Review of: "A Conceptual Review of Discontinuity in Urban Design: The Morphological and Ethical Dimensions"

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The paper is intriguing but not easy to understand; it must be read many times to appreciate it fully. The paper is honest from its title because it claims to be a conceptual reflection on the topic of "discontinuity". Therefore, we do not expect operational solutions to concrete problems.

Certainly, the paper uses references related to urban design, but the conceptual review adopts links to other disciplines not strictly related to architecture and spatial planning. This "dispersion of literature" does not help to fully grasp the thesis of the paper (discontinuity in space morphology). In fact, the paper discusses the "discontinuity" within broader, articulated, and cultural-based knowledge. The approach is theoretically correct but not easy to understand for those involved in urban design (an operational discipline).

Secondly, I would like to ask the author a question. It seems to me that I have encountered a substantial critique of Western hegemony in the definition of modern-contemporary settlement models exacerbated by the current phenomenon of globalization. Such patterns have led to ruptures in the evolution of urban history. By urban history, I mean the relationship between *urbs* and *civitas* (space and society), as well as the relationship between the morphologies of private and public spaces. The question is: why not focus on analyzing this "culture" and its effects on Western space, instead of using this model to analyze the effects in the Arab world? Conversely, why not adopt an "Asian" perspective - usually we talk about the Middle East, but a less Western view would talk about Western Asia - to assess the reasons behind the (real?) "discontinuities" in the Arab space?

An extreme example is the following. In addressing the question of time, Chinese philosophy speaks of "silent transformations" (see Francois Jullien's theory) that underlie social changes. Classical Western culture (since Plato, Aristotle...) focuses on obvious changes that "mark discontinuities", whereas Chinese culture insists on seeing a continuity even in changes because they are "silent" transformations whose real starting point cannot be discerned. Changes, in fact, are inherent in evolution. In summary, Jullien's question is: when do we start to grow old? Is there a time point when we become old? Maybe not.

I leave possible developments of his theoretical research to the author. When does discontinuity begin in (Arabic) urban space and society? Is this discontinuity not endemic in the evolutionary process? Does it follow that we can really speak of discontinuity? Is not discontinuity itself part of the evolutionary continuity of a thought? Of a language? Of a human body? Of a city? As Heraclitus reminds us, reality is constantly changing, and change is the only constant in the Universe.