

## ***Editorial and Abstracts***

Editorial. *Laudato si'*

Perspectives for an Integral Architecture

Maria Argenti, José Tolentino de Mendonça

At a time when the issue of the climate crisis is being abruptly removed from the public agenda and increasingly excluded from cultural debate in many countries, this issue of *Rassegna* – published on the tenth anniversary of the *Laudato si'* encyclical – is the result of a shared reflection. A reflection born of an unexpected collaboration between the Sapienza, one of Europe's oldest universities, secular in its foundations and beliefs, and a Dicastery of the Holy See, the Dicastery for Culture and Education, religious by definition and committed to reflecting on the role of architecture in contemporary societies, particularly through the organisation of the Holy See's representation at the Venice Architecture Biennale.

At its core is the role that intellectuals and universities, professors and researchers, can play in initiating a renewed awareness of the connection between Architecture and sustainable development, the future of cities and of the planet. Because the urgency has not diminished in the slightest. And it concerns us all, without exception.

Already a year ago, in the face of the worsening crisis, Pope Francis' urgent Apostolic Exhortation, *Laudate Deum*, issued on the eve of COP28 in Dubai in 2023, resounded like a dramatic but unheeded final warning.

Today, as politics struggles more and more and faces the fatal and illogical temptation to turn back – deluding itself into thinking that the crisis can be overcome simply by denying it – it is the duty of cultural institutions to cultivate science and knowledge, logic and reason.

A little more than a year has passed since then, and the situation has not changed significantly. Following COP29 in Baku, now nearly ten years after the *Laudato si'*, the increasingly inverse relationship between the worsening consequences of climate change and the timid responses from governments, supranational institutions and economic giants is becoming ever more evident.

As the President of the Italian Republic, Sergio Mattarella, stated in his end-of-year address in 2024, “The increase in military spending, triggered worldwide by Russia's aggression against Ukraine, [...] reached a record \$2,443 trillion last year. Eight times more than what was allocated at COP29 to combat climate change, a need that is vital for humanity. A disheartening disproportion.”

If – as observed in the following pages – the very use of the term sustainability is becoming increasingly difficult; if we continue to witness a constant loss of diversity; if we remain anchored to the colonial model and its chameleon-like ability to adapt to different contexts, disguising its true essence and ideological premises; then we must ask ourselves – as Yasmeeen Lari does here – how can we respond adequately to the crisis?

Even the very meaning of words, as Joseph Valia points out, “is distorted in the service of marketing strategies,

with the ultimate and overriding goal of selling, consuming and generating a profit.”

Public, for example, means for everyone. Not for no one. The protection of the public good involves the dilemma of defining the limit – the line that must not be crossed – to avoid self-destruction. It illustrates the heterogenesis of ends, whereby the logic of accumulation and the privatisation of everything today foreshadow the imminent risk of catastrophe for the entire planet.

As Teresa Bartolomei writes in her essay, in the midst of the long race that is our history, we find ourselves prisoners of an infantilisation of life – like Hänsel and Gretel, deluded into believing we can freely devour, without any hesitation, that wonderfully “appetising” house that is the Earth.

This is a fatal mistake, one capable of bringing our future to an end; a grave misunderstanding that leads to the failure to recognize the *difference between inhabiting and consuming*. The house itself, “in its greatest and deepest meaning, can no longer be thought of as a mere private reality (*oikos*), but must be recognised as a historical, political and social entity (*polis*), in systemic ecological interdependence (the form of inhabiting the Earth).”

With the language of a believer, in a time of apocalyptic expectations, Pope Francis reminded us – during the dramatic days of Covid – of each person's responsibilities. Turning to God in the epochal emptiness of St. Peter's Square, battered by wind and rain, he swept away the many easy alibis: “This is not the time of Your judgment, but of our judgment: the time to choose what matters and what passes away, to separate what is necessary from what is not” (Address, 27 March 2020).

This is the true test for science, culture, society and politics: to separate, to distinguish. After all, even the word crisis originates from this idea. And like any act of discernment, it demands an assumption of responsibility – a radical reflection that must also involve those who study and design buildings and cities.

Architecture and urban planning cannot shy away from distinguishing what builds the future from what consumes it; they cannot be passive actors in the growth of a new ecological awareness.

Recalling the lesson of Giancarlo De Carlo, Camillo Magni observes that “architecture is a central discipline for synthesising and managing complex processes; and far from being merely an activity aimed at construction, it is a tool capable of generating systemic transformations in support of local development.”

But a different design culture is needed – one capable of activating dynamics from within each story, of transforming fragility into strength, and limitations into opportunities.

A different approach to the crisis is required – one that allows for multiple choices in social life as well. This includes initiatives such as the shared housing project created by a group of families on the outskirts of Rome, de-

scribed by one of its residents, or some intergenerational co-housing experiments that have triggered alternative dynamics compared to traditional student and elderly housing models.

As Elena Granata emphasises, what is needed is a comprehensive rethinking of the economy through a civic lens – one that puts people and the planet at the centre, acknowledges their interconnection, and demands from both private enterprises and public institutions a shift away from the paradigm that separates individual destinies from those of others and of nature.

It is time to move beyond a model that, as Gernot Minke stresses, fails to account for ecological interactions – one that irresponsibly consumes resources, leaving a polluted trail in its wake. Sustainability cannot be seen as an optional condition; it must be recognised and pursued as an essential prerequisite.

What is needed is an alliance and a sharing of knowledge to protect and pass down our history – the memory of what makes us part of a single, shared destiny.

We are called to find, together, a way to save our planet from ecological catastrophe – and to save ourselves, its inhabitants, from the barren solitude of the desert we paradoxically create in our search for the promised land.

What is it that we seek? Is it an excessive, abstract dream, detached from reality? Or is it a desire for happiness that is rooted in the concreteness of the real – one that also embraces “another kind of beauty: the quality of people’s lives, their harmony with the environment, encounter and mutual assistance”? (LS, §150).

Our aim – with this issue – is to provoke a genuine reflection on the relationship between architecture and integral ecology and, more broadly, on the interaction between development models and the construction industry. The challenge is to move from a paradigm based on consumption and profit to an integral, interdisciplinary approach, exploring together a holistic path to beauty in its fullest and most complete sense – encompassing not only architecture and urban planning but also economics, political and legal sciences and all fields of knowledge.

For this reason, we have drawn from Pope Francis’ reflections on the economy, ecology, cities and social models – to engage in a secular discussion on the responsibility of culture in the construction and reconstruction of the world.

Pope Francis, in addition to being the leader of the Catholic Church, is universally recognised as one of the great leaders and thinkers of our time, a builder of bridges to the future.

Finding new paths, studying new models, sharing thoughts on tomorrow are the foundation of education and, since its inception, also the founding characteristic of this journal.

And a single, significant question lies at the heart of the reflections collected in this issue: How have architects and urban planners, universities and companies, researchers and professionals, historians and designers responded, and how will they respond, to the sense of estrangement and alienation growing among the inhabitants of large metropolises?

If Pope Francis is right when he condemns the practice of uprooting as the only path to urbanisation and calls for creativity capable of integrating disadvantaged neighbourhoods within a welcoming city, how can architectural projects, if not by involving those concerned, offer potential solutions and initiate processes that lead to the improvement of slums, favelas, and all the many places the

Pope describes as “chaotic agglomerations of precarious houses”?

In what ways are we caring for or devastating the planet?

Being an ecologist – writes Yann Arthus-Bertrand, one of the greatest photographers of our time – means loving nature and loving people. It also means understanding “the dynamics that push millions of people to emigrate, to become invisible, perhaps to work on the construction of skyscrapers and buildings where they will never live.” It means understanding what links “the crisis of the planet to the crisis of the humanity that inhabits it, and the exploitation of the earth to the exploitation of man.” Because “ecology is closely tied to humanism. Just as humanism is linked to the construction of homes and cities for human beings.”

How do we imagine the relationship between history and the future in the digital age of artificial intelligence and selective memory? How can we avoid turning into a museum the artistic and knowledge heritage of the many and diverse cultures, which risks being overwhelmed by a model where the only selection criterion is profit?

We try to have everything and risk losing everything. That’s the problem.

Acknowledging this is already half the solution. The rest would almost follow naturally, rediscovering the sense of “we.”

“Every intervention in the urban or rural landscape,” writes Pope Francis specifically on this matter, “should consider how the different elements of the place form a whole that is perceived by the inhabitants as a coherent picture with its richness of meanings. In this way, others cease to be strangers, and they can be seen as part of a ‘we’ that we build together. For this same reason, both in urban and rural environments, it is advisable to preserve certain spaces where human interventions that continually alter them are avoided” (LS § 151).

We should begin to believe again in the beauty of “spaces that connect, relate and promote the recognition of the other” (LS § 152).

The Pope’s thought is not nostalgic, does not yearn for the past. Instead, it challenges us to acknowledge that the future is in our hands: he asks us to make technical-scientific language dialogue with popular language. And architecture is not just a mirror of an era, it is also, and perhaps above all, the art of designing an era, a time, a space. It is the culture of design “in its living, dynamic and participatory sense.” Something “that cannot be excluded when rethinking the relationship between human beings and the environment” (LS § 143).

“If architecture reflects the spirit of an era,” Pope Francis wrote in the *Laudato si’*, “megastuctures and mass-produced houses express the spirit of globalized technology, in which the perpetual novelty of products is combined with a heavy boredom. Let us not resign ourselves to this and let us not stop asking questions about the purpose and meaning of everything. Otherwise, we will only legitimise the status quo and will need more substitutes to endure the void” (LS § 113).

It is time to act, especially for the world of culture, universities and research, to transform thought into action.

And if ideology ends up blinding us, as Francis likes to repeat, reality is stronger than the idea. We are forced to see. We cannot ignore the wars, the hundreds of thousands of deaths, the destruction, the rubble, the lost gaze of the children; our humanity held hostage by an economy that kills, the divide between the cities of the rich and the cities of the poor.

In her contribution to this issue, Loreta Castro Reguera aptly describes the logical paradox of the race to build ever more iconic buildings that will only last thirty or fifty years; designed to create short-term wealth for a few at a very high environmental cost for all, and destined to produce its effects over time, well beyond the lifespan of the buildings themselves.

The unspoken aspect of this equation is that, in this way, the future is shortened, by basing it on the short life of its icons.

Meanwhile, as Erminia Maricato writes, “the extent of urban exclusion, represented by the massive illegal occupation of land, is often ignored in the representation of the ‘official city;’” based on capitalist relationships.

It truly seems like the future has slipped through our fingers.

Re-thinking the development model by putting people at the centre is still possible. In many and different ways. With the awareness that there is no single solution. But one method: that of applying integral ecology to design.

Pope Francis’ idea is that ecology concerns both the earth and those who inhabit it in the same way. And for this reason, it is “necessary to take care of public spaces, perspectives, and urban landmarks that enhance our sense of belonging, our feeling of rootedness, our ‘sense of home’ within the city that contains and unites us” (LS § 151).

Urban form would thus be an ecological issue like any other; rooted in the importance that “the different parts of a city are well integrated and that inhabitants can have an overall view instead of closing themselves off in a neighbourhood, renouncing the experience of living the entire city as a shared space with others” (ibid.).

In this sense, form becomes substance, concretely, not only at the level of conceptual speculation.

Andreja Kutnar, Anna Sandak, Jakub Sandak suggest greater use of biomaterials.

*Form follows love*, the motto of Anna Heringer, merges in this approach the concept of happiness with both the physical spaces of built architecture and the mental spaces that activate the birth of design ideas. Successful projects are born from a successful idea and generate successful spaces.

As for the role of universities in cultivating these thoughts, too often the world of research is perceived – and risks perceiving itself – as a separate universe, as if the road connecting research and life has been interrupted.

This happens in part because the world of government institutions has, in turn, raised its drawbridges against science and knowledge.

But in this way, their and our ability to connect or separate has flowed into a bureaucratic conception of life.

Among the many challenges that the present time poses to those working in research, one fundamental challenge is the ability to reconnect knowledge and skills with institutions – not only at a national level, but also globally.

A concrete perspective of action is needed, illuminated by an idea and guided by a policy.

Research hypotheses are needed that have the ambition to become concrete projects, functional to our societies.

It is time to reconnect a dialogue that has been interrupted. For this reason, we asked Vincenzo Lorusso, responsible for the Cooperation Policies with Africa, DG Research & Innovation, European Commission, to provide us with a report from the field, from the other side of the drawbridge, in his case, that of the European Union.

In the end, there remains a great truth. Paolo Pileri summarises this by stating that “there is no technology

that can replace that complex laboratory of life which is the earth. Even less so, there is no technology that performs everything the soil does freely and with an unmatched energy return.” In short, there is an intelligence of things. And there is an intelligence of man.

If technology is at the service of man, and if man cannot and must not irreversibly compromise the ecosystem he lives on, it is necessary – says Luca Fiorani – “to shift the focus to the relationships that allow us to achieve sustainability – in its environmental, social, and economic dimensions – without worrying whether this goal implies or not the growth of GDP.” There are other indicators to measure “the pursuit of relational sustainability.” And above all, “the contribution of the noblest activities of man, such as architecture, art, communication, law, ecology, economics, medicine, pedagogy, political science, psychology, sociology and sports.”

This is the challenge. The first step toward success is to talk about it. To start a debate. To stimulate designs. To teach how to see and act. Architecture needs an integral perspective.

## DEBATE

### The Land, the Women, and the Men who Inhabit It *Yann Arthus-Bertrand*

The *Rassegna* asked photographer and documentarian Yann Arthus-Bertrand for a contribution on the themes he holds dear, which he explores through his work. His projects reveal the profound connection between humanity and the planet, as well as the crises we must face: climate change, inequality, and migration. Bertrand witnesses how the exploitation of the Earth mirrors the exploitation of human beings and firmly believes that a spiritual revolution is necessary to transform our model of civilization. Modernity, with its monumental architecture driven by capitalism, celebrates itself while neglecting communities and those who physically build urban environments. Through the art of photography, he aims to open people’s eyes, foster compassion, and encourage reflection on how to live together while respecting our common home.

### The Ecology of Thought in Pope Francis. Cities as Arenas for a New Ecological Action

*Elena Granata*

*Laudate Deum* is a political document, which does not hesitate to indicate problems, responsibilities, documents, international summits and to solicit a collective and global reaction. It condemns our collective hypocrisy, which is expressed in many forms, from denialism around the climate crisis, to the superficiality of those who limit themselves to superficial interventions, without commitment. There is a strong condemnation of the logic of (only) economic profit as a predatory, short-term logic, which only calculates the immediate benefit, which maximizes the advantage for a few compared to the responsibility for the impact on the many. It is a logic willing to sacrifice even the good and survival of one’s children in the name of personal gain, regardless of the good of people (certainly including the most fragile) and the places we live in.

Rethinking the economy from a civil perspective, putting people and the planet back at the centre, requires local businesses and institutions to make a change of direction. There is no sector where we should not try to translate the moral principles of the *Laudate Deum* into a radically ecological strategy and action.

### Soil Care is not an Architecture of the Weak *Paolo Pileri*

The article explores the encyclical *Laudato Si* and the apostolic exhortation “*Laudate Deum*,” which emphasise the key role of soil, first component of the nature to be cited. The aim of the text is to propose to public agenda builders to highlight the link between global warming and land use as land professionals, together with politicians, have a crucial role to play in this issue. Emphasis is placed on the issue of health, not only with respect to humans but also plants and animals, proposing a unified health model (One Health). The paper also examines the over-use of technology as a over-all solution, when it doesn't guarantee the respect for natural processes and the regeneration of ecosystems. Embracing technology doesn't mean the full respect of soil as an ecosystem that supports other ecosystems and/or is crucial as climate regulator and/or lab for the economy of the recycling. The *Laudato* is more than a religious message: they are a universal invitation to a new ecological awareness, fundamental to face the climate crisis.

### The Role of Individuals and Societies in Caring for the Common Home *Luca Fiorani*

Pope Francis' apostolic exhortation *Laudate Deum* (2023) follows up on his 2015 encyclical letter *Laudato si* on care for our common home, recognising that human activities threaten the Earth. The Pope urges immediate action, emphasizing the need to listen to both the Earth's cry and the poor's cry. He encourages abandoning compulsive consumerism and adopting a sustainable lifestyle, recognizing the intrinsic value of every creature and the interconnectedness of all things. The Pope promotes “integral ecology,” encompassing environment, economy, society, culture, and daily life, oriented towards the common good and intergenerational justice. He emphasizes protecting natural and cultural heritage, human relationality, and interdisciplinary approaches to architecture and urban planning. The author proposes “relational sustainability,” prioritizing relationships between humans and the environment, and individuals and societies, to achieve a more sustainable and just world. This approach emphasizes human fraternity and care for creation, inspired by Chiara Lubich's thought.

### From Devourers of Houses to Builders of Arks. Ancient Narratives and the Reinvention of Forms of Dwelling *Teresa Bartolomei*

If the past always imagines the future, ancient narratives can also contribute to the invention of new forms of living that are so urgently needed today. Relying on this convic-

tion, the text compares a fairy tale by the Brothers Grimm with the biblical story of Noah's ark, and identifies in them two alternative models of man's relationship with the common home. On the one hand, the ruinous illusion of the devourers of houses is illustrated, characterised by an extractive, blindly dissipative “habit” of pure self-gratification, which identifies living with consumption and falls captive to a self-destructive spiral. On the other hand, a proposal for a radical rethinking of living is presented, which, in the midst of a dramatic ecological crisis, elaborates both transitional and structural solutions to overcome the emergency, mitigate its effects and eliminate its long-term causes. The comparison of the two narratives invites us to stop behaving like devourers of houses and become builders of arches: sustainable, inclusive, circularly conservative living paradigms in which social and ecological responsibility consciously and fruitfully complement each other.

## RESEARCHES

### Architecture and Sustainable Development in the Contexts of the Global South *Camillo Magni*

The aim of this paper is to examine how architecture can contribute to local development in the contexts of the Global South. I will argue that construction is not merely the product of architectural thought but can become a means to address specific social, economic, and environmental issues. Three approaches to interpreting the role of architecture in these marginalized contexts are proposed. The first employs the neologism of antifragility (Taleb 2012) as a framework for understanding urban phenomena in informal settings. The second and third reflections focus on the opportunities for architecture to operate in the Global South within infrastructure projects in urbanized contexts and housing programs, highlighting the different modes of intervention and the potential to experiment with new design approaches.

### Urban Territorial Exclusion and Environmental Sustainability on the Periphery of Capitalism: the Case of Brazil *Ermínia Maricato*

The urban inequality and environmental unsustainability in peripheral countries – here represented by the Brazilian cities – are directly related to the way in which housing spaces are produced for the working class or the lower-income population. The informality or illegality in the production of the urban peripheries and favelas, especially in metropolises, is closer to being the rule than exception. Advanced laws and plans coexist with a backward or pre-modern reality, favoring a capitalist real estate market, which is not only restricted to the minority of the population, but also highly speculative. Here, we can highlight the historical social relationships based on the centrality of land and real estate property or rent-seeking gains, as well as the arbitrariness in law enforcement. Finally the text recalls the extraordinary changes experienced by capitalist countries dominated by so-called neoliberal globalization, and asserts local or participatory democracy as a reason for hope.

## Social and Architectural Dynamics. Brazilian Favelas and Community Design

*Maria Argenti, Francesca Sarno*

The essay aims to reflect on informal housing in Brazil, highlighting the role that architectural design can play in activating and addressing the needs, as well as the dynamics, of the most disadvantaged communities. The focus is particularly on the favelas of the major metropolitan regions of São Paulo and Florianópolis, areas where the authors have conducted their field research and concentrated their studies. The description of some significant urban-architectural practices implemented in the Latin American country helps to clarify the diverse aspects that characterize work in favelas, both in terms of design strategy and approach to the theme, understood as the regeneration of the human, social, and territorial relationship between the formal and informal city.

## Water Cities

*Loreta Castro Reguera*

Humanity is currently facing an unprecedented condition of environmental deterioration, of which it is already a victim. This is largely due to a short-term vision that seeks immediate benefits but has severe long-term consequences. For example, large contemporary infrastructures and buildings are designed with a short life cycle, ranging from thirty to fifty years, only to be replaced by new ones. The impact these structures have on the environmental and urban surroundings has been minimized in favour of the economic growth they generate. This has led to increasing environmental and urban degradation.

Fortunately, there are still interventions that have endured over time precisely because they respond to the context in which they were created and are therefore imbued with meaning. There are examples of water cities that have lasted because they emerged from specific hydric conditions, where the most relevant conversation is the one created with and for water, enabling a symbiotic relationship between water and the city. These cities have served as examples and inspiration for the work of Taller Capital.

Through the experience of this architecture studio, transforming public space into hydric infrastructure can spark the necessary harmonious dialogue between the natural landscape and the city, contributing to the creation of integrated hydro-urban systems. From this perspective, the potential of hydric infrastructures has been explored through various lenses and at different scales: research projects, ephemeral interventions, and small- to medium-scale public spaces. The studio's methodology consists of creating an alternative and sustainable hydric system through acupuncture projects, with the ambition of restoring the relationship between humans and water.

## Local Energy, Global Creativity. Anna Heringer and the Social Role of Construction

*Anna Heringer, interview by Alberto Bologna*

Anna Heringer is an architect, born in Rosenheim (Germany) in 1977. Among the many awards she has received over the years, the honorary professorship of the UNESCO *Chair in Earthen Architecture, Building Cultures and Sustainable*

*Development*, as well as the *Aga Khan Award for Architecture* and the *Global Award for Sustainable Architecture*, which she won in 2007 following the completion of the METI School in Rudrapur, Bangladesh, are certainly worth mentioning. The conversation we had with her focused on reflecting how construction represents in her work not only the operational tool through which she deploys an expressive vocabulary, but primarily the highly effective means that concretely enables practices of true social inclusion.

The architect expressed her opinions, discussing the following topics: the link between the concept of assembly and that of constructive rationality that leads to the saving, in architecture, of non-renewable resources; the ways in which the epidermal component of architecture enters into her creative process and how she subsequently manages to convey, on site, to the workers her sensory expectations so that the spaces are then actually realized in accordance with her design intentions; the role of constructive detailing that produces ornament within a design process that aims to save resources; the design philosophy adopted in the use of bamboo elements and its reflections in the definition of an architectural language; the real gain in carrying out a project on the basis of the assumptions set out in her motto *form follows love* and the effects of this approach on the organization of work within her office.

## What Do You Do When the State Neglects to Rehabilitate Millions of Flood Affectees?

*Yasmeen Lari*

In view of the planet's depleting resources and extravagant modes of living and building by wealthy nations, the article highlights the destructive impact of climate change on poor countries. As handouts create a cycle of dependence, and rob people of self-esteem, it questions the efficacy of charity-driven international colonial humanitarianism for rehabilitation of 33 million, rendered destitute by Pakistan Flood 2022. Due to the World Bank's requirement of high carbon, high-cost structures, the State has been unable to respond adequately to the aforementioned crisis.

The author discusses her decolonized, Zero-Charity Humanist Humanitarianism that is targeting one million households. Utilizing tenets of Barefoot Social Architecture and Barefoot Resource Economy, that maximize the vast Barefoot Eco-System and local waste resources, seven million people are expected to become food secure by the end of 2024. Led by women, and based on peer-to-peer knowledge transfer, the majority will be able to self-build zero carbon, zero waste, sustainable, self-financed climate resilient homes in a couple of years. They will avoid displacement by large-scale forestation and regenerative farming.

For resource deficient countries, achieving similar social and ecological justice through a culture of self-reliance may be the only alternative that would lift the majority out of the poverty trap.

## The African Union - European Union Innovation Agenda: Science, Technology and Innovation for Sustainable Socio-Economic Development

*Vincenzo Lorusso*

Sustainable development is at the heart of the African Union - European Union Innovation Agenda. Adopted in 2023,

this 10 year-Agenda aims to foster the translation of Research and Innovation into tangible positive impact, by creating products, services, businesses and jobs in Africa and Europe. Architecture and urban planning are particularly concerned by two short-term actions of this Agenda, in the intervention area of "Green Transition." One of these focuses on sustainable water management and sanitation, flood resilience and irrigation, in Africa's urban and rural settings. The other pertains to the sustainable management of cultural and natural heritage and cultural practices in Africa and Europe. Moreover, a medium-term action in the area of "Cross-cutting issues," aims to provide support infrastructures for researchers, including those in urbanism and architecture, returning to Africa. The ongoing implementation of this Agenda foresees a multi-disciplinary and cross-sectoral approach, attentive to local communities and historical, socio-cultural and economic specificities. A constant monitoring and evaluation will measure the impact of this joint and holistic endeavour.

### On the Meaning of Sustainability in Architecture *Joseph Alan Valia*

Using the word sustainability becomes ever so difficult when the range of items and processes to which it is associated expand indefinitely, eroding its significance. The ones which produce environmental problems cannot be the ones suggesting their solution. There is in fact a total discrepancy between capitalism and sustainability. It was the 1990's that saw a strong anti-capitalistic movement focusing on the need to preserve ecosystems, habitats and their populations, valorising cultural diversity. If the practice of architecture is bound in integrating different disciplines, then it has to confront itself with the territory in which it operates. The choice of building techniques plays a key role directly impacting on living conditions and socio-economic possibilities. The paper outlines the greenwashing side of sustainability protocols, while suggesting how vernacular building examples can inspire architects to create self determination strategies and therefore envision a more just and equal society.

### Sustainable Architecture: Reuse and Recycling with Biomaterials

*Andreja Kutnar, Anna Sandak, Jakub Sandak*

This paper presents our opinion on the steps necessary to achieve a comprehensive implementation of sustainable practices for reuse and recycling in architecture. We discuss the diverse aspects of "reuse and recycling" in architecture and showcase several best practice examples, with special emphasis on applying biomaterials and engineered living materials as primary building materials. We strongly believe that transformational change is needed to decarbonize the new and old building stock. As we aspire to this future, we devote our daily efforts to taking incremental steps toward realizing this envisioned transformation. By sharing our views and thoughts, we hope that others will follow and contribute to the best of their ability.

### Ecological Building

*Gernot Minke*

The concept of ecological building has evolved significantly since the 1980s, emphasizing environmentally friendly and resource-efficient construction while ad-

ressing CO<sub>2</sub> reduction and sustainability. Key principles include the use of sustainable materials, minimizing energy and carbon emissions, bioclimatic design, urban greening, and promoting self-help housing. The article showcases these principles through five buildings designed by the author, illustrating diverse strategies such as green roofs for thermal insulation and the use of locally sourced materials like adobe and straw. These projects exemplify cost-effective, sustainable construction practices tailored to local climates and resources.

### Shared Living, a Tale of a Possible Path *Enrico Grillo*

"If you want to go fast, go alone, if you want to go far, go with others." This proverb has accompanied the birth in 2010 of the *Collina del Barbagianni*, a community of families on the outskirts of Rome, on the edge between the city and the countryside. Five families, some buildings of a former farm renovated after years of abandonment, many people welcomed, shared spaces, animals, vegetable gardens. The experience is part of the network of "Mondo Comunità e Famiglia" (MCF), a Social Promotion Association.

The driving force and essence of this Association is the belief that people and families, by choosing to trust each other and to value each other's differences, will be able to walk towards the realization of their own vocation and at the same time achieve another way of living that will make them and those close to them are happy. This path is made possible by the daily practice of trust, acceptance, openness, sharing, sobriety, solidarity, responsibility, sustainability and mutual accompaniment.