

*The Ark:
Old Seeds for New Cultures*

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Greek Participation

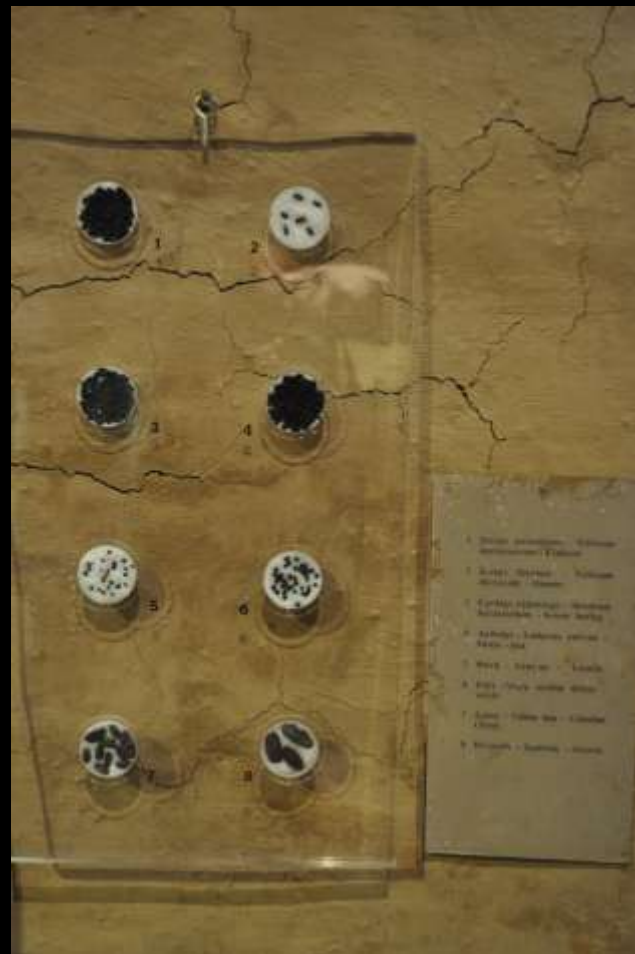
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1. Small, round, light-colored object with dark, irregular markings.
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Ground - Architecture is not merely the erecting of buildings. Architecture is shaping a vital space for man and his actions as much as for other living beings. The landscape and the countryside are as much its field of application as buildings and the city. Space, whether open or enclosed, urban or rural, is given form by creating and inhabiting. The original actions of giving form take place in relation to the ground: laying a foundation and weeding, construction and cultivation (Heidegger, Casevitz). In the Indo-European languages, to 'weed', 'cultivate', 'found', 'erect', 'cohabit' derive from a common etymological root. The same word lies behind the activities which civilize space and, in parallel, create the human community (Detienne). As a result, the human ground in its totality is the field which architecture ought to manage, doing away with the demarcation between city and country and even more so today, with the new conditions of metropolitan habitats in the post-industrial period.

























- Networking - In the contemporary conditions of metropolitan habitation, cultivation is reintroduced into urban spaces in snatches of sowing: urban plots on rooftops, verandahs or communal orchard-garden, and likewise with the extended grounds of the diffuse metropolitan surrounds. The interweaving of cultivations into urban space reintroduces the earth into the city creating a new regime of self-sufficiency. Simultaneously, the countryside incorporates the city through the condition of global communicational networking. The insinuation of the soil into the cityscape and of communications into the countryside does away with the demarcation between urban and rural. Inhabiting the countryside, today, does not preclude participation in global developments, thanks to electronic communication networks. It is possible for new collectivities to arise which connect small, spatially determined communities with international communities of common political agendas, ideas and practices, thus building new levels of information, circulation and exchange. (M. Hardt & A. Negri)









- Pollination The economic crisis, ultimately, is a crisis of the model of economic development and of the continual optimization within the limited global scale. The responsibility of architecture, like that of every other cognitive practice, is situated today in the relation between optimization and restriction, production and communicational performativity. Today, the sector of agriculture and rural space in general, are defined as follows: production in the direction of sustainability and performativity in the direction of new options in re-inhabiting the countryside. Today, it is becoming possible to conceptualize a paradigm shift: in the world of bees, the production of honey is less important than pollination. The bees' fluttering from flower to flower, occasioned by production and accumulation, is what makes possible the perennial reproduction of the world we live in. (Cohn-Bendit)



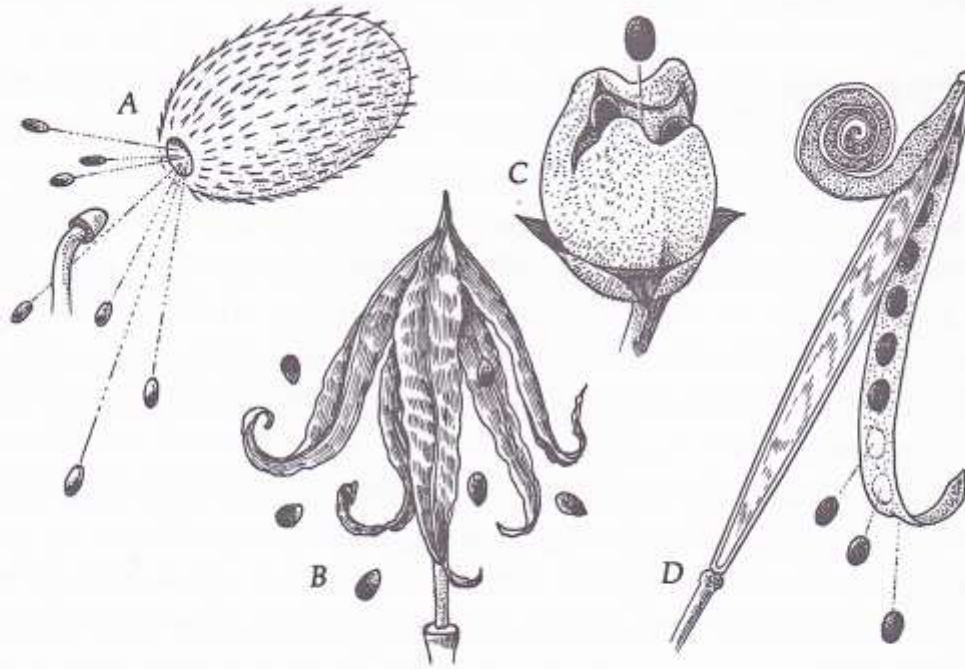




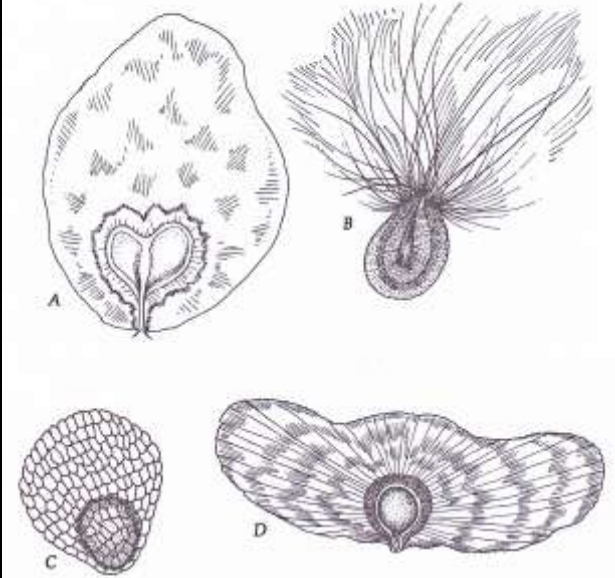
- Distribution Just as, at the level of digital information there is an ongoing global exchange and just as, in order for knowledge to remain alive and bear fruit, it has to constantly circulate and be the object of exchange, so have seeds been objects of circulation and exchange, throughout the time of the earth and of agriculture, from Neolithic times to the present. The development and spread of agriculture was based on the transport and re-sowing of seeds on new ground. The distribution and circulation of the seed (rather than its storage in international storehouses under patriarchal control) is the only means for its safekeeping. Through its natural transport by means of the air, the sea or birds (Gunn and Dennis) and the human version of the same, through commerce, seafaring or exchange, the seed circulates, is imported, grows wild or is cultivated, modifies and adapts, remains alive, shapes space and reestablishes the food- chain.







Seeds that use mechanical aids. (A) Squirting cucumber (Echballium elaterium). (B) Impatiens (Impatiens aurella). (C) Witch hazel (Hamamelis virginiana). (D) Cardamine hirsuta.



Wind seeds. (A) Tulip tree (Spathodea spp.). (B) Milkweed (Asclepias spp.). (C) Painted cup (Castilleja spp.). (D) East Indian cucurbit vine (Macrozanonia macrocarpa).





- Regional specificity - In the seed's genetic program is contained the entire process of its transformation. Nature as development, evolution and unfolding (Heidegger), as the being's continual modification, all this is inscribed in the seed, with the particular environment of its cultivation as a cofactor in the evolution of its species. The seed embodies regional specificity, it encapsulates adaptation to the particular and the specific: soil, climate, geographic milieu, competition for survival with the rest of the contenders for the particular niche, vegetative or not, all these modify the plant giving the specific variety contained in the seed. Local varieties, wild or domesticated, are preserved *in situ*, in their natural environment and express the richness of the place and its natural and cultural history.















- Diversity - The more the importation and the beginning of the cultivation of a seed is reminiscent of a particular historical moment (e.g. Neolithic cultivations, colonization of America and distribution in Europe of the new species found etc.) the more its continued cultivation, connected to the place, shows up the selection of the plant as part of the culture superstructure of the locale. Its different uses (nutrition, cure, decoration, worship, pharmaceuticals – euphoric, aphrodisiac or poisonous) are intrinsic in and expressive of the cultural specificity which a locale has historically developed. A plant's extinction implies the disappearance not only of its particular use, but of part of the local cultural history. The domination of monocultures, the monopolies of new hybrid seeds, is equal to a diminution of freedom (Raj Patel, Vandana Shiva): it detracts from a place valuable aspects of its nutritional memory, among other kinds – testimonials preserved through collective will and practices across large spans of time.







ΒΡΩΣΙΜΑ: Κάππαρη,
αμυγδαλιά, σουσαμιά,
μπρόκολο

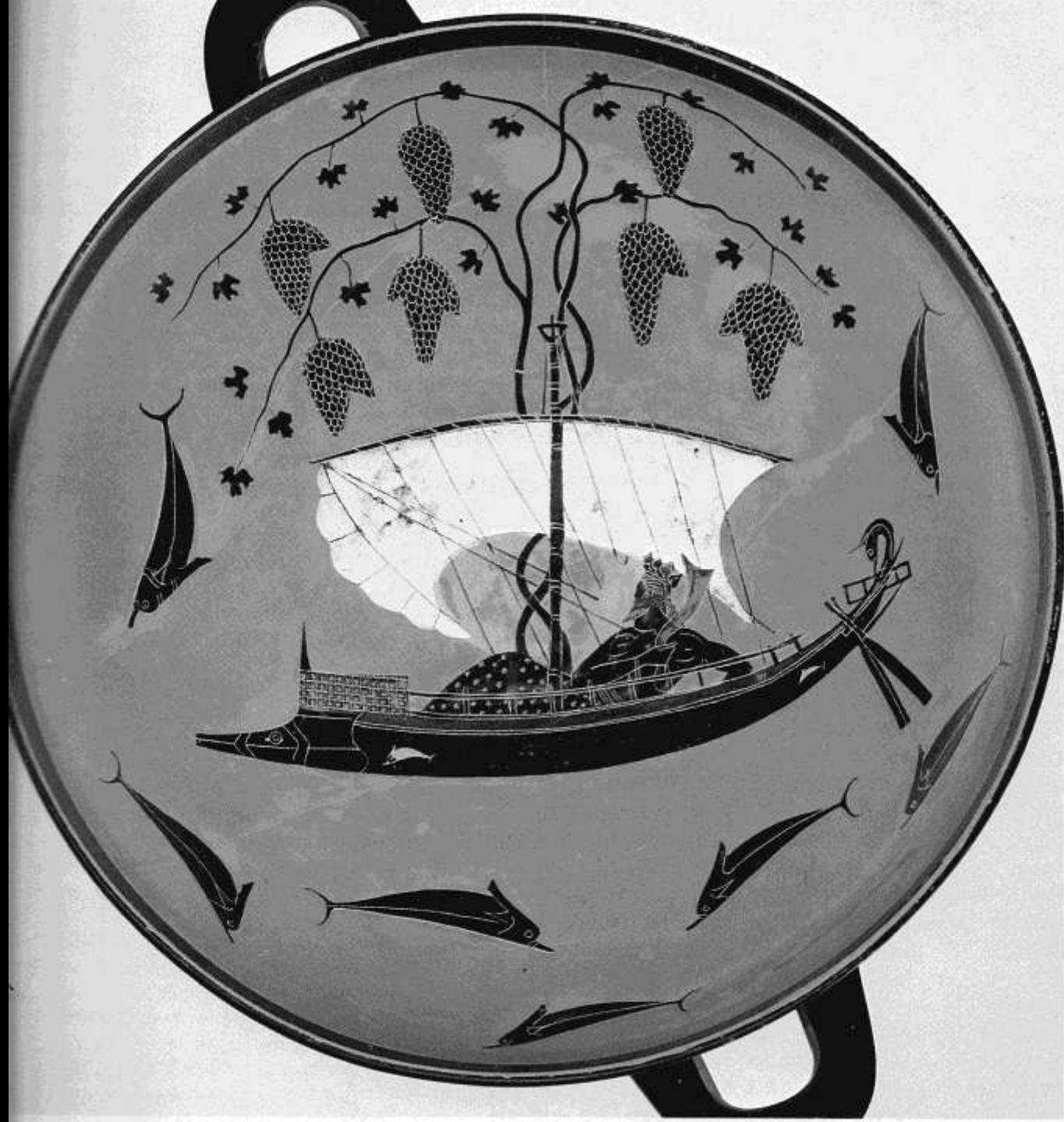




Θεραπευτικά:
απήγανος,
μελισσοβόταν
ο,
σκυλοκρέμμυ
δο, τσάι
βουνού









Λατρευτικά





Χρηστικά: Σπάρτο, Χαρούπι, φλώμος



- Hedonism The diversity of species and of their uses is important as are the ways and means of cultivation, in the reintroduction to the hedonistic approach to life (Epicure) through different parameters of time and of quality. For a large part of the human population, especially those residing in the Western world, hedonism today is connected to the speed (*Virilio*) of the consumption of goods, especially lifestyle goods. The time of mandatory consumption is short. Man hurriedly guzzles bought goods to do with entertainment or personal aggrandizement. Seeds and cultivation remind us of pleasure as waiting and as duration. The annual cycle of the seasons, the cyclic alternation of periods with the activities appropriate to each, plant again human beings in the earth as one among other members of global life, of the pain and pleasure therein. The hedonism of deceleration throws in doubt the competitive paradigm of Western society, the financial and political model of continuous development.









- Symbiosis/Co-habitation Apart from war (Heraclites), friendship can also be a first principle (Empedocles). If in Darwinian evolution, antagonism is what determines the viability of a species, today a symbiotic conception of evolution has also been posited (Margulis). The means determine the manner, and biological crops where the land is allowed to lay fallow and where more than one species may be partnered in a single cultivation, can be viewed as a model of coexistence in the world of different life-forms. A companionship of plants in a single crop: the species feed in tandem, they draw nutrients from the same source, the soil, and the differences in the way they metabolize them, improve not only that same soil in which they are rooted but also the yield and form of each of them separately. It is imperative that man's assimilation into the landscape with its live species is seen in terms of such companionship, based on mutual respect of the species (Haraway).













Companionship/ Co-nutrition - People cohabitation has to do with food preparation and food consuming. Common meal establishes human community. Companionship means “food-together” as the latin origin of the word is “cum”+ “panis”, “bread together” (Haraway). People meet through food and its consumption. They meet with each other and they meet with the other beings and the ground. Seeds are consumed together, seeds are cooked in companionship, meals come from land cultivation being culture and memory together. Through food men come in contact with the living landscape and its history and food pleasure together with its cooking are pleasures that have duration and repetition, the same way discourse and exchange are materialized through common meals. Finally, food, seeds, are discourse and discourse has to do with eating (Derrida). Only distribution can preserve diversity and freedom, and distribution is the only way to preserve the community. Distribution in oecumenic level is the only solution to the problem of food crisis as also in general to the problem of natural resources disposal in between individuals, societies and species.











φαβοειδικά
καλαμνοειδή
ποταμικά

φρούτα
βιολογικά

πικνίδι
καρπού
κεράμια
δωδεκάηχοι

αποδοτικά
ραβικά

βασιλικό
ντομάτα
υπόθετο

χαϊντονοί
βιολογικά
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λαχανό

παντοφάκια
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κοτοκίδια
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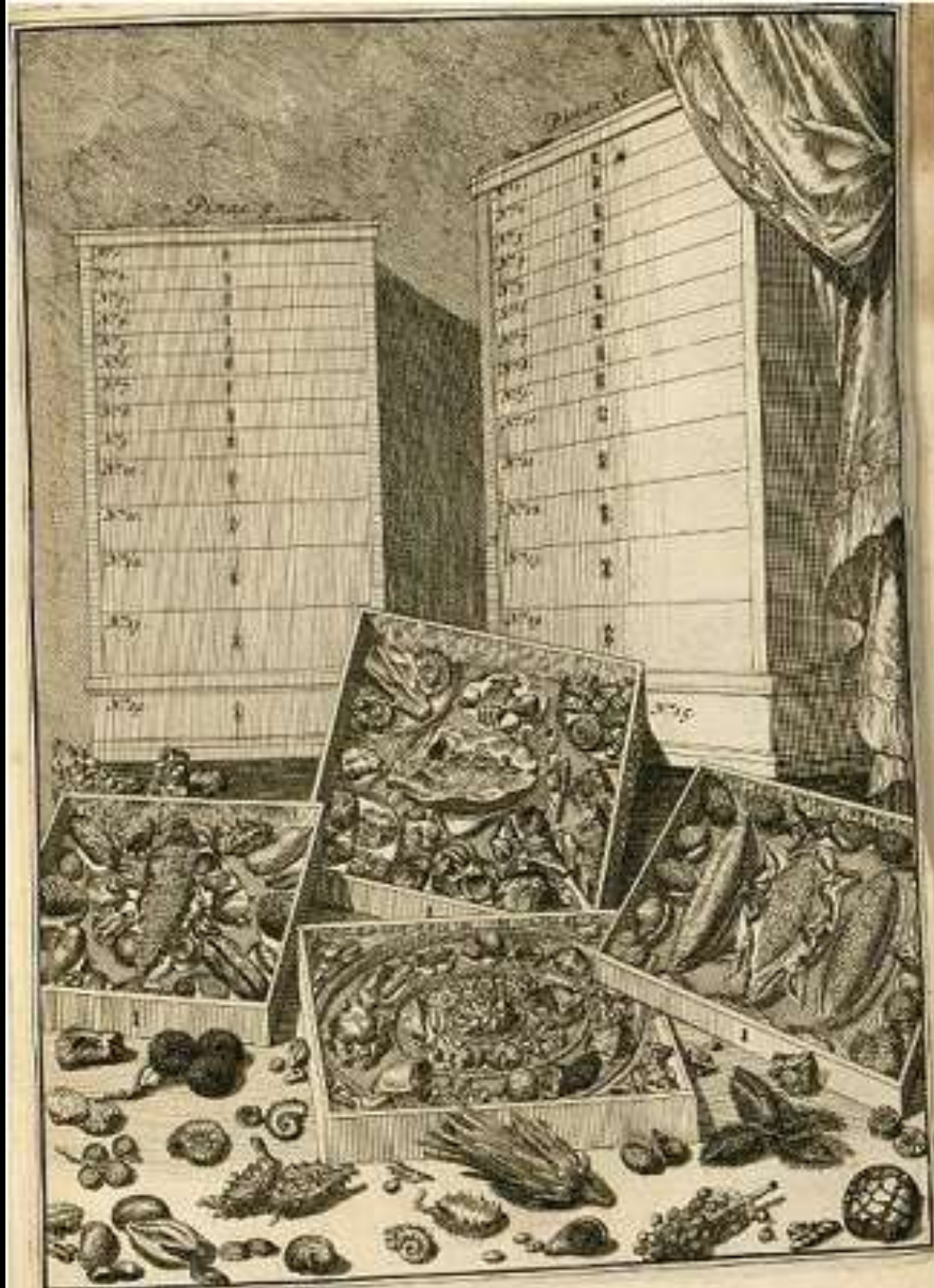
Encapsulation Food is produced and distributed in the kitchen. At home, on board a ship, in the canteen or at the restaurant, the kitchen is at the core of the collective metabolism. It is where the storing, processing, distributing of food take place. The new Arc amends Noah. Alongside the animals, all the plants are to be found there as well. The home as an arc stores in order to distribute and incorporates work in order to produce pleasure. The kitchen-arc functions as the temporary host of nature and of the body. The body resides there in a state of synaesthesia where sight and listening, taste and touch alternate within the vapors of the smells. As an exemplary place of offering, the arc of co-nutrition, in an enlarged interpretation of the ancient religion, across the bounds of private and public habitation, renders public an innermost space and encapsulates a time of private pleasure inside a public domain. Finally, cooking is the alter ego of architecture.





MUSEI
WORMIANI
HISTORIA

LUOD-BATAVORUM
EX OFFICINA GELSENRIANA





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