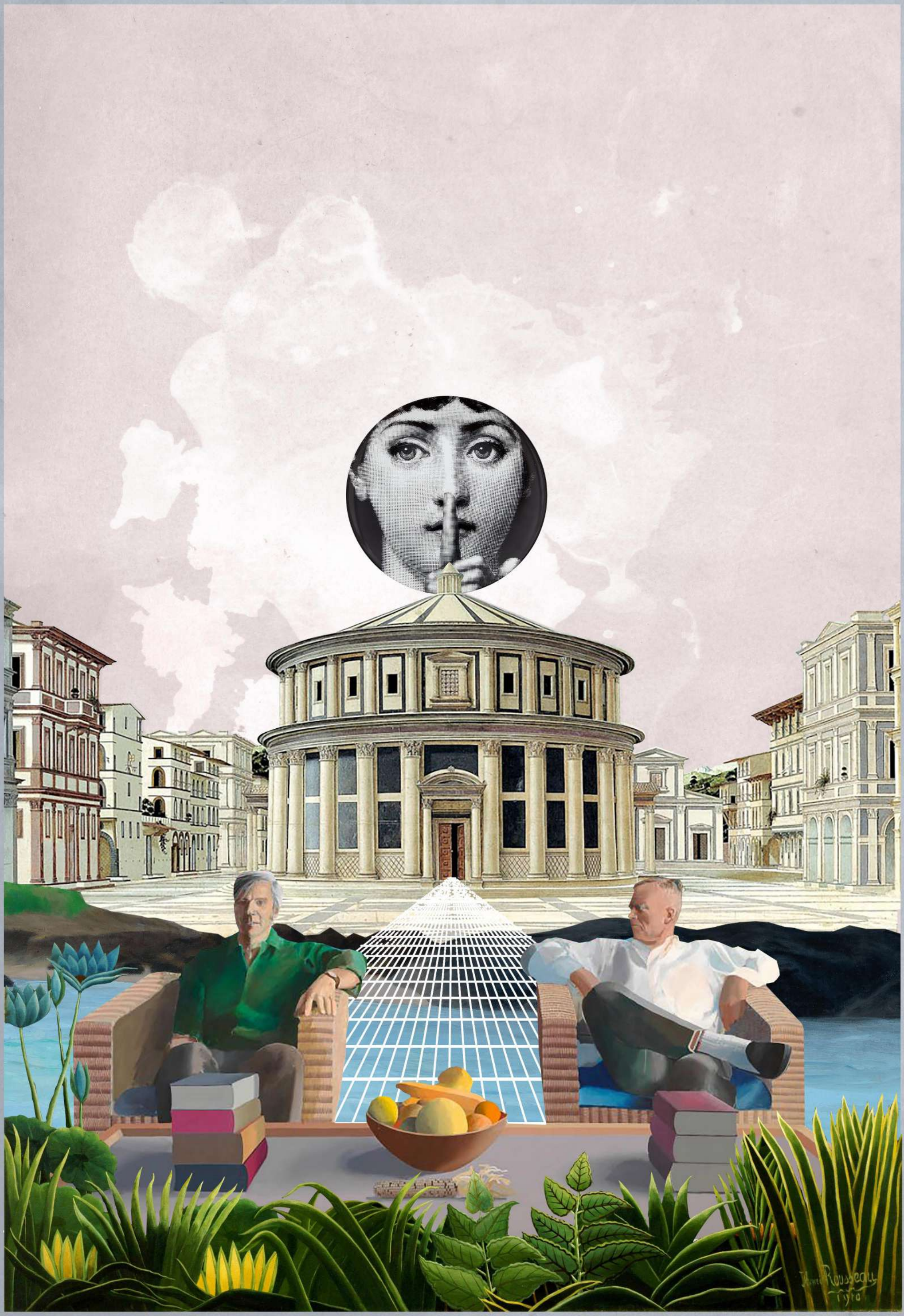
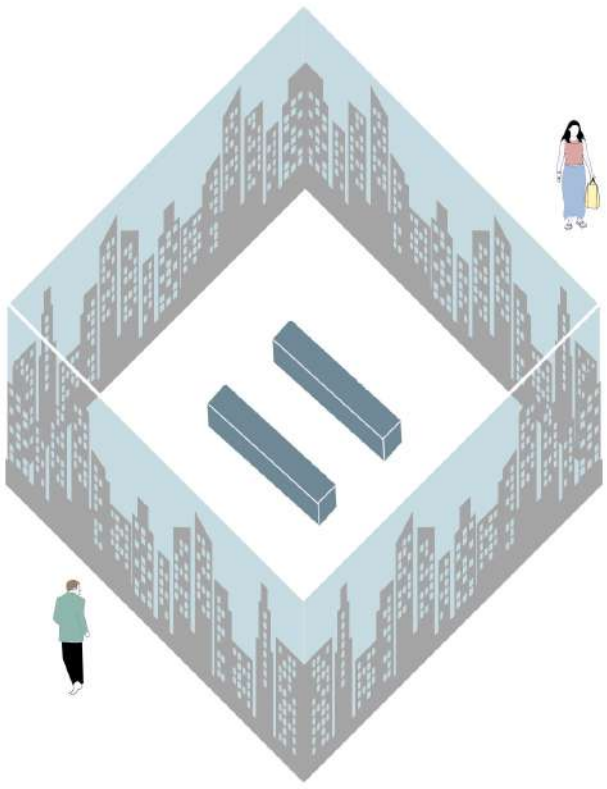
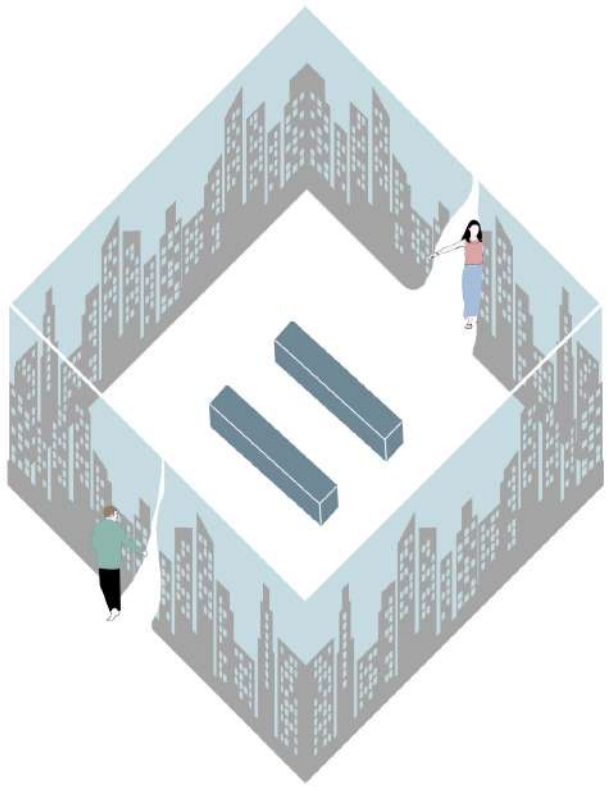
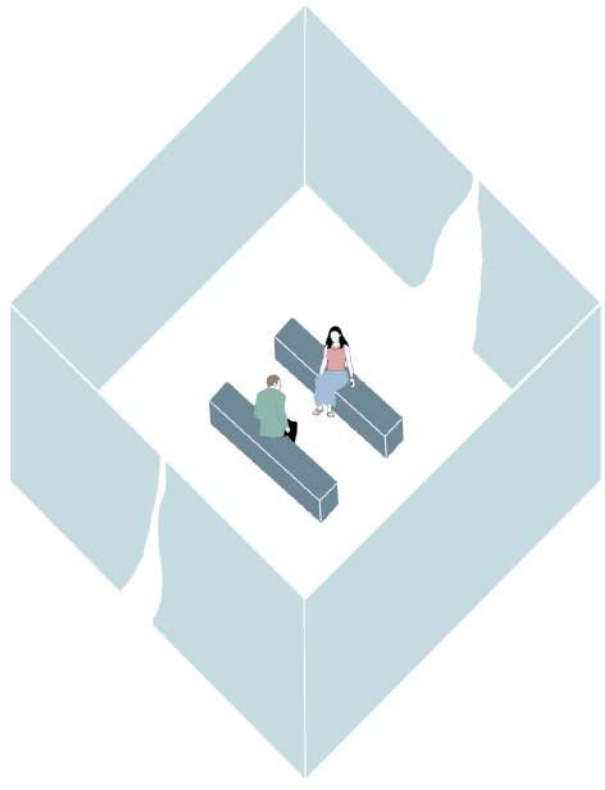




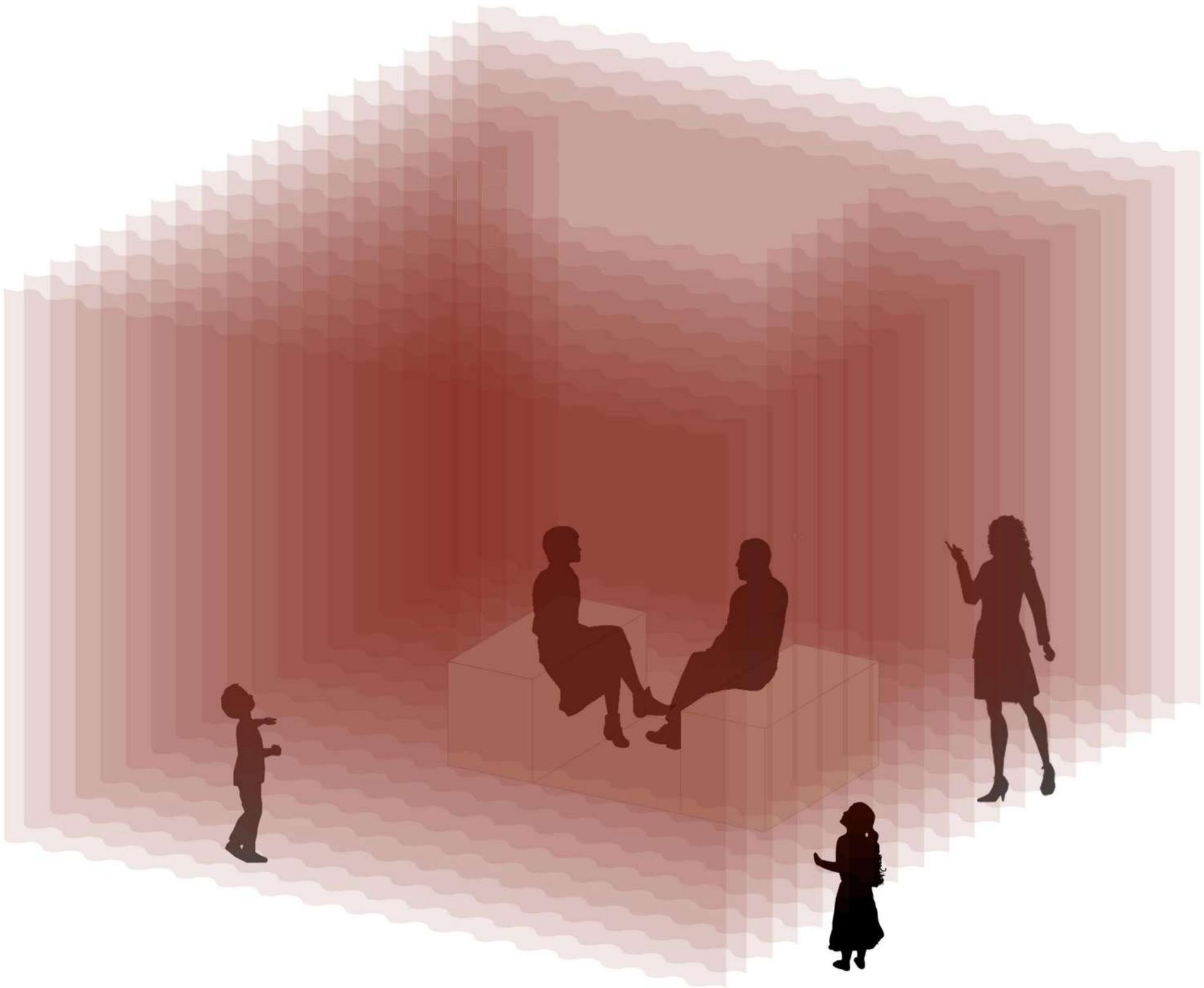
OCCLUSION

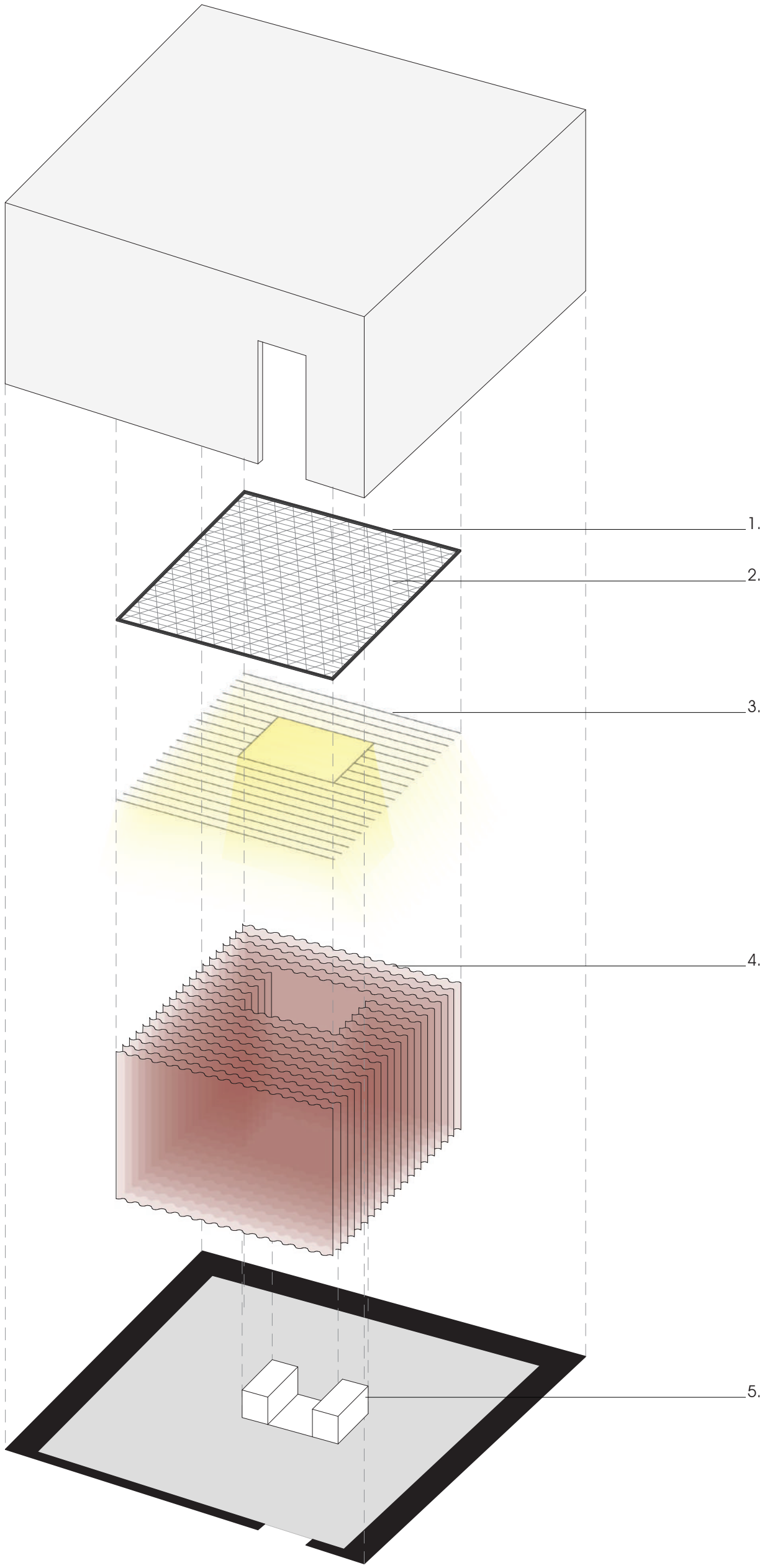


INCLUSION



RESILIENCE





MATERIALS

TOTAL COST

1. IRON SUPPORT	2. NYLON MESH	3. LED LIGHTS	4. CURTAINS MESH HDPE	5. PVC SITTING	1. + 2. + 3. + 4. + 5.
14,00 ml	14,00 mq	70,00 ml	210,00 mq	1,44 mq	
€ 110,00	€ 140,00	€ 360,00	€ 380,00	€ 230,00	€ 1220,00

MIND THE GAP

Since the dawn of time to the present day, cities have shown their chameleon-like character: if it is true that on one hand cities resist indestructibly against the passage of time in their architectural forms and expressions, on the other hand they show their ability to transform from one day to the next, without any warning and without rules. Any architect, town planner, landscape designer, tries to interpret and to redraw the spaces within these in the search for one sole matrix which can command that which actually governs it, chaos.
This is how urban space is born or dies, the humble servant of a design of the mind clashing with the most complex and multifaceted figure in the universe: the human being.
That which the designer channels into sketches, diagrams and sections often end up being lost in the "human flows", with no plausibile explanation ; if its form resists over time, its function may never see the light of day.
The city is a container packed full of oxymorons, in which many factors affect its mutation(on a small to a bigger scale), but only few succeed in savouring its essence, as Rem Koolhaas claims in his concept of the generic city, in which the great originality of this architectural organism consists simply in abandoning what works (what has outlived its use) breaking up the asphalt of idealism with the pneumatic drill of realism, and in accepting anything else which may rise up in its place.
In contemporary cities space is defined through limits, which are frequently insurmountable where "ownership" (be it public or private) prevails over the concept of community or sharing, recreating badly-identified spaces, like oases in the desert, but with a completely opposite use. These are the so-called "urban gaps" whose very name expresses their essence, almost as if they were parasites. Residing within an organism, which does not recognize them and refutes them, in reality forgetting their beneficial function within the system.
Left to their own devices they irredeemably move away from being a potential resource to being a real disadvantage, not belonging to the holistic system of the city, but remaining as spaces which do not communicate and are unable to be linked to the context.
With this pretext the way our reflection takes on a fundamental role on how these places can evolve and become the lifeblood of a city which is by now saturated and malnourished as Max Dudler remarks when he speaks of the concept of density: "..It is the condition of density which effectively causes the urban life in a city. The concept of density teaches us to shape these urban spaces with care: the quality of this type of city is strictly correlated to the quality of its public spaces and to its streets, alleys and squares "
Within the contemporary social context our installation comes into being, presented in reality as a reflection on a human scale on a broader and more complex problem: if it is true that a "ad personam"space exists, the only solution possible is the fruit of a comparison between personal reflection and a plural debate on urban space. We have recreated an iconic space, where time and space lose themselves in the silence. In a room of urban appearance, a myriad of curtains obstruct the passage of the visitors blocking the perception of what is concealed in the centre. They need to be unravelled, like in the city in the limits of the constructions, in order to reach the heart of the thought: an ethereal space, without limits and undefined positioned so as to represent the abstract idea of the urban void. in this space we want to materialize the decisive key to these places : places for human relations, in which the only elements are two parallelepipeds placed opposite one another where one can take a break, think and above all confront oneself, because it is from this confrontation that the place is born and defines itself. To create communicability between third parties enables the system to regroup, to return to existence and allow man to return to the centre of the city.