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Discovering art with all the senses

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Certainty and equality with the new regulations

Amendments to Law 107/2010: a discrimination against deafblind people has been eliminated

by Francesco Mercurio,

President of Lega del Filo d'Oro Committee for Deaf-Blind People

A bill about the **law on deafblindness** was recently approved, extending the right to recognition of this unique disability to those who become or are recognized as deafblind after childhood. This amendment also grants this disability true autonomy from deafness and blindness.

This concerns Article 63 of Law No. 182 of December 2, 2025, which contains “amendments to Law No. 107 of June 24, 2010, on the recognition of the rights of deafblind people.”

It seems like a purely technical issue, but, as anyone who works in the field knows, “technical issues,” in these cases, are never purely technical; they are never neutral and their effects are felt in real life.

In this specific case, this represents an important milestone for the **Lega del Filo d'Oro**, which fought for fifteen years to improve Law 107 of 2010 recognizing deafblindness, precisely in the same way that the legislator did in 2025.

But to understand the issue, let's proceed in order.

Let's start with Law No. 107 of June 24, 2010, containing “Measures for the recognition of the rights of deafblind people.”

The purpose of the law (Article 1, paragraph 1) is to “recognize deafblindness as a specific disability, based on the guidelines contained in the European Parliament's written declaration on the rights of deafblind persons of 12 April 2004.”

It's a law of historic significance but with limitations: the definition of specific disabilities and eligible people.

The law marked a historic moment for the Foundation, its users, and their families, establishing for the first time that, yes, deafblind people finally “exist” under the Italian legal system as well; that deafblindness is a unique specific disability.

Yet that fundamental provision, a long-awaited goal and a milestone in the history of our founding, was not without problems.

In particular, two issues immediately came to light following the entry into force of the final text of the law, a compromise between the various political forces and different interests.

The first was a clear and obvious contradiction in the definition of deafblindness. While, as we have seen, Article 1 defines deafblindness as “a unique disability, based on the guidelines contained in the European Parliament’s written declaration on the rights of deafblind persons of 12 April 2004,” just below, Article 2, paragraph 1, states instead that “For the purposes of Article 1, deafblind persons are defined as those who are distinctly recognized as having both impairments, on the basis of the legislation in force, regarding civil deafness and civil blindness.”

In this way, it openly contradicts the declaration of the European Parliament – which the law is intended to be inspired by – which establishes that deafblindness is, indeed, a unique specific disability – but that it is “distinct” from deafness and blindness”, as Law 107/2010 itself adds in the first paragraph of its Article 3, and then concludes, once again contradicting itself, “that they compose it”.

The second critical issue concerns the number of people who can be recognized as deafblind. In fact, pursuant to Law 107/2010, as written before the new law came into force, to be recognized as deafblind, a person had to meet the requirements for recognition of civil deafness and civil blindness.

It seemed like a common-sense rule, but there was a problem. Infact, in Italy, while a person who loses their sight, regardless of the stage in life at which it occurs— from 0 to 100 years of age— it will always be recognized as “civilly blind,” a person who loses their hearing after the end of developmental age—or who is recognized

as such after this event—pursuant to and for the purposes of Law No. 381 of May 26, 1970 (as amended by Law No. 95 of February 20, 2006) that person is not recognized as deaf, but rather as a civilly disabled person, thus falling into a macro-category that includes all disabilities—from motor to cognitive—that are not civilly deaf or blind. The result is paradoxical: many people, including myself, president of the Committee for Deafblind People, and a huge portion of the members of the Committee, did not fall within the definition of deafblind people pursuant to and for the purposes of Law No. 107 of 24 June 2010.

And the legislator remedied these two critical issues with Article 63 of Law No. 182 of 2 December 2025, containing “Amendments to Law No. 107 of 24 June 2010, on the recognition of the rights of deafblind people.

The **following changes** have been made:

a) in Article 1, paragraph 1, after the words “single specific” the following is inserted: “distinct from the sum of hearing and vision impairments”;

b) in Article 2:

1) paragraph 1 is replaced by the following:

“1. For the purposes of this law, deafblind persons are defined as those with long-term total or partial combined impairments of vision and hearing, whether congenital or acquired, which, in interaction with various barriers, lead to difficulties in orientation and mobility and in accessing information and communication, hindering full and effective participation in various life contexts on an equal basis with others.”

2) paragraph 2 is replaced by the following:

2. Deafblind people are entitled to receive unified financial benefits based on the requirements set forth in the legislation in force regarding civil blindness and civil deafness. In the cases referred to in Article 3, paragraph 2, second sentence, in which the lasting hearing impairment is acquired after the age of development, deafblind persons are entitled to receive unified financial benefits based on the requirements set forth in the legislation in force regarding civil blindness and civil

disability. Deafblind people are also entitled to receive unified benefits from any other benefits received for the condition of civil deafness, civil blindness, and civil disability, respectively, provided by the National Institute of Social Security (INPS).

c) in Article 3:

1) in paragraph 1, in the first sentence, the words: “of both disabilities” are replaced by the following: “of disabilities” and, in the third sentence, the words: “of civil blindness and civil deafness” are replaced by the following: “of civil blindness, civil deafness, and civil invalidity”;

2) In paragraph 2, the following sentence is added after the first:

“The status of deafblind is also recognized for individuals who are certified as having civil blindness and, as a result of long-term hearing impairment, including during childhood, civil disability.”

A starting point towards equality with other citizens.

In short, the law establishes surgically necessary amendments to Law 107/2010, exactly what the Lega del Filo d’Oro has been fought for in the last 15 years.

To be clear, it’s important to clarify that nothing will change regarding the benefits already due, which remain unchanged and were previously received on a unified basis. The law does indeed refer to them, but only to add to the previous rule the category of deaf-disabled civilians among those receiving unified benefits for the deaf-blind. But since the beginning, the battle that has occupied us and continues to occupy us, especially in times of crisis like these, has never been about increasing benefits (a thorny point where the Foundation’s demands would certainly have slipped disastrously), but, in the meantime, about achieving adequate recognition and services, a path that is clearly proving to be the most viable.

In conclusion

We are interested in a provision which is not easy to find, as it's part of a huge legislative provision that touches on several heterogeneous matters, such as Law No. 182 of December 2, 2025, containing "Provisions for the simplification and digitalization of procedures relating to economic activities and services for citizens and businesses." Better known by its unofficial name, the "Simplification Law-bis," it's located precisely in Chapter II of Title III, which contains "Simplification Measures in Healthcare Matters."

Getting it, if you don't know exactly what to look for and where to look, can be challenging; it requires skill, tenacity, and a modicum of patience, even when using search engines and perhaps even artificial intelligence. In this, I found, albeit in a small way, a perfect metaphor for the journey that led our foundation, with skill and tenacity, through patient and constructive dialogue with all institutions, to achieve this victory.

This is a significant victory, certainly worth celebrating, but without too resting on our laurels. Soon, we'll see the implementing measures, the INPS circulars that will give substance to the new law, and the specific services that, based on Law 107/2010, must be activated but have not yet been.

Making predictions about the future of this law is difficult; everything will depend on its implementation. We'll need to see, first, how INPS will implement it and translate this recognition into operating instructions for its certifying physicians. Then we'll have to see whether the specific services envisaged by Law 107/2010 will finally be activated.

This goal is certainly an important milestone, but it is only a starting point towards, hopefully, greater inclusion of people with deafblindness in our nations's life, on an equal basis with other citizens.

Girls and boys at architecture school with the University to recognize space and beauty

by Gianluigi Mondaini

SOUxAncona – The School of Architecture for Boys and Girls was created as an educational and cultural project that views **architecture** not as a specialized discipline, but as an accessible, everyday language capable of offering tools for understanding, interpreting, and consciously transforming the space we live. The initiative is founded on the idea that **educating about space** means educating about the quality of collective life, instilling in children the ability to recognize beauty as a concrete, tangible, plural, and shared value. The initiative aims to offer a multidisciplinary educational experience that integrates architecture, design, art, and environmental education promoting the development of critical thinking, the need for social interaction, and the ability to work collaboratively through the *Learning by Doing* methodology.

Making with your hands. The space as a direct experience

The heart of the program consist of understanding space as a direct experience. Making things with your hands—building models, assembling materials, drawing, dismantling and reassembling—becomes a method of understanding and exploration. In this dimension, the child is not a spectator, but an active participant in a process that combines imagination, manual dexterity and critical reflection. Learning occurs through action, transforming practical experience into a stable and transferable cognitive tool.

A distinctive element of the approach is **the interpretation of architectural design through the lens of game**. Playing is not intended as an escape, but as a pedagogical tool capable of activating intuition, creativity, and relational skills in teamwork. Through playful and collaborative dynamics, **architecture, places, and the city become objects of playing**, an opportunity to understand the value of built space, the need for quality and the meaning of civic responsibility. Designing

and playing act together as tools to stimulate the ability to observe, imagine, and critically intervene in the context, developing a **critical and proactive attitude** toward the city and its living spaces.

An intense workshop to understand the city through the design culture

The school is designed as a permanent laboratory where manual skills, thought and collective discussion converge. Activities are structured around brief theoretical introductions, followed by practical experiences, moments of feedback and dialogue, city tours and workshops with experts, creatives and designers. This framework allows for the recognition of **beauty as a concrete, not abstract, quality**, nurturing in children the ability to desire it, demand it and, gradually, produce it through conscious action.

The SOU – School of Architecture for Children – format was created by an idea of Andrea Bartoli and Florinda Saieva within the cultural regeneration experience of Farm Cultural Park in Favara, in the province of Agrigento (Sicily). SOUxAncona adheres to this national network, interpreting its principles in relation to the specific territorial characteristics of the Marche region and in synergy with the University’s scientific methods and research on game as a design tool. The Ancona school is promoted by architect Gianluigi Mondaini, full professor of Architectural and Urban Composition at the Polytechnic University of Marche, assisted by engineers Leonardo Moretti and Lorenzo Duranti and his research group **Hub for Heritage and Habitat (H4HH)**, in collaboration with the Municipality of Ancona and with the contribution of numerous public and private partners in the area.

The working group is composed by teachers, researchers, PhD students, tutors, and experts from diverse fields—architecture, art, design, landscape studies and communication—who contribute to build a multidisciplinary educational environment. This diverse range of skills allows children to experience the complexity of design as a cultural and social practice, capable of entangling aesthetic, technical, and relational dimensions.

Autonomy, trust, belonging. Children are the main actors.

The adopted methodologies emphasize active participation: creative workshops, collective planning, urban explorations, meetings with professionals and public discussions of the projects. Children are guided to observe the city, recognize its critical issues and potential, formulate hypotheses and develop alternative visions. In this process, the project is not an end in itself, but it is **a tool for personal and civic growth**, capable of strengthening autonomy, confidence and a sense of belonging to the community.

SOUxAncona acts with children from primary school to middle school and aims to be an inclusive educational space where **making, designing, and playing** converge in a single learning experience. Thus, architecture emerges as a living, daily, accessible experience capable of generating awareness and responsibility for the common good. Through manual labor, playing and collective discussion, young participants acquire tools to critically interpret the world and recognize the quality of space as an essential component of social life. In this intertwining of experience, imagination and citizenship the project becomes an ongoing educational practice, capable of laying the foundations for a future culture of beauty lived as a shared and concrete need.

BEFORE, AFTER, AGAIN

On waste and plastics as eternal as diamonds

by Maria Manganaro

The brief exhibition of small trash objects curated by **Acqua Randagia** provides the Omero Museum with the opportunity to return to the topic of waste recycling also from a scientific perspective.

But let's start from the beginning. Ancona's tactile museum was born and grew, nourished by remarkable references. Its creator nourishes it with relationships, acquisitions, and donations that have a recognizable place in the history of art.

It's not a simple coincidence that **Michelangelo Pistoletto** donated *Recycled Italy* to the Museum in 2013, a site-specific work created a few months earlier for the Venice International Architecture Biennale with the waste of the installation of the thirteenth edition of the biennale, in search of new perspectives for a regenerated creativity.

The eight-meter-long wooden silhouette of Italy, covered by construction garbage that you can see and touch, is now part of the Omero Museum as desired by the Master of Pop Art and *Arte Povera*. In 2023, Pistoletto celebrated his 90th birthday in New York with the restaging of his 1979 artwork *Welcome to New York*, where the crown of the Statue of Liberty becomes a fountain from which a stream of colorful rags flows, representing multiculturalism, the search for a better future and the welcoming spirit of a country that, unfortunately, is now undergoing political transition.

On the last weekend of January, the exhibition of waste objects "*Before, After, Again*" conceived by influencer **Elisabetta Pennacchioni**, was positioned right next to *L'Italia Riciclata*, "hosted in the aura of Pistoletto, star of conceptual art, who enriches the symbol of infinity with a third space (or Paradise) between nature and artifice,

from where man attempts to create his own place of salvation in the era of the most intense technological development.”

Suggestions and insights from art, society and science spark a lively public discussion on waste recycling with two highly communicative researchers, **Stefania Gorbi** of the Polytechnic University of Marche and **Martina Capriotti** of the University of Camerino.

Although Italy is quite virtuous in terms of waste sorting, we know that there are many countries around the world and that not all the garbage is recyclable. We also know that hydrocarbon emissions are among the major causes of environmental pollution. So far, the data is both accurate and generic. Things get complicated when imperfect communication of the results of specific scientific research turns into misinformation, creating alarmism that can lead to fatalism or various forms of radicalism.

For about fifteen years, **plastic** has become part of our worst nightmares, to the point of making us resign ourselves to the fact that eating marine organisms will, sooner or later, lead to the presence of microplastics in our tissues and even in our brains. Well, no, at least for now, this isn't the case. “Because plastics, however micro, are particles that, like fish, we humans also expel in our feces,” Martina Capriotti reassures us, “unlike what happens with hydrocarbon molecules. On this topic, just a few days ago, the British newspaper The Guardian had to deny the rumors that had terrified citizens around the world.”

This doesn't change the fact that the growing production of various types of plastic remains “a serious problem, given that when recycled it loses quality and that a single-use half-liter bottle lasts at least 500 years in the sea or in the environment. Like a diamond, it's forever,” concludes Stefania Gorbi. This doesn't mean we can't continue to experiment with new solutions to the waste problem and some of these could even be effective for certain types of waste, such as “pyrogasification, which in Turin converts biomass into electricity and heat, with virtually zero impact.”

While science continues its research, individual choices and behaviors remain important. Stefania Gorbi told that, among her many experiences at sea with various environmental organizations, during the weeks spent on a boat with Greenpeace, she never saw single-use plastics used or waste produced. This means that all it takes is being careful with what you buy to avoid excess packaging and more.

This is the point where **Elisabetta Pennacchioni** can be useful, with her Instagram profiles boasting tens of thousands of followers. The Ancona influencer, on and with @Acqua.Randagia, encourages small gestures and reflections on environmental sustainability “without proposing didactic solutions or moral instructions.”

The exposition of garbage on two adjacent tables at the Omero Museum begins with a specific question: “What else could I do with this object?”, suggesting that every object in our daily lives has a story we rarely choose to listen to. Before becoming garbage, it was a project, a desire, a necessary gesture to meet our needs. After use, the object often becomes invisible, very often unwanted and in many cases expelled from the realm of responsibility.

“Before, after, again” was created to break this repression and transform the common object into a material biography, capable of narrating not only the material, but the behaviors that generate it. Thus, the focus shifts from matter as symbol to matter as experience, to question what precedes and follows the act of consumption.

“The object evolves, sometimes through a **regulatory change** or a minimal, repeatable gesture, sometimes through upcycling practices that transform garbage into narrative material.”

On her Instagram profiles and in the pages of her two books, Elisabetta Pennacchioni has been discussing sustainability and daily responsibility for years, without neglecting the topic of what we eat every day and plant-based cuisine (@il goloso mangiar sano), which she discusses with her sister Federica (also a food blogger) as a concrete and feasible practice.

In short, everyone can do their part. This is what the European Climate Pact says, the European Commission initiative within the Green Deal that, starting in 2022 invites citizens, communities, and organizations to actively participate in building a climate-neutral Europe by 2050.

The same Pact, mentioned by Elisabetta Pennacchioni, promotes widespread action to engage individuals, schools, NGOs, businesses, and local authorities in practical actions aimed at reducing net emissions by 55% by 2030. The legislation proposed by the Commission uses a valuable platform to connect to an increasingly extensive network, as well as to share the best practices and solutions needed to concretely change consumption and production patterns in view of a viable ecological transition.

It's not difficult to contribute [as protagonists](#) or [stay informed](#) about the project's progress.

Smell the world

How Smells Affect the Mind and Body

The latest studies of Hiram Gurden were published

There's an intense dialogue between the world's **smells** and our **brains**. Today, neuroscience can interpret this dialogue, revealing its secrets. Freshly cut grass on a summer morning, the aroma of coffee wafting through the kitchen, the scent of a basil plant touched by your fingers; the saltiness of the seashore, the warm bread, the storm-washed asphalt, a drop of gasoline: some smells give us a special meaning and can excite us or send shivers down our spines, transporting us to exotic continents and bygone eras, from the scented baths of ancient Rome to the most intimate memories of childhood.

All this because smell is a sophisticated and fascinating sense, a bridge between our brain and the material and symbolic universe in which we are immersed.

And finally, science can introduce us to the secrets of this sense. Smells speak a **mysterious language** that accompanies each moment of our lives: with every breath, we absorb invisible molecules that the brain translates into memories, emotions, and instinctive reactions.

The sense of smell is currently the focus of scientific research highlighting its centrality to human experience. It is the first sense to develop in the fetus and one of the few directly linked to the brain areas responsible for memory and emotion. Recent studies show that its loss can be a warning sign for neurodegenerative illnesses such as Alzheimer's and Parkinson's disease. Olfactory rehabilitation techniques are being used for those who lack it, especially following respiratory illnesses like COVID-19.

Hiram Gurden, a neuroscientist specializing in sensory cognition, explores the profound link between smells and the mind, revealing how fragrances influence our daily choices: in a tale that blends history, biology, and psychology, he guides us to discover a sense that interprets the world and influences our most intimate desires.

Hirac Gurden is the director of neuroscience research at the **Centre National de la Recherche Scientifique** in Paris, where he studies the brain's representation of odors, as well as the link between smell and nutrition in the context of diseases such as obesity and diabetes.

“The world, how smells act on minds and emotions “ eBook and Paperback, 192 pages, Touring Editore 2025.

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Museum Director: Aldo Grassini.

Aisthesis Editor: Gabriella Papini.

Editorial staff: Monica Bernacchia, Andrea Sòcrati, Annalisa Trasatti, Massimiliano Trubbiani, Alessia Varricchio.

Graphic design and layout: Massimo Gatto.

Translation: Lorenzo Bontempi.

Recording and mastering by Matteo Schiaroli.

Voice: Luca Violini.

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