

## Field Research and Documentation about Cultural Resources of Urban Environment

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2021-2022 CAMPUS Asia Plus :: SUAE Workshop Busan



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**Field Research and Documentation about Cultural Resources of Urban Environment**

2022 CAMPUS Asia Plus :: SUAE Asia Cooperative Educational Program for Fostering Human Resources to Lead Sustainable Development of Recycle-Based Zero-Emission Urban and Architectural Environment in Asia

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Field Research and Documentation about Cultural Resources of Urban Environment  
**SOMMERFRISCHE: Idea for a Visitor Center on the Mountain of Semmering in the Alps region of Lower Austria**  
Soho Rezoning: Envision how Soho evolves, what building and urban typologies emerge, SoHo/NoHo, Manhattan, NYC, USA  
2021-2022 CAMPUS Asia Plus • SUAE Workshop Busan



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## Contents

<b>Preface</b> - 2021-2022 CAMPUS Asia Plus :: SUAE Workshop Busan	06
<b>Overview of Program</b>	
2021 SUMMER WORKSHOP BUSAN	10
2022 WINTER WORKSHOP BUSAN	15
<b>Participants</b>	22
<b>Research and Essay</b>	
2021 SUMMER WORKSHOP	
Research - The Magic Mountains of Semmering : aspects of natural and cultural landscape	40
Research - SOMMERFRISCHE - SUMMER FRESHNESS	47
Research - The Heart of the City: Temporary Experience in Architecture	53
Research - Explore the teaching practice of urban renewal design for existing highrise buildings	63
Essay - The City's Fossils VS. the City as a Fossil	70
2022 WINTER WORKSHOP	
Research - Affordable housing in western Europe. Forms, typologies, and paradigms through a genealogical approach. 1852 - 2019	75
Research - Lilong Renewal Analysis in Shanghai with the Social, Cultural and Capital Perspectives	84
Research - Rethinking Time and Energy in Buildings.	93
Research - Progress of studies on integrated planning strategies for epidemic prevention and control	101
Essay - Urban Neural Network, SOHO	107
<b>Works - 2021 SUMMER Workshop SOMMERFRISCHE : Idea for a Visitor Center on the Mountain of Semmering in the Alps region of Lower Austria</b>	
KaTaSa Even better view	113
Global Family Semmering stars	123
Karaage-KatsuDon Bridge of Nature—Visitor center for Semmering	133
Sangokushi (三国子) SOMMERFRISCHE	143
CALATOTLE Telescope between the mountains	150
EMPAFE Time to Travel	160
SZ Folded Forest	180

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Talent's Choice	Rocking Rebeginning	190
Tokyo Olympic Dream Team	Idea for a Visitor Center on the Mountain of Semmering	198
Con-Create	UTOPIA in Nature	209
I'm Leader	Sommer Station	215
The Rock	SemmerING : The Custer	215

**Works - 2022 WINTER Workshop SoHo Rezoning :** Envision how SoHo evolves, what building and urban typologies emerge, SoHo/NoHo, Manhattan, NYC, USA

2022Theorem	Flux City House	227
A.H.A.A.	The SoHo : Living Room	242
ALL-NORTH	NEIGHBOR HO	258
Archigirls	Healthy and Green Housing in SoHo	269
Flowery Four	ART PARALLEL	284
Grid	SOHO REZONNING	298
Hope of the Star	UTOPIA IN THE AIR	314
Re-TRoBL	Rebuilding the Rights of Balanced Life	325
Resilience Therapists	RESILIENCE THERAPY for SoHo	340
Rooftop Oasis	Re-commoning urban nature(s)	351
Special	SOHO REZONING PROJECT	363
SSF	The Heartbeat of SOHO	374
The Angels	SoHo REZONING	386
Wien York	RECLAIMING SoHo	399
WZ <sup>2</sup>	GROW	415
YAWA Studio	SoHo Remix - Urban rejuvenation	426
ZCZ	Horizontal and Vertical Growth	438

#### **Prize and Comment**

2021 SUMMER WORKSHOP	452
2022 WINTER WORKSHOP	461

#### **Students' Voices**

Kyushu University Exchange Life Experience in 2020	472
Contact in Non-contact Era	475
Once in a Lifetime Experience, in Pusan National University	479

## Research

## The Heart of the City: Temporary Experience in Architecture

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### PROLOGUE: The open construction site of habitat and public space

The development of the design culture of public space in the era of the neo-liberal city takes place by definition within a clear and deep conflict between public and private, and in a condition of inevitable and constant crisis. In this context, the theme of public space, understood in its broadest sense of urban meanings and values, implies a complex dissertation, and requires a multidisciplinary approach.

The rapid and profound transformation to which the city is subjected leads to the urgency of restarting a debate on the relationship between *habitat* and public space in order to provide the community with answers to guide the choices of future urban transformations and redevelopments. This debate - widely investigated during the second half of the 20th century, with an approach aimed at the potential of public space in terms of connection, interaction and exchange with the community - has given rise to new projects open to the unexpected and capable of triggering creative processes, formal or informal, in urban contexts that are often disused.

Since the post-war period, the theme of the relational component of *habitat* had been the subject of the latest *International Congresses of Modern Architecture*<sup>1</sup> (CIAM), which pitted the Masters of Modern Architecture against an emerging group of young architects. The latter, united under the name of TEAM X,<sup>2</sup> initiated the first attempts at citizen participation as a way of concretely transforming public space. The project's approach went beyond morphological issues, overcame the dialectic between form and function and read the city in terms of micro-spaces. Within this framework, the experimentation with *Playgrounds*<sup>3</sup> in Amsterdam was part of the project, highlighting the great potential offered by abandoned secondary spaces concerning how they are used.

The new practises experimented with public space and developed since the second half of the 20th century, led to a very innovative awareness of the city and its relationship with the community, which distanced itself from the functionalist model and transformed the modern city into a territory open to experimentation with temporary projects. The Leisure Society will influence research and projects with the urban model *New Babylon*, theorised by Johan Huizinga and designed by Constant Nieuwenhuys and developed during the 1960s in the context of the Situationist International.<sup>4</sup> The model envisioned that the entirely free and conscious individual is the *homo ludens* who, freed from the automation of productive work, interacts with his creativity in the informal space through free play, which, within this model, is understood as a primary form of learning. *New Babylon* remains one of the examples of architectural megastructures

<sup>1</sup> The first CIAM was organised in La Sarraz, Switzerland in 1928 by Le Corbusier, Hélène de Mandrot and Sigfried Giedion (general secretary) and brought together architects from all over Europe: Mart Stam, Pierre Chareau, Victor Bourgeois, Max Haefeli, Pierre Jeanneret, Gerrit Rietveld, Rudolf Steiger, Ernst May, Alberto Sartoris, Gabriel Guevrekian, Hans Schmidt, Hugo Haring, Zavala, FlorenKn, Le Corbusier, Paul Artaria, Helene de Mandrot, Friederich Gubler, Rochat, Andre Lurcat, Robert von der Muhll, Maggioni, Huib Hoste, Sigfried Giedion, Wemer Moser and Josef Franck.

<sup>2</sup> TEAM X introduced a radical change in perspective: community and relationships ceased to represent an abstract entity to which the architect provided authoritarian solutions. TEAM X includes the architects Jaap Bakema, Georges Candilis, Aldo van Eyck, Gill Howell, Blanche Lemco, Alison and Peter Smithson, John Voelcker and Shadrach Woods. Cfr.: Welter, Volker M. "In-between space and society. On some British roots of Team 10's urban thought in the 1950s." in Risselada M., van den Heuvel D., *Team 10 In search of a Utopia of the past, 1953- '81*, NAI Publisher, Rotterdam, 2006. Cfr.: De Carlo G., *L'architettura della partecipazione*, Quodlibet, Macerata, 2013.

<sup>3</sup> Like many European capitals in the post-war period, Amsterdam was faced with an ambitious reconstruction project that engaged numerous architects to respond to modern concepts of functionality and efficiency. From 1947 to 1978, architect Aldo Van Eyck participated in drafting the general strategies to replace the reconstruction plan with the design of the first *Playgrounds*, which grew to more than a hundred throughout the municipal area.

<sup>4</sup> *La Déclaration d'Amsterdam* of 10 November 1958 would become a manifesto against cold architecture and the utilitarianism of functionalist urbanism in which flexibility and constant change dictated by Unitarian Urbanism, aimed to create unity between the individual and the reality of the cosmos. Cfr.: Debord G., "Théorie de la dérive", in *Internationale Situationniste* n° 2, December 1958, pp. 31-32.



that paved the way for further developments such as ‘Metabolism’ and the utopias<sup>5</sup> of the 1970s.

In the last decades, issues related to social inclusion and community participation processes have entered the domain of architectural heritage, changing both the theoretical principles and the operational approaches of architectural design. The concept of a resilient community is a theme of great importance; it overcomes the spatial dichotomy between centre and periphery and shifts the attention to the ability that individuals have to experience - through a social protagonism - the management of common goods<sup>6</sup>, innovative activities and services.

### The Construction of Modern Architecture Thought

The CIAMs were the leading intellectual laboratory in the 20th century. They led to the construction of the architectural principles<sup>7</sup> of the Modern Movement around the idea of understanding *habitat* as community space. The conflictual nature of the debates characterised a large part of the congresses until their definitive closure in 1956<sup>8</sup> due to the incompatibility of the theses that emerged within the two main schools of thought: the functionalist vision of architecture of the founders of the Modern Movement and the birth of new models based on the humanistic values of the new generation active after the 1950s.

Many topics were discussed during the ten CIAMs that involved notions and practises of the methodological aspects specific to the city’s human *habitat* and public space, with profound divergences between the proponents of sometimes irreconcilable theories. The synthesis of this collective work of the architects delegated by the European countries contributed in a decisive way to outline the emblematic features of the architectural thought published in the Athens Charter.<sup>9</sup> Focusing on the theme of the community, CIAM VIII of 1951 in Hoddesdon, England, reflected on the return of the project to the human scale, in harmony with the theses expounded in the Congress by Ernesto Nathan Rogers<sup>10</sup> and Sigfried Giedion<sup>11</sup> on the theme of environmental pre-existence as historical events on which settle the project and about the return to human scale (Fig. 1).

A desire emerged from the topics discussed to define a modern idea of monumentality and the need to preserve the memory of a community living in buildings rooted in history. In this context, the pivotal element for celebrating the birth of a new democratic society is entrusted to the design of civic centres for the community to be located within the new residential settlements<sup>12</sup>. A new reflection aimed at broadening the concept of *habitat* - until then considered mainly in its functional meaning of residence - opened up at the preliminary meeting of CIAM IX in 1952 in Sigtuna, Sweden. In opposition to the monofunctional vision of *habitat* proposed in the CIAMs until then and reiterated in the report by André Wogenscky, the thesis of George Candilis<sup>13</sup> defined *habitat* as a human settlement in its entirety and in the collective dimension supported by the young architects. The time was ripe to revive the theme of the *Charte de l’habitat* in the CIAM IX of 1953 in Aix en Provence, France. The feeling of rejection of functionalist theses shared by the exponents of the new generation of architects who would later take on the name Team X was expressed by Allison and Peter Smithson, a pair of British architects well known for belonging to the British school of Brutalism. They saw in the informality of the project the necessary indication of a form of spatial organisation capable of responding to the

<sup>5</sup> A long series of *Archigram* projects initiated a new vision of architecture, conferring the act of entertaining to the space of the event and the definition of a fluid space punctuated by mobile and inflatable structures. Cfr. : Rouillard D., *Superarchitecture: Le futur de l’architecture 1950-1970*, Ed. de La Villette, Paris, 2004.

<sup>6</sup> Cfr.: Harvey D., *Città ribelli. I movimenti urbani dalla Comune di Parigi a Occupy Wall Street*, il Saggiatore, Milano, 2013.

<sup>7</sup> Cfr.: Mumford E., *The CIAM Discourse on Urbanism, 1928-1960*, The MIT Press, Cambridge, Massachusetts, 2000.

<sup>8</sup> Cfr.: Bosman J., “I CIAM del dopoguerra: un bilancio del Movimento Moderno”, in Matteoni D. (dir), *Gli ultimi CIAM*, Rassegna n.52, 1992, pp. 6-21.

<sup>9</sup> One of the most important documents of modernity, the Athens Charter was produced following the CIAM IV in 1933 and published ten years later by Le Corbusier. A founding text of modern architecture and town planning, it sets out the means to improve the conditions of existence in the modern city, which must allow the four human functions to be carried out harmoniously: housing, leisure, work, circulation, historical heritage of the city. See: Le Corbusier, *Urbanisme des C.I.A.M. La Charte d’Athènes*, Ed. Plon, Paris, 1943.

<sup>10</sup> Cfr.: Rogers E.N., “The heart: Human Problem of Cities”, in Rogers E. N., Sert J.L., Tyrwhitt J., *CIAM 8 The Heart of the City: Towards the humanization of Urban life*, Pellegrini and Cudahy, New York, 1952.

<sup>11</sup> Cfr.: Giedion S., “Historical Background to the Core,” in Rogers E. N., Sert J.L., Tyrwhitt J., *CIAM 8 The Heart of the City: Towards the humanization of Urban life*, Pellegrini and Cudahy, New York, 1952.

<sup>12</sup> Cfr. Paci E., “Il cuore della città”, in *Casabella Continuità* n. 202, 1954.

<sup>13</sup> Cfr. : George Candilis in: *Les Documents de Sigtuna*, CIAM AR-X-9, 1952, pp. 1-5.

<sup>14</sup> The *Assemblée de Constructeurs pour une Rénovation Architecturale* (ASCORAL) was founded in Paris in 1940 by Le Corbusier, who entrusted its leadership to George Candilis. ASCORAL was given the task of organising CIAM VII in 1949 in Bergamo, Italy.



natural relationships between different social groups. In a clear polemic with the *CIAM grid* shown by the ASCORAL group<sup>14</sup>, the Smithsons proposed a hierarchy of *patterns*, summarised in the *house-street-district-city*<sup>15</sup> structure and contained in the *Urban Re-Identification Grid*.

The opposition to the excessive degree of abstraction of the functionalist theses, which resulted in a substantial inability to reflect on the real needs of the social groups dictated by the *habitat* project, led to a distancing from the positions of the Modern Movement and the formation of the TEAM X group. The abstractness of the methods of analysis and intervention, the architect's responsibility towards the social groups to whom the project is addressed, and the awareness of acting on a complex system of relations with the consequent risk of breaking the cohesion of existing social structures are all factors that show the need for a new sensitivity of architecture intended for community space. This desire to develop a model for the development of human relations within the project can also be found in the strategies practised by Aldo Van Eyck, a member of the Dutch CIAM group *de 8' Opbouw*,<sup>16</sup> in the concepts of *inbetweening*, *cluster* and *relationship*, which introduce a radical change of perspective in the architect's role concerning the community.<sup>17</sup>

The abstract character of the community with its relations outside the project is replaced by reflection within it: becoming the centre of research which places the architect in a position of mediation between the subjects involved and the phases of the project up to the verification of the solutions.

The new condition of *inbetweening* thus rekindles attention to the 'Heart of the City' in those abandoned but potentially vital places to build *meeting places* intended to host the activities of adults and children (Fig. 2).

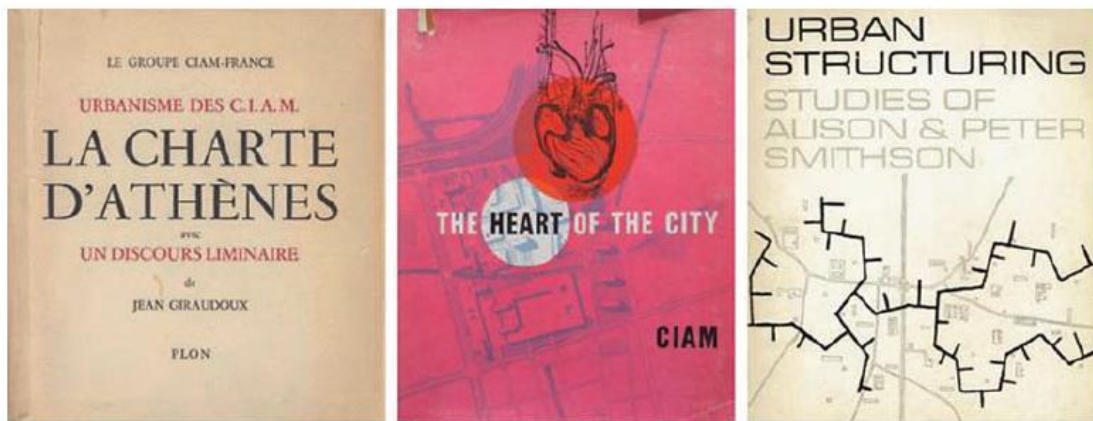


Fig. 1. First edition of the book *La Charte d'Athènes*, Paris, Plon, 1943 - J. Tyrwhitt, J.L. Sert, E.N. Rogers (ed.), *CIAM 8 The Heart of the City. towards the humanisation of urban life*, Pellegrini and Cudahy, New York, 1952 - Alison and Peter Smithson, *Urban Structuring: Studies of Alison and Peter Smithson*, Ed. John Lewis, Studio Vista, London, 1967.



Fig. 2. *Children's Games*, Pieter Bruegel il Vecchio, 1560 - *Unité d'Habitation*, Le Corbusier, Marsiglia, 1947-52 - *Dijkstraat Playground*, Aldo Van Eyck, Amsterdam, 1954.

<sup>15</sup>The element that best expressed the idea of coexistence between public space and community was the street, which, in addition to hosting vehicular traffic, became a place of solid collective identification intended to connect public and private space.

<sup>16</sup>The Dutch group, composed among others by Jaap Bakema, Aldo Van Eyck and the Smithsons, drew up the 'Doom Manifesto' in 1954, which was intended to redefine the concept of *habitat*, starting from the Smithsons' reflections on *human association* and Patrick Geddes' on the hierarchy of settlements. Cfr.: Geddes P., *Cities in Evolution*, Williams and Norgate, London, 1949 (original ed. 1915).

<sup>17</sup>The basic idea of Van Eyck's thought is summarised in the diagram *The Otterlo Circles*, presented at the 1959 Otterlo meeting. See Buchanan P., 'Aldo van Eyck 1918-1999', in *The Architectural Review*, March 1999.



These meeting places, strongly characterised by an essential aesthetic and intended for play<sup>18</sup>, are the Amsterdam *Playgrounds* which Van Eyck created to build an experience free of any functional purpose, a metaphor of human experience designed for improvisation, discovery and the collective creativity of children. There are no margins in the *Playgrounds*, and their use is not predetermined; the seats, the openings, the games were made with simple elements, the contrast of massive character of the concrete elements with the slenderness of the threadlike metal objects – all these elements build new imagery of public space meant to cross and climb over. *Playgrounds* was a project for undefined space (Fig. 3) in which the experience of the absence of a boundary between inside and out is, according to Richard Sennet, a lesson in “learning to manage the ambiguous transitions of urban space”.<sup>19</sup>

The experience of the temporary public space project, in its informal sense, shows how necessary it is, in some cases, to understand the needs of the city and to awaken communities waiting for change. Temporariness is well suited to the spirit of the times and the aesthetics of liquid modernity.<sup>20</sup>

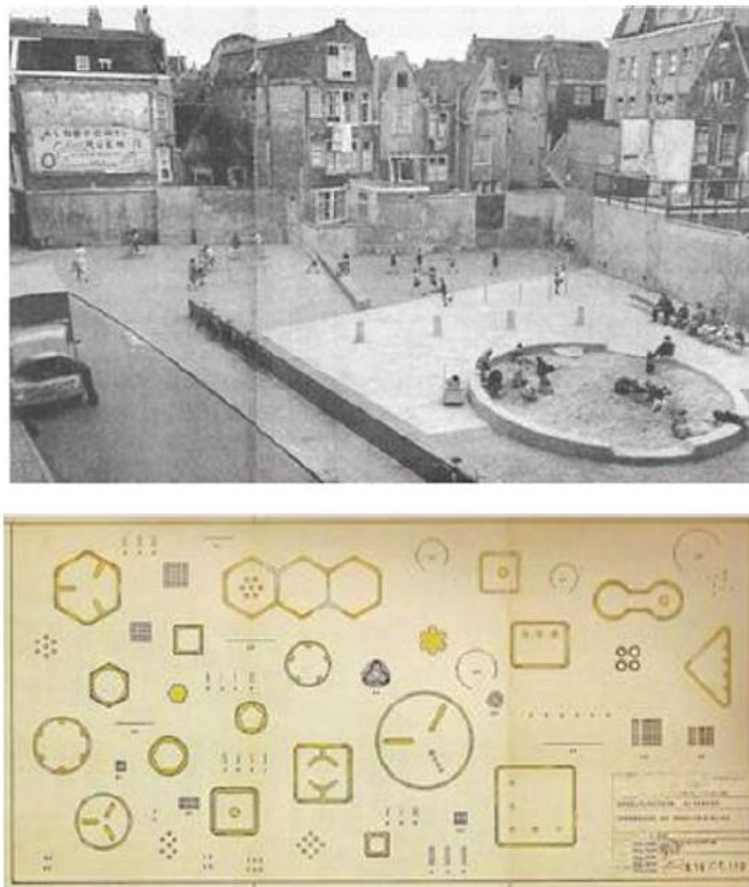


Fig. 3. Zeedijk Playground and drawings of children's games, arch. Aldo Van Eyck, Amsterdam, 1956.

It intercepts the real needs of rapid times, in which of the meagre amounts invested by municipalities in cultural or recreational activities that fail to fit within traditional urban policies. The strong orientation towards experimentation and a significant willingness to manage the design approach flexibly are the main characteristics of the objectives of action research, which are compared with the more specifically relational, spatial and constructive needs of the contemporary city. The temporariness of architecture thus represents another opportunity to experiment with new scenarios in synergy with communities and local authorities. It also represents a new opportunity to develop design ideas and acquire a renewed awareness of the potential of the area, starting from material and non-material heritage, open spaces and the urban fabric that is often abandoned within a map of places to grasp reality differently, overturn preconceptions and open up dizzying and unexpected rediscoveries of accessible space<sup>21</sup>.

<sup>18</sup> Cfr. Granata E., “Il gioco e lo spazio tra le case - Attualità del progetto di Aldo Van Eyck”, in *Losquaderno*, 27, pp. 39-40.

<sup>19</sup> Cfr.: Sennet R., *L'uomo artigiano*, Feltrinelli, Milano, 2008, p. 221.

<sup>20</sup> Cfr.: Bauman Z., *Liquid Modernity*, Polity Press, Cambridge, 2000.

<sup>21</sup> Cfr.: Belli A., *Spazio, differenza, ospitalità – La città oltre Henri Lefebvre*, Carocci Editore, Roma, 2013.



### Atlas Ballarò: MicroMacro community spaces in the heart of the city of Palermo

The rediscovery of the cultural value of the project and the new aesthetics of temporality are two emerging issues in the city in times of crisis in Italy, measured through active participation of inhabitants, associations, and institutional actors. Progressively reinforced by action research approaches<sup>22</sup>, this approach developed by the LabCity Architecture Research Group (D'ARCH-UniPA) within the framework of *Manifesta 12 Palermo 2018*, coordinated by OMA<sup>23</sup> with PalermoLab<sup>24</sup>, has received a favourable response from associations, inhabitants and merchants at public presentations and international exhibitions (Fig. 4).

This research aims to recognise the potentialities of public space in the city centre of Palermo, still terribly marked by the demolitions of the 1943 aerial bombings, fighting against the current urban decline. The research proposed concrete explorations of temporary street transformations into public space through an interdisciplinary perspective of participatory practises and actions. Within this framework, the research focuses on urban space's cultural and material value as a projection of social relations towards a new aesthetics of temporality that aims to reactivate those spaces that would otherwise remain in a state of waiting. The desire to go beyond the descriptive categories of the right to the city<sup>25</sup> privileges that of common goods, which radically oppose the commodification and privatisation of the spaces of the historic Ballarò market; in order to restart from the demand for legitimacy expressed much earlier by Danilo Dolci<sup>26</sup> in his investigative book *Indagine su Palermo* (1957).

Within this framework, cartography of thirty emblematic MicroMacro spaces in the City of Ballarò Market, in the city centre of Palermo, has been drawn up, which constructs an imaginary of places and paths where it is possible to move according to unestablished itineraries (Fig. 5). The multidisciplinary perspective of the interpretative public space models aims to build new imaginaries in several marginal, degraded and forgotten places in the city centre, which can change their urban and human value through unexpected temporary projects throughout the Albergheria district in Palermo.

The *Garden in Motion*, the *House of Wonders*, and the *New Playground* are the three selected MicroMacro spaces, corresponding to ephemeral project actions in the 'Heart of the City' that aim to renew urban and human action with rich social content. The *Garden in Motion* shows a succession of scenarios along a route in the city centre; it is, in fact, the representation of a narrative process of the monumental space of the historic city. It is an active experience that improves the community space through an incredible, welcoming and friendly experience in an aesthetic and sensorial setting. The *House of Wonders*, in the *Sette Fate* courtyard, addresses the theme of the house as an archetype where the simple act of dwelling evolves into an experience of temporary inhabitation. The house is a place to celebrate a ritual, for a ceremony to be created, which reminds us of the transience of human life as recounted by the anthropologist Giuseppe Pitrè<sup>27</sup> in the fantastic story of the seven women of the streets of Palermo. The *New Playground* in *Piazza Naso* is an urban prototype designed to encourage the collective and shared use of space for play between buildings and streets. The *New Canopy Market* in *Piazza del Carmine* is the fourth and last MicroMacro Space theme. It is a temporary project, but at the same time permanent in use, which divides the vast space of *Piazza del Carmine* into two monumental squares in the historic city. The heart of the city of Ballarò Market; this space is adapted to host, on the one hand, the daytime activity of the market and, on the other hand, it opens up to a variety of religious and festive events until the evening, for the inhabitants and passing tourists<sup>28</sup>. Through the use of materials, forms and light structures, as well as lights, colours, smells and sounds, the projects developed in the four Micro-Macro spaces in Ballarò aim to eradicate the phenomenon of illegal occupation of public space and to change the perception of the city centre, which is still terribly afflicted by the demolitions during the second world war.

<sup>22</sup>This text brings together the research-action conducted by the *LabCity Architecture* Research Group (D'ARCH-UNIPA), directed by R. Lecardane with P. La Scala, A. Lo Curto, S. Di Maggio, G. Santomauro, F. Settecasì, I. Verentino, A. Abbaleo, D. Annolino, S. Calcaterra, F. Cascino, S. D'Amato, A. De Santis, O. Giambone, F. Marino and C. Passalacqua.

<sup>23</sup>Cfr.: AA.VV., *MANIFESTA 12 - PALERMO ATLAS - OMA*, Humbolt Books, Milano, 2018.

<sup>24</sup>The PalermoLab brings together five urban and architectural research groups of the Department of Architecture at the University of Palermo.

<sup>25</sup>Cfr.: Lefèbvre H., *Le Droit à la ville*, Ed. du Seuil, coll. « Points », Paris, 1968.

<sup>26</sup>Cfr.: Dolci D., *Inchiesta a Palermo*, Torino: Einaudi, Torino, 1957.

<sup>27</sup>Cfr.: Pitrè G., *Usi e costumi, credenze e pregiudizi del popolo siciliano*, Vol.1, Libreria Pedone L.-Lauriel di Clausen C., Palermo, 1889.

<sup>28</sup>Cfr.: Lecardane R., "Caleidoscopico Mercato Ballarò: ampio spazio alla ricerca-azione a Palermo", in: Dario Russo (dir.), *SICILIA INFORMA. 2018-2019 DUE ANNI DI DESIGN INSULARE*, Vol. XI, University Press, Palermo, 2019, pp. 104-106.



**Building community spaces: the new polychrome covered market in Ballarò**

Many cities have recognised street markets as an integral part of local economies with great benefits on a cultural and social level. The hypothesis of triggering regenerative processes in the urban and social fabric in the unstable context of urban markets is the basis of this action research<sup>29</sup> contribution developed through active relationships with public actors, associations and citizens. The systemic approach adopted in the context of the historic Ballarò market in Palermo has made it possible to observe, first of all, the built environment in its entirety and to overcome the limited conception of interventions, in time and space, through three priority criteria: resilience, adaptability and transformability.



Fig. 4. LabCity Research Group's research display in PALERMOLAB.UniPA for MANIFESTA 12 STUDIOS Palermo 2018 at the premises of the ex Mulino Sant'Antonino in Palermo (credit: LabCity Research Group).



Fig. 5 Plan of the historic centre of Palermo with the Markets and the division of the four districts and plan of urban and architectural connections in the historical pattern of the Albergheria neighbourhood (credit: LabCity Research Group).

<sup>29</sup>The research developed by *LabCity Architecture* Research Group (DARCH-UNIPA), directed by Prof. Renzo Lecardane, developed following an Agreement (2018) focused on the historical market of Ballarò, between the Department of Architecture of the University of Palermo and the *Istituto Autonomo Case Popolari*.



These criteria activate a design strategy precisely in complex systems to respond to environmental, social and economic instability (Fig. 6). The inclusion of different realities raises new questions in the reinterpretation of interpretative categories between the centre and the periphery, which can have different potentials and overturn traditional spatial categories. At the beating heart of the Albergheria district, the Ballarò market is multicultural, welcoming a very diverse resident population that nevertheless lives together not without conflict. As opposed to degradation and discomfort, welcoming and solidarity are signs of the current unstable context that emerges with all its contradictions. The constant reception process, not without its difficulties, has favoured the settlement of new immigrant communities, thereby keeping the market active by integrating the sale of products from the new inhabitants' countries of origin.



Fig. 6 Excerpt of the aerial photograph of the current situation and project axonometry of the redevelopment of *Piazza del Carmine* and the new polychrome canopy market in Ballarò (credit: LabCity Research Group).



Fig. 7 Public display of the results of *LabCity Architecture's* action research at the meeting on 17 July 2018 with shopkeepers and associations in the Albergheria district and the meeting on 6 May 2019 with the City Council and citizens at the premises of the *Chiesa del Carmine* in Palermo (credit: LabCity Research Group).



The continuous operations of distancing and interaction<sup>30</sup> with the community and the orientation of the research on the central theme of the pedestrianisation of public space led the research to re-discuss apparently irreconcilable points of view through successive distancing from the issues (Fig. 7). Supported by the recent resolutions of the Council of the Municipality of Palermo, the pedestrianisation has unveiled the places of historical and patrimonial interest, like the daily activities of the market, the places destined for rest and refreshment within a *pièce urbaine*<sup>31</sup> destined to support the current and future activities, compatible with the residence and the growing tourist influx. Within this framework, the strong orientation towards experimentation and the flexible management of the process and the project action had a twofold purpose. First, to bring back to memory the centrality of the public space in the historical city; and second, to give back a space of respect to the historical heritage in the *Piazza del Carmine* (Fig. 8).

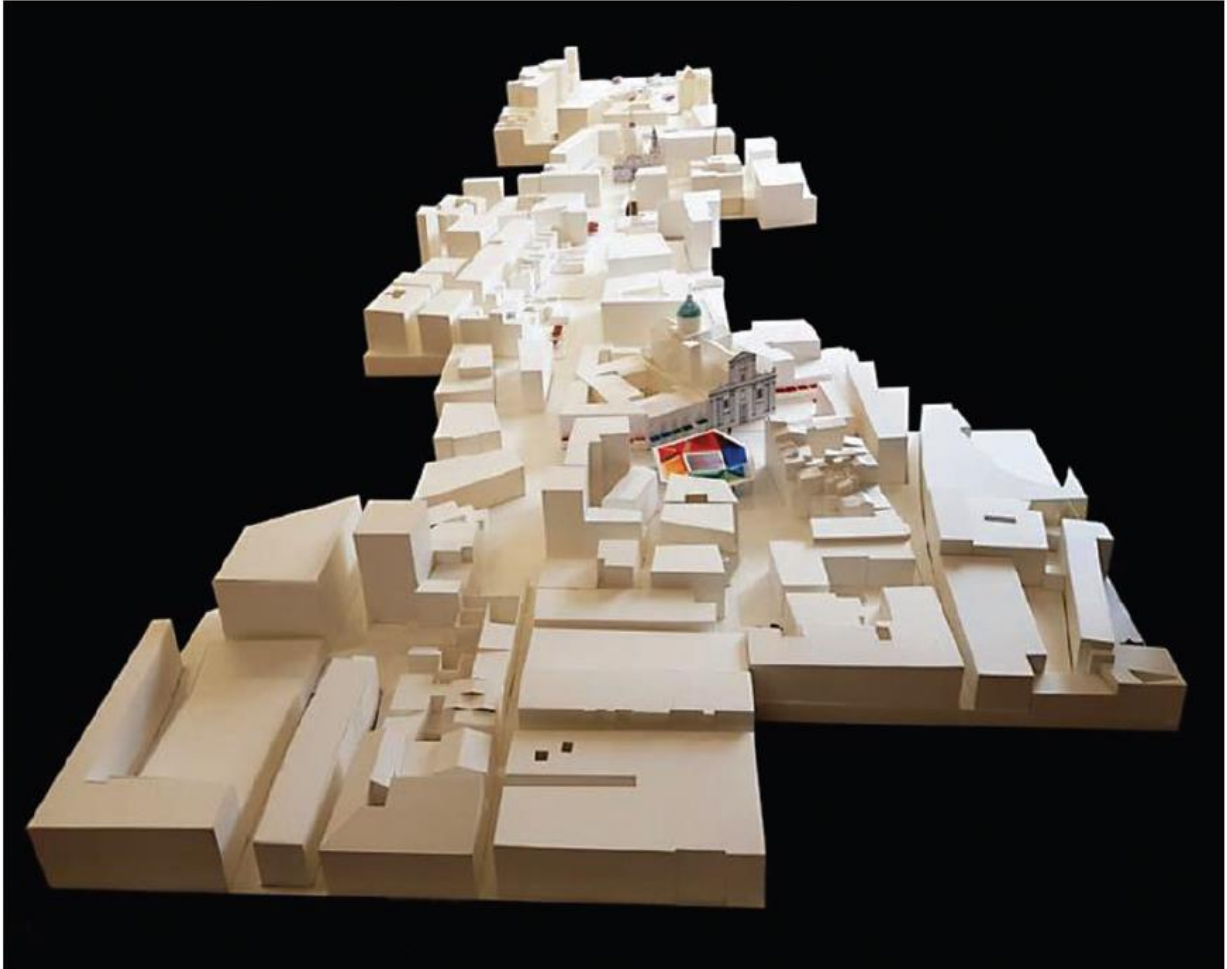


Fig. 8 Urban model of the Ballarò Market City with the project of the new polychrome canopy market (credit: LabCity Research Group).

The redesign of the public space in the churchyard of the Carmine church and that defined by the façade of the *Oratorio di Sant'Alberto*, freed from the unofficial stalls, has made it possible to start a process of encouraging a feeling of belonging to the places, to activate conditions of the legality of commerce and to transfer the new stalls for the sale of products to a single large, covered pavilion that is light and open (Fig. 9). The activity inside the covered pavilion is thus articulated according to a visual logic which, framed by the thin profile of the roof, introduces continuous cross-references between inside and outside, with suggestive views of the urban context, of the monumental façades and the imposing dome raised on a drum decorated in stone and covered on the outside with polychrome glazed majolica.

<sup>30</sup>The interaction concept continues with emerging positions and defines the "space of points of view". Cfr.: Bourdieu, P., *La misère du monde*, Editions du Seuil, Paris, 1993.

<sup>31</sup>Cfr.: Ciriani, H., "La pièce urbaine" in Caputo P. (a cura di), *Le architetture dello spazio pubblico. Forme del passato forme del presente*, Electa, Milano, 1997, pp. 27-32.



Adapting the urban space to climate change directs the reuse of the public land paved with Billiemi stone by adopting passive strategies for environmental cooling. The adoption of a system of accumulation and distribution of rainwater collected from the roof of the new pavilion would, in fact, allow the activation of an innovative system of cooling vents and fountains and water clouds fed with non-potable water during hot summer days.

This place, which has always been used to welcome people and goods, is the beating heart of the historic market, which, through the evolution of its history, aims to activate the phenomenon of the resonance of the place. The market has already changed shape and kind of products in recent decades, in part due to the presence of numerous tourists who stroll through the streets of the historic centre intrigued by the products and colours of the market. The market's resilience in adapting to the sale of products for tourists and exotic goods for new residents are new features that have substituted for some traditional shops that have closed due to a decline in sales. Today, many concerns are related to interventions that can activate the gentrification phenomenon: getting rid of squatters, the traceability of products, security during the evening hours, and much more. These are all issues that cannot be left to the good sense of the inhabitants, the market traders or even to the randomness of events, but must be accompanied by public policies for the return of legality that place the municipal administration at the front line with all the actions of prevention and contrast of the phenomena of non-compliance with the rules. Whether we like it or not, the night *movida* in *Piazza del Carmine* will be the first effect of gentrification in Ballarò, attracting young people, students, tourists and vendors of all kinds eager to meet in this soon-to-be regenerated public space in this historic centre.

The research carried out by the *LabCity Architecture* Research Group on the City of Ballarò Market prefigures a working method that aims to propose new readings, to sediment meanings for the elaboration of a collective action<sup>32</sup> in which the experimentation of the process and the innovation of the project<sup>33</sup> intertwine several times to remind us that it is possible to imagine a better city, respectful of its past and impatient of its future.

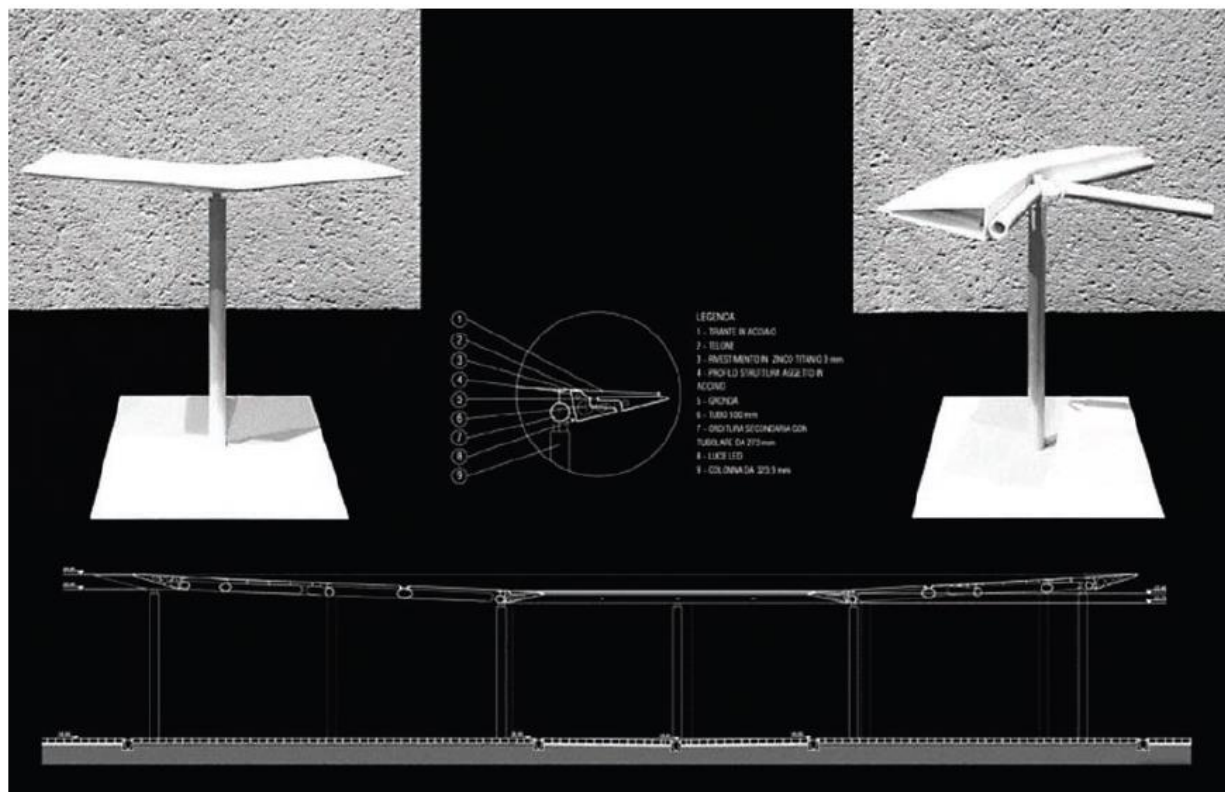


Fig. 9 Design of the cross-section and construction details of the polychrome covered market in Ballarò (credit: LabCity Research Group).

<sup>32</sup>Patitucci L., "Il nuovo Mercato di Ballarò a Palermo, un luogo dei sensi", in *Quotidiano di Sicilia QdS.it*, 10/11/2021. [Online] Available at: <https://qds.it/nuovo-mercato-ballaro-palermo-luogo-dei-sensi/amp/> [Accessed 24 January 2022].

<sup>33</sup>Funding from the action 9.4.1 notice of 2014/2020 *Programma Operativo Fesr Sicilia* has provided for the implementation of the project for the redevelopment of *Piazza del Carmine* and the Canopy Market with a call for tenders.



Fig. 10 View of the *Piazza del Carmine* redevelopment project and construction of the new polychrome canopy market in Ballarò, Palermo - April 2021/February 2022 (credit: LabCity Research Group).





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