

Learning from Tissergate

“Thinking and working on design of dense urban communities for tomorrow with a new social order and communicate this with appropriate tools to explicate the research more precisely and to experiment with own forms of discourse to open a social debate.”

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Abstract. How can we provide quality space, in a world evolving towards a man-centered planet (the Anthropocene), for 9 – 12 billion people by 2050? Can architecture play an important role in this necessary evolution? This issue has been relevant for a long time and is increasingly gaining importance because of the growing world population.

Alternative residential communities, based on the concept of the ksour and participatory democracy, can be a solution to deal with the growing and aging population.

A discourse concerning such concepts, can work out an evolution from our present passive treatment facilities, where elderly become consumption objects hidden in society, to structures that improve the quality of living. We want to explore this social issue through architectural and planning parameters based on several projects.

With reference to the research model, Ksar Tissergate, a historic village located in southern Morocco, we look at a number of contemporary projects by Delmulle Delmulle Architects which incorporate the intrinsic qualities of the Ksar by creating new strategies for future projects. These projects are a prospectivism for the future and must be an effort to optimize the available space in a physical and human context.

From a holistic research through an academic architecture terminology, evolve to an architecture that aims to optimize the available space and to sublimate the physical and human context, by means of pragmatic created total spaces.

Axonometric drawings are therefore used as ‘interfaces’ clarifying the relationship between man and space through a simplification of complexity.

Keywords. Prospectivism; social capital; human context; materiality; experience

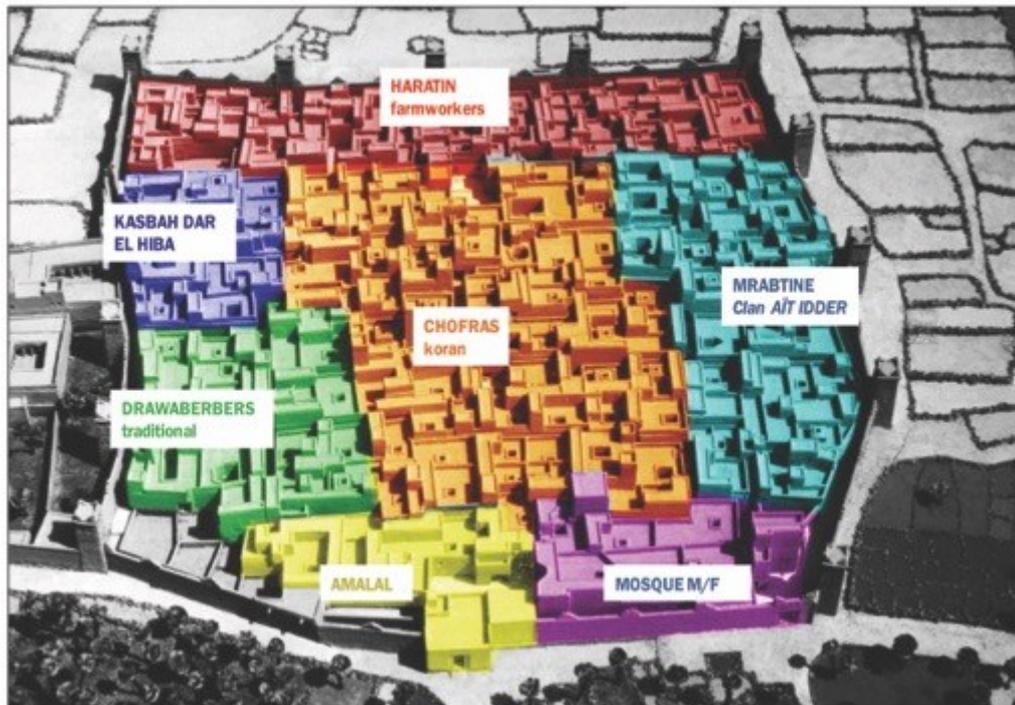
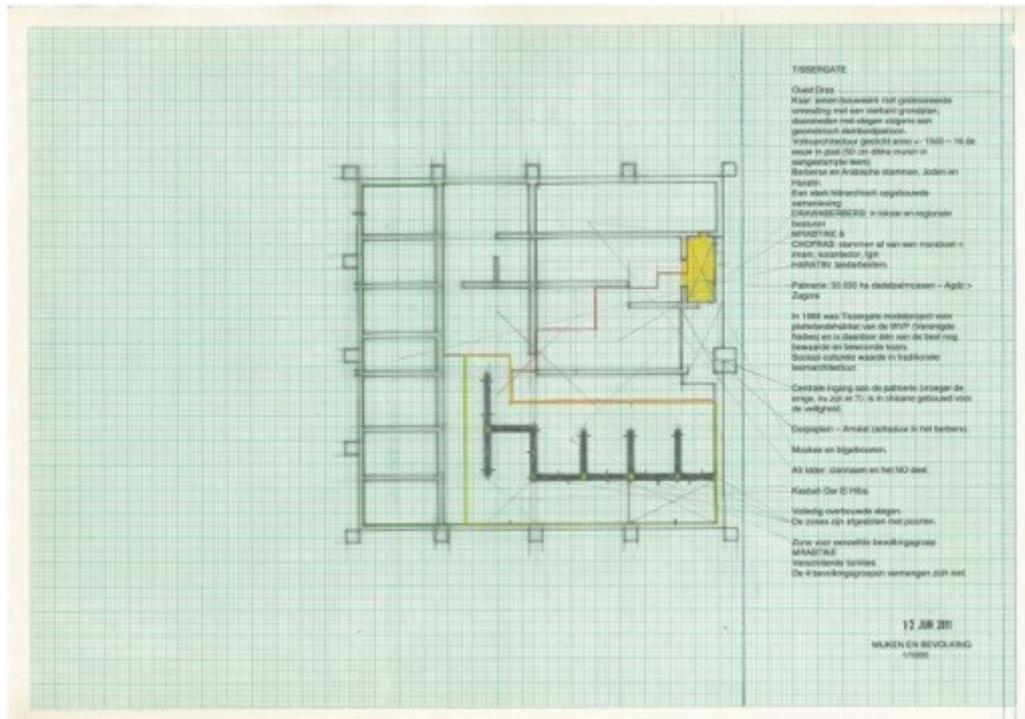
Tissergate

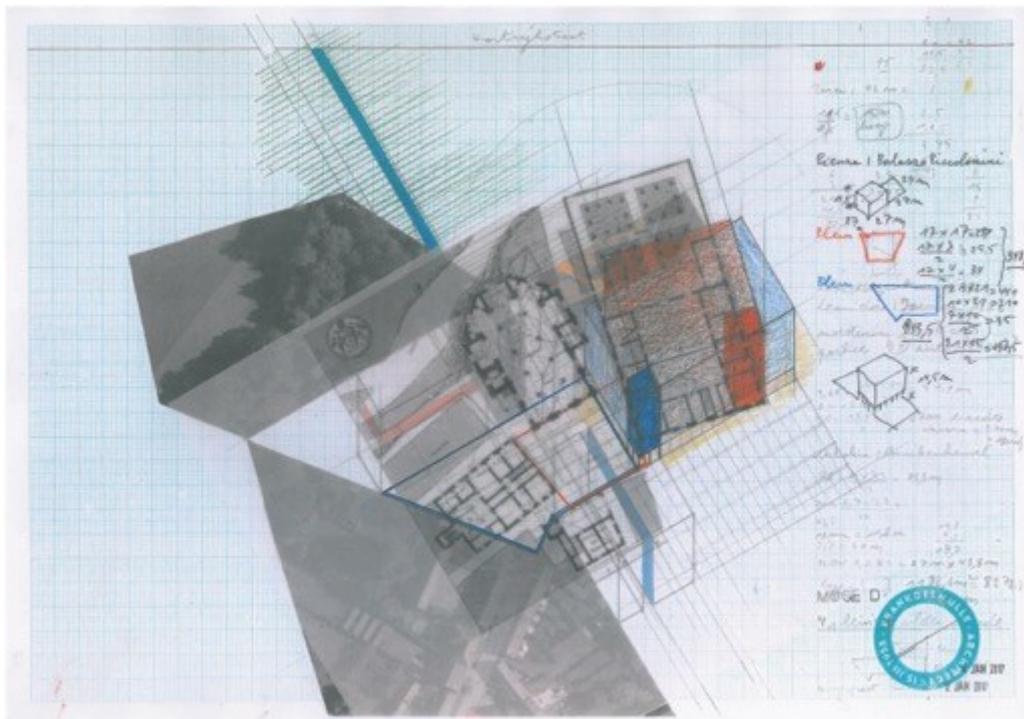
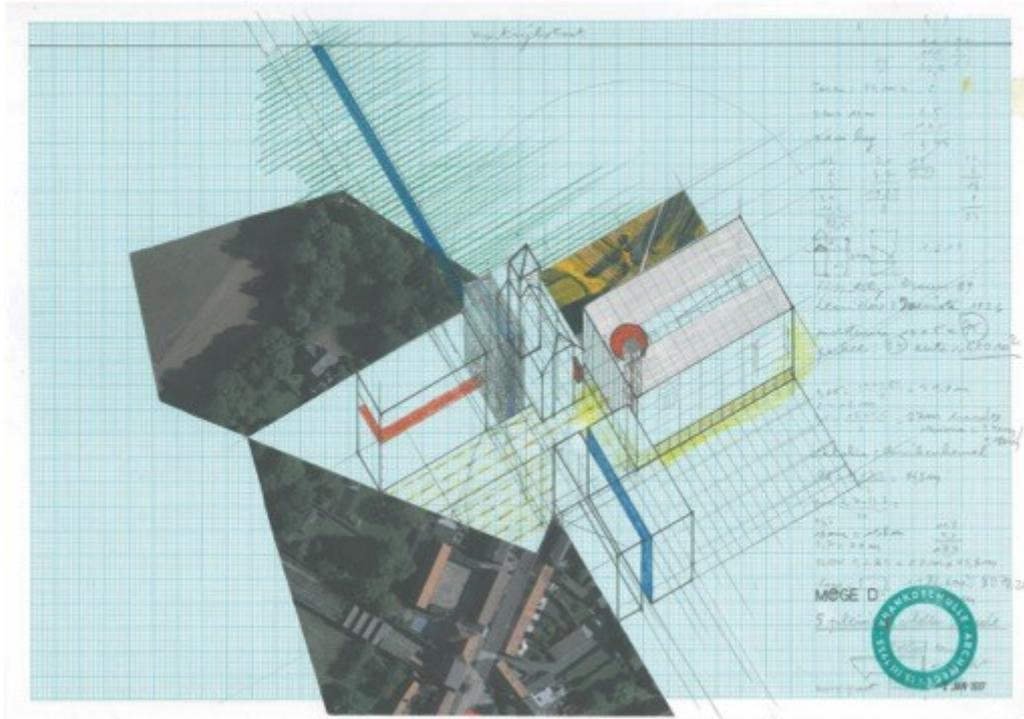
In the south of Morocco, on the edge of the desert, are along the entire length of the Draa river fortified villages or "ksour" built. These are impressive structures created in pisé (50 cm thick walls of rammed dried clay) with decorated walls. The villages are built according to a geometric pattern that intersect with narrow alleys that are covered for protection from the heat and to generate privacy.

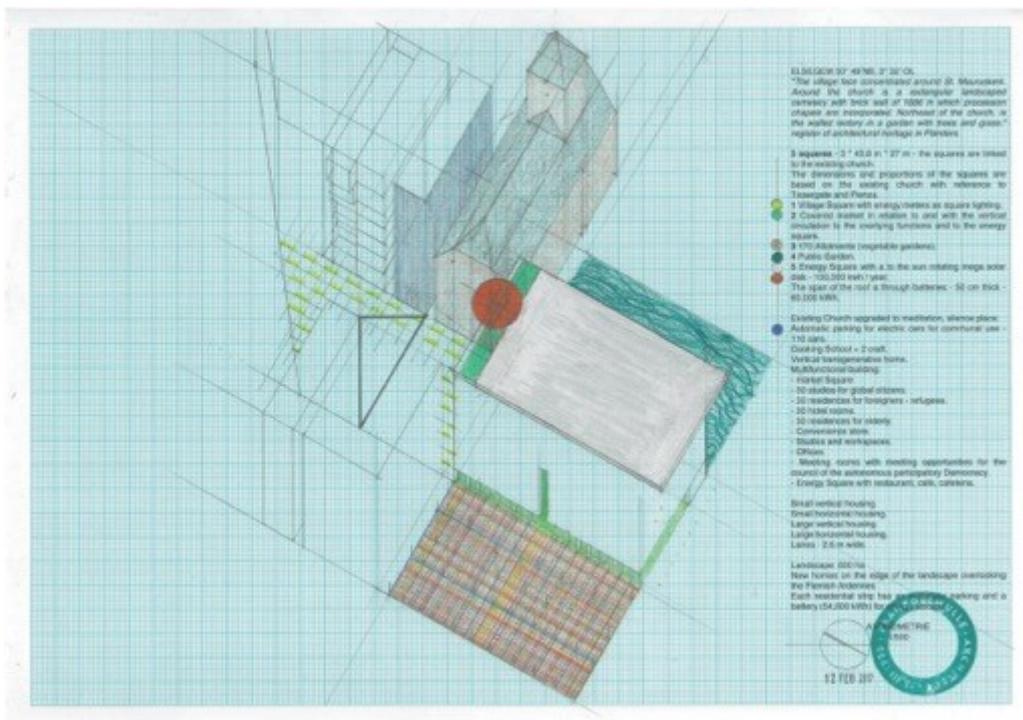
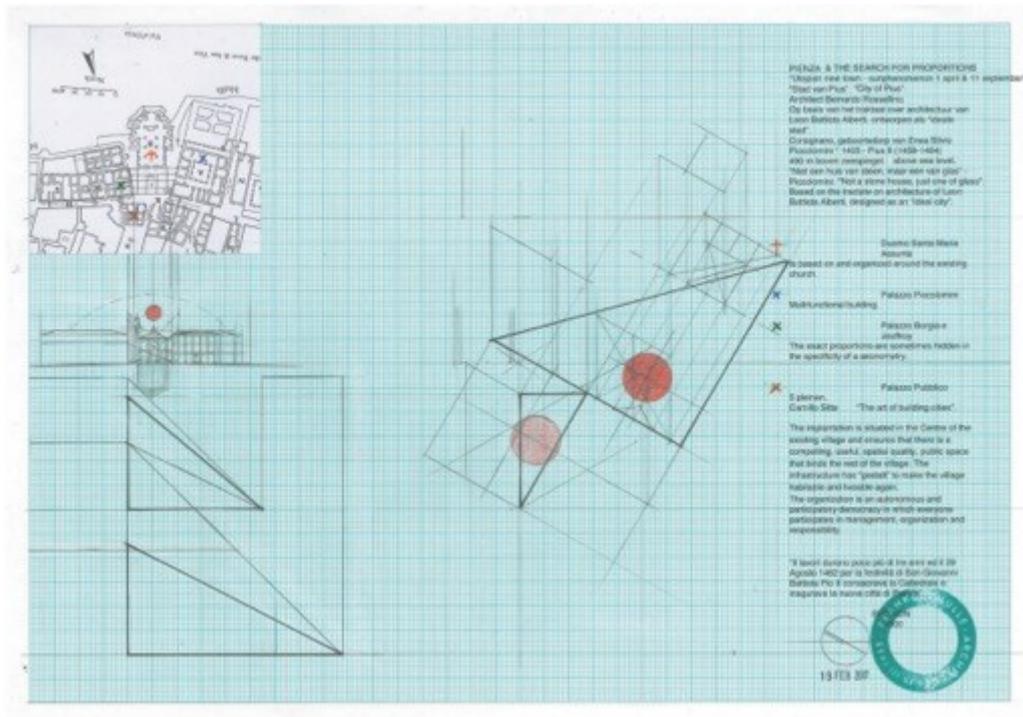
The village consists of terraced houses with shared facilities like grain houses, shops, baths and mosques, and constitutes a social, economic and political unity.

The culture of the Berbers in the Ksar is a remarkable synergy and harmony of residents; It's a world of people who have an unprecedented social capital.

In these communities, there is no segregation, there are large and small units, low budget and high-level units that are built together, based on transgenerative society models. This example of historic architecture and urban planning can be a powerful touchstone for our contemporary society and for the current architectural practice, for an evolution to modern, sustainable, contemporary communities: an open environment







Interfaces

Since 1970 I was already using more than 500 axonometrys, three-dimensional drawings without perspective on green graph paper, as **interfaces** for research and communication of designs with stakeholders. It is an appropriate tool to search for the identity of the discipline. What is the uniqueness and specificity of a discipline exactly? And of education? And what and how can we deal with specific forms of communication, specific to a discipline as Architecture.

Interface: through a kind of simplification, the drawing clarifies the relationship between humans and spaces. It is a search for new forms of communication that are specific to the discipline.

Interface: a tool that works and proves its effectiveness over the years and in a diversity of topics, again and again.

Interface: as an opportunity to explicate (our) research accurately, differently and better than through doctoral text and the classic thesis. In this way architecture can generate own insights, can use appropriate forms of knowledge and can experiment with own forms of discourse.

We also refer to a URL of the website.

(<http://delmuledelmulle.be/theory>)

Agencement

Deleuze and Guattari had invented a specific phenomena for a new world: “**agencement**”. Gilles Deleuze was a French philosopher (he died a few years ago) so it is a French world.

In English the word doesn't exist, it must be something like “**arrangement**” This is collecting a huge amount of information in different cultures, that is brought together in different combinations, resulting in a totally new appreciation of architecture and urban design, that is connected with time and space and results in a new qualitative unity.

Possibility of a village

It is important to think about how we should organize our societies in order to keep them viable today and in the future. We need to develop new concepts linked to new architectural and urban planning strategies. 54% of the world's population lives in cities already. In 1900 it was 13%. In 2050 it will be 2.5 billion people. Flanders is already one big city, a city with sprawl and after sprawl. Many villages in Flanders have their own identity and are definitely an alternative to mitigate congestion and pollution in cities. However, villages suffer with depopulation and ultimately become desolated ghost towns. Human and social capital are an important factor in the exodus. The "active" population is looking for career in our capitalist "hurry" society, and are therefore forced to live in cities. The inactive population remains behind in the villages. How can architecture and urban design fulfill an important role in this necessary evolution?

The physical context: The implantation is situated in the existing village and ensures that there is a compelling, useful, spatial qualitative, public space that binds the rest of the village. The infrastructure has a small footprint and a minimal ecological footprint. It has “gestalt” to make the village habitable and liveable again.

The human context: Bringing together seemingly not reconcilable elements is the frame for the design. The design is an interface between designer and stakeholders. The axonometry is a communication tool that allows the design to be the engine to stimulate dynamism and enthusiasm and to frame the project in a social context. So we develop a design methodology for sustainable, open, transgenerative communities. The study project and research model Ksar Tissergate is hereby a touchstone for the complex human context. The organization of such a village is an autonomous and participatory democracy

in which everyone participates in management and organization and responsibility. Architecture and urban design contributes to proper functioning.

Spaciousness: The translation into spaciousness is a difficult task for an architect, but that's in fact his know-how. Besides the physical and human context, the challenge is modeling physical and tangible qualitative space. It is a syncretic unity of social and cultural networks, mobility, communications, education, health, work, relaxation, without segregation between old and young, male and female, race, religion, language, ancestry,...

Discourse: Axonometries of the design for the transgenerative villages will be, as in the normal operation of our office, further developed digital together with our staff to building applications. The building applications will be refused. We will then launch an appeals procedure up to the Flemish government.

Thus, the public debate will be boosted at all levels.

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