esprit de 1789 consiste à penser, non pas qu'une chose est juste parce que le peuple la veut, mais qu'à certaines conditions **le vouloir du peuple** a plus de chances qu'aucun autre d'être conforme à la justice. [...] Si la République de Weimar, au lieu de Hitler, avait décidé par les voies les plus rigoureusement parlementaires et légales de mettre les Juifs dans des camps de concentration, les tortures n'auraient pas eu un atome de légitimité de plus qu'elles n'ont maintenant. [...] Seul ce qui est juste est légitime »*⁹⁹.

6. 'the bioregion is anti-derminist'. Preventive words about an inadequate and pessimistic anarchist vision. Eco-anarchy must be deeply understood as a sensitive political ecology, radically different from prevalent contemporary political regimes.

MR,
'Les Territoires du Vivant',
p. 166

7. New technology could allow police and security services to quickly analyse CCTV footage to look for movement, faces and track suspects across the world. By linking 'dumb' CCTV cameras to a 'smart' online system, authorities will soon be able to find and track anyone. 'One Nation Under CCTV' by tj.blackwell





8. La recherche participative dans l'agroécologie.

« Nous pensons nous aussi qu'une **conscience du lieu local** est incomplète à moins d'être augmentée par une conscience des manières dont ce lieu est intégré au sein de la **Biosphère et du réseau économique et culturel global**. Toutefois, nous suggérons aussi qu'une conscience globale serait tout aussi incomplète si elle ne savait être consciente des manières dont le globe est une intrication infiniment complexe de connexions entre des lieux d'échelles et d'ancrages différents, et qu'il est tout à fait opportun de considérer la plupart de ces lieux comme des **biorégions**⁹⁶. »

Necessity of a global awareness (as argued by Lynch, Glotfelty and Armbruster). Might suggest the 'Rehoboam'. MR, 'Les Territoires du Vivant', p. 163

On peut définir une **biorégion** par le biais de ses bassins-versants, de son climat, des espèces qui y poussent et y vivent, des caractéristiques de ses sols, de ses éco-rythmes et de ses fonctionnements écosystémiques, mais aussi par la manière dont se comporte le vivant en son sein.

9. 'Limits'; MR, 'Les Territoires du Vivant', p. 67-68



11. About the neo-rural 'political' buildings, which a bioregional community needs.

Théoriquement parlant, la démonstration est pure logique: les autochtones prémodernes vivant in situ, ils développent un **art de vivre adapté au lieu, durable et singulier** à la fois – déployant une **société parfaitement territorialisée**. Il n'y a pas à s'étonner, dès lors, que les tribus et les écorégions naturelles se recoupent parfaitement ou presque (formant des biorégions). Et c'est de la même façon que les territorialistes italiens décrivent les différences entre la ville de pêcheurs vénitienne, la ville bergère sarde, la ville rizière du Pô et la ville maraîchère sicilienne. Or, chaque fois que des **écrans** sont implantés et allumés, ce sont des particularismes régionaux qui s'effacent un peu plus, **ces singularismes qui nous font sentir que l'atmosphère méditerranéenne n'est pas que climatique mais aussi humaine**;

10. 'In situ living' pre-modern native communities such as Kansa Indians, Pawnees and Osanges are models to be study and appreciate for their 'art of living adapted to the place'. 'Screens erase territorial singularities'. MR, 'Les Territoires du Vivant', p. 138-139

Il est à mon sens beaucoup plus intéressant de voir en quoi suivre Boullée dans sa critique, c'est dire plutôt l'architecture comme un **outil culturel, un choix communautaire, la cristallisation sociale de choix éthiques et politiques** particuliers, bref, une forme d'**art des peuples** à établir leurs établissements communs.

12. MR, 'Les Territoires du Vivant', p. 61

13. Metropolis II (2011) is a kinetic sculpture by Chris Burden that fully illustrates the complexity of the metropolitan system and the frenetic nature of the urban environment.



14. from 'Dwellers in the Land', Kirkpatrick Sale; summary table of ideas and movement items; MR, 'Les Territoires du Vivant', p. 127

	PARADIGME BIORÉGIONAL	PARADIGME INDUSTRIALO-SCIENTIFIQUE
Régime politique	Décentralisation Complémentarité Diversité	Centralisation Hiérarchie Uniformité

15. Etta Madete explaining the risk of living in Urban areas and the possibility gave by technology to escape from it. AMO, R. Koolhaas, Countryside, a Report Countryside in Your Pocket! p.91

Urban areas are a threat financially—everything you earn is drained by the high cost of living—a threat socially—all the work you do keeps you at your desk until nightfall when you get home and crash or get to your night time job/side hustle—a threat emotionally—because of the traffic, pollution, and psychologically unhealthy urban environment. Yet with technology, there is actually no need to live in the city at all. With clarity of mind and the elimination of threats, you can think, create, and innovate. You can grow your own food and stay connected to the wider world.



16. The large building existed before being renovated by Gustave Eiffel after the fire that had burnt the old royal paper manufacture in 1869. And now takes on new life as A kitchen, an auditorium and an immersive virtual reality room compose the essential features around which are built large spaces to accommodate circulation, high footbridges and bleachers. ENCORE HEUREUX architecture

17. Regionalism, not just a city but a whole system. S. Marot, 'Taking the Country's Side', p.67-68

To this list, one should add **Regionalism**, which postulated that the city was only one segment of a larger whole which comprised agriculture as well as all the activities that sustained it. This whole, the region, was the real subject of that discipline which Patrick Geddes called "geotechnics" or "applied geography".



3.

No Need for Speed

‘Communication’ early 15c., ‘act of communicating, act of imparting, discussing, debating, conferring,’ from Old French *comunicacion* (14c., Modern French communication) and directly from Latin *communicationem* (nominative *communicatio*) ‘a making common, imparting, communicating’.²⁴

²⁴ ‘communication’ (n.), Online Etymology Dictionary, <https://www.etymonline.com/search?q=travel>, Accessed 1 Jan. 2021.

Let us imagine that communication between bioregions is first and foremost ensured by the network - for which 'energy reliability' is essential, a concept to which we will give some thought later. The regional 'Rehoboams' constantly exchange data, useful information and alerts (weather conditions and trends, food production, flows of people or animals in the territories, bioregional needs in the various areas). A network of links with other bioregions is indispensable for the autonomous functioning of the habitat. Conversely, the autonomy of each bioregion is essential to allow the communication network to be effective and not overloaded or clogged - as a burdened server, a busy highway or an overcrowded train might be.

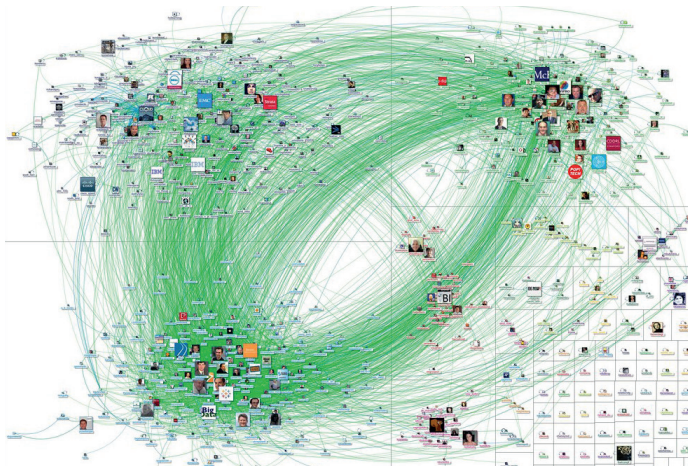
Physical movement, whether for the exchange of goods and merchandise or for recreation, is of course free. But depending on the purpose of the trip, it can be organised within the community. Electric bicycles for light travel, larger and more energy-intensive vehicles for other types of transport. The community has a range of electric vehicles such as cars, caddies and tractors that can be recharged with solar energy. Use is regulated according to priorities, but essentially they are available to anyone at any time (there is little need to use them), as long as the necessary cleaning and maintenance services are taken care of - this is part of the important initial technological investment, which is meant to last as long as possible, and of course to ensure the sustainability and autonomy of the habitat.

Petrol should obviously be considered as an exception: if some communities still have it - a few spare canisters kept in the warehouses - it could be used. For the thrill of driving a noisy motorbike or snowmobile one last time, or an old car like the ones piled up in the workshops - while waiting for the components to be reused for some machinery, device or sculpture. Alternatively, with the right contacts, it can be sold (at a very high price) to those who will remain dependent on it in order to raise money for train tickets. The railway line is indeed advantageous for moving between the bioregions scattered across the mountains and countryside. But the federal railway company remains the owner,

which means 'traditional' payments with national currency.

For the maintenance of roads, bridges and crossings, communities make do as best they can. Asphalt has not been used for a long time. It is too expensive and time-consuming. Moreover, there are no adequate machines, and even worse, it is impermeable. Repairs are carried out using enhanced Roman techniques adapted to the local situation. Obviously the speed of vehicles, as well as the conception of speed, has changed radically. The distances that urbanisation tended to annihilate are now scrupulously reconsidered. Transport between bioregions (autonomous and self-sufficient) is never urgent; there is no need for the speeds to which modernity had accustomed us. If one leaves the bioregion for pleasure, one prefers soft mobility: pleasant paths in the green that run along the territories and make them recognisable. Moreover, the same dense network of paths, passageways and lanes structures the bioregions themselves, organising their internal functioning. In addition, we imagine an aerial transport system using drones, airships and even systems of canals or pulleys, depending on the specificities of the territories.

Communities make careful use of experimental 'bioregionalist' mapping methods. A valuable tool not only for representing the natural territory, the bioregional mobility network or locating access to resources. On a more spiritual level, the creation of mystical, subjective (diagrammatic, taking into account seasonal temporality, for example), scenic, and narrative representations enables a deep understanding and construction of the 'ecumene'. A society that identifies itself anew with the territory it inhabits, endowing it with a new fundamental mysticism, has now unleashed the cognitive tools necessary to build the resilience of its habitat.



1. bigdata network graph which shows the possible exchange of data and information between the various IAs of the bioregions.

La pensée biorégionaliste stimule la conception et la construction de l'œkoumène, non en ce qu'elle amène à bâtir, à édifier, à aménager, à strier plus encore nos **territoires déjà trop anthropisés**, mais plutôt en ce qu'elle porte les habitants à **tisser de nouveaux récits sur les lieux** qu'ils occupent, et à envisager, d'une autre manière que technocratique, les devenirs et les possibles qui s'y nichent.

2. The main concern of 'build stories' about the land which is habited, might be seen as today priorities of heavily plan, build and maintain our buildings or infrastructures - having only little concern of 'lighter' and more sensible solutions.

MR, 'Les Territoires du Vivant', p. 190



3. View of Wassen, in the Swiss Alps or, as interpreted in the neo rural chronicles, in the 'fallow lands' (term directly taken from topographic image of Switzerland developed in: Diener et al. 'Switzerland: an urban portrait')

The train in Switzerland might be seen as a 'rural tramway': it connects a large part of the countryside communes (including sub-urban and alpin regions, and of course urban centers) organized on a cellular 'decentralized' system, a 'narrow-meshed grid' (the term is taken from: Diener et al. 'Switzerland: an urban portrait')



4. View from the train of Swiss countryside/mountain region 'Golden Pass'.

In the neo rural imaginary, the train continues to play a potentially important role in the mobility across the eco-regions (the 'fallow lands' and 'quite zones', borrowing the terms of Diener et al. 'Switzerland: an urban portrait'), moreover Yves Cochet and his think-thank institution 'Momentum' talks about 'the second life of the rail' and 'bioregional trains' in the context (of course) of the collapse of industrial society.

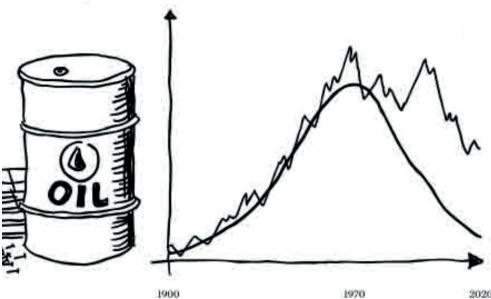
5. (source: " 'Après l'effondrement' : quand la SNCF demande conseil aux collapsologues", Marion Cocquet, 04/09/2019, lepoint.fr).



6. Volkswagen project for electric tractor and agricultural vehicles. Even if potentially 'green capitalist', the idea of local sun-energy station, where to recharge the electrical vehicles available to the community, is intently considered in building the *neo rural* imaginary.

Les territoires biorégionaux

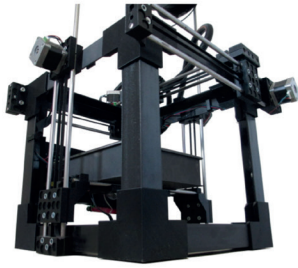
7. The mobility networks must follow the idea that ecological continuities are the priority. The neo rural imagery might provide alternative means of transportation, but moreover different and lighter infrastructural interventions. The land surface, less hampered, would acquire habitability. MR, 'Les Territoires du Vivant', p. 187
- Il y seront **striés** d'infrastructures, de voies et d'accès, de limites et de frontières, mais ils le seront a minima, notamment dans l'optique d'offrir des **continuités écologiques** maximales et d'œuvrer à une forme de **déprise politique** sur les territoires, afin que soit retrouvée la liberté de penser des **habitations spontanées et alternatives**. Ils chercheront à remplacer les logiques de domination violentes, de conflits et de résistances qui nous ont fait bâtir tant de murs, digues, autoroutes, barrages et tunnels, par des moyens d'installations territoriales plus **élastiques, adaptables, légers et rhizomatiques** (qu'il s'agisse de **microgrids**, d'autonomies énergétiques partielles ou d'énergies biologiques). Ils seront animés par des processus de **gouvernances locales top-down, bottom-up et non-hiérarchiques**:



8. Oil Peak graphics, S. Marot, 'Taking the Country's Side'



9. Alternative imaginary of mobility system



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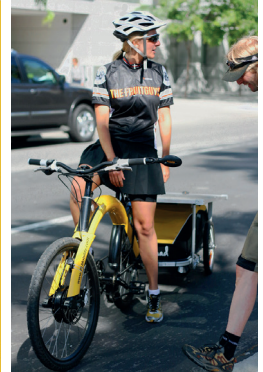
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10. 3D printer for the bases of a DIY community

Le titre de l'ouvrage de Doug Aberley, *Boundaries of Home*, est éloquent à ce propos : s'il doit être question de chercher les « limites » de notre habitat par la cartographie, c'est, comme l'indique le sous-titre *Mapping for Local Empowerment*, pour permettre une « **capacitation locale** ». Pour le chercheur, la cartographie doit redevenir un outil véritablement populaire

12. MR, 'Les Territoires du Vivant', p. 76-77

*« Imaginez un monde qui fasse sens. Effacez mentalement toutes les barrières de l'ancien monde, les cartes de l'âge industriel – villes, pays, états et limites régionales, autoroutes et chemins de fer, frontières internationales. Laissez le visage originel des lieux s'épanouir : les rivières, les montagnes et les vallées, les côtes et les plateaux, la mer et le ciel. Écoutez à nouveau l'esprit de ces lieux, et soyez attentifs à ce qui leur donne ce caractère si particulier. Apprenez à raconter l'histoire de ce lieu, et demandez : comment les cartes et les modèles que nous avons dans notre tête doivent-ils être redessinés de façon à pouvoir **aider la terre à être plus présente** ? »*

Les moyens à mettre en œuvre n'ont pour limite que notre capacité d'imagination. La **cartographie biorégionale** peut aussi être diagrammatique (sans échelle), mouvementée ou chronotopique (puisque basée sur des éco-rythmes : des jours, des saisons, etc.) et toujours incomplète (puisque son objet d'étude est celui d'une attention portée à l'**ensemble** du vivant et du non-vivant, à leurs synergies présentes et potentielles sur le long terme). Elle demande une recomposition, non pas de nos outils mais de nos mentalités : **le frein est cognitif et non technique** ; travailler à se représenter un ensemble biorégional complexe passe nécessairement par un (ré)apprentissage de la modestie d'une part, et un point de vue nouveau sur **les questions spirituelles, mystiques** et sensibles d'autre part.

Thanks to 'bioregional cartography' notions, we are offered a powerful tool of imagination and representation of new habited territories; of the neo rural habitat.

An interesting starting point for a further project, which start from the cartography of human activity, mobility and settlements and new conceptions of mysticity of the land, and then consider the architecture needed in the habitat.

13. MR, 'Les Territoires du Vivant', p. 149



14. Transportation drones

Elle sera basée sur des réseaux de **mobilités douces**, naturelles et hybrides, fonctionnant simultanément grâce à l'énergie mécanique et l'énergie humaine (à la manière du vélo électrique, par exemple).

15. -the bioregional Architecture; MR, 'Les Territoires du Vivant', p. 186

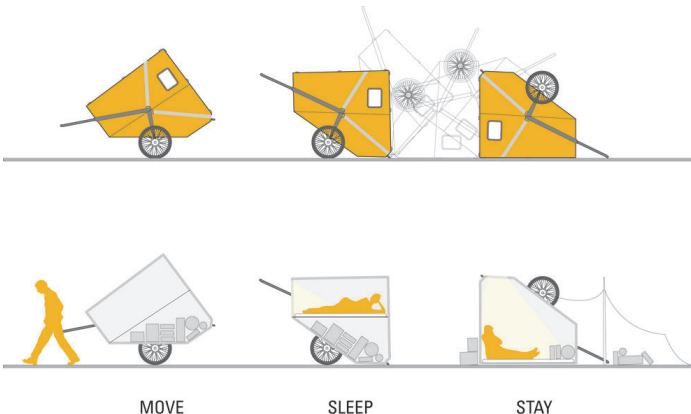


16. A hybrid set of technological features.

17. Mark Watne & Lanny Faleide. Conversations took place in August 2019. AMO, R. Koolhaas, Countryside, a Report Countryside in Your Pocket! p.229

LANNY FALEIDE Are you saying that the future of agriculture here, and the construction of these new grain complexes in Hamberg, Doyon, and Bisbee, with their own rail loop, is basically being dictated by the rail companies?

MW Definitely. The railway is saying if you want better rates, you have to be able to load a 110-car train in 24 hours, and you have to be on this track next to the main line. The farmer co-ops or ag companies have to finance and build these rail loops themselves, in the hope they'll save money in lower freight rates.



18.
Emergency housing
prototype
Name : Room-Room
Date : 2008
Mission : Full
Surface : 2,5 m²
Budget : 1 000 €
Architects : Encore
Heureux + G. Studio



4.

New Wealth

'Capitalism' '1854, 'condition of having capital;' from *capital* + *-ism*. Meaning 'political/economic system which encourages capitalists' is recorded from 1872, originally used disparagingly by socialists. Meaning 'concentration of capital in the hands of a few; the power or influence of large capital' is from 1877.

'Capital' may be most briefly described as wealth producing more wealth; and 'capitalism' as the system directing that process. This latter term came into general use during the second half of the 19th century as a word chiefly signifying the world-wide modern system of organizing production and trade by private enterprise free to seek profit and fortune by employing for wages the mass of human labour. There is no satisfactory definition of the term, though nothing is more evident than the thing.' [J.L. Garvin, 'Capitalism' in *Encyclopaedia Britannica*, 1929]²⁵

²⁵ 'capitalism', Online Etymology Dictionary, <https://www.etymonline.com/search?q=capitalism>, Accessed 1 Jan. 2021.

Imagine that the basic resources of a neo-rural bioregional community (food, access to clean water, electricity, firewood, access to technology) are in general terms collective and shared without jealousy or possession mania - the 'monito' plays without doubts its key role, while the 'Rehoboam' reassures the community about availability, abundance or shortages.

The 'richnesses' of the habitat are considered as such only when they are natural. Material goods - dwellings, tools, technologies - clearly exercise an instinct of possession influenced by old habits. However, popular education contributes from generation to generation to raise the awareness in this area and 'material deprivation' is gradually being interpreted as a sign of great wisdom. Owning does not have a negative value itself, the important thing is to find a balance between the desire to possess, the feeling of belonging and the duty to share. In the habitat, people appeal to the evaluations and comparisons of the 'Rehoboam' to manage the trading of material goods in the most delicate cases. In the meantime, the prophets remind us that we will return living in peace only when we will stop desiring to possess.

Money has no longer any reason to be considered 'richness', it should be rather interpreted as an opportunity to get something from the outside world, capitalist and industrial, as long as it can take it. As with the case of petrol, the residual capital is dedicated to investments focused on promoting autonomy, durability and resilience in the bioregion. Standard purchases are agribots for watering and pixel farming, hydroponic infrastructure, transport drones, and medbots. The most important and essential investment is undoubtedly the data centre that powers and enables the operation of the 'Rehoboam'. It is also the concern of the community and the specialists to integrate each technological investment into the developing neo-rural landscape - aesthetics come before ethics.

Nothing that nature and the cooperation of the community cannot already provide is purchased. For example, it would be unnecessary to buy food from the outside world. Moreover, food,

as well as everything that comes from nature - the only true richness of the habitat - cannot be exchanged, but only shared. This is because the sense of belonging to one's own territory - reterritorialisation - dominates over any instinct of possession. If a wealth is considered more precious because it is more difficult to produce (energy-intensive, delicate or even rare), this means that more effort and attention will be devoted to it within the organisation of 'efforts'. The consumption of this wealth will also be symbolic, collective and festive, following rituals derived from the 'monito' - seasonal banquets for example.

The construction of buildings, public spaces, and infrastructures aims to be sustainable, relying on local resources and being carried out independently. More ambitious goals can be achieved by using money, recovering parts of metal structures, thermal insulation and other elements of modern construction. However, a maximum understanding of the vernacular and the invention of new methods and combinations on their principles is a priority. This is why the presence of experts is essential: the whole community is the architect of the habitat - with its own actions, ideas, needs and shared ethics. It is the task of the specialists to coordinate the desires of form, function, ethics and aesthetics. The specialist of architecture is therefore not just concerned with the building, but with the whole process of habitat design.

The competition of the modern industrial-scientific economy, that still rules the outside world, is merely a topic dealt with in school hours - with consequent disbelief of the young audience. In the neo-rural habitat, the interpretation of sustainability and prosperity is defined by conservation, stability, self-sufficiency, and co-operation - as opposed to exploitation, change/progress, world economy, and competition typical of the industrial-scientific capitalist paradigm of the modern occidental world.

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1. M-PESA, valuable resource, currently employed in Kenya's Countryside. Technology providing durability. Local and global cooperation. (see RK/AMO, 'Countryside. A report', p.90)



2. Reuse is common sense, isn't it? NWE FCRBE project

A toujours existé un monde non-industriel. Jusqu'à peu dans nos contrées, des sociétés ont pu travailler à construire des ensembles sains – car pérennes – de relations entre humanités et écosystèmes. Les filières paille, bois, terre et pierre, offraient jusqu'à récemment des **modes de construction durables, fondés sur des ressources renouvelables (paille, bois) ou virtuellement inépuisables (terre et pierre)**. Partagées par des corps de métiers aux savoir-faire traditionnels solides et bien transmis, ces filières étaient en capacité de déployer sur les territoires des constructions architecturales – vernaculaires ou savantes, peu importe – valorisantes pour les constructeurs locaux, adaptées aux singularités des climats, facilement renouvelables et réparables.

Toujours bien vivantes dans de nombreuses régions durables et heureuses à la fois, des **sociétés non-industrielles** sont construites sur des modes de fonctionnement qui impliquent d'eux-mêmes des **échelles** raisonnables, des mécanismes peu polluants, des constructions économiques globalement stables car bâties en réseaux résilients, des philosophies de vies basées sur d'autres principes que la compétition, la concurrence et la guerre économique permanente.

3. MR, 'Les Territoires du Vivant', p. 176-177

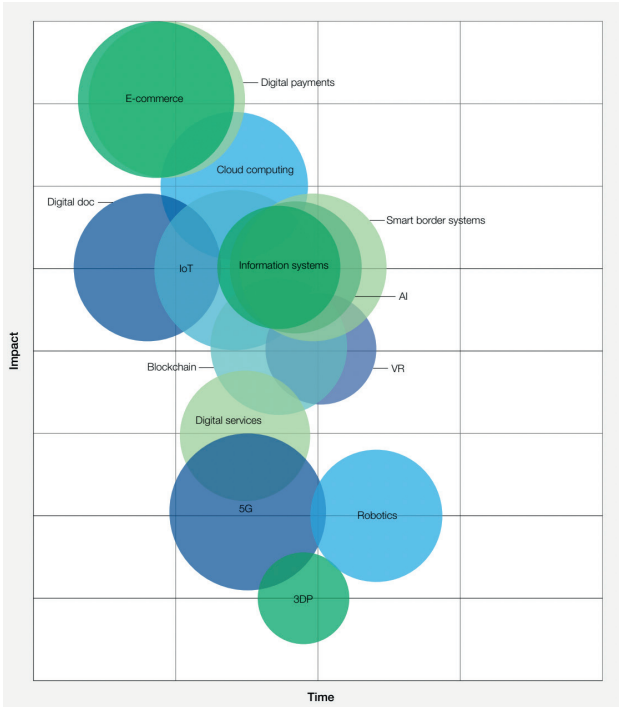
Quatre acceptions sont ici proposées, comme autant d'**idéaux architecturaux** – l'architecture pouvant être considérée comme un **édifice**, comme une **discipline**, comme une **action**, ou encore comme une **éthique partagée**²¹.

qu'elle soit champ intellectuel, objet bâti, processus existentiel ou discours partagé, l'« architecture » sera proposée comme réponse vivifiante au mortifère délocalisant en place, comme résistance potentielle au tohu-bohu constaté, comme **opportunité de lutte contre l'absurdité contemporaine**.

4. Fundamental multiple meanings of 'architecture' in the bioregionalist hypothesis: useful and supporting our 'horizontal thinking' approach.

MR, 'Les Territoires du Vivant', p. 54

5. Technologies with the most impact and years to full potential, World Economic Forum 2020 global survey on TradeTech



6. from 'Dwellers in the Land', Kirkpatrick Sale; summary table of ideas and movement items; MR, 'Les Territoires du Vivant', p. 127

	PARADIGME BIORÉGIONAL	PARADIGME INDUSTRIALO-SCIENTIFIQUE
Économie	Conservation Stabilité Autosuffisance Coopération	Exploitation Changement/Progrès Économie mondiale Compétition

AN ECONOMIC RECOVERY ROOTED IN LONG-TERM SUSTAINABILITY,
A JUST TRANSITION, HEALTH AND WELLBEING WILL GUARANTEE
RESILIENCE AND RENEWAL FOR CURRENT AND FUTURE GENERATIONS.
IT'S AN ECONOMY THAT IS:

FOUNDED ON VALUE-DRIVEN INDICATORS
FOR PEOPLE-PLANET-PROSPERITY,

DRIVING A NEW HUMAN AND PLANETARY CONNECTION,

SHIFTING OUR RELIANCE FROM FINANCIAL CAPITAL
TO NATURAL AND HUMAN CAPITAL.

7. '21st Century Wellbeing Economics. The Road to Recovery, Renewal & Resilience', The Club of Rome

'La décroissance
de l' économie fondée sur
la valeur d'échange a déjà
lieu et s'accroîtra. La
question est seulement de
savoir si elle va prendre
la forme d'une crise
catastrophique subie ou
celle d'un choix de société
auto-organisée'

8. 'Andre Gorz, Ecologica 2008'



9. Dismantling of building materials in the headquarters of SIG Areal, in Schaffhausen for it reuse. Workshop Deconstruction - CAS, ETH Zurich

A wide-ranging collector of major threads of alternative thinking and counterculture, the *Whole Earth Catalog* was, during its initial 4 years (1968–1972) an essential catalyst for do-it-yourself whose legacy is claimed by both contemporary environmentalism and cyberculture.

10. A DIY legacy from the 70's. S. Marot, 'Taking the Country's Side', p.127

Quel serait un établissement humain biorégional, que chercherait-il à promouvoir comme type d'installations sur la Terre?

L'architecture biorégionale sera construite avec des matériaux locaux, selon des techniques durablement maîtrisées et localement reproductibles, au moyen d'énergies et de savoir-faire entièrement renouvelables. Elle sera pleinement adaptée aux nécessités et fonctionnements des milieux géographiques qui l'hébergent, elle sera conçue et construite avec eux, par eux et pour eux. Bâtie sur les ruines de l'ancien monstre moderne inadapté, elle sera avant tout **réhabilitation, reconversion, réadaptation d'un existant transformé** (plutôt que construction neuve ou *tabula rasa*). Elle pourra s'inspirer du vivant dans sa forme (*biomorphique*) ou dans ses structures et fonctionnement (*biomimétique*), gardant à l'esprit que ces processus ne sont que des moyens au service d'une fin qui est la cohérence avec le milieu, ses modes de fonctionnement, ses besoins et ses capacités propres (ce que ne garantissent pas nécessairement aujourd'hui les méthodes citées). Mieux encore, elle pourrait tendre vers des formes *biosynergiques* capables d'ouvrir sur des relations interspécifiques réellement mutualistes (bénéfiques pour les deux parties).

11. MR, 'Les Territoires du Vivant', p. 184-185



12. Cooling data center, saving water, by SandiaLabs

AI and trade

AI is allowing process automation and the development of new products and services, improving quality and efficiency. AI has the potential to impact virtually every sector of the economy and every facet of trade, especially services.

13. Potential use of IA to manage trading inside the communities. World Economic Forum 2020



14. Indoor farming for feeding cities?

NOT BIGGER-BIGGER, BUT SMALLER-SMARTER

JB What about the cost of your equipment?

GW It's a big problem. An extremely large tractor or combine may cost me half a million dollars each. The life span for that tractor on this farm would probably be five years. At the end of those five years, who's going to be able to buy it? There's a class of farmers with 1,000 to 3,000 acres, and another class of 20,000 to 25,000 acres. A small farm will never need that kind of extremely large machine, and could never afford it even secondhand. So we have to look not only at the technology but also the resale value of this equipment, because the prices we are paying are astronomical.

John Deere told us some time ago that they try to develop not bigger-bigger, but smaller-smarter—this includes the partially autonomous combines, a so-called leader-follower system, where one combine is working behind another. So the day you want to sell that machine, a farmer with smaller acreage would be able to buy it, and it would be worth something.

15. Gary Wagner & Jeffrey Brown. Not bigger-bigger, but smaller-smarter. Conversations took place in August 2019. AMO, R. Koolhaas, Countryside, a Report Countryside in Your Pocket! p.245



16. Rediscovering the richness of the area by re-evaluating the existing architecture, DE LA MAISON AU PAYSAGE Éco-musée et paysage à Lanchères en Baie de Somme, Joly&Loiret agence d'architecture



5.

The Megiston Room

‘Information revolution is a period of change that might prove as significant to the lives of people. Computer technology is at the root of this change, and continuing advancements in that technology seem to ensure that this revolution would touch the lives of people. Computers are unique machines; they help to extend the brain power. Computerized robots have been replacing blue-collar workers; they might soon be replacing white collar workers as well. Computers are merely devices that follow sets of instructions called computer programs, or software, that have been written by people called computer programmers. Computers offer many benefits, but there are also many dangers. They could help others invade one’s privacy or wage war. They might turn one into button pusher and cause massive unemployment. User-friendly systems can be easily used by untrained people. The key development that made personal computers possible was the invention of the microprocessor chip at Intel in 1971.’²⁶

26 HARVEY M. DEITEL, BARBARA DEITEL, ‘Chapter 1 - The Information Revolution, An Introduction to Information Processing’, sciencedirect, <https://doi.org/10.1016/B978-0-12-209005-9.50006-0>, Accessed 1 Jan. 2021.

Imagine a habitat in which technology is seen as a great resource, promoting and supporting human ingenuity in finding durable solutions to manage its social dynamics and architectures. However, this same technology is at the same time a great threat to the community. There is a fundamental risk of becoming so dependent on it that we cannot do without it, or of becoming disconnected again from the earthly world - preferring the virtuality of 'clicks' and ubiquitous screens to an ethical and communal life, respectful and sensitive to our bioregion intended as a place of life. At this particular moment in human history, there is a crucial need for change or evolution in architecture - in a much broader sense than label minergie or eco-incentives - and in societies - moving beyond the green wash or green capitalism, the latest gimmicks of the profit driven market.

The 'numeric traps' in modern liquid society are extremely well architected. In an equitable habitat, inspired by the bioregionalist hypothesis, but which opens its doors to technology as a fundamental element in order to be sustainable and desirable to inhabit, there is still a need to keep a close watch on the virtual world, carefully controlled and regulated, but also lucidly conceived and interpreted. In the same way, technology used in everyday practices, whether at work or at play, must be subject to strict eco-centred judgement. The 'monito' intervenes here with extreme incidence. The fascination (and/or obsession) that smarthphones, videogames and any device offering the possibility of 'clicking' or browsing arouse in society is passing on to the new generations with disturbing naturalness. Tiktok or Minecraft seem to have become innate skills, as well as main entertainers, between one Friday for Future and the next.

From the various scaremongering, it follows that in the habitat we try to imagine, the current trends in information and communication technologies should be reversed. The new 'social networks' are made of terraces, piazze and clubs, as well as of meadows, forests and rivers. Smartphones, which have increasingly dictated the daily routine of a liquid society, should be experienced with increasing disinterest. How to disenchant

the younger generations from these portable screens - which both connect them to markets and virtual worlds and disconnect them from the earthly world and the real problems of human existence - remains an interesting challenge for the community of the bioregion. Rediscovering awakenings dictated by sunrise or rooster crowing rather than by infernal digital tunes could be a start to detoxification.

We imagine that access to the internet as well as to any kind of information is available, but not in a too instantaneous way as smartphones have accustomed us to recently. It is a habit to go to the Megiston out of necessity or desire for information on some topic. The members of the community all have personal internet access in their homes, but the interest in going to this public place - connected to the 'Rehoboam' - lies in the fundamental sharing of contents. A practice reminiscent of the frivolous sharing of Facebook posts or 'tweets' that both annihilated individual criticality and creativity, and promoted a false impression of creating social bonds with other 'connected' internet users. At Megiston one can look for anything and share anything, but taking the responsibility to discuss and be critical in an open and conscientious way. From the effects of climate change and the geopolitical situation to the latest trends in fashion, cuisine or design. It is essential - 'monito' - to have an understanding of the complexity of the world in order to develop a better ecological sensitivity. It is part of popular education, and also allows for pleasant and stimulating collective moments, while enjoying spaces.

The architecture of a habitat like this is not intended to deny the technological advances that have been made - on the contrary, the internet remains a very useful resource, and one that is always available thanks to broadcasting balloons. Rather, a recontextualisation is needed.

"We must come together and act now to ensure IoT technologies become a force for shared societal benefit, as opposed to exacerbating existing inequalities."

—Stella Ndabeni-Abrahams, Minister of Communications and Digital Technologies, Republic of South Africa



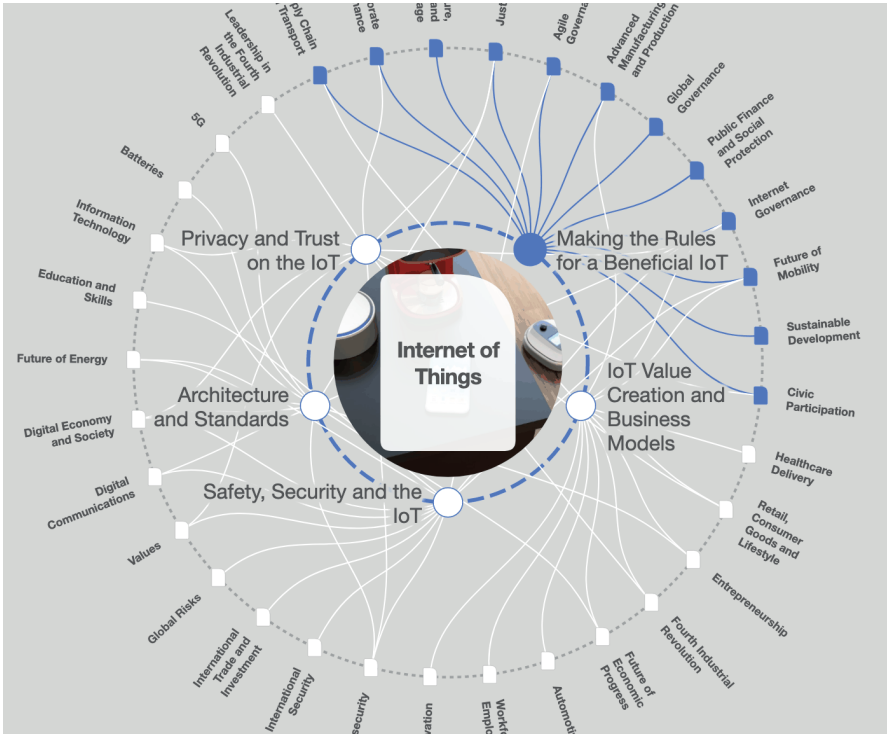
1. Future of the Connected World, by World Economic Forum.



2. EA Booth at Gamescom 2013. A reflection on the scale of technology use is needed.



3. Aerostatic balloon can always guarantee a plan B for internet access in rural zones. Google Loon Launch Event



4. A growing suite of connected devices and smart technologies, commonly referred to as the internet of things (IoT), offers a means to reimagine and transform physical spaces—our homes, offices, factories, farms, healthcare facilities and public spaces. World Economic Forum 2020

5. 'Bioregionalization' of knowledge is the key for becoming more attentive to technology - considering impacts at different scale of use; MR, *Les Territoires du Vivant*, p. 26

c'est à **une réelle bioregionalisation des savoirs** qu'il s'agit de travailler. Ou, pour le dire au moyen d'un mot plus connoté, à une « reterritorialisation » de ces derniers, si du moins on peut entendre par ce terme le fait direct et concret de se réancrer en un territoire terrestre. S'il est entendu que la **conscience de lieu** précède la conscience de classe, alors l'issue est opérationnelle, l'atterrissage terrestre disponible à tous et à toutes; la lutte pour la réappropriation communautaire des milieux et des savoirs qui leurs sont liés peut (doit) démarrer.

'monito' is the italian word for "warning" or "reminder" + etymology, which take a more symbolical meaning in the chronicles (more than a simple "warning": an ethic, or even religion).

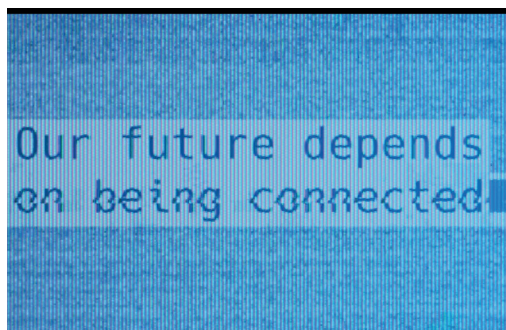


6. 'Would it be possible to connect two or more brains at the neuronal level? If so, what kind of consciousness would emerge from such a large neural matrix? There are those who believe that such a collective mind took shape in the military neurograph network during the war, as the collective effect of an incredible number of interconnected nerve cells. They called it Intercerebral Intelligence.'
Stålenhag e Härenstam, Electric state.

[...]appareils techniques *dividualisants*. La théorie sur laquelle ces appareils repose est simple : il s'agit de déplacer les moyens qu'a l'individu de se réaliser lui-même en tant que sujet, de manière autonome, pour en faire des processus hétéronomes, c'est-à-dire qui répondent à des principes extérieurs à l'individu et qu'il ne maîtrise pas (j'emprunte la distinction à Illich, Dupuy et Baudrillard). Par exemple, **les objets connectés remplacent la sociabilisation directe – autonome –** de l'individu pour s'imposer comme des intermédiaires – hétéronomes – incontournables. Et s'il est difficile aujourd'hui d'entretenir une vie sociale dynamique sans l'ensemble des « réseaux sociaux » numériques (et, au passage, leur flot de publicités, d'annonces, d'injonctions et de processus de conformisation de l'être), c'est que la **substitution a été efficace.**

Si un grand nombre d'activités impliquaient autrefois un grand nombre de postures, de mouvements, de techniques corporelles différentes (jouer du violon, battre les œufs en neige, écrire une lettre, etc.), il semble que l'ensemble des activités et savoir-faire de la vie liquide se résume en un **savoir appuyer sur le bon bouton, au bon moment; ou, le cas échéant, cliquer au bon endroit sur l'écran, au bon moment.** Qu'il s'agisse de lecture comme d'écriture, des moments de détente comme des moments travaillés, du fait de vouloir écouter de la musique, regarder un film ou jouer à un jeu, c'est du pareil au même : tout semble aujourd'hui passer par l'action extrêmement pauvre du « clic », le tapotis minimal des doigts sur le clavier, la posture assise dans l'espace climatisé, et l'orientation du regard vers l'écran. Mais quelle éthique, quel *ethos*, quelle *manière d'être* peut encore éclore pour celui qui n'a plus, littéralement, qu'une palette réduite et appauvrie de manières corporelles et symboliques d'interagir avec le monde? Longtemps, à la manipulation d'outils, d'appareils et d'objets en tout genre répondait une **multiplicité de postures** et de savoir-faire que n'apporte plus la technologie numérique.

7. Very intense reflexions on impact of technology on the knowledge, postures and craftsmanship.
MR, 'Les Territoires du Vivant', p. 27-28



8. Future Of - The Connected World, Posted December 9, 2020

9. 'Bioregionalization' of knowledge is the key for becoming more attentive to technology - considering impacts at different scale of use; MR, 'Les Territoires du Vivant', p. 30

Les pièges numériques

Les écrans sont partout. Dans les poches, dans les couloirs du métro, dans les cafés et les salles d'attente des institutions publiques, dans les voitures et, par-dessus tout, dans les têtes elles-mêmes: quand bien même nous n'en voyons pas, il semble que le **monde vécu lui-même** se présente à nous au travers de leur filtre. Dans cet ensemble spectaculaire, la normalité, c'est le chaos perceptif, et ce qui **perturbe, le silence** visuel ou auditif. **Problème: l'abondance des représentations** distrait et détourne, épuise tout espace de liberté pour le soi, toute possibilité de reconstitution de sa propre image.

Cette dépendance entretient en retour la solitude et l'angoisse, mais aussi l'accélération, l'incertitude et l'instabilité généralisées. De là, déjà, s'expliquent peut-être un certain nombre de comportements – témoignages troublants d'incapacité face à l'attraction de la machine, prises de conscience de l'absurdité des actions des internautes, récits de l'illusion d'une véritable vie sociale dans le face-à-face avec l'écran, etc.

La dépendance à internet est aujourd'hui étudiée scientifiquement comme un trouble psychologique reconnu: depuis le milieu des années 1990, on parle d'IAD (*Internet Addiction Disorder*) ou, en français, de TDI (trouble de dépendance à internet). Mais elle n'est qu'une parmi les nombreuses dépendances potentielles

10. Maison de l'Environnement, the project marks the gateway to a visiting itinerary to the Sacy marshes, a unique ecosystem to be contemplated, studied and preserved. Joly&Loiret agence d'architecture





6.

Urban Memories

‘Theater’ late 14c., ‘open air place in ancient times for viewing spectacles and plays,’ from Old French *theatre* (12c., Modern French théâtre, improperly accented) and directly from Latin *theatrum* ‘play-house, theater; stage; spectators in a theater’ (source also of Spanish, Italian *teatro*), from Greek *theatron* ‘theater; the people in the theater; a show, a spectacle,’ literally ‘place for viewing,’ from *theasthai* ‘to behold’ (related to *thea* ‘a view, a seeing; a seat in the theater,’ *theates* ‘spectator’) + *-tron*, suffix denoting place.²⁷

²⁷ ‘theater’ (n.), Online Etymology Dictionary, <https://www.etymonline.com/search?q=theater>, Accessed 1 Jan. 2021.

In the city - to which man was once intimately bound because of the horizon of opportunity it represented - there is no longer any experience that can be defined as 'new' or any architecture that really knows how to respond to the changing needs of societies. 'Smart' nuances are nothing like the true transformation of a human habitat. An attempt to compensate for the ongoing ecological crisis with models that are not profoundly eco-centred - the smart city for example - has no reason to be considered more 'sustainable' than other radical 'back to the land' or 'eco-anarchy' movements. What is needed in the first place is a decolonisation of the imaginaries of human habitats in the modern West, which are deeply contaminated by the capitalist-industrial-scientific paradigm.

In the neo-rural habitat, a community has the opportunity to redefine its place of living in parallel with its way of life - a dual architecture of where and how. That is, ultimately, the process of building - concretely and figuratively - durability and resilience. In the city, too often solutions are devised that aim at the durability of the building without questioning the behaviour of the occupants. Ecology is not a belief of a few environmentalists and activists or one of the many goals of politics, as unfortunately people are convinced nowadays - by repeating the usual empty slogans or buying yet another '100% biocompatible' product. Ecology is the driving force, the political regime and the only 'code' to be followed to truly aim at the sustainability of human existence on planet Earth. The rural world offers a basis on which to find an ecological trajectory.

An essential (and controversial) observation is necessary at this point: in the neo-rural we are investigating, there is an important urban presence. It is safe to assume that not everything that belongs to the urban sphere is to be forgotten or repudiated in order to turn to primordial revivals of the countryside - lifestyles that must nevertheless be recognised as convincingly equitable, durable and resilient. Urban architectures, habits and components find new life in the neo-rural habitat, sometimes assuming a different scale and a different role in the community

ethics.

Imagine a cinema in a military hangar or an abandoned stable. Or better still, ephemerally organised under the stars during fine weather, within the stone walls of a decaying courtyard, in the little piazza of the old village or under the branches of the pine trees. Imagine an amphitheatre built with local granite, wood and recycled elements, where people can entertain each other with performances and discussions, and reason collectively about current and future issues to be addressed within the community. We imagine public life taking place with spontaneity in the streets of the revitalised village, in the re-qualified squares as meeting places and markets, in the gardens and on the terraces, in the playgrounds towards the woods, along the paths, at the tavern. The fields, the courtyards, the ice rink so well architected, and the activity of playing find a fundamental role in the physical and mental wellbeing of the individual as well as the collective, and alternate with moments of peace and blessed silence - shared by young, old and animals as well as woods and grasslands.

The neo-rural is undoubtedly about preserving the natural, but also architectural and urban. A 'patchwork' - as the contemporary countryside already is - of different worlds, experiences and aesthetics. To be such a bioregion, and to be a living habitat, it needs the urban: different activities, meeting and sharing spaces, poetic or nostalgic souvenirs of the urban imaginary. 'Shelters' and 'references' in which to experience the passage of time in intensely different ways: cemeteries and Foucault's theatres, or simply meetings on the steps, in an old abandoned factory or in the woods.

While the ethics of the neo-rural bioregional community are beginning to take shape in our imaginations, the aesthetics are different; they will first of all be very much influenced by the specificity of the territory and generally speaking 'everything remains to be imagined'. As undertaken in these first stories, we will nevertheless attempt to bring forward some stimulus to create the imagery of this new habitat.

Twenty-Two Observations on Today's Green:
'Green marketing slogans'

Saving the planet

One Skate K2 Eco Skates

One pizza Green Box

One bag Norquest Bags

One cell phone Eco cell [6J]

One Window B.F. Rich Windows & Doors

One Cat toy Holly Tse

One toothbrush Toothbrush Express.com

One diaper Eco-Diaper

One bed Rest and Restore Mattress

One bulb Cyron

One glass 360 Vodka

at a time.

Le **capitalisme vert** est pourtant ce qui advient majoritairement, sous l'influence du conditionnement médiatique nouvellement réorienté. Toujours aussi dangereusement spéciste, anthropocentrée, polluante et destructrice, la liquidité serait désormais «verte», et libérée du même coup de tous ses méfaits antérieurs. En caractères gras, étalés sur l'entièreté de la couverture du *Harvard Business Review* de décembre 2017, cette phrase éloquent s'il en est: «Réchauffement climatique: le développement durable, c'est rentable». Les voitures électriques, les bananes bio de Guinée, la menthe équitable d'Israël, le *Fairphone* ou les vêtements Décathlon en coton bio faits en Chine par des enfants – peu importe en vérité, force est de constater que l'industrie nouvellement métamorphosée en super-héroïne bienveillante a réussi son pari; les ventes explosent, la croissance repart. Qu'importent le réchauffement climatique, l'extinction de masse du vivant, la montée des eaux, la pollution de l'air, des sols et des êtres. Tant que c'est encore possible, le mot d'ordre est clair: **business as usual.**

2. MR, 'Les Territoires du Vivant', p. 42-42

green	=	[not meaningful, not verified]
environmentally friendly	=	[not meaningful, not verified]
environmentally safe	=	[not meaningful, not verified]
recyclable	=	[not meaningful, not verified]
non polluting	=	[not meaningful, not verified]
natural	=	[not meaningful, not verified]
eco friendly	=	[not meaningful, not verified]
100% biocompatible	=	[not meaningful, not verified]
biodegradable	=	[somewhat meaningful, not verified]
earth smart	=	[somewhat meaningful, not verified]

How Vague Is Green?

**A lot of green labeling
is nothing more than
a strategy for selling
products.**

1. (source : The Why Factory,
'Green Dream', p.112)

3. The image that we
have of sustainable
architecture is given by
all the green 'add-ons'
elements of which it is
composed





4. aerial view of BedZED, in Sutton UK

5. We should challenge thy system and apply the 'monito' to use high tech in agriculture, S. Marot, 'Taking the Country's Side', p.101

High tech agriculture and green business are focused on big data, technical innovations and market, and promote the agriculture of a new industrial revolution. They are all about changing the farmers' tools, or feeding farms with "greener" inputs, but without questioning or challenging the system itself.



6. Kino Qillo, The project was self-built (Peter Grundmann, Thomas Pohl, Anton Rau, etc.). Therefore the construction consists of many light elements so that it can be installed and assembled without any heavy technology. project by Peter Grundmann Architekten





7. A sunny sunday in music: animation of an abandoned medieval court in Moleno, a village in Ticino (CH).

The idea of the young collective 'Eventi in Corte' was to organize conscious events during the 'pandemic summer' in 2020 (with all anti covid preventive measures). The pandemic context and the obligation of small, outdoor, well planned parties, made even more succesful the initiative - because built on the essential experience of having fun, stand in solidarity, have a genuine relationship with the place and the people. An example of first tries of 'architecture' the community life, focusing on the specific identity and misticity of the place.

à chaque relation manquée avec les territoires et leurs parts non humaines (animales, végétales, climatiques, géographiques, systémiques), c'est un fragment de l'habitation qui disparaît, et un pan de l'âme qui manque une occasion de **trouver du sens à son existence**. De sorte que si résistance biorégionale à la destructivité moderne il doit y avoir, cette lutte devra nécessairement passer par une reconstruction de ce que signifient bâtir, concevoir, paysage, ville, énergie, cohabitation et territoire. **La biorégion sera avant tout architecturale, urbaine et paysagère, ou ne sera pas.**



9. Urban park outdoor cinema

8. MR, 'Les Territoires du Vivant', p. 55

On pourrait même dire que c'est justement en tant qu'il est hautement conceptualisable, malléable, façonnable à souhait – puisqu'en grande partie artificiel –, que **le milieu urbain** est capable de rester en interaction complète avec ses milieux naturels environnants. Rester adapté et adaptable (aux saisons, aux sociétés, aux usages, aux rythmes) par le biais d'artefacts si gros et si peu mobiles que le sont nos villes de pierre, de bois, de verre, de métal et de ciment, l'idée paraît farfelue.

10. MR, 'Les Territoires du Vivant', p. 57



11. Outdoor Cinema, Como, Italy

Des densités et équilibres humains/non-humains très différents existent certes entre métropoles et hameaux – mais voilà tout. D'un côté comme de l'autre, **l'ensemble urbain reste en tout point central dans nos vies**: structurant, de par les édifices qu'il articule, il est un point de repère; dynamique, de par les possibilités qu'il ouvre, il est un lieu d'émancipation; hospitalier, de par les habitudes quotidiennes qu'il permet d'installer, il est un espace de confort; révolutionnaire, de par les interstices cachés qu'il peut accueillir, il est un creuset subversif; convivial et politique, de par les corps qu'il place côte à côte, il est une aire de partage.

La société de l'accélération généralisée et de la vie liquide tend, certes, à encourager des formes de **repli** vers les milieux naturels – ce qui est logique, sain et compréhensible à la fois. **L'urbanité** elle-même, pourtant, continue paradoxalement d'être une forme de permanence rassurante, un lieu où laisser sa trace, où bâtir son œuvre, où vivre et être enterré; **un lieu durable** (en un sens tout à fait différent de celui pour lequel on l'utilise aujourd'hui, et pourtant tout aussi fondamental).

12. MR, 'Les Territoires du Vivant', p. 58



13. the activity of playing find a fundamental role in the physical and mental wellbeing of the individual as well as the collective

Un peu différemment d'un simple environnement de vie ou d'un pur repère psychique, **le repaire** induit un milieu subjectivement perçu d'où la vie peut s'envisager créatrice, ludique, joyeuse et partagée.

14. MR, 'Les Territoires du Vivant', p. 51

Faut-il en dire davantage en parlant par exemple des haut-parleurs diffusant des âneries radiophoniques sur les trottoirs pour stimuler les ventes des centres-bourgs des petites villes? Pour la tradition orientale comme pour la tradition occidentale, **le silence est, selon Illich, «indispensable à l'émergence de la personnalité»**. Ce n'est donc pas simplement qu'il «fait partie» des «communaux»: il est paradoxalement tout aussi nécessaire à leur établissement que l'activité et les dynamiques bruyantes qui prennent place dans ces espaces. Peu importe de savoir ici si ces propos d'Illich se réfèrent au silence auditif ou au silence visuel, au silence olfactif ou au silence sexuel (que l'on appellerait peut-être plus communément décence, discrétion ou pudeur). Où trouver encore un espace qui m'accorde le répit nécessaire au développement de mes propres processus d'extériorisation et d'intériorisation, quand le silence n'est plus nulle part?

15. 'Le silence' (I. Illich); MR, 'Les Territoires du Vivant', p. 40

16. An important 'architectural' approach to building habitat (no longer matter if urban or rural) in which to feel a sense of belonging. Interpretate, design, build (represent as well) a territory 'emotionally and intimately inhabited by everyone'.

MR, 'Les Territoires du Vivant', p. 58-59

récents travaux de l'association TEPOP (Territoires à énergies populaires) le montrent bien: lorsqu'on laisse la parole aux habitants ancrés dans leurs quartiers, ce sont **des objets urbains** tout à fait insoupçonnés qui apparaissent comme fondamentaux dans la **construction sociale et psychique** des communautés – des abribus où se retrouver, une petite friche abandonnée où se cacher, un champignon de béton, daté et informe, sous lequel faire la fête... **Voilà les choses structurantes à l'échelle d'une vie quotidienne**. Des objets construits, qui, quelles que soient leurs qualités initiales, finissent, années après années, par constituer le **territoire émotionnellement** et intimement habité de chacun. C'est de cela qu'il est question en ces lignes cherchant à dire l'importance de l'édifice bâti – et non de ces objets spectaculaires, Philharmonie et autres Canopées, qu'on peinera à s'approprier, à aimer d'un amour singulier, sincère et secret.



17. Migrants escaped from Tunisia finally settled in Mazara del Vallo, Italy



7.

Celebrate the Earth

‘Earth Overshoot Day’ marks the date when humanity has exhausted nature’s budget for the year. For the rest of the year, we are maintaining our ecological deficit by drawing down local resource stocks and accumulating carbon dioxide in the atmosphere. We are operating in overshoot.²⁸

²⁸ Earth Overshoot Day, Global Footprint Network, <https://www.footprintnetwork.org/our-work/earth-overshoot-day/#:~:text=Earth%20overshoot%20Day%20marks%20the,We%20are%20operating%20in%20overshoot.>, Accessed 1 Jan. 2021.

Let us imagine that new and important ecosystem synergies have been created in the architecture of the habitat. The rooms of a house, for example, are used in rotation according to temperature and natural light. In addition to the buildings and their positioning, also daily activities, rituals and human timing have been synchronised and harmonised with the seasons and the changes they produce in the territory.

The festivities of the eco-anarchist community are not only more frequent than they are nowadays, but they take on a new meaning in the community's well-being. Tolerance and solidarity, as well as friendship and love among habitat members, are built on the common accomplishment of the practices necessary for life to unfold - the 'labours' - as much as on the sharing of moments of enjoyment or refreshment - the 'feasts'. The balance between them is vital for physical and mental health, as well as for a judicious rhythm of life and a spirit of solidarity in the community. Each practice has its own ideal where and when, which defines how it is to be carried out in the most sensible and effective way, but above all with full respect for the environment. In the rural world, the seasons have always governed the organisation of the various human practices: farming, berry and mushroom picking, animal farming, hunting, slaughtering, and meat preservation, building and moving.

We imagine that neo-rural rituals follow the new synergies established between practices, timing and climate changes. Defining daily, weekly, monthly, seasonal, annual or bi-annual feast moments that restore an emotional, symbolic and mystical dimension to common imaginaries. As well as having benefits for community wellbeing, festivals will give natural phenomena back the mysticism they have lost with the advent of modernity. Nature will be celebrated and also the fruits it offers, as well as the ability of the community to create synergies with it.

Land, forests, rivers, fields, animals, but also agricultural machines and drones are celebrated as convivial instruments of well-being and prosperity. The awareness of knowing and being able to independently manage a durable and resilient habitat

in harmony with the territories and rhythms of nature will be reinforced. People will inhabit and celebrate a world of which they are intimately familiar with the workings and symbols, instead of following traditions that have progressively lost their meaning, destroyed by marketing strategies and become a motive for uncontrolled consumption by an uninformed society.

Hangars, shopping malls and industrial warehouses resulting from the misunderstood capitalist-industrial-scientific logic are dissimulated in the 'rural' fringes. Their post-industrial function varies from indoor farming, to temporary housing for unprepared crowds, to maintenance and repair workshops (for drones, machinery and electrical appliances). In the same fringes people live, farm and breed, while in the old villages the more dynamic and varied community life is established. Over time, the community has strengthened its new ecosystem synergies. On their own initiative, they are gradually abandoning household appliances - noisy, expensive and not easy to repair - and embracing more archaic and organic home lifestyles, with more sensible timing (drying clothes in the sun, cooking over an open fire) and reduced and prioritised energy consumption.

In the fallow lands, the frequency of avalanches and the danger posed by melting glaciers are studied, while in the quite zones, the latest appearances of tiger mosquitoes and invasive plants are alarming. Some villages have to be abandoned because they are in danger. Construction materials can therefore be reused elsewhere for new establishments. Without moving back into nomadic tribes - as some prophets hope - bioregional communities could agree on a seasonal habitability pact for the different territories of the geo-region, depending on hazards, soil productivity, the age of the communities, and the availability of energy and resources. The ongoing climate crisis and the unprecedented catastrophes everywhere are literally a 'monito' to bioregional communities.

Le phénomène est à ce point immense qu'il en devient invisible et imperceptible à la fois. Aussi est-il impératif de le représenter non seulement en termes rationnels – chiffres et démonstrations –, pour pouvoir le comprendre et le travailler, mais également en termes émotionnels, symboliques, existentiels, pour qu'il puisse toucher l'être.

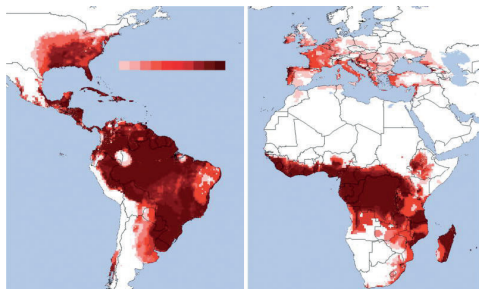
1. MR, 'Les Territoires du Vivant', p. 116

2. The absurdity of the future of urbanisation.

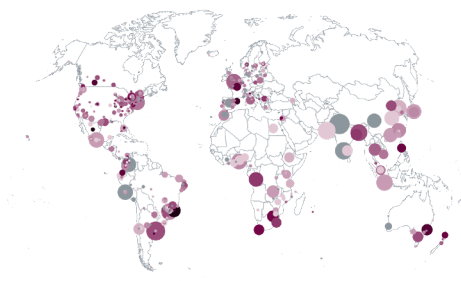
Is the destiny of the countryside really to be just a backstage to afford life in cities? AMO, R. Koolhaas, Countryside, a Report Countryside in Your Pocket! p.3

Are we really heading to an absurd outcome where the vast majority of mankind lives in only 2 percent of the earth's "overpopulated" surface—and the remaining 98 percent would be inhabited by only one-fifth of humanity, staying there to service them? Total Urbanization requires that a large part of the countryside would be claimed as a back of house for urban civilization, a residual, enabling domain, where all the needs, demands, impositions of the urban can be orchestrated and implemented at will. Is it any coincidence that since our fixation on Total Urbanization, crucial ecosystems have, possibly, slipped past the point of no return?

In 2020, two blatant tasks stand out. The inevitability of Total Urbanization must be questioned, and the countryside must be rediscovered as a place to resettle, to stay alive; enthusiastic human presence must reanimate it with new imagination.



3. Spread of the Tiger: Global Risk of Invasion by the Mosquito *Aedes albopictus*'



4. Cities are facing climate hazards now and they'll even more in the future.

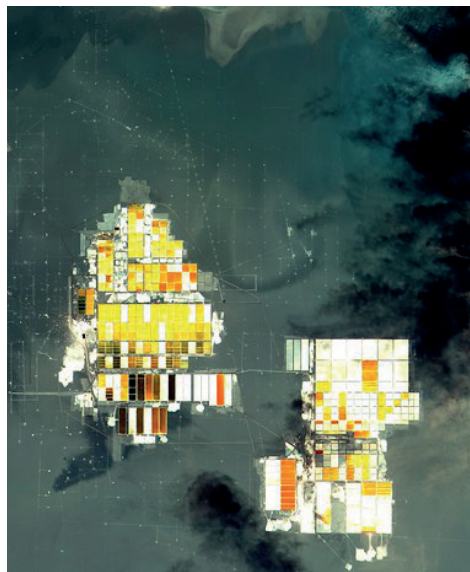
Contrairement à ce qu'il est habituel d'entendre à ce sujet, la catastrophe écologique n'est pas pour demain. Elle n'est pas de l'ordre du probable ou du potentiel. *La catastrophe écologique a déjà eu lieu*: elle est d'avant-hier, de sorte qu'hier déjà ses conséquences pouvaient être mesurées. *La catastrophe écologique a eu lieu*, et nous vivons dès à présent dans un monde post-apocalyptique. Il n'y a pour l'heure que des mécanismes latents, des conséquences à retardements, invisibles ou inaperçues, des effets collatéraux et des réactions en chaîne à suivre. Mais tout est là. Les faits sont mesurables depuis longtemps, au point que des scientifiques de renommée internationale, comme le biologiste américain Paul R. Ehrlich, parlent déjà d'une *sixième extinction de masse des espèces*. Un génocide planétaire déjà bien avancé qui résulte directement de la démesure des actions humaines occidentales-capitalistes.

Tandis que nous commençons à peine à mettre des mots sur le phénomène, celui-ci s'accélère; la situation empire. La surproduction, la surpopulation et la surconsommation ont conduit à une surexploitation des milieux qu'il n'est plus *question aujourd'hui de démontrer*. Chaque année avance un peu plus l'« Earth Overshoot Day », ce jour où l'humanité a épuisé toutes les ressources que la planète est capable de régénérer en un an, preuve que nous affaiblissons toujours plus les écosystèmes.

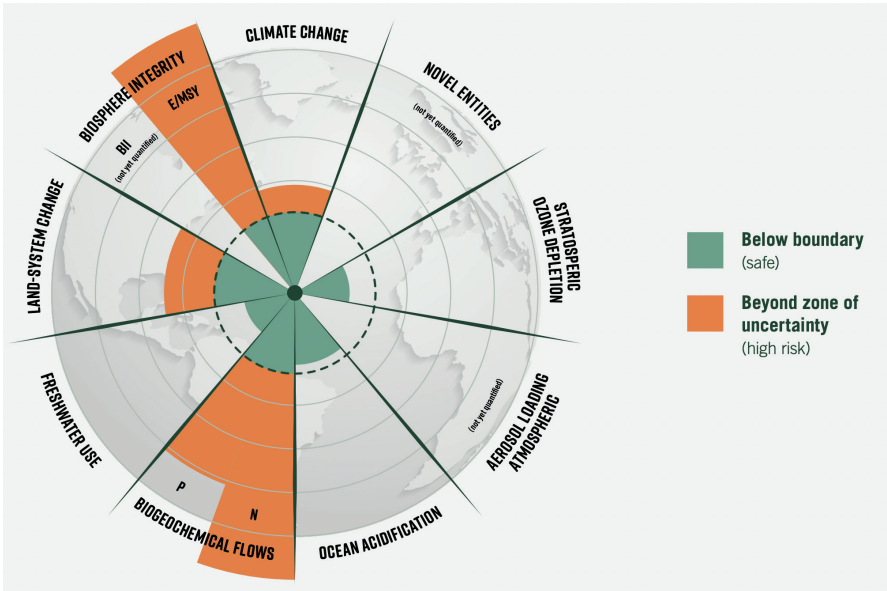
5. MR, 'Les Territoires du Vivant', p. 116

7. Alpine Fallow Lands, the term is taken from Diener et al. 'Switzerland: an urban portrait'

Alpine Fallow Lands. Alpine fallow lands are zones of decline and gradual recession. Their common feature is steady emigration. Alpine fallow lands comprise those areas of the Alps that have no urban networks to connect them to an urban economy and cannot establish a significant tourist industry of their own. The vortex effect of the urban networks has produced a negative dynamic in these regions and is increasingly sapping their energy.



6. Salar de Atacama, Chile



8. 'Planetary Emergency 2.0. Securing a New Deal for People, Nature and Climate, by The Club of Rome.

9. From global climate policy (ineffectiveness) to local action (in urgency).

MR, 'Les Territoires du Vivant', p. 173

« depuis 1992, à l'exception de la couche d'ozone stratosphérique qui s'est stabilisée, l'humanité a échoué à faire suffisamment de progrès pour résoudre de façon globale ces défis environnementaux aperçus ; il est alarmant de constater que la plupart sont même devenus pire encore ». Des rencontres au sommet existent pourtant. Mais les décisions qui s'y prennent ne sont ni appliquées par les pays signataires ni de toute façon suffisantes à quoi que ce soit. Selon le pôle de recherche sur le changement climatique de la Commission européenne, même si les pays signataires de l'accord de Paris (COP 21) respectaient leurs engagements, c'est à une hausse de plus de 3 °C qu'il faudrait faire face d'ici à la fin du siècle (les choses pouvant aller, au rythme actuel, jusqu'à + 4,8 °C si rien n'est fait)...

« La fenêtre d'opportunité que nous avons pour éviter un effondrement global est en train de se refermer », synthétisent Pablo Servigne et Raphaël Stevens, avant de citer Dennis Meadows: « il est trop tard pour le développement durable, il faut se préparer aux chocs et construire dans l'urgence des petits systèmes résilients »⁵⁰.



10. Normality? Life fragment in Venezia, Italy



11. Maintenance des barrières mobiles du projet Mose in Venezia, Italy



12. 'Deforestation',
by Adrian
Salamandre

13. In the *neo rural* not only the lifestyle or the building are alternative. The geographical area - the 'franges' for example - must also be re-evaluated, finding appropriate settlement strategies. MR, 'Les Territoires du Vivant', p. 145

comme toute espèce vivante, l'être humain aime aussi à s'installer dans des «écotones»: des **franges** et interfaces, des marges ouvertes situées *entre* les milieux.

14. Jesse Rieser 'The Retail Apocalypse' .Second life of parkings? Infinite expanses of impermeable mineral surfaces across the territories.

À tous ces arguments peut aussi s'ajouter la judicieuse proposition de Kirkpatrick Sale, qui invite à considérer que cette difficulté à penser les limites biorégionales pourrait aussi bien être saisie comme une opportunité pragmatique, celle d'une invitation au **brassage culturel** des territoires.





15. Grande Halle , Renovation of industrial premises into a third place, Foreshadowing a construction scheme that will be implemented for the big nave, the ECT collective created the Cité de Chantier from reusable materials at the very base of the nave. It will welcome future users and prefigure the place's activity..
Encore Heureux

Countryside was a canvas on which every movement, ideology, political bloc, and individual revolutionary projected their own intentions.

The past two decades—or maybe the entire period since 1991—has been characterized by a complacent expectation that one kind of civilization—metropolitan, capital-oriented, agnostic, western—would remain the template for global development, possibly forever. Meanwhile the “model” ignored drastic developments in the Middle East, Africa, Asia, China, and has been oblivious to climate change and the environment. At most, “we” have appended politically correct sensitivities about colonialism, race, and gender to its basic premise, which we have now allowed to morph into Silicon Valley’s ever more grim recipe for the Smart City as the ultimate outcome of History.

The combined systems of airline hubs, highways, fast trains, (self-driving?) cars, internet, and mobile phones hold us in a self-imposed prison of the urban where the “experience” economy tries to hide the fact that there is nothing fundamentally new to experience in urban life... Today, even a “new” city is familiar: a predictable accumulation of roads, towers, icons... but as soon as we leave the urban condition behind us we confront newness and the profoundly unfamiliar.

16. Rem Koolhaas talks about the countryside as an ignored realm and how cities themselves have become a place where nothing surprises us anymore. AMO, R. Koolhaas, Countryside, a Report Countryside in Your Pocket! p.2



17. Growing Underground, hydroponics 33 metres below the busy streets of Clapham.



18. 'ICON Delivers Series of 3D-Printed Homes for Homeless in Austin'



8.

Empowerment

‘Empowerment, 1: the act or action of empowering someone or something : the granting of the power, right, or authority to perform various acts or duties.

Malcolm X, the eloquent spokesman for black empowerment who, in 1965, was gunned down at the age of 39 in New York city, continues to influence the political, social, and cultural climate of our society. — Joe Wood

2: the state of being empowered to do something : the power, right, or authority to do something.

Education does not automatically result in women's empowerment, as the social and economic context in which women live can pose overwhelming constraints on their choices. — Erin Murphy-Graham

The focus on getting a candidate elected is a way for voters wary of broken promises to gain a sense of empowerment. — John Dutton

Like John Lennon, he brought the idea that through music, empowerment and words, you can really come up with world peace. — Wyclef Jean²⁹ ‘

29 ‘Empowerment.’ Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/empowerment>. Accessed 1 Jan. 2021.

From Bangladesh, Vietnam, Central America, North Africa and the Middle East, as well as from various parts of Europe, migratory flows are intensifying day by day and becoming more and more unmanageable. 'International cooperation' now seems to have failed on this issue as well. The bioregions of fallow lands and quite zones could be potential destinations for a good number of migrants. In spite of conservative Swiss trends, in fallow lands as well as in quite zones, depopulations dating back to the rural exodus suggest fertile ground for new strategic bioregions to be re-inhabited and revitalised.

Let us then imagine that in a post-capitalist context, the large commercial platforms that have sprung up over the decades in the fringes could be converted from distributors of industrial goods and accumulators of capital to the temporary refuges for distressed crowds mentioned before. More specifically, we imagine a reconfiguration that would allow the habitability of a large commercial complex containing supermarkets, shops and services of all kinds, with living cells, primary services and large common distribution spaces. An 'emergency' type of post-mall habitat, neither durable nor resilient, but very 'capacious'. Able to offer the essential conditions for a temporary stay, while waiting to move to a better place. Without artificial air conditioning and lighting it is hardly habitable, and the food supply (provided by rooftop greenhouses, underground hydroponics and 3D printing of nutrients) is equally dependent on high energy consumption. The interior of these buildings is completely disconnected from the land and the land outside. Even if we improve the architecture - by making large openings to the outside or by letting nature penetrate inside - this scenario can hardly attract our imagination as much as the old villages in contact with fields, forests and rivers.

For this reason, it should be conceived as a building of the bioregion rather than an autonomous habitat. The autonomy of the bioregion is clearly more articulated, supported by ecological sensitivity - reterritorialization - and ethics in the use of technology. However, post-mall habitats may represent a

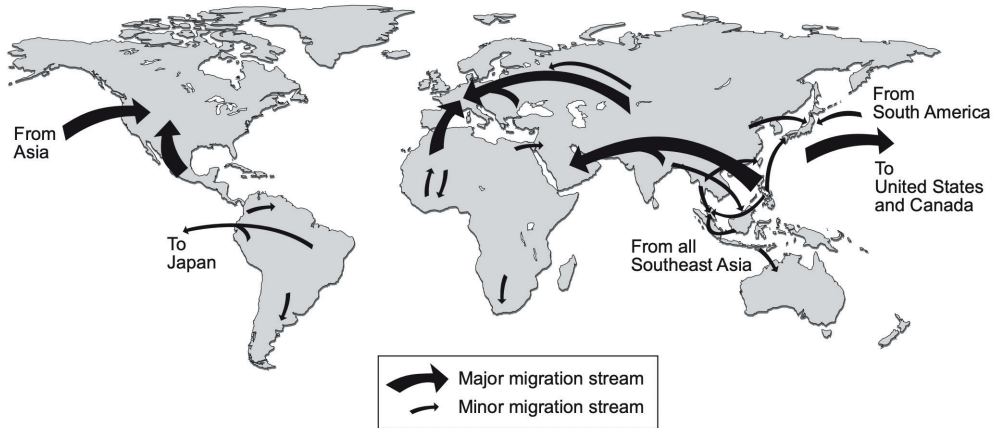
first phase of empowerment for individuals and families passing through.

The 'monito' must be passed on in the community, just as genetic heritage, primordial teachings or a sense of belonging to a family and a community are passed on. The 'family' represents the first stage of collective responsibility. Among individuals and families, differences are highlighted and made a source of pride. But not in an overbearing way or to gain some advantage over others. Rather, it is to identify oneself as a very compact and united first social nucleus, with which one lives the daily routine of a home and a series of responsibilities (and comforts): the maintenance of a productive garden, the care of animals and transport drones, as well as solidarity towards other families, willingness to cooperate and respect for the privacy of others. The life of the bioregional community is collective. Because only with a collective, intensive and eco-centred effort is the construction, management and functioning of the habitat possible (the continuation of empowerment).

Parents with children, couples, hermits, groups of friends or elderly, orphans, first or second generation citizens, 'climate refugees', 'urban migrants': the families that make up the community. Depending on the specificity of each case, families and individuals choose to live together on the basis of cooperation. By making valuable use of the multitude of knowledge, critical spirits and creative minds, the community educates itself: it enhances and refines the bioregionalist ethos. The aesthetics - of the habitat - will be the fruit. A site-specific aesthetic.

As a prevention to the initial discouragement (disconnection from the 'known' world), technology intervenes in the family sphere as a transitive tool towards habituation: the video call, which has become a hologram that can be projected in one's living room, allows one to stay in touch with friends in the Canary Islands, rather than with one's children in the USA. The prophets, however, are quite explicit on the subject.

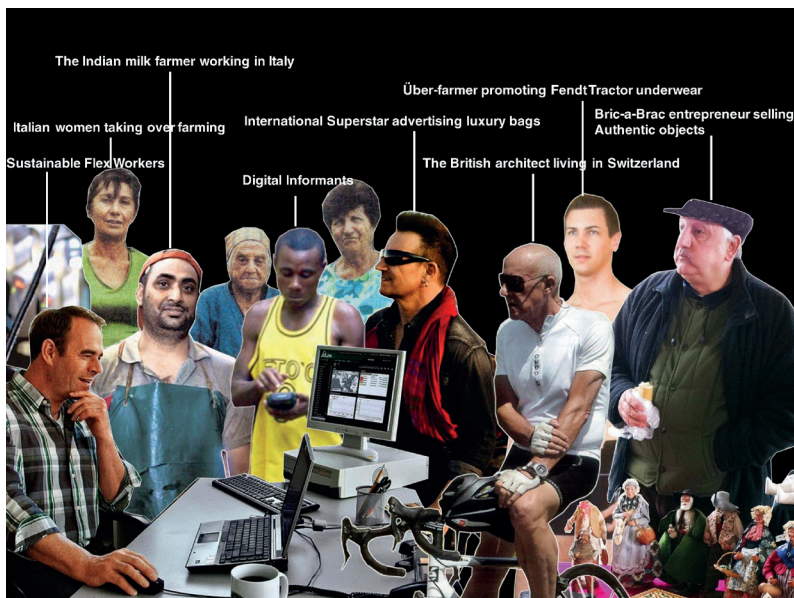
More People Are Moving to More Places



1. Today data, concern and trend on mass migrations across the planet because of the climate crisis are gigantic. Source: Population Reference Bureau International Migration. Facing the Challenge. (2002).

Pas besoin, dès lors, de savoir s'il faut ou non s'accorder avec Yves Paccalet sur la disparition probable ou souhaitable de l'humanité: l'enjeu réside surtout dans *ce que nous risquons d'ici là*. Le dérèglement climatique ayant déjà eu lieu, il s'agit d'anticiper désormais une catastrophe humaine, en nous prémunissant contre un **accroissement probable des inégalités et des injustices entre classes sociales, ou contre les migrations massives** que risquent d'engendrer le réchauffement, la montée des eaux, la sécheresse.

2. MR, 'Les Territoires du Vivant', p. 118



3. Therefore the countryside is inhabited by an entirely new population that we have begun to understand and really deserves to be taken seriously.
RK



5. 'Kaledia' olograms. An ironic combination of words and concepts.

Günther Anders, dès 1956, parle de « livraison du monde à domicile » pour analyser une situation relativement « simple » : l'émission d'une « nouvelle », livrée à domicile par le biais de la télévision ou de la radio, et les conséquences de cette livraison sur le soi, les relations avec autrui, et le domicile en tant que foyer.

À l'heure où se multiplie écrans et réseaux, l'analyse andersienne est plus contemporaine que jamais :

« Ce qui désormais règne à la maison grâce à la télévision, c'est le monde extérieur – réel ou fictif – qu'elle y retransmet. Il y règne sans partage, au point d'ôter toute valeur à **la réalité du foyer** et de la rendre fantomatique – non seulement la réalité des quatre murs et du mobilier, mais aussi celle de **la vie commune**. Quand le lointain se rapproche trop, c'est le proche qui s'éloigne ou devient confus. Quand le fantôme devient réel, c'est le réel qui devient fantomatique. Le vrai foyer s'est maintenant dégradé et a été ravalé au rang de "container" : sa fonction n'est plus que de **contenir l'écran du monde extérieur**¹³. »

7. MR, 'Les Territoires du Vivant', p. 33

6. The myth of Monte Verità was born at the beginning of the 20th century, with the presence of artists, anarchists, philosophers and thinkers.



une fois de plus l'architecture – comme **art de l'appropriation** cette fois – apparaîtra comme capable de susciter la **liberté**, de stimuler l'**autonomie**, d'affûter les **singularités des cultures** et des êtres; bref, comme capable d'offrir une arme de premier ordre **contre les dépossessions** à l'œuvre.

C'est certain: chacun habite, au quotidien, des architectures qu'il entretient et agence, avec lesquelles il interagit – quand il ne les a pas réalisées lui-même. Dire à quel point l'enfant qui construit une cabane est déjà dans un processus d'«architecturation» du réel, c'est rendre à chacun la possibilité d'agir librement sur son environnement, par-delà les disciplines, savoirs et expertises, et leurs caractères délégitimants; c'est ouvrir la voie à une configuration des lieux **par le peuple à destination de la société toute entière (bottom-up)** et non plus uniquement par les institutions ou l'État pour le peuple (*top-down*). Une idée utile à l'heure où la notion **d'empowerment – de «capacitation»**, disent les Québécois – apparaît fondamentale pour travailler sur les inégalités et la transition sociétale.

8. MR, 'Les Territoires du Vivant', p. 78



9. 'One of the biggest paradoxes was that the village was emptying, its original inhabitants were disappearing but at the same time it was growing. This simultaneous evacuation and extension became a very interesting thing to investigate.' - Rem Koolhaas
Reflexions on a swiss village study case. To be taken into account in neo rural bioregionalist counter trend project.



10. Jesse Rieser 'The Retail Apocalypse'. 'Junkspace' (term from Rem Koolhaas), impossible to 'territorialize' (MR).

11. Quiet zones, the term is taken from Diener et al.

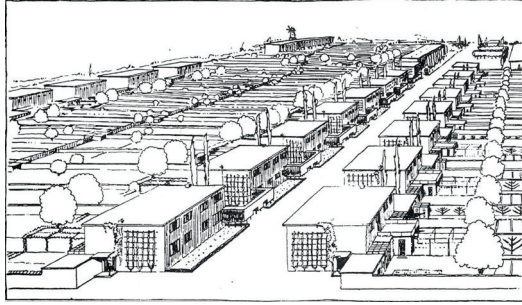
'Switzerland: an urban portrait'

The Quiet Zones. On closer observation, this urban web reveals three zones of thinning: the eastern, central, and western quiet zones. In these areas the old structures of the landscape still dominate the (built) deposits of an urban transformation. In the night photographs these areas are just barely visible as worn patches in the tapestry of the urban network.

12. Leberecht Migge represent 'green modernism' - in the real and positive sense of the term.

He designed durable neighborhood ('siedlungen') in the German countryside, where every organic (human or vegetal, even from the cities) waste product was recycled and valued as productive.

Axonometric view of Siedlung Ziebigk, Dessau, L. Fischer and L. Migge, 1926. S. Marot, 'Taking the Country's Side', p.36



Frank Lloyd Wright interroge

dès 1910 l'autosuffisance, les nouvelles mobilités et les relations de l'architecture et de l'énergie aux territoires, et si l'Allemand Leberecht Migge propose dès 1918 d'envisager les aspects urbains, sociaux et écologiques des jardins partagés et de l'agriculture urbaine comme une alternative verte au capitalisme, avec un siècle d'avance sur les débats d'aujourd'hui³⁴

13. MR, 'Les Territoires du Vivant', p. 7



14. Architecture is at the centre of human production, must in our opinion crystallise the answers we must provide in order to (re)set ourselves on the road to an eco-responsible and socially sustainable society. Joly&Loiret agence d'architecture

15. Migge work that anticipated a new type of habitat in which permaculture and agroecology worked with technology. S. Marot, 'Taking the Country's Side', p.38

What is most fascinating is the consistency with which Migge pursued this close combination of technology and biology, of social and ecological concerns, and drew lessons from the most advanced research in pedology, soil microbiology and gardening techniques. This approach culminated in his final opus, *The Growing Siedlung* (1932), where the elements of horticulture became the spines of continuously evolving settlements. Not a "garden-city", but a genuinely horticultural approach to civic design. When compared with projects by other modern architects on the rural issue, it seems that Migge's work, which anticipated many of the concerns of permaculture and agroecology, should be mined even deeper today.



9.

Domestic Fatigue

Native’ late 14c., *natif*, ‘natural, inborn, hereditary, connected with something in a natural way,’ from Old French *natif* ‘native, born in; raw, unspoiled’ (14c.) and directly from Latin *nativus* ‘innate, produced by birth,’³⁰

Home’ Old English *ham* ‘dwelling place, house, abode, fixed residence; estate; village; region, country,’ from Proto-Germanic **haimaz* ‘home’ (source also of Old Frisian *hem* ‘home, village,’ Old Norse *heimr* ‘residence, world,’ *heima* ‘home,’ Danish *hjem*, Middle Dutch *heem*, German *heim* ‘home,’ Gothic *haims* ‘village’), from PIE **(t)koimo-*, suffixed form of root **tkei-* ‘to settle, dwell, be home.’ As an adjective from 1550s. The old Germanic sense of ‘village’ is preserved in place names and in *hamlet*.³¹

30 ‘native’ (n.), Online Etymology Dictionary, <https://www.etymonline.com/search?q=native>, Accessed 1 Jan. 2021.

31 ‘home’ (n.), Online Etymology Dictionary, <https://www.etymonline.com/search?q=home>, Accessed 1 Jan. 2021.

Some inhabitants of the bioregion, particularly cultured, capable and enterprising specialists, are called 'prophets' or 'wizards'. Both are extremely sensitive to the 'monito'. However, the former interpret it more severely and are often pessimistic - after all, 'the pessimist is the one who has informed himself', says a Russian proverb - while the latter are characterised by a more practical and positivist approach, placing great trust in technology and their own technical knowledge applied to the architecting of the habitat. The ideal application of the 'monito' depends on the balance of consensus given to the two sides, and not on the dominance of one idea or the other. Arguing is considered a weakness, cooperation an essential resource. The image of the home and the nativity, for example, are crucial in the intellectual confrontation between wizards and prophets.

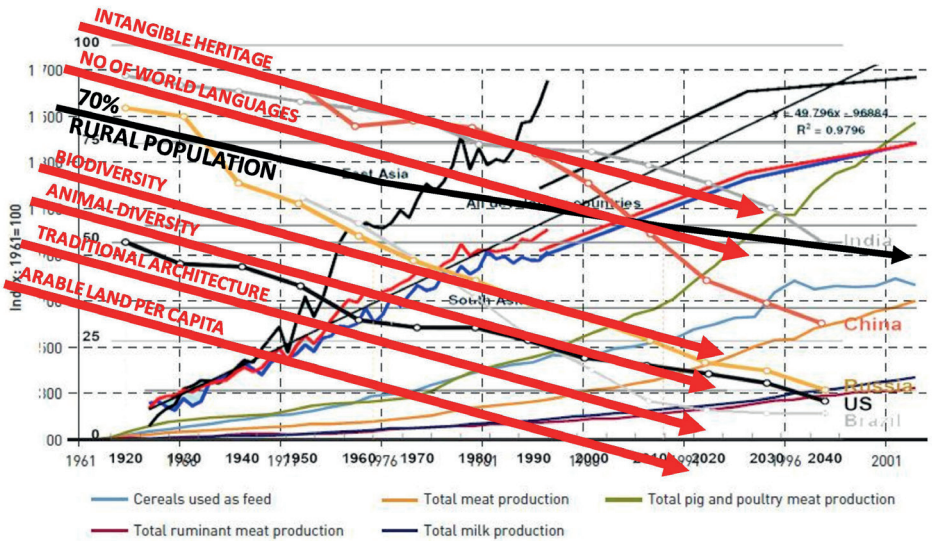
In the neo-rural environment, the concept of ownership (even of a house) has changed. Starting from the considerations on the liquid society - reckless consumerist and generator of inequalities, blindly driven by growth and conformism and unconsciously participating in the destruction of planetary ecosystems - the community tries to evolve towards a (more) ecological lifestyle. The history of the domestic space, and of domestic life itself, serve as a 'monito' in this sense: a history of slavery and servitude, of separation of classes and reinforcement of social inequalities - 'gated communities' are the latest delirious example -, of speculative accommodation of the working masses or segregation of women. Ever since the Roman domus or ancient Greek dwellings, we notice that the spaces of domesticity are dictated by sexism and economic efficiency - if not by the commercial value resulting from the composition of the 'family' (owners and slaves).

In the decolonisation of old imaginaries related to the habitats of deprivation, and in the imagination of new bioregions in the neo-rural context, we see the possibility of using architecture and the new 'monito' to revolutionise domesticity and rethink housing strategies at their roots. The prophets invite us to go back to distant times - when one did not own land, plots or buildings,

but belonged to a hill or a body of water. At the same time, the wizards point out the importance of caring for one's home and productive home gardens, identifying them as a family asset. The important thing, as mentioned above, is the ethical balance between possession, belonging and sharing. While it seems clear that 'domestic work' is but one of the precious and satisfying daily 'labours', managed on a family scale. But domesticity also and above all means refreshment and intimacy.

In the construction of houses, architects work sensitively, reusing, recycling, refitting, reconfiguring and reactivating. The vernacular architectural heritage, as well as the entire rural palimpsest - from shopping centres to parking areas, to industrial infrastructure - are a heterogeneous base to be given a second life. 'Specificity' is the key to the housing project that the specialist architect is called upon to design. Habitability is made up of precise actions and experiments. Abandoned barns and shopping centres can be transformed into collective dwellings, abandoned chalets and ruined dry stone walls can be combined with skilful techniques and configured into comfortable dwellings in synergy with the local area.

Architecting the durability of the building also means mastering the construction process: from the choice of material to treatment, maintenance and recycling. Between phalansteries (for 'urban' density), huts, guesthouses, and numerous typologies, the whole community will have a safe place that can be identified as 'home', in which to feel part of the bioregion. Each dwelling is built with the cooperative effort of the benefiting community, with no one demanding any compensation. The only expectation is that the beneficiary will have the same solidarity in the future. The 'monito', inspired by Moro's Utopia, does not forbid the feeling of owning a house, but invites people to share it with those who need it most, to the point - if necessary - of giving it to another family who is more suitable and moving away.



1. 'Rural population dynamics in %'

'But there are also a number of downward trends. the number of world languages is declining quickly, as well as the biodiversity, animal diversity, traditional architecture and the arable land per capita. So these downward trends are more gloomy' - RK

En Norvège, des églises de presque neuf cents ans, entièrement réalisées en bois, sont encore debout et en excellent état. De même à Nara, au Japon : moyennant des techniques de restauration pratiquées tous les deux ou trois cents ans, des temples datant du VIII^e siècle entièrement construits en bois (sans clous ni vis) sont encore en parfait état, résistant décennies après décennies aux séismes et autres aléas naturels locaux. S'il doit être question aujourd'hui de durabilité, nous avons ici affaire à des cas d'école exemplaires...

2. MR, 'Les Territoires du Vivant', p. 66



4. Concrete printing houses from ICON



3. La grande porte sud du Todai-ji. Nara, Japon (VIII^e)



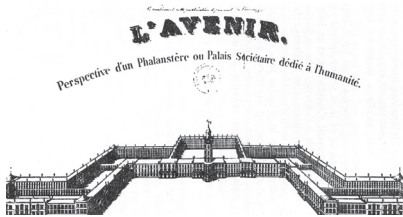
5. 'Stavkirke', Borgun, Norway (XII^e)

gated communities:

des résidences bâties au sein d'une enceinte fermée par des portes, murs ou grilles; des quartiers-ghettos exclusivement réservés aux riches comme il en existe déjà un certain nombre dans le monde. Leurs architectures pourront certes s'appuyer sur de nouvelles inventions techniques et esthétiques, constituant de véritables chefs-d'œuvre de construction autant que des merveilles de fonctionnement climatique. Mais quel sens tout cela pourrait-il bien avoir si ces résidences ne sont occupées que par un tout petit nombre de privilégiés, tandis que le reste de l'humanité et la nature sauvage se meurent pour les construire? Le monde pourrait se diviser en deux parties, plus opposées que jamais, **la violence du maintien des riches** accablant toujours plus **la masse opprimée** obligée de servir le nouvel ordre normatif en place.

6. MR, 'Les Territoires du Vivant', p. 107

Ce scénario n'est pas un script de cinéma. Ce n'est pas non plus une dystopie littéraire. Pas plus l'œuvre d'un alarmiste fou. C'est, tout au contraire, la direction vers laquelle nous nous dirigeons pour l'heure avec le plus de certitude. Pour le dire avec les termes de Salvatore Settis, **« nous ne pouvons plus ignorer que la croissance des villes produit un ensemble de désordres et de conflits qui tendent à se traduire en deux formations opposées et voisines à la fois : les favelas et les gated communities⁴⁶ »**. Sur toute la planète, le phénomène s'amplifie d'ores et déjà. Dans les années 1990, des auteurs estimaient déjà que les gated communities représentaient plus du tiers des programmes immobiliers neufs.



7. View of Charles Fourier's Phalanstère.

The rural areas and the gardens are not represented.

With the interesting 'Familistère de Guise' (built by capitalist philanthropist Jean-Baptiste André Godin for housing his workers families), these social utopias are of major interest in address the issue of housing in the neo rural autonomy habitat, considering both alternative scenario of socio-political and everyday life.

A more and more shifting city/country paradigm.



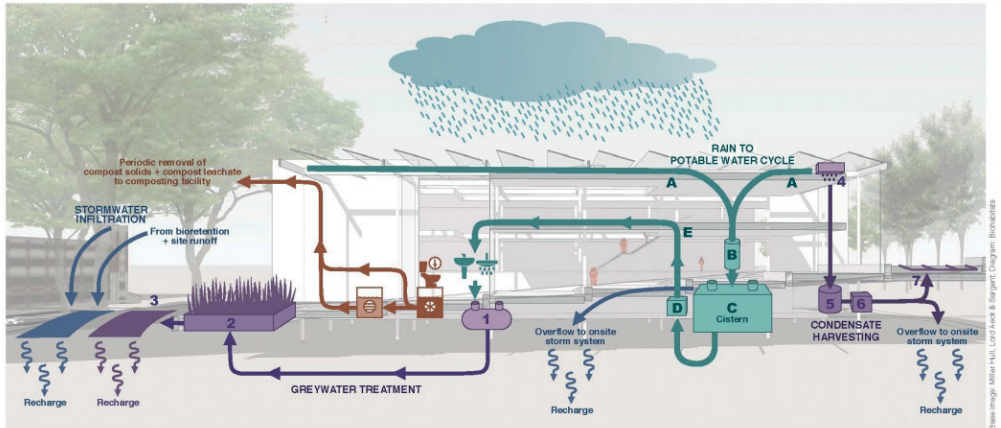
8. Familistère at Guise, France (XIX°)

NET POSITIVE WATER CYCLE – LIVING BUILDING CHALLENGE STRATEGY

Kendeda Building for Innovative Sustainable Design
Georgia Institute of Technology, Atlanta, GA



PROJECT TEAM
Miller Hull
Lord Aeck Sargent
Andropogon Associates
Urban-Case
PAE
Newcomb & Boyd
Long Engineering
Biohabitats
Shanska USA



GREYWATER TREATMENT

- 1 Primary treatment tank—collects, settles, digests
- 2 Constructed wetland—passive ecological polishing
- 3 Subsurface infiltration—recharges groundwater

RAIN TO POTABLE WATER CYCLE

- A Rainwater collection—piping
- B Inlet Filtration from roof
- C Basement cistern
- D Potable water filtration + UV disinfection skid
- E Distribution to notable fixtures

COMPOSTING TOILET CYCLE

- 1 Foam flush toilet fixtures (compatible with composting unit)
- 2 Composter units (serve multiple toilets)
- 3 Compost leachate storage tank

CONDENSATE HARVESTING

- 4 Condensate from building cooling system
- 5 Condensate storage tank
- 6 Filtration + irrigation pump
- 7 Site irrigation system

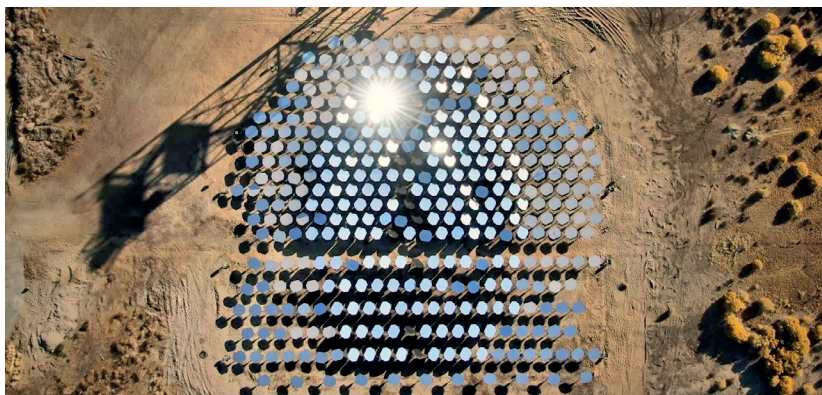
9. 'The intent of the Water Petal is to realign how people use water and to redefine 'waste' in the built environment so that water is respected as a precious resource.' International Living Future Institute

Ce n'est d'ailleurs pas un hasard si c'est sous la plume de l'anarchiste russe Pierre Kropotkine, et en lien direct avec la possibilité révolutionnaire, que fut formulée l'importance primordiale de l'*entraide*¹⁰⁶ : une capacité fondamentalement antidominatrice innée chez tous les peuples et individus. Faut-il dès lors s'étonner qu'elle soit systématiquement brimée par les gouvernants de tous bords ? L'arme utilisée – la destruction des imaginaires – est fourbe, en ce qu'elle tend à déposséder les individualités, à les emprisonner au sein d'un univers mental restreint, favorable au milieu scientifico-industriel adapté à la société capitaliste de croissance en place. Peter Berg a raison d'affirmer que « communisme et capitalisme sont tous deux basés sur l'industrialisation », et que ce qui importe aujourd'hui est « d'observer ce que l'industrialisation a fait à nos esprits d'une part, et ce qu'elle a fait à l'environnement d'autre part » (*Ecology Emerges*).

10. MR, 'Les Territoires du Vivant', p. 178

Since the onset of the Industrial Era, and the massive rural exodus, we have tended to forget that double bind (complexification/simplification) as if it had been overcome by "progress". But far from being a continuous success story, history since the neolithic has also been a long chronicle of collapses, all more or less directly caused by the way complex societies mismanaged their resources and limits to growth.

11. We live in a story made by a continuous series of collapses and we'll never stop. Shall we try to be resilient to those collapses? S. Marot, 'Taking the Country's Side', p.48



12. Bird's eye view of Heliogen's Lancaster, CA test facility.

13. We should put together architecture and agriculture? S. Marot, 'Taking the Country's Side', p.34

What this original figure strived to promote was a cross-fertilisation of architecture and agriculture... a project of osmosis which called for a neologism: "Architecture has always been treated in isolation; Agriculture has always been explained separately. This is a mistake: those two arts won't progress unless one fuses their principles in the same spiritual melting-pot; a new science then emerges, which I, with good reason, name Agritecture." As Architect Jacques Toussaint would write around the same time: "Architecture is, *after* Agriculture, the first and most useful of arts".



14. Project, And if you become a butterfly, the village as a place of value, symbolic heritage and identity matrix of a community.

15. The architecture studio bernath+widmer have reactivated an old barn with sensitivity, reusing, recycling, readapting and reconfiguring it.





10.

The Guest-Med-House

‘Hospital’ mid-13c., ‘shelter for the needy,’ from Old French *hospital*, *ospital* ‘hostel, shelter, lodging’ (Modern French *hôpital*), from Late Latin *hospitale* ‘guest-house, inn,’ noun use of neuter of Latin adjective *hospitalis* ‘of a guest or host’.³²

‘Medical’ (adj.) ‘pertaining or relating to the art or profession of healing or those who practice it,’ 1640s, from French *médical*, from Late Latin *medicalis* ‘of a physician,’ from Latin *medicus* ‘physician, surgeon, medical man’ (n.); ‘healing, medicinal’ (adj.), from *medeor* ‘to cure, heal,’ originally ‘know the best course for,’ from an early specialization of PIE root **med-* ‘take appropriate measures’ (source also of Avestan *vi-mad-* ‘physician’). ‘The meaning of *medeor* is based on a semantic shift from ‘measure’ to ‘distribute a cure, heal’ [de Vaan]’³³

32 ‘hospital’ (n.), Online Etymology Dictionary, <https://www.etymonline.com/search?q=hospital>, Accessed 7 Jan. 2021.

33 ‘medical’ (n.), Online Etymology Dictionary, https://www.etymonline.com/search?q=medical&ref=searchbar_searchhint, Accessed 7 Jan. 2021.

What an extraordinarily terrible year was the 2020, the year of the pandemic. A phenomenon that, as tragic and terrible as it is, has the ability to highlight the many weaknesses and limitations of the contemporary urban habitat, as well as the fragility of the entire western capitalist-industrial-scientific system. Reacting promptly to the evidence, the neo-rural imaginary developed is enriched with further elements. How to build resilience to the pandemic at the scale of the bioregion of interest? The images generated by this reflection, though far removed from many of the convictions and achievements of industrial modernity, instinctively make sense and are sustainable: ecologically and economically, as well as socially and psychologically. It has to be said that ethics (the conception of life and death in the first place) in the neo-rural habitat could, of course, undergo profound paradigm shifts, depending on how much reliance is still placed on expensive therapies, industrial pharmaceuticals and modern surgery.

Thanks to a post-capitalist, fair and subsistence economic system that fiercely condemns competition and the growth of the individual, the community has the chance to make sense of the priorities of its existence again, really putting health first. There is no worries in case of lockdowns, because compared to the delirious capitalist habitat where 'he who stops is lost', one is already 'static' and resilient to those shocks experiencing a calmer pace, seeking stability and preservation instead of change, progress and exploitation. On the social side, differences are also emblematic and play in favour of local resilience: the neo-rural society will be dynamic, in constant symbiosis with its territory and evolving according to specific conditions, and able to create advantage from differences. This is in contrast to the paradigm of the liquid society, obviously polarised and conformist, inculcated with myths of unlimited growth and tending towards violence and monoculture.

The western hospital system has proved inefficient. The question arises whether the 'hospital' of the future (which we need today) is any different from the big grey container of departments, corridors and operating theatres that is part of today's imagination. In the neo-rural habitat - which because

of its durability and resilience is organised and conceived to be autonomous and self-sufficient - the health (or survival) of the community is a priority and guaranteed by a revisited architecture - the 'hospital' is able to adapt like a 'scenography' transforming space to the event - and an alternative ethic.

The bioregion's 'hospital' facilities, called Guest-Med-Houses - inspired by the principles of sanatoriums, lazarettos, hotels, wellness centres and 'healthy' architecture - allow anyone to stay as long as they need to. One goes there voluntarily and without fear of not being able to contribute to the 'efforts', but there is still the possibility of being looked after and treated at a distance. The conditions are favourable for recovery from physical rather than mental illness, and some of the guests reside here permanently.

Despite the presence of specialists who are familiar with specific techniques, remedies and therapies, the contribution of the 'Rehoboam' is crucial to the durability and resilience of the system: the computer provides access to information and is responsible for managing medical orders, guest data and the capacity of the facility on a eco-regional level. Guests can mix freely in the spaces, except in case of infectious diseases detected by the med-bots, which monitor key values daily. The rediscovery of clean air, lots of walking and movement, a healthy diet and a rhythm of life more in harmony with nature have become the major preventions for a (long) satisfying life. Of course eternal life is unthinkable, the idea that there is a drug - industrially produced and sold on a global scale - that cures all ills must be abandoned. Fatalism, moreover, is to be considered as medicine - however bitter (especially today, less so tomorrow).

Nature is the first big pharmaceutical company, as it has been for most of the existence of the human species. By rediscovering old remedies for common diseases, the 'hospital' is able to grow and produce - in site - what the specialist prescribes as a cure. In addition to constant in-house medical research and innovation, most of the great achievements of medical technology, despite being the result of capitalist modernity, continue to be contemplated as well as the use of technology - nothing can be excluded a priori.



1. OMA, 'Hospital of the Future'.

	PARADIGME BIORÉGIONAL	PARADIGME INDUSTRIAL-SCIENTIFIQUE
Société	Symbiose Évolution Division	Polarisation Croissance/Violence Monoculture ⁶⁰

2. Summary table of ideas and movement items; from 'Dwellers in the Land', Kirkpatrick Sale; MR, 'Les Territoires du Vivant', p. 127



3. 'Lazzaretto', Gzira, Manoel Island, Malta



4. Social distancing a new theme in 2020

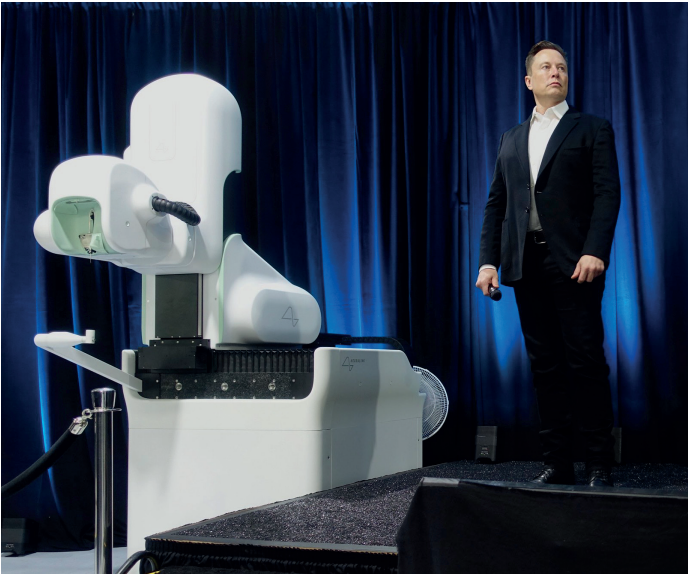
C'est d'une coévolution honnête, qui n'a rien en commun avec la conformisation spectaculaire moderne-liquide, dont il est question. L'architecture, elle, n'est formée que par ceux qui la parcourent; en tant que matière bâtie, elle a besoin de l'humain pour être. On remarque d'ailleurs fréquemment un parallélisme étrange entre état de santé du bâtiment et état de santé de ses occupants (ce qu'exprime d'ailleurs magistralement *L'Écume des jours* de Boris Vian, au sein duquel corps humains et architecturaux semblent être les miroirs l'un de l'autre). C'est que l'édifice est l'extension durable de la vie humaine et de ses vicissitudes. Ceux qui perdent l'énergie vitale voient s'échapper non seulement la capacité de prendre soin d'eux, mais aussi la possibilité d'entretenir celles, ceux, et les choses qui les entourent.

5. What health status does the contemporary hospital reflect on the patient?

The new hospital, even before thinking about medicines or electric appareils, has to be a good architecture in a broader meaning (the bioregionalist meaning).

MR, 'Les Territoires du Vivant', p. 56

6. Elon Musk and the Neuralink Future



7. A neo rural healthacre system at a different scale? MR, 'Les Territoires du Vivant', p. 144

à chaque point de la biosphère ne correspond pas *une* mais *des* biorégions variées, avec leurs échelles, leurs contenus, leurs structures et leurs fonctionnements propres. Kirkpatrick Sale propose à cet égard de distinguer d'immenses «*éco-régions*» –



8. Number of people for every single doctor that give the idea of the dramatic situation in some part of the globe. by WHO



9. AlvarAalto.
Paimio Sanatorium,
Paimio, Finland



10. OMA, 'Hospital of the Future' (ongoing)
'After years of steady gains in life expectancy, it seemed we could declare an age of good health. [...] And then, on the last day of 2019, the world changed. [...] the people that medical progress had managed to keep alive were the ones to fall victim.

The hospital as we know it is dead.

The hospital of the future will be in constant flux, like a theater, transforming its space to the event. If organs can be 3D printed, could the hospital be 3D printed? Using its waste as resource, could it rebuild itself perpetually? [...] self-sufficient. Like a greenhouse, producing its own crop. [...]

The hospital of the future is a place you will never go. Using its data, the hospital of the future will act remotely, treat each patient individually, monitoring one's health and operating where needed.



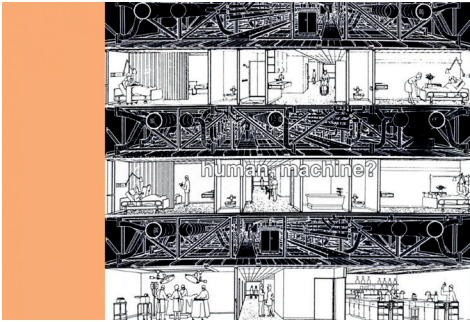
11. 'da Vinci®' Classic surgical system (robotic surgery unit)



12. Mixed-reality hologram for diagnosis and surgical planning of double outlet of the right ventricle



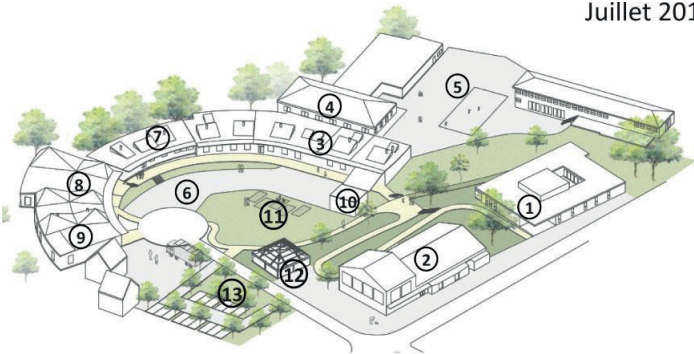
13. Future of the Connected World, by World Economic Forum.
Remote chirurgial operatins? The application of Internet of Things. Not science fiction.



14. OMA, 'Hospital of the Future' (ongoing)
'The hospital of the future will give way to the machine, liberating its staff from routine tasks, and leaving precision in the hands of accurate devices.'

If it became automatic, could the hospital of the future be more human?'

Juillet 2018



15. Restructuring of a Medico-Educational Institute 2018
The buildings, favouring local and frugal resources, are installed in the form of a curve in the continuity of the existing buildings.

- | | |
|---|--|
| ① Accueil / administration Santé | ⑦ La Courbe / TSA (Trouble Spectre Autistique) |
| ② Vie sportive | ⑧ La Courbe / Restauration |
| ③ La Courbe / SIPFP (Section Information à la Première Formation Professionnelle) | ⑨ La Courbe / Maintenance |
| ④ Groupe transition | ⑩ Vie Adolescents |
| ⑤ Cour des enfants préservée | ⑪ Jardin Potagers éducatifs |
| ⑥ Cour adolescents | ⑫ Le Préau- Accueil, jeux |
| | ⑬ Parking accueil parents |



11.

Before the Toast

‘Toast, a call to drink to someone’s health,’ 1690s (but said by Steele, 1709, to date to the reign of Charles II).’

[...] This probably is the source of the Jamaican and African-American vernacular word meaning ‘extemporaneous narrative poem or rap’ (1962)³⁴

‘Job, ‘piece of work; something to be done,’ 1620s, from phrase *jobbe of worke* (1550s) ‘task, piece of work’ (contrasted with continuous labor), a word of uncertain origin. Perhaps a variant of *gobbe* ‘mass, lump’ (c. 1400; see *gob*) via sense of ‘a cart-load.’ Specific sense of ‘work done for pay’ first recorded 1650s.

job. (1) A low mean lucrative busy affair. (2) Petty, piddling work; a piece of chance work. [Johnson’s Dictionary].³⁵

34 ‘toast’ (n.), Online Etymology Dictionary, <https://www.etymonline.com/search?q=toast>, Accessed 7 Jan. 2021.

35 ‘job’ (n.), Online Etymology Dictionary, <https://www.etymonline.com/search?q=job>, Accessed 7 Jan. 2021.

The neo-rural society we seek to imagine is autonomous and self-sufficient: two prerequisites for the durability, resilience and equity of a human habitat, according to the bioregionalist hypothesis. Community work represents the investment of community members in achieving these fundamental goals. The different tasks - the 'labours' - are defined by the needs and desires of the people: to live, survive and coexist, in the most appropriate (according to the specificities of the area) and satisfactory way possible (application of knowledge and technology in the various fields).

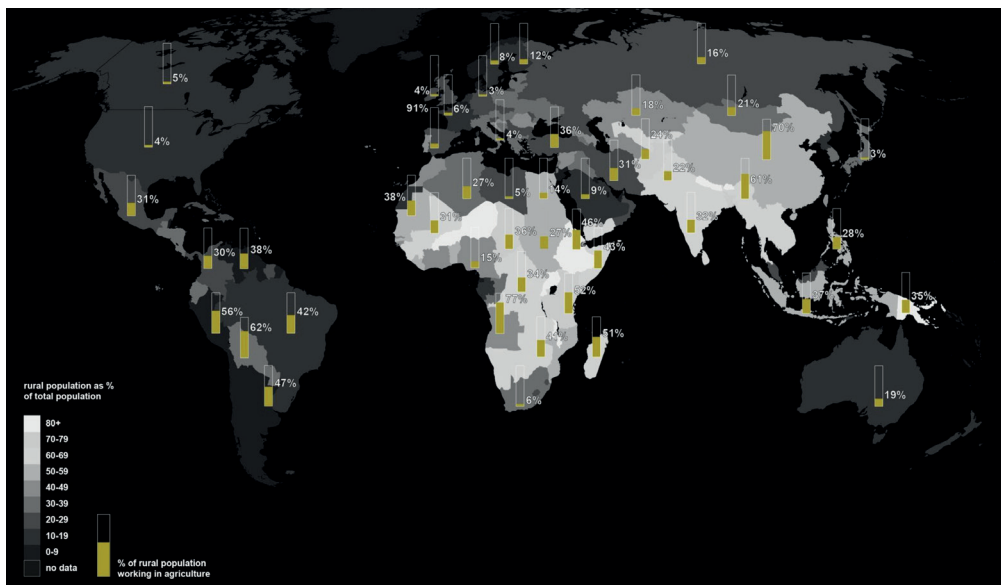
Eating - while also being able to afford succulent food that promotes a collective good feeling and individual health - requires 'effort'. Those involved in animal husbandry, slaughter, meat processing, and preservation; those who run the mills to make the various flours. The whole community is involved in cultivating the land - from productive home gardens, to terraces, to expanses - having a good grounding in permaculture and agroforestry. Living in dwellings requires 'effort'. As mentioned earlier, we cooperate at the community level to create comfortable beds in well-designed houses. From providing the resource, to treating it correctly, to using it with ethical and aesthetic sensitivity, the tasks are numerous and specialists play a key role in coordinating the cooperative effort. Everyday life, made up of moments, experiences, leisure and refreshment, requires in the same way that we 'toil' to architect the habitat: the spaces of public life and toasting, of traditional and virtual services, the Guest-Houses, the 'shelters' and 'references' of the neo-rural collective imagination (urban nostalgic, rural, hybrid and technological).

Some in software programming, some in repairing technological devices, some in agriculture, some in construction techniques or medical care, the specialists - fundamental to the functioning of the habitat - are trained thanks to popular education and the paths provided by the 'Rehoboam' and which arise from the passions of the individual towards society. The architect is a multi-disciplinary specialist, called upon for a

variety of issues. From the felling of a tree, to the organisation of a banquet or market; from the construction of a bridge, a drying rack, a bakery to the conception of a phalansterium, an extension of any kind, guest house, inn, warehouse or whatever type of building useful for the autonomous development of community life. The durability and resilience of a society also depend on the ability to recognise its needs and define what kind of 'architecture' is needed to meet them. The architect must be able to lead and conclude the debate, evaluating the various aspects in a systemic way.

Between 'specialists', who are more creative, and 'workers', who are more efficient and inclined to practical work, 'fatigue' should be conceived as a unitary and cooperative effort. The fatigue of the contemporary farmer, who alone has to produce a satisfactory quantity of vegetables, is converted in neo-rural imaginaries into equal sharing of fatigue among the whole community. Nowadays, farmers have the highest suicide rate. It is a symptom of how much imbalance there is between pay, workload and stress in the various professional sectors. The 'recent' industrialisation of agriculture has erased the fundamental link between man and nature - the very foundations of ecology. Since the time of Vitruvius, architecture and agriculture have always had an essential, self-catalysing link. Today, by constructing the neo-rural imaginary, where agriculture is no longer the work of a few but a collective ethic, we are trying to retrace an ecological trajectory; the foundations for a self-sufficient human habitat, deeply tied to its territory.

The 're-territorialisation' of a habitat and the 'decolonisation of contemporary imaginaries' means, among many other paradigm shifts, that office hours, the 42-hour week, the five-week annual holiday - will be totally absurd and anachronistic. People no longer work to earn a wage and enrich the capitalists, or as cogs in a factory. The efficiency of production - so dear to industry - is now dictated by ecology and bioregional economics, for a durable and resilient future.



1. Rural population working in agriculture, 2012 from ONU



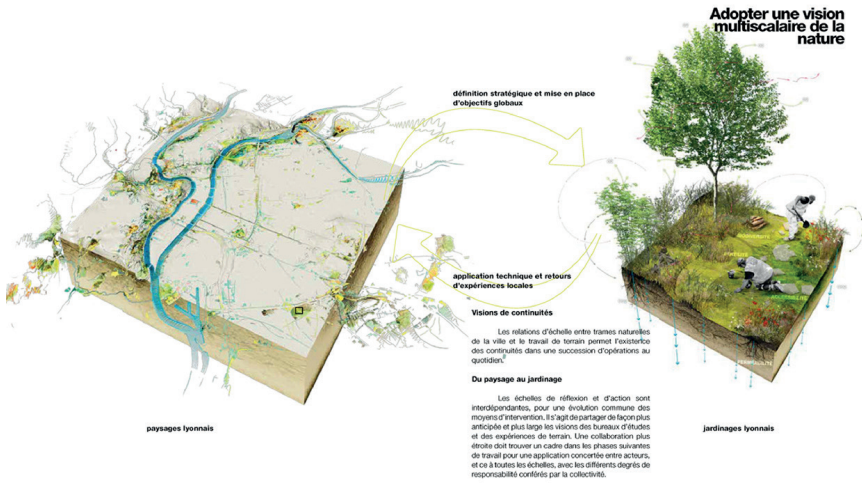
2. Banksy, Bristol Museum



3. Agriculture in 21st century? E-agriculture.



4. Amazon depot, Scotland

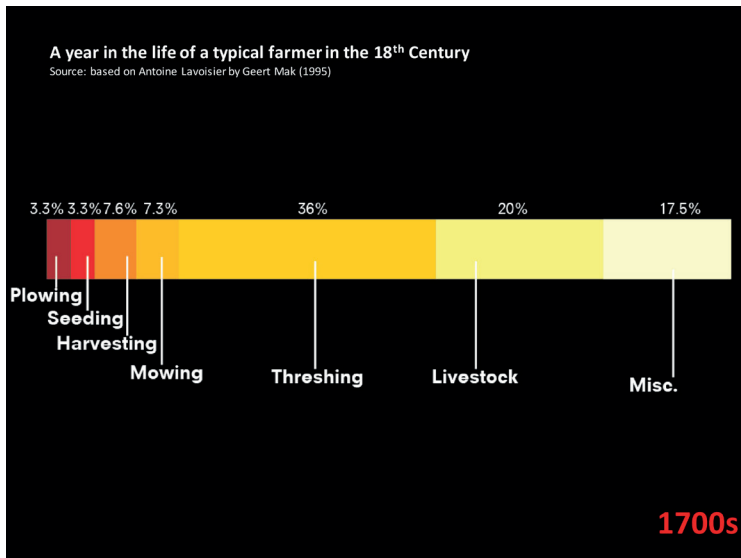


Coloco | image : Fabien David

5. Adopting a multiscale vision of nature, Plan de Végétalisation de la ville de Lyon (Plan of Vegetation for the City of Lyon). Coloco

le rôle sociétal de l'architecte n'a cessé d'évoluer au fil des siècles – et de façon franchement radicale, de sorte qu'il est difficile d'entrevoir les points communs entre une « architecte » d'aujourd'hui et un « architecte » de la Renaissance –,

6. The role/job of architect is emblematic in history; MR, 'Les Territoires du Vivant', p. 67



7. 'An inspiring sequence of inevitable steps that actually left little space to maneuver.' -RK

Quels genres d'*artisans* sommes-nous au sein de ce *capitalisme vert, numérique, liquide et accéléré*? Aujourd'hui, dans l'Hexagone, l'industrie s'essouffle et le pourcentage d'ouvriers est désormais relativement faible. La société numérique porte plutôt à se tourner vers un écran qu'à se plier sur une chaîne de montage. Mais l'ordinateur, son écran, ses connexions et les rythmes qu'il impose, ne sont-ils pas, eux aussi, une puissante *négation des rythmes naturels, corporels, existentiels*?

8. MR, 'Les Territoires du Vivant', p. 44

9. Site of the future factory of Tesla in Grünheide, on the right edge of the Berliner Ring, in the back the industrial area Freienbrink. Germany, 2020

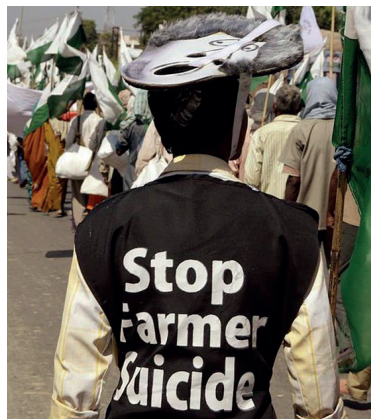


Industrialisation was a success in terms of food production. The yields per hectare were raised by a factor of two or three, and increase of labour productivity was even more substantial. This led to a dramatic drop in the number of farmers and to a structural problem of overproduction which brought prices down. As the rural exodus accelerated, the food chain became more complex with the development of the food processing and retail sectors. Due to the high level of capitalisation, the industrialisation of agriculture led logically to its *corporatization*. Finally, as both motorisation and chemistry are highly dependent on fossil energy, agriculture, unlike ecosystems which store solar energy in both ground and the biota, became a net energy consumer.

10. How agriculture become bad for the ecosystems. A 'Green Revolution' story. S. Marot, 'Taking the Country's Side', p.93-94



11. Cow Milking Machine

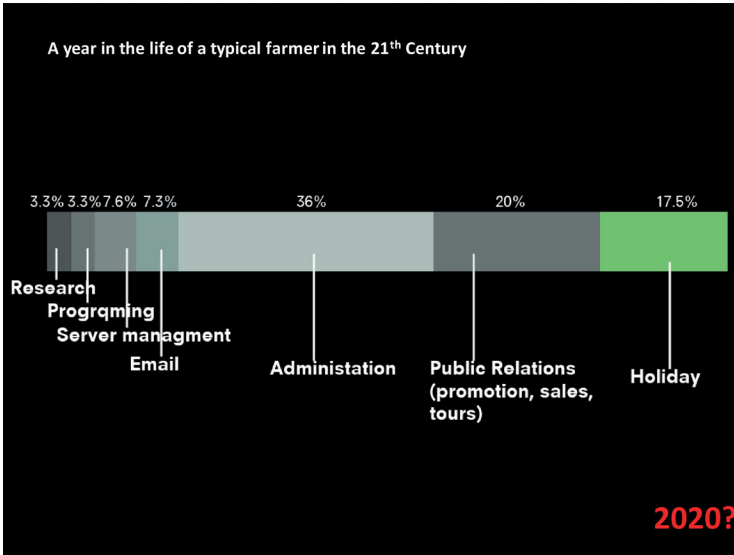


12. Protest in India, 2012

Alexandre Kojève le résume très bien, « l'homme qui travaille reconnaît dans le Monde effectivement transformé par son travail sa propre œuvre : il s'y reconnaît soi-même, il y voit sa propre réalité humaine, il y découvre et y révèle aux autres la réalité objective de son humanité, de l'idée d'abord abstraite et purement subjective qu'il se fait de lui-même²⁰ ».

Dans quelle transformation effective du monde se reconnaît le personnage vivant des bouchons de dentifrice de *Charlie et la Chocolaterie*? Ou, aujourd'hui, l'employé des entrepôts borgnes d'Amazon,

13. MR, 'Les Territoires du Vivant', p. 45



14. 'This is the current situation. research, server management, administration and holiday. I hope your laughter is nervous' - RK

Au-delà même de la façon dont chacun travaille concrètement, c'est l'hyperspécialisation, la surdivision du travail initiée par l'industrie qui reste problématique dans le monde liquide : comment s'investir dans un travail concourant à des effets que l'on ne peut percevoir, mesurer, saisir? La liste des néologismes inventés pour décrire l'absurdité ambiante s'allonge chaque année : sur le modèle du désormais célèbre *burn-out* ont été inventés les non moins importants *bore-out* (épuisement par l'ennui), *brown-out* (épuisement par l'inutilité et la répétitivité), et *blur-out* (épuisement par connexion permanente).

15. MR, 'Les Territoires du Vivant', p. 45



12.

Planetary Anxiety

‘Energy, 1590s, ‘force of expression,’ from French *énergie* (16c.), from Late Latin *energia*, from Greek *energeia* ‘activity, action, operation,’ from *energos* ‘active, working,’ from *en* ‘at’ (see *en-* (2)) + *ergon* ‘work, that which is wrought; business; action’ (from PIE root **werg-* ‘to do’).³⁶

³⁶ ‘energy’ (n.) Online Etymology Dictionary, <https://www.etymonline.com/search?q=energy>, Accessed 7 Jan. 2021.

We imagine that once the photovoltaic panels are installed on all available surfaces, the bioregion will have enough electricity to sustain its lifestyle. Yet another targeted technological investment that adds to the community's guarantee of durability and resilience, whose rhythms are once again synchronised with the specific conditions of the ecosystem. Other measures are being discussed to ensure an additional supply of electricity, especially for less sunny periods. In many Alpine areas, sunshine hours are scarce due to the topography. Turbines, in which hydroponic crops are integrated, are a solution to be considered. Energy towers (another major investment) should also allow for the storage of surplus electricity - possibly transferable to connected bioregions.

Geothermal energy, heat pumps and combinations with photovoltaics are used to regulate indoor environments. We can afford to air-condition rooms in very hot weather and heat them electrically in winter, but the basis of thermal comfort in the interior of buildings is a careful bioclimatic strategy, constantly improved and adapted: from materials, control of shadows, orientation of facades, thickness of elements, openings for air circulation, to the fundamental use of fireplaces and wood stoves.

So much had been forgotten over the years of building dependent on air conditioners and boilers. The vernacular combined with skilful architecture and technological innovations make it possible to build in a much more sensible and sustainable way. 3D printers make it possible to create all kinds of elements - using recycled materials - to implement vernacular solutions. From sunscreens to special ventilation grilles, to aerodynamically efficient blades for small mechanical ventilation systems. Technology is not frowned upon in the community when used intelligently. When in doubt, specialists are always on hand to assess the success and ethics of the idea. As a reminder of the 'warning': the unwritten rules governing the responsible use of technology, inviting us to always consider in a systemic way the positive and negative effects it might have in various spheres - ecological, social or political, for example -, in various

conditions - such as in the case of energy shortages, during hot or cold periods, at night or during the day, during local fauna mating periods - and in various contexts - family (privacy and tranquillity), community (festive occasions, rituals or fatigue), individual, educational, and so on.

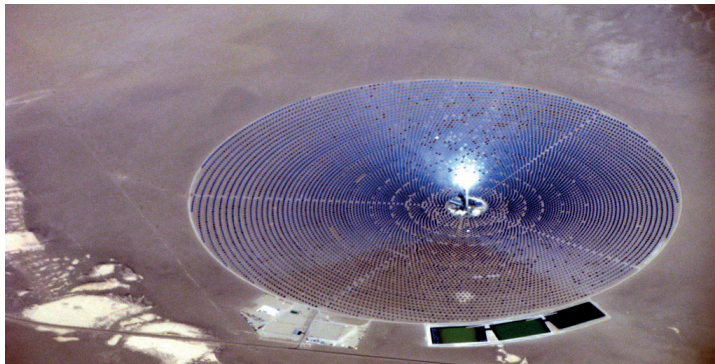
In any case, solutions inspired by nature or even the fruit of nature remain the most revered by specialists, young and old. Prophets tirelessly remind us that in the future they will be the only ones available to them. A prize is awarded every mid-season to the young people who are most ingenious or artistic, and create an object or utility system on the scale of the bioregion: decorated sundials, rainwater recycling fountains built into the cycle, canopies or entertainment structures. The main criteria is that they should be as inspired by nature as possible (even high-tech). This kind of stimulus leads to ideas that are then taken forward with specialists and further technologised, such as a geo-regional canal system, cable cars and landing platform systems for transport drones.

Large hydropower plants are still working well on a national scale, and in cooperation with wind farms and solar power allows the bioregion to achieve total autonomy. And this reassures the community. Moreover, energy installations on a planetary scale are as disturbing for their scale as for their principles. From nuclear fusion power plants, to sixty-seven thousand square kilometres of desert covered in CSPs, to the echoes of peak oil and coal, the world outside the fallow lands or quiet zones continues to send out huge, gigantic, planetary alarm signals that no one in the cities understands or takes seriously. In the meantime, many metals that have long since been running out have condemned various fields of industrial production. While in the bioregion, organic batteries are being tested and developed, and time and resources are being invested in figuring out how to waste as little as possible, and make the most of what is recyclable.

Si l'architecture est avant tout un art de la bioclimatique, une culture de l'installation sur la *biosphère* en lien avec des formes et des forces naturelles, un savoir-faire de l'équilibre entre intérieur artificiel et extérieur *naturel*, alors toutes ces inventions techniques tendent à rendre inutile l'architecture. Ce n'est pas pour rien que, dès 1965, le célèbre critique de l'architecture **Reyner Banham** écrivait *A Home is not a House*, s'interrogeant :

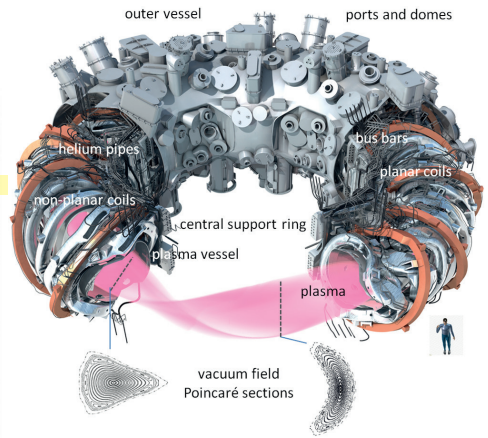
« Si une maison contient tant de tuyaux, de gaines, de conduits, de fils, de lampes, de branchements, de fours, d'éviers, de vide-ordures, de baffles, d'antennes, de canalisations, de freezers, de radiateurs – tant de services que l'ensemble de ces appareils pourrait tenir debout sans prendre appui sur elle –, alors à quoi sert la maison ? Si le prix de tous ces appareils représente la moitié du prix de revient total (ou plus, comme il arrive souvent), quelle est la fonction de la maison, mis à part de cacher pudiquement à la vue des passants nos organes mécaniques ? »

1. MR, 'Les Territoires du Vivant', p. 90



3. Crescent Dunes Solar Energy Project composed by a solar power tower concentrating light via 10,000 mirrored heliostats spanning thirteen million sq ft (1.21 km²).

4. This micro-architecture that can be dismantled could be an example of a project made by young people who are mentioned in the stories. work for the whole community. Project by Encore Heureux



2. Schematic diagram of the superconducting stellarator Wendelstein 7-X. Fusion will offer clean, abundant and safe electricity for future generations.



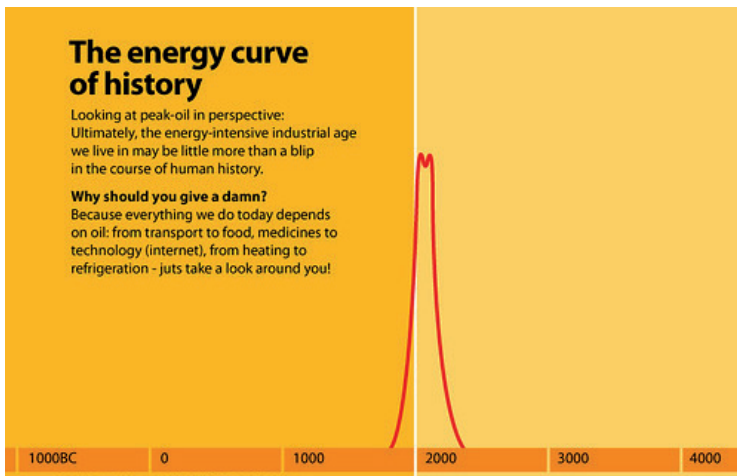
5. Inside Turbine Tower

« Ce processus de « mise en ringardise » ne concerne pas que l'architecture. *La matérialité rendue ringarde*, c'est ce qui advient chaque jour quand nous fermons les rideaux pour éviter les reflets et contre-jours sur l'écran; c'est ce qui se passe quand nous préférons communiquer par réseaux sociaux interposés, quand nous dépensons plus d'énergie à essayer d'exister sur internet que par des moyens conviviaux incarnés; c'est l'agenda papier, le plan imprimé ou le crayon de papier tournés en ridicule par l'idéologie culturelle du progrès vantant les mérites de l'hypertechnologie, du connecté, du projeté et du « dématérialisé »; bref: c'est l'avènement si complet de l'univers livré par la reproduction numérique que le réel physique n'apparaît plus que comme son appendice faible, son pendant moindre, sa résultante affaiblie. C'est ainsi que, chaque jour un peu plus dans nos territoires habités, l'individu est soumis à une mise en conformité: par l'appel incessant à la consommation, par le poids de la normativité, par la surveillance et l'hypercontrôle des corps et des esprits, par la reproduction uniforme mais aussi par l'innovation contrôlée et hétéronome.

6. MR, 'Les Territoires du Vivant', p. 92



7. Orsaira dam from above



8. Very simple, maybe superficial but communicative. We need this intensity today.

Premièrement en ce qu'il constitue une pensée ouverte, qui encourage systématiquement la coopération interrégionale, le développement d'un *outillage convivial*, au sens où l'entendait Ivan Illich – penseur de référence à mon sens incontournable pour toute pensée biorégionale. Voilà ce qu'entendre par là :

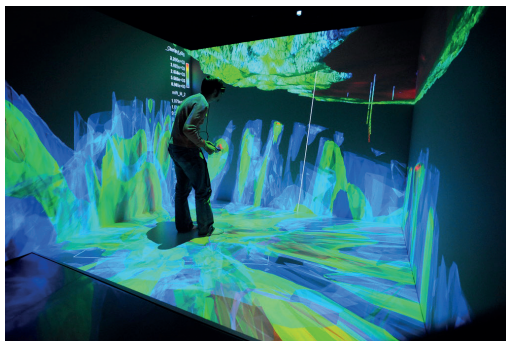
« Pour autant que je maîtrise l'outil, je charge le monde de mon sens ; pour autant que l'outil me domine, sa structure me façonne et informe la représentation que j'ai de moi-même. L'outil convivial est celui qui me laisse la plus grande latitude et le plus grand pouvoir de modifier le monde au gré de mon intention. L'outil industriel me dénie ce pouvoir ; bien plus, à travers lui, un autre que moi détermine ma demande, rétrécit ma marge de contrôle et régit mon sens. La plupart des outils qui m'environnent aujourd'hui ne sauraient être utilisés de façon conviviale¹⁰³. »

C'est cet outillage convivial (allant de l'objet à la manufacture en passant par l'institution et les infrastructures elles-mêmes) qui doit former un ensemble de « techniques d'alliances » entre les milieux et les capacités du vivant, pour concourir tant à l'autonomie qu'à la résilience des territoires. C'est d'un refus non dissimulé de l'industrie lourde, de l'hétéronomie et de la délocalisation, du profit et de la croissance à tout prix dont il s'agit.

9. The idea of the mid-seasonal competition is largely inspired by these reflexions.

If applied to urbanism and architecture competitions?

MR, 'Les Territoires du Vivant', p. 173

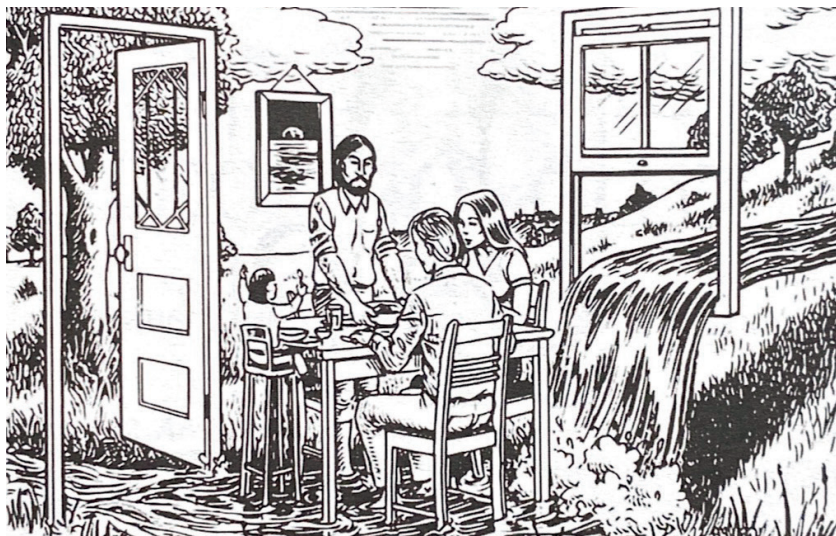


10. Geothermal energy modeling

Elle favorisera l'énergie humaine, les mécanismes intuitifs et lisibles, appropriables, simples et réparables par tous (quand c'est possible, l'escalier plutôt que l'ascenseur!). Elle trouvera une place appropriée pour les technologies qui s'avèreraient véritablement utiles et non polluantes pour l'air intérieur et l'esprit humain. En tout cela, elle sera conviviale, com-préhensible et mani-pulable : disponible à l'esprit autant qu'à la main, et toute entière tournée vers le vivre-ensemble et l'autonomie individuelle, l'échange et l'épanouissement de toutes et tous.

11. -architecture; MR, 'Les Territoires du Vivant', p. 185

12. Inhabitinga Bioregion.
Drawing by Jay Kinney for Murray Bookchin, (on social ecology, CoEvolution Quarterly, 1981)





13. Energy Vault storage tower + co-located with wind farm. Developed by Swiss start-up. First prototype built in Castione, Ticino, Switzerland. (ongoing)

14. Energy descent is possible? Even so, it's that really the only solution?
S. Marot, 'Taking the Country's Side', p.142

Thence and for three decades, while refining his energy systems language (*energesis*) and laying the ground for several research fields such as ecological economics and engineering, Odum demonstrated that the industrial era would sooner or later face the predicament of energy descent, and that securing a "prosperous way down" required a rather drastic rethinking and reorganisation of societies, economics and territories.

15. ABCD Scenarios on the impact of energy transitions and converging crisis, Andrew Merritt, 2009. (EcoLabs)





13.

The Harmonious Feast

'Permaculture, 'design based on systems simulating or utilizing patterns and features observed in natural ecosystems,' by 1978, from *permanent* + *-culture*.³⁷

'The conscious design and maintenance of agriculturally productive systems which have the diversity, stability, and resilience of natural ecosystems. It is the harmonious integration of the landscape with people providing their food, energy, shelter and other material and non-material needs in a sustainable way.' (Bill Mollison definition, he coined the term in 1978)³⁸

'Farm, ca. 1300, 'fixed payment (usually in exchange for taxes collected, etc.), fixed rent,' from Old French *ferme* 'a rent, lease' (13c.), from Medieval Latin *firma* 'fixed payment,' from Latin *firmare* 'to fix, settle, confirm, strengthen,' from *firmus* 'strong; stable,' figuratively 'constant, trusty' (from suffixed form of PIE root **dher-* 'to hold firmly, support').

Sense of 'tract of leased land' is first recorded early 14c.; that of 'cultivated land' (leased or not) is 1520s.³⁹

37 'permaculture' (n.), Online Etymology Dictionary, <https://www.etymonline.com/search?q=permaculture>, Accessed 7 Jan. 2021.

38 Brian Barth, Permaculture: 'You've Heard of It, But What the Heck Is It?', modern farmer, <https://modernfarmer.com/2016/04/permaculture/>, Accessed 11 Jan. 2021.

39 'farm' (n.), Online Etymology Dictionary, <https://www.etymonline.com/word/farm>, Accessed 11 Jan. 2021.

We imagine that in the neo-rural habitat, food is much more than just nourishment or a supply chain. It is a reason for solidarity and cooperation, collective well-being and ritual. It is produced, processed, stored and consumed with a great sense of ethics.

Technology is again a fundamental support for food management: it is the power of the 'Rehoboam' to quantify the resources of the most delicate foods, for example, and to highlight climatic anomalies based on data collected seasonally. It can provide short-term forecasts and signal any surpluses or shortages in production in surrounding bioregions based on data collected from pixel farming, watering drones and daily notes from community members. Data are immediately processed and it is suggested when it is necessary to exchange riches with other bioregions or not, every information collected is available on the screens of the Megiston room. The last word, however, is always that of the 'monito' - uttered by the prophets in response to the 'smart' solutions of the magicians: technology can never replace the human capacity to create fundamental synergies with one's territory, to identify with it and live in symbiosis with it. Technology can undoubtedly help man to read and understand nature's signals, to perhaps learn a few more lessons based on the data it collects and the information it can provide by connecting to the world wide web. It also makes a fundamental contribution to everyday 'hard work' (stabilising food production and enabling drone transport) and to domestic or collective comfort (varying food production).

Having implemented well conceived low-tech as well as high-tech solutions, the bioregion is completely self-sufficient in food. Permaculture sites have been well constructed over the years, thanks to in-depth and site-specific research. Underlying this is 'observation and interaction' with the ecology of the area. The essence of this approach is the conservation of what has 'value' on the land, further 'improvement' and finally the addition of something new to 'enhance' the system. For example, pixel farming, or watering with drones are integrated as further

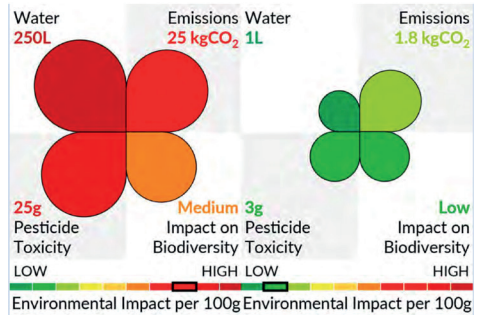
enhancements to agricultural production.

In basements or warehouses there are hydroponic greenhouses, and in general, new techniques and combinations of cultivation are being experimented with - such as those integrated into wind turbines, watered with the water in the cycle used for fish farming, as well as for data centre cooling. The water circulation and recycling system is essential: rainwater is as precious as spring or layerwater. A well-designed pathway, adaptable as needed, has been carefully created. Water is life and as the 'monito' points out, it should not be wasted, especially after the numerous chemical contaminations observed over the years. Consideration must be given to its use in agricultural practices, in cooking food and preparing drinks, in washing, in cooling, without neglecting its natural cycle. Streams, rivers, ponds or underground ponds are to be respected and progressively renaturalised - studying the consequent anthropic implications.

Production is rich and seasonal, although with hydroponic greenhouses one can always afford to organise banquets of strawberries, pineapples or avocados. As mentioned earlier, the consumption of meals follows rituals. For example, let us imagine that meat is generally eaten collectively one day out of four, depending on availability. In fine weather, tables are set up in the squares, along the streets and in the meadows, creating a great festive atmosphere, a sense of sharing and belonging.

The cooking is done in a large, centralised area with specialists and helpers, but also in the homes of those who volunteer. When it rains or the cold season sets in, gatherings are reduced. However, collective consumption is maintained and takes place in homes, basements, cellars or collective rooms, always heated by a large fire. The latest innovations in healthy eating have also promoted the use of ingestible sensors that indicate possible deficiencies in nutrient levels. Moulded amino acid and fibre tablets are also available to remedy them.

Ainsi Berg et Dasmann expliquent à ce sujet que «les bassins-versants naturels» pourraient être reconnus comme les éléments autour desquels les communautés sont organisées en premier lieu. Le réseau des sources, des ruisseaux et des rivières s'écoulant ensemble dans une zone spécifique exerce une influence de premier ordre sur toute vie non humaine à un endroit donné; c'est le *designer* le plus fondamental de toute vie locale». De sorte que, si «les communautés autochtones des lieux s'étaient empressées de s'installer autour des ressources locales en eau» et que «les limites entre tribus étaient souvent définies par les limites des bassins-versants», c'est de façon similaire «les campements des colons ont suivi le même modèle, expropriant souvent les groupes indigènes



1. MR, 'Les Territoires du Vivant', p. 137

2. Proposition of product categorization from IFTF
Eating our way out of climate crisis



3. 'Green City Growers Tour 062
by AR (4)' by MMW Horticulture Group

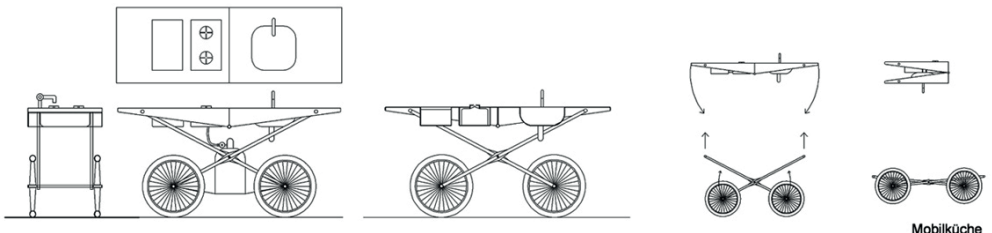
JB What's next for you in terms of technology?

GW I've developed an in-house software package that we use on our phones and iPads that collects real-time data from the field. We have a server in the other room. Farmers used to sit down and write everything in notebooks—what was applied, what variety. Now, we're collecting all this data electronically, and it gets updated immediately so everyone has access to it. We call it small data—what rate did you plant this time last year, how effective was it, what was the temperature, what was the wind speed?

4. Gary Wagner & Paul Overby & Jeffrey Brown. Conversations took place in August 2019. AMO, R. Koolhaas, Countryside, a Report Countryside in Your Pocket! p.245-246

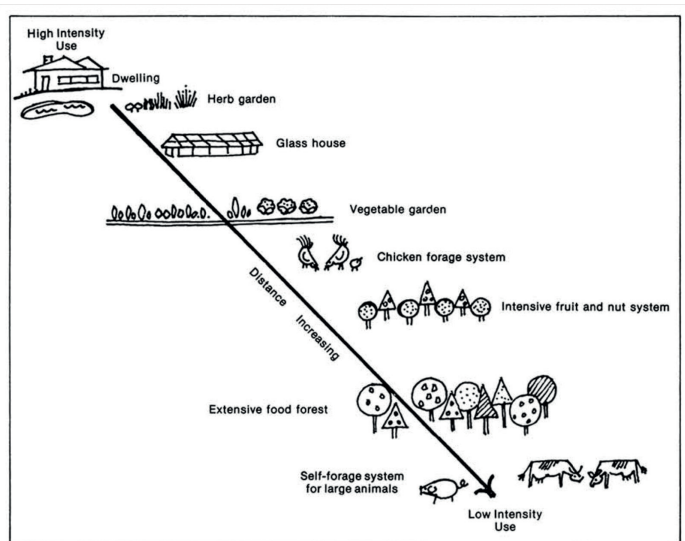
JB How could technology help improve the state of the soil?

PO Instead of me having to do all that soil testing, which is rather tedious, it could be done by an autonomous machine, and I could be making decisions based on that. Right now I do my weed scouting, and then I drive the sprayer. With sensors in the fields it's possible to time the fungicide application better, without paying a field scout. What happens if, in 25 years, the sprayer is driving itself, and all I have to do is stay one field ahead, scouting the field and getting everything ready? There's potential for better control and to use less products. But everything in our system is geared towards using more.



Mobilküche

5. Mobile kitchen useful for community feasts, developed by the architect Peter Grundmann in 2007



6. Intensity of Use/Distance Relationship, David Holmgren and Bill Mollison, 1978. S. Marot, 'Taking the Country's Side', p.178

Future Food

RK In that scenario we'd lose all anonymity...
 LF The worry I have is not that high tech is bad for us or that it makes food impersonal, but that you'll only care about reading your sensor, and potentially lose the idea that food is about sharing and enjoying as well as precision nutrition. I can imagine that when people come to my home, in 10, 20 years' time for a meal I would already know from their sensors exactly which nutrients they need, and I would only be allowed to make food with those nutrients and in the "correct" quantities. But no, I want to make lots of food. Sharing is about abundance, it's not about the functionality of nutrients. So while I moved from quantity to quality to high tech, I am now concerned with how to keep a balance between the cultural side and the high tech side of food.

7. The 'monito' coming from L. Fresco explaining her worries about the use of technology in nutrition. Future food. L. Fresco interviewed by RK. AMO, R. Koolhaas, Countryside, a Report Countryside in Your Pocket! p.81

8. 'Junkspace' of a shopping-mall: 'territories of nothing' as Mathias Rollot argues.



Quelles formes de constructions, alors, pourraient bien être adaptées à l'époque moderne-liquide? Quels types d'établissements humains ont été produits par le système scientifico-industriel pour accompagner ses processus capitalistiques quotidiens? Il n'est pas difficile d'envisager bon nombre de réponses à ces questions.

L'espace jetable en est une. Si cette notion sera librement développée ici, il faut mentionner qu'elle s'inspire pleinement du concept de *Junkspace* proposé par l'architecte américain Rem Koolhaas dans un ouvrage éponyme au tournant du millénaire pour mettre en lumière la **métamorphose de la fabrication des établissements à l'œuvre**: cette mutation structurelle qui transforme les pyramides, palais et habitats vernaculaires en supermarchés, hôpitaux et cinémas a-situés temporellement, spatialement et culturellement parlant – en « non-lieux », en « territoires du rien ». **Un univers hyperartificiel, hyperconstant, déconnecté des milieux naturels**; quelque chose qui gravite en orbite autour de la Terre, un exo-satellite fait d'escalators, de néons et de systèmes de climatisation; un univers plastique, prêt-à-jeter; une gamme sans vie, une nouvelle catégorie qui ne relève ni du public ni du privé, n'étant **nullement poreuse aux problématiques politiques et sociales**.

9. MR, 'Les Territoires du Vivant', p. 95



10. Pixel cropping with the FarmBot at Landgoed Zuytlestein

Care Manual (2004): "The essence of permaculture is to work with what is already there: firstly, to preserve what is best, secondly to enhance what is there, and lastly to introduce new things. This is a low-energy approach, making minimum changes for maximum effect, working in cooperation with both natural forces and human communities. Not only will solutions be different from region to region but from one locality to the next and even from one household to the next. Subtle differences of microclimate, soil and vegetation are taken into account, and so are the differences between the needs, preferences and lifestyles of different people."

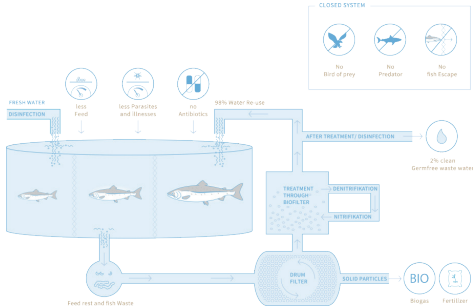
Earth

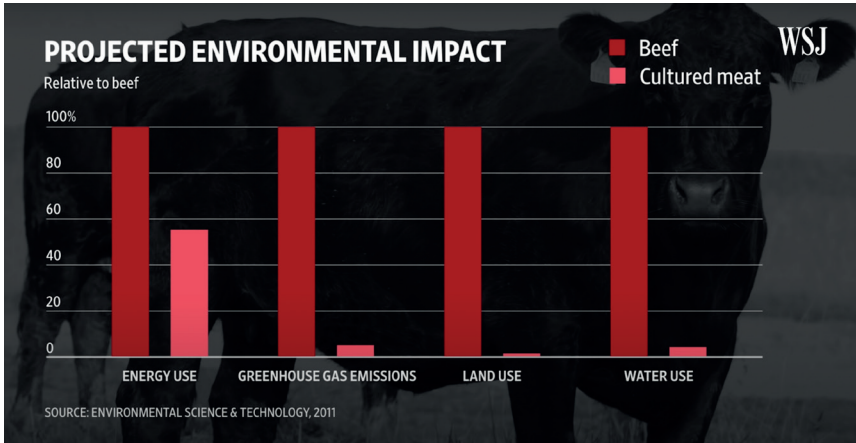
11. S. Marot, 'Taking the Country's Side', p.175



12. 'Busy Supermarket'. 'Junkspace', as argued by Rem Koolhaas and Mathias Rolot. Even worse today? Where we experience the most the apocalypse, because of people overreactions facing pandemic times.

13. SwissLachs: salmon pisciculture, Lostallo, Switzerland





14. Cultured meat, 3D printed amino-acids and fibers are part of current food imaginary.

RK Can you give an example of this kind of technology?

LF Food tracking will improve: we will know every single piece of food, every package of protein, the quality. And we'll ingest sensors to monitor our health, to tell us if we need more proteins, etc. That interconnectedness of food, agriculture, technology, and human beings is going to dramatically change the way we look at food.

RK Your main concern is looking at alternative sources of food, beyond the question of pleasure?

LF There's a whole other level to technology and biology, and that's pleasure, identity, history. Today, most of the nostalgia attached to food relates to it being authentic, local. Generations after us might be more in tune with artificial intelligence, become more interested in the high tech side of food. Solutions now are still a substitution of animals by plants, but you could also imagine things like a 3-D print-out of something bacteria-based, you could probably do that at home in the kitchen.

If you look at agriculture and food production as an ecosystem, we don't use anything from the waste system. That is certainly going to change. Nutrients can be re-used. Next to the apples, there would be food composed of leftovers from earlier versions of food, which could be organized in

15. New sensor will possibly change the way we eat, it's fundamental to keep looking at the 'monito'. Future food. L. Fresco interviewed by RK. AMO, R. Koolhaas, Countryside, a Report Countryside in Your Pocket! p.80

16. 3D printed foods could be used even for feed population in case of emergency. Future food. L. Fresco interviewed by RK. AMO, R. Koolhaas, Countryside, a Report Countryside in Your Pocket! p.80

17. An algae bioreactor is used for cultivating micro or macro algae. Algae may be cultivated for the purposes of biomass production (as in a seaweed cultivator), wastewater treatment, CO2 fixation, or aquarium/pond filtration in the form of an algae scrubber. Luca Locatelli, 2017



'Overture'

The best stories, after all, are the ones that remain to be written down. In this final section there are many considerations that we could put on paper. Mostly intimate feelings, subjective reflections, personal enthusiasm or frustrations. However, we will focus on formulating briefly the thoughts (objective and subjective) that are most important for the continuation of the research. The result obtained - whether satisfactory or disappointing, clear or enigmatic, concrete or utopian - is nothing more than the beginning of a process.

Priorities. Complexity of 'sustainable living' and initial scepticism.

The 'priority' project or ('topic') of architecture we asked about at the beginning is now brought into further focus. Given the general difficulty in putting the right weight on the ecological situation, bioregionalism (argued extensively in Mathias Rollot's work) has been fundamental to understanding the complexity and implications behind the question of durability and resilience of a human habitat (of an architecture, an individual lifestyle, a society or a civilisation). It has allowed us to introduce an indispensable concept into the investigation: 'equity', without which we cannot even begin to put words to the rest. From pollutant and greenhouse gas emissions, to consumption and exploitation, to gated communities, and so on and so forth, the planet is now inhabited in a thoughtless and unequal manner.

One more reason to act locally and imagine alternative scenarios, to 'civilly disobey', to give a concrete meaning to the need for transition, to denounce and go beyond the 'useless' anecdotal 'ecological' gestures or slogans of everyday life (because they are ineffective, misinterpreted or sometimes even ethically empty and profit-driven). An emblematic example, the deceptive 'green wash' (often assimilated by the well-known

'sustainable development' in architecture) is nothing but one of the most recent capitalist processes of the 'scientific-industrial' system that exploits the trend of the moment (media attention to the hot topics of ecology and climate change). The 'liquid society' is the product, the accomplice and the demanding customer. However, we sceptically note that even in these delicate times, the objective is always the same: 'business as usual'.

Rollot invites us to adopt yet another historical perspective to observe how this contemporary Western civilisation - industrial, capitalist, consumerist, 'liquid' - is in no way more unjust, violent, tyrannical or miserable than other eras. On the contrary, the great technological advances, the modern industrial and numerical revolutions, have made it a 'golden age'. But what can be said from the ecological point of view?

Results of the horizontal investigation: project tools.

Of this 'neo-rural habitat' whose traces we have followed (or rather re-imagined), we now have a more precise and conscious image, having been able to refine the 'meanings' and in general the type of architecture to be conceived.⁴⁰

First of all, it will be extremely site-specific; it will be the ethics and aesthetics of a specific society that physically and emotionally inhabits a given territory. It will draw from the developed 'neo-rural' imaginary: composed of 'imaginations' of all kinds that can be realised in a project; 'decolonised' (at least in part) as it was intended to be, introducing eco-centrism as an ethic and policy, and preserving aspects of the rural as well as the urban ontologically re-contextualised - technology is a crucial example of this fundamental 're-contextualisation'. The 'Rehoboam' or the 'Megiston Room', are attempts to imagine alternative scenarios and scales of technology use by 'territorialising' technical/ technological knowledge and skills.⁴¹

40 Four concepts of M. Rollot, see section A4

41 Using Mathias Rollot's term: making sense, creating a strong link with the specificity of the inhabited territory (physically and emotionally), making knowledge a useful, functioning and habitat-appropriate tool for good 'behaviour' (sustainable,

The scale at which to approach habitat 'architecture' is also well defined: bioregion (community) and eco-region ('community network'); relatively easy to trace in the Swiss context (comparable to the scale of the municipality, the 'stem cell' of Swiss urbanism, and the topographical figures of the 'Fallow Lands' and 'Quite Zones' defined in the work 'Switzerland: an urban portrait'⁴²). The current political limits are of course to be observed and revised according to eco-systemic specificities (watersheds, topography of the terrain, wooded areas, etc.). Rural villages, progressively depopulated over the decades of rural exodus - left to 'stagnate and abandon' - particularly attract our imagination, as the possible beating heart of a re-inhabiting 'neo-rural' eco-anarchic community. The observation of the territory is obviously extended to the 'fringes' mentioned in the stories (the 'countryside in the process of urbanisation', made up of agricultural expanses and concrete parking lots, commercial platforms, 'hangars', data centres, industry and motorways) in which we find new housing strategies and new concepts of infrastructure. To conclude, we note that the reflections take on particular intensity and interest from an architectural point of view when focused on everyday life, made up of places and moments, habits and rituals. This confirms the interest of 'narrating' stories, as they are able to contextualise and argue imaginary moments of alternative everyday life (forms of 'genre design') in a global scenario.

The architecture of the neo-rural habitat, in order to be truly durable - thus allowing autonomy, self-sufficiency and resilience to the community - will have to be based on recycling in all its forms and on local resources - for the construction materials, as well as for the 'know-how', the workforce and the influence of the natural territory. It will be able to combine technological solutions with the vernacular, always taking great care of the bioclimatic concept of the building and the ecological implications of each

durable, building local and global resilience).

42

Diener et al., 'Switzerland: an urban portrait', p. 140

action. Each product of neo-rural architecture - bioregionally oriented and extremely confident in technology at the same time - will be designed by the community for the community, focusing on the quantitative and qualitative needs of collective life and the specific ecology of the territory. Note that these last lines are but a brief summary of the complexity that a truly durable architecture implies.

A complexity that only consultation of the work in its entirety succeeds in tackling, while leaving questions unanswered and not, of necessity, going into detail.

The omnipresent 'monito' in the stories is the essential binder that holds all the theses together: the neo-rural ethic, which, gradually taking on a fundamental spiritual role, becomes a kind of new religion. Is this what is needed nowadays to trigger actions?

The choice of questioning the human habitat in a generic way (the large components and dynamics of the ecosystem), rather than on a single scale or precise theme, obviously required a more 'superficial' consideration of the various aspects. The context of the Swiss countryside, for example - which seemed to be a geographical and intellectual delimitation functional to the investigation - turned out to be more of an abstract background for a series of generic 'discoveries', referring to the entire contemporary Western imaginary. In-depth studies on rural lifestyles or vernacular constructions in the different regions, rather than on the question of the Wahlen Plan of 1946, had been considered in advance. However, given the complexity of the issues, the work took them into account in a very limited way, leaving this kind of detail for the next project phase. The definition of a precise site is in fact indispensable for a sufficiently detailed study of the area (considering the natural component of fauna and flora, hydrography and geology, climate, ethnography, culture, tradition, etc.). At the same time, this type of 'horizontal' investigation has often been able to highlight inexplicably neglected issues that are as simple as they are essential and potentially difficult to address without a type of pathway such as the one we have undertaken.

One example out of many, the 'absurd' contemporary rhythms of life or work, replaced in our narrative with more sensible rhythms, in harmony with nature, perhaps bringing that well-being which is often sought in psychotropic drugs or 'escapes' from routine (such as intercontinental travel, expensive new experiences and so on).

A project of Habitat Neo Rural

Following the indications and projects in 'Switzerland: an urban portrait', we have been able to define specific cases in 'rural' areas (countryside, suburban or alpine areas) of greatest interest. Two 'key' examples, especially for the issue of depopulation and abandonment of villages, are the Val Calanca (GR) and the municipality of Wassen (UR). Taking our cue from the recent projects resulting from the competition 'Premier Réinventer Rural, projet d'habitat multi-sites et innovant porté par la Communauté de Communes de Nozay'⁴³, we can begin to concretely define the trajectory of our own neo-rural habitat project: from the mapping of the bioregion, to the second life of a Swiss rural village at the point of abandonment.

Closure or 'Overture'?

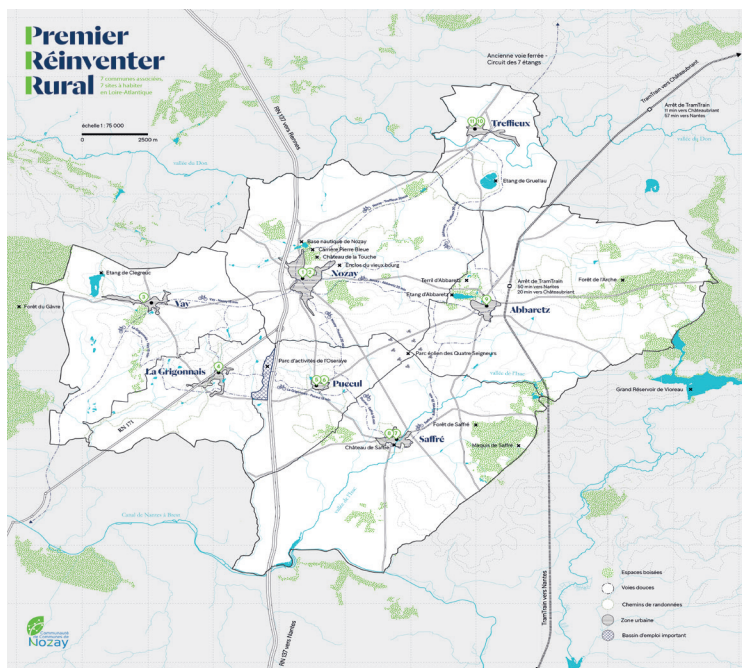
The utopian component of the stories is visible; however, it is a critical utopia, based on 'scientific' theoretical foundations and concrete aspects of the contemporary world. Rem Koolhaas and AMO open up a completely new horizon on the rural habitat, made up of autonomous technologies, artificial intelligence and unexpected social phenomena worthy of a science fiction script. Instead, the future is really taking hold in this 'Ignored Realm' of the countryside. The neo rural is as concerned with the sustainability of human life as it is with the idea of being able to return to live (in new ways) in the countryside, stopping the uncontrolled metamorphosis that it undergoes on a daily basis

⁴³ organised by 'Communauté de Communes de Nozay', supported by ateliergeorges (Conception et pilotage, mandataire), SLC Conseil (Montage opérationnel) e Acadie Coopérative (Stratégie territoriale). (2020)

and restoring balance to the city/countryside paradigm. Let us recall that the basis of this investigation was scepticism about the ability of cities to survive the coming overcrowding; the last destructive 'excess', after overproduction, over-consumption, over-exploitation, overload, hyper-reality, hyper-connectivity, hyper-stress, and so on. Utopia invites us to consider the research on the 'neo-rural' as, more generally, the desire to conceive the 'city of the future', or 'non-city of the future' - tending in any case more towards the eco-village, rather than the smart-city.

The 'utopia' - which was not an objective set from the beginning, but an automatic mechanism resulting from the narrative - is present and unquestionable. On the other hand, it has proved indispensable for constructing a critical position that is sufficiently strong and radically alternative; for raising questions, curiosity and perplexity; and for highlighting some of the profound contradictions of the contemporary world. How such a habitat can be created in the first place, and then function, is clearly not an easy matter. Considering that contemporary philanthropists (think Elon Musk or Jeff Bezos) - to whom we could metaphorically turn to support 'investments' consisting of the 'Rehoboam', but also airships or energy sources - remain first and foremost capitalists; with aspirations (the colonisation of Mars) definitely incompatible with the post-industrial and post-capitalist eco-anarchy considered here. Moreover, as the imagined community exceeds a hundred people, it begins to differentiate itself greatly from already existing and functioning eco-anarchic communities, putting the capacity for self-management to the test.

Again, the application of the 'monito' (which remains as utopian as it is desirable and profoundly sensible) is probably the key to it all; and even if the idea of a symbolic big 'last' investment aimed at specific technologies to start a sustainable and comfortable life is indeed hard to take literally (though not even out of reach), the neo-rural habitat hypothesis is still a good story.



Carte du projet Réinventer Rural © Communauté de Communes de Nozay



Garage Toulouse « Faire vivre un lieu atypique en cœur de bourg » Le mouvement associatif solidaire pour l'Habitat SOLiHA et l'atelier SOL Architecture et Urbanisme

Colophon

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Allegato

Cronache Neo Rurali

Decolonizzazione dell' Immaginario degli Habitat Umani

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Introduzione

Premessa

Prima di entrare nel cuore di questa esplorazione, sentiamo il bisogno di esprimere una riflessione personale. Questa ha a che fare con la scelta del soggetto che siamo stati chiamati a ricercare durante l'estate del 2020. La richiesta che ci viene rivolta quando completiamo i nostri studi di architettura al Politecnico federale di Losanna è una tesi teorica, che preceda la proposta di un progetto di master. La scelta del soggetto è completamente libera e questo dà un brivido di eccitazione e allo stesso tempo paura e ansia. Di cosa dovremmo parlare? Su quale brillante argomento dovremmo concentrare i nostri sforzi? Su cosa vale la pena di indagare per dare il nostro unico contributo al dibattito architettonico? B e h, non è così facile, ma ciò che è ovvio sono gli argomenti che non ci interessano - soprattutto dopo aver ascoltato e parlato con i 'collassologi'. Poco a poco troviamo la strategia: abbiamo bisogno di un resoconto personale delle questioni prioritarie. Come futuri architetti, è essenziale, mentre siamo ancora in un ambiente accademico fertile e sperimentale, chiederci quali sono le questioni che dovrebbero essere considerate 'prioritarie', per mettere in discussione il ruolo stesso della disciplina in un mondo in rapido cambiamento. Le questioni prioritarie devono quindi definire la scelta della materia. E oggi, nel 2020, viviamo in tempi deliziosamente problematici.

Dichiarazione

Al fine di agire attivamente e consapevolmente sulla progettazione di ecosistemi antropogenici che sappiano realmente reagire agli shock della catastrofica situazione ecologica contemporanea, riproponiamo il paradigma 'città consumatrice' / 'campagna produttiva' nell'ipotesi che l'area rurale possa essere riscoperta come habitat sostenibile per nuovi scenari di vita umana sostenuti da un cambiamento radicale del

comportamento umano e dalla presenza fondamentale della tecnologia. Nel 2050 si prevede che il 70% della popolazione mondiale vivrà in città, mentre la campagna mondiale - il 98% della superficie terrestre - rimane un 'regno ignorato' in attesa di essere riscoperto, reinsediato e riattivato. Come? Questa è l'intera domanda. Come suggerisce Mathias Rollot nel suo lavoro 'Les Territoires du Vivant, un manifeste bioregionaliste', una 'decolonizzazione degli immaginari di oggi' potrebbe essere necessaria per creare un modello di habitat umano altrettanto intenso, ma alternativo alla soluzione dell'onnipresente smartcity, capace di rimettere in discussione il credo nell'urbanizzazione totale e delirante.

Ci sembra che, soprattutto al giorno d'oggi, una domanda apparentemente saggia debba avere la priorità su una soluzione apparentemente 'intelligente'. Allora perché confidare nell'urbanizzazione totale, piuttosto che aprire nuovi orizzonti per gli habitat e l'architettura dell'umanità? Perché non immaginare una vita completamente nuova della campagna e allo stesso tempo fornire un habitat realmente durevole e resistente? L'obiettivo di questo lavoro è quello di decolonizzare gli immaginari di oggi e scoprire il mondo 'neo rurale' in tutte le sue componenti e dinamiche, come risposta critica alla situazione ecologica contemporanea e più in generale all'architettura.

La Svizzera rurale potrebbe essere un ideale scenario riflessivo e un luogo specifico dove contestualizzare i risultati finali e sviluppare il progetto.

Perché 'Priorità'?

Per ecosistemi antropogenici intendiamo semplicemente che abbiamo bisogno - in via prioritaria - di avere un punto di vista ecologico sull'architettura: capire sia lo spazio che il comportamento. La pittura di Bruegel è una metafora di questo approccio: i suoi dipinti sono noti per la loro attenzione sia ai paesaggi che ai personaggi (i contadini), raccontando storie dettagliate della vita quotidiana delle comunità olandesi del XVI secolo - scorci di case, edifici, lavori, giochi per bambini, luoghi,

natura, atmosfere, persone in piedi, sedute, pettegolezzi, momenti di vita collettiva e individuale.

'Ecologia'

'La parola deriva dal greco 'oikos', che significa 'casa' o 'luogo in cui vivere'. [...] 'lo studio delle interrelazioni degli organismi con il loro ambiente e tra loro,' [...] 'l'economia della natura,' [...] 'la biologia degli ecosistemi' -

'Sostenibilità', 'resilienza' o 'durata' sono temi prioritari da alcuni anni. Termini ampiamente utilizzati in architettura. Ma l'ipotesi principale è che spesso si tratta solo di etichette, o peggio ancora di 'tendenze'. Partiamo dal presupposto che questi concetti saranno il principale 'compito dell'architetto', meritevoli di sforzi assoluti. E vogliamo applicarli alla ricerca di un habitat umano alternativo come 'esigenza ultima e fondamentale'. Ciò che affascina di più e li rende compiti complessi è la natura sistemica di questi concetti. Applicati a un habitat umano - con i suoi numerosi attori e le sue dinamiche complesse - comprendiamo che non è sufficiente considerare la sostenibilità e la resilienza dei singoli fenomeni.

Un progetto su scala urbana che prevenga le inondazioni potrebbe essere utile per affrontare eventi ambientali estremi e per dare 'durevolezza' o 'resilienza' all'habitat o alle persone. Ma chiediamoci ora: è contemporaneamente resistente alle crisi pandemiche, ai disordini sociali e alla scarsità di cibo? Ancora una volta, siamo d'accordo sul fatto che dobbiamo prima porre le domande e poi prospettare le soluzioni; in relazione a queste questioni essenziali, faremo appello a un riferimento tanto critico quanto completo e lungimirante: *Les Territoires du Vivant*, un manifesto bioregionaliste' (2018) di Mathias Rollot - Il paradigma ' Città/Campagna' non è di per sé un male. Ciò che è considerato dannoso è la tendenza che si osserva dall'avvento dell'industria, che ha designato la campagna come una grande fabbrica produttiva esclusiva o 'backdoor' - e quindi un ' reame ignorato' - a sostegno dei consumatori metropolitani. Massima priorità viene data all'indagine e alla riumanizzazione del mondo rurale, seguendo la traiettoria delle grandi e influenti opere di Rem

Koolhaas/AMO e di Sébastien Marot. Potremmo considerare che le prime parole dell'affermazione sono già un solido argomento. Tuttavia, alcune prime considerazioni potrebbero introdurre in modo ottimale all'argomento e ai campi di interesse: sia i limiti del regno urbano che le potenzialità del regno rurale sono significativi e consentono un'introduzione alla bibliografia designata.

Tuttavia, l'obiettivo di questo lavoro non è quello di redigere un manifesto contro la città, quanto piuttosto quello di rendere evidente, persuasiva e logica la scelta di 'taking the wild side' e di indagare il 'neo rurale'.

Come sostiene Rem Koolhaas, commentando la previsione dell'ONU secondo cui nel 2050 il 70% della popolazione mondiale vivrà in aree urbane: 'Stiamo davvero andando verso un risultato assurdo, dove la stragrande maggioranza dell'umanità vive solo nel 2% della superficie 'sovrapopolata' della terra - e il restante 98% sarebbe abitato solo da un quinto dell'umanità, rimanendo lì per servirli?

Dovremmo almeno avere qualche flash-forward di città sovraffollate, con folle costantemente ammassate nei trasporti pubblici o nei parchi. Abbastanza sconcertante, soprattutto dopo i recenti ulteriori standard igienici e i cambiamenti radicali nella prossemica della vita quotidiana. Ci vengono in mente molte tipiche domande prioritarie: le preoccupazioni per la pandemia, il telelavoro, la mobilità urbana, i numerosi shock e cosa possa significare 'sostenibilità e resilienza degli edifici' nel contesto di questo mix tossico ed esplosivo urbano. Come rappresentare il tipico 'stile di vita urbano occidentale'? Ecco un esempio: tutti i guadagni sono risucchiati dal costo della vita troppo alto, si passano le giornate al lavoro e si torna a casa stanchi o si è costretti a continuare a lavorare, emotivamente a terra a causa anche del traffico, dell'inquinamento e di un ambiente urbano malsano.

Inoltre, entro il 2050 un miliardo di persone, sono minacciate dall'innalzamento del livello del mare causando a città come Daka assistono ogni giorno alla crescita delle sue baraccopoli a causa dei migranti sfollati in fuga dalle zone costiere - da condizioni

precarie a condizioni altrettanto precarie.

La metropoli potrebbe essere vista come un agglomerato molto denso di persone intorno a un ipotetico centro di opportunità, metropoli intesa da sempre come un luogo di progresso, di innovazione, di cultura, di conoscenza, di libertà, di divertimento. Sicuramente una volta queste 'opportunità' erano presenti. Che succede se ora queste opportunità non sono più presenti o se hanno cambiato completamente la loro natura? Porteranno anche le città a cambiare?

Inoltre, la smart-city, il 'nuovo' modello di città, che ha reso visivamente il modello di città, che cerca di nascondere il caos urbano attraverso il verde e l'idilliaco futurismo, di fatto non porta alcuna nuova esperienza fondamentale nella vita urbana, se non 'miraggi' guidati dall'economia dell'"esperienza". Una prigione auto-imposta dell'urbano', come sostiene Rem Koolhaas.

'Oggi anche una 'città nuova' è familiare: un prevedibile accumulo di strade, torri, icone... ma non appena ci lasciamo alle spalle la condizione urbana ci confrontiamo con la novità e con il profondo sconosciuto'.

Consideriamo che nella necessità di trovare nuovi e intensi modi di concepire il nostro habitat per essere sostenibili, durevoli, resistenti o altro, questa 'novità' del mondo rurale - che evidentemente riguarda anche dimensioni ancestrali - diventa fondamentale: una priorità. La 'non familiarità' viene presa in considerazione anche nello spirito di porre domande in grado di ampliare le nostre visioni della campagna.

Se l'obiettivo principale dell'opera fosse quello di argomentare l'importanza e le potenzialità principali della campagna rispetto alla città, ci addentreremmo assolutamente nella 'permacultura', e in tutti gli argomenti sensazionali presentati da Sébastien Marot, oppure analizzeremmo ed evidenzieremmo i valori politici della storia - dai Falansteri di Charles Fourier 'la vita di campagna al di là delle rovine del tardo capitalismo urbano' alla soluzione di Stalin alle forniture alimentari sovietiche: il 'grande piano per la trasformazione della natura' (1948-1953), passando per la crisi dei missili cubani del '63, Lysenko, Krusciov e la 'campagna

delle Terre Vergini' (1953-1964). Tuttavia, non si tratta né di schierarsi politicamente a favore dello sviluppo della campagna, né di ripetere ciò che Marot e AMO/OMA hanno già saggiamente riportato nelle loro rispettive opere.

Al contrario, come già detto, l'intenzione - ciò che stimola particolarmente la nostra curiosità e ci sembra una 'priorità' - è l'immaginazione di un modo completamente nuovo di abitare il mondo rurale, costruendo al contempo un modello duraturo nel quale avere fiducia in vista di un futuro pessimista. In questo senso, per evitare di ripetere e piuttosto 'usare' proattivamente le conoscenze e gli allarmi derivanti dalla letteratura sopra citata, ci limiteremo in questa introduzione ad elencare alcuni temi essenziali o 'emblematici' che possono fornire una contestualizzazione del lavoro successivo.

'Attualmente il discorso della campagna è polarizzato tra i tentativi di mantenere 'così com'è' e di cambiare 'tutto'. Da qui la necessità di immaginare la campagna come un 'patchwork', una storia di molteplici scenari. Da un lato, l'impatto dell'agricoltura industriale (o tradizionale) e delle attività umane in generale continua a peggiorare la situazione degli ecosistemi naturali, dall'altro una 'architettura' (o post-architettura?) del tutto nuova, sconosciuta ed emblematica - gigafabbriche, data center, 'hangar', magazzini - germogliano sulle distese rurali, 'al di là della nostra attenzione, senza alcun sintomo di umanesimo'. Abitate a volte solo da robot ('botscape'), o coperte da serre (aree 30 volte più grandi di Manhattan a Shouguang, ad esempio, che 'nutrono' 60 milioni di persone), l'agricoltura e l'immaginario rurale in generale si sta rapidamente e incontrollabilmente metamorfosando. Allo stesso tempo, la campagna globale è anche lo scenario di 'storie' sociali e politiche molto intense: regioni abbandonate a causa delle miniere di carbone, rivitalizzate dai migranti che arrivano dall'altra parte del mondo ('nuove utopie rurali temporanee') - come Manheim in Germania o Riace in Italia -; comunità anarchica nella campagna francese di Tarnac; La campagna keniota, dove le infrastrutture, le tecnologie e l'uber cinese stanno cambiando la concezione dell'habitat rurale, così

come quella urbana; imponenti impianti di produzione del latte nel mezzo del deserto del Qatar; le tecniche agricole toccano livelli di ingegneria notevoli (pixel farming, robot eco-femministi, robot agricoli), generando nuove immaginazioni del lavoro e della vita rurale. Anche se in modo forzatamente sommario abbiamo assistito ad alcuni scorci di una campagna sorprendente, dove l'innovazione arriva e dove 'il futuro è già avvenuto', e emergono allarmi che non sono ancora stati rilevati nelle città.

Tali fenomeni sono prima di tutto oggettivamente 'interessanti'; non intendiamo giudicarli come negativi. Al contrario, una preoccupazione primaria potrebbe essere quella di poter integrare e accettare in un'identità 'neorurale', le architetture improbabili e 'brutte', così come le tradizionali e le 'belle'. Ancora una volta, 'come?' è l'intera questione.

Per valutare come un data center possa portare un valore positivo a un habitat neo-rurale, durevole e resiliente (la campagna ci insegna che la durabilità può significare 'grande scala') abbiamo bisogno di una narrazione; e potremmo aver bisogno di un 'bioregionalismo'.

L'Ipotesi Bioregionalista

In primo luogo, il bioregionalismo ci giunge come una sorpresa: da un lato, è un universo attorno al quale ruotano temi e preoccupazioni che hanno già svolto un ruolo di primo piano nelle nostre riflessioni personali; dall'altro, introduce una serie di nuovi concetti che possono alimentare e intensificare la concezione del repertorio enigmatico neorurale. La scala della 'bioregione', un esempio ideale per sviluppare riflessioni ecologiche ed essenziali sull'habitat umano; il sistema e la civiltà occidentale costantemente criticata, descritta come 'società liquida' e 'paradigma scientifico-industriale capitalista' che abita il 'tohu-bohu' - che significa 'caotico e delirante' - e il 'junkspace' (termine di Rem Koolhaas); confrontata con l'opposto 'società bioregionalista' e 'paradigma bioregionale'.

Come ribadisce Rollot, così come le figure chiave di Pablo Servigne e Raphael Stevens, gli scenari di vita sostenibile,

alternative all'“insostenibile” sistema capitalistico e industriale contemporaneo sono possibili e auspicabili: ora sta a noi immaginarli e realizzarli.

L'ipotesi (o etica) bioregionalista - che scopriremo passo dopo passo lungo la narrazione - vuole 'cambiare il nostro modo di vedere il mondo e aprire percorsi radicali, per rimettere l'architettura al servizio della vita e dei suoi territori, e di una società più giusta ed equa'. La 'riabitazione bioregionale del pianeta Terra è da intendersi come un 'gesto critico e salvifico allo stesso tempo'. In un momento in cui, nonostante l'imminente catastrofe ecologica (o meglio già in atto), le società sono sempre più scollegate dal loro ambiente naturale (e connesse al mondo virtuale), è necessario un cambiamento di rotta: ristabilire un'ecologia consapevole con i suoi territori, cambiare gli stili di vita e le dinamiche e respingere l'idea di una società più giusta ed equa.

'strano, mondo accelerato, che preferisce l'usa e getta al durevole, il virtuale al reale, il nuovo alla permanenza'.

Ora, come evitare di scivolare nella banalità assecondando l'ipotesi che la tecnologia possa essere utilizzata al servizio dell'umanità nella ricerca della resilienza e della durata? L'etica bioregionalista - un modello 'completo' di analisi degli habitat umani - si propone, anche se in modo molto critico, di concepire un luogo specifico anche per la tecnologia; ma prima di tutto di tornare a imparare a fare progetto con la natura, attraverso il bioclimatismo, e le sinergie o alleanze tra animali, piante, sole o ventilazione.

Sfideremo quindi la pretesa, e ci definiremo sicuri della tecnologia. Costruire una narrazione sensibile e apprensiva, consapevole e attenta. La tecnologia non solo fa parte dell'habitat neo-rurale, ma è anche in qualche modo 'sfruttatrice' dell'uomo, oltre che 'sfruttata' dall'uomo.

Ciò che potrebbe dare credibilità alla nostra ipotesi non è un cieco affidamento hollywoodiano alle macchine, ma la comprensione della dialettica alternativa tra uomo, tecnologia e natura, attraverso la narrazione. Una rimessa in discussione della

scala e dello scopo del 'dispositivo' tecnologico.

Un pensiero: leggiamo con stupore i tweet del presidente degli Stati Uniti che rimproverano la Cina per la diffusione di COVID-19; sentiamo poi al telegiornale le conseguenze di una 'guerra commerciale' in cui il vicino Brasile si è ritagliato il ruolo di 'nuovo principale esportatore' di soia verso la Cina; scopriamo infine su un giornale l'impatto demente e distruttivo sull'ecosistema amazzonico causato da questa attività umana.

A pagarne l'alto prezzo sarà prima di tutto la biosfera di una serie di regioni specifiche, e indirettamente le moltitudini totalmente inconsapevoli, congelate e impotenti di fronte a queste dinamiche planetarie fuori controllo. In modo semplicistico potremmo dire che una sola persona sbagliata, nel posto sbagliato, al momento sbagliato, nel mondo globalizzato in cui viviamo, ha la possibilità di determinare - consciamente o inconsciamente - il destino di interi ecosistemi: questa è la nostra 'ecologia'.

Queste considerazioni suscitano un senso di preoccupazione e di scetticismo verso la globalizzazione così celebrata da anni e la 'cooperazione internazionale' giornalistica e la necessità di concepire un futuro diametralmente opposto, più sensato e giusto, un habitat durevole e resiliente, costruito dall'uomo e dalla macchina, per trovare una vita quotidiana prospera e un'ecologia armoniosa. La narrazione è cominciata.

Pensiero orizzontale

È anche una priorità adottare un 'pensiero orizzontale'. Questo significa tenere molte cose davanti a noi e costruire un discorso complesso e interessante per la sua ampiezza - e non solo per la sua profondità. Questo è ovviamente in contrasto con un tipico approccio accademico. La priorità è quella di essere attenti a quanti più elementi possibili. Idealmente, vorremmo ascoltare tutte le voci del coro: scienziati, collapsologi, economisti, ... L'approccio è in qualche modo 'obbligatorio' per il nostro principale interesse di immaginare una 'nuova ecologia'; nuova spazialità, nuovi modi di vivere e di comportarsi e tutte le relazioni tra gli esseri

umani e l'ambiente. Per questo motivo dobbiamo considerare contemporaneamente una gamma generale di categorie o 'linee guida' che compongono il generico 'sistema dell'habitat umano': in sostanza abbiamo preferito 'esplorare' ogni aspetto della vita quotidiana dell'uomo, alla ricerca di 'immaginazioni' alternative. Le categorie di cui abbiamo iniziato a discutere sono: istruzione (1), politica (2), mobilità (3), economia (4), tecnologia dell'informazione e della comunicazione (5), intrattenimento (6), clima (7), famiglia (8), abitazione (9), sistema sanitario (10), lavoro (11), energia (12), cibo (13). Segnaliamo che le categorie, pur essendo genericamente legate alla vita umana, possiedono in un certo senso un valore urbano (normalizzante); mentre siamo alla ricerca dell'alternativa, o anche il contrario. La sfida è quindi quella di convertire queste 'etichette' in esperienze neorurali fondamentali.

Metodologia

Seguendo la logica del pensiero orizzontale e la necessità di riformulare ontologicamente le categorie di partenza, è stato considerato un metodo di lavoro particolare e atipico:

la narrazione fittizia - le tredici storie - come motore dell'immaginazione + la raccolta di dati concreti provenienti dai diversi contesti (il paesaggio robotizzato o post-umano, le testimonianze storiche del mondo rurale, l'ipotesi bioregionalista e le conoscenze o gli interessi personali) - i tredici atlanti.

Storia e atlas sono sviluppati insieme per ognuno dei tredici capitoli. L'uno può influenzare o sostenere l'altro e viceversa. Sono considerati come strumenti di lavoro. L'obiettivo principale di questo tipo di metodo è quello di sperimentare diversi modi di fare ricerca: Poiché la preoccupazione è quella di immaginare una nuova architettura o un nuovo habitat, la 'narrazione' potrebbe essere un modo più appropriato di quanto si possa pensare.

L'ambizione è quella di assumere in qualche modo il ruolo di Pieter Bruegel nel dipingere le sue opere, ma con l'immaginario neo rurale. Un'altra principale fonte di ispirazione è 'Ecotopia' di Ernest Callenbach (1975): il suo romanzo di narrativa si basa

sulla raccolta di prove scientifiche e tecnologiche (dispositivi, veicoli, oggetti) già esistenti o in corso di realizzazione.

Concretamente nelle pagine seguenti troverete tredici capitoli. Ogni capitolo è costituito dalla narrativa e dall'atlante, che collaborano insieme alla costruzione di un lembo dell'immaginario legato all'habitat neo rurale. Quello che cerchiamo è una 'tesi finale': un tema comune, costruito avanti e indietro, che dà un senso logico alla miriade di input teorici, scientifici, architettonici, grafici, storici. La ricerca e la formulazione di questa tesi finale (che potrebbe essere una serie di tesi) è il processo stesso di narrazione.

Contesto

Si è pensato inizialmente di proporre una contestualizzazione 'storica', citando le grandi questioni contemporanee che influenzano la civiltà industriale. La situazione ecologica planetaria dettata da consumi eccessivi, sovrapproduzione, sovraccarico, disparità, ecc.; il riscaldamento globale con tutti i conseguenti effetti catastrofici; dall'innalzamento degli oceani e l'inondazione delle città prevista entro i prossimi 30 anni, alle invasioni di zanzare e al diffondersi di epidemie dovute all'aumento delle temperature, e così via. Tuttavia, nella logica del lavoro, riteniamo superfluo ripetere (in modo affrettato) argomenti formulati in modo estremamente accurato e brillante da altre pubblicazioni di esperti molto più capaci e competenti. Ci saranno comunque 'scorci' del contesto critico globale nelle successive tredici *'cronache del neo rurale'*.

L'habitat antropico neo rurale che immaginiamo per l'occasione - un habitat durabile, resiliente ed equo - si costruisce sulla fondamentale ri-educazione della comunità che lo abita. L'educazione, in questa storia, ha più accezioni: dalla formazione di una coscienza individuale a quella collettiva, dal sistema scolastico all'educazione popolare. Gli insegnamenti nella bioregione arrivano da innumerevoli 'maestri' : gli specialisti, i parenti e gli amici, i boschi, i fiumi e i campi. 'Educazione' va intesa in questo ambito come la personale formazione di competenze e talenti, nonché la capacità di impiegarli nelle pratiche quotidiane che consentano il quieto vivere della comunità bioregionale. Vale a dire un requisito fondamentale alla durabilità della collettività.

A livello scolastico, immaginiamo che - liberandosi dagli obblighi di istruzione - tutti i membri della bioregione possano riappropriarsi dell'iniziativa di apprendimento e disporre in egual modo degli strumenti di insegnamento. Un sistema di deep learning basato su un'intelligenza artificiale complessa - che chiameremo 'Rehoboam' - impara progressivamente a gestire il sistema educativo della comunità, tenendo conto degli interessi individuali, delle necessità collettive e degli eventi e trend su scala globale (indicando quali discipline o tematiche vale la pena studiare). Essendo collegato al database in rete di tutto il pianeta può raccogliere il materiale necessario per offrire corsi universitari a distanza; dagli istituti tecnologici agli studi di psicologia o letteratura.

Ciò che immaginiamo è dunque una sorta di 'formazione continua' illimitata e accessibile a tutti coloro che abbiano il desiderio o sentano la necessità di aggiungere competenze al proprio bagaglio personale. Tuttavia l'onnipresente senso etico (o 'codice del dovere') della comunità bioregionale - un concetto fondamentale a cui daremo l'appellativo 'monito' - è la più grande risorsa a cui gli individui si appellano per definire la qualità o utilità di qualsiasi azione. Ciò significa che frequentare uno studio universitario non è motivo di vanto (non vi sono titoli, pagelle o diplomi in ogni caso) e non esonera da altre pratiche collettive: al contrario dovrebbe accrescere la volontà di contribuire al

benessere della vita nell'habitat, applicando il proprio prezioso sapere di 'specialista' (membri della bioregione che dispongono di specifiche conoscenze grazie ai percorsi scolastici ed alle esperienze vissute). Chiunque desideri diventare specialista ne ha gli strumenti.

Il 'monito' è frutto stesso dell'educazione popolare propria alla bioregione. Consolidato grazie a buoni principi, ai quali si aggiungono costantemente esperienza, riflessione e condivisione. Il 'monito', ad esempio, impone che i bambini svolgano i primi anni di formazione nella scuola nel bosco, a costante contatto con la natura. Fondamentale: un habitat durabile e resiliente è frutto di una profonda conoscenza della bioregione. Conoscere fin da bambini la fauna e la flora, o i tipi di suolo e di roccia, non è un semplice esercizio di memoria, ma un'essenziale presa di coscienza di se stessi e delle proprie azioni (individuali e collettive) all'interno di un ecosistema. Una conoscenza del territorio sufficiente - saper distinguere un uccello migratorio raro da uno autoctono, o tracciare il percorso dell'acqua dalla fonte fino al rubinetto - permette di convivere in modo etico e considerare i fenomeni in modo sistemico, comprendendone la complessità ecologica. Il 'monito' regola e permette in egual modo l'uso etico delle tecnologie, come il 'Rehoboam' alla scala della bioregione.

Sulla linea dell'insegnamento a distanza imposta dalla pandemia, i membri della comunità bioregionale possono educarsi a casa, piuttosto che in spazi di ritrovo collettivo dove condividere al tempo stesso sapere e piacere. La scuola per i più giovani, immersa nel verde, è edificata con grande sensibilità ecologica ed estetica: dai materiali, alle installazioni tecniche di recupero di acqua piovana e produzione di energia elettrica, alle forme e proporzioni in armonia con il bosco, i venti, la luce e la fauna locale. Gran parte del tempo è trascorso all'esterno, in esplorazione dell'ecosistema della bioregione che, anno dopo anno, lezione dopo lezione, è sempre più familiare e rivelatore.

Immaginiamo che in questo habitat - la bioregione - lo stesso 'monito' che permette l'uso della tecnologia, detta le scelte individuali in ambito di formazione ed essenzialmente regola la convivenza della comunità, sia l'unico strumento politico. In questa storia vi invitiamo ad immaginare come una bioregione - assimilabile alla scala di un comune ma con confini da rivedere - possa essere governata localmente, sottoforma di eco-anarchia. Il 'monito' - eco-centrista - non è rappresentato o impersonificato da organi, partiti o forze dell'ordine. Eppure questo è tanto profondamente radicato, rispettato e assimilato da permettere alla comunità di gestirsi autonomamente. Il collettivo umano gestisce la propria bioregione sulla base della meditazione, del dibattito e della condivisione. In modo etico trova soluzioni in combinazione alle proposte del 'Rehoboam'.

Potremmo immaginare che la capacità di auto-governarsi di ogni bioregione sia riconducibile alla lucidità con la quale definisca il dove ed il quando discutere sulle problematiche e prendere decisioni : il 'monito' assicura preventivamente che ad ogni dibattito o disputa si saprà concordare la soluzione giusta. Vanno dunque immaginati sia delle tipologie di anfiteatro o auditorio adeguate, sia le tempistiche funzionali per riunirsi - con regolarità, una volta ogni quattro giorni. Le bioregioni sono autonome e autosufficienti - sinonimo di durabilità e resilienza -, tuttavia sono ben attente ad evitare la provincializzazione. Questa porta instabilità, e la storia elvetica ne è un esempio come tanti. Fra le eco-anarchie decentralizzate bioregionali regnano i principi di complementarità e solidarietà (provenienti dal 'monito'). Le differenze tangibili fra le comunità - le caratteristiche, i territori, i vantaggi o gli svantaggi - rafforzano questi principi e promuovono la durabilità di ogni singola bioregione, garantendo al contempo un' identità forte ed unica ad ogni comunità. L'applicazione del 'monito' reca vantaggio a tutti : è un dare per avere che permette alle comunità di gestire i propri habitat in modo durabile, resiliente ed equo. Promuove in pratica la sicurezza e la varietà alimentare, la condivisione di sapere e forza lavoro, il confronto intellettuale e la conoscenza reciproca.

L'habitat neo rurale è autonomo perché concepito alla scala della regione e della comunità, e in opposizione al mondo eteronomo contemporaneo, che tende a centralizzazione, gerarchia e uniformità alla scala di stato, nazione e mondo. La fragilità della migliore delle democrazie è resa evidente dal momento in cui l'eteronomia entra nella sfera intima della gente - nel quotidiano, nelle case e nelle vite private -, imponendo routine forzate ritmate da misure restrittive e autoisolamenti. L'eco-anarchia è la soluzione che invitiamo ad immaginare per questo habitat neo rurale, perché promotrice di un nuovo assetto di soluzioni per affrontare qualsiasi tipo di crisi in modo alternativo.

Immaginiamo dunque una comunità autonoma e autosufficiente - vedremo nel seguito come - che però basa molto della propria sostenibilità e del proprio benessere sulla connessione con l'esterno : con altre bioregioni in primo luogo e con il mondo attraverso la rete. Il 'Rehoboam' torna a riattivare il nostro immaginario ad esempio, prestandosi come una 'pillola rossa' che riveli la nostra personale 'verità' - una verità di habitat durabile, resiliente ed equo - a profili adatti sparsi in giro per il globo: filantropi capitalisti disincantati dalla crescita e dall'accelerazione, schiavi della frenesia urbana indirizzati sulla via del burn-out, blur-out o bored-out. La comunicazione con l'esterno rimane un tema di fondamentale importanza.

I limiti della bioregione sono dettati dal territorio stesso: da un bacino idrografico strutturante, dalla topografia del suolo o da un bosco, inoltre va forzatamente considerato il 'palinsesto' degli interventi antropici. L'eco-anarchismo è l'espressione politica che promuove l'identificazione di ogni comunità come parte di una fiorente grande 'comunità di comunità'. Il comune impegno ecologico è la base per l'esistenza sostenibile di queste società libere, ciascuna in armonia con la propria bioregione specifica. Nella costruzione di questi habitat tanti sono gli errori in cui evitare di incorrere di nuovo. La storia della costruzione delle città, così come quella delle campagne sarà un 'monito'.

Immaginiamo che la comunicazione fra le bioregioni sia innanzitutto garantita dalla rete internet - per la quale è necessaria 'sicurezza energetica', concetto al quale dedicheremo qualche riflessione più avanti. I 'Rehoboam' regionali scambiano costantemente dati, informazioni utili e allarmi (condizioni e trend meteorologici, produzioni alimentari, flussi di persone o animali sui territori, fabbisogni bioregionali nei vari ambiti). Per il funzionamento autonomo dell'habitat è indispensabile una rete di collegamento con le altre bioregioni. Viceversa l'autonomia di ogni bioregione è fondamentale per permettere che la rete di comunicazione sia efficace e non sovraccarica o intasata - come potrebbe esserlo un server appesantito, un'autostrada trafficata o un treno sovraffollato.

Lo spostamento fisico, per scambio di merci e beni, oppure per svago, è ovviamente libero. Ma a dipendenza dello scopo del viaggio, ci si può organizzare all'interno della comunità. Biciclette elettriche per un viaggio leggero, mezzi più capienti ed energeticamente dispendiosi per trasporti di altro genere. La comunità dispone di una serie di veicoli elettrici quali automobili, caddy e trattori ricaricabili con l'energia solare. L'utilizzo è regolato in base alle priorità, ma essenzialmente sono a disposizione di chiunque in qualsiasi momento, a patto che ci si occupi dei dovuti servizi di pulizia e manutenzione - si tratta di una parte degli importanti investimenti tecnologici iniziali, tenuti a durare il più possibile, e ad assicurare ovviamente la sostenibilità e autonomia dell'habitat.

La benzina va evidentemente considerata come un'eccezione : se alcune comunità ancora ne dispongono - qualche tanica di riserva tenuta nei magazzini - se ne potrebbe fare uso. Per le brezze di guidare per un'ultima volta una rumorosa motocicletta o una motoslitte, o una vecchia auto di quelle ammassate agli ateliers - in attesa di re-impiego delle componenti per qualche marchingegno, dispositivo o scultura. In alternativa, con i contatti giusti la si può vendere (a carissimo prezzo) a chi ancora ne è dipendente in modo da rimediare soldi per biglietti del treno. La linea ferroviaria è infatti vantaggiosa per muoversi fra le

bioregioni sparse per montagne e campagne. Ma la compagnia delle ferrovie federali ne rimane la proprietaria, il che significa pagamenti 'tradizionali' con valuta nazionale.

Per la manutenzione di strade, ponti e passaggi le comunità si arrangiano come possono. L'asfalto non è più impiegato da tempo. Troppo costoso e dispendioso. Inoltre non vi sono macchinari adatti, e peggio ancora è impermeabile. Le riparazioni vengono fatte grazie a tecniche romane migliorate e adattate alla situazione territoriale. Ovviamente la velocità dei veicoli, così come la concezione della velocità in generale, è radicalmente cambiata. Le distanze che l'urbanizzazione tendeva ad annientare sono ora riconsiderate scrupolosamente. I trasporti fra bioregioni (autonome e autosufficienti) non sono mai urgenti; non vi è dunque necessità alcuna delle velocità a cui la modernità ci aveva abituato. Se si esce dalla bioregione per puro piacere si predilige la mobilità dolce : sentieri piacevoli immersi nel verde che corrono lungo i territori e ne permettono la riconoscibilità. Inoltre la stessa fitta rete di sentieri, passaggi e stradine struttura le bioregioni stesse, organizzando il loro funzionamento interno. In aggiunta immaginiamo un sistema di trasporto aereo tramite droni, e ulteriori sistemi di canali o carrucole a seconda delle specificità dei territori.

Le comunità fanno un attento uso della cartografia 'bioregionalista' sperimentale. Uno strumento prezioso non solo per rappresentare il territorio naturale, la rete della mobilità bioregionale o ubicare l'accesso alle risorse. Su un piano più spirituale, il creare delle rappresentazioni mistiche, soggettive (diagrammatiche, che tengono conto della temporalità stagionale ad esempio), scenografiche e narrative, permette una profonda comprensione e costruzione dell'ecumene. Una società che si identifica nuovamente nel territorio che abita, attribuendogli una nuova fondamentale misticità, avrà sbloccato gli strumenti cognitivi necessari per costruire la resilienza del proprio habitat.

Immaginiamo che le risorse primarie di una comunità bioregionale neo rurale (cibo, accesso ad acqua pulita, energia elettrica, legna da ardere, accesso alle tecnologie) siano in linea di massima collettive e condivise senza gelosie o manie di possesso - il 'monito' gioca ovviamente il suo ruolo chiave, mentre il 'Rehoboam' rassicura la collettività sulle disponibilità, abbondanze o penurie.

Le 'ricchezze' dell'habitat sono considerate talmente esclusivamente naturali. I beni materiali - abitazioni, utensili, tecnologie - esercitano evidentemente un istinto di possesso influenzato da vecchie abitudini. Tuttavia l'educazione popolare contribuisce di generazione in generazione ad una sensibilizzazione nell'ambito e la 'deprivazione materiale' è progressivamente interpretata come segno di grande saggezza. Possedere non ha di per sé una valenza negativa, l'importante è trovare un equilibrio fra il desiderio di possedere, il sentimento di appartenere e il dovere di condividere. Nell'habitat ci si appella alle stime e ai paragoni del 'Rehoboam' per gestire il baratto di beni materiali nei casi più delicati. Nel frattempo i profeti rammentano che torneremo a vivere in pace solo quando smetteremo di voler possedere.

Il denaro non ha più motivo di essere considerato 'ricchezza', va piuttosto interpretato come un'opportunità di procurarsi qualcosa dal mondo esterno, capitalista e industriale, fintanto che regga il colpo. Come nel caso della benzina, i capitali rimasti vengono dedicati ad investimenti mirati a promuovere autonomia, durabilità e resilienza alla bioregione. Gli acquisti standard sono agribots per l'innaffiamento e il pixel farming, l'infrastruttura idroponica, i droni di trasporto e i medbots. Il più importante e fondamentale investimento è senza dubbio il data center che alimenta e permette il funzionamento del 'Rehoboam'. È poi premura della comunità e degli specialisti di integrare ogni investimento tecnologico nel paesaggio neo rurale in via di sviluppo - all'estetica si antepone tuttavia l'etica.

Non si acquista nulla che la natura e la cooperazione della comunità non possano già fornire. Sarebbe ad esempio impensabile di acquistare cibo dal mondo esterno. Inoltre il cibo,

così come tutto ciò che proviene dalla natura - le uniche vere ricchezze dell'habitat - non sono barattabili, ma esclusivamente condivisibili. Questo perché il senso di appartenenza al proprio territorio - la riterritorializzazione - domina su ogni istinto di possesso. Se una ricchezza viene ritenuta più preziosa perché più difficile da produrre (dispendiosa in energia, delicata o ancora rara) significa che vi si dedicheranno più fatiche e attenzioni all'interno dell'organizzazione delle 'fatiche'. E la consumazione di questa ricchezza sarà inoltre simbolica, collettiva e festosa, seguendo le ritualità derivate dal 'monito' - banchetti stagionali ad esempio.

La costruzione di edifici, spazi pubblici e infrastrutture mira ad essere sostenibile, basandosi su risorse locali e venendo eseguita in piena autonomia. Tuttavia per obiettivi più ambiziosi si può ricorrere ai soldi, recuperando parti di strutture metalliche, isolamento termico e altri elementi dell'edilizia moderna. Una comprensione massima del vernacolare e l'invenzione di nuovi metodi e combinazioni sui loro principi è tuttavia prioritario. Per questa ragione la presenza degli esperti è fondamentale: tutta la comunità è architettatrice dell'habitat - con le proprie azioni, idee, esigenze e la propria etica condivisa. È compito degli specialisti coordinare i desideri di forma, di funzione, di etica e di estetica. Lo specialista architetto non si occupa dunque unicamente dell'edificio, ma dell'intero processo di architettazione dell'habitat.

La competizione dell'economia moderna industrial-scientifica che ancora regna nel mondo esterno non è che un argomento trattato nelle ore di scuola - con conseguente incredulità del giovane auditorio. Nell'habitat neo rurale, l'interpretazione di sostenibilità e prosperità è definita da conservazione, stabilità, autosufficienza e cooperazione - contro sfruttamento, cambiamento/progresso, economia mondiale e competizione tipiche del paradigma industrial-scientifico capitalista del mondo moderno occidentale.

Immaginiamo un habitat in cui la tecnologia è interpretata come una grande risorsa, che promuova e assecondi l'ingegno umano nel trovare soluzioni durabili per gestire le proprie dinamiche sociali e concepire le relative architetture. Tuttavia questa stessa tecnologia è al contempo una grande minaccia per la comunità. Fondamentale è il rischio di dipendere da essa a tal punto di non poterne fare a meno, o di diventare nuovamente 'disconnessi' dal mondo terreno - preferendo la virtualità fatta di 'click' e di schermi onnipresenti ad una vita etica e comunitaria, rispettosa e sensibile alla propria bioregione, intesa come luogo di vita. In questo particolare momento della storia dell'umanità, vi è un cruciale bisogno di cambiamento o evoluzione nell'architettura - in un senso ben più ampio dei label minergie o degli eco-incentivi - e nelle società - superando il green wash o capitalismo verde, ultime trovate del mercato approfittatore.

Le 'trappole numeriche' nella società liquida moderna sono estremamente ben architettate. In un habitat equo, ispirato dall'ipotesi bioregionalista, che apre però le proprie porte alla tecnologia come componente fondamentale per risultare sostenibile e desiderabile da abitare, bisogna che il mondo virtuale sia tenuto a stretta sorveglianza, controllato e regolato in modo attento ma anche concepito ed interpretato con lucidità. Nello stesso modo la tecnologia, impiegata nelle pratiche quotidiane, così nel lavoro come nello svago, dovrà sottostare ad un severo giudizio eco-centrato. Il 'monito' interviene in questo caso con estrema incidenza. Il fascino (e/o ossessione) che smartphones, videogiochi e qualsiasi dispositivo che offra la possibilità di 'click' o di navigazione suscitano sulla società, si sta tramandando nelle nuove generazioni con un'inquietante naturalezza. Tiktok o Minecraft sembrano essere diventate abilità innate, nonché principali passatempi, fra un Friday for future e l'altro.

Dai vari allarmismi, si consegue che nell'habitat che tentiamo di immaginare, i trend attuali in ambito di tecnologie dell'informazione e della comunicazione vadano rovesciati. I nuovi 'social networks' sono fatti di terrazze, piazze e locali, così come di prati, boschi e fiumi. Gli smartphones, che sempre più hanno

dettato la quotidianità della società liquida, andrebbero vissuti con sempre maggior disinteresse. Come riuscire a disincantare le giovani generazioni da questi schermi portatili - che tanto connettono a mercati e mondi virtuali, quanto disconnettono dal mondo terreno e dai reali problemi dell'esistenza umana - rimane un' interessante sfida da affrontare per la comunità della bioregione. Riscoprire i risvegli dettati dal sorgere del sole o dal canto del gallo, piuttosto che da infernali motivetti digitali potrebbe essere un inizio di disintossicazione.

Immaginiamo che un accesso ad internet, così come ad ogni tipo di informazione, sia disponibile, ma non più in modo troppo immediato come gli smartphones ci hanno abituato recentemente. È usanza recarsi al Megiston per necessità o desiderio di informarsi su qualche argomento. I membri della comunità dispongono tutti di un personale accesso ad internet nelle proprie abitazioni ma l'interesse di recarsi in questo locale pubblico - connesso al 'Rehoboam' - risiede nella fondamentale condivisione di contenuti. Una pratica che ricorda la frivola condivisione dei post su facebook o i 'tweets' che tanto annientavano la criticità e la creatività individuale, quanto promuovevano una falsa impressione di creare legami sociali con altri internauti 'connessi'. Al Megiston si può cercare di tutto e condividere di tutto, ma prendendosi la responsabilità di discutere e essere critici in modo aperto e coscienzioso. Dagli effetti dei cambiamenti climatici e la situazione geopolitica, alle ultime tendenze in fatto di moda, cucina o design. È fondamentale - 'monito' - avere comprensione della complessità del mondo per poter sviluppare una migliore sensibilità ecologica. Fa parte dell'educazione popolare e permette inoltre di intrattenere momenti collettivi piacevoli e stimolanti, godendosi gli spazi.

L'architettazione di un habitat come questo non intende rinnegare i progressi tecnologici compiuti - al contrario - internet rimane una risorsa molto utile e sempre disponibile grazie a palloni aerostatici trasmettitori. Si necessita piuttosto una ricontestualizzazione.

Nella città - a cui un tempo l'uomo era intimamente legato per l'orizzonte di opportunità che rappresentava - non c'è più nessuna esperienza definibile 'nuova' o nessuna architettura che davvero sappia rispondere alle esigenze di cambiamento delle società. Le sfumature 'smart' non rappresentano nulla di paragonabile alla vera trasformazione di un habitat umano. Un tentativo di sopperire alla crisi ecologica in corso con modelli che non siano profondamente eco-centrati - la smart city ad esempio -, non ha motivo di essere considerato più 'sostenibile' di altri radicali movimenti 'back to the land' o di 'eco-anarchia'. Ciò che occorre in primo luogo è una decolonizzazione degli immaginari degli habitat umani dell'occidente moderno, profondamente contaminati dal paradigma capitalista-industrial-scientifico.

Nell'habitat neo rurale, una comunità ha la possibilità di ridefinire il proprio luogo di vita parallelamente al proprio stile di vita - un'architettura duplice del dove e del come. Ovvero, in definitiva, il processo di costruzione - concreta e figurata - di durabilità e resilienza. Nella città troppo spesso si architettano soluzioni che mirano alla durabilità dell'edificio senza mettere in discussione il comportamento degli occupanti. L'ecologia non è una credenza di pochi ambientalisti e attivisti o uno dei tanti obiettivi della politica, come purtroppo al giorno d'oggi si è convinti - ribadendo i soliti vuoti slogan o acquistando l'ennesimo prodotto '100% biocompatibile'. L'ecologia è il motore, regime politico e unico 'codice' da seguire per realmente mirare alla sostenibilità dell'esistenza umana sul pianeta Terra. Il mondo rurale offre una base su cui ritrovare una traiettoria ecologica.

Un'osservazione essenziale (nonché polemicizzabile) è a questo punto necessaria: nel neo rurale che ci atteniamo ad investigare, vi è un'importante presenza dell'urbano. È lecito pensare che non tutto ciò che appartiene all'ambito urbano sia da dimenticare o rinnegare per volgersi a revival primordiali della campagna - stili di vita che vanno tuttavia riconosciuti come convincentemente equi, durabili e resilienti. Le architetture, abitudini e componenti urbane trovano nell'habitat neo rurale nuova vita, assumendo talvolta una scala diversa e un diverso

ruolo nell'etica della comunità.

Immaginiamo un cinema ricavato da un hangar militare o da una stalla abbandonata, o meglio ancora organizzato effimeramente sotto le stelle nella bella stagione, fra le mura di sasso di una corte in decadimento, nella piazzetta del vecchio borgo o sotto i rami dei pini. Immaginiamo un anfiteatro costruito con granito locale, legno ed elementi riciclati, dove intrattenersi con spettacoli e discussioni, e ragionare collettivamente sulle problematiche attuali e future da affrontare all'interno della comunità. Immaginiamo la vita pubblica svolgersi con naturalezza fra le stradine del paese rianimato, nelle piazze riqualificate come ritrovi e mercati, nei giardini e sulle terrazze, nei terreni da gioco verso il bosco, lungo i sentieri, all'osteria. I prati, i piazzali, la pista di ghiaccio tanto ben architettata e l'attività del gioco ritrovano un ruolo fondamentale nel benessere fisico e mentale del singolo come del collettivo, e si alterna ai momenti di pace e beneamato silenzio - condiviso da giovani, anziani e animali così come da boschi e praterie.

Il neo rurale è senza dubbio preservazione del naturale, ma anche architettonico e urbano. Un 'patchwork' - come già è fatta la campagna contemporanea - di mondi, esperienze, estetiche differenti. La bioregione per essere tale, e per essere un habitat vivo, necessita l'urbano : attività diverse, spazi di incontro e condivisione, souvenirs poetici o nostalgici dell'immaginario urbano. Dei 'ripari' e dei 'riferimenti' in cui sperimentare in modi intensamente diversi lo scorrere del tempo : i cimiteri ed i teatri di Foucault, o semplicemente i ritrovi sulle scalinate, in una vecchia fabbrica abbandonata o fra gli alberi.

Se da un lato l'etica della comunità bioregionale neo rurale inizia a ben delinearsi nella nostra mente, per l'estetica il discorso è diverso; essa sarà innanzitutto molto influenzabile dalla specificità del territorio e in linea generale 'tutto rimane da immaginare'.

Immaginiamo che nell'architettura dell'habitat si siano create nuove e importanti sinergie ecosistemiche. I locali di un'abitazione ad esempio sono utilizzati a rotazione a seconda delle temperature e della luce naturale. Oltre alle costruzioni e al loro posizionamento, anche le pratiche quotidiane, le ritualità e le tempistiche umane sono state sincronizzate ed armonizzate con le stagioni ed i cambiamenti che esse producono sul territorio.

Le festività della comunità eco-anarchica non solo sono più frequenti di quanto non lo siano al giorno d'oggi, ma assumono un nuovo significato nel benessere comunitario. Tolleranza e solidarietà, così come amicizia e amore fra i membri dell'habitat, si costruiscono sul comune compimento delle pratiche necessarie allo svolgersi della vita - le 'fatiche' -, tanto quanto sulla condivisione dei momenti di divertimento o ristoro - le 'feste'. L'equilibrio fra di esse è vitale per la salute fisica e mentale, quanto per un giudizioso ritmo di vita e uno spirito comunitario solidale. Ad ogni pratica corrispondono un dove ed un quando ideali, che definiscono il come questa pratica sia svolta nel modo più sensato ed efficace, ma soprattutto nel pieno rispetto dell'ambiente. Nel mondo rurale le stagioni hanno sempre regolato l'organizzazione delle diverse pratiche umane: l'agricoltura, la raccolta di bacche e funghi, l'allevamento, la caccia, la macellazione e la conservazione della carne, la costruzione e gli spostamenti.

Immaginiamo che la ritualità neo rurale segua le nuove sinergie instaurate fra pratiche, tempistiche e variazioni del clima. Definendo momenti festivi quotidiani, settimanali, mensili, stagionali, annuali o bi-annuali che restaurino una dimensione emotiva, simbolica e mistica negli immaginari comuni. Le feste, oltre ad avere benefici sullo spirito della comunità, attribuiranno nuovamente ai fenomeni naturali la misticità che hanno perso con l'avvento della modernità. Si celebrerà la natura ed i frutti che offre ad ogni occasione - giorno o stagione -, nonché la capacità e abilità delle persone di creare sinergie con essa.

La terra, il bosco, i fiumi, i campi, gli animali, ma anche le macchine agricole e i droni, vengono celebrati in quanto strumenti convenevoli del benessere e della prosperità. La consapevolezza

di sapere e potere gestire autonomamente un habitat durabile e resiliente, in armonia con i territori e i ritmi della natura si rafforzerà in tal modo. Si abiterà e si celebrerà un mondo di cui si conoscono intimamente il funzionamento e i simboli, invece di seguire tradizioni che hanno progressivamente perso di significato, annientati dalle strategie di marketing e diventate motivo di consumismo sfrenato da parte della società ignara.

Gli hangar, i centri commerciali e i capannoni industriali, frutto dell'incompresa logica capitalista-industrial-scientifica sono disseminati nelle frange 'rurali'. La loro funzione post industriale varia dall'agricoltura indoor, al centro abitativo temporaneo per folle impreparate, all' officina di manutenzione e riparazione (di droni, macchinari ed elettrodomestici). Nelle stesse frange si abita, si coltiva e si alleva, mentre presso i vecchi villaggi si insedia la vita comunitaria più dinamica e variata. Con il tempo la comunità ha rafforzato le nuove sinergie ecosistemiche. Per iniziativa propria si sceglie di abbandonare gradualmente gli elettrodomestici - rumorosi, dispendiosi e non facili da riparare - per abbracciare stili di vita casalinghi più arcaici e organici, con tempistiche più sensate (i panni ad asciugare al sole, la cucina alla brace) e consumi energetici diminuiti e prioritizzati.

Presso le fallow lands si studiano la frequenza delle valanghe e il pericolo che rappresenta lo scioglimento dei ghiacciai, mentre nelle quite zones allarmano le ultime apparizioni di zanzare tigre e piante invasive. Alcuni villaggi sono da abbandonare perché in zone a rischio. I materiali di costruzione possono dunque essere riutilizzati altrove per nuovi stabilimenti. Senza tornare a muoversi in tribù nomadi - come auspicano alcuni profeti - le comunità bioregionali potrebbero concordare un patto di abitabilità stagionale dei diversi territori della geo-regione, in funzione dei pericoli, della produttività dei suoli, dell'età delle comunità e della disponibilità di energia e risorse. L' inoltrata crisi climatica e le inaudite catastrofi che imperversano ovunque sono letteralmente 'monito' per le comunità bioregionali.

Dal Bangladesh, dal Vietnam, dal Centro America, dal Nord Africa e dal Medio Oriente, così come da svariate zone dell'Europa, i flussi migratori si intensificano di giorno in giorno e diventano sempre più ingestibili. La 'cooperazione internazionale' sembra ormai aver fallito anche su questo tema. Le bioregioni delle fallow lands e delle quite zones potrebbero essere potenziali destinazioni per un buon numero di migranti. Nonostante i trend conservatori elvetici, nei territori delle fallow lands così come delle quite zones, gli spopolamenti risalenti all'esodo rurale suggeriscono terreno fertile per nuove bioregioni strategiche da riabitare e rianimare.

Immaginiamo poi che in un contesto post-capitalista, le grandi piattaforme commerciali spuntate nei decenni nelle frange 'rurali' possano convertirsi da distributori di oggetti industriali ed accumulatori di capitali, ai rifugi temporanei per folle in difficoltà citati in precedenza. Più in dettaglio, immaginiamo una riconfigurazione tale da permettere l'abitabilità di un grande organismo commerciale contenente supermercati, negozi e servizi di ogni tipo, con cellule abitative, servizi primari e grandi spazi di distribuzione comune. Un tipo di habitat post-mall 'di emergenza', nè durabile, nè resiliente, ma molto 'capiente'. Capace di offrire le condizioni minime per un soggiorno temporaneo, nell'attesa di trasferirsi in un luogo migliore. Senza climatizzazione ed illuminazione artificiali è difficilmente abitabile, e l'approvvigionamento alimentare (fornito dalle serre sui tetti, dall'idroponica nei sotterranei e dalla stampa 3D dei nutrienti) è ugualmente dipendente da alti consumi energetici. L'interno di queste costruzioni è completamente disconnesso dal territorio esterno. Anche migliorando l'architettura - praticando grandi aperture verso l'esterno o facendo penetrare la natura all'interno - difficilmente questo scenario può attrarre la nostra immaginazione quanto i vecchi villaggi a contatto con campi, boschi e fiumi.

Per questo motivo questa soluzione va concepita come un edificio della bioregione piuttosto che un habitat autonomo. L'autonomia della bioregione è evidentemente più articolata,

sostenuta dalla sensibilità ecologica - la riterritorializzazione - e dall'etica nell'uso della tecnologia. Tuttavia gli habitat post-mall potrebbero rappresentare una prima fase di empowerment per individui e famiglie che vi transitano.

Il 'monito' deve essere trasmesso nella comunità, così come si trasmette il patrimonio genetico, gli insegnamenti primordiali o il senso di appartenenza ad una famiglia e ad una comunità. La 'famiglia' rappresenta il primo stadio di responsabilità collettiva. Fra gli individui e le famiglie le differenze sono messe in luce e rese motivo di orgoglio. Ma non in modo prepotente o per trarne qualche vantaggio sugli altri. Piuttosto per identificarsi in un primo nucleo sociale molto compatto e unito, con il quale si vive la quotidianità di un'abitazione e di una serie di responsabilità (e comodità) : il mantenimento di un giardino produttivo, la cura di animali e droni di trasporto, nonché la solidarietà verso le altre famiglie, la disponibilità alla cooperazione e il rispetto della privacy altrui. La vita della comunità bioregionale è collettiva. Perché unicamente con uno sforzo collettivo, intenso ed eco-centrato, la costruzione, la gestione e il funzionamento dell'habitat è possibile (la continuazione dell'empowerment).

Genitori con figli, coppie, eremiti, gruppi di amici o di anziani, orfani, cittadini di prima o seconda generazione, 'rifugiati climatici', 'migranti urbani': le famiglie che costituiscono la comunità. In base alla specificità dei casi, famiglie e individui scelgono di convivere sulla base della cooperazione. Facendo uso prezioso della moltitudine di conoscenze, spiriti critici e menti creative la comunità si educa: accresce e perfeziona l'etica bioregionalista. L'estetica - dell'habitat - ne sarà il frutto. Un'estetica specifica al sito.

Prevenzione allo sconforto iniziale (disconnessione dal mondo 'conosciuto') la tecnologia interviene nell'ambito familiare come strumento transitivo verso l'abitudine: la videochiamata, diventata ologramma proiettabile nel proprio salotto, permette di rimanere in contatto con amici alle Canarie, piuttosto che con i figli negli USA. I profeti, tuttavia, sono ben espliciti sul tema.

Alcuni abitanti della bioregione, specialisti particolarmente colti, capaci ed intraprendenti, sono detti 'profeti' o 'maghi'. Entrambi sono estremamente sensibili al 'monito'. I primi lo interpretano più severamente e sono spesso pessimisti - d'altronde 'il pessimista è colui che si è informato', dice un proverbio russo -, mentre i secondi si caratterizzano per un approccio più pratico e positivista, riponendo grande fiducia nella tecnologia e nel proprio sapere tecnico applicato all'architettura dell'habitat. L'applicazione ideale del 'monito' dipende dall'equilibrio del consenso dato alle due voci, e non dal predominio di una o l'altra idea. Il litigio è considerato debolezza, la cooperazione, invece, una risorsa essenziale. L'immagine dell'abitazione e della natività, ad esempio, sono cruciali nel confronto intellettuale fra maghi e profeti.

Nel neo rurale il concetto di proprietà (anche di un'abitazione) è cambiato. Partendo dalle considerazioni sulla società liquida - consumista, sconsiderata e generatrice di disparità, ciecamente guidata dalla crescita e dal conformismo e inconsciamente partecipe della distruzione degli ecosistemi planetari - la comunità cerca di evolversi verso uno stile di vita (più) ecologico. La storia dello spazio domestico, e della vita domestica stessa, fungono in questo senso da 'monito' : una storia di schiavitù e servitù, di separazione delle classi e di rafforzamento delle diseguaglianze sociali - le gated communities ne sono l'ultimo delirante esempio -, di sistemazione speculativa delle masse operaie o di segregazione della donna. Fin dalle domus romane o dalle abitazioni greche antiche notiamo che gli spazi della domesticità sono dettati dal sessismo e dall'efficacia economica - se non dal valore commerciale risultante dalla composizione della famiglia' (proprietari e schiavi).

Nella decolonizzazione di vecchi immaginari legati agli habitat della deprivazione, e nell'immaginazione di nuove bioregioni nel contesto neo rurale, cogliamo la possibilità di impiegare l'architettura e il nuovo 'monito' per rivoluzionare la domesticità e ripensare le strategie di 'housing' alla radice.

I profeti invitano a rimontare a tempi lontani - quando non

si possedevano terre, parcelle o immobili, ma si apparteneva ad una collina o uno specchio d'acqua. I maghi, al contempo, fanno notare l'importanza di curare le proprie case e i propri giardini domestici produttivi, identificandoli come un bene familiare. L'importante, come citato in precedenza, è l'equilibrio etico fra possesso, appartenenza e condivisione. Mentre appare chiaro che il 'lavoro domestico' non è che una delle preziose e soddisfacenti 'fatiche' quotidiane, gestito a scala familiare. Ma domesticità significa ugualmente e soprattutto ristoro e intimità.

Nella costruzione delle case si architetta sensibilmente, riusando, riciclando, riadattando, riconfigurando e riattivando. Il patrimonio architettonico vernacolare, nonché l'intero palinsesto rurale - dai centri commerciali alle superfici di posteggi, all'infrastruttura industriale - sono una base eterogenea a cui trovare una seconda vita. La 'specificità' è la chiave del progetto abitativo del quale lo specialista architetto è chiamato all'ideazione. L'abitabilità si costituisce di azioni precise e di esperimenti. Fienili in disuso e centri commerciali sono trasformabili in abitazioni collettive, chalets abbandonati e muri a secco in rovina, combinabili con tecniche sapienti e configurabili in abitazioni confortevoli in sinergia con il territorio.

Architettare la durabilità dell'edificio significa anche padroneggiare il processo di costruzione : dalla scelta del materiale, al trattamento, alla manutenzione al riciclo. Tra falansteri (per densità 'urbane'), capanne, guesthouse e numerose tipologie, la comunità intera avrà un luogo sicuro da identificabile come 'casa', in cui sentirsi parte della bioregione.

Ogni abitazione è costruita con lo sforzo cooperativo della comunità benefattrice, senza che nessuno esiga compenso alcuno. La sola aspettativa è che in futuro vi sia, da parte del beneficiario, la stessa partecipazione solidale. Il 'monito', ispirandosi all'Utopia di Moro, non vieta inoltre che si possa provare il sentimento del possesso di una casa, ma invita alla condivisione di essa con chi più ne abbisogna, fino a - se lo si necessita - cederla ad un'altra famiglia più adatta e trasferirsi.

Un anno straordinariamente terribile il 2020, l'anno della pandemia. Un fenomeno che per quanto tragico e terribile, ha la qualità di saper mettere in luce le tante debolezze e limitazioni dell'habitat urbano contemporaneo, così come le fragilità dell'intero sistema capitalista-industrial-scientifico occidentale.

Reagendo prontamente all'evidenza, l'immaginario neo rurale in corso di elaborazione si arricchisce di ulteriori elementi. Come costruire resilienza alla pandemia a scala della bioregione d'interesse? Le immagini generate da questa riflessione, per quanto lontane da molte convinzioni e conquiste della modernità industriale, si rivelano istintivamente sensate e sostenibili: ecologicamente ed economicamente, quanto in ottica sociale e psicologica. Va detto, l'etica (la concezione della vita e della morte in primo luogo) nell'habitat neo rurale potrebbe naturalmente subire dei profondi cambi di paradigma; a dipendenza di quanto ancora si faccia capo a terapie dispendiose, farmaceutica industriale e chirurgia moderna.

Grazie ad un sistema economico post-capitalista, equo e di sussistenza, che condanna ferocemente la competizione e la crescita dell'individuo, la comunità ha la possibilità di ridare un senso alle priorità della propria esistenza, mettendo realmente la salute in primo piano. Non ci sono preoccupazioni in caso di lockdown, perché rispetto al delirante habitat capitalista dove 'chi si ferma è perduto', si è già 'statici' e resilienti a tali shock sperimentando un ritmo più calmo, cercando stabilità e conservazione invece di cambiamento, progresso e sfruttamento. Anche dal lato sociale le differenze sono emblematiche e giocano a favore di una resilienza locale: la società neo rurale sarà dinamica, in costante simbiosi con il proprio territorio ed evoluzione in funzione delle condizioni specifiche, nonché in grado di creare vantaggio dalle differenze. In contrasto con il paradigma della società liquida, ignaramente polarizzata e conforme, a cui si sono inculcati miti sulla crescita illimitata e che tende a violenza e monocultura.

Il sistema ospedaliero occidentale si è rivelato inefficace. Ci si domanda se l' 'ospedale' del futuro (che ci serve oggi) non sia diverso da quel grande contenitore grigio di reparti, corridoi e sale d'operazione che rientra nell'immaginario odierno. Nell' habitat neo rurale - che per la propria durabilità e resilienza è

organizzato e concepito per essere autonomo e autosufficiente - la salute (o sopravvivenza) della comunità è prioritaria e garantita da un'architettura rivisitata - l' 'ospedale' è in grado di adattarsi come una 'scenografia' che trasforma lo spazio in un evento - e un'etica alternativa.

Le strutture 'ospedaliere' della bioregione, chiamate Guest-Med-Houses - ispirate ai principi dei sanatori, dei lazzaretti, degli alberghi, dei centri benessere e dell'architettura 'sana' - permettono a chiunque di soggiornare per tutto il tempo di cui si ha bisogno. Ci si va volontariamente e senza timore di non poter contribuire agli 'sforzi', vi è tuttavia la possibilità di essere seguiti e curati a distanza. Le condizioni sono favorevoli alla guarigione da malattie fisiche piuttosto che mentali, e alcuni degli ospiti vivono qui in modo permanente.

Nonostante la presenza di specialisti che hanno familiarità con tecniche, rimedi e terapie specifiche, il contributo del 'Rehoboam' è fondamentale per la durata e la resilienza del sistema: il computer fornisce l'accesso alle informazioni ed è responsabile della gestione degli ordini medici, dei dati degli ospiti e della capacità della struttura a livello eco-regionale. Gli ospiti possono mescolarsi liberamente negli spazi, tranne in caso di malattie infettive rilevate dai med-bot, che monitorano quotidianamente i valori chiave. La riscoperta dell'aria pulita, tanto camminare e muoversi, un'alimentazione sana e un ritmo di vita più in armonia con la natura sono diventate le maggiori prevenzioni per una vita (lunga) soddisfacente. Naturalmente la vita eterna è impensabile, l'idea che esista un farmaco - prodotto industrialmente e venduto su scala globale - che curi tutti i mali deve essere abbandonata. Il fatalismo, inoltre, è da considerarsi una medicina - per quanto amara (soprattutto oggi, meno domani).

La natura è la prima grande azienda farmaceutica, come lo è stata per la maggior parte dell'esistenza della specie umana, riscoprendo vecchi rimedi per le comuni affezioni; l' 'ospedale' è in grado di crescere e produrre - in loco - ciò che lo specialista prescrive come cura. Oltre ad una costante ricerca e produzione medica interna, la maggior parte delle grandi conquiste delle tecnologie mediche, nonostante siano il risultato della modernità capitalistica, continuano ad essere contemplate così come l'uso della tecnologia - nulla può essere escluso a priori.

La società neo rurale che cerchiamo di immaginare è autonoma e autosufficiente: due prerequisiti indispensabili alla durabilità, alla resilienza ed all'equità di un habitat umano, secondo l'ipotesi bioregionalista. Il lavoro della comunità rappresenta l'investimento dei membri della comunità nel raggiungimento di questi obiettivi fondamentali. I diversi incarichi - le 'fatiche' - sono definiti dalle necessità e dai desideri della gente : vivere, sopravvivere e convivere, nel modo più consono (in funzione delle specificità del territorio) e più soddisfacente possibile (applicazione del sapere e della tecnologia nei vari ambiti).

Mangiare - sapendosi permettere anche pietanze succolente che promuovano il buon umore collettivo e la salute individuale - richiede 'fatica'. Chi si occupa dell'allevamento di animali, macello, lavorazione della carne e conservazione; chi gestisce i mulini per realizzare le varie farine. La totalità della comunità si occupa di coltivare la terra - dai giardini domestici produttivi, alle terrazze, alle distese - avendo ottime basi in permacultura e agroforesteria. Vivere in abitazioni richiede 'fatica'. Come citato in precedenza, si coopera a livello comunitario per creare dei giacigli confortevoli, dentro case ben concepite. Dal fornire la risorsa, al trattarla correttamente, all'impiegarla con sensibilità etica ed estetica, gli incarichi sono numerosi e gli specialisti svolgono un ruolo fondamentale nel coordinare lo sforzo collettivo. La vita di ogni giorno, fatta di momenti, di esperienze, di svago e di ristoro, richiede in egual modo che si 'fatichi' per architettare l'habitat: gli spazi della vita pubblica e del brindisi, dei servizi tradizionali e virtuali, le Guest-Houses, i 'ripari' e 'riferimenti' dell'immaginario collettivo neo rurale (nostalgici urbani, rurali, inediti, ibridi e tecnologici).

Chi nella programmazione di softwares, riparazioni di dispositivi tecnologici, chi nell'agricoltura, chi nelle tecniche costruttive o cure mediche, gli specialisti - fondamentali nel funzionamento dell'habitat - sono formati grazie all'educazione popolare e ai percorsi forniti dal 'Rehoboam'. L'architetto è uno specialista pluridisciplinare, interpellato per questioni di diversa natura: dall'abbattimento di un albero, all'organizzazione di

un banchetto o mercato, dalla costruzione di un ponte, di uno stenditoio, di un forno fino alla concezione di un falansterio, estensione di ogni tipo, Guest-House, osteria, magazzino o qual si voglia tipologia di edificio utile all'autonomo svolgimento della vita della comunità. Durabilità e resilienza di una società dipendono anche dalla capacità di riconoscere le proprie esigenze e definire quale tipo di 'architettura' sia necessario per rispondervi. L'architetto deve saper condurre e concludere il dibattito, valutando in modo sistemico i vari aspetti.

Fra 'specialisti' - più creativi - e 'operai' - più performanti e portati al lavoro pratico -, la 'fatica' va concepita come sforzo unitario e cooperativo. La fatica del contadino contemporaneo, che da solo deve occuparsi di produrre un quantitativo soddisfacente di ortaggi, è convertita negli immaginari neo rurali in condivisione equa della fatica fra tutta la comunità. Al giorno d'oggi, fra i contadini vi è la più alta percentuale di suicidio. Sintomo di quanto disequilibrio vi sia fra retribuzione, carico orario e stress nei vari settori professionali. La 'recente' industrializzazione dell'agricoltura ha cancellato il fondamentale nesso fra uomo e natura - le fondamenta stesse dell'ecologia. Fin dai tempi di Vitruvio, architettura e agricoltura hanno sempre avuto un legame essenziale, di auto catalizzazione. Oggi, costruendo l'immaginario neo rurale, dove l'agricoltura non è più lavoro di pochi ma etica collettiva cerchiamo di ritracciare una traiettoria ecologica; le basi per un habitat umano autosufficiente, profondamente legato al proprio territorio.

'Riterritorializzazione' di un habitat e 'decolonizzazione degli immaginari' contemporanei significa, fra i numerosi cambi di paradigma, che gli orari d'ufficio - le 42 ore a settimana, le cinque settimane di vacanza annuali - risulteranno totalmente assurde ed anacronistiche. Non si lavora più per guadagnare uno stipendio e arricchire i capitalisti, o come ingranaggi di una fabbrica. L'efficacia della produzione - tanto cara all'industria - è ora dettata da ecologia ed economia bioregionale, per un avvenire durabile e resiliente.

Immaginiamo che una volta installati i pannelli fotovoltaici su tutte le superfici a disposizione, la bioregione disporrà di energia elettrica a sufficienza per sostenere il proprio stile di vita. L'ennesimo investimento tecnologico mirato, che aggiunge un tassello alla garanzia di durabilità e resilienza alla comunità, i cui ritmi sono nuovamente sincronizzati con le condizioni specifiche dell'ecosistema. Si discutono altre misure per assicurare un ulteriore approvvigionamento elettrico, pensando soprattutto ai periodi poco solivi. In molte zone alpine le ore di sole sono scarse a causa della topografia. Le turbine, nelle quali sono integrate colture idroponiche, sono una soluzione da prendere in considerazione. Le torri energetiche (altro grande investimento) dovrebbero permettere inoltre di immagazzinare il surplus elettrico - eventualmente trasferibile alle bioregioni connesse.

La geotermia, le pompe a calore e gli abbinamenti al fotovoltaico sono sfruttati per regolare gli ambienti interni. Ci si può permettere di climatizzare delle stanze nei periodi molto caldi e di scaldarle elettricamente in inverno; tuttavia alla base del comfort termico degli interni degli edifici vi è una curata strategia bioclimatica, costantemente migliorata ed adattata: dai materiali, al controllo delle ombre, all'orientazione delle facciate, allo spessore degli elementi, alle aperture per il circolo dell'aria, all'uso fondamentale dei camini e delle stufe a legna.

Moltissimo si era scordato negli anni di costruzione dipendente da climatizzatori e caldaie. Il vernacolare combinato all'architettura sapiente e alle innovazioni tecnologiche, permettono di costruire in modo decisamente più sensato e sostenibile. Stampanti 3D permettono di realizzare elementi di ogni tipo - usando materiali riciclati - per implementare soluzioni vernacolari. Da frangi-sole a speciali griglie di ventilazione, a pale aerodinamicamente efficienti per piccoli sistemi di ventilazione meccanica. La tecnologia non è vista di cattivo occhio nella comunità se usata con intelligenza. Nel dubbio gli specialisti sono sempre a disposizione per valutare il successo e l'etica dell'idea. Per ricordare il 'monito': le regole non scritte che regolano l'uso responsabile della tecnologia, invitando a considerare sempre in

modo sistemico gli effetti positivi e negativi che essa potrebbe avere nei vari ambiti - ecologico, sociale o politico-, nelle varie condizioni - come nel caso di penurie energetiche, durante i periodi caldi o freddi, di notte o di giorno, durante i periodi di accoppiamento della fauna locale - e nei vari contesti - familiare (privacy e tranquillità), comunitario (occasioni di festa, ritualità o fatica), individuale, educativo, e via dicendo.

In ogni caso, le soluzioni ispirate dalla natura o addirittura frutto della natura rimangono le più venerate da specialisti, giovani ed anziani. I profeti ricordano instancabilmente che nel futuro saranno le uniche a loro disposizione. Un premio è assegnato ogni metà-stagione ai giovani che meglio si ingegnano o danno sfogo all'arte, e creano un oggetto o un sistema di utilità alla scala della bioregione: meridiane decorate, fontane riciclatori acqua piovana inserite nel ciclo, tettoie o strutture per il divertimento. Il criterio principale è che siano il più possibile ispirate dalla natura (sia low-tech che high). Da questo tipo di stimolo nascono idee poi portate avanti con gli specialisti e tecnologizzate ulteriormente, come ad esempio un sistema di canali geo-regionale, delle funivie e sistemi di piattaforme d'atterraggio per i droni di trasporto.

I grandi impianti idroelettrici funzionano ancora bene a scala nazionale, e in collaborazione con le wind farm e il solare permettono il raggiungimento della totale autonomia alla bioregione. E questo rassicura la comunità. Inoltre gli impianti energetici a scala planetaria inquietano tanto per la loro ampiezza quanto per i loro principi. Dalle centrali a fusione nucleare, ai sessantasettemila chilometri quadrati di deserto ricoperti di CSP, agli echi del picco del petrolio e del carbone, il mondo fuori dalle fallow lands o dalle quite zones continua a lanciare enormi, giganteschi, planetari segnali d'allarme che nessuno nelle città comprende o prende seriamente. Nel frattempo molti metalli già da tempo in via di esaurimento hanno condannato diversi campi di produzione industriale. Mentre nella bioregione si sperimentano e sviluppano batterie organiche e si investono tempo e risorse nel capire come sprecare il meno possibile, e valorizzare al massimo ciò che è possibile riciclare.

Immaginiamo che nell'habitat neo rurale il cibo sia molto più di semplice nutrimento o catena di approvvigionamento. È motivo di solidarietà e cooperazione, benessere collettivo e ritualità. Lo si produce, lavora, conserva e consuma con grande senso etico.

La tecnologia è nuovamente di sostegno fondamentale per la gestione del cibo: è potere del 'Rehoboam' quantificare le risorse dei cibi più delicati ad esempio, e di evidenziare anomalie climatiche in funzione dei dati raccolti stagionalmente. Può fornire previsioni a corto termine e segnalare eventuali sovrabbondanze o penurie produttive nelle bioregioni circostanti basandosi sui dati raccolti dal pixel farming, dai droni di innaffiamento e dalle note quotidiane dei membri della comunità. I dati vengono processati immediatamente e viene suggerito quando è necessario scambiare beni con altre bioregioni o no, tutte le informazioni raccolte sono disponibili sugli schermi del Megiston. L'ultima parola è comunque sempre quella del 'monito' - sentenziata dai profeti, in risposta delle soluzioni 'smart' dei maghi: la tecnologia non potrà mai in alcun modo sostituire la capacità umana di creare sinergie fondamentali con il proprio territorio, di identificarvi e vivere in simbiosi con esso. La tecnologia può senz'altro aiutare l'uomo a leggere e capire i segnali della natura, a coglierne qualche insegnamento in più in base ai dati raccolti ed alle informazioni che sa fornire collegandosi all'universo della rete. Anche nella 'fatica' quotidiana (stabilizzare la produzione alimentare e permettere i trasporti con droni) e nelle comodità domestiche o collettive (variare la produzione alimentare), offre il proprio fondamentale contributo.

Avendo messo in atto soluzioni ben congegnate sia a livello low-tech che a livello high-tech, la bioregione è completamente autosufficiente dal punto di vista alimentare. I siti di permacultura sono stati ben costruiti negli anni, grazie a profonde e specifiche ricerche sul luogo di insediamento. Alla base di ciò vi è l' 'osservazione ed interazione' con l'ecologia del territorio. L'essenza di questo approccio è la conservazione di ciò che ha 'valore' sul territorio, l'ulteriore 'miglioramento' ed infine l'aggiunta di qualcosa di nuovo per 'potenziare' il sistema. Ad esempio il pixel farming, o l'innaffiamento con droni, sono

integrati come ulteriori potenziamenti alla produzione agricola.

Nelle cantine o nei magazzini si trovano serre idroponiche, e in generale si sperimentano tecniche e combinazioni inedite di coltura - come quelle integrate all'interno delle turbine eoliche, innaffiate con l'acqua in ciclo usata per la piscicoltura, nonché per il raffreddamento del data center. Il sistema di circolazione e riciclo dell'acqua é fondamentale: l'acqua piovana è preziosa quanto quella di sorgente o di falda. Un percorso ben studiato, adattabile secondo le evenienze, è stato creato con cura. L'acqua è vita e come precisa il 'monito' non va assolutamente sprecata, soprattutto dopo le numerose contaminazioni chimiche osservate negli anni. Bisogna considerarne l'uso nelle pratiche agricole, nella cucina degli alimenti e nella preparazione di bevande, nel lavaggio, nel raffreddamento, senza assolutamente trascurarne il ciclo naturale. I ruscelli, fiumi, laghetti o bacini sotterranei sono da rispettare e progressivamente rinaturalizzare - studiando le conseguenti implicazioni antropiche.

La produzione è ricca e stagionale, sebbene con le serre idroponiche ci si può permettere di organizzare banchetti a base di fragole, ananas o avocado in tutte le stagioni. Come raccontato in precedenza il consumo dei pasti segue delle ritualità. Immaginiamo che la carne sia consumata genericamente in modo collettivo un giorno su quattro, a dipendenza della disponibilità e della stagione. Nella bella stagione si dispongono tavolate nelle piazze, lungo le strade e nei prati, suscitando grande ambiente festoso, senso di condivisione e appartenenza. Si cucina in un grande spazio attrezzato e centralizzato che dispone di specialisti ed aiutanti, ma anche nelle case di chi si offre volontario. Quando piove o ci si addentra nella stagione fredda gli assembramenti sono ridimensionati. Tuttavia i consumi collettivi sono mantenuti e hanno luogo nelle case, cantine, osterie o locali collettivi, sempre riscaldati da un grande bracere. Le ultime innovazioni in fatto di alimentazione salutare hanno inoltre promosso l'uso di sensori ingeribili, che indicano eventuali carenze nei livelli nutritivi. Compresse di ammino-acidi e fibre stampate, sono poi disponibili per porvi rimedio.

‘Apertura’

Le storie migliori, in fondo, sono quelle che rimangono da scrivere. In questa sezione finale sono molte le considerazioni che potremmo mettere per iscritto. In gran parte sensazioni intime, riflessioni soggettive, entusiasmo o frustrazioni personali. Tuttavia ci focalizzeremo sul formulare sinteticamente i pensieri (oggettivi e soggettivi) più importanti per il seguito della ricerca. Il risultato ottenuto – soddisfacente o deludente, chiaro o enigmatico, concreto o utopico che sia – altro non è che l'inizio di un progetto.

Priorità. Complessità della ‘vita sostenibile’ e scetticismo iniziale.

Il progetto o (‘argomento’) di architettura ‘prioritario’ su cui ci interrogavamo in apertura, è ora messo ulteriormente a fuoco. Vista la difficoltà generale nel dare il giusto peso alla situazione ecologica, il bioregionalismo (largamente argomentato nel lavoro di Mathias Rollot) è stato fondamentale per comprendere la complessità e le implicazioni che stanno dietro alla questione della durabilità e della resilienza di un habitat umano (di un’architettura, dello stile di vita individuale, di una società o di una civiltà). Ci ha permesso di introdurre nell’investigazione un concetto indispensabile: ‘l’equità’, senza la quale non si può nemmeno iniziare a mettere parola sul resto. Dalle immissioni inquinanti e di gas a effetto serra, ai consumi e sfruttamenti, alle ‘gated communities’ e chi più ne ha più ne metta, al giorno d’oggi si abita il pianeta in modo sconsiderato e inequo.

Motivo in più per agire localmente e immaginare scenari alternativi, ‘disobbedire civilmente’, dare un senso concreto al bisogno di transizione, denunciare ed andare oltre agli ‘inutili’ gesti o slogan ‘ecologici’ aneddotici del quotidiano (perché inefficaci, mal interpretati o talvolta addirittura vuoti di etica e volti al profitto). Esempio emblematico, l’ingannevole ‘green wash’, (spesso assimilato anche dal noto ‘sviluppo durabile’ nell’architettura) altro non è che uno dei più recenti processi

capitalisti del sistema 'scientifico-industriale' che sfrutta il trend del momento (l'attenzione mediatica sui temi caldi dell'ecologia e del cambiamento climatico). La 'società liquida' ne è il prodotto, il complice ed il cliente esigente. Tuttavia notiamo scettici che anche di questi tempi delicati, l'obiettivo è sempre lo stesso: 'business as usual'.

Rollot ci invita ad adottare l'ennesima ottica storica per osservare come questa civiltà occidentale contemporanea - industriale, capitalista, consumista, 'liquida' - non sia affatto più ingiusta, violenta, tirannica o miserabile di altre epoche. Al contrario, i grandi progressi tecnologici, le rivoluzioni industriali e numeriche moderne, ne hanno fatto una 'golden age'. Ma cosa si può dire dal punto di vista ecologico?

Risultati dell'investigazione orizzontale: strumenti di progetto

Di questo 'habitat neo rurale' del quale abbiamo seguito (o meglio reinventato) le tracce, abbiamo ora un'immagine più precisa e cosciente, avendo potuto affinare 'le accezioni' ed in generale il tipo di architettura da concepire.

Innanzitutto essa sarà estremamente specifica a seconda del sito; sarà etica ed estetica di una precisa società abitante fisicamente ed emozionalmente un dato territorio. Attingerà dall'immaginario '*neo rurale*' sviluppato: composto di 'immaginazioni' di ogni tipo concretizzabili in un progetto; 'decolonizzato' (almeno in parte) come era obiettivo, introducendo l'eco-centrismo come etica e politica, e conservando aspetti del mondo rurale, così come dell'urbano ricontestualizzati ontologicamente – la tecnologia è un esempio cruciale di questo 'ricollocaimento' fondamentale. Il "Rehoboam" o la 'Megiston Room' ad esempio, sono dei tentativi di immaginare scenari e scale di utilizzo della tecnologia alternative, 'territorializzando' le conoscenze e le competenze in ambito tecnico/tecnologico.

Ben definita è anche la *scala* alla quale approcciare 'l'architettamento' dell'habitat: bioregione (comunità) e eco-regione ('rete di comunità'); relativamente facili da rintracciare nel contesto svizzero (comparabili alla scala del comune, 'cellula

staminale' dell'urbanismo svizzero, e alle figure topografiche delle 'Fallow Lands' e delle 'Quite Zones' rilevate dal lavoro 'Switzerland: an urban portrait'). I limiti politici attuali sono ovviamente da osservare e rivedere in base alle specificità eco-sistemiche (bacini idrografici, topografia del terreno, superfici boschive, eccetera). I villaggi rurali, progressivamente spopolati nei decenni di esodo rurale – lasciati a 'stagnazione ed abbandono' – attirano in particolare modo la nostra immaginazione, in quanto possibile cuore pulsante di una riabitante comunità eco-anarchica 'neo rurale'. L'osservazione del territorio è ovviamente estesa alle 'frange' citate nei racconti (la 'campagna in via di urbanizzazione', fatta di distese agricole e parking in cemento, piattaforme commerciali, 'hangar', datacenter, industria e autostrade) in cui ritrovare strategie di abitazione inedite e nuove concezioni di infrastruttura. Per concludere, notiamo che le riflessioni assumono particolare intensità ed interesse dal punto di vista architettonico quando focalizzate sul quotidiano: sulla vita di tutti i giorni, fatta di luoghi e momenti, abitudini e ritualità. Si conferma dunque l'interesse di 'narrare' storie, in quanto capaci di contestualizzare e argomentare momenti immaginari di quotidianità alternativi (forme di 'genre design') in uno scenario globale.

L'architettura dell'habitat neo rurale, per essere veramente durabile – che permetta dunque autonomia, autosufficienza e resilienza alla comunità – dovrà basarsi sul riciclo in tutte le sue forme e sulle risorse locali – per i materiali di costruzione, così come per il 'savoir-faire', la forza lavoro e l'influenza del territorio naturale. Saprà combinare soluzioni tecnologiche e sapienti al vernacolare, avendo sempre grande cura del concetto bioclimatico dell'edificio e delle implicazioni ecologiche di ogni azione. Ogni prodotto dell'architettura neo rurale – di stampo bioregionale e estremamente fiduciosa nella tecnologia nel contempo – sarà pensato dalla comunità per la comunità, mettendo al centro delle preoccupazioni le necessità quantitative e qualitative dello svolgersi della vita collettiva e l'ecologia specifica del territorio. Da notare che queste ultime

righe non sono altro che un breve riassunto della complessità che un'architettura realmente durabile implica. Una complessità che solo la consultazione del lavoro nella sua ampiezza riesce ad abbracciare, lasciando comunque questioni in sospeso e non entrando, per forza di cose, nel dettaglio.

Il 'monito' onnipresente nelle storie è il legante essenziale che tiene insieme tutte le tesi: l'etica neo rurale, che, assumendo gradualmente un ruolo spirituale fondamentale, diventa una sorta di nuova religione. È forse di questo che si necessita al giorno d'oggi per iniziare ad agire?

La scelta di interrogarci sull'habitat umano in modo generico (le grandi componenti e dinamiche dell'ecosistema), piuttosto che su un'unica scala o tematica precisa, ha ovviamente richiesto una considerazione più 'superficiale' dei vari aspetti. Il contesto della campagna Svizzera ad esempio – che sembrava essere una delimitazione geografica ed intellettuale funzionale all'investigazione – si è rivelata essere più che altro il background astratto di una serie di 'scoperte' generiche, riferite all'intero immaginario occidentale contemporaneo. Degli approfondimenti sugli stili di vita rurali o sulle costruzioni vernacolari nelle diverse regioni, piuttosto che sulla questione del piano Wahlen del '46, erano preventivamente stati considerati. Tuttavia data la complessità delle tematiche, il lavoro ne ha tenuto conto in maniera molto limitata, lasciando questo tipo di dettaglio per la fase di progetto successiva. La definizione di un sito preciso è infatti indispensabile per uno studio sufficientemente profondo sul territorio (considerando la componente naturale di fauna e flora, l'idrografia e la geologia, il clima, l'etnografia, la cultura, tradizione, eccetera). Nel contempo, questo tipo di investigazione 'orizzontale', ha saputo spesso mettere l'accento su questioni inspiegabilmente trascurate tanto semplici quanto essenziali e potenzialmente difficili da affrontare senza un tipo di percorso come quello intrapreso. Un esempio su tanti, i ritmi di vita o lavoro contemporanei 'assurdi', sostituiti nella nostra narrazione con ritmi più sensati, in armonia con la natura, portando forse quel benessere che spesso si cerca in psicofarmaci o 'fughe' dalla

routine (come viaggi intercontinentali, costose nuove esperienze e via dicendo).

Un progetto di Habitat Neo Rurale

Seguendo le indicazioni e i progetti presenti in 'Switzerland: an urban portrait', siamo stati in grado di definire dei casi specifici distribuiti in ambiti 'rurali' (campagna, zone sub-urbane o alpine) di massimo interesse. Due esempi 'chiave', soprattutto per la questione dello spopolamento e abbandono dei villaggi, sono la Val Calanca (GR) e il comune di Wassen (UR). Prendendo inoltre spunto dai recenti progetti frutto del concorso 'Premier Réinventer Rural, projet d'habitat multi-sites et innovant porté par la Communauté de Communes de Nozay', possiamo iniziare a definire concretamente la traiettoria del nostro personale progetto di habitat neo rurale: dalla cartografia della bioregione, alla seconda vita di un villaggio rurale svizzero all'abbandono.

Chiusura o 'ouverture'

La componente utopica dei racconti è evidente; si tratta tuttavia di un'utopia critica, basata su fondamenta teoriche 'scientifiche' e aspetti concreti del mondo contemporaneo. Rem Koolhaas e AMO aprono un orizzonte assolutamente inedito sul habitat rurale; fatto di tecnologie autonome, intelligenza artificiale e fenomeni sociali inattesi degni a tratti di un copione fantascientifico. Il futuro sta invece prendendo piede realmente in questo 'abandoned realm' della countryside. Il neo rurale è tanto attento alla sostenibilità della vita umana, quanto affezionato all'idea di poter tornare a vivere (in nuovi modi) nelle campagne, fermando da un lato la metamorfosi incontrollata che esse subiscono quotidianamente e ridando equilibrio al paradigma città/campagna. Ricordiamo che alla base di quest'investigazione vi era lo scetticismo verso la capacità delle città di sopravvivere al sovrappopolamento imminente; ultima 'dismisura' distruttiva, dopo sovrapproduzione, sovra-consumazione, sovra-sfruttamento, sovraccarico, iper-realtà, iper-connettività, iper-stress, e via dicendo. L'utopia ci invita a considerare la ricerca sul 'neo rurale' come, in modo più generale, il desiderio di concepire la 'città del

futuro', o 'non-città del futuro' – che tenda in ogni caso più all'eco-villaggio, piuttosto che alla smartcity.

L'utopia – che non era un obiettivo prefissato dall'inizio, bensì un meccanismo automatico frutto della narrazione – è presente ed indiscutibile. Si è d'altronde rivelata indispensabile per costruire una posizione critica sufficientemente forte e radicalmente alternativa; per sollevare questioni, curiosità e sconcerto; e mettere in luce alcune delle profonde contraddizioni del mondo contemporaneo. Come un habitat del genere possa crearsi innanzitutto, e funzionare poi, non è evidentemente affare facile. Considerando che i filantropi contemporanei (pensiamo a Elon Musk o Jeff Bezos) - a cui potremmo metaforicamente rivolgerci per sostenere gli 'investimenti' composti dal 'Rehoboam' ma anche ma anche i dirigibili o le fonti energetiche - rimangono innanzitutto e soprattutto capitalisti; con aspirazioni (la colonizzazione di Marte) decisamente incompatibili con l'eco-anarchia post-industriale e post-capitalista qui considerata. Inoltre dal momento che la comunità immaginata supera il centinaio di persone, inizia a differire grandemente dalle comunità eco-anarchiche già esistenti e funzionanti, mettendo a dura prova la capacità di autogestione.

Nuovamente l'applicazione del 'monito' (che rimane tanto utopico quanto desiderabile e profondamente sensato) è probabilmente la chiave di tutto; e anche se l'idea di un simbolico grande 'ultimo' investimento mirato a tecnologie specifiche che permettano di iniziare una vita sostenibile e confortevole è difficile da prendere alla lettera (seppure nemmeno fuori portata), l'ipotesi neo-rurale rimane comunque una bella storia.

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