

skupina Nova paradigma : Aleksander Ostan, Karin Lavin in Robi Lavin za simpozij IRDO Maribor 2012

PROSTORSKO NAČRTOVANJE IN ARHITEKTURA V LUČI DRUŽBENE ODGOVORNOSTI

Nujnost nove prostorske paradigme na globalni, nacionalni in lokalni ravni

Prostor ni surovina, temveč dobrina, ki predstavlja univerzalno posodo človekovega bivanja. V njem se odvijajo takorekoč vse človekove dejavnosti, a tega se tisti, ki o (prostorskih) politikah odločajo, še danes vse premalo zavedajo. Zaradi »progresističnega« modela prostorskega razvoja, ki je v osnovi kvantitativen in mu je imanentna permanentna rast (na osnovi pohlepa in profita), je človeštvo na začetku XXI. stoletja soočeno z zgodovinskimi odločitvami: ali bo svoj odnos do prostora temeljito preobrazilo ali pa bomo (zelo verjetno) zdrveli v civilizacijski propad. Potrebujemo torej ne le spremembo širše družbene paradigme, temveč kot eno od temeljnih izhodišč prav spremembo prostorske paradigme! Ta mora za razliko od izčrpane stare, ki načeloma izhaja še iz industrijske, postati kvalitativna, celostna, informacijska, skratka, »kulturološka«. Njen temelj predstavlja model »vzdržnega, trajnostnega, sonaravnega razvoja« (človeštvo se ga je skozi »meje rasti« sicer zavedlo že v sedemdesetih letih prejšnjega stoletja, ga pričelo udejanjati z Riom 1992, nadaljevalo s Kjotom, Kopenhagmom in lanskim Durbanom, a...), ki ga večina evropskih vlad ter njihovih okoljskih oz. prostorskih ministrstev na načelni ravni sicer zagovarja, a v resnici stvari večinoma potekajo po starih, že dolgo preživetih razvojnih, načrtovalskih, urbanističnih in arhitekturnih vzorcih. Po drugi strani se prostorsko osveščanje, participativna demokracija in civilne iniciative dogajajo od spodaj navzgor (»bottom up«), a oba pristopa je potrebno, če hočemo dejanske premike, integralno povezati! Kako torej do udejanjanja nove paradigme?

V predavanju, ki ga bo spremljalo obilo slikovnega gradiva, se bom sprehodil skozi analizo stanja stvari v prostoru (na globalni, nacionalni in lokalni ravni) ter na njeni osnovi prikazal paradigmatične premike, ki nas lahko popeljejo iz globoke vsestranske, vsekakor tudi prostorske krize. Podkrepil jih bom tudi s praktičnimi primeri iz svojega (in skupinskega) četrtoletnega dolgega delovanja v tej smeri: tako na strokovnem, kot tudi na civilnem in človeškem polju.

Karin Lavin : PROGRAM SENZIBILIZACIJE

Izobraževalni program inovacije kulture k družbeni odgovornosti

Program senzibilizacije obravnava skrite potenciale človeka in prostora in vzpostavlja poglobljen odnos posameznika z njegovimi notranjimi potenciali.

Z uporabo različnih vaj razvija senzibilen odnos do prostora, ki obravnava prostor kot živ organizem z upoštevanjem vseh njegovih danosti od materialnih do duhovnih ravni in s tem vzpostavlja osnovno osebno naravnost posameznika k generiranju idej, ki podpirajo življenje in ne enostranske interese, ki so lahko za okolje in posledično za družbo škodljivi.

Program senzibilizacije izhaja iz obravnave naravne in kulturne dediščine kot zakladnice znanj.

Znanj, prijemov in rešitev, ki smo jih kot kultura izoblikovali skozi razvoj in modrost narave, ki se prav tako skozi tisoče in tisoče let spreminja in razvija ter išče najbolj učinkovite in ekonomične načine bivanja.

Naravna in kulturna dediščina je vir inspiracij zdravega odnosa do človeka in okolja in nas hkrati ukoreninja v razvoj kulture in v prostor.

CELOSTEN ODNOS DO ČLOVEKA

- **VKLJUČEVANJE NEZAVEDNIH POTENCIALOV V ORODJA DELOVANJA**
- **INTUICIJA**
- **INSPIRACIJA**

CELOSTEN ODNOS DO PROSTORA

- **PROSTOR KOT ŽIV ORGANIZEM**
- **VZPOSTAVLJANJE ENAKOVREDNEGA ODNOSA Z OKOLJEM**

POTENCIALI ČLOVEKA, TALENTI IN POKLICANOST - psihološko ozaveščanje dejanskih potreb, katerih zadovoljevanje prinaša globlje zadovoljstvo (in razvija kritičen odnos do tendenc neoliberalnega kapitalizma k ustvarjanju namišljenih, površinskih potreb).

OSEBNA ODGOVORNOST - URESNIČITEV OSEBNIH POTENCIALOV

USKLAJENA Z DRUŽBO IN OKOLJEM, razvijanje vrednot in osebne etičnosti.

USTVARJALNOST IN INOVIRANJE – kreativni procesi.

SAMOREALIZACIJA – kot NENEHNA USTVARJALNA RAST POSAMEZNIKA – odgovornost do sebe, odgovornost do družbe.

INOVATIVNO CELOSTNO IZOBRAŽEVANJE: POUČEVANJE SKOZI DEDIŠČINO

– model izobraževanja, ki razvija osebni potencial posameznika in občutljiv odnos do okolja (Z OBČUTENJEM - RAZISKOVANJEM – USTVARJALNOSTJO) ob vključevanju medgeneracijskega učenja.

PRIMER: Projekt ŽIVA DEDIŠČINA, Štajerska 2011

V geomantijski predstavitvi bomo razkrili novosti holizma, ki ponuja odločilne in prevrednotene rešitve do aktualne krize. Za geomantijsko prakso je temeljna holistična obravnava prostora in ljudi v družbi. Geomantija ali celostna ekologija je sodoben, inovativen pristop, ki z družbeno odgovornim prizadevanjem, kognitivno prepoznava prostor in (zrcalno) geometrijo družbenega življenja,.

S holistično raziskavo prostora, v kateri ob splošno zaznavnih komponentah branja prostorskih prvin, v socialni sferi okolja dodatno (dodana vrednost) razberemo duhovno-energijske razsežnosti družbenega prostora, dobimo uvid tako v

značilnost njegovih obstoječih kolektivnih vzorcev, kakor tudi izhodišča za njegov razvoj.

S tem raziskujemo raznolike plasti terena – materialne, energetske, duhovne. Berljivost karakteristik prostora se v naslednji fazi usmeri, reflektira na družbo kot celoto, oziroma naročnika (podjetje, inštitucija...). V vsakem primeru se vedno razbirajo analogije med značilnostmi prostora in ljudi - podjetij / vodstva / zaposlenih. Vodilo geomantijskega pristopa v podjetjih je: "podjetje je živ organizem", z humanističnim dojemanjem poslovnih in ustvarjalnih procesov.

Kvaliteta in stanje prostora vpliva na zavest družbe.

Z novimi prijemi holizma, ki temeljijo na novi paradigmi celostnosti, se okolju (podjetju, gospodarstvu) lahko omogoči učinkovite smernice za razvoj, zaposlenim pa zdravo delovno okolje.

Ključni elementi holističnega pristopa so v družbeno odgovornem soočanju s problemi in ozavedanju rešitev pri usmerjanju za "dvig" v uspešnejše poslovno, kulturno in okoljsko, ekološko delovanje. Obravnavani prostorski vzorci večplastno odražajo značilnosti vitalnih karakteristik okolja, ter vpete družbene in ekonomske razsežnosti. O temu se v nujnem kontekstu geo-bio-etike govori odkrito "na glas". Na tem področju uvajamo novi kodeks pri ravnanju do okolja, ki je v osnovi zasnovan na za-vesti spoštovanja zakonitosti narave, je posodobljena tradicija arhetipov.

Poglavitni viri rešitve torej izhajajo iz sinergije prostora (genius loci) in ljudi. Tvorec preobrazbe je doktrina integracije. Tak inovativen pristop zagotavlja popolnoma nove konstruktivne pogoje za napredovanje - z uporabo integralnih vedenj, ki se odražajo v sinergičnem povezovanju strok s kreativnim dojemanjem dinamike procesov, ki se razvijajo na ravneh kulture, arhitekture, ekonomije-ekologije, v socialnih odnosih družbenega življenja.

Za take vrste ustvarjanja in snovanja so ključna združevanja znanj iz različnih strok, v katerih lahko vsi le pridobijo: uporabniki, regija in nenazadnje prostor kot živ subjekt. Bistvenega pomena je uresničitev skladja individualnega in univerzalnega namena inovacij, skladnega s svetovnim valom sprememb, v obliki trajnostnih rešitev, ki generira primerne učinke v prostoru in sinergijske rezultate do družbe in njene produktivnosti, kulture.

Symposium IRDO 2012, MB ; Aleksander Ostan, architect; lecture draft

SPATIAL PLANNING AND ARCHITECTURE IN THE PERSPECTIVE OF SOCIAL RESPONSABILITY

The need for a turning point within the spatial paradigm on the global, national and local level

The space is not raw material to plunder, but container of human existence, that represents universal good. In it virtually all human activities happen, but the ones that lead (spatial) policy decisions, are not seriously enough aware of it. Because of the "progressistic" spatial development model, which is essentially quantitative, and conditions permanent growth, based on greed and profit, humanity is at the beginning of XXI. century faced with a historic choice: either it's relationship towards environment, space and place will fundamentally change, or we might rush into the collapse of civilization. So we need to not only change the broader social paradigms, but as one of the fundamental positions also change the paradigm, that is dealing with space! This one, unlike the old, exhausted one, that comes from the industrial paradigm, must become qualitative, holistic and informational, based on »culturallistic" spatial model. Its foundation is based on "sustainable development", of which the humanity (by "limits of growth") is aware of since the seventies of the last century. The environmental conference in Rio in 1992 started to apply this model on global and local levels. Followed by Kyoto, Copenhagen, and Durban it was adopted by most European governments and their spatial ministries, at least on declarational level. But in reality most spatial processes are still generated by old patterns of development, environmental design, urban planning and architecture. On the other hand, the awareness of the high importance of responsible dialog with space, of »placemaking«, participatory democracy and civil initiatives...etc, they are all happening from the »bottom up«. But it should also happen »upside-down«, both complementary approaches need to be integrally connected! So how can we approach the new paradigm, deeply concerned with space/place?

The lecture will be accompanied by many illustrative images. I'll start with the analysis of the state of art today (at the global, national and local level), and will follow with presentation of case studies of the paradigm shifts that can bring us out of the serious, deep crisis we are witnessing today. Mostly they will present practical examples from my (and/or team's) professional work and civil engagement in the last twenty-five years.

Robi Lavin – geomancy holist

In this geomantic presentation, we will uncover new developments in holism which offer decisive, revaluated solutions to the current crisis. The holistic treatment of the space and people within a society is fundamental to the practice of geomancy. Geomancy or holistic ecology is a modern, innovative approach which, in line with a commitment to social responsibility, cognitively identifies the space and (through reflection) geometry of social life.

Holistic research of a space is used alongside generally recognised components of reading the characteristics and features of a space to additionally discern (added value) the spiritual energy dimensions of a space in the social sphere of the environment, and to thereby obtain insight into the characteristics of the existing collective patterns of the space as well as points of departure for its further development.

In doing this, we research the diverse layers of a terrain – its material, energy and spiritual layers. In the next phase, the legibility of the characteristics of the space is focused, reflected onto the company, that is, the client (company, institution, etc.) as a whole. In each case, analogies between the characteristics of the space and people are sought out – companies / management / employees. The guiding principle of the geomantic approach at companies states that “a company is a living organism” and leads us to seek a humanistic understanding of corporate and creative processes.

The quality and condition of a space have an impact on the consciousness of the company.

Using new methods of holism based on a new paradigm of wholeness, it becomes possible to facilitate the creation of effective guidelines for the development of an environment (a company, an economy); at the same time, a healthy working environment for employees can be achieved.

Key elements of the holistic approach include confronting problems in a socially responsible manner and becoming aware of solutions that can be applied to the task of orienting a company to achieve a “boost” in the success of its corporate, cultural, environmental and ecological functions. The spatial patterns taken into consideration express the vital characteristics of an environment on multiple levels as well as the social and economic dimensions that intertwine with it. In the urgent context of geo- bio-ethics, this is discussed openly, “out loud”. In this field we are introducing a new codex for environmental management which is fundamentally based on a consciousness that respects the principles of nature; it is the tradition of archetypes in a modern form.

The main sources for solutions therefore lie in the synergy of the space (*genius loci*) and people. The catalyst for the transformation is the doctrine of integration. An innovative approach of this kind ensures completely new constructive conditions for promotion – through the use of integral knowledge, which is

expressed in the synergetic linking of fields of expertise with a creative understanding of the dynamics of the processes which play out on the levels of culture, architecture, the economy-ecology and the social relations of social life. It is key for this type of creativity and idea generation that knowledge from different areas of expertise be brought together, creating a situation in which everybody stands only to gain: users, the region, and ultimately the space as a living subject. Of essential importance is the achievement of a harmony between the individual and universal purpose of innovations – in line with the wave of worldwide changes and in the form of sustainable solutions – which generates the desired effects in a space and produces synergetic results for a company and its productivity, its culture.

Karin Lavin : SENSITISATION PROGRAMME

An educational programme of cultural innovation aimed at raising social responsibility. The sensitisation programme addresses the hidden potentials of the individual and the space that surrounds him/her and establishes a deeper relationship between the individual and his/her inner potentials.

A variety of exercises are used to develop a relationship of awareness towards the space that surrounds us; space is treated as a living organism and all of its characteristics and features, on both the material and spiritual levels, are taken into account. This establishes the individual's basic personal orientation towards generating ideas which support life as opposed to those which serve one-sided interests and which could have harmful effects on the environment and consequently on society.

The point of departure of the awareness programme lies in treating our natural and cultural heritage as a treasure trove of knowledge.

Knowledge which as culture we have shaped through development and the wisdom of nature, which likewise over thousands and thousands of years has been changing and evolving and seeks the most efficient and economic ways of living. In modern times, when we are faced with the need for ecological and sustainable development, this is becoming an increasingly urgent value.

Our natural and cultural heritage is a source of inspiration for a healthy attitude towards our fellow man and towards the environment and at the same time embeds us in the development of culture and in the space that surrounds us.

A HOLISTIC ATTITUDE TOWARDS OUR FELLOW MAN

- INCLUDING UNREALISED POTENTIALS AMONG OUR WORKING TOOLS
- INTUITION
- INSPIRATION

A HOLISTIC ATTITUDE TOWARDS THE SPACE THAT SURROUNDS US

- SPACE AS A LIVING ORGANISM
- ESTABLISHING AN EQUITABLE RELATIONSHIP WITH THE ENVIRONMENT

MAN'S POTENTIAL, TALENTS AND CALLING - psychological awareness of actual needs, the fulfilment of which brings a deeper sense of satisfaction (and also develops a critical attitude towards the tendencies of neoliberal capitalism to create imaginary, superficial needs).

PERSONAL RESPONSIBILITY - THE REALISATION OF PERSONAL POTENTIALS IN HARMONY WITH SOCIETY AND THE ENVIRONMENT, developing values and a personal sense of ethics.

CREATIVITY AND INNOVATION – creative processes.

SELF-REALISATION – as the NEVER-ENDING CREATIVE GROWTH OF THE INDIVIDUAL – responsibility to one's self, responsibility to society.

INNOVATIVE HOLISTIC EDUCATION: TEACHING THROUGH THE HERITAGE – a model of education which develops the personal potential of the individual and a sensitive attitude towards the environment (by PERCEPTION, DISCOVERY and CREATIVITY) and also includes intergenerational learning.
EXAMPLE: The LIVING HERITAGE project, Štajerska 2011