SYMBIOSIS-HYBRIDISM

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ABSTRACT

Complementary to the effective cognitive system (dichotomy between empirical or rational evolution), built space is structured in parallel as a place-product of the human vision (as vision for perception and as vision for action). In modern times, as in all ages, these dichotomies and consequently building patterns structure the setting for the formation of the physiognomy of various places.

Today, however, the information technology causes the instant and direct overlap of opposite cognitive systems - the technological and global with the experiential and local - that coexist. Furthermore, the explosive growth of the world population and the migratory inter-cross cause the phenomenon of spreading heterogeneous architectural elements, a phenomenon which, though diachronic, today induces dramatic dislocations and displacements at a fast pace resulting anarchy in the built environment, through the production of countless hybrids. While hybrids reflect the defence of the existing perception against the invasive one and those that manage to survive, eventually in a later phase they will be codified in the cultural heritage of the given place, nevertheless at an early stage they deconstruct the existing situation. The duration and end of the deconstruction brought about by instant overlap of incompatible different perceptions and the late survival of fertile architectural elements, are facts that remain to be seen in the future and will eventually characterise modern times. For the moment, the variety of architectural styles and aspects under the previous prospect while they can not be annulled, yet a protective legislative building framework could define some margins for the phenomenon to unfold.

During the 19th century in Greece (Sterea and Peloponissos) on the existing natural structure that was a product of Byzantine and Post-Byzantine period (Frank and Turkish occupation), the rational and "of single significance" systematic representation of neo-classicism was implemented. Neo-classicism was a product of the Western thought that in Greece was "indigenous" unlike in other countries.

In the first half of the 20th century, Greece comes to further include Hepirus, Macedonia, Thrace, the Ionian islands, Crete, Dodekanese and in combination with the influx of the Greeks of Western Thrace and Asia Minor, a spatial structure of "multi significance" became evident as a result of the influx of multi-cultural distinctiveness.

In the second half of the twentieth century the modern movement "deconstructed" the former representations of single or multiple significance and led to chaotic situations which do not bear any significance for the Greek region, i.e. "in-significant" places.

In the present deconstructed reality and the dramatic recombination of the digitally induced multi-cultural architectural elements, the "understanding" of the evolution of the phenomenon leads to the necessity to protect the individual architectural elements of every micro-region and the distinct colour and character of each place. For this purpose “authentic” architecture is researched and recorded in the legislative framework of place making.

Key words: architectural perception, hybridity, place making.

1. DUALITY IN COGNITION

The dichotomous cognition of the human perceptible ability have been evolved since ancient times, in respect to the evolution of the mirror neurology of seeing, interpreting and reconstructing space, between the two hemispheres[i]. The basic idea of the two visual systems of human vision is that an object can be seen in two fundamentally different ways: building a perceptual appreciation of it and using the visual information in order to act upon it. It is obvious that this ‘multi-binary” cognition has been evolved differently between people since antiquity and has been crystallised in architectural structures, in respect of the ruler cognitive system (fig.1,2):

- Rational architecture, as the result of a particular scientific procedure .
- Anthropological architecture[ii], as the result of the development of individual experiential characteristics of social groups.

It is clear that settlement structure has developed in accordance with the human perceptive ability in different historical periods. Primitive man defined the principles of space organisation which were later developed according to the space perception of the human biological evolution. It is believed that the peoples of the Mediterranean and Middle East (Mesopotamia, Egypt and Greece) followed a shared cognitive development, to the time when radical changes were effected by Attic philosophers (Socrates, Plato and Aristotle). The shared cognitive development of Pre-Socratic age[iii] however survives today. This cognitive system is made explicit through historic writings and architectural forms preserved[iv]. It is believed that it has survived through religion, arts and social relations and that it is characterised by a circular and complementary perception of

concepts. Furthermore it continues to rule eastern perception and generally the local societies, those which western logic perceive as less developed[v].

The Attic philosophers and later on the Scholastic ones led to rationalism and scientific linear perception that continues to evolve by means of the western educational systems.

These two representations describe the two cognitive systems upon which human visual perception was built and which, as accepted, are incompatible with each other.

The anthropological aspect of architecture is asked to comprehend and reproduce the western thinking with which it is conflicting. Respectively, the western rational thinking tries to comprehend the anthropological (experiential) aspect which does not support an analysis of western visual perception

Imposing either system on the other causes chaotic conditions. For instance, it is noted that "in rural Europe and later in other civilisations the modern movement instead of constructing its own infrastructure it was imposed on the existing rural structure"[vi]. The development of settlement structure has developed as an imposed function in an existing homogeneous one and gave rise - as an hybrid[vii]- to chaotic consequences, causing heterogeneous condensed interspersion on incompatible infrastructure.

2. DICHOTOMY IN SPACE FORM ORGANIZATION AND HYBRIDITY

Human perception is organised dually under several dichotomies that can be epitomised in two controversies: "natural" versus "systematic" and "anthropological" versus "rational". Today, with the technological instant communication, the opposite systems coexist in an attempt to shape and reshape the built environment: meaning to shape and reshape the categories of visual perception[viii].

- As a representation of modern technological achievements (fig.3).
- As a representation of natural organisations (fig. 4).
- As a result of the coexistence of the two controversies (heterogeneous organisation) (fig. 5).

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The new structures reflect the controversies at different levels, yet they overlap, bringing about new heterogeneousix forms that shape place and space while functioning as "hybrids".

Settlement structure that have been developed in the last two centuries in Europe (on a naturally structured environment), the two controversies have been expressed and valuable conclusions are drawn. In the urban development, the implementation of systematic plans caused high densities and sprawl. In the rural development a dual aspect has been implemented in an effort to systematize structures of natural evolution. Following the systematic organization of the primary production, the industrialization and population explosion, there appeared plans of systematic organization in rural space. For the first time a debate was expressed between architects concerning the optimal characteristics between the dichotomy of rural and urban space.

Pioneer in this debate was Ebenezer Howard, who by the end of 19th century, introduced the "Garden city"[x] as a model for systematisation of the rural space. The model was put to test and although most of the times the need for expansion destroyed its "natural" organisation, it continues to be applied world-wide. Parallel to this, in the early 20th century, the architect-urban planner took position suggesting an innovative for this period solution, the collective habitation for implementation in the rural areas, as expressed by the rational C.I.A.M. architects[xi].

In summary, two opposite movements were evolved:

1. The movement of the "Garden City" solutions which was based on the building of detached houses (low density).
2. The movement of C.I.A.M. which was based on the multi-storey complexes (high density).

3. LATE EVOLUTION OF WESTERN COGNITION AND VISUAL PERCEPTION

These opposite cognition and consequently settlement structures (fig.6,7.) became the setting for the physiognomy of various places. Up to a point in time the dichotomy was evident but later they were fused (fig.8). With the rapid increase of world population, the interactions of perceptions and actions, a new form of reality is apparent, fusion, which, as it is the case in critical[xii] times, may lead to new organisations that are not apparent today.

As the visual perception in the western world continued to develop rationally, it tried to "interpret"[xiii] the way in which continuity was formed and ultimately concluded that it "does not comprehend". In respect the space is represented "deconstructed"[xiv] from his historical continuity. The continuity of a space according to the mentioned logic refers to its historic significance for

which, identity and individuality, are the primer criteria. At this point the theories of Kevin Lynch and Christian Norberg-Schulz[xv] are expressing the recent western visual cognition for the architectural education.

In modern Western architectural education space is understood according to the studies of the pedagogue Jean Piagget, that were conveyed in architecture by Christian Norberg-Schulz in the early 70s focused on the logic of Kevin Lynch, who since the decade of 1960 had been exploring the "character of a place".

In the 80s, the former philosophical attitude was displaced due to the emergence of novel ideas supported by Deleuze, Guattari, Habermas and Derrida and the post-structuralist theory which reposes on a double identity: of the thinking subject and of the concepts it creates[xvi]

In summary the philosophical theory[xvii] which determines the current western perception of space is developed in three consecutive phases (fig.9):

- Traditional perception of space: Based on Aristotelian binary concepts of linear logic and of a single significance. In architecture it was expressed by the representation of one order.

- Hermeneutic perception of space: Conclude the inability of scientific historiography to comprehend a former situation as perceived by those who lived in past periods and attempts to define the effective criteria through fuzzy odds of multiple significance. In architecture this perception corresponds with the emergence of the multi-significance local identity issues

- Deconstructed perception of space: Accepts the displacement of the hermeneutic in relation to the traditional perception of space and furthermore suggests the uselessness of the attempt to search for historic significance.

4. (RE)CONSTRUCTION AND REPRESENTATION IN GREECE

The restructuring of the Greek country followed different phases according to the addition of successive regions that had been under distinct occupation for centuries. In the early 19th century Greece comprehend Peloponissos and Sterea that had been under the Turk occupation since the 15th century. In the early 19th century, parts of Greece like the Ionian islands and Crete –that had been under Latin occupation until then- were turned under Turkish control until their later liberation. Northern and Eastern Greece (Epirus, Macedonia, Thraki and most of the islands of Aegean sea) continued to be under Turkish occupation and were liberated by turns during the

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20th century. Population movements and intercrosses between cultures provided a variety of architectural elements distinct even in neighboring settlements which corresponds to the architectural heritage of each micro-region that the modern Greek state inherited.

European romanticism of the 18th century and consequently the development of neoclassical patterns for the built environment while a representation for the nations of the West, for Greece - the land where ruins of classical values were still present- were incorporated in the ideology of the new nation and functioned as part of the domestic evolution. In fact the clear distinction in Greece can only be perceived in the distribution of plots and plans, while in three dimensions neoclassicism is fused with traditional patterns.

From the mid 20th century modern architectural movement, once more inspired from simple cubic forms of Aegean islands architecture, intercrossed with previous traditional and neoclassical architecture composed the contemporary Greek architecture that continuous to evolve and to be context specific.

In fact in Greece the since 19th century perceptions and attitudes have been expressed in the architecture of the built environment giving rise sequentially to architectural patterns (Neoclassicism, Local identity, Modern) and the implicit hybrids.

In the two dimension representation, in Greece, the natural distributions of plots were gradually evolved from the Byzantine era and post-Byzantine periods and composed a coherent building fabric, up to the 19th century. The pattern of natural distributions determine the traditional design while, as far as the three dimensions are concerned, traditional architecture provided distinct typologies of one or two-storied buildings for different micro-regions, according the historical origin of each settlement.

By the first decades of the 19th century, German architects along with King Othon designed the Plan of Athens and later on, French army officers[xviii] and few Greek engineersxix designed or reconstructed settlements (Athens, Tripolis, Karystos, Gavrio, etc), according to systematic distributions of plots and neoclassical design principles (fig. 10). By the mid 19th century along with King George residential architecture followed simple neoclassical patterns, giving emphasis to symmetry and a threefold arrangementxx. In a broad sense, the design of this period correspond to the first phase of neo-traditional design in Greece, when neo-classicism was practised.

Between 1920-1940, when a number of new settlements were designed on the basis of systematic principles for refugees coming from Asia Minor after the First World War (Fig.11). During this second phase of neo-traditional design that continued up to the mid 20th century, particular emphasis was given to local traditional architecture, as it was evolved in every micro-region distinctively according to the special historical events. The Greek tows and settlements have since developed following different principles – depending the institutional

context and building code– presenting today, as most European settlements do, the image of a mosaic. In the centres of the old Greek towns and cities, the natural distribution is sustained, while their expansion continues in various systematic forms, sprawling to all directions of road network.

In rural regions the building pattern has maintained its natural character and the equivalent natural or systematic plans according to the time of settlement establishment until the beginning of the last quarter of the 20th century (a period of population concentration in urban centres), when many rural settlements have been declined or even abandoned. Thenceforth, parallel to a policy of decentralisation, the development of building fabric in rural settlement increased and began to expand beyond their boundaries. In an effort to protect the architectural identity, a building code was applied based on the diversity of architecture elements for each settlement.

In summary, in Greece[xxi] settlements patterns are respectively defined by natural or systematic organisation of land uses according to the historical period of their implementation or the fusion of the two systems.

5. SYMBIOSIS AND INFORMATION ERA

The intersections between the dual cognitive systems and now the network society providing continual influx of information into opposite contexts[xxii] is activating hybrids due to the heterogeneity involved. What will eventually survive defines the prospect of architectural evolution and architectural heritage to ensuing generations. Greek architecture presents architectural elements distinct even between neighboring settlements documenting the evolution of the phenomenon .

Heterogeneity embodies diversity that exists in time and space and demands respect from current cultures and values. Contemporary Greek culture is rooted and continues to elaborate the cultural intersection between East and West. The diversity of architectural heritage in settlements created before 1923 (chronology of the constitution of the contemporary Greek territory) is an irreplaceable source of spiritual and intellectual richness for study. In every micro-region is recorded a spectacular variety of architectural elements originated from a specific historical period and culture. In most cases indeed, where due to a crisis (earthquake or other) the interval of history is clearly perceived and there is visible appearance of the diverse phases of heterogeneity and hybrids survival.

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Nonetheless, hybridisation that comes along with (re)constructions

-as well as with typologies just for consumption- does not constitute architectural heritage. Structures, that have only a specific beginning, but unknown duration and end, can not be embraced in the definition of architectural heritage. For now hybridity deconstructs the intentions of the in-set culture and in this sense reflects the defence of a society to an invasion. The hybrids and what will evolve in future time perhaps will constitute architectural heritage. In the etymological sense of architectural heritage, however, the representations and (re)constructions – with all the deconstructing hybridity- are an architectural product that will be transferred to the coming generations and their duration and end are to determine whether they will be fertile or sterile chapters of the history of architecture.

The antithesis of the two cognitive systems in the current post-global age, continuous to be evident producing simulations beyond control which deconstruct every significance. In other words, the difficulty of "place making with local individuality" is becoming more intense, as there is notable discord between "western linear" and "anthropological concentric logic" and their coexistence leads to heterogeneous phenomena and brings about confusion and hybridism.

Efforts are being made to use historic forms in order to achieve "a representation of the character of each place". It seems however that to a larger extent than historic forms it is the people who define place and the consequent individual atmosphere, the people who inhabit the place and perform a number of activities there. This last fact introduced the necessity to preserve traditional uses and activities in the (re)construction of places[xxiii].

Both the interventions in historic places and the effort to construct new historic places receive multiple critical comments, the aim of which is - beneath the contradiction of the cognitive systems - in the first case to preserve "the physiognomy of place" or at least to prevent its destruction, while in the second case to seek a way to create a "new individual colour", which will be accomplished by representing different individual cultural aspects. This is implemented and rule also the aim of Inter-national Organisms.

6. CONCLUSION

Newfangled Greek architecture has evolved through systematic neo-classical representation on the one hand and with the use of traditional architectural elements, on the other. At the same period when other countries had to incorporate neoclassicism and later on the modern movement (as internationals styles) Greek architecture had a continuity for both. Greek traditional architecture served as well as, prototype -with the simples and cubist forms of Aegean architecture- for the masters of the modern movement. It seems that at least for Greek rural

settlements (inhabitants less than 2000) the contemporary built environment that the next generation will inherit is a fertile one, presenting a variety of architectural types and elements composing in a human scale the qualities of natural or systematic cognition. Future evolution eventually will demonstrate the continuity of current Greek architecture. Relatively to the neo-traditional design implemented in other countries and reorganizing the distribution of plots in a prosperous car-free pattern, this is already practiced for the traditional settlements and for those Greek settlement, that have been planed last century in a pedestrian system. Of course there have been problems of sprawl and hybridity, which in time by deconstruction will eventually give place to "authentic" Greek architecture (Fig.12). The question that remains is about the novel dichotomy between the "users" of the instant communication (product The western rational thinking and information technology need the local individual architectural heritage for safety and relaxation and local anthropological cultures use natural domestic evolution, as an endogenous dynamic for development.

This issue regenerates the duality of vision and perception and finally the rational and empirical (under systematization) intercrosses of human nature.

7. BIOGRAPHIES

Carolina Theodoraki is a practicing architect in Athens (Greece), after receiving a Diploma in Architecture, at the Architectural Association of London (England) in 1999.

Julia Theododoraki-Patsi pursues an academic career since 1982, in the School of Surveying and Rural engineering of the National Technical University of Athens, after receiving a Diploma in Architecture from the Aristotle University of Thessaloniki (1969) a Master in Architecture from Harvard University (1974) and a P.H.D. from The National Technical University of Athens (1997).

8. ENDNOTES

8.1. Experiments and systemic approaches of integrated disciplines (neurology, psychology, linguistics, biology e.t.c.) are lighting up perception, repre-sentation and cognition, suggesting a dichotomy between the human brain pathways: "The execution of a goal-directed action might depend on dedicated control systems in the dorsal stream, but the selection of appropriate goal objects and action to be performed depend on the perceptual machinery of the ventral stream" is an hypothesis of research in Milner & Goodale, The visual Brain in Action (Oxford University Press, 1995) as M. Jeannerod argue in "A dichotomous Visual Brain"? http://psyche.cs.monash.edu.au/v5/psyche-5-25-jeannerrod.html

8.2. The anthropological aspect emphasises standards of behaviour, preservation, development, ecology, ethnology, evolution, geography, history, museumology, phenomenology, coding, place, structure, origin and reform. : P. Oliver, (ed.), Encyclopaedia of Vernacular Architecture of the World, (Cambridge, 2002), vol.1, p 36.

8.3. Pioneers to the modern dynamics of human perception are the Pre-Socratic philosophers, Heraclitus and Parmenides with their complementary ideas on harmony. The transition from the harmonious perception of place to the analytical one was a dramatic change. "What science regards as irrational and even primitive is an aspect of an older belief which was developed in prehistoric civilisation" maintain N. Egenter, Semantic and symbolism in architecture *(*Structura mundi, 1994, where he develops the anthropological aspect.

8.4. Ibid., "probably easily worn structures (materials that do not withstand time, therefore not preserved) may have been far more enlightening as to the development of the cognitive system".

8.5. An hypothesis is that primitive settlements types represent a much higher level of organization and that until industrial revolution the settlement pattern may have been a semiotic system, as suggested by K. Lynch, City sense and city design (MIT Press, 1999), p.39

8.6. This inability has been highlighted as one of the problems of residential practice by the World Architecture Convention Manifesto of UIA in Barcelona in 1996.

8.7. According to the evolutionary theory each form that is forced to hybridise leads to forms which are self-destroyed because there are not fertiles, according to S. Gould, The structure of evolutionary theory (Belknap, 2002), p. 130.

8.8. A. Picon, "Architecture, science, technology and the virtual realm" in A. Picon & A. Ponte (eds), Architecture and the sciences (Princeston Architectural Press, 2002), p.295, is dealing with the metaphors between science and architecture.

8.9. Ch. Jencks , Heteropolis, Los Angeles, The riots & hetero-architecture (Academy, 1993) p. 55.

8.10. "The Garden city is designed for a healthy life and social life, surrounded by communal rural land" according to D. Mac Fayden , Sir Ebenezer Howard and the town planning movement (M.I.T. Press, 1970), p. 109.

8.11. In 1920 appeared the debate about the rural/urban dichotomy at the International convention of architecture CIAM (Congrès internationaux d'architecture moderne), which today is projected to the cognitive dichotomy of the notions global/local.

8.12. M. De Landa, A thousand years of non-linear history (Swerde, 2000).
8.13. How the understanding procedure takes place, according to Martin Heidegger's heurmeneutics, in R. Mugeraurer, Interpreting environments, tradition, heurmeneutics, deconstruction (University of Texas,1996), p. 58-114.
8.14. ibid., Derrida's theory and practice against historical context traditional approach, p.30-56.
8.15. Christian Norberg-Schulz, Genius Loci: Towards a Phenomenology of Architecture (Rizollo, 1970) and Kevin Lynch, The image of the city, M.I.T. press, 1970).
8.16. Gilles Deleuse & Felix Guattari, A thousand plateaus (University of Minessota Press, 1986), p.XI.
8.17. R. Mugeraurer, Interpreting environments, tradition, heurmeneutics, deconstruction (university of Texas Press, 1996).
8.18. The greek governor Kapodistrias requested the help of the French Army Expedition of Maison who reached Peloponissos in 1828, record A. Kokkou in the annals of the International History Symposium, on Modern Greek City, that was held in Athens and Ermoupolis , (Annals, 1984, Vol. II) p. 359.
8.19. Ibid., p. 360, S. Voulgaris in cooperation with captain Garnot designed the plan of Tripolis, while French officers designed the plan of Corinthus, Methoni, Messologi, Argos and Pylos.
8.20. Manolis Biris, Athinaiki architectoniki, 1875-1925 (Melissa, 2003), p. 47.
8.21. In the present paper there is not any statement made about arbitrary construction incorporated in the plan at later times, causing to the mosaic of built space in Greek settlements nor is any mention made to the modern tourist resort and residential developments during the last 50 years, with diverse historical representations, which, nonetheless do not fall under the category of architectural heritage.
8.22. "the effects of the digitally induced dislocations, displacements, insertions and recombinations of digital information in relation to architectural and urban settings have been already dramatic" in W. Mitchell, Placing words, Space, and the city (M.I.T. Press, 2005)p.17.
8.23. UNESCO, ICOMOS etc.