

*La Déclaration universelle des Droits de l'Homme* qui a fixé les droits individuels, civils, politiques, économiques, sociaux, culturels de tout être humain a été approuvée, il y a 60 ans - en 1948, à Paris, Palais de Chaillot.

En 1948 la population mondiale était 30% de celle d'aujourd'hui, différemment caractérisée et distribuée sur la surface de la planète: sa croissance n'a atteint son ampleur actuelle avec un rythme effréné qu'au cours des dernières années.

A présent, 80 millions d'individus s'ajoutent chaque année à la population mondiale qui transforme avec rapidité ses styles de vie et évolue avec des disparités réciproques dramatiques.

En conséquence l'exigence de logements, de villes, d'alimentation, d'énergie se multiplie sans arrêt et devient le devoir - individuel et collectif - d'évaluer toute action de transformation ou de construction de l'habitat dans ses conséquences sur l'environnement, paysages et stratifications culturelles.

- chaque intervention - quelle qu'en soit l'échelle et la dimension, qu'il concerne des actions collectives ou individuelles - est toujours un fragment de plus grands ensembles: dans ce sens il est prioritaire d'évaluer son rôle dans les conséquences sur l'environnement, paysages et stratifications culturelles.

Le futur est un futur durable, visant à améliorer rapports sociaux, interrelations, culture.

La première Conférence des Nations Unies sur l'environnement humain (Stockholm 1972) a reconnu que, face au droit inalienable «à la liberté, à l'égalité et à des conditions de vie satisfaisantes, dans un environnement dont à qualité lui permettra de vivre dignement et au plaisir et au bien-être» l'homme doit s'inscrire dans un développement durable en donnant la priorité aux conditions fondamentales de la vie.

Il est pourtant indispensable d'éclaircir «les devoirs des hommes par rapport à l'habitat, le paysage et l'environnement».

*Architecture et urbanisme - décembre 2008*

**projet de  
TRANSFORMA-  
TION DE  
L'HABITAT**

*La "Dichiarazione Universale dei Diritti dell'Uomo" che ha sancito i diritti civili, politici, economici, sociali, culturali di tutti gli esseri umani, è stata approvata nel 1948 a Parigi / Palais de Chaillot.*

*Di fatto, oggi la popolazione mondiale era il 30% di quella attuale, diversamente caratterizzata e molto diversamente distribuita sulla superficie terrestre. La popolazione è sempre aumentata, ma per ora nella forma turbinosa degli ultimi decenni.*

*Attualmente cresce di oltre 80 milioni di individui all'anno e trasforma con rapidità i suoi stili di vita, con differenze enormi nella diverse parti del pianeta.*

*Ogni individuo - libero di scegliere - ha un "codice etico" che riguarda 1 le azioni nell'abitato, 2 gli stili di vita e 3 le specificità culturali, socio-economiche e spirituali del popolo.*

*Ottobrino: un futuro "sostenibile" teso ad incrementare rapporti sociali, arricchiti dalle diversità culturali.*

*La Conferenza delle Nazioni Unite sull'ambiente umano (Stoccolma 1972) riconosceva che, oltre al diritto inalienabile alla libertà, all'ugualanza e a condizioni di vita soddisfacenti in un ambiente la cui qualità gli permetta di vivere dignitosamente, gli esseri umani hanno il diritto di inserirsi all'interno di uno sviluppo sostenibile dando priorità ai contesti locali.*

*E' pertanto indispensabile chiarire i doveri degli uomini nei confronti dell'habitat, del paesaggio e dell'ambiente.*

**1 Il "patrimonio dell'umanità"** è costituito da risorse naturali, paesaggi e trasformazioni che il susseguirsi delle civiltà ha prodotto in passato e prodrà in futuro, afferma continuità, ma simultaneamente è ricco di discontinuità.

*Di fatto, il valore culturale e civile di ogni azione di trasformazione o costruzione del habitat nelle sue conseguenze sui "ambienti" - paesaggi e stratificazioni culturali - è molto diverso.*

*Il patrimonio dell'umanità è costituito da risorse naturali, paesaggi e trasformazioni che il susseguirsi delle civiltà ha prodotto in passato e prodrà in futuro, afferma continuità, ma simultaneamente è ricco di discontinuità.*

**2 Ogni individuo - libero di perseguire un proprio stile di vita - deve tener conto dell'esigenza collettiva di ridurre i consumi e di abolire gli sprechi.**

*In questo senso ogni collettività sostiene la ricerca, favorisce le aggregazioni, si avvale delle innovazioni tecnologiche evitando che degenerino in dispersioni e impoverimenti di contatti sociali.*

**3 Ogni collettività ed ogni individuo devono sostenere sia le diversità culturali, sia i processi d'intelligenza collettiva.**

*In questo senso occorre rispettare gli obiettivi di vita sociale, convivialità solida, favorendo la comunicazione, l'accesso alla conoscenza, la comprensione culturale e sociale, l'egualianza, l'integrazione e la solidarietà che ne derivano e la partecipazione alla decisione pubblica a tutte le scale dello spazio dell'insediamento umano.*

*La "Dichiarazione Universale dei Diritti dell'Uomo" ha stabilito che "tutti gli esseri umani devono agire gli uni verso gli altri in spirito di fratellanza". Ogni individuo ha il dovere di partecipare al governo del proprio Paese sia direttamente, sia attraverso le rappresentanze libereamente scelte; nel prendere parte alla vita culturale della comunità, nel godere delle arti e nel "partecipare alla formazione di una società civile che sia in armonia con gli interessi generali e particolari".*

*La "Dichiarazione Universale dei Diritti dell'Uomo" è nata in un mondo dove le persone sono divise in due campi: ambienti urbani e urbani - comportano differenti visioni e ambizioni per il futuro. La difesa dell'identità è nei diritti di ogni individuo. Peraltro vanno evitati ostacoli fisici che possano consolidare barriere psicologiche e culturali fra gli individui e fra le diverse collettività.*

*Il tempo è fra le risorse da utilizzare nella forma più consapevole e di cui ridurre gli sprechi: tesa a migliorare la conservazione umana ed incidente sui comportamenti, ogni trasformazione va ben programmata, attentamente progettata, rapidamente realizzata.*

**1 The "Universal Declaration of Human Rights", listing the civil, political, economic, social, cultural rights of all living beings, was approved 60 years ago, in 1948, in Paris, Palais de Chaillot.**

*In 1948, the world population was 30% of what it is today in a very different way. The planet's population has always been increasing but never in the whirling way of the last few decades. At present the world population is growing by more than 80 million units a year and is rapidly transforming its life-styles, with dramatic differences in different parts of the Planet.*

*It is today imperative to focus not only the Human Rights but also the "Duties": an "ethics code" is necessary, concerning the environment, "landscapes" and "cultural stratifications".*

*Ogni individuo - libero di scegliere - ha un "codice etico" che riguarda 1 le azioni nell'abitato, 2 gli stili di vita e 3 le specificità culturali, socio-economiche e spirituali del popolo.*

*Ottobrino: un futuro "sostenibile" teso ad incrementare rapporti sociali, arricchiti dalle diversità culturali.*

*La Conferenza delle Nazioni Unite sull'ambiente umano (Stoccolma 1972) riconosceva che, oltre al diritto inalienabile alla libertà, all'ugualanza e a condizioni di vita soddisfacenti in un ambiente la cui qualità gli permetta di vivere dignitosamente, gli esseri umani hanno il diritto di inserirsi all'interno di uno sviluppo sostenibile dando priorità ai contesti locali.*

*E' pertanto indispensabile chiarire i doveri degli uomini nei confronti dell'habitat, del paesaggio e dell'ambiente.*

*Le Carte Bleue feuille internationale d'architecte - Paris, Palais de Chaillot | Site de architecture et du patrimoine - décembre 2008*

**2 Everyone - free of pursuing his own life style - must take into account the community need of reducing consumption and avoiding wastage. In this sense every community should support research, favour aggregations and avail itself of technological innovations, but at the same time it should prevent them from degenerating into dispersion and impoverishment of social contacts.**

**3 Hence the duty - individual and collective - to consider any action of transformation of the habitat with regard to its consequences on "environment", "landscapes" and "cultural stratifications".**

*The governing bodies of every community should enable mankind to draw profit of the advantages of a entrepreneurial imagination able to transform heavy shortage into abundant production, endowed with technological potential, particularly of interpersonal communication through the Internet. It has to reconcile citizenship with entrepreneurship whose objectives in it is carried out.*

*- any transformation must avoid the consumption of agricultural land and the impact on soils' permeability, aiming at recovering water, exploiting natural energy resources, recycling materials and wastes, reducing energy needs and harmful emissions.*

*The different identities characterizing the various regions of the world - with co-presence and co-existence also in the same territories or urban areas: involve different visions of and ambitions for the future. Every community has the duty to improve the relationship between individuals and communities is a substantial duty, with adequate ways in and among the different regions of the world.*

*The "Universal Declaration of Human Rights" stated: "all human beings... should act towards one another in a spirit of brotherhood". Everyone has the duty "to take part in the government of his country, directly or through freely chosen representatives; to take part in the cultural life of the community, to enjoy the arts and to share in scientific advancements and its benefits". Everyone has duties "to the community in which alone the free and full development of his personality is possible".*

*It is the social target of the physical transformation of the territory should keep in mind the necessity to connect people. Hence, psychological and cultural barriers among individuals and between individuals and different communities must be avoided.*

*The United Nations Conference on the Human Environment (Stockholm 1972) recognised that together with their inalienable right to freedom, equality and satisfactory living conditions in an environment enabling them to live in dignity and wellbeing, the human beings have the right to be included within a sustainable development by giving priority to local communities.*

*It is therefore imperative to begin discussing the Duties of mankind towards the habitat, the landscapes and the environment.*

*The "Universal Declaration of Human Rights", listing the civil, political, economic, social, cultural rights of all living beings, was approved 60 years ago, in 1948, in Paris, Palais de Chaillot.*

*In 1948, the world population was 30% of what it is today in a very different way. The planet's population has always been increasing but never in the whirling way of the last few decades. At present the world population is growing by more than 80 million units a year and is rapidly transforming its life-styles, with dramatic differences in different parts of the Planet.*

*It is today imperative to focus not only the Human Rights but also the "Duties": an "ethics code" is necessary, concerning the environment, "landscapes" and "cultural stratifications".*

*Ogni individuo - libero di scegliere - ha un "codice etico" che riguarda 1 le azioni nell'abitato, 2 gli stili di vita e 3 le specificità culturali, socio-economiche e spirituali del popolo.*

*Ottobrino: un futuro "sostenibile" teso ad incrementare rapporti sociali, arricchiti dalle diversità culturali.*

*La Conferenza delle Nazioni Unite sull'ambiente umano (Stoccolma 1972) riconosceva che, oltre al diritto inalienabile alla libertà, all'ugualanza e a condizioni di vita soddisfacenti in un ambiente la cui qualità gli permetta di vivere dignitosamente, gli esseri umani hanno il diritto di inserirsi all'interno di uno sviluppo sostenibile dando priorità ai contesti locali.*

*E' pertanto indispensabile chiarire i doveri degli uomini nei confronti dell'habitat, del paesaggio e dell'ambiente.*

*Le Carte Bleue feuille internationale d'architecte - Paris, Palais de Chaillot | Site de architecture et du patrimoine - décembre 2008*

**3 Every community and every individual should support both cultural diversity, and the processes of joint intelligence.**

*In this sense it is necessary to respect the objectives of social life favouring communication, access to knowledge, equality, integration and solidarity deriving from them and participation in public decision-making at every scale of social living.*

**Those are basic conditions to share an ecological conscience and ethical, sustainable and reliable life styles, in ecologic models where profit, attention to the environment and social life is today discussion and problem.**

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*This concerns also architecture because architecture is creation and a production of human rights.*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits of development" and the "limits of growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of human rights".*

*With the "Universal Declaration of Human Rights" we are now in a situation where we can start to discuss the "limits to development" and the one of "a-growth" with different contexts.*

*Some years elapsed between the awareness of the "limits to development" and the one of "a-growth" with different impacts of belief on different contexts: contributing to accelerate changes in the frame of mind of our time is among our present duties.*

*The "essence of architecture becomes architecture as creation and a production of*

