INTRODUCTION

Urbanization is a world-wide phenomenon, in this the second half of the twentieth century, which Yugoslavia has not escaped.

The extension of cities has provoked upheaval in civilizations, the importance of which we have yet to measure.

Socialist countries, even with all their differences, have not been capable of avoiding this situation, nor of creating "The Socialist City".

In the capitalist world, the development of cities is unrestrained, poorly or not at all mastered, devastating and irreversible.

If it is true that the city has been a place of civilization, its rupture may annihilate this role. Or the urban may well be a space of dissociation of the society and the social (in a chaos, in a mass agitated by diverse movements). Or it will be a space of reappropriation (of daily life, of the social). If there is no absolute determinism but always (in biological life and in human time) possibilities, which are often opposed, a "choice" more or less conscious is made. The urban today and tomorrow? A sheaf of possibilities, the best and the worst. Perhaps the best here and the worst someplace else!

The "right to the city"? (droit à la ville?) This means and again, would say: not to allow the loss of the historic heritage, not to allow the space to crumble, to restore the "center" as a place of creation, civilization.

The right to the city comes as a complement, not so much to the rights of man (like the right to education, to health, security, etc.), but to the rights of the citizen: who is not only a member of a "political community" whose conception remains indecisive and conflictual, but of a more precise grouping which poses multiple questions: the modern city, the urban. This right leads to active participation of the citizen-citadan in the control of the territory, and in its management, whose modalities remain to be specified. It leads also to the participation of the citizen-citadin in the social life linked to the urban; it proposes to forbid the dislocation of that urban culture, to prohibit the dispersion, not by piling the "inhabitants" and "users" one on top of another, but by inventing, in the domains and levels of the architectural, urbanistic, and territorial.

This right presupposes a transformation of society, according to a coherent project, responding to interrogations and theoretically (in the sense that it implies the practical moment) responding to the problems, and to the creations in the domains where art, knowledge (le connaitre), the dai1y and the global interfere: architecture, for example, but on a larger scale: time and space.

In our researches, travels, and studies, we have obtained a critical knowledge (connaissance) of the cities in capitalist and socialist countries. We have seen everywhere, crazy cities (villes folles).

Our distended cities, our megopolis - the modern urban - are to be deconstructed and reconstructed. An entire "historic" period would be necessary to undo and redo them.

Because of self-management, a place is sketched between the citizen and the citadin, and Yugoslavia is today perhaps one of the rare countries to be able to concretely pose the problematic of a <u>New Urban</u>.

This competition for the restructuration of Novi Beograd could take a part in the premises of this renaissance of the city.

NOVI BEOGRAD

The planification of Novi Beograd has failed, both in its attempt at global coherence and in the political will to create a city.

The conceptual and morphological schematisation of the zoning and grid could lead only to failure, both social and urban.

What remains of the desire for ordered funct1ona1ism and summary purism ... towers and bars of ominous dimension, lost in a deserted space where neither the public nor the intimate find their place.

Beyond this distressing scene, which is infinitely repeated in the suburbs and new-towns the world over, it must be said that such urban catastrophes originate, not in a diversion, deviation or bad interpretation of the theorems set out in Le Corbusier's Athens Charter but, in the theorems themselves.

To authoritatively separate, disjoint and disarticulate its parts kills the city, as it would any other complex living organism.

In administrating a reglementation of mechanical functionalism, zoning has done nothing more than to prepare the death of the city.

The separation and isolation of normally linked activities engenders a sclerosis of each element, and the functionalism of the whole.

Little by little solitudes settle, like grains of sand in the urban tissue and restrict its flexibility.

Solitude of individuals, solitude of families, within the family, the group, the neighborhood, the apartment building, the office.... solitude engenders inertia and when collective, weighs on the social life and movement of the community; it prevents solidarity and sociability and compromises the development of the individual and the collectivity.

The uprooting of populations since the 1950's and for certain countries well before, represents in Europe, whatever the economic and political system, an irreversible situation which no culture has been able to resolve or integrate.

The populations immigrated to the cities, having lost their village culture, have not succeeded in establishing another and thus find themselves in a position of rupture and loss of references to a time-space which eludes them; a time-space which in recent years has undergone, and will undergo, upheavals.

The survival of solidarities and communities in the immigration towards urban centers is progressively destroyed by the fragmentary life style engendered by the zoning of housing projects and undermined by solitude.

Old cities themselves, faced with this influx of confl1icts, have lost their potentialities and assume nothing more than a role of nostalgia; they most often become historic centers, museums: zones of past and lost references.

Belgrade does not escape this evolution.

Productivism, standardization, rationalism and zoning, searching order and profit-earning capacity, do not take into account the social cost of what they have produced.

It is impossible to content ourselves with a criticism of the poverty of housing projects (grands ensembles). We must divulge and combat the functioning.

On the cold stage set of air currents, empty spaces and boxes, we must refill, recapture weight and place, anchor and reinvest this territory delivered to the winds and occupy the territory for the city.

The urban design of Novi Beograd does not succeed in edifying a <u>city</u>.

It is certain that the unfinished state of the urban tissue does not favor this constitution but more profoundly, it is the type of layout itself which guarantees never to make a city of Novi Beograd.

Thus we can only rejoice that Novi Beograd is unfinished.

If utopia were allowed us, we would build on the flanks of the plateau and research a development of Novi Beograd towards the hills, hanging onto the slopes as the ancients knew how to do.

The bars and towers, progressively abandoned, would become the ruins of another time, a museum in memory of a former era where individuals were not entitled to be citizens in full measure.

But unfortunately we must be very realistic and consider the enlargement of Novi Beograd irreversible.

Before exposing our proposition for the development of Novi Beograd we will refute the two principle tendencies which animate city planners and architects: "Neo- Rationalism" and "Post-Modern Historicism".

1-Certain people maintain that the CIAM theory of zoning has been denatured and propose to reinforce it. We have shown above that the ill-fated aspect of zoning resides in the hypotheses of this very theory.

To continue this type of organization would be to reinforce each zone with facilities and to otherwise continue the road network and its hierarchies; in other words, to attempt to rationalize that which has "overflowed" in recent years to escape the effects of rationalism.

Order and order again in the hope of being able to predict and control everything.

Implant a few parks, a few playgrounds, augment the committees and commissions of control and verification ... and little by little surrender to financial, political and historic imperatives ... all those goods reasons which come from no one knows where but before which each must bow in the name of the Reason of the State.

And inevitably, the stacking and sectioning mechanism will begin working again.

Because zoning is not innocent; its method, its efficiency is the 'putting in order', an ordering which denies the importance of the aleatory and possibilities.

Zoning dreams of being able to stamp and shelve the world of movement and chance; city planning then sets down its rules, laws and statistics.

Zoning proceeds, by the repetition of identical functions, from one level to another, from the macroscopic to the microscopic.

The rigid and redundant organization (of the forms and more importantly the systems) of the bars, towers, blocks, road systems ... which constitute Novi Beograd assume that an "organizational message" be transmitted without deterioration of the parts in relation to the whole and vice versa.

The resistance of the population (inhabitants as well as visitors) to this redundant regrouping expresses an important loss of the "organizational message" and brings into question its efficiency. In addition, this resistance shows us that "active forces" other than those foreseen by the zoning, exist and organize themselves, sometimes even producing their own order which, becoming more and more active as opposed to the weight of the surroundings enters into direct conflict with the zoning and its rigid order. This is then a crisis

The conflictual situation in which all of the suburbs and town extensions, conceived on the basis of zoning, find themselves today is proof of the incapacity of such a system to evolve and integrate, in its evolution, modifications imposed by time.

The rigidity and organizational logic of zoning does not allow for the possibility of reaction or transformation; it is this rigidity which renders it so fragile.

The danger is that such a situation, if no analysis is made and more importantly, if no radical decision is taken, can evolve towards the abandon of these territories or a certain form of social entropy.

It is impossible to string together an urbanism whose ideology is fundamentally opposed to the self-management of the City, Space and Time.

2-The second tendency preaches the use of city plans which have already withstood the test of time.

This would bring us to reinstall plans inspired or copied from other cities or older districts, to make a collage or patchwork out of pieces of Beograd.

Existing urban forms are considered a guarantee for the formation of a city simply because they are issued from history.

All that remains is the choice of the most pertinent typology to transcribe.

In turn, each group militates for the urban form or architecture from the period they prefer.

Unfortunately, the complex conditions which created these urban forms are unreachable; this accounts for the endless disagreement on the form and period best adaptable to contemporary situations.

The tendency towards recuperation is very dubious; it can only function by readjusting a chosen image to a situation which necessarily eludes it and thus renders the utilization illegitimate.

The typologies of old urban centers, villages, ruins ... so many possibilities may appear reassuring but they are nonetheless inadapted.

If the persistence of certain forms may be noted in the historical analysis of the city, it does nothing to eliminate the majority of different elements from one city to another and cannot legitimize a particular form as trans-historic.

On the other hand, there is no reason, at the moment of projection, not to take measure of existing cities and organizations.

We may note, for example, that the Federal Palace is the same distance from the train station in Novi Beograd as the Louvre is from the Arc de Triomphe or from one end to another on Boulevard Saint Michel in Paris. But the parcels, edifices and surrounding streets are as different as the activities and rhythms which develop there.

Through comparative analysis we can become conscious of the diversity of reasons which constitute a particular urban form and of their total irrecuperability.

A monument does not exist by itself but in a combination (ensemble) which goes beyond even the city and which transforms itself in time.

Repetition is in no sense a guarantee in the edification of a city; repetition is at most an eventuality among millions of other possibilities, themselves retrieved or new.

URBAN COMPLEXITY

Our proposition is based on a primary statement: "The city is complex".

As with every dynamic organization, cities are fluid and mobile and any attempt to stop them in order to analyze and represent them risks killing them.

Also, as in every dynamic organization, repetition, regularity and redundancies on the one hand, and variety, improbability and complexity on the other do so exist; even in the simplest urban settlement.

Even as rationalities combine, one has to locate the role of the aleatory and of the noise that perturbs institutional discourses and the institutions themselves; and often their establishment may be the guarantee of survival when sclerosis seizes hold of order.

Indeed, cities sometimes seem to be artificial systems in as much as laws have fashioned them, regulating shapes and locations, and this, from the very beginning. Examples of strict urban organizations responding to systematic and inflexible repitivity are numerous; equally numerous are urban landscapes that seem to have been molded without default ... And yet a transgression has always taken place, an overflowing of established frames, proving that everywhere there is an "undefined" that refuses to give itself to instituted paths. The most rigid planning authorities are daily confronted by resistances and detours, produced as much by individuals as by groups.

But if it is obvious that the city is not a crystal, it is equally obvious that it is not evanescent smoke; cities also know resistance to total disorder, and new regulations always come to replace those which have just fallen.

In the analysis of the city, it is from this coexistence of order and diversity that we must learn.

The study of the city should take the ethical turn of a quest for knowledge, choosing from projected trajectories the ones offering more diversity and richness, even as it obligates itself not to kill the object of its analysis.

Research on the city then becomes as dynamic as its object and without end. Its practical interest will no longer be to procure a justificatory and legislating knowledge, but rather, will allow for the discovery, in the course of analysis, of new possibilities for the development of the city, of the "vivre-ensemble".

Thus, to recognize that "the city is complex" implies the abandon of all hope of totalizing knowledge of the city and all possession of it.

Today, architects and urban planners find themselves inevitably confronted with the question of citizenship and its problematic, and no longer with an individual statistically described by dubious sociologies and psychologies.

In the face of galloping urbanization, the last forty years have only succeeded in constituting a culture of air currents for the vast majority of inhabitants.

There has, however, been no lack of assertions that only four functions are enough to synthesize the City: to inhabit, to work, to circulate, and to cultivate body and mind.

This theory, issued from the CIAM, may seem very attractive, because of its great simplicity and its ability to disarticulate a complex organization into a few categories functioning for themselves, but it can in no way generate those complex organisms which are cities.

To mitigate the glaring insufficiencies of such a schematism (which one has to acknowledge as financial speculation whatever the economic or political system) some attempts to mix these four functions, and even sometimes to add a few, have appeared during the last twenty years.

But the integration of elements of categories into a complex structure cannot in itself suffice by means either of juxtaposition or even in a mixture or superposition.

> As in a biological organism, the city is composed of a number of elements which, once combined, create a complex ensemble that becomes the bearer of a greater significance than the sum of these elements. The city is a combinatory in which, at all levels of organization, phenomena of communication, going in all directions, establish themselves in a complex structure.
> If the city is a complex organism, it is also a living organism, evolving with time. When we say that it is indispensable to determine the functions (which must organize themselves in complex structures permitting, by means of their communications systems, a "combinatory", based on convergence, and not on juxtaposition) we should not forget indeterminate functions. This means that the study of structures should take into account the disappearance and the birth of new functions, and rely not only on human diversity, but also on its essential characteristic evolution. It seems clear that a complex structure in comparison with a simplified structure of zoning allows for a greater number of combinations than one can foresee in the solutions of architecture.

It is possible to imagine collective life as a never ending passage on an abstract axis going from "more private" to the "more public". The first would be intimate space within the dwelling, the office, etc . . . and the second, the central square for example. Between these two extremes we could locate the landing, stair cases, interior courts, common gardens, arcades, back alleys, streets, avenues, and so forth...

But to imagine city life on a single abstract axis is not enough. We must also incorporate the geographical relations to the site, the relations of facades with the exteriors, the relationships that interpersonal networks draw between private spaces and also privatizations, the "intimisations" of the collective space.

We would then have to imagine that at each point of this sliding on the abstract axis from "more private" to more public" elaborates itself in other axes, going in all directions, themselves inscribed in other connections, in a complex "combinatory".

Relational richness would establish itself inside the diversity of space sharing this private and public, i.e. within organizations diversifying the relations between individuality and community, private and public. This would establish itself as much in terms of relations as in terms of law.

But to establish that there is an urban complexity will not transcend humanitarian insight if we do not have the will to pursue this research and, when building a city or within a city, to take into consideration that one has to intervene with more complexity in an already located complexity, toward an enrichment of its diversities.

It is then in the always greater multiplication of possibilities that a new citizenship can rise up, linked to a dynamic self-organization.

We can consider, with the biologist Henri Atlan, that in self-organizing systems, that serves as program is continuously modified in a non-preestablished fashion by aleatory factors coming from environment, and errors in their system. Chance is then conceived as the intersection of many independent chains of causality.

Their cause has nothing to do with the flow of phenomena which constituted the anterior history of the system.

It is in this respect that the outbreak of environmental factors and their encounter with this environment constitutes noise, from the standpoint of exchanges of information in the system, and produces only errors within it. But when the system is able to react to these mistakes in a manner that not only prevents its disappearance but, further, promotes its modification in a beneficial way, or at least, in a way that preserves its future survival (in other words, when a system is able to integrate these mistakes to its own organization ...) then they lose a posteriori their characteristic of errors.

They only retain this characteristic from a perspective exterior to the system, because they do not relate to any pre-established program contained in the environment and destined to organize or disorganize the system. On the contrary, from an internal standpoint, in as much as the organization consists of a kind of recaptured disorganization, they only appear as errors at the precise moment of their occurrence and in relation to the maintenance (which would be as inauspicious as it is imaginary) of a status quo of an organized system, which is represented as soon as a static description may be given. Otherwise, after this moment, they are integrated, recuperated as organizing factors. The effects of the noise then become events in the history of the system and it organizing process. They remain, however, the effects of noise insofar as their outcome was unpredictable.

It would suffice to consider the organization as an uninterrupted process of disorganization-organization, and not as a state of affairs, so that order and disorder, organization and contingency, construction and destruction, life and death would no longer be especially distinct. <u>But this is false; there is no unity of contraries; order must really be perturbed by disorder and destruction, although not total must be real, the eruption of the event must be a real irruption.</u>

It is at this point that architects and urban planners weigh their responsibilities. It has always been necessary for an authority to exp1ain to what was self-organized in the city that an order was indispensable, an external order, finding its justification in science and technology, if not in God.

<u>The architect is not an educator of the people.</u>

The new urban architecture poses the question of the ethic of architecture, asserting that it belongs on the side of knowledge (connaissance) and no longer to a Knowledge (savoir) which has promoted entropy and emptiness in cities , as is demonstrated by suburbs the world over, even the least disagreeable.

The question of the place of the architect in his observation of the city is perpetually posed by the very process of knowledge (connaissance) which implies the consideration of cities as complex.

The city cannot live an imposed stability, even if the urban elements persist. It is order, whether totalitarian or subtle, which paralyzes urban life, and t he "vivre- ensemble", when it is imposed artificially from the exterior and makes cities into artificial organisms.

The objective is not to realize urban structures to be skirted or diverted by city-dwellers, but it is rather the realization in which relations, communication networks inevitably meet other unpredicted networks, and in such a way that a new and undefined space of communication is constructed through the action of the inhabitants alone.

Citizenship occurs not from the granting of rights by the authority, but in a dynamic possibi1ity offered to individuals to inscribe themselves into the movement of collectivity, of a "vivre-ensemble": the City.

Citizenship is then understood as a new urban culture, granting recognition to the individual at every stage of community, in which he himself defines the multiplicity of his relations to time and space.

Architecture finds all its significance in this process.

But more than in the analysis of cities, when it is a question of building one, we must distrust precipitation.

The elaboration of a city is progressive and must proceed step by step in order to allow the urban complexity to find its place.

At each successive level new givens, parameters intervene which at another level would be displaced, heavy, inadapted and inefficient.

Thus, gradually, through time, a complexity can elaborate numerous possibilities.

In the proposition of this competition, it is a question of "giving an idea" of what the elaboration of Novi Beograd in time could be.

It is thus a question of presenting an image which would be capable of suggesting, through its graphic composition, methods of possible urban combinations.

These plans should give rise to reflections on the multitude of combinations that a city might posses.

This is why, if we wish to remain serious, we cannot represent the figuration of buildings, roofs, and trees ... with their shadows and axes.

How can we designate buildings, entire districts, when no program has yet been elaborated, when no one knows by what they will be occupied; to do this would be to consider that the activities and their interrelation do not intervene in the form of a city!

We are obviously in disagreement with such misleading and dishonest elaborations.

It is a crucial point that the buildings represented on the plan at 2cm for 100 m are the same as those which really exist.

This type of urban planning and architecture, by ignoring the scales and skipping steps, produces agglomerations out of scale.

Figuration is a dangerous trap.

Our designs, while "abs tract" are more concrete than any figurative representation; they convey more information by organizing condensations, encounters, strong points superpositions of graphic logics, different densities... a world which clings to the land, the water of the rivers, roads and existing buildings, to everything which we may know of Novi Beograd today.

In adhering to the site and to the existent, our designs attempt to provoke ideas of multiple combinations between the different activities and functions of a city of diverse forms which are progressively elaborated by changing scales and by introducing new and more precise elements and new and more numerous interventions.

<u>OUR PROPOSITION</u>

<u>A- To join</u>

1- To pass over the river. to multiply the bridges and thus diversify the traffic, the manners and the reasons to cross the river.

2- To join the districts of Novi Beograd with one another, particularly those which are the most peripheral and distant (blocks 45, 61, and 62).

<u>B-To regroup, to reassemble</u>

1-To create "quarters" with their own centralities and not only one city-center for all Novi Beograd.

2-To give each "quarter" a particular characteristic.

<u>C- Crossroads</u>

To create crossroads using the constructions, streets, squares, "rotation points" over large streets, orienting traffic and directions towards the "quarters".

<u>D-To use the Sava</u>

To articulate the passage over the Sava.
To model the site and the city in one single ensemble.
To organically adhere to the river and its banks.

1- Left Bank
To create, at the junction of Beograd and Novi Beograd, a new district with a residential "quarter" organized around small concentric canals and a small port for small boats.

2-Right bank
To create, opposite the district described above, a new "quarter" encircled by a canal with one port in continuity with the Beograd Fair Complex, with a commercial port easily accessible to barges, and to the north, a second area with offices and dwellings, joined with the "Sava Center" by a direct bridge.

3-To create "quarters" or extensions of existing districts along the banks of the Sava (for example, next to the Museum of Modern Art or extensions of blocks 44, 45, 70).

4 - To create public transportation networks on the rivers.

5- To create ports for small boats.

<u>E-Existing buildings</u>

To invest the space between and against existing buildings in combination or even in contradiction with them.

To envisage the destruction of some of them.

<u>F-Highway</u>

To pass over the highway with a bridge, as large as a district, would reunite the two districts separated by the highway.

Thus to create "hills" to cross, to jump this river of automobiles.

These "hills" could be filled with parking and storage spaces and covered with buildings, streets, parks, squares, plateaus, terraces, etc ... a real neighborhood in a real city.

G-Train station

The train station is a characteristic activity around which the district can be organized.

A "hill" ten floors high composed of offices and housing, streets and squares around the station, which descends in the center of the "hill" over the tracks.

The streets pass under and through this "hill" and serve the station and the parking lots; other streets climb the "hill" and are organized around the central crater.

H -Train tracks

The tracks are lined with high earth fill, planted with trees and vegetation.

I-Vegetation

1-Parks
Parks are essential to the creation of the City and must participate intimately in its organization.

Large parks can be implanted around the Federal Palace and the Museum of Modern Art, including a stadium and other sport facilities.

Another park can be foreseen along the highway south-east of the Sava Center.

Block 79 can be extended towards the Sava in combination with a pleasure port.

2 - Terraces
The buildings can be conceived with terraces like "hanging gardens" with vegetation, trees...

3-Public Gardens
They must be incorporated into the buildings as courtyards, playgrounds...

With the terraces they will constitute an urban unity.

J -Circulations

Our drawings demonstrate an interlacing of different kinds of circulations using different levels.

These circulations must be very diverse, composed with public and private spaces, with automobiles or pedestrians.

Streets, footpaths, avenues, lanes, boulevards, alleys, arcades...

<u>PRINCIPLES</u>

The city is complex.

The construction of the city should respond to principles of evolution which structurally guarantee its complexity.

It is necessary to eliminate the schematic and discriminatory urban regulations which rigidify the development and weaken the potentiality for change and new possibilities of the "vivre-ensemble". The city should respond to principles of evolution which guarantee the development of its complexity through time.

The city is dynamic.

These principles, by preserving the complex development of the city, assure its capacity to respond to aleatory and perturbing factors in the urban system, by an augmentation and renewal of its complexity and not by a foreclosure or immobilization of the system.

A- First general principal: "<u>diversity</u>"

This fist principle defines at once the problematic of structures, of organizations, dimensions, strengths ... toward a multiplication of possibilities.

It is opposed to tendencies that would wish the economy and urban life to be managed by artificial norms and programs, postulating the reproduction of the identical as an insurance of the harmonious development of the City.

It is opposed to systematization, to homogenization, and to uniformity.

It assures an approach to urban reality level by level without imposing, from the macroscopic to the microscopic, a single organization and conformation. It is opposed to the approach which flattens and equalizes in order to impose an artificial and oppressive order on the city.

Diversification implies that no law of composition can become by essence dominant and legislating, and thus that no law be claimed as determining a production of different as a guarantee of diversity, since it would itself become a new repetitive system.

This principle grants to diverse dimensions the right to exist and to function.

> Diverse dimensions of units of production, but also diversity of products.

> Diversity of management rules and practices, diverse methods of regrouping and individualization.

> Diversity of circulations, of communication networks, of their management, production, realization and of their use.

> Accounting for the importance of the diversity of activities which cannot be reduced to the restrictive and superficial synthesis of the Athens Charter: " to inhabit, to work, to recreate, to circulate".

> Diversity of time in the city with respect to the multiplicities of rhythms; the integration of natural rhythm and urban rhythm.

Diversity of modes of interactions and connection of elements, activities, functions, jurisdictions, managements, acting on, in and by the city.

Diversities of dimension and structures of buildings and architectures.

Diversities of land use, occupation and management.

Diversities of spaces in their appropriation by the "private" and the "public".

It is through diversity that the citizen's right may be taken into account in a space where he can recognize himself in many successive relations between individual and community, because he himself creates and realizes this urban space at multiple levels.

B- Second general principle "imbrications"

It defines the combinatory mode, the situational placement of different elements called to constitute, over a period of time, the city, as much on the static as the dynamic level.

This principle defines a situation of active relation (mise en presence active), in which interactions, interconnections, interferences and interpenetrations of events may be considered as new components of the City.

Unexpected encounters, coincidences and conjunctions, unusual, inhabitual and accidental contacts, abnormal junctions suddenly occur and develop as new potential to organize the city.

These two general principles proceed from the same dynamic: complexity, and reciprocally reinforce each other.

Imbrications of activities and functions, respecting the specificity of each; against the parcellization of zoning which reduces cities to dormitory-cities, office-cities, commercial-cities, recreation-cities, ... to the impoverishment of these activities.

Imbrications of flux and networks.

Imbrications of circulations, because if it is desirable to separate the child from automobiles and to offer him specific circulations, one must, not confuse protection and segregate differentiation that leaves the child in ignorance and isolation.

But equally because the multiplicity of connections between different types and rapidity is the sole guarantee of a good flow of the ensemble and each of its parts, even the smallest.

Imbrications of different dimensions and different forces.

Imbrications of ages.

Imbrications of qualifications and of social and cultural strata.

Imbrications of appropriations.
-public/private
-collectivity/individuality
-community/intimacy
Relational richness establishes itself in the diversity and the imbrications of spaces sharing public and private within organizations diversifying the relations between individual and collectivities by mixing intimacy and community.

Imbrications of territories:
- In terms of laws:
Differentiation and imbrications of types of property and rights of utilizations of space-time.
- In terms of size:
Diversity and imbrications of the different dimensions and surfaces of lots.
- In terms of time:
Diversity and imbrications of more or less long utilizations of spaces and territories.

Imbrications of rhythms:
Recognition of different times and rhythms (in activities, circulations, between nature and city ...) in no way implies neither their separation in different spaces nor their obligatory fusion in an average or conflictual ensemble. It is in the multitude of different rhythms and in their combination that the city palpitates, vibrates ... lives.

Imbrications of different managements.

Imbrications of built and unbuilt spaces, of built and green spaces of different sizes, uses and properties.

We wish to restore the potentialities of the city.

We wish to elaborate cities in which diverse activities such as education, sport, health . . . workshops, offices, housing, and commerce can be concentrated and intermingled.

A city in which the complex combination of activities will imply a diversity of circulation open to various utilizations.

A city where parks and free spaces will not be confined to ground level but will invest constructions and circulations with terrace, gardens and rooftops.

C- Third general principal <u>respect of specificities</u>

Each activity, function group or unit (for example, the individual in relation to the collectivity) must be able to preserve its personal identity; notably in its connection with other activities, otherwise the simple act of connection would prevail and dominate.

It is now the orchestrated evolution, by what can be called the "informational" which replaces communication by information and privileges connection over encounter.

In this new type of zoning each activity is reduced to its minimum and witnesses its diffusion and encounters channeled, "cabled".

The activity is then brought to a state of isolation, which is translated for individuals into a graver state of solitude.

These principles could progressively be elaborated into a "Charter of Cities".

It will have no rules, laws, or regulations to promote or enforce.

It will assure diversity and research, assuring that the City will never again know those simplifying, reductive, limiting and authoritative linear developments.

IMPLICATIONS

This project will have implications in very diverse domains.

In effect, it will be indispensable to elaborate a new organization of the distribution of landed property and of construction permits.

The construction should be controlled very severely while at the same time, permitting free implantations, in order to allow individual initiative the liberty to participate in the elaboration of the city.

This would imply that new types of building promotion be practiced: by diversifying densifications, types of building, the combinations of programs and different activities. Thus it is necessary to imagine methods of mixed financing but also, new forms of public services which could insert themselves in this process.

The imbrications of the activities and the functions of a city imply a strict collaboration of their financing.

The building industry should diversify its interventions and vary the dimensions of the construction companies.

The solution of assisted self-construction (construction of the infrastructure by a company and the completion of the rest by individual, or groups of inhabitants) should be elaborated for new constructions as well as existing buildings.

The indispensable multiplication of common transport (tramway, bus, taxi, boat on the Sava) would imply that the statutes of those services as well as their profit-earning capacity be redefined.

The objective is not to create a city center in Novi Beograd but to reinforce its districts with their own centralities, each differently specified.

These centralities cannot and should not be considered as a simplistic concentration of commerce and services. They should derive their specificities from the multiple relations of activities which structure the ensemble of the district.

Work in all its forms (offices, workshops, non- polluting industries, services ...) should reinstall itself in the lodging and discover in that liaison, new dynamisms and organizations in the relations of production.

For this, the diversity of types of work but also of the size of companies is fundamental.

In this domain, many things are to be invented, as for example, small self-managed companies constructing their own work s pace but also the housing of its workers with financial and technical aid from the community; as for example, large companies "bursting" and dispersing their facilities and their interventions, in order not to create zoning and to profit from the local forces and dynamisms which could develop in the "quarters".

These diversified forms of autogestion and production, allied with those more specific of construction and land development, by diversifying even the principle of self-management, can enrich it with new social and political structures.

The increase of the population in cities troubles and disables even the mast perspicacious; it is most often considered a catastrophe demanding precise and rapid responses which quickly prove themselves superficial and cumbersome.

By augmenting, the population also enlarges its own potentialities to organize.

Nothing implies that a large quantity be treated as a unity comporting no internal differentiation.

Nothing implies that a city be treated with general and schematic laws such as those of blacks, zoning, large companies...

A population, made of different cultures and horizons, reinforces, though the shaving of multiple experiences, its capacities of organization and self-management.

But in order that these populations, often uprooted, can use their forces it is necessary that they are able to take possession of their spaces, of the city.

Our project proposes an urban organization of Novi Beograd which would make possible the real intervention of the population in the successive levels of the elaboration of the programs and their planning.

For this reason, our project does not present fixed urban forms but modes of organization.

The restructuration of Novi Beograd will require a lot of time and it will be necessary to evaluate the urgencies.

The 1imited knowledge that we now have of the national and regional economic programs and urban plan, does not permit us to establish a schedule of interventions.

On the other hand, our project permits a simultaneous development of different sections of Novi Beograd.

Our project is made in the dimension of a Capital; the Capital of a Federal Republic where all the nations which compose it may find, through new modes of appropriation of the space of the city, their own character.