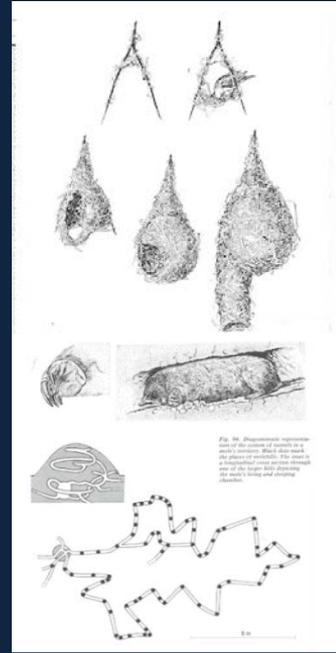
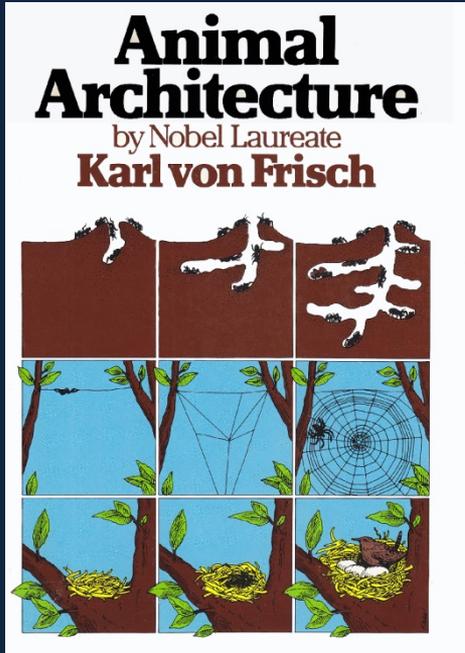


# Nature protection

the '*nature / artifice*' distinction is instrumental :

it separates the products of other living forms from what is generated by human knowledge, intentionality and thought



## ► nature

ambiguous word, not always used with the same meaning  
*“ the total system of living beings, animals and plants, and inanimate things that present an order, create types and are formed according to laws ”*

Treccani - Enciclopedia Italiana di Scienze, Lettere ed Arti

similar interrelationships inform the *“European Landscape Convention”*

## ► Landscape

*“ means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors ”*

definitions of our culture, not accepted anywhere

distant from what leads the United States to protect the huge unspoilt expanses of National Monuments

part of nature, Sapiens has for a very long time helped to generate what Goethe called

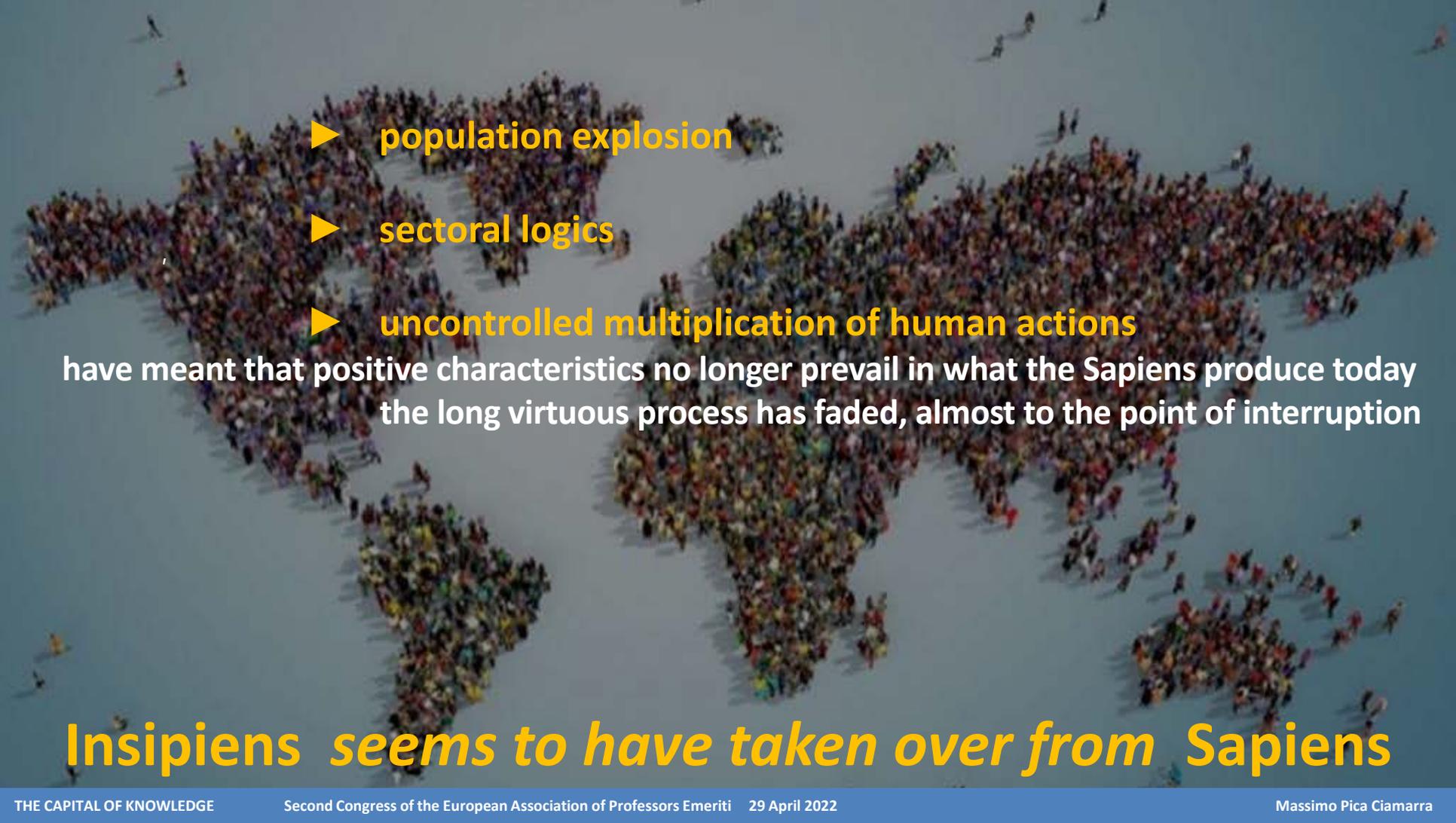
# "second nature for civil uses"

wise and continuous transformations have characterized the evolution of different civilizations

this is why a very high percentage of the sites that UNESCO recognizes as World Heritage Sites include or concern artificial elements  
few, if any, sites without significant Sapiens contributions



« Su Nuraxi di Barumini » Unesco World Heritage Archaeological Site

- 
- ▶ **population explosion**
  - ▶ **sectoral logics**
  - ▶ **uncontrolled multiplication of human actions**

have meant that positive characteristics no longer prevail in what the Sapiens produce today  
the long virtuous process has faded, almost to the point of interruption

***Insapiens seems to have taken over from Sapiens***



50 years ago, ***'The Limits to Growth'***  
unprecedented appeal, a shock yet with weak concrete consequences

the impetuous contemporary technological development is accompanied  
by the exaltation of the self-destructive capacities of the Sapiens :

not so much because he has instruments at his disposal  
that are ready to generate planetary catastrophes

but because his behaviour compromises the equilibrium  
at the basis of its own survival

**Insapiens *seems to have taken over from* Sapiens**

# Anthropocene

there is no full scientific agreement on its onset, but the growing violence of climate change is increasingly evident  
as is the continuing decline in the ecological quality of the living environment  
they not infrequently produce *insecurity, hold back the economy, reduce sociality and the well-being of communities*

**the definition of 'sustainable development' is only 35 years old**  
**what was previously ignored is now imperative**

**everything is relation**      **relations have interscalar characters**

# Sapiens can avoid succumbing if he has a strong systemic vision

moving out of the era of separation and into the era of integration

**he takes** control of his actions, **mitigate** his innate selfishness, **transform** his living environments

recognising three interrelated priorities

**Environment**  
**Landscape**  
**Memory**

*planetary issue*

*in the European sense of the term: what characterizes a community*

*how much it identifies a place or remains in the collective imagination*

in 1961 it was observed that

- **our planet** was formed 4.5 billion years ago
- **first elementary life forms** appeared 3 billion years ago
- **the presence of life** capable of acting and transmitting in trans-generational terms  
conscious relationships is only a few hundred thousand years old

arguing for the probable extinction of man's rule on Earth in a timeframe of the same order of magnitude  
as that which has elapsed since his first observed presence  
that even a million years is a derisory interval compared to that of any planet

the simultaneous presence and encounter of possible life forms  
from different planets is therefore unlikely

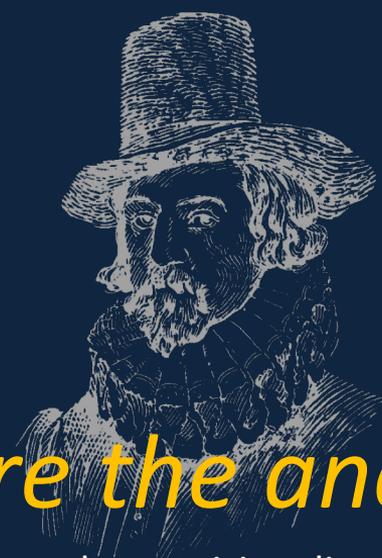
and in 1961 it was not foreseeable that the *“Doomsday Clock”*  
in 2021 has more than halved the number of minutes to the **X-hour**



among the phenomena of nature, *Sapiens* has an infinitely smaller scale than the others

at this stage of his journey '*From animals to gods*'  
he can no longer delude himself into thinking that he can dominate Nature  
an immense network of relationships and a symbiotic whole in constant transformation

avoiding distinctions and conflicts  
he must continue to deepen his knowledge of the whole of which he is part  
understand it and continually be surprised at how naïve his previous beliefs were



*« we are the ancients »*

Francis Bacon did not want to point out the provisionality of achievements and ways of thinking only to dispel the feeling of admiration for the ancients and the inferiority complex towards golden ages that in a sense permeates the Renaissance period

*prophesied a new world  
based on the unlimited dominion of nature and its exaggerated exploitation*

predatory visions have no place today  
inequality mitigation, sharing, participation, etc. are required



there is an urgent need to abandon the *'age of unjustified ignorance'*  
the era in which Sapiens - although equipped with increasingly surprising tools and technologies -  
does not yet fully relate what he already knows and  
is gradually outlining in a transgenerational perspective



yet his distinctive features

**spirituality, hope and confidence in the future**  
are based on knowledge and the ability to understand

# Sapiens has no power or size to protect nature

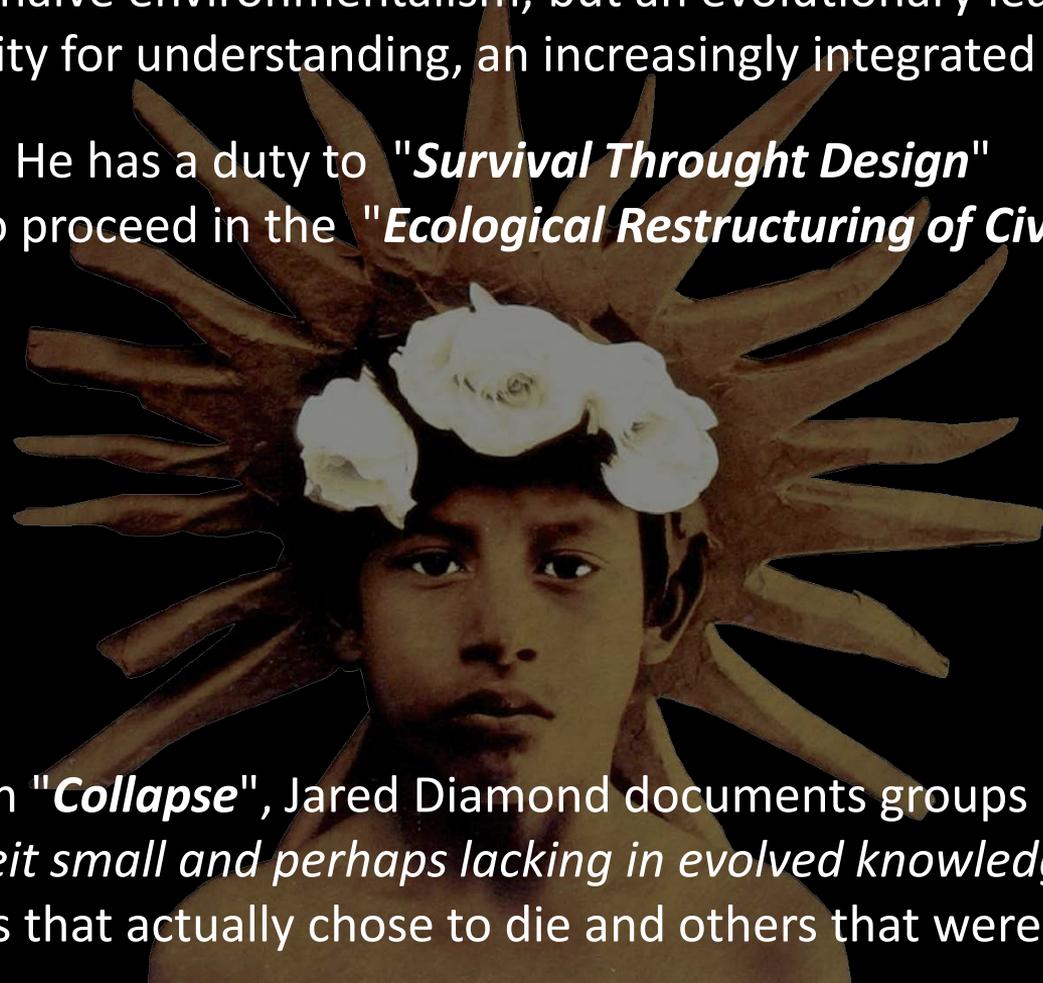
can avoid the self-defeat of fighting it or acting as something else, or the selfishness of ignoring it  
organized and integrated knowledge, logic and practice of *"Everything is relationship"*  
in order to enter the future better and better, must

- ▶ **protect himself so that he can continue to be part of nature**
- ▶ **avoiding Insipiens dominance**
- ▶ **increasing his knowledge**
- ▶ **tackling complexity**
- ▶ **equip himself with the right tools to transform his living environments**  
to improve well-being, security, sociality, economy, equity, spirituality



not naive environmentalism, but an evolutionary leap,  
a capacity for understanding, an increasingly integrated vision

He has a duty to "***Survival Through Design***"  
or rather to proceed in the "***Ecological Restructuring of Civilisation***"



in "***Collapse***", Jared Diamond documents groups  
- *albeit small and perhaps lacking in evolved knowledge* -  
and communities that actually chose to die and others that were able to survive



the ***Pontificia Academia Mariana Internationalis*** recently set up the “*Department for Integral Welfare*” whose foundations are in the Encyclical “*Laudato Si*”, which calls for an integral ecological approach

Pontificia Academia  
Mariana Internationalis  
Città del Vaticano

## everything is connected

*"Integral ecology encompasses the interactions between the natural environment, society and its cultures, institutions, and economy. In this interconnectedness, special attention should be paid to restoring dignity to the excluded by caring for nature, adopting attitudes that allow people to live in harmony with creation"*

## protecting nature means protecting all life

we have the right tools, but not yet a suitable change of mentality  
essential prerequisite for the real conversion of living environments

# *Civilized Man's Eight Deadly Sins*

Konrad Lorenz, 1973

- *disproportionate increase in human population*
- *destruction of the environment*
- *excessive competition between human beings*
- *extinction of feelings*
- *deterioration of the genetic heritage*
- *destruction of tradition*
- *indoctrination of individuals bordering on plagiarism*
- *spread of nuclear weapons*

## *The Eight conversion of sense*

*from environmental erosion to ecological conversion •*

*from the unequal city to the ethical city •*

*From 'architecture' to 'living environments' •*

*from 'Utilitas / Firmitas / Venustas' to 'Environment / Landscape / Memory' •*

*from competition to cooperation (from war to peace) •*

*from the era of separation to the era of integration •*

*from the sectoral view to the systemic and transgenerational view •*

*from anthropocentrism to ecocentrism •*

in the new Department of the Pontifical Academy  
a working group has as its theme

*'Places of living for well-being: the role of architecture'*



again *'we are the ancients'*, not in the sense given by Bacon,  
but with that of *'the day will come when ...'*  
therefore driven to act with determination and confidence in the future