

FUTUREPROOF CITIES

Towards a new paradigm
for the diplomacy of cities

Paola Pierotti

Book 1. 2026

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and PPAN Academy

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Editorial project by
PPAN Comunicazione e Networking

Publishers
PPAN e eCampus University Press

Text by Paola Pierotti
updated to December 2025

PPAN Academy - CUIRIF
Paola Pierotti - Executive Director
Andrea Nonni - Managing Director

© 2026 PPAN SRL
Piazzale di Porta Pia, 116
00198 Roma
www.ppan.it

eCampus University Press
Università eCampus
Via Isimbardi 10
22060 Novedrate (CO)

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ISBN 979-12-81521-45-2



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*The urgent challenge of protecting our common home includes the concern to bring all human families together in the pursuit of sustainable and integral development, since we know that things can change.
Laudato si', 2015*

Towards a new paradigm for the diplomacy of cities

FUTUREPROOF CITIES

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Book 1. Care, responsibility, social justice, participation, community, nature, competences, sustainability, integration, and future.

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Paths, practices, and ideas shaping new ways for cities and communities

MISSION

In a context marked by increasingly rapid transformations, investing in the civic and professional education of younger generations has become a concrete and pressing necessity. There is a need for competences and tools capable of preparing young people to imagine and build resilient, sustainable, and genuinely inclusive environments, in which everyone can play an active role in collective life. This is a commitment oriented toward a shared future in which no one is left behind.

Vision

Future urban contexts can become genuine laboratories of shared innovation, where active participation and transversal competences foster new ways of inhabiting and governing places. This first notebook of the PPAN Academy offers one possible perspective on transformative processes aimed at addressing environmental and social challenges, highlighting key themes preparing new generations to interpret and lead change.

Why

PPAN ACADEMY

Two anniversaries in 2025 set the start and groundwork for the PPAN Academy. Ten years since the publication of *Laudato si'* by Pope Francis, and eight hundred years since the *Canticle of Creatures* by Saint Francis of Assisi.

The former has provided governments, businesses, and citizens with a renewed vocabulary through which address environmental issues, social justice, and community. The latter had already reminded us, centuries earlier, that the world is not the sum of separate parts, but a web of connections: every element exists only through relationship, not ownership.

The PPAN Academy begins from this perspective: that well-being and integral ecology are not slogans, but an operational language, and that the future of cities is shaped by rethinking roles, resources, and responsibilities as shared systems.

Architecture is a political act, and the city a space of diplomacy. Design becomes a tool for dialogue and cultural growth, while the development of competences fosters competitiveness, participation, and talent; more broadly, knowledge guides pathways in which the human dimension remains the essential point of reference.

In a time when geographies are being rapidly rewritten, with the Mediterranean at the centre of strategic attention, and in an era marked by migratory flows, climate crisis, and widening generational fractures, a pressing question emerges: what language are cities adopting in order to achieve genuine transformation?

Do the words chosen and thus the underlying contents and messages, reflect a vision capable of absorbing the social, economic, and territorial governance implications of change?

Or do they instead reveal limits, omissions, and contradictions in the ambition to influence urban diplomatic models and emerging forms of citizenship?

The challenge is to test assumptions, verify the consistency between language and action, and accept that alternative interpretations of problems exist, because **urban diplomacy is founded on the solidity of ideas and the strength of facts.**

This notebook is intended as a snapshot, a preliminary inquiry, an act of exploration developed with a journalistic approach, capitalising on the perspectives of those who observe, those who decide, those who build, those who inhabit, and those who remain on the margins.

It does address themes that will be tackled in detail through the Academy's activities, from infrastructure to governance, from public health to housing, from energy to civic space and production chains, through to new forms of citizenship. It will consider not only what cities claim to be, but what they do – and especially what they fail to do – when they imagine themselves as 'future-proof'.

The ambition today is not to produce a manifesto, but a framework that will map out the work of the new department dedicated specifically to '*future-proof cities*': an interdisciplinary action-research project aimed at serving as a set of policy papers, an advocacy tool, and a lever for cultural and urban diplomacy.

The goal will not be to simplify complexity, but to organise it: breaking down disciplinary boundaries, connecting expertise, challenging biases, and transforming environmental and social rhetoric into a measurable, debatable, and perfectible political agenda.

This effort is backed by a consolidated network of expertise and a high-value network deployed by PPLAN, capitalising on its 10 years of experience and reputation in the field of urban regeneration, with a focus on the centrality of design, the transparency of processes, and public policy.

The message is that future-proof cities are not born by chance, but through testing, care, and collective action. And from the awareness that the future is not a place to be defended: it is a topic to be discussed.

KNOWLEDGE AS A DRIVER OF DIALOGUE AMONG PEOPLE

PPAN Academy is one of the departments of the new International University Centre for Advanced Research dedicated to cultural diplomacy.



Marco Margarita

Chief Executive Officer of CUIRIF,
President eCampus

"The encounter between diverse academic entities, expertise, and knowledge is the driving force behind CUIRIF.

The core intuition was to pair a traditional university with a classical vocation with a young university that employs innovative methods such as e-learning. Thus, CUIRIF was established as a platform to combine theoretical research with education and the 'third mission'.

Hence the desire to create open departments with contributions from figures in academia, entrepreneurship, and the professional world, setting no limits for such an ambitious project".

Knowledge that does not remain enclosed within the halls of academia, but looks to the world outside and strives for the common good. The International University Centre for Research and Innovation (CUIRIF) was established through the synergy between the Pontifical University Antonianum and eCampus University.



Paolo Cancelli

President of CUIRIF, director, development
office Pontifical University Antonianum
President PPAN Academy

"Knowledge founded on three words, dignity, equality and solidarity, born without geographical or cultural barriers. Research cannot remain confined within the institutional enclosures of academia; it must radiate towards the world's peripheries, triggering transformative dynamics capable of inspiring a renewed approach to teaching, based on the principles of inter and trans-disciplinarity".

Revisiting *Laudato si'* ten years later means questioning the care of our common home as a political, ethical, and design-oriented act.

For PPAN, it also means drawing an initial balance of what was outlined in the CEI Manifesto on the Pope Francis's Encyclical, calling for a shared responsibility of citizens, institutions, professionals, and businesses in creating beautiful, sustainable, and inclusive cities.

The anniversary of Saint Francis's Canticle of the Creatures (1225 - 2025), the first poem in the Italian language and a hymn to creation, becomes the spiritual and cultural framework for rethinking cities as fraternal ecosystems, where Water, Earth, Fire, and Air are not resources to be exploited but sisters to be cherished.

It should be noted that this is the only text written by Francis in the Umbrian vernacular dialect – having chosen Latin for all his other writings – with the intention of speaking directly to everyone, just as needed today in an era of concise, fast, and disintermediated communication.

There are only 5 years remaining until the target of the European Agenda, which integrates the 17 Sustainable Development Goals (SDGs) of the United Nations 2030 Agenda into European Union policies and strategies. The 2030 Agenda is a global action plan adopted in 2015 by 193 countries to promote a sustainable future, and the EU, through its initiatives and legislation, is committed to contributing particularly to issues such as the fight against climate change, sustainable energy, gender equality, the reduction of inequalities, and the promotion of responsible consumption and production patterns.

From the Canticle to the SDGs

Ten years after the encyclical *Laudato si'*, Pope Francis's call to care for our common home resonates with renewed strength. In an era marked by climate, pandemic, and social crises, the 2015 message appears even more urgent: to inhabit the planet not as absolute masters, but as responsible custodians of a fragile and shared asset.

A few months after its publication, the Italian Episcopal Conference (CEI) translated this appeal into the Manifesto 'Designing Cities for People', which invited citizens, businesses, professionals, and institutions to rethink urban spaces according to three pillars: social inclusion, impact economy, and urban ecology. Not a generic wish, but a clear stance: cities must once again become places of beauty, sustainability, and justice, capable of not sacrificing human dignity and quality of life for immediate profit.

This year, in 2025, the eight-hundredth anniversary of the Canticle of Creatures was also celebrated.

The text by Saint Francis of Assisi, written in 1225, represents one of the highest testimonies of cosmic fraternity, where the relationship with nature is not dominion but recognition. Today, this spiritual heritage becomes a political and design key: thinking of 'future-proof' cities means translating that sense of communion into urban forms, democratic infrastructure, and inclusive policies. Hence the idea of the new PPAAN Academy, which has chosen the message '*futureproof cities*' as its payoff and core theme.

Barry D. Wilson, who appears to be among the first to use this concept, outlines in his book *The Futureproof City* (2021, Routledge), a paradigm founded on adaptability and resilience to future shocks – technological, demographic, pandemic, and environmental – and calls for a radical shift in the ways cities are conceived, built, and managed, to make them better places to live in.

The questions are endless, such as those posed by the French philosopher **Bruno Latour** in his book 'After Lockdown: A Metamorphosis' (Polity Press, 2021) published after the pandemic, showing an underlying design on what is happening around us: the new climate regime, with a passionate and poetic appeal to rethink the small space in which we live, to perceive its beauty and uniqueness. And among the answers is the path traced by another philosopher, **Luigina Mortari**, who ten years ago published *The Philosophy of Care* (Springer VS, 2022) and last year published *Political Wisdom. A Grammar for Right Action* (La sapienza politica. Grammatica dell'agire giusto - Raffaello Cortina Editore, 2024) with an invitation to citizens and politicians to be aware of the value of politics and to act motivated by the intention of dedicating the right amount of time to the care of the community. Here, political wisdom constitutes an inescapable necessity, and politics becomes capable of vision, planning, and implementation strength.

In recent months, **Elena Granata** and **Andrea Granelli** have published *Mediterranean Soul* (Anima Mediterranea - Luca Sossella, 2025): a text that questions issues of leadership and governance, with various references to education and training. "Today's challenges are complex by nature and require transdisciplinary skills, capable of overcoming original barriers and triggering a generative approach that can blend multiple areas of knowledge, producing new interpretations of a given phenomenon. The transdisciplinarity of skills," write Granata and Granelli, "overcomes the cognitive silos of hyperspecialisation that a certain past practice has accustomed us to, and allows us to go beyond the abstraction of hyperspecialised but depersonalising codes and algorithms".

From **EGO** to **ECO**. The pandemic has taught us that health is 'circular', part of an interconnected system (One Health).

ALL. The Canticle invites us to recognize the deep bond with all creatures and natural elements.

US. The future-proof city must become an urban terrarium, permeable and welcoming to all forms of life.

From philosophy to politics, from integral ecology to planning, considering an increasingly complex and uncertain future that requires knowledge of the past, data analysis, and imaginative capabilities that restore centrality to design and articulate the concept of beauty. The recent pandemic has left a legacy of awareness: the global health crisis demonstrated that isolated well-being does not exist, because every health condition – human, animal, or environmental – is born and develops within a network of relationships. This is the circular principle of the One Health paradigm, which invites us to look at people's health as part of the health of the environments surrounding them, the animals they coexist with, the plants growing in the same soil, the air breathed, and the water shared. **In this perspective, the health of the Earth and that of the human being are not separate categories, but a single, indivisible condition.**

Eight centuries ago, before to this concept was given a name, Saint Francis of Assisi had intuitively recounted it in poetic form in the Canticum of Creatures, transforming nature into both language and a compass. Reread today, that text no longer speaks only of spiritual praise: it becomes a map for rethinking the city. No longer a closed fortress, but a living and permeable urban organism, a breeding ground that welcomes bonds instead of rejecting them; an ecosystem that exists because it intertwines, rather than dividing.

The challenge is, first and foremost, a cultural one: to move beyond the idea of health as an exclusively individual right and to accept its collective and interspecies dimension. It means shifting our view, moving beyond an ego-centered model in favor of an eco-centric gaze, where every form of life is not a mere backdrop, but a value in itself and an active component of a fragile, shared, and essential balance. From this very same intuition, albeit expressed through different instruments, the United Nations translated this systemic vision into a political plan through the 2030 Agenda and its 17 Sustainable Development Goals (SDGs). The idea running through both texts – from the Canticum to global policy – is the same: we do not inhabit the world alone, but as part of a whole.

A city cannot save itself unless it protects the entire field of life that generates, and it cannot be healthy if the planet hosting it is not.

The invitation is, therefore, a call to re-evaluate our role: not merely inhabitants of a territory, but citizens of a planetary system. Not individuals at the center of a world they consume, but a species among species within a shared home.

This is the idea of terrestrial citizenship, where social justice, ecological balance, and cultural vision are coordinates of a single transformation: recognizing the world as our common home and returning to inhabit it as such.



Loris Ligonzo



Matteo Chiamonte

800 years on, moving towards 2030

BROTHER SUN

Source of light and life, symbol of transcendence that illuminates and warms.

GOAL 7 Affordable and clean energy

GOAL 13 Climate Action

Sunlight is now a primary resource for energy transition and climate mitigation.

SISTER MOON AND THE STARS

Guide through the night, measure of time and natural cycles.

GOAL 12 Responsible consumption and production

GOAL 15 Life on Land

A reminder of cyclical and natural rhythms, now translated into circular economy models and ecosystem protection.

BROTHER WIND

Sign of vitality and freedom.

GOAL 7 Affordable and clean energy

GOAL 11 Sustainable cities and communities

Wind energy, as a clean force, now occupies a central role in energy policies and in resilient cities.

SISTER WATER

Humble, precious, pure, indispensable to life.

GOAL 6 Clean water and sanitation

GOAL 14 Life below water

Water lies at the heart of the fight against drought, pollution, and unequal access to vital resources.

BROTHER FIRE

Luminous, joyful and powerful force.

GOAL 9 Industry, innovation and infrastructure

GOAL 12 Responsible consumption and production

Fire becomes a metaphor for technological energies, to be governed through balance and sustainable innovation.

OUR SISTER MOTHER EARTH

Who sustains and governs us, who produces flowers, herbs, and fruits.

GOAL 2 Zero hunger

GOAL 13 Climate action

The Earth, sister and mother, now stands at the hearth of regenerative agriculture and soil protection.

THOSE WHO FORGIVE AND ENDURE

Fraternity is grounded in forgiveness and social justice.

GOAL 1 No poverty

GOAL 10 Reduced inequalities

GOAL 16 Peace, justice and strong institutions

The Franciscan appeal anticipates the idea of social equity and inclusive institutions.

OUR SISTER BODILY DEATH

Death is not an enemy, but part of the cycle of life.

GOAL 3 Good health and well-being

GOAL 12 Responsible consumption and production

The awareness of finiteness calls for limits, sobriety, and a sense of well-being that does not ignore vulnerability.

Resetting, inventing, caring for cities

The acceleration of technological innovation, climate change, the consequences of population decline in some countries alongside the general global population explosion, reflections on the recent global pandemic, and the urgent environmental crisis demand an immediate paradigm shift in how urban development is conceived, built, and managed, to create better places to live and to prepare a welcoming environment for the generations to come. Are resilience and adaptation enough? How do these drivers translate into policies and actions? How can governments, planners and designers, investors, and all those responsible for shaping urban life redefine priorities and funding to more effectively use the (limited) financial, natural, and time resources available?

Radical and global change is supported by the scientific basis and widespread social urgency. As Barry D. Wilson writes in *The Futureproof City*, **a 'great reset' is needed, which "will be led by cities rather than nation-states, thanks to their ability to react more quickly, adapt more efficiently, and communicate more closely with their citizens to respond to their evolving needs.**

Cities that undertake urgent and radical actions, accepting adaptation as an essential condition for addressing their long-term future through the construction of more balanced, resilient, and human-scaled environments, will become global leaders in a near and different future, while others will delay at their own risk".

David Harvey, in 'The Right to the City' (2008), which was initially published in the journal *New Left Review*, updated Henri Lefebvre's 1960s concept of the "right to the city".

This right is framed not just as access to urban spaces but as **the ability to collectively transform the city** and, at the same time, oneself as a citizen, linking living quality to work, influencing demographics and social mobility, and impacting social differences and economic injustices.

- Today's major cities are often marked by the logic of neoliberal capitalism: **urban space frequently follows profit and rent rather than needs**, leading to inequalities, gentrification, and social exclusion. However, what is needed is an qualified and **attentive dialogue on the sustainability of operations**, to prevent information and communication from becoming tools of propaganda, opposed to real change and action, and instead move, **also through co-design, towards the search for viable alternatives**.
- Economic crises have turned the city into a dual-drive system, but alongside the market and resistance, a constructive bottom-up force is taking shape, where communities and activism do not merely oppose, but **experiment, test, and prototype real urban solutions that transform social vibrancy into collective innovation** and new urban rules, starting from temporary uses or the application of tactical urbanism.
- In many countries at war, the matter of the right to the city reaches the extreme: **the destruction of cities becomes 'domicide'**, understood as the very negation of habitation.

Putting the right to the city back at the center means recognizing that urban space is not just a commodity, but a common good, to be governed democratically and made accessible.

All of this, while holding together the issues of economic development and the market with those of public policy, guided by a political vision, and directing and creating virtuous partnerships with those who are the actual 'citymakers' in the field.

David Harvey's thought serves here as a key for interpretation: it is not enough to build cities; they must be given back to the people through collective processes, open decisions, and equitable rights. In this way, the city returns to being a space for democracy and transformation, a measure of social justice before profit, without denying the latter, which remains, in its own right, a driver of economies, jobs, and growth.

A paradigm shift that gathered consensus and support in the wake of the Covid-19 pandemic, bringing urban lifestyle models capable of guaranteeing healthiness, safety, and sustainability back to the center of attention, alongside an improved quality of life for citizens, as described by **Richard Florida** in the 2020 revised edition of *The Rise of the Creative Class*, a theory formulated in 2002

according to which **contemporary economic growth is no longer primarily driven by the manufacturing industry or physical capital, but by the ability to attract and value people engaged in creative activities:**

scientists, engineers, researchers, architects, designers, artists, technology and media professionals.

A revolution favored by collective intelligence.

And Florida identifies three conditions as decisive for redefining the gears of economic development:

- > technology, meant as infrastructure and innovation.
- > talent as a concentration of qualified human capital.
- > tolerance as openness to diversity (ethnic, cultural, religious, gender-based).

Excel in these three factors means standing out as an attractive hub for the creative class. These are valuable elements that must however avoid the risk of becoming potential critical factors such as social polarization, rising housing costs, gentrification itself and urban inequalities.

The commitment from many sides is to measure impacts by going beyond the mere financial dimension to include social, environmental and health well-being indicators, also in line with the reflections already proposed by **Amartya Sen** in *Development as Freedom* (1999), according to which the concept of development is closely linked to the expansion of the substantive freedoms of individuals.

Beyond GDP, development can be measured based on people's actual capacities, their capabilities to live the life they desire.

Over the last twenty years, initiatives to identify sustainability and well-being indicators have multiplied, starting with **the Istat report dedicated to equitable and sustainable well-being**. The focus is on the multidimensionality of impacts: every year, since 2013, the set of aspects contributing to the quality of life of citizens has been described through the analysis of a broad set of indicators. The eighth edition of the Equitable and Sustainable Well-being (BES) Report for 2025 was submitted in March by the Ministry of Economy and Finance to Parliament, with a detailed report aimed at informing the choices for the 2025 Budget Law.

During the government led by Giuseppe Conte, the Benessere Italia steering committee was established, coordinated by **Filomena Maggino**. The mandate was to provide technical-scientific support for integrating Equitable and Sustainable Well-being indicators and the National Strategy for Sustainable Development into public policies, in line with the 2030 Agenda. The work involved monitoring the actions of Ministries, Regions and local authorities, defining methodologies to measure quality of life and sustainability together with ISTAT, and **promoting well-being as a transversal criterion for public choices**.

Technical lexicon, but with a cultural goal: shifting the metric of policies from GDP alone to the quality of life.

The steering committee had articulated its action across five areas: territorial regeneration, mobility and cohesion, energy transition, quality of life, circular economy. A deliberately holistic approach, integrating environment, infrastructure, energy, services, and inclusion. The process had been extensive: over 320 accredited stakeholders and approximately 400 entities, including research centres, foundations, and companies from the energy, mobility, and health sectors. Among the references: OECD, United Nations Environment Programme, and European Environment Agency. A networking effort designed not to simply add logos, but to align methods, share scientific evidence, and translate them into measurable and verifiable policies.

Health, education, equality, freedom, and environmental quality are fundamental aspects of human being,

and it is not uncommon for countries with the same income to present very different living conditions. Since the 1990s, the concept of the Human Development Index (HDI) has spread, developed by Pakistani economist **Mahbub ul Haq** and adopted by the UN as a measure of the quality of life in different countries. In 2025, the theme of inequalities was addressed with particular care at the Triennale di Milano through the initiative titled '**Inequalities**', which explored the subject through 10 exhibitions, 8 special projects, and 20 international participations, including installations and events that presented global visions, urgencies, and perspectives. "We are born unequal. All of us. Not only because of the genes we inherit but because of the family, the place, the part of the world where we are born. Inequalities – writes **Stefano Boeri** in the introduction to the catalogue – and differences mark the life of each of us from the very beginning. Sometimes as opportunities, sometimes as constraints. They can act as resources, as identity roots to be modified over time, or as chains that prevent us from changing, bonds from which we must free ourselves". Today, being born poor is an irreversible condition for millions upon millions of the planet's inhabitants. To speak of inequalities means to speak of ghettos and wars, but also of good ideas, attentive policies, and projects that can sometimes transform inequalities

into fertile differences, into shared qualities that allow for the exchange of values, enriching one another.

Regarding impacts, **Mario Calderini**, Director of Tiresia at the Politecnico di Milano, wrote in the *Corriere della Sera* on August 19, 2025, that "the measurement of the social consequences of projects should enter contracts with the same status as currency". Among the most recent research on this subject is a paper by Social Value Italia dedicated specifically to the impact assessment of urban regeneration operations, aimed at questioning the change intended for communities and verifying its achievement: a sort of urban policy tool, capable of guiding shared decisions and objectives.

Once again, the impacts to be considered, according to the Social Value Italia report, are manifold:

- social (cohesion, inclusion, accessibility).
- economic (employment, local development, real estate market)
- environmental (sustainability, natural resources, air and water quality), cultural (historical heritage and identity).
- governance and participation.

Central is the public role as the guardian of the collective interest, in balance with private actors. On this theme, in Italy in 2025, the generational impact turning point came onto the scene: the preventive assessment of laws will no longer be optional, but a mandatory lens to measure the effects on the country's future.

The definitive green light for bill no. 2393, voted in the Chamber of Deputies at the end of October, marks the paradigm shift. The balance between financial, social, and environmental sustainability becomes a criterion for the legitimacy of regulations, with the State called upon to balance today's choices and tomorrow's rights.

We move from a principle to a binding rule, strongly supported by the Italian Alliance for Sustainable Development (ASviS), aligning Italy with the European path

towards an intergenerational justice strategy expected for 2026. Furthermore, the Observatory for Generational Impact is established within the Presidency of the Council of Ministers, with functions related to research, monitoring, and methodological proposals. Not just budgets, therefore, but effects on work, services, environment, and gender: thus the regulatory impact analysis must also include the new generational impact assessment.

The first challenge, already taken on by ANCI, is to integrate the VIG into local planning documents, considering that the VIG will only work if it becomes a co-design process starting from schools. And today the data confirm the urgency: only 6.9% of young people want to work in their own city, while 16.9% dream of going abroad.

A clear signal to decision-makers: youth policies must move beyond their own boundaries and measure, law after law, choice after choice, that resilience of the future.

The challenge for cities is to successfully combine theory of change, participatory methods, and quantitative and qualitative tools, with ex ante, ongoing, and ex post evaluations, to guide choices and correct any undesirable effects (gentrification, exclusion). Multistakeholder partnerships (public-private-people partnerships) are needed to strengthen resources, ideas, and development visions. Thus evaluation becomes a tool:

- strategic, to align local objectives with the SDGs and urban policies.
- tactical, to define effective actions and operational, to constantly manage and monitor interventions.

Evaluating impacts becomes indispensable to reduce the risk of window-dressing operations ('washing') and to transform projects into genuine public policies for the city.

In 2025, the first report by the Urban Regeneration Value Community of The European House of Ambrosetti

was published, also dedicated to the theme of impacts with particular reference to the Urban Regeneration Social Impact Index (URSII): a measurement tool designed to facilitate dialogue between developers, the private sector, the capital market, and Public Administration. The index aims to promote 'data-driven' and 'impact-driven' choices, emphasizing value creation beyond purely economic-financial logics which nevertheless remain central thanks to a methodology based on the monetization of the KPIs that make up the index and stimulating virtuous and shared strategic planning, capable of putting the social well-being of territories and citizens at the center of development policies.

The redefinition of planning and measurement tools therefore appears essential to guide urban policies towards more equitable and human-scaled models.

As **Jan Gehl** already wrote in *Cities for People* (Island Press, 2010), recalling the role of good urban design to concretely improve the lives of citizens with attention to equity, health, sustainability, and sociality. With the city of **Copenhagen** as a reference for attractiveness linked to quality of life, the care of public spaces, and slow mobility, where urban design encourages physical activity and social interaction by reducing isolation, improving health, and making the city more equitable and inclusive.

The urgent update of governance tools must also take into account that in the current context characterized by instant and widespread access to information, there is a progressive shift beyond traditional vertical and centralized 'command and control' decision-making models in favor of participatory methods oriented towards the 'suggest and select' paradigm, which are more inclusive and citizen-led. Thus urban realities that can transform their planning and management approaches more promptly, flexibly, and holistically will not only establish themselves as more resilient to future turbulence, but will also be able to offer attractive living conditions on a global scale. A fertile environment to catalyze talent, a skilled workforce, and new investment flows, placing these cities in a position of leadership within a new world order where political and economic centrality could shift, as proposed

by the thesis of this notebook, from the national dimension to the urban one.

Cities will, however, have to equip themselves to guide transformation processes, adopting flexible and adaptable practices, founded on the active involvement and participation of stakeholders around a shared and structured vision. Hence the key to city diplomacy.

Looking at the most recent examples, the policies chosen by many administrations consider **cities becoming 'learning machines': urban ecosystems that prototype solutions, refine them in rapid cycles, and transform them into governance practices.** Exhaustive planning does not disappear, but leaves room for continuous, participatory management based on field testing.

In the international landscape, the Spanish cities of **Madrid** and **Barcelona** stand out with the civic platform Decidim, which has turned participation into a decision-making infrastructure, and **Helsinki**, which has experimented with adaptive neighborhood plans based on open data and frequent revisions.

In Italy, **Livorno** is a national reference for temporary uses, with an administration that has made this driver a tool for regeneration and civic activation. There, buildings and public spaces are granted for transitory functions – cultural, social, productive – while awaiting definitive transformation, shortening reuse times and generating value for the community.

The way is clear: rather than monument-plans, process-sites. And the rule of planning by doing applies because there is no time to waste considering also that Italian urban planning legislation had its foundations in the 1150 law of 1942.

Policies, spaces, and investments become collective learning cycles, where reuse anticipates the future and participation and consensus do not just follow the decision, but actively shape it.

As **Michael Batty** writes in 'Inventing Future Cities' (The MIT Press, 2018), we cannot predict future cities, but we can invent them: cities are largely unpredictable because they are complex systems, more like organisms than machines. Cities are the result of countless individual and collective decisions that follow no grand plan. They are the product of our inventions, they evolve. For Batty, the most plausible scenario is that of "high-frequency cities, in real-time and in continuous flow; it considers urban expansion and regeneration; and tracks the waves of technological change, increasingly intense, leading to continuous innovation".

During the 20th century, cities and urban society alternated between phases of advancement and moments of regression, without however producing radical structural transformations. But this condition seems destined to change profoundly, due to the exponential growth of processes connected to the so-called 'Digital Decade' (2030 Digital Compass: The European way for the Digital Decade. Brussels: European Commission, 2021). The most recent literature on contemporary urban planning emphasizes how a new urban revolution is emerging, characterized by **dynamics of disruption and systemic change, enabled by access to increasingly complex information, by forms of active civic participation in decision-making processes, and by a growing awareness regarding the urgency of the ecological and social transition.**

The city, increasingly squeezed between rent, scarcity of resources, and social expectations, today demands new processes: in the way projects are born, financed, and above all, governed.

Debates on common assets are not recent, but they remain relevant. As early as 1990, the political scientist and economist **Elinor Ostrom**, the first woman in the world to be awarded the Nobel Prize in Economics, spoke of collective resource management as an alternative to traditional public-private systems. That thought, later taken up by urban planners and jurists, found new form in studies on the city as a shared asset, where urban space is not just infrastructure, but a civic laboratory. In

Italy, there is a landmark case: in 2014, Bologna approved the Regulation for the care and regeneration of urban commons, a tool that for the first time gave citizens an operational role in the reuse of spaces.

From there, hundreds of Collaboration Pacts were born, streamlined agreements between the administration and the community to revitalize disused schools, squares, gardens, and neighborhood buildings.

The vision of the co-city developed by **Christian Iaione**, however, takes the reasoning further: the city should not only be participated in, but reconsidered as an urban common, managed by alliances that move beyond the State-or-market framework.

The result? A new grammar of governance, where public decisions, private investments, and civic expertise coexist within hybrid institutions, co-design tables, regulated pacts, and rapid experimentation.

The new paradigm of future-proof cities therefore aims to resist and adapt to future challenges and establishes itself as a conceptual and operational tool to address such transformations, also by introducing the concept of the **hackable-city**, imagining cities open to experimentation and bottom-up modification, where citizens, communities, businesses, and institutions can 'hack' (in a positive sense) urban spaces, services, and infrastructure to adapt them to collective needs, which should never be understood as a mere summation of personal needs.

"A vital and open city is not the result of chance. There are places where improvised activities and social interaction do not materialize because the rigidity of the urban environment does not allow this improvisation to take place, and it is necessary for disorder to be designed". This is stated in the treatise 'Designing Disorder' (Treccani, 2020) by **Pablo Sendra** and **Richard Sennett**. And again, "when we say infrastructure, very different things can be meant depending on who is speaking. Architecture, civil engineering, urban planning, political economy, and geography interpret the term in different ways.

For us – say Sennett and Sendra – infrastructure concerns all those material elements in the city and its public spaces that create conditions and provide possibilities". The examples? The availability of audio-visual equipment and a screen in a community-managed public space would allow for an improvised open-air cinema on summer evenings; but also access to running water and equipment such as ovens and hobs could favor the creation of a community canteen. "These material elements are not inert objects, but are linked to forms of management and governance, to particular customs and agreements, to collective actions, to memories, to identities. These are design interventions that, in the city, have an impact on physical and social structures. For this reason, it is necessary to focus on the relationships between the built environment and the social sphere in the public domain at every level".

Thus the city becomes infrastructure and platform, upon which citizens can intervene and innovate. The goal to strive for is a city to be improved and creatively reinterpreted, consistently with the ongoing digital and environmental transition and with an approach to sustainability that leaves no one behind and allows for growth and economic development.

Among the cities in Italy that stood out for innovation in method in 2025 is **Brescia,**

which has set itself an ambitious goal: to write its own 2050 Urban Agenda and use this path as a permanent laboratory to rethink the city's future. Not just a new planning document, but a 'political device', to use the words of Mayor Laura Castelletti, capable of holding together politics, administration, and citizenship in an urban project that looks to Europe without losing local roots.

The city works across all dimensions – environmental, social, economic, cultural – focusing on data transparency, monitoring, and the ability to network with other European realities. And by reflecting on the city's vocation, the scenario for a "middle city" as opposed to 'cannibal cities' is investigated: realities like Brescia do not play the metropolis game, but focus on expertise, widespread innovation, new production chains, and advanced services.

Furthermore, families, children, active aging, and physical and cognitive accessibility become lenses for rethinking services and public spaces. More generally, planning is no longer just about urbanism: it connects work, housing, welfare, sports, and perceived safety, with a strong emphasis on the role of young people and a gender-based reading of the city.

The distinctive feature is culture: no longer an 'ornament', but an infrastructure that regenerates the city and generates well-being, with policies that imagine places for error, experimentation, new narratives, and identities that give voice to communities on the margins of public life.

Culture thus become a hinge between education, ecology, production, welfare, with the administration called to 'enable' rather than direct. In the background, the political leadership holds the pieces together.

Brescia, moreover, at the end of the year, entered the global network of Learning Cities promoted by the Unesco Global Network of Learning Cities. A network of cities that invest in lifelong learning as a civic infrastructure to expand educational opportunities, enhance widespread talent, strengthen social cohesion, and promote sustainable urban development.

Broadened listening and the systematization of content are not the backdrop of the process, but its test bench: in Brescia, and in many other cities that will choose this path, the challenge will be to transform this laboratory into ordinary government practice, capable of enduring over time and measuring, with facts and indicators, how much sustainability, work, togetherness and culture truly become drivers of change.

In general, quoting Sendra and Sennett again, "designing for uncertainty is a challenge. Local authorities, third sector organizations, economic operators, designers and often communities too are not comfortable with unpredictable results. Uncertainty is seen as a risk and in any urban proposal risks must be mitigated". **And then they add**

that in any case "an uncertainty can be presented as an opportunity, where the process brings benefits that go beyond those of the final result.

When people are actively involved in a process, one of the main outcomes is that it becomes learning for all the people involved, from local residents and businesses to designers, urban planners, and local authorities".

Increasing the awareness of individuals around design issues and a greater collective commitment towards the environment in which one lives is one of the objectives of the Academy's activity, through research, training, and the third mission.

Cities to be reset, cities to be invented, cities to be cared for, not without providing for verification, repair and maintenance mechanisms to maintain the effectiveness of policies and actions over time.

City - community - nature alliance

Urban resilience is not just an infrastructural parameter but a circular socio-ecological construct. It recalls the ecosystem approach to health developed within the One Health framework, which links the interdependence between human, animal, and environmental systems. The *futureproof* city must measure itself against **health as a systemic value, not an individual one.**

Urban cultural diplomacy is relational infrastructure.

In networks such as Eurocities, culture becomes a vector of competitive cooperation: it attracts resources but, above all, builds shared agendas. To be transformative, these practices must expose themselves to metrics of equity, access, and social impact, not just engagement.

Action-research is the driver of an epistemic shift: **from rigid procedures to generative processes.** The French regulatory experience (of the permit to innovate) of 2016 indicates that cities can become regulatory laboratories if they integrate listening, prototyping, public impact assessment, and subsequent codification into stable guidelines.

The urban space is not a neutral artifact, but a political project that implies long-term public choices on health, territorial justice, and resource distribution. Parallely, the city is a communication device: symbolic, aesthetic, and narrative languages redefine the idea of belonging to a 'common home', making visible the social and cultural pact that holds a community together.

The cultural diplomacy of cities further expands the field. Climate cooperation promoted by networks such as C40 Cities demonstrates how environmental objectives can become levers for urban geopolitical positioning. Similarly, cultural exchanges enabled by networks such as the Unesco Creative Cities confirm that urban diplomacy acts

on multiple levels: not only between States, but between cities, local institutions, and communities, in a flexible and supranational soft power movement. And yet, the visibility generated by urban branding does not guarantee, in itself, stable citizenship rights: reputation and democratic impact do not always coincide, and communication can produce apparent consensus without redistributing real opportunities.

The action-research method bridges this gap. The French experience of the 'permit to innovate' – introduced in 2016 – worked because it was embedded in an administrative ecosystem capable of testing, evaluating, and translating innovation into regulation, thanks to strong state oversight, rigorous monitoring, and a subsequent process of institutionalization. A case that demonstrates that urban innovation becomes transformative only when it passes through phases of public verification, impact measurement, and codification into persistent guidelines.

Futureproof cities means, then, building a renewed pact between cities, communities, and nature. It is not a matter of opposing profit and well-being, but of recognizing their interdependence. Profit as a variable to be qualified: **what economic value, generated by which transformations, produces equitable, lasting, and territorially widespread benefits for those who inhabit these places?** The point is not to establish whether profit is 'good or bad', but to understand which economic models strengthen social impacts without consuming the natural resources that make them possible – soil, water, energy, biodiversity – while simultaneously guaranteeing non-exclusive access to the benefits of transformation.

Urban regeneration remains an essential economic driver, but it becomes more solid when it also incorporates measurable social and environmental indicators, such as climate resilience practices (adaptation and mitigation) or territorial equity metrics (access to services, public health, environmental quality, inclusion of vulnerabilities).

Generative urban policies – supported by stable institutional networks – show that **value production is more resilient**

when the process of building consensus

is accompanied by impact verification, the protection of critical local resources and the redistribution of opportunities. Expanding the conditions that enable urban life means making spaces legible, accessible, and capable of accommodating diverse needs, with a conscious relationship towards the limits of natural systems. In this perspective, urban beauty, environmental quality, and social cohesion are not corollaries of the economic project, but its deep infrastructure: they strengthen growth because they do not erode the resources that make it possible, and they do not confine the benefits of transformation to a privilege for a few urban actors, but extend them to the entire territorial metabolism.

Cities truly become futureproof when the production of value regenerates local ecosystems instead of depleting them, and when access to the future becomes a widespread capability, not a privilege.

In this context, educating for active citizenship implies transforming participation into a widespread skill.

Politics, as a form of community care, guides economic initiative, makes it explicit, and subjects it to collective verification. This shift – from isolated individuals to citizens who recognize interdependencies – requires practical tools: transparency in processes, critical thinking, and responsibility for choices. Furthermore, participation must be designed so that it does not only reward those with more time or a louder voice, but anyone who brings a legitimate need or a relevant idea for transformation.

In this light the urban project becomes architectonic-political when it combines form and procedural justice.

It is not enough to say that an intervention is sustainable or generative in economic terms: it must be able to declare who is included, which resources are regenerated or consumed, which costs are distributed across the life cycle, and which proximities are guaranteed.

Thinking in an integrated way also means rewriting the question: what growth builds community, and what community builds growth without eroding the ecological base.

Only in this way can issues such as inequalities, depopulation, and the climate crisis become design variables rather than conditions to be endured, strengthening the urban, social, and economic value of transformations together. *Futureproof cities* means building a new pact between cities, community, and nature. A pact that counters gentrification and exclusion, and that measures the impact of regeneration in terms of well-being, inclusion, and quality of life. Cities must open themselves to difference, become accessible to all bodies and all minds, and reconcile with nature and its limits. It is here that the legacy of the Canticale, *Laudato si'*, and the CEI Manifesto converges into a policy agenda: **uniting beauty, sustainability, and inclusion into a long term strategy.**

But what actions can be implemented for a good policy of care, to guarantee every citizen the best possible form of urban life? This was the question posed by philosopher Luigina Mortari during the Summer School in Castel Gandolfo (July 2025) to the administrators who participated and subsequently signed the pact for cities of peace. For Mortari, there is a moment when words change direction: they stop describing the world and start building it. **Life needs care to preserve, repair, and flourish, and care is not an accessory to political debate, but its center of gravity.** A thesis that questions politics on its essential task: taking the life of communities to heart. From here stems the reasoning based on the hypothesis that if care is the act of 'keeping alive' what truly matters – places, people, social bonds, possibilities – then the city cannot be read as a balance sheet, but as an ecosystem of conditions. Mortari reminds us that competitive privatism is not an inevitable fate, but a cultural choice that affects the way resources, rights, and opportunities are distributed. The reference to Socrates is not philological: it is operational. For the Athenian philosopher, 'care of the self' was the transformation of the soul to safeguard

the community; today, says Mortari, that principle risks being rewritten in a self-sufficient key, offloading onto fragile citizens a weight that should instead be shared, recognized, and publicly designed.

Care becomes an infrastructure that also enables the creation of value, provided it does not erode the foundations of urban life. Because a futureproof city does not oppose public and private: it rewrites the rules so that vulnerability does not produce further marginalization, and growth does not break the communities that make it possible.

Care, in this reading, has a precise vocabulary: respect, responsibility, kindness, justice, generosity, courage:

civic virtues to be measured in projects, construction sites, and urban planning choices. If at the basis of care there is the utmost regard for the other, then urban policy must ask itself not only what is efficient, but what is necessary: accessible housing conditions, proximity services, environmental quality, and citizenship rights made practicable for every mind and every body.

To the words chosen by Mortari, others are added that enrich the working vocabulary of the PPA Academy, some are taken from the recent publication, 'Architettura del Noi' (Architecture of Us) (Elèuthera, 2025) by **Raul Pantaleo**:

- **architecture as a relational project.** It rejects the idea of the building as an individual gesture: architecture is credible when it focuses on the bond between people, contexts, and local resources, treating form as the result of collaborative processes and not as an authorial act.
- **crisis as a project condition, not as a parenthesis.** The cases narrated (Afghanistan, Sudan, Senegal, Palestine) show that scarcity does not limit action: it makes it measurable. Design becomes militant when it tackles social emergencies, conflicts, marginalization, and climate breakdown with adaptive tools: mobile prototypes, self-sufficient buildings from a water and energy perspective, symbolic breaches in perimeter walls, architectures that innervate rights and overturn the logic of passivity.



civic education, before aesthetic education.

Participation is a skill to be cultivated: it involves schools, associations, cooperatives, artisans, and workers not to ratify decisions already made, but to generate meaning, reduce civic powerlessness, and educate for responsibility in territorial transformations.

Commonality, participation, activism, reconciliation, action, parsimony, beauty are some of the words that outline an operational vocabulary to describe how architecture, according to Pantaleo, does not save through an aesthetic mission, but through relational responsibility. It does not promise theories, it builds conditions.
It does not celebrate 'I', it activates 'we'.

Within the framework of the Venice Biennale in 2025, titled **'Intelligens. Natural. Artificial. Collective'**, curator **Carlo Ratti** reiterated that "we do not need an individual genius, but the intuition that springs from collaborative projects. Not rigid solutions, but flexible ecosystems. Facing a transforming world, architecture must adapt itself, pushing towards previously unexplored territories".

Climate and war urgently demand new imaginaries and projects that are in step with the times.

"Through building we arrive at inhabiting, with intelligence. We must build the world with intelligence, listening to the intelligence of the world – said **Pietrangelo Buttafuoco**, president of the Venice Biennale Foundation, on the occasion of the Exhibition's opening – listening to the murmur, the language, the signs of the world, but also in the ability to question the algorithms that envelop the construction of our inhabiting".

Sea and peace

Research and testimonies from the Mediterranean Summer School of integral ecology, titled 'Weaving dialogue: fraternal cities for peace' (July 2025) promoted by Oikos, to which PPAN Academy contributed, converge in a clear vision: **peace in cities is not born from declarations of principle, but from active civil infrastructures, guaranteed rights, and urban policies oriented towards opportunities.**

The Mediterranean, often described as a fault line, re-emerges as a matrix of connections: a space of climate and geopolitical crises, but also a **laboratory for citizenship and cooperation among cities, institutions, academia, and new generations.**

Shared experiences – from the suburbs to the ports, and the contexts of rural exclusion in the South – demonstrate that local government can become a driver of bonds, welcoming, and shared value platforms, countering the idea of the city as a fenced area or the prerogative of a few.

The key is not the lack of technology or resources, but their ability to be put at **the service of collective needs and an intergenerational pact**, in which those who live in the city today and those who will inherit it tomorrow have equal rights to access, education, welfare, and possible happiness.

For Italy, it is necessary to engage the territories of the Mezzogiorno, called to retain human capital, create networks of opportunity, and reclaim the political role of cities in national and European decision-making, as an antidote to fear, fragmentation, and new forms of inequality.

Peace, therefore, as a daily production of urban contexts that include, rather than expel. Research that does not close itself within disciplinary perimeters, but becomes action in the heart of middle cities and, above all, water cities.

The Summer School 'Weaving dialogue: fraternal cities for peace' (July 2025) promoted by Oikos Mediterraneo – in collaboration with the Pontificia Università Antonianum, Istituto Universitario Sophia, Fordham University, CED, Iberojur, PPAN Academy, and Fondazione Patto con il Mare per la Terra – represented a context of applied research at the intersection of urban sciences, complex systems ecology, and human rights.

The scientific program began with an operational question: what infrastructural, social, and administrative capacity must cities possess to translate the principle of care into observable, measurable, and potentially replicable networked actions?

A question that guided a speculative and empirical path investigating themes that are difficult to map precisely, ranging from the functional efficiency of public spaces to the theme of social cohesion linked to physical presence in places; from the skills of local administrations to oversee strategic communication and community transformations, to the perception of younger generations as active and responsible subjects of urban processes.

With a video, 'Città Vive' – a synthesis of the Florence/ Jerusalem initiative. An immersive journey between the two cities for a vision of peace promoted in April 2022 by the Municipality of Florence, Fondazione Mus.e and the Commissariato di Terra Santa della Toscana – the training week dedicated to young people, professionals and administrators of tomorrow took off, for a reflection on their active role in urban transformations.

It starts from the consideration that in our cities there is a profound sense of loneliness and self-sufficiency, which often leads the youngest not to feel responsible nor called to a co-construction of the city they themselves inhabit. Added to this is the international scenario with increasingly complex geopolitical situations, characterized by growing instability and an increase in conflicts that impose a revival of the need to protect human rights and the urgency of peace.

From here, the realization that cities are the spaces where the future of peace and integration is at stake. And care, in its deepest sense, becomes the key on which to base urban regeneration.

The story 'Città Vive', in particular, stems from the experience of political commitment of Giorgio La Pira, who was mayor of Florence, to begin a process of empowering the younger generations and, at the same time, of awareness of their own uniqueness to be played out in the co-construction of the society they live in. An in depth study also on the model of citizenship lived by Francis of Assisi, which developed around the themes of fraternity, encounter, and the resolution of conflicts through dialogue and forgiveness.

The urgency of care is a key concept that emerged in the Summer School debate regarding the importance of an urban model capable of supporting integral ecology, in which environmental action is intertwined with respect for human rights and the promotion of solidarity. And the reflection proposed by the Oikos network invites cities to design "spaces that are not only efficient, but also places of encounter, dialogue, and regeneration, where every individual can contribute to building a better future".

During the week, through interviews and structured discussion moments, the contributions of administrators and local representatives from ten urban areas were collected:

- Palermo metropolitan area.
- Catania urban system.
- Naples metropolitan context.
- Catanzaro urban territory.
- Reggio Calabria coastal system.
- Intercontinental megalopolis of Istanbul.

- Mixed density provincial region of Muğla.
- Local governance village area of Kherbet Kanafar.
- Island city of Bastia.
- Urban-maritime reality of Mahdia.

The didactic-scientific structure was organized according to three thematic axes:

1 Urban loneliness and younger generations.

A growing condition of relational and decisional isolation among young inhabitants of contemporary cities has been observed. The analysis did not reduce the phenomenon to an individual psychological reading, but described it as an emerging property of densified urban systems, where the absence of legible and non-normative community spaces correlates with a lower perception of civic responsibility.

2 External geopolitical oversight on urban rights.

The international scenario affects city systems as a stress force: migrations, discontinuous access to basic infrastructure, a perception of collective insecurity, and an increase in conflict in public spaces. The peace crisis was read as an ecological variable of the urban system itself, capable of modifying its attitudes and capacities for social interaction.

3 Integral ecology as a measurable urban model.

Possible practices of 'urban care' were analyzed across specific disciplines: water and soil management, welfare, port operations, access to services, and public spaces capable of enabling encounter and dialogue.



Interdisciplinarity was not assumed as a rhetorical value, but as a test condition: where local government integrates environmental and social skills, the participation index in the public debate increases.

The reflection drew on the concept of 'oikos' (common home) as a systemic property of empathetic and regenerative urban processes, recalling the conceptual framework introduced in 2015 by the *Laudato si'* itself, considered a semantic matrix for the construction of a common vocabulary in the science of urban regeneration. Thus, in the assessment of the Summer School, it emerged:

- > not all cities have the same administrative capacity to implement care policies.
- > the beauty of urban space does not automatically emerge from the aesthetic quality of the project, but from the relational quality generated.

- the civic responsibility of young people is not activated without institutional calling devices, proximity indicators, and enabling public spaces.

Urban regeneration based on care cannot be a spontaneous outcome, it requires observable metrics, repeatable models, verified skills, and an active oversight of the relational, demographic, and administrative factors of city systems.

The activation of design imagination requires a change of perspective and to map the context, at the Castel Gandolfo Summer School, testimonies alternated on showing spotlight on the slums of Rio de Janeiro as well as on the agricultural territories of northern Puglia, with a specific focus on the rural fields of the Foggia area, up to the maritime civil action of the organization *Mediterranea Saving Humans*.

Luca Casarini, a historical figure of activism in Italy and abroad, shared his experience, standing "on the side of the defeated" and emphasizing **"the importance of exchanging experiences and creating a collective intelligence in a world that tends to generalize and parcel out everything, preventing such a process"**. *Mediterranea* is a civil rescue organization that since 2018 has been operating in the **Mediterranean Sea** with the ship *Mare Ionio*, a 1972 tugboat committed to reducing the deaths of those attempting the crossing. A second ship, twice as large and with a hospital on board, also thanks to the contribution of Pope Francis, has recently started its first mission.

"It is estimated that in 10 years the Mediterranean has become a mass grave with over 60,000 people, 20% of whom are children".

Casarini's denunciation speaks of deaths due not only to the difficulty of the journey, but to the fact, he says "that States have turned the sea into a 'moat'. The State, with its sovereignty, decides who lives and who can be left to die, applying a concept of 'excess humanity'".

This is because civil rescue ships choose not to obey the Sovereign-State and its pushback policies, an active action against the restriction of the right to asylum, in contrast with human rights. Casarini says that "rescue ships operate in a legal 'crack', that conflict between the sovereign right of States (up to 12 miles from the coast) and international law (beyond 12 miles). They obey international law, such as the Hamburg and Geneva Conventions". Casarini comments: "if we rescue tourists, white people, they give us a medal; if we rescue migrants, we go to jail".

Hence the idea of a bottom-up sovereignty, a 'sovereignty of the interstices' within which "funds spent on pushbacks could finance intelligent welcoming. Demographics – he says – not ideology, present us with a mixed-race future: Istat predicts that by 2050 Europe will have 200 million inhabitants coming from Africa. What are we doing to prepare, to integrate?". Casarini shared with the young people of the Summer School his personal experience made of action, to which he also dedicated the book 'La cospirazione del bene' (Feltrinelli, 2024), "moving beyond mere indignation and stepping onto the field".

From the South American side, researcher **Glaucya Lino** from the Sophia University Institute - Latin America, shared ethnographic observations on the high social density territory of the **Rocinha favela**, where she worked as a teacher and **where peace education was practiced as an observable daily process in the pedagogical cycle of children at risk**. An example of a study concerned food waste as a local driver of a global value translated into a project: actions to reduce waste in the school behavioral chain.

The comparison then extended the observational scale from Brazil to the rural context of **Puglia**: an area where seasonal agricultural work is also linked to phenomena of temporary settlements, with shacks self-built with makeshift materials, lacking minimal infrastructure, and with strong correlations between material precariousness of housing, irregular working conditions, and the undermining

of urban human rights. Among the cases analyzed as phenomena of spontaneous reconstruction of informal systems, the Pista di Borgo Mezzanone area was recalled, an extended settlement with progressive development since 2011, studied as a decommissioned infrastructure reactivated by unplanned urbanization processes; the Gran Ghetto of San Severo, dismantled in 2017 by the security decree, but rapidly rebuilt in the following months, demonstrating a resilience property of informal settlement systems faster than regulatory containment measures. What becomes clear is that the activation of urban care action is never automatic, it is not symmetrical between contexts, nor guaranteed by the aesthetics of the urban project, and it is not triggered without legible relational and institutional devices. From here, once again, the urgency of dedicating attention, within urban research, to measurable and transversal care metrics that consider infrastructure, the social sphere, pedagogical impacts, and administrative issues.

"One must know how to see the roots even if the first thing we look at in a tree are the fruits – according to **Antonio Maria Baggio**, professor at the Sophia University Institute (PHR Research Center in Loppiano) – it is necessary to start from the Mediterranean, because the Mediterranean is an area preparing to become a powder keg, but it can also become a laboratory for a deconstruction of the current Western city; it is that place that unites north-south and east-west".

If the city of the future must be based on care, what happens in those moments when care is not possible (if we think about what is happening in Palestine and Ukraine)? "I met a nurse who during Covid was in charge of several residences for the elderly – the professor says – she saw men and women dying and often felt saddened by her powerlessness. In that context, she understood that care, at times, needs to be guarded, accompanied; it does not always resolve".

From a prison cell in Silivri, the appeal for Mediterranean peace

The letter that marked the Summer School dedicated to 'Building a network of cities for peace in the Mediterranean' arrived not from a conference hall nor from an institutional stage, but from a cell in the Turkish prison of Silivri. It was signed by **Ekrem İmamoğlu**, Mayor of Istanbul, detained for months following a controversial conviction that has sparked concern across Europe.

With words that were both strong and measured, İmamoğlu spoke of freedom, justice, and democracy in danger, inviting Mediterranean cities to become active bulwarks against authoritarianism and isolationism.

"My absence is not a choice, but reflects the question we must all ask ourselves: can cities still be spaces of freedom, justice, and dignity, if democracy itself is under siege?"

A Mediterranean experienced not only as geography, but as a shared memory, a crossroads of peoples, cultures, and migrations.

A vital and fragile mosaic, today threatened by nationalist drifts, economic crises, climate pressures, and new walls, both real and symbolic. In this context, for the Mayor of Istanbul, cities are called to choose: "Close the gates out of fear, or embrace coexistence as a strength". For the Turkish mayor, it is necessary to clearly state that "cities are not built on exclusion or submission, but only on participation, freedom, and a sense of shared belonging".

Against every distorted use of the word 'city'. A particularly harsh passage of the letter is dedicated to the situation in Palestine. İmamoğlu denounces the Israeli project to build a so-called 'humanitarian city' in Rafah, after the devastation of Gaza: "A former Israeli prime minister defined it as a concentration camp in everything but name. This is not making a city".

Again: "A real city is not a fenced area, but a space of rights, exchange, and community".

A message of hope, despite everything. Although writing from a condition of deprivation of liberty, İmamoğlu does not give up on a positive message: "Even when dark forces draw near, the actions of people of principle shine brighter". And to those from various parts of Europe who have expressed closeness to his cause and to the city of Istanbul, primarily the Italian MEP **Dario Nardella**, he said: "Your position is not just an act of friendship, but a defense of universal values". The letter concludes with a hope that sounds like a political and civil manifesto: "May this meeting be a beacon for the region: a call to reclaim the Mediterranean as a space of conscience, coexistence, and peace".

The construction of peace begins with daily choices, made in town halls, in neighborhoods, among people. From Silivri, then, an inconvenient and firm voice that asked Mediterranean Europe not to surrender to silence.

On July 29, 2025, as part of the Oikos Summer School, the Castel Gandolfo Pact for Peace was signed with about ten administrators, largely involved by PPAN in its role as an activator of institutional relations and builder of expertise networks; this commitment united the youth and cities of the Mediterranean in a single direction. Mayors, deputy mayors, and city planning councilors participated in drafting a text that promotes policies of care, while simultaneously MEP Dario Nardella committed to bringing the Charter to Brussels, so that the document may find a concrete European destination.

The Mediterranean, although marked by recent tragedies and symbolically covered by thousands of crosses and lives swallowed by the sea, is a generative place of cultures, not only a frontier of death but also a matrix of hope.

This ambivalence – which is pain and future, wound and possibility – requires a paradigm shift: it is not enough to administer, one must take responsibility for repairing and caring.

Cities are collective political devices, capable of generating opportunity contexts for those who live in them and for those yet to be born, even though they are often excluded from major national decision-making processes. Within this framework, the testimony of **Paolo Pezzana**, trainer and consultant, former mayor of Sori, was included: "The opportunity gap is the most serious furrow that feeds inequalities in Europe", he explained, retracing the Ligurian experience as a political laboratory. When asked what it really means to practice the common good, the answer came from the memory of a generational encounter: the way was shown by Ilaria Bozzo, 23 years old, when she became a councilor of Sori. **"The common good is a fabric that arises from the bond between community and territory, understood as a living space"**, Pezzana said. "In Sori, state kindergartens and a cinema open to all were established, and the private school was transformed into an accredited, accessible, and public school. This is politics", he concluded, associating concrete choices with a universal principle: **rights become real when**

they turn into open social infrastructures, not mere statements.

From the dialogue between institutional and academic representatives from the Mediterranean area, a further priority emerged: for young people, it is no longer just a matter of access to services, but of access to the possibility of being authors of the city.

Authorship, understood as feeling legitimized to give life to projects of public utility, becomes a fundamental condition for building shared value.

The future was therefore outlined as a necessary crossroads between welcoming, cooperation, inclusive urbanism, and the political role of cities, founded on peace, rights, and social justice. But above all, as the capacity of cities to react to the multiple crises of the present: the crisis of democracy, the environmental crisis, the housing emergency, migrations, and inequalities are not separate phenomena, but intertwined symptoms of the same transformation, to which only a community welfare – built on networks, care, and urban responsibility – can attempt to respond.

"The history of the Mediterranean is an integral part of a system that translates into resources and opportunities; for this reason, it is a generative place", comments **Paolo La Greca**, member of the PPAN Academy scientific committee, deputy mayor and councilor for Urban Planning, Mobility, and University of the Municipality of Catania (in office until October 2025). According to the professor, full professor of Urban Planning and Technique at the University of Catania, the central core of urban transformation cannot ignore a reflection on social justice: "Without an equitable society, there are no right answers and there is no future. It is necessary to start from the idea of repairing and caring". A strong call to political and civil responsibility, in a context marked by increasingly evident polarizations: "Today a huge part of the population lives in a dramatic opposition between the city of the rich and the city of the poor. Two are the fundamental elements to reverse this course: work and cultural education.



Paolo La Greca
University of Catania

"Work and cultural education: starting from here to free communities from need. It is urgent to take care of territories to create a favorable environment for future leadership classes".

These are the factors that liberate from need and prevent subjugation to utilitarianism and organized crime", insists La Greca. And the gaze rests on Sicily and on the youthful hemorrhage that for years has been emptying southern territories: "So many are leaving. But who will be the future leadership classes if we do not learn to take care of our territories?".

The reflection finds an echo also in the words of **Paolo Malara**, committed in Reggio Calabria to building a sustainable and inclusive city. **"Creativity is the future. We have talked about space, but above all about time and how knowledge shapes places and nurtures communities"**. For Malara, who served as councilor for Urban Planning and for the Sustainable and Accessible City of Reggio Calabria until November 2025, and is also on the National Council of Italian Architects, the contemporary world moves between two opposite poles: attraction and expulsion. And migratory dynamics cannot be understood, nor governed, without questioning the structural causes that determine them. "Governing means projecting oneself toward long-term objectives, **not only asking where we want to arrive, but also how**. It is necessary to enhance resources to create employment and stop the hemorrhage of population and human capital from our territories".

An appeal, therefore, for a new development paradigm, based on equity, care, and the enhancement of local potential. Because the Mediterranean, today more than ever, can return to being a space of future. This is also true for **Giuseppina Iemma**, a doctor by profession, councilor for Urban Planning in Catanzaro, who insists on political responsibility toward the young and on the development of an urbanism that is true "care of the city, capable of promoting welcoming, cohesion, and collective spaces. **The keywords are: co-living, the right to study, health, and a necessary intergenerational pact"**.

From Turkey, **Erhan Ayaz**, advisor to the mayor of the metropolitan city of Muğla, launches the idea of a network of Mediterranean cities united by cooperation and mutual respect. "We have a common sea and culture. Our motto is: look to the future with the younger generations, building peace". Within this vision, MEP Dario Nardella also places himself, identifying the **Mediterranean, cities, and young people as the three keys to tackling contemporary crises**. "Cities – he emphasizes – are social and diplomatic laboratories; they are the true antidote to the institutional crisis". Regarding democracy, he is clear: "Young people are the first to rebel, the first to take to the streets. They are our allies".

For **Maurizio Carta**, member of the PPAN Academy scientific committee and councilor for Urban Planning of Palermo, urban policy must abandon the automatism of usual frameworks. "Administrators are hackers of the system. Rebels, on the front line. The question must be asked frankly: do we remain inside a bubble, protected and distant, or within the entanglement?". This is the issue that ignited the discussion. The 'entanglement' – understood as a space of complexity, contamination, and coexistence – becomes the operational reading for a different way of inhabiting and governing cities. "The place of complexity is also the place of sisterhood and brotherhood, where nature and community meet. It is the outpost", he states.

The challenge launched is that of a cultural and political repositioning: "We must restart the generative mechanisms of value". Carta, also in his role as full professor of urbanism and regional planning at the Department of Architecture of the University of Palermo, invites to redefine the central role of the urban planner as a figure capable of regenerating not only urban space, but also the social and economic fabric. Regenerating to provide value, today and tomorrow, because "the answers we must provide are not only for today's generations, but also for those yet to come who cannot express their needs and necessities".

From the north of the Mediterranean, **Pierre Savelli**, Mayor of Bastia (Corsica), revives the theme of trust: "Young people have few opportunities; for them we must build something durable. **Every person must have the right to be happy in their own home**".

Against neutrality and in favor of a choice for justice, **Mustafa Osman Turan**, advisor to the Mayor of Istanbul, spoke out, denouncing a "crisis of morality" as well as a democratic one. "Silence is not neutrality, but complicity. Faced with Gaza, or the unjust arrest of my mayor, to remain silent is to protect the powerful and abandon the vulnerable". The city, he insists, must return to being a place of freedom and coexistence, against the drift of regimes born from chaos and fear.



Maurizio Carta
University of Palermo

"Administrators are hackers of the system. Rebels, on the front line. We must provide answers not only for today's generations, but also for those yet to come who cannot express their need and necessities".

An ethics of intergenerational responsibility that becomes a guide for a new season of urban and community policies.

Cities as an alternative political space. The contribution of **Laura Lieto**, Deputy Mayor of Naples, is added to the interventions; she is also a member of the PPAN Academy scientific committee and full professor of Urban Planning at the Department of Architecture of the University of Naples Federico II, who emphasizes how cities are today the true political frontier. **"Cities today are committed on the front line to building a more equitable alternative to the rent accumulation model practiced so far in many European capitals.** And the Mediterranean is the political space that allows us to overcome the north and south dichotomy, because in the Mediterranean there are different worlds, transversal complexities capable of coexisting. Cities are a frontier, the space where problems are faced, even if they are limited compared to the powers that would be necessary to be incisive".



Laura Lieto
University of Naples
Federico II

"In this time of nationalisms and war fronts, cities have a fundamental task: to counter extractive models that create inequalities and to pursue more equitable and inclusive paths".



Andrea Nonni

From Oslo to Riyadh, the urban future through women's perspectives

ARCHITECTURE AS A FEMININE NOUN



Jette Hopp
Snøhetta

- **Architecture is a collective practice** that must produce positive outcomes for society, not just formal solutions or technical performance.
- Social impact and the ability to build communities are design criteria to be evaluated and learned from.
- **Architecture stems from content and analysis of the context**, not from predetermined forms.
- The building, especially if with a cultural vocation, can become identity infrastructure and a lever for urban regeneration.
- Sustainability has a triple dimension – ecological, social, cultural – and is inseparable from the quality of space.
- Architecture is an evolutionary device, capable of acquiring experience from realized works, it knows how to generate internal skills and return them to the city, **it is a living part of a process of continuous responsibility towards society, culture, and the environment.**

- Architecture cannot be separated from its social effects: **projects must foster community, accessibility to culture, and dialogue between disciplines**, while starting from a top-down structure that guarantees institutional alignment and transversal commitment among stakeholders, regulators, and service providers.
- The approach of the Commission promoted by the Saudi Ministry of Culture supports a '360 degree' development of the sector, including public policies, training, third sector organizations, and tools for research, financing, and regulation.
- **Forms are not prescribed but measurable values.**
- Practices are oriented towards the continuity of effects, with attention to human centrality, livability, sustainability in the use of resources, and innovation at the service of collective well-being.
- Commitment to generating **widespread skills.**
- Architecture must be a tool for prosperity, cohesion, and shared cultural value, not a mere technical response to transformations.



**Sumayah
Al-Solaiman**
Ministry of Culture
of Saudi Arabia

**What does design mean, and what does architecture?
How can cultural projects contribute to the improvement
of society? How does the context create the landscape?**

Stewardship and care, beauty with innovative systems, but also participatory governance. From the approach of the international architecture studio Snøhetta to the King Salman Charter for Architecture and Urbanism of Saudi Arabia, a complex vocabulary takes shape for the construction of a new urban value system. The thought of two women at the center of the vision for the cities of the future and the projects that populate them, both guests at the Summer School.

"Ours is a value based approach. Our architecture is landscape", explains **Jette Hopp**, since 2005 director of acquisitions and new projects at Snøhetta with extensive experience in complex works worldwide. "From libraries to auditoriums, to give some examples of our main cultural projects, the value system we implement is clear: usability is as important as beauty". Technological innovation as a territorial and social practice, but also participatory governance. **And then architecture, certainly, but where the ethics of care is in function of improving the quality of life.**

Founded over 30 years ago, Snøhetta considers itself 'a place where no one is from, but where everyone can go'. The studio, which has about 400 people distributed in offices all over the world, organizes annual meetings on the Snøhetta mountain (from which the studio's name originates) to strengthen its values and discuss approaches.

The studio's cultural signature is known for the Library of Alexandria in Egypt and the brand new Beijing Library. Hopp was in the leadership team for the King Abdul Aziz Center for World Culture museum in Dhahran, Saudi Arabia, the Norwegian National Opera in Oslo, and the Calgary Central Library, to name just a few.

Not formalist structures, but architectures that start from the analysis of the context, respecting society and its connections, because for Snøhetta **architecture is political space.**

"Everything started from the Bibliotheca Alexandrina, we re-imagined this place with 2000 years of history in a contemporary key, always keeping in mind that it was not just a 'house of books', but a place of knowledge: a cultural center, museum, and space for relationships. We brought together Egyptian and Norwegian artists because for us cultural exchange is fundamental".

The Oslo Opera House is also a reinterpretation of a cultural monument as a social and non-commercial space, accessible to all. Inspired by the Nordic concept of *allemannsrett* (the right of public access to the landscape), it is conceived more as a landscape than as a building. It was open 24 hours a day, 7 days a week, for one year. The roof, which can be walked upon, was declared a work of art. "This work was the starting point for a broader ten year urban development that took place in Oslo; last year an urban beach was also inaugurated in this area, and it has been proposed to preserve a central district as a nature reserve for future generations".

Furthermore, the King Abdul Aziz Center for Knowledge and Culture in Dhahran is a destination for culture and learning. This project is special for the studio, being located in a unique cultural and social environment, developing a robust concept based on the idea of 'holding together' and 'joint effort'. Again, "the Calgary Library – adds the Norwegian architect – is designed as a meeting place for a diversified population, with programs ranging from entertainment to training, and serves as a bridge between different parts of the city, promoting access and connection. **The goal for us is to create accessible and generous places that foster community connection**".



Young women and new skills, a new paradigm that is increasingly asserting itself in the Mediterranean, and the testimony is that of **Sumayah Al-Solaiman**, one of the most influential figures in architecture in Saudi Arabia, who leads the Architecture and Design Commission. Her mandate spans from design disciplines to their regulation, from standards to sector development, from cultural commitment to education. This is an initiative that took off in 2020 to implement the guidelines of Vision 2030, a specific strategy launched in 2016 that considers **the built environment a lever for the country's growth**.

When Sumayah started getting interested in architecture in the mid 90s, women in Saudi Arabia were not allowed access to study this subject at university. But she was lucky enough to have an architect uncle who introduced her to the subject, and recognized her ability to see the world through the eyes of a designer.

She therefore chose the closest option: a degree in interior architecture at what was then King Faisal University (now Imam Abdulrahman bin Faisal University).

Thus began the story of the person who today leads a national commission that covers a wide spectrum of disciplines, including architecture, urban design, planning, landscape architecture, interior design, traffic design, and industrial design.

She deals with products, services, systems, and communication, orchestrating sector development through policies, education, third sector organizations, and close collaboration among all stakeholders, including those dealing with regulations and service provision.

Regulating everything is the King Salman Charter for Architecture and Urbanism, written in 2021, which is based on six fundamental values: continuity, authenticity, human centrality, livability, sustainability, and innovation.

"These six values – Sumayah Al-Solaiman tells PPAN – are interpreted through three dimensions: tangible, intangible, and the sensory and experiential component.

I want to clarify that the Charter does not focus on form, but on values, encouraging best practices and the use of creativity in design for the well-being of people

and societies". The commission aims to improve the sector without necessarily being directly involved in the large projects, but by connecting the opportunities.

Education, holistic approach, collective well-being and usability: from North to South, the vocabulary of the new architecture in cities where women are protagonist.

On the basis of reciprocity, a complete revision of strategies for tomorrow is underway, with the objective of rationalizing the impact on the environment, capitalizing on development opportunities, investing in design, but above all **creating harmonious environments where people can thrive and enjoy life without violating nature.**

YEARBOOK PPAN 2025

In 2025, PPAN's path reached a point of significant evolution, coinciding with its first ten years of activity. More than a symbolic milestone, it was also the opportunity to observe a transformation already underway: from a firm dedicated to narrating projects, construction sites, and protagonists of the built environment, **PPAN has expanded its field of action towards the production of contents, building of expertise communities, and activation of networks among institutions, professions, businesses, and research.**

The field of work has increasingly consolidated around the themes of the city, urban planning, architecture, and the cultures that guide the change of territories.

Within this perimeter, **the journalistic method has remained the primary tool for investigation, selection, and storytelling:** an approach oriented towards clarity, precision of sources, and the ability to transform information into useful content for public debate and for the enhancement of relations between different actors in the supply chain.

2025 has therefore seen a conscious return to the two founding drivers of PPAN's identity – information and networking – interpreted today not as parallel fields, but as integrated levers of content management and care for connections.

WITH CITIES, FOR CITIES

During the year, PPAN worked in particular with three municipal administrations on strategic long term vision tools and processes.

In Rome, alongside the Department for Heritage and Housing Policies of Roma Capitale, attention focused on the housing crisis and the solutions that the administration led by **Roberto Gualtieri** planned with its Strategic Housing Plan. By supporting the department of **Tobia Zevi**, PPAN promoted a dialogue with operators to complement public leadership: a structured listening activity aimed at gathering experiences, expertise, expectations, and virtuous models from sector operators to foster

the activation of public-private synergies oriented towards the common good, the real sustainability of housing policies, and the political vision of the administration. In this context, the event 'All We Need is Home - 4 challenges for living' (December 2025) took place, opened by Mayor Roberto Gualtieri, who set the institutional tone, **bringing the housing issue back to the center of the political agenda as a systemic urban design** and with reference to the European commitment through the Mayors for Housing network.

In Verona, the work with the City Planning Department instead accompanied the season of revising urban planning tools and the approach to the adoption of the Territorial Setup Plan.

During the feedback day by the offices and technicians involved (November 2025), Mayor **Damiano Tommasi** marked a clear operational timeframe – the 100 days for the most complex passage in the council – making explicit **the administrative nature of planning as a choral process that transcends any individual internal department in order to become a viable city tool**. PPAN therefore supported the Deputy Mayor and Councilor for Urban Planning **Barbara Bissoli**, and her offices, in building the narrative of the urban revision process, contributing to the coordination of content and the communicative direction of several departments that shared the path during a crucial phase for the vision towards 2026.

Finally, in Brescia, PPAN supported the Urban Agenda 2050 Laboratory of the Municipality for the drafting of the Urban Agenda 2050, coordinated by the department of **Michela Tiboni**. The consultation process and public program – opened and closed by Mayor **Laura Castelletti** herself, with the alternating participation of all councilors representing the four drivers: work, culture, sustainability, and together – showed how **urban regeneration can no longer be a sectoral matter. It is an act of integrated, intergenerational policy that holds together housing and public space, economies and infrastructures, knowledge of the territory and innovation.**

INFRASTRUCTURE-MEDITERRANEAN

In parallel with the consultancies for Public Administrations on the themes of urban planning and housing specifically, 2025 for PPAN consolidated a second line of work: Southern Italy and the Mediterranean as a political, cultural, and design landscape.

In **Cannes**, as part of the ICE-Italian Trade Agency's presence at MIPIIM 2025, PPAN coordinated a workshop on the theme of the waterfront with a focus on the relaunch of the Mezzogiorno: PPAN's objective was to narrate the state of the art of a territory that will be the future for investment attractiveness, and to foster dialogue between Public Administrations and the real estate business world, imagining real perspectives for regeneration and development. Among the voices was also that of the ZES Unica, committed to strengthening the competitiveness of territories starting precisely from the Mezzogiorno.

The theme of the South continued to be central also in **Naples** (June 2025), where PPAN was invited for the presentation of the progress of the new Municipal Urban Plan, with a discussion with national stakeholders on four focal points such as the housing emergency and the right to housing, urban regeneration, energy renewal, urban agriculture, and rurality, once again demonstrating the systemic scope of contemporary urban policies.

In **Palermo** (July 2025), PPAN designed and curated the content of an urban journalism installation (inheriting the daily work of 10 years of the magazine *thebrief*) within the spaces of the new Museum of World Cities, promoted by Farm Cultural Park, enhancing a State Property asset; while in October, specifically for the State Property Agency, PPAN took part in **Bari** in the narration of an artistic installation that transformed the construction site of the new Justice Park into a place narrating legality, culture, and the environment.

FROM COMMUNICATION TO CULTURE

In this context, between storytelling and consultancy, the PPAN Academy also took shape, aimed at producing content, engaging in research-action projects, and returning know-how and experience to the younger generations. Objective: to create debate and thought on the future of cities, with attention to integral ecology and bringing the quality of the project to the center of processes and choices.

In addition to **animating the Castel Gandolfo summer school by involving mayors and councilors from about ten Mediterranean cities**, it launched a collaboration with **SIREC (Southern Italy REgeneration Challenge)** promoted by Cassa Depositi e Prestiti with the REC (Real Estate Center) department of the Politecnico di Milano, dedicated to the regeneration of decommissioned public real estate assets in the Mezzogiorno as concrete levers for urban, social, and cultural relaunch.

"The city of the future is not just about futuristic technological transformations, but is a multidimensional challenge. Urban regeneration – comments **Massimiliano Pulice**, head of the competence center on urban regeneration and infrastructure at Cdp and member of the PPAN Academy scientific committee – is not just the redevelopment of a single building, but a long term infrastructural project that returns parts of degraded territory to the city's identity. Southern Italy – he adds – although left behind, possesses great unexpressed potential. For about 10 years, major consultancy firms have been attracting, retaining, and bringing talents back to the South. The intent of the Challenge is to bring out ideas and projects from this potential, starting from the assumption that resources are always available for good ideas and projects".

During the first year of work, the PPAN team dedicated itself to strengthening its network to systematize contacts and proposals, to gather attention around a project that looks beyond the short term.

Among the activities, at the end of 2025, the Academy provided its contribution as an advisor for the participation in the tender for the UNICEF headquarters in Addis Ababa, and began drafting a series of monographic Notebooks, to be understood as components of the research activity, concrete contributions to the systematization of a thought that journalistic sector activity and consultancy alongside Public Administrations will make possible. This, therefore, is the first editorial product of a series, a mix between service information and starting points for reflection, to imagine and build fields of investigation, new paths of higher education, and third mission projects.



Massimiliano Pulice
Cassa Depositi e Prestiti

"The challenge for the cities of the future is multidimensiona. Urban regeneration is not just the redevelopment of a single building, but a long term infrastructural project that returns parts of distressed territory to the city's identity".



Paola Pierotti

The problem is that we still lack the necessary culture to confront this crisis, and there is a need to build leadership that points out paths, seeking to respond to needs of current generations, everyone included, without compromising future and those who will follow.

It is essential to create a regulatory system that includes inviolable limits ensuring the protection of ecosystems, before the new forms of power derived from techno-economic paradigms will end up destroying not only politics but also freedom and justice.

Laudato si', 2015

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ISBN 979-12-81521-45-2



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