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[It's about] identity, memory, knowledge, and recognition of who we are. And those who do this work of cataloguing, even illustrating the details of our great country, do so not only with the idea of knowing what exists but also to make others recognize—us who live here and all who will come after—what others, our ancestors, have left us.

Knowing our territory is also an exquisitely political problem. Because if we had had more actions, more exploratory expeditions—simply, fundamentally exploratory—we would have understood that Italy has been traversed by millennial migratory phenomena, that we too were migrants, and that those who inhabited our houses or our lands before us were also migrants. We would have become aware not only of the architectural quality, the beauty, but also of the sadness, the depression, the fears, the life, the joy, and the sorrows that so many people have traversed over so many years.

Recognizing and documenting the territory is a tremendous act of information, a necessary act of democracy, an extremely important, highly relevant, culturally decisive work. If there were not one, but 100, and another 100 of these missions, we would find an enormous wealth that we could deposit—through the documentation of facts, deeds, through photos and videos—into the civic consciousness. And we always have a problem, a deficit of civic consciousness, which also means a deficit of knowledge and understanding. Everything stems from there: from the awareness of who we were, who we are, and perhaps who we will be.

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