UIA International Architecture Competition of Ideas: UTOPIA AND/OR HAPPINESS in your own otherwhere has been concluded.

The international jury of the Region I+II of the UIA had the meeting with 5 members. The majority jury members worked with members; Deniz Incedayı (Turkey)(President), Antonio Riverso (Italy), Fani Vavili (Greece), Nikos Fintikakis (Greece), Lorenz Braker (Switzerland) participated the meeting which was held at theChamber of Architects of Turkey Istanbul on 5 June 2014.

33 projects have been submitted to the competition. The winners contributions are defined to have original ways of expression to the concept "Utopia and/or Happiness" as architects and their way of interpretation of the theme has been found successfull and creative. They are expected to give positive messages and input for the architectural and urban design of today and the future.

3 EQUIVALENT PRIZE

173AR ARISTEIDIS ROMANOS (GREECE)
          PAVLOS ARAVANTINOS

C014D DANIEL SCREPANTI (ITALY)
          PIERNICOLA CARLESI

RR277 CORBUS IOANA (ROMANIA)
          GABRIELA BELCINEAU
          ALEXANDRA CRETU
          AMALIA ENACHE
          FELICIA MILITERARU
          ELENA NEAGU
          VLADIMIR NICULA
          LAURA POPA-FLOREA

JURY SPECIAL MENTIONS

Z471A   ŞEBNEM ÇAKALOĞLULLARI (TURKEY)
                GİZEM ASLAN
                FURKAN KOÇOĞULLARI

M927P   ANA RITA RODRIGUES DE CARAVALHO PINTO (PORTUGAL)
                BRUNO MANUEL PARENTE FERREIRA
                INES DE CASTRO MONTEIRO

Z16G2   ZAINEB MADYOUNI (TUNIS)

N917Z   GEORGIOS ARVANITAKIS (GREECE)
                DESPOINA THOMAIDOU
                OLGA TSAGKALIDOU

T314A   CHRISTOS CONSTANTINIDES (CYPRUS)
                JULIA GEORGI
                ANNA MARIA VISSILA

EQUIVALENT
PRIZES

PREAMBLE

THE MANUSCRIPT

THE AGES OF CIVILISATION

THE ENVIRONMENTAL CRISIS

THE ARCHITECTURE OF TOWN

THE LABYRINTH

TOWN BUILDING

THE HIGHEST VALUE OF TOWN IN ANCIENT AGE

SETTLEMENT AND THE AGING PARK

THE AEGEAN MANUSCRIPT

"The Story of Tlön"
Utopia and/or Happiness; a simple idea that can improve the happiness of our world
Our entry is a story, "The Story of Tlön".

How does it answer the problem?

Surveying philosophical definitions (see Note below) we perceived a strong link between Happiness and Contemplation and were inspired by the view that the contemplation of happiness (either as prospect or as memory) is more valid and pleasurable than the experience of the happy event itself. Prospect of happiness leads to Hope and Expectation of a better future; this ideal constitutes the vision of all Utopias.

The linkage: Contemplaton→Happiness→Utopia therefore becomes obvious. Endorsing its validity we present a manuscript, written by Ladislas, a 14th century Lithuanian explorer, who discovered the ruins of a, hitherto unknown, Utopian Urban Civilisation named Tlön. The manuscript narration reveals a society which valued idealism, contemplative happiness, peaceful co-existence, and tolerance; whose towns were designed so as to secure balance and harmony among the various (ethnic, religious or other) groups constituting the community.

If Utopia -–in spite of the seeming contradiction in terms- has existed, there is no reason why it cannot exist again in the future.

The contemplative prospect of a Utopian vision, particularly one concerning a tolerant, non-violent, harmonic society, can surely produce feelings of Happiness and Optimism to a great number of people; who are tacitly wishing for a better world embodying these values and who -why not?- may someday take effective action for its creation.

Note: Selected definitions of Happiness

Aristotle: *"Happiness lies in virtuous activity, and perfect happiness lies in the best activity, which is contemplative"*

Plato: *"The greatest happiness (and likewise the greatest virtue) is available only to the philosopher"*

Plotinus: *"Happiness is derived from thought and imagination"*

Epicurus: *"The most pleasant life is one of abstention from unnecessary desires, being content with simple things and achievement of inner tranquility (**ataraxia**) through philosophical conversation and contemplation"*

Epictetus & the Stoic ethic: *"I cannot make A virtuous, because his virtue depends only upon himself; but I can do something towards making him happy, or learned, or healthy"*

Bentham & the Utilitarians: *"When two men's interests clash, the right course is that which produces the greatest total of happiness, regardless of which of the two enjoys it, or how it is shared among them"*

J.L.Borges: *"I have sometimes suspected that the only thing that holds no mystery is happiness, because it is its own justification"*

Fragrance. ... memories flood me. Grandma's ... Fresh baked cookies. ... outside. Sound of birds chirp. Sun ... my skin. Just cut grass. **Odor.** Forest. Autumn is setting in. Falling leaves change their color. Crunching sound under my feet. Picnic. Rain storming. **Smell.** Paris. Undiscovered places. Architecture. Culture. History. Wonderful range of notes. Footsteps on stone. A gentle murmuring. I remember long walks. Romance. Literature. The loved one holding my hand. **Perfume.** Spring scent. A colorful field of flowers surrounds me. The feeling of freedom. No restrictions and no burdens. Wind through my hair. I can see birds flying. Cherry flower. **Blossom.** China. Humid air and summer drizzle. I see rice fields, a sea of green. Mud. Old tree. Mo li hua **Tea.** Black tea. White night. I can almost feel the salty wind. Boston. Blurry shadows. Shisha. Drops of water on my face. **Ocean.** Pacific coast. Flaming water dance. Sunset. Long blonde hair. I love you. **Her perfume.** Thrills in my stomach remind me of our first date. Overcrowded city. It doesn't feel like lost time anymore.

I've been **otherwhere.**   I've been **happy.**

UTOPIA and/or HAPPINESS in your own OTHERWHERE: International Architects Competition of Ideas

What triggers emotions and sends us in our own happy times instantly by offering us maximum intimacy wherever we are? It's grasping the scent of something familiar. What makes us smile even without our will and lightens up our day even when least expected? It's the scent of something beautiful, full of flavors. What offers us sudden optimism and puts our imagination to work giving us plenty of ideas and happy scenarios? It's the smell of the sea, the fresh air after a summer rain or the unquestionable charm of the jasmine flower.

Instead of redefining our everyday life, instead of thinking how we can improve at all times, we can gather ourselves around a good experience, a moment of calmness or of glory we once experimented and find it in ourselves to approach the world with great expectations and patience in a stressed, overcrowded city.

Our proposal tries to act invisibly, blending in our everyday life and emotions and change the world into a better world by making its busy people happier. We have thought about an urban light pole that has incorporated a perfume spreading device. We wanted to combine scent with light and a functional matter for the following reasons: light acts at night, when the city is less crowded and the perfume activated by the heat of light can travel for longer distances, offering the city a flavored day start and because by disguising the source of the scent we offer the full experience, not breaking the spell. We imagine the camouflage going even further and designing the light poles with polished stainless steel, reflecting in their surface the immediate surroundings and thus, offering even more anonymity to the source of the perfume.

Using an element that is already indispensable for the urban life, that is already widely spread in the urban scenery that gives us the comfort of safety in some ways, and upgrading it to respond to even more necessities that people naturally have, felt to be a good way to interact with the unconscious.

We often refer to different places by associating them with natural elements (like trees - the city of cherry trees), with colors, with weather, but we always imply scent.

Scent offers identity. Even our skin changes the perfume of cosmetics we use. It's in our DNA to relate to smell. And it's a non-intrusive way of acting in working with the energy of people.

"Smell and memory were connected in the brain. Cinnamon might have reminded you of your grandmother's apron. The scent of cut hay could evoke a childhood fear of cows. Diesel oil might bring back memories of your first ferry crossing. Without smell, an ocean of past images disappears." - from the movie "Perfect sense", 2011, directed by David Mackenzie.

Toward a modern Securitas

The spread on the territory of the most modern production sectors combined old settlements, new polarities, lands and infrastructures producing what can be defined as the modern growth of «rural landscapes», or the extension of the urban economic action to the (formerly) rural areas.

New energy sources and more rapid and less expensive transports, after having made «non urban industrial settlement competitive with the urban one», allowed workforces to be recruited either in the cities than in the countryside.

In this way, the «city outside the city» was released from the constraints of proximity and spatial agglomeration (FANTIN et al., 2012) and the spreading of activities and people on the territory have been progressively superimposed by new territorial dynamics due to the reinforcement of globalization and free exchange of capitals and goods.

The activities of services to companies and to consumers in such a context became essential and in terms of growth established the predominance of some cities on the others (SASSEN, 2010).

In an initial phase, the vertical growth of advanced tertiary economies saw the F.I.R.E. economy, based on Finance, Insurance and Real Estate activities, to feed on with infrastructural «kits» and public investments of Welfare State. Following to the diminishing of public resources and to capitals global redistribution, some sectors of advanced tertiary, however, failed while others oriented, by sector, towards new market lines and, geographically, towards more dynamic territories inside the «new geography of work» (MORETTI,2013).

From this process, an exponential increase of the «divergences among cities» emerged and is leading to inequities among individuals which are becoming more and more difficult to spot and manage. If the reinforcement of globalization and the free exchange of capitals and goods, will bring new data on the distance between new and old urbanizations, in front of the strong and precise responsibilities of urban policies about the formation and growing of social inequities (SECCHI, 2013), it's only by tracing urban geographies of work that new perspectives of urbanity can be drawn.

With regards to Italian urbanized system containing small cities, for example, the evolution of "human condition" (ARENDT, 1964) is clear when in the same territory, postindustrial activities have not any urban dimension and preindustrial spaces have not any work perspective.

Italian valleys show clearly how modern "devices" are generating lots of "uncertainties", even if they satisfy indefinitely, "extensible human needs".

Here, "spatial forms of injustice", "consequences of climatic change" and "mobility as a citizenship right" are effects of contemporary "geographies of work" and could represent an opportunity to design future "work of cities". A modern Securitas. A new individual freedom of action in space and time.

References
ARENDT, H. (1964) Vita Activa La condizione umana, Bompiani, Milan
FANTIN, M., et al. eds. (2012) La città fuori dalla città, INU Edizioni, Rome
MORETTI, E. (2013) La nuova geografia del lavoro, Mondadori, Milan
SASSEN, S. (2010) Le città nell'economia globale, Il Mulino, Bologna
SECCHI, B. (2013) La città dei ricchi e la città dei poveri, Laterza, Rome-Bari

SPECIAL

MENTIONS
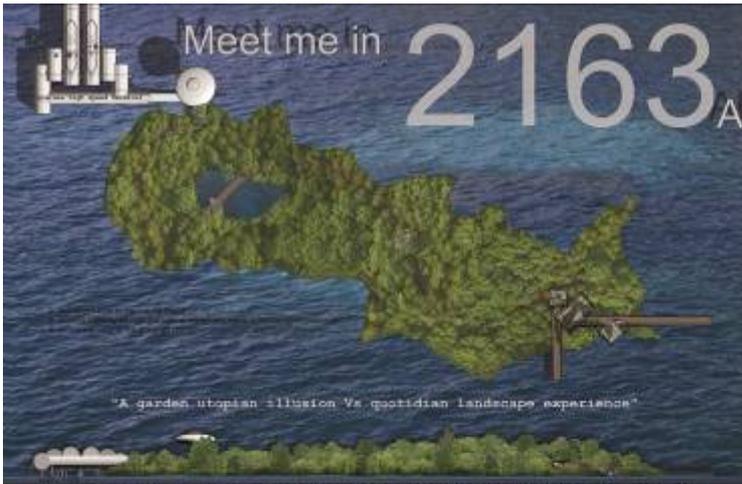
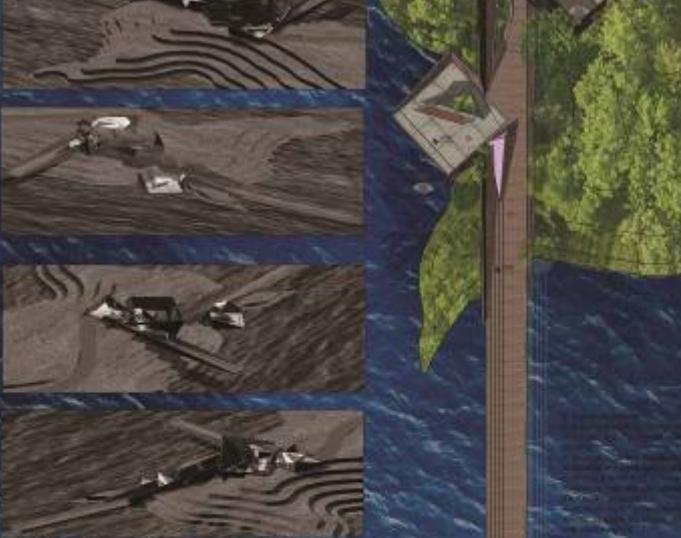# Meet me in 2163 AD in the land of happiness and dreams

"A garden utopian illusion Vs quotidian landscape experience"

Utopia is more than a fiction; it is a research area that opens up a plurality of spaces. To think out utopia is to think large and wide; to reflect on man's utopian existence on earth. Therefore, gardens form the perfect medium to be informed and stretched out by utopia. Peripatetic gardens are places of movement and stasis conceived as places to provide an image of the world, a space of simulation for paradise-like conditions, a place where dreams are realized in an expression of a better world, a space for contemplation, a border-land between reality and fantasy to escape the trappings of the modern world and reconnect humanity with nature.

Happiness: Expand your boundaries...

Rethinking Healthier boundaries for a happier urban life in the old city of Tunis

The Medina (old city) of Tunis is the historical heart of the city of Tunis. Many challenges today are facing this heritage namely degradation, pollution, density, waste and water management. Despite the historical and touristic value, the medina is losing its inhabitants due to new needs and aspirations.

WHAT IF IT IS ONLY A MATTER OF BOUNDARIES PERCEPTION?

Rethinking, reconquering the space differently can change the experience of the Urban life and its atmosphere with more ecological and social benefits. It is through Going from a horizontal bounded urban pattern for a more vertical vision allowing and expanding activities to the roofs and experimenting new uses . This uses can vary from producing (gardening, food production..) and supporting existing infrastructure going to simple recreation and daily activities open to all ages and genders

Rethinking the boundries Of the old city of Tunis

Reconquer the Space + **Expand it** + **Remodel it**

The Old city of Tunis

New vision for a more Flexible space

More Space
More Opportunities

(Re)Appropriation of the Upper
Using the roofs for More Space and More functions

Shift in uses and space vision

Actual Uses

New vision

UTOPIA
IS NOT
SUSTAINABLE

utopia: a conceptual structure of an ideal and secluded place that does not exist.
our utopia: a conceptual structure of an ideal, secluded and non-viable place.

microscale

We represent **our utopia** as a cube, a perfect structure of rational human perception.

The cube consists of a shell in a state of entropy that encloses a vacuum. By definition, a vacuum is non-viable space.

Any surplus causes the shell to reach its yield point, collapse and expose the vacuum, invalidating the structure of utopia.

macroscale

The real environment (urban, nature, society) is visualised as a network. Each node represents a point of action, an incident, an instance in human life. This system of interlinked nodes constitutes a dynamic structure indicative of the diversity that characterizes a field of relations. Located in this context, utopia acts both as the trigger point and the ultimate destination possessing a crucial point of the network.
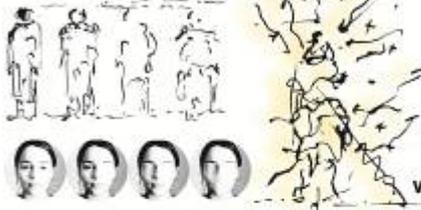
The closer a node comes to the cube, the more relevant it is to the notion of utopia. Consequently, it is more likely to constitute the surplus that will lead to the collapse and redefintion of utopia. Redefining utopia means that a new destination is set elsewhere in the network. Utopia exists only instantly and therefore cannot be sustainable.

Moments of happiness lie throughout this dynamic network. The pursuit of utopia triggers, but overlooks these moments. Through our proposal we intend to emphasize the structure of the network where everyday life and hapiness occur.
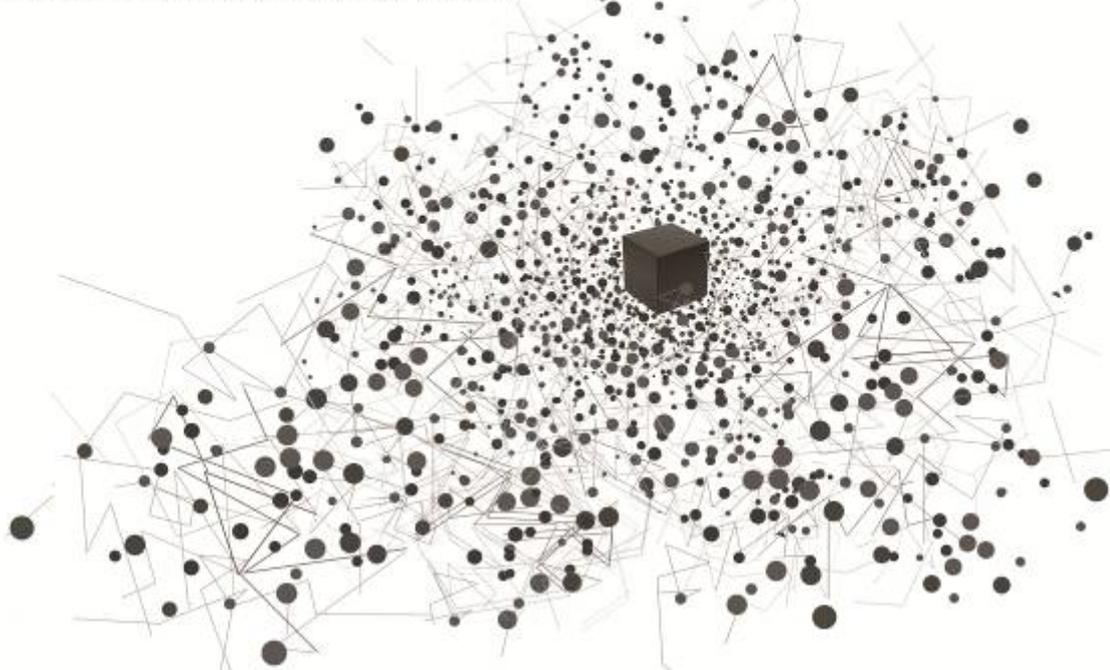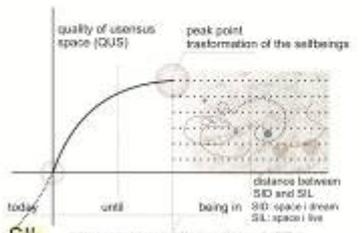
USENSUS

Todays we are loosing our sensual act because of the general affirmations and the materiality of the living environment. There is no space for senses. This makes the human beyond its materiality's bathos.
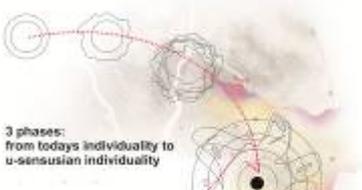
we need explosion for revealing the inner varieties of self-beings

quality of usensus space (QUS)

peak point transformation of the selfbeings

distance between SID and SIL

being in SID: space i dream
SIL: space i live

today | until

SIL
today's material oriented lacking of sensual abilities.
The mental distance between is so little.

SID in u-sensus this mental distance gets expand and all the potentiality of the senses are used to create new approaches and transformation. in the final level this situation brings the condition, is called living in a dream (LID)

LID is intended final evolutionary step for the u-sensus that breaks the geocentric perceptions.

3 phases from today to u-sensus

SIL | SID | LID

flexibility
diaspora

uncertainity
unfinished
contradictionary

3 phases:
from todays individuality to u-sensusian individuality

I was a body
I supposed that I knew myself but did not. I just could say that I questioned, requestioned and requestioned myself in general categorizations. To be happy was an another affirmation that was believed to bring contentedness.

I should be happy but knowing the meaning of happiness with its contradictionary conditions.
I should be happy but it is not only way to rich the sensual contentedness.

what is hidden in the usensulan cloud

this is the sea of existence, beyond materiality
materiality needs explosion
needs change
needs action
for triggering off thinking
requestioning
dreaming
creating their intrinsic satisfaction

first layer focuses on the different varieties of situations;
it supports the diversies in the communities and self beings

the properties of interacted
environment
transformability

adaptation, modification
flexibility, transformation
interaction

evolouism of selfbeing out of control
control approved sensual experience

MIRRORED UTOPIA

THE BEST UTOPIA BELIEVES IN REALITY.

WE BELIEVE THAT THE UTOPIA OF THE PERFECT UNIVERSE ALREADY EXISTS RIGHT BEFORE US. BY USING THE MIRROR AS AN INVERSION DEVICE BETWEEN REALITY AND FICTION WE CAN BLUR ITS BOUNDARIES AND OPEN A NEW FORMULA FOR ITS INTERPRETATION.

SO THE OTHERWHERE IS HERE.

RECREATED BY THIS OPTIMISTIC VISION, THE OTHERWHERE IS CAPABLE OF LEADING US TO ANOTHER IMAGINED REALITY WHICH INCLUDES US BECAUSE WE ARE ALSO REFLECTED IN IT.

IF THE WORLD IS SOMETIMES INCOMPREHENSIBLE AND UNREADABLE, THE MIRROR CAN GIVE US BACK, A NEW PERCEPTION OF ITS OWN POTENTIAL, THROUGH AN INVERTED LEGIBILITY.

AS PISTOLETTO TELLS US "NOTHING ESCAPES THE MIRROR EXCEPT THE MIRROR."