

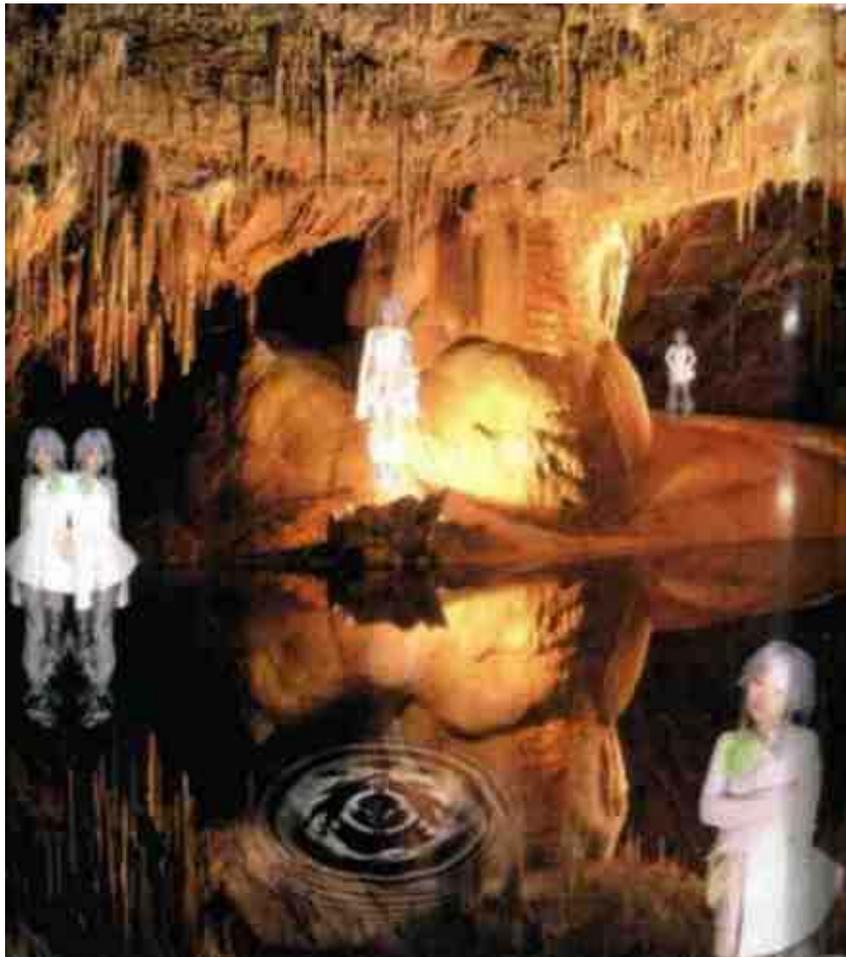
**A voyage in contemporary space**

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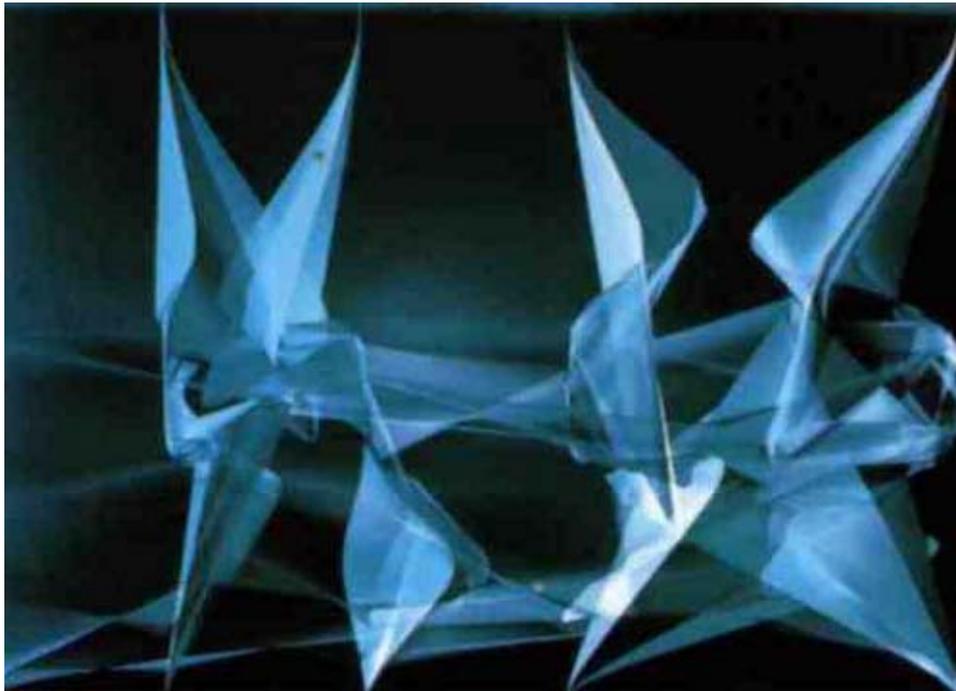
Starting from postmodern the philosophical debate, through Nietzsche, Heidegger, Lyotard and Vattimo this thesis gives a lecture of crisis of modernità, of post modern society and of the multiple meanings of a truth. The word post-modern stands for a different way of relating modern society. Accepting nihilism as a destinal chance post modern man lives in a world which has not got any conforming structure lightened as he man is less split between reality and fiction. It is the village of information and images, where art with the construction of aesthetic wolds proposes the fictional character of daily routine.



Mariko Mori, *Mirror of water*, 1996-1998

In this situation to loose the foundations is a continuo questioning on an unstable truth intended as a role-play. Identity avoids any fixed role and can be worn or avoided as any costume. We live in a paradoxical time between an apparent uniformity and a real

differentiation of specific particularism. It is the global-local. Mass-tribe dialectics which involves a variety of networks in complex societies. The space given by the overlapping and by the various crosses of groups became problematic and changeable. The space of a mobile and conflictual city reflects the typical characters of postmodern condition. Paul Virilio describes the hypothetical scene of the overexposed city: with the coming of long distance transmission position disappears, dichotomies in front near/far give place to an overexposure which excludes space. Contemporary nomad in the space of dream experiments with alterity through the voyage. Space is most of all image: Disney parks propose simple and iconic relations with history and geography, spaces which do not belong to local but surrounding territory becomes residual. The space of consumption has assumed a scenographic character visible in mall, powerful hybrids in which tendencies, information, contradictions come across becoming meaningful social places in which new sacred space has been carried away by a progressive show but we have to distinguish between a spectacular event as goods and that of the event as an ethical-aesthetic moment as the latter allows man to open himself to new interpretation of space. The power of virtual space lies in the plurality of trips. New technologies bring in ambivalent effects: the operative opening runs the risk of becoming a communicative closure for man but virtuality permits the possible as in virtual cities forms of sublimation of reality, sort of utopias of compensation. Virtual space represents for architecture an addition and not a space opposed to reality. In such a disjointed world one of the possible answers of the architectural research is the architecture where wish can live as it is not obliged to any form remaining always plural elsewhere. For instance the release of desire shows itself through the Eisenman and Libeskind's languages. They in fact support the various possibilities of interpretation dynamic and even strident spaces. Eisenman proposes dislocation, the possibility to reexamine the subject, through an amusement of presence-absence or excavating in the interstitial architecture must give place to a visual and mental experience capable of rendering attemptable what is not obvious.



Peter Eisenman, *Project for virtual house*

Libeskind sees architecture as a language the line is not only a geometric event but is an extremely mystic concept which reveals conflictual fields of memory. Memory has shaded surroundings as the borders of absent meanings, limits in becoming, without any control. Absence is a way to deeply rebound hopes and fears shared through designs.



Daniel Libeskind, *Judisches Museum*, Berlin

Possible solutions for the dramatic actuality are the acceptance of the aesthetic moment as the ethic engagement and the constructive nomadism capable to show a possible way of research. That means interact with an open and dynamic approach tolerant to local singularities and find out space not as a border but as a connection of routes. Space which incorporates multiplicities the “Linne di fuga impazzite” of terrorism giving importance to a new sense of community, to the recovery of sensibility of the body and the land . The answer to destructive nomadism can not be nor violence neither myth of technology. We must be able to feel totally responsible linked rights and starting from interstitial, evaluate the differences, transform the being in becoming.

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