

LALINEABIANCASTUDIO (Architecture, Research and Education, working in Rome, Berlin and Syracuse, founded and directed by Rosario Marrocco) develops Researches and interdisciplinary project activities. We are also involved in the design of communities and mental health spaces. In the broader research field of "Architecture and Psyche" we do study design methodologies and strategies to build spaces at which centers the man and his psyche are brought back, in an active and collaborative relation among different professional and scientific areas. This Conference, fifth meeting focused on the relation between architecture and psyche and dedicated to the current interdisciplinary project developed on this topic, will conclude the volume (to be published) dedicated to the Acts of the Conferences 2009-2011 in Rome and Syracuse.

PROGRAM

GREETINGS AND INTRODUCTIONS

09,00 - 09,30

Amedeo Schiattarella
Speech of President Chamber of Architects of Rome
Alessandra Ciolfi, Josè Mannu, Rosario Marrocco
The interdisciplinary planning: a strategy of action

RELATIONS AND STUDIES

09,30 - 10,30

Josè Mannu
House and Community. For the construction of a relation that cures.

10,30 - 11,30

Rosario Marrocco
Methodologies of architectural planning for the mental health.
A strategy of a method: toward a therapeutic architecture

RELATIONS AND SPEECHES OF GUESTS

11,30 - 13,30

Guests
House and Community. The relation between mental health and architectural space

13,30 - 15,00 BREAK

PROJECTS AND RESEARCHES

15,00 - 16,30

lalineabiancastudio
Experiences of architectural planning of community and collective spaces. The Space for the man and the therapeutic architecture

RELATIONS AND SPEECHES OF GUESTS

AND CONCLUSIONS

16,30 - 18,00

Guests and Scientific Direction

SCIENTIFIC DIRECTION

Rosario Marrocco

Architect, Sapienza University of Rome,
lalineabiancastudio Founder and Director

Josè Mannu

Psychiatrist, Department of Mental Health ASL Rome/B,
Di Liegro Foundation, Coordinator SIRP

Alessandra Ciolfi

Psychologist, Di Liegro Foundation

GUESTS

Ignazio Marino

Doctor Surgeon, Senator of the Italian Republic

Carlo Ciccio

Psychiatrist, Clinical Criminologist, Neurologist,
Vice-President Social Affairs Committee
Chamber of Deputies of the Italian Republic

Amedeo Schiattarella

Architect, President Chamber of Architects of Rome

Mario Falconi

Doctor Surgeon, President Provincial of Rome
Chamber of Doctors, Surgeon and Odontologist

Maria Lori Zaccaria

Psychologist, President of Chamber of Psychologists of Latium

Franco Purini

Architect, Sapienza University of Rome

Francesco Bruno

Psychiatrist, Criminologist, Sapienza University of Rome

Vezi Ruggieri

Psychologist, Sapienza University of Rome

Massimo Di Giannantonio

Psychiatrist, University of Study G.D'Annunzio, Chieti Pescara

Gabriele Pompineti

President Communities Liliun, Italy

Antonio Maone

Psychiatrist, Department of Mental Health ASL Rome/A

Roberto Malano

Psychiatrist, Department of Mental Health ASL Rome/D

INFORMATION

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Location House of Architecture at Roman Aquarium
Rome, Manfredi Fanti Square, 47 (Metro Termini)

Registration

Attendance fee is not expected. Seats are limited.

The inscription request is available only through form on site

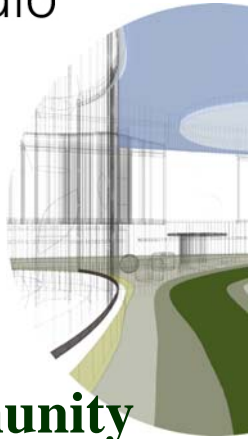
www.lalineabiancastudio.com from 4th to 9th July 2011.

The inscription confirmation will be sent by mail

We would like to thank "The house of architecture" for the free granting of the space, the President Amedeo Schiattarella, and all the Guests and Relators for their free participation. Additionally we would like to thank the Institutions for the moral sponsorship offered.

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ARCHITETTURA RICERCA FORMAZIONE
berlino roma siracusa



House and Community The architectural project for the mental health. For a therapeutic architecture

Conference | July 12th 2011 | h. 9-18
ROME, House of Architecture at Roman Aquarium

The Conference is dedicated to Architecture for the mental health, to the community space project, to the architecture as therapy, from the house and through the joined re-reading of physical and mental space, geometric and lived.

The topics:

- 1.The interdisciplinary planning as strategy of action
 - 2.House and Community, between mental health and architectural space
 - 3.Methodologies and architectural planning experiences for the mental health: the therapeutic Architecture
- A research in parallel between psyche and architectural design.

Under the aegis of



The architectural project for the mental health.

The Space for the man and the therapeutic architecture, between physical and mental space

Rosario Marrocco, architect

THE IDENTITY OF THE MAN IN THE SPACE

To build the house space means to build the space at which the man, bringing back himself, gives back his identity. The house is the narration of the mental space through the physical space, that is a third place where those two meet themselves and co-exist in symbiosis. All the Things that live the space are self-citations that the man uses to represent the world and to represent himself to the world. The relation that the man sets up with the space is always auto – referential, that is the world objectively perceived is always subjectively translated. Also in the modern space the man is at the center, that is at the origin of a tridimensional space, because all the Things that live in that space are in relation with him. One of the principles that regulates the reception of the external world is the relation that the subject sets up with the complex system of connections among the things that live in the space. An active relation in which the space is not absolute but relative to the subject. The spatial objectivity so is revealed through the subjective reception. Then we have an objective space made subjective. This space is characterized by the geometric process started in the three dimensions, at which original point is put the subject. The concept of geometric space, traditionally read as controlling space and hostile, artificial and unnatural, is reconsidered as the space necessary for the man. A space that does not control anymore, but a space that is measured and controlled by the man, and that is lived by his active and moving exploration. The coincidence of the spaces, geometric and lived, it is now given as a possible coincidence, from which that third space is born, put in between external and internal world, objectivity and subjectivity.

THE RELATION BETWEEN INNER WORLD AND EXTERNAL SPACE

Therefore the house becomes a referential point, in which the man goes back to the center, a point from which to start, and a place where to go back, in a spatial network that little by little build the external relations. In the construction of this relational path, from the “internal space” to the “external world”, the latter is lived always as something that we want to control, something we want to appropriate. And to make this appropriation we need to codify the space and to know its borders.

PHYSICAL SPACE AND MENTAL SPACE

The construction of a physical space is equivalent to the definition of a mental space when in the first one happen and are represented the relations made possible by the second one. And this is even

more valued by the coincidence of the categories that configure the space and the mind. The constituting rules of a space are the same rules that determine the relational mechanisms. To create hierarchies is not only necessary for the sake of making a space livable and definable but also to create a hierarchical map of the relations and of the Things. And then, as the references exist inside the relations, the space has to contain the references, and these can be possible only if they are structured inside a precise hierarchy of spatial and architectonic elements.

THE SPACE OF LIFE AND THE “NECESSARY SPACE”

It is evident that a space detached from the individual that lives in it is actually a conflicting space, deprived of any connection and relation firstly with itself and after with the external world. As a matter of fact it constitutes the absence of the “necessary space”. It is what is going on. The society, the market, the economy, the political absence, has produced also the absence of this space, breaking and indispensable equilibrium for the man capacity to relate with his own world and the external one. Also from here the renewed pathologies derive, the increasing sufferance, the social distress. Therefore the problem is not only related to the quality of the space but it refers to re-establishing the equilibrium between space and man. And the equilibrium has to be designed also not enslaving the man to unknown spaces and architectonic events, but re-placing the man at the center of the design fulfilling the absence of that necessary space.

THE ARCHITECTURE AS THERAPY

And if the problem about the absence of this space involves dramatically with the House in its ideal meaning, it becomes disastrous when this absence is in the construction of community and mental health spaces. In these spaces, the construction of the physical space can permit the reconstruction of the mental one, because we believe in the action of the architecture as therapy. Therefore in those cases the absence is even more important because the man who cannot live the space in the way described above (because it is not present or it is inadequate) is a man that has no alternative, and a man whom even the right for the dignity to live into the world has been neglected. For those reasons, *the Architecture* that has been and is expression of the civilization and expression of the life of the man on the Earth, has to quickly heal this space, fulfilling this absence.

House and Community. For the construction of a relation that cures.

Jose Mannu, Psychiatrist

The construction of a space for the psychosis has always been a controversial topic in the face of a illness that characterizes itself, among the other things, for a remarked social isolation. The idea of

Ronald Laing, famous English psychiatrist that with David Cooper has represented and sustained the ideas of the anti-psychiatry, was that the schizophrenic person needed a place in which he could express his entire personality. Franco Basaglia, the reformer of the Italian psychiatry – on the contrary – sustained that the identification of a space inevitably would have conducted to a state of chronicity. Basaglia used to say that there are not ideal spaces in which the personality of the people affected by psychosis could be expressed: every place is not a niche but inevitably it transforms itself in a cage. We do think that both of them were wrong and right at the same time. The places of the psychosis are chronicized, but not the places in itself as the relations that take place with them and that end up becoming a cage from which it is impossible to escape. **But those places are also the mirror of the person and of his difficulties and if we manage to dialogue even with those spaces we can build something different.** And so in the psychic sufferance not only the interaction between private space and public place becomes fundamental, but also the identifying definition of the spaces that have to be different and the sustaining of them has to be structured in a diversified way.

The house is the private space, the place where it is deposited the residual “I” and where it is strongly defended by a definitive fragmentation. A house where it can be stored a huge quantity of objects, newspapers, trash, where it is difficult to prioritize things and where this impossibility in creating hierarchies among our objects and our spaces reflects a difficulty in finding an identity with our needs and their hierarchies. A house where we can find a shelter losing the sense of our own destiny because we have lost the perspective of our existence. Or a house where there is the bare minimum indispensable, an empty house, that wants to defend an “I” threatened by an enemy that wants to know, an enemy that wants to see those objects to capture information. To live in a continuous menace, in a state of continuous defense with the residual energies required to defend ourselves. Or a room where a parent makes everything perfect but that, not being yours, forces you to live paralyzed in a bed. To understand this means to enter a world of sufferance that has a sense. To find a sense is to run escape the chronicity, to the paralysis of a life carried out by a thought invaded the first by the difficulty to select and then recollect everything and so nothing, the second by the fear that leads to a non-selection that means rejection of everything, the third to a refuse to propose our own thought. Small examples to indicate the diversity of the internal sufferance reflected by the external space.

To work with the living spaces is an element of the cure and the relation as well. The latter has to be made possible – meaning the communitarian moment of the community – even only during the day and at night when the fears are too big. Different place from the house where a person is welcomed as he is, where his delirium is comprehended, where his retires are appreciated giving them a sense, and his capacities are sustained. Private identifying moment and public moment in a relation that welcomes you.

