

# Editorial

*Cultural matters are integral parts of the lives we lead. If development can be seen as enhancement of our living standards, then efforts geared to development can hardly ignore the world of culture.*

Amartya Sen

In 1881, the English sociologist William Morris (1834-1896) in the book “The Prospects of Architecture in Civilization” had affirmed that architecture hugs the human environment and we cannot forget this relationship because the architecture modifies nature in dialogue with the human needs. Indeed, we must know very well the natural laws to build a better future. But, what helps us to understand the value of nature, of the natural laws, and the significance of the cultural heritage and so of the “common house” where all humanity live? The magic word is “education”. The articles contained in this issue bring out various aspects and lines of research that can be further investigated and expanded to promote a complete development of the circular architecture concept.

Walter Gropius (1883-1969), a German Architect, boss of the Bauhaus, in 1939 in the book *Scope of Total Architecture* had written: ... *Training must be started therefore in nurseries and kindergartens, giving the children abundant opportunity to build, model, draw, and paint in a very free form, as in play, which is intended to attract the child and to stimulate his imagination.*

Two important visions that allow us to introduce another important concept: “Education’s Ecology”.

In an extraordinary pedagogical work by the American historian Lawrence Cremin (1925-1990) he introduces this comparison between “Ecology” and “Education” where the first word emphasizes the close relationship that exists between communities and natural laws, and therefore how education

must refer to the rigorousness of the laws that regulate the norms of transmission between living beings. Therefore, education – according to Cremin – constitutes a coherent and precise system through which to transmit, stimulate and acquire knowledge, attitudes, values, abilities and sensitivities, all fundamental aspects for human life on earth. However, the “ecological education” finds important references in relation to the environment as communities are strongly solicited and educated by the context in which their activities take place.

All these important interdisciplinary references allow us to enhance the role of education and the concept of the “lifelong learning” that starts at the kindergarten and to continue throughout life.

The knowledge of the ecological system helps us to improve our sensibility and our awareness to be part of a life cycle from which no one can escape because it is the very process of life.

So, as every person is the result of genetic transmission (from parents) that transfers to future generations, at the same time our education is the result of much knowledge that we have inherited from previous generations and now the commitment is to continue this educational process, this life cycle very important for the future of the earth.

The awareness of this relationship between life and education will help us to analyze our specific residential context with new eyes and above to understand the ecological value of our actions when we intervene with transformation processes.

Now we need to put again on the center the meeting between community, culture, environmental and education. It is necessary to observe the world from different perspectives capable of structuring a multiple relationship between the different realities that interact in the construction of being.

In the first instance it will be essential to understand how the contribution of technologies has so far interacted with the development of culture and the environment; then how the models of behavior

of the communities have increasingly conformed to deterministic models and finally how these models have favored, or not, the development of culture and therefore of educational processes.

We are certainly in a very complex historical step of humanity's history that is calling into question many historically determined methods and models. However, this is a great opportunity to reflect and put back at the center the values of man and the environmental context because it is precisely the environment that is the great driving force of cultural change and that encourages new actions within the existing cultural complexity. The development of a new educational process will be possible by favoring the encounter between cultures that have developed according to principles that are often "opposite" but from whose interaction important feedbacks have been born. This is demonstrated by the knowledge of history and especially what has happened since ancient times along the ancient Silk Road that connects Europe with Asia.

In this specific cultural context also the international pedagogical program "Reconnecting with your culture", born in 2020, invites the communities in the world to begin a new path and to commit to the education of the young generations that represent our future. In fact, now through a simple exercise of creativity, the educational path must help to reflect on the original values of life and to approach the cultural contents of one's existence in order to know, appreciate, enhance our specific cultural heritage and transmit that to the future, thus becoming "ambassadors" of a fundamental cultural process to build a sustainable world.

So, the architecture represents the materialization of a creative process where the "education's ecology" defines the first step for starting a correct methodology to transform the inherited environmental respecting the natural laws and the human needs.

This specific issue of the international journal VITRUVIO opens important reflections that help the readers to approach the values of education, creativity, and sustainability for imagining and creating a world to the human dimension. Every historical period that generated important changes was a

fundamental reference for the development of the communities; also, this historical step will be no different, but everything depends on our capacity knowing how to imagine new challenges in dialogue with the sustainability of our common house.

Indeed, Suzanna Arundhati Roy, Indian writer, in an interesting article published in 2020 in the newspaper “Financial Time” affirms: *... Historically, pandemics have forced humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gateway between one world and the next. We can choose to walk through it, dragging the carcasses of our prejudice and hatred, our avarice, our data banks and dead ideas, our dead rivers, and smoky skies behind us. Or we can walk through lightly, with little luggage, ready to imagine another world. And ready to fight for it.*

Olimpia Niglio