

Thursday 19 - Saturday 21, November 2020  
Department of Architecture and Built Environment,  
University of Nottingham

Image: IBeB, Heide & von Beckerath, Photography: Andrew Alberts



# 17<sup>th</sup> Annual International Conference of the Architectural Humanities Research Association

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Image: Gleis 21  
by *einszueins architektur*



# HOUSING AND THE CITY

In the early twentieth century, a desire to master the workings of the city linked it explicitly to the provision of housing. The processes of 'the urban' became an 'ism', the multiplication of houses became housing. In the twenty-first century, cities are witnessing new ways of working, changing social demographics, increased geographical mobility and mass migrations, as well as the pervasive threat of the climate crisis. New modes of urban domesticity have begun to emerge, among them 'co-living' for young urban professionals, 'co-housing' of various kinds, 'live-work' units and other versions of domesticated working. Sometimes, these trends are born of economic necessity; sometimes, they are driven by aspirations of inclusion, solidarity and sharing. In either case, they are often promoted as desirable styles of life, experiments in housing and working that are linked to the promise of a new kind of collectivity, a new kind of city. The concern of this conference is to investigate the link between housing and urbanism, if not to disentangle it, at least to interrogate it. We ask what these new forms of living and working might mean for the city and, in turn, what current transformations of the urban might mean for the way we conceive of the home.

The primary question asked by the conference is this: what does it mean to be at home in the city in the twenty-first century? Our aim is to investigate the historical and theoretical genealogy of this question, premised on an understanding that the urban and the domestic, the public and the private, the individual and the collective, the political and the personal, are not opposing concepts but constructions

that link the subject to the spatiality of the city. Francoise Choay posits Ildefonso Cerdá's Teoría general de la urbanización of 1867 as the first theory of urbanism, as a 'science' that for the first time conceptualised the spaces of the city and its population in conjunction. Since the rise of 'the urban' as a field of knowledge linking spaces and the population, our very conceptions of the self, of intimacy and care, have come to be engendered by and to propel our understanding of urban spaces and processes. How to house and group the population, how to ensure its welfare and happiness, and how to optimise the potentials of individuals, families and other segments of the urban population have been central urban questions addressed through the potential of architecture throughout the twentieth century. How to do this in an increasingly explicitly global context, facing global threats, becomes the additional question of the twenty-first. ■

## Housing and the City After the Pandemic

As the world continues to fight the rapid spread of Covid19, we might not yet be in a position to substantively rethink this question, let alone to predict a new urban reality of segregation and containment. However, we invite you to reflect and speculate on how the effects of the pandemic will shape our lives, how it challenges our conception of the home and the city, and how it affects the complex relationships between the individual and the collective, the public and the private. We ask how it might affect the dynamism of the urban. ■

# Conference Convenors

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**Dr Katharina Borsi**



Senior Tutor and Associate Professor,  
Faculty of Engineering,  
University of Nottingham

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**Dr Didem Ekici**



Assistant Professor,  
Faculty of Engineering,  
University of Nottingham

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**Professor Jonathan Hale**



Professor of Architectural Theory,  
Faculty of Engineering,  
University of Nottingham

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**Ye Xu**



PhD student in Architecture,  
Faculty of Engineering,  
University of Nottingham

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**Nick Haynes**



Studio Tutor and PhD Candidate,  
Faculty of Engineering,  
University of Nottingham

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**Sarah Taylor**



Research Administrator,  
Faculty of Engineering,  
University of Nottingham

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In consultation with  
**Diana Periton**  
Independent Scholar



# Session Co-ordinators

Abigail McHardy



Poppy Chinn



Conor Vale



Rachel Marshall



Bethan Crouch



Tilisha Franklin



Lucy Wren



Joe Wareham



Lottie Smith



Ventsislav Videlov



## Technical Team

Eric Atkinson



Owen Davies



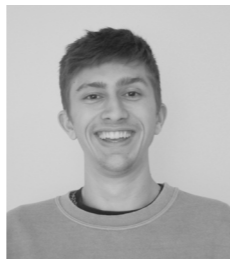
Matthew Urry



Christopher Bennett



Thomas Wickens



Book of Abstracts Designers

**Ye Xu**  
**Rachel Marshall**

# Keynote Speakers

**Anna Minton**



'Big Capital: Who is the City for?'

Anna Minton is a writer, journalist and Reader in Architecture at the University of East London. Her publications include 'Ground Control: Fear and Happiness in the 21st Century' (Penguin, 2009 and 2013) and 'Big Capital: Who is London For?' (Penguin, 2017).

**Lawrence Barth**



'Dwelling and Critique'

Lawrence Barth is a Programme Co-Director of Housing and Urbanism and an urbanist. He has consulted internationally on urban strategy for cities, architects and landscape architects, and has led planning and design projects for contemporary knowledge environments.

**Katharina Bayer**



'Together! Potentials of Cooperative Housing and Self Organisation'

Katharina Bayer is the co-founder of einszueins architektur in Vienna, an award-winning practice focussing on new forms of urban housing.

**Chris Matthews**



'A History of Council Housing in Nottingham'

Chris Matthews is a graphic designer and historian. His most recent books include 'Homes & Places: A History of Nottingham's Council Housing' and 'Cities of the North', both published in 2016.

**Tim Heide**



'Resilient Structures, Collective Forms'

Tim Heide is a co-founder of the architecture firm Heide & von Beckerath, a practice at the forefront of Berlin's innovative housing experimentation



# Online Exhibition



**"Black and White Portraits" & "Bird's Eye View"**

Emily Andersen



**"Portraits of Domesticity"**

Anna Shapiro

# SESSIONS

FRIDAY 20.11.20

P 18-22 20.11.20

## R1 Estate Logics: Thematic transfers in housing estate design, 1900–1938

Irina Davidovici, ETH Zürich

Language Logics: Housing in translation  
*Irina Davidovici, ETH Zürich*

The logic of Type: A Genealogy of the Berlin Siedlungen  
*Katharina Borsi, University of Nottingham*

The logic of the norm: LCC urban housing during the  
interwar period  
*Christopher Metz, ETH Zürich*

Paper logics: Red Vienna estates in architectural  
publications  
*Harald Robert Stuehlinger, FHNW Nordwestschweiz*

P 26-28 20.11.20

## R3 Collective Inhabitations

Hugh Campbell, University College Dublin

The Ahmedabad pols and the trans individual  
*Dorian Wiszniewski, University of Edinburgh*

Hidden commons: Hutong inversions  
*Doreen Bernath, AA Project Cities Programme, Leeds  
School of Architecture*

The way we dance: The (re)production of rooftop space  
in contemporary hong kong urban cinema  
*Zhuozhang Li, University of Liverpool*

P 23-25 20.11.20

## R2 Modernisms

Sigal Davidi, Tel Aviv University

Gender aspects of apartment planning in Tel Aviv, 1930s  
*Sigal Davidi, Tel Aviv University*

A levantine home At The "Bauhaus City" - The work of  
Mizrahi Architects, and the not so "White" city of Tel-  
Aviv, 1930-1948  
*Tzafrir Fainholtz, Technion - Israel Institute of  
Technology*

Four modern kitchens: The impact of Adalberto Libera's  
studies on housing during the 1940s  
*David Escudero, Universidad Politécnica de Madrid*

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## O1 Modernity, Ideology and Housing

Didem Ekici, University of Nottingham

Children of Krupp: The factory as a home  
*Maur Dessauvage, Columbia University New York*

*The Concept of Type in Hellerau Garden City, 1908-1914*  
*Didem Ekici, University of Nottingham*

Red Vienna, black Vienna: Housing in social democratic  
(1919-1934) and Austro-fascist (1934-1938) Vienna  
*Inge Podbrecky, Federal Heritage Authority, Austria*

Nottingham estates in 1850  
*Lottie Smith, University of Nottingham*

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## O3 Reform, Health and Pandemic

Stephen Walker, The University of Manchester

Urban sanitizing and household pollution in small northern  
towns in the Russian empire, 1870 - 1914  
*Anna Agafonova, Higher School of Economics, St.  
Petersburg*

Health, Tuberculosis and the city: Strategies to approach  
the dwelling hygiene of Berlin (1885-1915)  
*Eva Eylers, Independent Scholar*

Iberian housing and city. A relationship through  
documentary cinema  
*Alba Zarza Arribas, University of Valladolid (Spain) -  
Centro de Estudios Arnaldo Araújo (Portugal)*

*Nostalgia for the Past: Casa Bloc as a Paradigm for Post-  
Pandemic Housing and Urban Development*

*Carolina B. García-Estévez, Barcelona School of  
Architecture, ETSAB. Polytechnic University of  
Catalonia, UPC*

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## O2 Types, Utopias and Cities

Tilo Amhoff, University of Brighton

From the cell to the territory. The 'Disurbanist' project of  
the OSA group  
*Martino Tattara, KU Leuven*

Das neue Berlin: Martin Wagner and The Department for  
City Planning of the City of Berlin (1926-1932)  
*Tilo Amhoff, University of Brighton*

Hypercorbusian Mendelsohn. A lost project for the  
completion of the early thirties in Berlin  
*Michele Stavagna, Independent Scholar/Netzwerk  
Architekturwissenschaft, Berlin*

How can space be 'ideological?'  
*Angelika Schnell, Academy of Fine Arts, Vienna*



## Y1

## Affective Provision in Collective Forms

Doreen Bernath, Architectural Association,  
Projective Cities Programme (AAPC), Leeds School of  
Architecture

From asset to debt and dispossession: Housing in the  
years of economic crisis in Greece  
*Platon Issaias, Architectural Association, Projective  
Cities Programme*

Cellular urbanism: Taller d'arquitectura & the city in space  
*Raül P. Avilla Royo, Architectural Association,  
Projective Cities Programme*

Type, urban form, policy-making and housing standards  
in Santiago de Chile  
*Alvaro Arancibia, Architectural Association, Projective  
Cities Programme*

Revolution begins at home: domestic spaces as spaces of  
resistance in Iran

*Hamed Khosravi, Architectural Association, Projective  
Cities Programme*

Housing & care cooperatives in the Netherlands: Spatial  
diagrams of cluster living  
*Gianna Bottema, Architectural Association, Projective  
Cities Programme*

## Y2

## Institutes of Care

Sabrina Puddu, KU Leuven; and Francesco Zuddas,  
Anglia Ruskin University

Beyond student housing: Or, disorder the students as a  
de-commodifying urban agent  
*Francesco Zuddas, Anglia Ruskin University*

When artists lived at the Louvre. The establishment of the  
Royal Academy in 1648 and the state's effort to house  
the artists in Paris  
*Elena Palacios Carral, Architectural Association*

The future almshouse: what can be learnt from re-  
interpreting a past  
*Alison Pooley, Jenny Pannell, and Sally-Anne  
Francis, Anglia Ruskin University*

Normalisation as self-empowerment? The house for  
the criminals between privacy and the hazard of  
collectiveness  
*Sabrina Puddu, KU Leuven*

## Y3

Documenting  
Aura

Sarah Lappin, Queens University Belfast

Housing Daishan  
*Mark Campbell, Royal College of Art*

Shanghai ladies and lilong housing: The feminine scene  
permeating urban Shanghai  
*Jiawen Han, Xi'an Jiaotong-Liverpool University*

Representing mass housing as the source of urban fear:  
Cinematic spatial and social stereotypes  
*Phevos Kallitsis, University of Portsmouth*

## P1

## Scale and Typology

Nick Haynes, University of Nottingham

Housing facing transitions  
*Alessandro Porotto and Gérald Ledent, UC Louvain*

The roomer and the modern man: Hotels as urban  
housing in the turn of the 19th Century  
*Elina Axioti, Humboldt University of Berlin*

Morphological change and socio-spatial adaption of  
low-income housing in Dhaka, Bangladesh  
*Samira Awwal and Katharina Borsi, University of  
Nottingham*

Ex Africa Aliquid novum [there is something new coming  
from Africa]. Herman Haan's journeys in pseudo-  
ethnographic vein  
*Alvaro Velasco Perez, Architectural Association,  
Projective Cities Programme*

## P2

Flexibility and  
Adaptation

Paolo Beccarelli, University of Nottingham

Open building and users' agency: Early and  
contemporary experiments in the Netherlands  
*Íñigo Cornago Bonal and Dirk van den Heuvel, TU  
Delft*

A denser suburban dream: New typologies of multifamily  
conversion in an American "ethnoburb"  
*Joseph Huennekens, Columbia University*

User-generated change in the North American homes:  
The new era of housing insecurity  
*Kateryna Malaia, Mississippi State University*

Toward participative prefabrication: Housing between  
Yugoslavia And Cuba  
*Andjelka Badnjar Gojnic, RWTH Aachen*

## P3

Urban Blocks and  
Morphologies

Katharina Borsi, University of Nottingham

Ivory combs, hollow squares & broken blocks: The urban  
form of the Glasgow tenement  
*John Burns, Holmes Miller Architects*

Living in the city: How urban form can foster more  
sustainable, adaptable and resilient neighbourhoods  
*Jonathan Tarbatt, C+W Architects, and Chloe Street  
Tarbatt, University of Kent*

Housing urban masses around a green yard. Typological  
comparison of modern examples in Copenhagen and  
Stockholm  
*Chiara Monterumisi, École Polytechnique Fédérale de  
Lausanne*

Reinventing public housing: Design strategies for  
completing what Modernism left unfinished  
*Frederick Biehle, Pratt Institute*

## B1

Planning  
Urban Living

Graeme Barker, University of Nottingham

New social housing models in Sweden:  
From Folkhemmet to automobile perceptual regimes  
*Marianna Charitonidou, ETH Zürich*

Experimenting planned urban living under  
commercialisation: Historical reflection on the socialist  
collective housing design in Shenzhen during china's  
reform and opening-up  
*Yiwei Zhang and Jing Xiao, Shenzhen University*

Living in anti-adaptive neighbourhoods  
*NURIT ALFASI, Ben-Gurion University of the Negev*

The housing exhibition: Visionary architecture and housing  
in Singapore, c. 1963  
*Eunice Seng, The University of Hong Kong*

Housing mid-century Irish publics - some paradigms  
*Gary A. Boyd, Queens University Belfast; and Brian  
Ward, Technological University Dublin*

## B2

## Finding Home

Rachel Sara, Birmingham City University

Da-Sein dwellings: An exploration into the meaningful  
aspects of home and its relationship to human needs  
*Rachel Sara, Birmingham City University; Dalia Al-  
Tarazi and Louis Rice, University of the West of  
England*

Biopolitics in the house: The British public housing and the  
rise of neoliberal governmentality in the private home  
*Eleni Axioti, Architectural Association*

Enclosure, labour and pseudo-feminist scale: Bourdieu in  
Algeria  
*Charlotte Grace, Royal College of Art & University of  
West London*

The re-housing crisis: Finding 'home' for victims of  
domestic abuse  
*Rianne Houghton, University of Birmingham*

## B3

Classification  
and Legality

Diana Periton, Independent Scholar

A classic recipe for informal housing: A gift from British  
Bombay to Mumbai  
*Rahul Bhandare, Jawaharlal Nehru University (JNU),  
India*

Downstairs, upstairs: Space-sharing between domestic  
workers and their ultra-high net worth employers in London  
*Matthew Reynolds, London School of Economics*

"I map, therefore, I am": Deep mapping and making  
home in displacement  
*Sana Murrani, University of Plymouth*

## R4

## Cohousing

Hélène Frichot, The University of Melbourne & KTH  
School of Architecture

Archaeology of a domed future: Cybernetics as  
settlement, through the architecture of geoship  
*Hélène Frichot, The University of Melbourne & KTH ;  
and Helen Runting, KTH*

Theories of dwelling. Collective versus individual forms of  
housing

*Kirsten Wagner, University of Applied Sciences  
Bielefeld*

Cooperative or undifferentiated: Two visions for housing  
*Valentin Bourdon, Ecole Polytechnique Fédérale de  
Lausanne*

Architects revitalising a 'liquified' Japan: shared housing  
and bottom-up community building  
*Cathelijne Nuijsink, ETH Zürich*

Housing for a 'lonely generation'  
*Marija Maric, ETH Zürich and Goethe University*

## R5

## Sharing Living

Tim Collett, University of Nottingham

Claiming the right to the city through inventing housing  
alternatives  
*Ronnen Ben-Arie, Technion Institute and Fatima  
Abreek-Zubiedat, ETH Zürich*

*Cooperative Housing as a Substratum for Societal  
Integration, Can This Be Achieved in Hamburg  
Bedour Braker and Jan Braker, Jan Braker Architects*

Prodding the threshold between home & city  
*Sophie Ungerer, University of Brighton; and Chloe  
van der Kindere, University of Westminster*

Objects of association - genealogies of small publics  
*Peer Frantzen, University of the Arts, Berlin*

The city within the home – Otto Steidle's Genter Strasse  
houses  
*Florian Kossak, HCU Hamburg*

## R6

## Spatial Practices

Robin Wilson, University of Nottingham

Everything has changed, yet something must change:  
From vernacular to contemporary  
*May Zune, Lucelia Rodrigues and Mark Gillott,  
University of Nottingham*

*Mutirão and the Social Practices of Housing in Brazil  
Vanessa Grossman, TU Delft*

(Lived) Spaces of Belonging, Culture and Gender:  
Spatial Practices of Syrian Women in Houses of Istanbul  
and Syria  
*Pinar Sezginalp and Susan Rottmann, Özyeğin  
University Turkey*

'At Home' on Screen: Architectures of 'Common Things'  
*Inga Bryden, University of Winchester*



# O4 Standards and Life Style

Laura Hanks, University of Nottingham

Homes for today and tomorrow: space standards for the 'affluent' tenant in Britain

*Savia Palate, University of Cambridge*

The transformation of the bedroom in housing design from the 1950s to the 1990s in China

*Nan Ye, University of Liverpool; and Jiawen Han, Xi'an Jiaotong-Liverpool University*

The Evolution and Reasons for China's Collective Housing Suits in the 1980s

*Yu Aokun and Yuejia Xu, Beijing University of Civil Engineering and Architecture*

The role of IKEA's home models in the twenty-first century home and city

*Rebecca Carrai, KU Leuven*

Cinematic representations of women's roles in Britain's postwar reconstruction

*Sigrid Preissl, Independent Scholar*

# O6 Planning Housing as Urbanism

Alona Martinez Perez, De Montfort University

Madrid and Belfast: The politics of housing, urban ambition and walls and absent spaces in two European Cities

*Alona Martinez Perez, De Montfort University; and Ciaran Mackel, Belfast School of Architecture*

The changing image of neoliberal housing – dressing as a method

*Merryan Majerowitz and Yael Allweil, Technion IIT*

Curating the postmodern city: London Docklands 1980-1998

*Ambrose Gillick, Kent School of Architecture and Planning*

No more heroes: Totality, everyday life and uPVC

*Andrew Stoane, University of Dundee*

Quick fixes: Spontaneous conditions in London's historic housing crises

*Jesse Honsa, KU Leuven*

# O5 Live / Work

Anna Shapiro, Sheppard Robson Architects, Architectural Association

The living units within the home-office conditions: "Tele-work", "tele-communication", and "tele-education" vis-à-vis the reinvention of the city and pandemic preparedness

*Marianna Charitonidou, ETH Zürich*

Housing typology at fashion kampungs for more sustainable living-working environment in Bandung

*Dibya Kusyala, Sri Rahma Apriliyanthi, Adhitya Rizky Isnandya, Institut Teknologi Bandung; and Achmad Syaiful Lathif, Telkom University*

Working at Home: Architects during the Pandemic in China

*Ye Xu, Katharina Borsi, Jonathan Hale, University of Nottingham*

Open city / closed city

*Frances Holliss, London Metropolitan University; and Claudia Dutson, Royal College of Art*

# Y4 Being at Home Between Data, Information and Architecture

Silvio Carta, University of Hertfordshire

Everybody's in: Exploring the blurred boundaries of publicness and privacy in the 21st century digi-home

*Rebecca Onafuye, University of Hertfordshire*

From third to first and back: The Domestic Space in the Media Library

*Davide Pisu, University of Cagliari*

Digital expressions of home: the digital annex

*Hazel Cowie, Newcastle University*

What is home in the physical/digital urban environment?

*Silvio Carta, University of Hertfordshire*

# Y6 City and Home in the Pandemic

Renée Tobe, University of East London

Holobiontic Urbanism: Homes, microbes, domesticity, communities

*Rachel Armstrong, Newcastle University; Rolf Hughes, KU Leuven and Nel Janssens, KU Leuven*

Drawing the Distance

*Nerma Cridge, Architectural Association*

Integrating restorative environmental design principles into apartment housing: The city after the pandemic

*Terri Peters and Anna Halleran, Ryerson University, Canada*

The role of the consumer IoT experience in extending the notion of home

*Rubem Barbosa-Hughes, University of Hertfordshire*

# Y5 Age and Wellbeing

Jonathan Hale, University of Nottingham

From the person to the environment: Creating homes for ageing well

*Gwendoline Schaff, TEAM 11, University of Liège; Ann Petermans, ArcK, Hasselt University, Jan Vanrie, ArcK, Hasselt University; Fabienne Courtejoie, TEAM 11, University of Liège; and Catherine Elsen, LUCID, University of Liège*

Exploring ageing migrants' sense of home using photo-elicitation: An exploratory study in Limburg, Belgium

*Micheline Phlix, Jan Vanrie and Ann Petermans; Hasselt University*

Brokering knowledge boundaries in a multidisciplinary co-creation project

*Katja Maununaho, Jyrki Tarpio and Helena Leino, Tampere University Finland*

Social connections in a care home

*Faye Sedgewick, Lesley McIntyre and Tara Hipwood, Northumbria University*

Towards a more-than-human urbanism: Co-constituting the microbiomes of the built environment

*Rachel Armstrong, Newcastle University*

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## P4 Threshold Collectives

Chris Schulte, Allies and Morrison Architects; and Katharina Borsi, University of Nottingham

Human capital: Climatic privilege and worker dormitories in Singapore  
*Jennifer Ferng, The University of Sydney*

"Patterns" of threshold spaces in the historical city of Jeddah  
*Basma Massoud, University of Sheffield; and Florian Kossak, Hafen University, Hamburg*

Shikii between housing and city: Exploring building typology, human behaviour in Shinonome Canal Court in Tokyo  
*Yang Yang, University of Sheffield*

Vecindad: Redistribution of domestic space in Mexico City  
*Lola Lozano Lara, Architectural Association*

Threshold observations: Berlin neighbourhood adaptations through a pandemic  
*Angela Alcantara, Independent Researcher / Stiftung Bauhaus COOP*

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## P5 Place Inhabitations

Nicholas Beech, University of Westminster

Urgent minor matters: Activating archival records for social housing futures  
*Heidi Svenningsen Kajita, University of Copenhagen and Newcastle University*

A giant horse and an invisible plan: Reflecting on the role of the architect in neighbourhood plan making  
*Claire Harper, Newcastle University*

Architecture as an agency of change: the SAAL operation of Leal  
*Ana Catarina Costa, Centro de Estudos de Arquitectura e Urbanismo (CEAU), Faculdade de Arquitectura da Universidade do Porto (FAUP)*

Burgess Park: in the absence of the Aylesbury Estate  
*Felipe Lanuza, DLA Scan / Devilat Lanuza Architectural Studio*

From technocrats to laymen: Community planning and self-help housing for workers in Marshall Plan countries  
*Sila Karatas Basoglu, École Polytechnique Fédérale de Lausanne EPFL*

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## B4 Pandemic Home

John Zhang, University of Westminster

A new archipelago - Dwelling as city in the city  
*John Zhang, University of Westminster*

(Un)homey Quarantine  
*Sigal Eden Almogi, Ben Gurion University of the Negev. and Shelly Cohen, Tel Aviv University*

The unoccupied streets, the empty homes  
*Azin Saeedi, The University of Queensland; and Peyman Yousefjowkar, The University of Art*

Tokyo: A home as city  
*Nergis Kalli, Newcastle University*

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## B5 Beyond the Neoliberal City: The emergence of urban commons in collective housing neighbourhoods

Doina Petrescu, University of Sheffield

How to design, sustain and defend urban commons in social housing estates of metropolitan cities  
*Doina Petrescu, University of Sheffield*

Commoning through house extensions into community gardens: The case of Manastur neighbourhood in Cluj, Romania  
*Silviu Medesan, Independent researcher, President of Sustainable Organised Society Association - S.O.S. Cluj, Romania*

Reclaiming the civic commons in the ex-socialist city  
*Alexandru Axinte, University of Sheffield*

The 'Kiez' as an urban commons - reclaiming contested neighbourhoods in the neoliberal city.  
*Katharina Moebus, University of Sheffield*

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## P6 Urban Assembly and Reassembly

Kat Martindale, Director of Architecture + Urbanism Research Office and University of Nottingham

Planning Pymont: The life and death of a Sydney suburb  
*Kat Martindale, Director of Architecture + Urbanism Research Office and University of Nottingham*

Subsidising housing privilege: A public-private partnership at Melbourne's Hotham Gardens  
*Catherine Townsend and Paul Walker, University of Melbourne*

Collaboration for Innovation in Housing: The role of the civic university in delivering new homes in the city  
*Alessandro Columbano and Matthew Jones, Birmingham City University*

Urban Housing Models as a Stock for New Cityscapes  
*Ingrid Mayrhofer-Hufnagl, University of Innsbruck and Benjamin Ennemoser, UCLA*

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## B6 Voids and Inhabitations

Sandra Meireis & Katharina Borsi

Retracing the public void  
*Pari Riahi, University of Massachusetts Amherst*

Homing and trust in a chronicle of crises: ethnographic insights from Brussels' social housing  
*Claire Bosmans and Jingjing Li, KU Leuven*

Hulmanoids: Effects of social exclusion at Hulme Crescents, Manchester  
*Tanja Poppelreuter and Yudishthir Shegobin, University of Salford*

Architecture engagements. The contribution of TU Architecture students to West-Berlin urban conflicts at the turn of the 1970s  
*Alessandro Toti, The Bartlett School of Architecture, UCL*

Tenants take over. Unsettling control, tenure and management in Dutch social housing  
*Andrea Migotto, KU Leuven*



# ABSTRACTS

## R1 Estate Logics: Thematic transfers in housing estate design, 1900–1938

Invited Panel

Chair

Irina Davidovici

Speakers

Irina Davidovici

Katharina Borsi

Christopher Metz

Harald Robert Stühlinger

This session highlights four of the multiple logics that underlined the planning of large-scale housing estates in the first decades of the 20th century. At this critical stage in European housing, state and municipal authorities replaced philanthropic initiatives as main actors in the provision of dwellings. The housing policies haltingly articulated in the second half of the 19th century, through a combination of philanthropic zeal, public health fears, and political agency were consolidated into wide-ranging systemic, which anticipated the contentious reach of the welfare-state.

While estates were conceptualized since the late 19th century as coordinated administrative and architectural entities, their nominal unity sat strangely with the heterogeneity and polyvalence of the city around or next to them. The ideological and economic thrust behind these massive groupings of peoples and homes into identifiable urban and suburban figures underplayed social and emotional considerations. The tensions thus created, initially articulated at the level of architectural and urban design, later spilt out in uneasy interplays between urban and suburban, residential and civic, permeability and enclosure, collectivity and privacy. Some of these tensions continue until today.

The panel aims to question the logics behind the early articulation of urban housing ensembles and examine commonalities and particularities in their international dissemination. To this end, the speakers address different logics in the creation of a conceptual and professional discourse on housing.

Irina Davidovici, ETH Zürich

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## Language logics: Housing in translation

Across Europe, the similarities of early housing estates demonstrate a number of pragmatic and ideological common points, irrespective of localities. Their analysis yields a number of recurring motifs: the supremacy of hygienic concerns, implicit and explicit mechanisms of social control in design and construction, tensions between economic pragmatism and civic ambition, between the conflicting ideologies of reform and capital. This common platform has resulted in familiar and repeated typologies of housing: multi-storey buildings of standardised flats, arranged around courtyards or flattened into street-long terraces. And yet, the comparison of the terms used to denote common housing formations in different languages (French, English, German etc.) both confirms affinities and reveals structural particularities. The different economic, social, and cultural conceptions of housing in various European contexts are partially exposed by the language used. This terminology of housing reflects the cultural, professional, social and political circumstances in which residential complexes were first conceived. This paper examines the estate logics that emerge from the terms

used in various languages to denote housing. Their meaning and etymology throw light on typological particularities, cultural settings and general attitudes towards the urban realm. At the same time, the examination of parallel terminologies highlights the common dimensions of a widespread housing discourse, as a varied yet networked field of knowledge. This glossary of terms will assist the discussion of both common and distinct aspects of the housing discourse, produced and reproduced in Europe's metropolitan centres from the second half of the 19th century, and still relevant today.

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## The Logic of Type: A Genealogy of the Berlin Siedlungen

For Hans Scharoun, Siemensstadt, the famous modernist Siedlung he planned in 1929 with Martin Wagner, exemplified a 'cell' in the 'urban organism'; a seemingly natural unit of inhabitation, key in the functioning of the city. Siemensstadt is generally considered as an outstanding example of Berlin's modernism. Its architectural innovations and its formal and spatial experimentations with the space of the domestic and that of the neighbourhood represent key tenets of the modern concept of housing.

The paper sketches moments of a genealogy of the Berlin Siedlungen to highlight the contribution of type in the formation of the concept of modern housing. The logic of type can be identified as a continuity of spatial and social reasoning all the way from the rise of the urban as exemplified by the publication of the Berlin extension plan in 1862 and the proliferation of the tenement - Berlin's ubiquitous urban typology. This is a continuity in which architecture evolves independently, as well as engages and mobilises the discursive terrain of which it forms a part. In the case of the Siedlung,

type does not simply represent Scharoun's conception of housing. Instead, type constantly calls into question what housing could be?

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## The logic of the norm: LCC Urban Housing during the Interwar Period

Shortly after the First World War, the 1919 Housing Act introduced a new era of large municipal housing estates in Britain. The aim was not only to provide more and better houses for the working classes, but also to eradicate the so-called un-healthy slums that were perceived as a hotbed of crime, immorality and infectious diseases. Immediately after the war, however, the policy of slum-clearance was regarded as less urgent and even counterproductive in the effort to overcome the housing shortage. Many housing reformers expressed the view that the problem of overcrowding would resolve itself through the development of garden cities, which would create a countermovement from urban districts back to the country. Moreover, the typology of the high tenement building was increasingly rejected. The newly founded Ministry of Health, being under the influence of vocal garden city proponents, tried to prohibit the erection of tenement buildings of more than three storeys in height – on the grounds that such dwellings were detrimental to the health and opposed to the habits and traditions of the British people. Contrary to these official government guidelines, the London County Council (LCC), the local housing authority for

the London area, still believed in the value of high tenement buildings for inner-city reconstruction schemes. The very first LCC slum clearance scheme of the interwar period was Tabard Garden Estate in Southwark in South-East London. Faced with the strong disapproval of this type of dwelling, the LCC Architect's Department was challenged to introduce new sanitary measures and develop innovative floor plan typologies in order to refute concerns about the seemingly "unwholesome" and "unhealthy" tenement. The estate thus played an important role as a testing ground and established new standards that would define the typical LCC tenement design of the interwar period.



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## Paper logics: Red Vienna estates in architectural publications

In the interwar period, the extensive housing program of the city of Vienna created nearly 65.000 housing units, which, with the exception of a small number of cottage houses, were organised in multi-storey apartment buildings. This production was accompanied by an impressive number of publications, broadcasting the benefits to the Viennese public brought about by the municipal housing programme. In the past decades, the construction efforts of the 'Red Vienna' government in the interbellum period, and their effect on the built fabric of the city, have been well studied. Conversely, however, the production of accompanying books and pamphlets has so far been disregarded. Compared to other European cities, the impressive number of housing publications produced during Red Vienna raises questions about their mediatory logic. This emphasis on housing publications and their role in the public life of the city deserves closer examination. This

paper will work out and trace the logics of housing as mediated in posters, books, brochures, films, postcards, newspapers and magazines during the Red Vienna period. The trajectories of analysis will touch on questions about the role of publications in relationship to the built objects, as well as the addressed public.

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## Gender Aspects of Apartment Planning in Tel Aviv, 1930s

The development of modernist architecture in the early 20th century encouraged experimentation in redesigning the domestic sphere. More than any other room in the modern dwelling, the kitchen underwent the most radical change. The kitchen was the physical embodiment of the political, cultural and social discourse on the role of women in modern life. Tel Aviv had the fastest growing population in the Jewish community. Its intensive urban development, especially its modern residential buildings, made it a symbol of modernity and progress. In the 1930s, the number of houses in Tel Aviv almost doubled: from 3,600 at the beginning of the decade to 7,000 in 1940. In 1935 alone, about 850 apartment buildings were built in Tel Aviv. In the 1930s, the flow of Jewish immigrants into Mandatory Palestine (Palestine under the British Mandate; 1920-1948) made residential planning the principal topic of the architectural discourse. It was widely discussed, and efforts were made to introduce modern dwelling models for the nascent Jewish society, to suit the spirit of Zionist ideology and the new types

of settlement. The architects' community explored ways to adjust European concepts and knowledge to the local conditions. Topics such as climate, financing of construction, use of local materials, and building methods were discussed, but planning the modern apartment in a way that would cater to the needs of the "new woman" remained in the margins. My proposal focuses on the evolution of the new apartments in Tel Aviv and is based on an analysis of the home-sphere design against the backdrop of processes and ideas that developed in Europe. In my talk, I will present the opinions of woman architect Lotte Cohn, who spoke and wrote about fundamental issues of home planning, especially planning of the kitchen in a way that would make the household chores of women easier.

## A Levantine Home at the "Bauhous City"

- The work of Mizrahi Architects, and the not so "White" city of Tel-Aviv, 1930-1948

The city of Tel-Aviv is known for its 1930s international style buildings and avant-garde architecture. Often described as the "white city" and as a "Bauhaus city", architectural historiography tends to celebrate Tel-Aviv as a prim manifestation of central European modernist architecture. This depiction of the city's history tends to exclude the contribution of Mizrahi architects, who were natives of the Palestine and part of the world of the Levant, to the development of the city, and to the building of its modernist heritage. Coming from well-established middle-eastern communities, these Levantine architects' families and clients were among the founders of Tel-Aviv, and initiated the building of many of the city's residential buildings. Being of Levantine culture these families had a great affiliation to the French language, and choose to send their sons to study at French speaking metropolises of Europe, and especially to Paris. In Paris these students studied with architects who worked for the French Mediterranean colonial project which at the time redesigned "white cities" like Casablanca and Alger. Being themselves

sons of the Mediterranean, these architects came back to Tel-Aviv and built extensively in the city, building housing and public buildings reminiscent of the contemporary architecture of north-Africa and the Levant. Though well connected with the French architectural milieu, and highly capable, their work was marginalized in the historiography of architecture in Tel-Aviv, which preferred to emphasis the work of the city's central-European émigré architects, as a manifestation of European genius. This paper aims on telling the untold story of the Levantine architects and their clients whos' work helped to shape the modernist homes of Tel-Aviv. Concentrating on their distinct contribution in the field of housing it will present another reading of the architectural history of Tel-Aviv, beyond the "Bauhaus" as a Mediterranean and a Middle-Eastern city.

## Four modern kitchens:

the impact of Adalberto Libera's studies on housing during the 1940s

It remains to some extent unknown the role played by Adalberto Libera as Director of the technical office of the INA-Casa state social housing programme. He held this position from 1949, when the program was launched, until 1951, when he resigned. This programme was the most ambitious social housing program in Italy after the World War II. During its fourteen years of activity (1949-1963), it promoted the construction of more than 350,000 homes, highly influenced by the suggestions and norms set at the beginning by Libera's department.

It is even more unknown the research on housing that he had carried out while he was retired in Trento during the World War II. His sectorial studies were grouped to form a larger one that would become a book –entitled *La tecnica funzionale e distributiva dell'abitazione*, that remained unpublished–, which was essential to be appointed to the position at the INA-Casa technical office. Libera paid special attention to the kitchen, and designed four types taking into account not only functional constraints, but also the socio-economic context of the inhabitants as well as the Italian cultural background.

As will be seen in this contribution, the appointment of Libera allowed the dispersion and assimilation of these studies that he had carried out during the 1940s on modern housing and, in particular, on kitchen space. Therefore, it analyses those four types of kitchen and studies the impact his ideas had within the INA-Casa programme. To do so, it uses the partially unpublished material that makes up the study: texts, charts, sketches and perspective drawings. The aim is, then, twofold: to shed light on an unknown moment of the author's work and to reveal its historical significance as a key piece of Italy's largest post-war social housing programme.



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## The Ahmedabad Pols and the Transindividual

I begin within an image: the Ahmedabad Kite Festival. The entire population of Ahmedabad's Old City plus friends and relatives from elsewhere in the city, India and the world, gather on top of the roofs of the Old "Walled" City. The roof heights vary from anywhere between two and five or six storeys. Each person has as many as 40 kites to fly. All kites are the same size, varying in colour and pattern using the same technology (tissue paper and bamboo) and precisely the same cotton string specification (impregnated with glass powder – usually coloured pink - to facilitate the "cutting" of the strings and the celebratory cry of "ae lapet," which translates as something like draw in your string). This is one of the biggest roof parties to be witnessed anywhere on earth. The "Pols" of Ahmedabad are the characteristic housing within the Old City of Ahmedabad. Although the Old City is undergoing a population reduction, on these two days it seems everyone returns. There may be as many as 1,000,000 kites flown in each of the two days of the kite festival. The event lasts all day and into the night where kites are replaced with fireworks (but not nearly so many). The monsoon clouds have been replaced by Kite-clouds for these two days in January each year. The kite festival is a cosmo-ecological event. Pols are organised by kin and trade, thereby,

also religion. There are Jain Pols, Hindu Pols, Muslim Pols and even some mixed Pols. We are led to believe that India is a divided nation, where Muslims and Hindus just do not get on. However, 80% of the population of the Old City vote consistently for the Congress Party (INC). This is an astonishing statistic on Nirendra Modi's home turf where his Bharatiya Janata Party (BJP) advocate, promote and legislate for division. The Kite Festival is an astonishing act of community that operates between the scale of neighbourhoods and the metropolitan landscape. This paper will add further detail to this image of communitarian practices by developing information and data taken from fieldwork surveys of the Pol housing alongside an articulation of an Indian conception of public and private space as derived from Rabindranath Tagore's projection of the relationship between the home (oikos) and the world (cosmos) in his novel Ghare Baire and the notion of the transindividual (or intersubjectivity) taken from Gilbert Simondon and Félix Guattari. The paper will provide evidence to show a successful urban paradigm of cosmo-ecological co-habitation between people with differences, a paradigm that has worked successfully for five hundred years but is currently under pressure by India's contemporary politics of division.

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## Hidden Commons: Hutong Inversions

Contemporary transformations of remaining traditional 'hutongs' in the inner city of Beijing have been pulled by two forces: the municipality's political wish to clean up the hutong's reputation as slums of dilapidating building conditions, lack of modern services and concentration of low-income and migrant workers; and the market economy force of gentrification through the process of infiltrations of artistic and cultural activities, followed by development investments for renovation and expansion, resulting in rising property values and shifts towards private uses, as private and commercialised residences. The intention of the research is to unravel certain micro attempts at preserving hutong's unique typologies for a greater shared purposes and uses. By countering the forces of privatisations of urban spaces, the paper argues for the importance to rethink the genuinely public potential of inner city hutongs, through its specific arrangement of boundaries, thresholds, circulations, servicing, to interconnecting passages and interstitial spaces, as that which not only contribute to the redefinition of neighbourhoods that consolidate a sense of

co-living, as well as to the wider potential of community building and dependencies across older hutong districts and newer residential districts with distinctly different forms of typologies, densities, with wide spread problems of isolation and lack of social amenities.

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## The Way We Dance: The (Re)production of Rooftop space in Contemporary Hong Kong Urban Cinema

This paper explores the cinematic representation of the socio-spatial (re)production of rooftop spaces in contemporary Hong Kong, through analysing series of Hong Kong city films. I argue that rooftop, as a peripheral urban space in vertical Hong Kong, has historically provided a material and social environment for everyday tactical practices within its particular cultural and historical background. This raises several questions such as what relation between the rooftop and urban space in Hong Kong is, and how Hong Kong urban cinema represents the appropriation of rooftop space due to people produce their own space of everyday life through socio-spatial practices. In order to demonstrate this, I will draw particular attention to several local films produced after 1979 - all portraying people's everyday practices, social structures, architecture and cityscape of contemporary Hong Kong. I will examine the historical context of the appropriations of rooftop space in the city, mainly the Central area and the Kowloon Island, from its colonial plan by British planners such as Sir Patrick Abercrombie, to the Mass Migration Wave. With this urban cultural context and the affinity between the city and the cinema since Hong Kong New Wave, I will discuss the cinematic representation of appropriated rooftop space mainly in two types: rooftop as a playground (*He's a Woman, She's a Man*, 1994, Truth or Dare: 6th Floor Rear Flat, 2003; The

Way We Dance, 2013, etc.), and rooftop as a living space (such like *Protégé*, 2007 and *Mad world*, 2017). These films depict the rooftop as not merely an extra layer of spatial production of urban space in terms of its physical, social and psychological factors, but also a space of empowerment, through everyday tactics, for the people to reclaim their right to the city against a consumerism and privatized urban context. Then, by understanding the blurred public-private boundary in the Hong Kong cinematic urban topography, it argues that, along with other tactical practices in the city, the appropriations of the rooftop space empower the local people and provide a spatial and ideological basis of the city's fluid identity, or as Abbas states, of its 'culture of disappearance'. I will conclude by showing how cinematic materials could be applied in urban studies relating to the historical urban milieu and a chronological study of everyday spatial appropriations in Hong Kong. At the same time, based on a general consideration of the local social background and influences of both colonial and Chinese culture, this study offers an insight and an interdisciplinary visual method to examine the relationship between the urban strategic plan and people's everyday socio-spatial practices in a dynamic urban context.

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## Children of Krupp: The Factory as a Home

This paper takes up the Krupp steelworks in Essen as a case study through which to explore the relationship between patriarchy and industrial capitalism in Germany around 1870. I argue that in spite of the ever-increasing division of labor, the conception of the factory as a family persisted as a socially necessary form of appearance that structured the industrial complex along patriarchal lines. In particular, the paper looks at the way in which Krupp's social welfare program activated the workers' family as the fundamental reproductive unit of the factory. Through an examination of the planning behind the Kronenberg colony built in 1872, I propose that there was a close internal relationship between the workers' dwellings and educational institutions. On the one hand, the promise of a home on the new company estate was intended to stimulate the reproduction at the level of the family and, on the other hand, nondenominational public schools for the children of workers sustained the reproduction of labor at the level of the steelworks as a whole. In addition, the social organization of the labor through the domestic and educational sphere reflected the wider reforms undertaken by the Prusso-German state in response to

the anti-Catholic Kulturkampf and the struggle against socialism. By looking at the home and the school as reciprocally interrelated social institutions, the paper seeks to put forward a more adequate understanding of the material and ideological work of company towns in the development of industrial capitalism.

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## The Concept of Type in Hellerau Garden City, 1908-1914

This paper examines the paradoxical translation of type into architecture in the first German garden city of Hellerau from its founding in 1908 until 1914. Artists and architects involved in the Garden City Movement and Hellerau sought to shape mass society through design. The development of types in applied arts and in architecture conformed to the desire to reconcile individuality with the uniformity of an organic style during the first decade of the twentieth century. Hellerau Garden City founded in 1908 combined an idealism of communitarian thought and land reform with a capitalist economy's pragmatism about industrial production. The founders of Hellerau attempted, even if it was conditioned by new production methods, to recover a sense of organic development, reflected for example in the city's irregular picturesque layout. But they also sought organicism in the production and perception of type houses. On the one hand, the economic emphasis on inexpensive standardized production and marketability turned type-houses into generic commodities. On the other hand, these houses were presented as a remedy for the uprootedness of the working class by restoring a Heimat feeling as permanent homes. In other words, architecture played a contradictory role: although it was instrumentalized by the capitalist economy, it was presented as being autonomous from capitalist exchange. The concept of type profiled not only commodities and buildings, but also the mass subject

with its promise of "unity within diversity." Through the fusion of the individual and the collective that was characteristic of type, members of the mass society would be simultaneously emancipated and disciplined in the capitalist system. Such a fusion that existed in organic societies would grant a limited independence both to architecture and the mass subject by resisting their instrumentalization in the capitalist economic system. For architecture, it entailed a doublefold process: collective aspects of type would restore a unified organic style, thus resisting the commodification of architecture represented by eclectic styles. Individual qualities of type would restore the architect's authorship, which was threatened by using mass produced elements. Variations in a given type also created a certain degree of customization for inhabitants, enabling them to have a limited degree of autonomy. Ultimately, the founders of Hellerau wanted to reconcile industrial capitalist society with a perceived social cohesion of an ordered past. This basic ambivalence was reflected in numerous juxtapositions—the individual and the collective, technology and nature, as well as industry and crafts—that together would fuse into an organic unity in modern society. Given its ambivalences and contradictions, Hellerau became a true representative of Wilhelmine modernity.

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## Red Vienna, Black Vienna: Housing in Social Democratic (1919-1934) and Austro-Fascist (1934-1938) Vienna

After WW 1, Vienna was governed by two subsequent but politically opposed city councils. Red Vienna – we celebrated her 100th birthday in 2019 - embarked on an ambitious program of late enlightenment comprising social welfare, education, health, cultural and housing programmes. The latter produced the incredible number of more than 61 000 affordable housing units within 13 years. Targeting the housing problem of proletarian families, rents were kept intentionally low: Tenants payed only about 4% of an average worker's salary per month. Flats were mainly concentrated in huge council blocks called „Höfe,“ benefitting from vast green spaces and infrastructure such as kindergardes, libraries, meeting romms etc., but also from their strong architectural presence in the cityscape that worked as a powerful means of inscribing politics into the urban context. Starting with small one-and two-room apartments with kitchens, electricity, gas and warm water, standards were enhanced in the course of time, introducing in-house bathrooms around 1930. Red Vienna had successfully solved the post-WW1-housing problem. Other than Vienna, the Republic of Austria was governed by the conservative Christlichsoziale Partei which, taking advantage

of a parliamentary crisis in 1933, installed an authoritarian fascist opposed to both Social democracy and Nazi fasicism that took over with the so-called „Anschluss“(annexion)of Ausrtia to Germany in 1938. As Red Vienna's housing success was impossible to top, the Austro-Fascists pretended to care for the poor concentrating the unemployed in so-called family asylums in the outskirts of the city, thus further humiliating those already marginized by poverty and unemployment. City center lots were reserved for prestigious bourgeois housing blocks financed by huge financial support to private investors. Additional aid was provided by the promotion of demolition of two-and three storey baroque and Biedermeier housing under the pretext of sanitation following the example of Mussolini's Italian „sventramenti.“ My paper will research the consequences of this change for the Vienna cityscape. Different poltiical positions may seem likely to develop different housing concepts if not diverse architectural positions and semantics. But as I will show in my presentations, due to personal continuity in architecture and construction and due to the strong presence of an architectural mainstream of „conservative moderity“, buildings 1919-1938 cannot be told apart easily.



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## Nottingham Estates in 1850

This essay compares three case study houses in Nottingham, built between 1820s-1850s. This period showed critical contextual.

Changes for Nottingham's housing, which is represented in the evolving design of the three chosen case studies. A drawing survey of two contrasting pre 1845 Enclosure Act houses and analysis of the families that resided there, provides a visual representation of life for the working class compared to the middle class during Nottingham's distension in the industrial revolution. These distinctions emphasise Nottingham's need for new regulated housing for the working class, resulting in local changes in housing law in 1845. A post enclosure house covered in the third case study, including the inhabiting family, shows where precedent from the efficient arrangement of working class back-to-backs and the sanctuary of the middle class townhouse were used to create the first regulated suburban housing in Nottingham.

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## From the Cell to the Territory. The 'Disurbanist' Project of the OSA Group

Few projects address the relationship between housing and the city as directly as a series of schemes developed in Soviet Russia towards the end of the 1920s. By focusing on a wide range of scales, from territorial planning to the architecture of one's person cell, these set of large-scale proposals, generally identified with the term 'disurbanism', sought a radical rethinking of the living and working conditions that constitute urban life. The first of these projects is plan for a competition launched in 1928, at the start of the first Five-Years Plan, for a 'Green City' for 100.000 people to be built 40km north-east from Moscow. Architects representative of the new wave of soviet architecture were invited to participate. Among them there was a team formed by members of OSA group, Mosej Ginzburg and Mikhail Barhsch who proposed an application of Mikhail Okhitovich's 'disurbanist' planning principles. This proposal to reorganize urban settlements as a network of single persons' cells, communal houses and collective facilities scattered along infrastructure across rural territories is perhaps one of the most radical legacies from spatial planning experiments in the early years of

Soviet Union and the culmination of a process of rethinking of the proper urban form within which to construct housing units that would stimulate the transition from capitalism to socialism. Next to the 'Green City', the same model was applied in few other schemes, mostly known through few blurred black and white images. These projects represent the internal critique towards the forced communal character of the dom-kommuna and differently propose 'flexible' typological configurations that could accommodate different forms of social association. This proposed contribution to 'Housing and the City' aims at clarifying the origins of this planning tradition and its interrelation with the rising critique towards the forms of large communal houses by primarily focusing on the texts and drawings that appeared in SA Sovremennaia Arkhitektura – the architectural journal of the OSA group. By critically looking to textual sources and by redrawing urban plans and housing proposals, the contribution aims to finally shed light on a still uncertain planning tradition and its resonance in the current housing debate.

## Das Neue Berlin:

Martin Wagner and The Department for City Planning of the City of Berlin (1926-1932)

This paper explores the history of the social democratic administration of Berlin, and its associated municipal city planning schemes and housing programmes, as well as of the proposals for the socialisation of the building industry and of the building of the city, which were to free urban development from the ambition to make profit through ground rent and building rent. The instruments were building and housing cooperatives, as a means of achieving a synthesis between capital and labour. The architect, city planner, and political economist Martin Wagner (1885-1957), director of the Department for City Planning of the City of Berlin, for example established a holding company for building and housing cooperatives in collaboration with the Union of Building Trades and the Building Workers Association. The ambition was to construct a communal economy in the housing and building sector. For Wagner, in his curious intersection between the socialisation of the means of production in the building industry and the scientific management of labour on the building site as well as in the architectural office, the ambition to increase productivity and to reduce costs

of the housing programme was only possible in the socialised building company. This paper argues that Wagner was getting disillusioned with the plans for the city, with the agency of the building plan to control the development of the city, and hence shifted his attention to the plans for the economy. For him the architects and the execution of buildings were becoming the main driving force of development and not the civil servants of the city administration. His plan for the socialisation of building land and building industry, for the public control of the city and housing as public good, eliminating the private building industry and real estate speculation, are vital alternatives for the housing crisis of today.

## Hyper-Corbusian Mendelsohn:

A lost housing project of the Early Thirties in Berlin

This paper aims to reconstruct the genesis and context of an unrealized project by Erich Mendelsohn to complete the WOGA Housing settlement in Berlin. This "lost" project, never mentioned by the architect in his monographs, and not carried out because of the global economic crisis, has never been analyzed by critics. Instead, this is a project of greatest interest, planned in the late spring of 1930 and definitively abandoned two years later for lacks of financing, but after having obtained permission to build. If implemented, it would have partly changed the nature of the WOGA Housing settlement, from almost suburban housing for middle-class customers, to purely urban housing of rental houses with high user turnover. Mendelsohn demonstrates in this project that he desires to play a role in the debate on Minimum Dwelling, which then was focusing the architectural debate in Europe. The German architect tries to balance the speculative needs of his client, the publisher and supporter of Americanism Georg Lachmann Mosse, and his own criticism of more radical housing proposals by his German fellow architects or foreigner such Le Corbusier.

Mendelsohn designs cruciform houses (Kreuzhäuser) that develop in an original way some of Le Corbusier's proposals presented in the book "Urbanisme", translated in Germany in 1929. However, the most surprising aspect is that this project was in some way unofficially presented by the architect. Although not openly, the architect discusses its fundamental aspects in a short controversial essay of May 1931, "Group No.1 - Group No.2", his only contribution that speaks openly of housing, published in the catalog of the SOWO building exhibition, sponsored by its publisher Lachmann Mosse, and held at the same time as the the great German Building Exhibition in late spring of 1931. Mendelsohn's effort to take part in the housing debate, despite his presence in June 1931 at the meeting of the CIAM in Berlin, would have ended with the disappointment of seeing his project unrealized despite its ambitious intentions with respect to the canons of functionalism.

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## How can space be 'ideological?'

Asked Fredric Jameson in 1982, discussing Manfredo Tafuri's critique of ideology. Today, contemporary collective housing projects are considered as being "less ideological" than in former times. They seem to be more pragmatic, more flexible regarding their social and economical management. But can ideology be pushed aside like an annoying fly? According to Tafuri following Karl Marx, ideology is the "false consciousness" of the bourgeoisie, and as long as architecture is considered as bourgeois – and most of the self-administrative and collective housing projects are from and for typical middle-class tenants – it is interwoven with the materialistic basis of the capitalist system of the bourgeoisie. However, ideology as theory has been interpreted in different ways. In particular György Lukács', Antonio Gramsci and Louis Althusser's redefinitions of ideology as a "necessary false consciousness", which comprises all classes, the entire society, had consequences for housing at the intersection between urbanism and architecture. On the one hand it allowed the theoreticians of the Frankfurt school to criticise the modern architecture of post-war

settlements as completely alienating. On the other hand it allowed for a Marxist reading of post-modernism as being the "cultural logic" of the "multinational capitalism" (Jameson), where commodity itself became its own ideology, in particular the aesthetic production of commodity. As a consequence "not abstract ideas, beliefs, ideologies, or philosophical systems, but rather the immanent practices of daily life now occupy the functional position of 'ideology'" – and not the architectural and planning process alone. Against this background the paper addresses selected housing projects in Vienna, from the famous superblocks of Red Vienna (1919-1934) until the self-administrated Sargfabrik (1996 and 2000), in order to analyse the change of ideological interpretations of housing in the city throughout the century.

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## Urban sanitizing and household pollution in small northern towns in the Russian empire, 1870 - 1914

The report will describe the results of the research of contradictions and conflicts between homeowners and sanitary doctors and trustees in cities of Vologda and Novgorod regions, where the urban population of fewer than 50 thousand people in each of town. Meanwhile, but urban pollution and deficit of pure water were widespread problems in most of these cities. Unsatisfactory sanitary conditions were a result of the bacteriological pollution of an urban area, which caused the high morbidity of infectious diseases. The research period was a time of formation of the local self-government system, adoption of new technologies in an urban area, and a time of formation of new social institutions. The author notes that the Municipal reform of Alexander II was a turning point in urban development in the 19th century. This reform has transformed problems of urban sanitation from legislation plane to political plane. It gave city governments the right to intervene in the everyday life of households. The newly created municipal self-government has faced with the problem of excessive urban pollution

in the last third of the 19th century, which caused them to look for solutions in the administrative regulation of housekeeping in cities. After the 5th pandemic of cholera in the 1890s, city governments with governors, district councils (zemstvo), and the Ministry of internal affairs began to organize the system of sanitary inspection. It consisted of increasing numbers of medical staff and introducing new social institutions of public health. In practice, sanitary inspectors regularly confronted with misunderstanding and aggression from homeowners who opposed interference with their household. It complicated the work of the sanitary inspection and made it ineffective without the participation of the police.



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## Health, Tuberculosis and the City: Strategies to approach the dwelling hygiene of Berlin (1885-1915)

With the nineteenth-century conviction that cities were true breeding grounds for disease, in particular tuberculosis, also came the theory that there were places of health outside of the city. The medical theory of the 'immune place', developed by Hermann Brehmer in the 1850s, would serve as the impetus for the development and justification of the tuberculosis sanatorium, which, as the 'place of health', was to be situated in natural surroundings, ideally in the dry air of an unspoiled mountain region. Mirroring the conviction that the individual's true wellbeing could only be restored outside the polluted city, the „Naturheilkunde“ (natural healing) – movement in Germany aimed to cure also the psychological diseases believed to be caused by the industrialized city. Not surprisingly the movement fell on fertile soil in and around Berlin with its overcrowded living conditions caused by industrialisation and the subsequent dramatic population growth. In an attempt to offer a counter-draft to the failures of the metropolis, a number of experimental socialist „Reformsiedlungen“ (reformist estates) were created around the turn of the century in the surroundings of Berlin in the State of Brandenburg. Often based on single-family (terraced) houses the scarcely populated

settlements, however, hardly offered a model-remedy for the current problems of Berlin. As the “Reformsiedlungen” also the sanatoria aimed to remedy the “victims” of the metropolis and thus took care of the effects rather than aiming at the actual causes. But without a significant change in the political system and a subsequent drastic change in the working and building legislation were there any promising and affordable possibilities to improve the conditions within the city? Given that the initially promising sanatorium treatment had not proven successful this was one of the questions to be asked during the 1899 Conference on TB in Berlin, where alternatives in the fight against the disease were considered. This paper will discuss one such alternative approach, the “home sanatorium” proposed by the military surgeon Dr. von Unterberger, an attempt to abandon the “back to nature” idea and bring the place of health back into the city and the homes of its population. With its renunciation of site specificity, the “home sanatorium” may have led the primary sanatorium idea itself ad absurdum, but it also offered the opportunity and a platform for re-thinking the space of health within the city.

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## Iberian housing and city. A relationship through documentary cinema

Drawing on the cinematographic images of housing and cities showed by documentary cinema, this paper argues that studying these filmic news and materials allows us to understand the context and social and political circumstances in which urban development took place over the twentieth century. Specifically, the analysis of residential architecture through the newsreels produced by the State in Spain and Portugal addresses the urban growth in the main debates on housing and urbanism throughout the second half of the last century. This approach from the synchronous audiovisual medium registers the large social neighbourhoods in their own construction time, which today enables a critical revision of the urban spaces of our inherited cities.

Since the cinema was one of the main mass media until the generalization of television and the only one that disseminated the two-dimensional image of architecture, these film news focused on residential architecture built in the totalitarian regimes of southern Europe contributed to spreading the evolution of mass housing and specially the Spanish and Portuguese urban housing policies due to rural migration to industrialized cities and to replace

precarious dwelling and slums.

These cinematographic materials projected news ways of inhabit alongside with social development from the postwar period to the welfare and consumption society, so today they constitute a cultural heritage which possibility learning from the past and revisiting history to promote new perspectives for the future, evaluate the scope and power of the past housing policies, their current legacies and their social impact. These film reports, which still live in the collective social imaginary, go in depth in comprehending the whole circumstances that determined the Spanish and Portuguese social housing and, consequently, their cities. These topical news, which disseminated architecture to a general public then, today enhance contemporary debates and researches on housing and inherited urban development.

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# Nostalgia for the Past:

## Casa Bloc as a Paradigm for Post-Pandemic Housing and Urban Development

The word “nostalgia” is defined as 1: the state of being homesick and 2: a wistful or excessively sentimental yearning for return to or of some past period or irrecoverable condition. Responding to both definitions, the post-pandemic city in the twenty-first century could encompass nostalgia as a natural aftermath of our irrecoverable condition. Modernity has developed largely as a result of man-made rules and regulations associated with maintaining public health. Faced with a new urban reality of segregation and containment, the lesson of Casa Bloc (Barcelona, 1933) is how to employ confinement as a fragile interscalar balance of order between the interests that shape our cities. Designed by the GATCPAC—Group of Catalan Architects and Technicians for the Progress of Contemporary Architecture—led by Josep Lluís Sert in close collaboration with Le Corbusier, it was the first redent superblock (207 duplex dwellings) built in Europe, in the thirties. This mass social housing project addressed the root cause of the complex relationships between the individual and the collective by means of open inner courtyards with facilities, rue corridors to access the duplex, and the

balcony as the threshold that returns virtually to the street, all in an old, successful ecosystem where public and private assist new operative models of social distancing, as the current pandemic has recently shown us in Barcelona. But its lesson dates further back: the utopian ideals of Charles Fourier’s Phalanstère, the cells of Carthusian monasteries or the systematic Roman castrum are all particular images that reoccur over time. From one crisis to another, today like a century ago, post-traumatic regression occurs, offering an escape from the anxiety of seeing no other future than an eternal, cyclical return

# YII

## Affective Provision in Collective Forms

### Invited Panel

#### Chair

Doreen Bernath

#### Speakers

Platon Issaias  
Raül P. Avilla.Royo  
Alvaro Arancibia  
Hamed Khosravi  
Gianna Bottema

The ‘affective turn’ in many different disciplines evidence an alternative approach and attitude to the determination of our apparatus of cities and societies. It has become apparent in recent decades that it is not enough to fulfil demands for affective provision as a kind of post-applied software that activates or remedies certain existing spaces and built structures. This panel proposes a critical debate on how considerations of affective provision can be preceding factors in architectural and urban design processes, encompassing immaterial labour and production, duties and equipment of help and care, instigation and maintenance of community relations and intergenerational bonds, accessible and distributed pedagogical models, habitational and ecological resources, empathetic and psycho-geographical networks and identities. Papers presenting ‘case study’ research on specific cities - Barcelona, Tehran, Athens, Beijing, Amsterdam, have a shared basis of recognising architecture and city as collective forms, arising through interdisciplinary and multi-scalar processes of collaboration and cooperations. More specifically, the panel intends to unravel a radical redefinition of housing in the city as that which transgress both the radical organisation of domestic realms to modes of shared actions, material and immaterial resources in the most public of realms. Housing, in this expanded co-produced sense, contributes significantly to the wider affective provision in the city, uncovering new values in resources that are personal, relational, intuitive, communicative, emotional and plural.

## From asset to debt and dispossession: housing in the years of economic crisis in Greece

On July 13, 2015 and after almost 20 hours of negotiations, the SYRIZA-led government agreed to sign a third memorandum, a €86bn bailout plan with the triumvirate consisting of the European Commission, the European Central Bank and the International Monetary Fund. Among a new wave of extensive pension cuts, tax increases, and the mandatory privatization of multiple public companies and assets, the agreement requested the immediate lift of all legal provisions that protected primary residence in Greece and the introduction of a new law that would allow for immediate foreclosures. This, together with another request to maintain the property tax that was introduced as part of the previous memoranda, de facto cancelled one of SYRIZA's most important and anticipated reforms on housing and the real estate market. Since the recent July 2019 elections, New Democracy conservative government has further implemented policies that has further intensified inequality and the liberalisation of the housing market. These new measures initiate a new property regime that marks the end of a previous model that defined

the urban horizon of Greece since the second world war. In a process of further 'rationalization' of economic transactions related to real estate, housing in Greece is de-valorised such that large corporations and banks may acquire and accumulate it from the hands of the indebted, the class paradoxically made up of the original producers and owners of this very space. The model, a social contract within which space and small-scale land accumulation played a fundamental role in economic and urban development, turns against itself. Starting from the analysis of the contemporary situation, the presentation will trace the evolution and the different phases of this project, speculating on the relation between architecture, economic models and the politics of reconstruction and dispossession.

## Cellular Urbanism: Taller d'Arquitectura & the City in Space

The City in Space was an experimental research carried out by the multidisciplinary workshop Taller d'Arquitectura, led by Ricardo Bofill, during the years 1968-1975. Taller d'Arquitectura positioned themselves between utopia and realism, addressing the problem of affordable housing by designing an alternative to Spanish council housing developed by the military government in the late 60s. Their seven years research produced the generation of masterplans departing from a domestic cell unit through the systematic application of rigid movements leading to different variations that formalized in six buildings, a speculative prototype, an unbuilt masterplan and a book. Four decades after of the conclusion of the City in Space, this paper analyses the relevance

of the City in Space in contemporary urban debates, addressing topics like minimum dwelling, standardization of the household space, monumentalisation of the periphery, affordable housing or industrialization.



## Type, urban form, policy-making and housing standards in Santiago de Chile

This paper challenges the current state of Santiago de Chile's social housing and its extreme dependence on the privatized housing market. The close relationship between policy-making, minimum standards, and urban form, has limited social housing to a simplified and isolated type-solution based on a reinterpretation of the traditional row-housing model. This has allowed for large-scale social housing projects, which effectively resolved the historical lack of housing provision. However, the apparent success of the housing policy is questioned when the underlying social housing sub-standard is made explicit, which fails at several scales and spheres of domestic and urban life. The main failure is the policies' inability to procure adequate location for the low-income housing. In fact, recent social housing has only been able to afford plots in rural peripheries. This has therefore dictated a lifestyle of exclusion due to the lack of access to both basic infrastructures and the urban centre, the largest source of employment, services, and opportunities. In order to address the problem

of urban exclusion of social housing, this research project investigates a new scenario that conceives a domestic-economic centre. Thus, a radical reorganization of the current social housing logic is proposed, calling for a completely different model based on four key transformations.

## Revolution Begins at Home: Domestic Spaces as Spaces of Resistance in Iran

The aftermath of World War II not only marked the beginning of new geopolitical order but also once again brought discourses of architecture and domesticity back to the front-line of these confrontations. Although the immediate need for post-war reconstruction left almost no time for comprehensive theoretical development in architectural and planning principles, the “occupied” and “liberated” territories became laboratories in which the new concepts of territory, city, and forms of life were tested. At the heart of the discourse was the significance of domestic spaces as spaces of resistance and of cultivation of community bonds and individual freedom. Domestic space has been described as a collective sphere, a breeding ground in which narratives of liberation and radical ideas could develop, as well as a nurturing place for collective memories and cultures. Such a task was mainly performed by women. This was a true process of the construction of political consciousness—not because of a supposedly “natural” disposition of women toward care and nurture, but as an active space of resistance.

Experiments in the collectivization of domestic spaces such as of kitchens and laundries, and, in some cases, childcare, had already been tested in parallel to social movements in Eastern Europe, Western Europe, and the United States until the nineteen-thirties, but they came to an end in the post-war period. However, in countries like Iran it was the second wave of Modern Movement that aided post-WWII social movements and revitalized the discourse. Being located at the fault line between the communist and capitalist worlds, Iran became a laboratory in which such ideological projects were tested. The paper revisits how domestic space became a space of resistance in Iran. It presents an overlooked chapter in the history of the International Left in Iran and traces the multifaceted life of a couple who founded the Women's Association and the Association of Iranian Architects. The paper discusses how they redefined domestic spaces in Tehran as spaces of resistance where class, gender, social, and political conflicts are played out.

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# Housing & Care Cooperatives in the Netherlands: Spatial Diagrams of Cluster Living

The paper investigates the typological transformation of elderly accommodation into housing and care cooperatives within the district. Through a study in decentralised care and support activities, the paper illustrates the different scales and mechanisms that formalise, implement and challenge the social diagram of dwelling. In recent years, care cooperatives have come to the centre of attention in search for an alternative response to a crisis in traditional forms of assistance. Through the administration of the Right to Challenge, the funding of community organisation and the allocating of public land, the municipality of Amsterdam is enforcing housing and care cooperatives in order to collectivise care responsibility and to regenerate specific neighbourhoods. The paper investigates how the shift in rationalities in healthcare practise has influenced the hierarchical division between the home and the social institution, and has introduced new asymmetries, mental health issues, financial models and spatial requirements within the dwelling. The paper argues how the design of threshold conditions can be used as a strategy to reorganise care relations within the home,

and to rethink notions of intimacy, privacy and the interior. By the use of typological reasoning and design speculation the paper concludes with a series of design guidelines that challenge the dimensions of family life and introduce spatial diagrams of cluster living, care services and district infrastructure.

# Y2

## Institutes of Care

### Invited Panel

**Chair**  
Sabrina Puddu

**Speakers**  
Francesco Zuddas  
Elena Palacios Carral  
Alison Pooley  
Jenny Pannell  
Sally-Anne Francis  
Sabrina Puddu

It is widely believed that responding to the current housing crisis does not only require the creation of more dwelling units, but a general reconsideration of the very idea of living for a broad and diversified range of collective formations – that is, beyond the nuclear family. Mostly winking at co-operativism, ample debate is underway to define governance structures and new typologies beyond traditional housing delivery by public bodies or the market. This has given birth to a proliferation of studies on the new frontiers of collective living that often, and sometimes indistinctly, include also forms of domestic accommodations that have strong ties with major, mostly public, institutions.

This session wants to put focus on this latter sub-category of housing and its relations with the processes of city making. It sets out to explore those domestic environments that are conceived as the direct product of a specific institution – health service, education, justice, religion, the military being possible cases to consider. Since their constitution and/or reformation in the modern age, these institutions have embodied the national states' project for a systematic domestication and normalisation of society, which was deployed through the definition of a number of architectural types that can be summarised as the modern institutes of care: the prison, the hospital, the asylum, the orphanage, the school, the university, the museum, etc. Besides often including the residential function within their spaces, as a component of their main agenda - to heal, to educate, to reform, to support - these institutions have often embarked in wider, separate design and construction plans for housing catered to their specific users. The domestic space deployed by these institutions has simultaneously mimicked and challenged the 'normal' domestic life that happens in the family dwelling, giving form to a laboratory for testing forms of domesticity, and with them new architectural and urban typologies.

The session reflects on such vast set of domestic environments, by considering them within a historical trajectory and frame of analysis, but with an eye focused on how ideas whose origins might trace back over two centuries still survive today. Is it legitimate to ask how such domesticity, usually catered to homogenous social groups – the sick, the student, the inmate, the old, the insane – can expand beyond its institutional boundary, to be projected onto the wider urban realm and its housing urgencies? And how, if anyhow, can specificity and self-referentiality be turned into generalised forms of inhabitation for 'normal' living, eventually challenging our very idea of what is normal about housing?

# Beyond student housing. Or, disorder the students as a de-commodifying urban agent

This paper is proposed as part of the session titled “Institutes of Care” Experiments in architecture often rely on the existence of a specific category of clients or users onto which they can be tested. Yet, not always those clients are properly interpreted for the disruptive potential they might cause to the status quo of architectural and urbanistic ideas. For a long time, students have been one such category whose alleged flexibility to adapt to non-standard living habits has been amply seized upon, thus making student housing into a laboratory of ideas for collective domestic living. If, on the one side, student residences represent the apotheosis of the individual room as the main building block of a community of co-inhabitants, on the other they also enact an idea of forced collectivity to be consumed within the four walls of a modern machine-to-live-in together. As such, the potentially subversive character of students ends up being neutralised within an interiorised – no matter how spatially inventive – space, and in fact the most celebrated projects for student living

are always discussed from the inside-in. In today’s neoliberal climate, where subdivision and enclosure reign as the rules shaping social relations and their built environment, whether the student residence is located in the monofunctional realm of an educational campus or interspersed within the urban fabric does not make much of a difference: in both cases, the opportunity might be missed for a thorough exploration of how to leverage on the students’ category as one that could help de-commodify housing provision and, in turn, have an impact on city making. One such way would be to conceive of students beyond an isolated category and as one case among a vaster set of social actors in need for affordable, and somewhat collectivised, forms of dwelling.

# When Artists Lived at the Louvre. The Establishment of the Royal Academy in 1648 and the State’s Effort to House the Artists in Paris

The figure of the artist is often understood as a kind of curious prototype, whereby the sites of living and working are extended beyond the fixed site of the house to the studio, the street, the cafe, and the landscape beyond. Since their lives are rarely organised around conventional task divisions or family structures, they presage contemporary society’s embrace of the nomadic freelancer, who is supposedly no longer bound by the nuclear family or permanent fixed employment. This paper presents how this informality of arrangement is in many ways a mischaracterisation and belies the role the state has in making such conditions.

This condition will be presented through a study into the period when The Royal Academy of Art and Sculpture was formed in 1648 and instrumentally endorsed by the monarchy as a project that would – in theory – draw a formal separation between artisan and artist. This separation - complicated as it proved to be - aimed to solidify the project of centralisation and state-building Henri IV started 40 years earlier through the creation of an institution as its main instrument. The Louvre, in turn, a place where artists had been living and working simultaneously since 1608, would be transformed into a mix of institution and

domestic space. Here, free accommodation was provided to artists while granting royal privileges that exempted the artist from attaching to guild rules.

Presented through the space of the Louvre, this paper will study the relationship between institution and domestic space. This will be done by assessing the relation between the two, parallel to a new notion of freedom that was presented through the ideological construct of the free artist. This case is used to foreshadow the ways in which the state would lay the foundations for a new subject to emerge: the artist as a freelancer. This newly conceived condition not merely allowed by, but indeed manufactured by the state, would come to constrict the life and work of the artist to a new type of space: the artist’s studio. By identifying the inherent relationship between centralised power, the artist and their ‘informal’ living arrangements, the paper traces the development of the studio and its total permeation into contemporary living as one of design, not accident.

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## The future almshouse: what can be learnt from re-interpreting a past

This paper is proposed as part of the session entitled “Institutes of Care”. Almshouses have existed for over a thousand years; north western Europe has a shared history of privately endowed almshouses by local benefactors, but it is mainly in England and the Netherlands that charitable foundations with local trustees continue to provide many thousands of almshouses. The provision of public and social housing has been in decline since the 1980s, adversely affecting households of all ages; lower-income groups who cannot access affordable high-quality sustainable housing to rent or buy, and older people who need suitable housing to enable them to age well in later life. Almshouse charities provide social housing for over 36,000 people in around 30,000 dwellings, most are for low-income older people; some are for other groups equally disadvantaged in the current overtly commodified housing market. Many almshouse charities are providing new almshouses and remodelling older almshouses by utilising different funding opportunities. At least 2,500 almshouse units

have been provided over the past ten years, including over 1,600 new buildings and around 900 units from remodelling existing dwellings. The past 20 years have seen renewed interest in community-based housing initiatives and innovative management and design approaches. Drawing on examples, this paper explores the influence of the historical English almshouse model on social and private housing by linking the almshouse model to other forms of community-led housing. Focusing on their current and future role in housing provision this paper examines how recent almshouse projects reflect upon programmatic and formal architectural characteristics, addressing; development, finance, policy, and exploitation to inform future decommodified provision. The paper concludes on how a combination of private individual dwellings and collective shared space can contribute to the social function of housing as an infrastructure for living in perpetuity.

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## Normalisation as self-empowerment?

The house for the criminals between privacy and the hazard of collectiveness

This paper is proposed as part of the session titled “Institutes of Care”. 'Normalisation' is a penology principle promoting the idea that life in captivity should resemble as much as possible 'normal' life in free society. As such, it allegedly favours self-empowerment for the incarcerated subject. Since 2012, the Belgian NGO De Huizen – The House – has worked on a proposal to reform the country's penitentiary system by substituting large prison complexes with a network of small-scale, socially integrated houses. Through collaboration between academics, activists, prison staff, and inmates, it has identified a group of 10-15 as the ideal number of inmates in a single house, and has examined the basic rules for their cohabitation from within an overall attempt of integration with the surrounding neighbourhoods. This paper wants to trace a possible genealogy of De Huizen's proposal and its attempt to make the prison more 'domestic' and less a self-contained compound in the city. Starting from the Penal Colony in Mettray, which in the 19th century established

the (anti-urban) prototype for incarceration inside small pavilions for 'families' of inmates, and passing through a number of experiments in the 1970s (Moyer Frederick's work in the US), the inevitably controversial attempts to domesticate imprisonment are often welcomed mostly on issues of aesthetics and size, as a neutralisation of the monumental, institutionalised character of the large prison complex. At the same time, prison houses engage in a typological struggle to define spatial devices that are really capable of allowing collective practices inside an environment where this continues to be considered a hazard, and question the notion of privacy in its double modern connotation defined by Robin Evans as 'solitude' - the enforced isolation of the individual in the cell of the model prisons - and 'domesticity' - the restrained intimacy for the family in the new model apartments.



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## Housing Daishan

This paper considers the dormitory city of Daishan, Jiangsu, as an example of the complex dynamics of housing and speculative development in China. This investigation combines scholarly research and extensive photographic and, especially, filmic documentation. As such, the paper examines both the architectural object (mass scale housing) and modes in which notions of scale and occupancy might be critically evidenced through photography and film. The product of speculative development and bureaucratic pressure, Daishan was principally constructed within two years with the intention of housing 100,000 residents. As the result of logistical and other political forces, however, the city remains largely unoccupied — isolated from the adjacent city of Nanjing and any real sense of future inhabitation, or relevance. In effect, Daishan is a ghost city, with its emptied streets and scarcely occupied apartment buildings suggesting an actualised version of Ludwig Hilberseimer's vertical city project from the 1920s. While the images of Hilberseimer's project have been frequently used to illustrate the dystopia of the modern metropolis, at Daishan the realisation of modernity — in

the sense of the emergence of a market-capitalised state — has been enacted through this image. Here, the construction of this vision of urbanity not only speaks of an acceptance of many of the unresolved problems of the modern city, together with a relative lack of architectural imagination, but also, crucially, of the administrative pressures of housing a large, aging population. At Daishan, these underlying tensions are first evidenced as a form of stasis — a balance between cycles of use and disuse, decay and maintenance. In this way, Daishan illustrates many of the complexities around the provision of housing. The city is almost entirely determined by its relation to external forces, with the images of its relative lack of occupation allowing the retrospective questioning of the relevance, or logic, of the original architectural intentions.

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## Shanghai ladies and lilong housing:

The feminine scene permeating urban Shanghai

"Li" means communities and "Long" means lanes. This distinctive style of spatial occupation emerged from population growth and the aim of saving land in the city of Shanghai in the first part of the twentieth century. Every living function was condensed in a small and compact box-shaped row house. In the lane-and-community based backdrop of Shanghai, the images of Shanghai ladies seem to haunt every Lilong. However, there is a gap in understanding the way Shanghai's urban identity was locally and typologically generated by lilong housing and in residents' interactions with Shanghai ladies. This paper draws on the novel *The Song of Everlasting Sorrow* written for a lively illustration of Shanghai's ladies and the built environment of lilong housing. It aims to explore the spatial characteristic by which lilong ensures some degree of conformity and creativity in the character of Shanghai ladies. Shanghai ladies' character, which was partially architecturally, socially and historically conditioned, further determines a certain kind of "set" with which they approached the physical world, and then gradually foster a spirit and identity of the city. Since the 1940s,

Shanghai's lilong housing has been nationalized, collectivised, and then largely demolished and commercialised in the construction tide of China since the 1990s. The last part of the paper will investigate the feminine scene's transformation in the commercialized lilong in the new context, which is no longer rooted in ordinary Shanghai ladies and their everyday lives.

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## Representing mass housing as the source of urban fear: cinematic spatial and social stereotypes

The paper examines how media and cinematic text affect and are affected by an intertextual perception of the fearful city, by focusing on the role mass housing plays in the narrative and the cinematic structure of horror films. Cultural theorists have explored the parallels between place and culture, and horror films often go beyond scare tactics and record intentionally or unintentionally the lived experiences of the fearful city. This content analysis reveals mental codifications of the city and its various spaces and their evaluation based on the level of safety.

The paper aims to present the cultural codes that feed on but most importantly generate images of fearful notional places, based on two Anglophone horror films, which are directly linked to social mass housing projects. The paper (re)maps out Chicago's Near North and South London through Bernard Rose's *Candyman* (1992) and Joe Cornish *Attack the Block* (2011). It focuses on the representation of distinctive social housing estates, and the way these places are presented as battlegrounds within western global cities and how this discourse leads to their perception as fearful voids in need of regeneration. The

paper analysis the representation of the feeling of safety and fear and the way the films by condensing the urban context manage to provide a holistic picture that despite promoting stereotypes they manage to subvert them. In a constantly growing discourse over security and violence, the horror genre brings forward a key challenge in mass housing that links to the public, private and communal spaces and the opportunities for human interaction.

## P1 Scale and Typology

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## Housing Facing Transitions: Domestic Spaces and Uses Build Brussels

This paper investigates how residential spaces shape the specific urban identity. By means of the case study of Brussels, it aims to provide an innovative approach that can explore in new ways the typical characters of a city and their transformation.

The concept of 'referential housing type', defined as the archetypal and most ordinary residential type in a specific place throughout urban history, is able to disclose both typological persistence and discontinuity of residential spaces over time. Thus, the referential type can illustrate and provide means of understanding in a more dynamic way the evolutionary mechanisms of dwelling in a built environment, dealing with the legacies of the 20th century and providing a basis for addressing future changes. The referential housing type has three main attributes: it reveals the socio-cultural character of a place, enables a better understanding of other residential types and provides a possible base of interpretation for new forms of housing and living.

New dwelling types are designed to meet to meet contemporary climate and energy challenges, but they should also reflect evolving needs and uses in a specific setting. This paper aims to compare the impact of the uses and spaces transformations on the city development of Brussels, in order to assess their ability to embody the urban identity. By means of re-drawings, this analysis evaluates the typological permanence or discontinuity within the urban fabric. Hence, by clarifying the specific set of features, the referential housing type plays an important role in increasing the knowledge on the contemporary urban condition and in providing new tools for conceiving the 21st century city.

# The Roomer and the Modern Man:

## Hotels as Urban Housing in the Turn of the 19th Century

My research paper is concerned with the legacies of architectural forms related to urban cultures of lodging and aims to revisit significant histories of the hotel as an institution that affected urbanism, housing practices and the constitution of the “modern self” between 1870 and 1930. From the beginning of the nineteenth century till about 1940, urban hotels provided sleeping rooms and apartments for longer occupancy—in addition with provisions of services and a variety of public rooms—organizing an important housing infrastructure facilitating processes of urbanization in North American cities. Hotels were formed as corporations where many provided for the realisation of a building with an ambitious scale, innovative building and material technologies, public spaces and services and a number of upper floors with private rooms. The first hotels were characterized as Palaces of the Public and they were aspired as the new democratic institutions of the western world born in the American Republic. Due to their scale and complexity of provisions they were later named as Cities within the City, Monster Hotels or even Machines for Living. Hotel architecture shaped

the manufacturing of the sufficient minimum dwelling standards by its modern typologies of interior space design. My intention is on the one hand is to illustrate the historical case study of this period’s hotels and rooms; and on another level the capitalist entrepreneurs, the owners of hotels, and their collaborating architects and introduce questions such as; How these hotels can be read today as urban social and economic experimental models? How did they partook in organising lodging as housing practices and structured urban life? How have they been historically crucial in relation to immigration, women’s history and the modern city? How the lives of urban communities in residential hotels were shaped? How hotels influenced modern ideas on practices of privacy? How did they respond to notions of housing and commons? How the politics and the rationale of these projects has influenced important housing projects of modernist architecture of the West and the Eastern Europe during socialism?

# Morphological change and socio-spatial adaption of low-income housing in Dhaka, Bangladesh

Housing is one of the vital needs for human settlements and is essential to ensure a safe, healthy, and sustainable environment. Rapid Urbanization and industrial explosion, in developing countries, have generated urban-rural migration in major cities and resulted in a huge scarcity of housing in urban areas. Dhaka, the capital of Bangladesh is one of the fastest-growing cities in the world. The household pattern in Bangladesh used to share an introvert character due to the privacy and social context in the past. The population and industrial explosion have culminated into housing scarcity and given rise to the emerging and overlooked typology of housing in Dhaka. To minimize space, the segregation of household zones and the introvert character has been changed with time. Low-income people require accommodation near their workspace. To accommodate their necessities within financial boundaries, the people have transformed their household environment to adopt the changes. These changes have transformed the character of the urban houses in Dhaka. The paper tries to identify the historical growing pattern and the key factors for opting this emerging housing typology. It tries to focus on the parameters of the social adaptation and

spatial organization in the housing typology using observational and behavioural mapping. The socio-cultural aspects, behavioural pattern and the spatial arrangement demonstrates the social adaptation and the morphology of this housing typology. The key research outcome will demonstrate a morphological change in the household setting for low-income housing in a densely populated area.

## P2 Flexibility and Adaptation

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### Ex Africa Aliquid Novum [There is something new coming from Africa]. Herman Haan's journeys in pseudo-ethnographic vein

To the architectural professional field in the aftermath of World War II, the deserts of North Africa were not much more than an exterior to the modern metropolis, a realm of escapism. However, to the ethnographic practices that have developed since the late-19th century, that landscape supposed a sort of primordial land to reflect in early forms of habitations. For Herman Haan, “Sunday artist in architecture; (...) Sunday artist in anthropology” —as Aldo van Eyck qualified his colleague and friend—, the desert was a complex geography that moved constantly in the tension between being outside and at home simultaneously. Departing from his 'Life in the Desert' delivery at the CIAM Otterlo '59 meeting, the paper proposes retracing the geographical connections between two seemingly confronting contexts: North Africa and Rotterdam. In the amateurism of Haan — both in architecture and ethnography—, it is argued that the metropolis and its exteriors were not delimited distinct realms, but rather in a relation that fluctuated. A question that

intends reflecting on the contemporary fascination with post-Eurocentric landscapes for the discipline of architecture. Herman Haan's peculiar take on ethnography presents a quest for immersing oneself in the so called 'other'; an assimilation influenced by the works of ethnofiction. Arguably, his was considered a schizophrenic practice of architecture; travelling in desert lands just to return home to build main-street modern domestic spaces. What 'Ex Africa Aliquid Novum' argues is that this process of immersion was in fact a process of internalisation in which dealing with exteriors was tightly connected with the possibility of generating an interior. A connection that highlights how the relationship between desert and metropolis was not of opposition. Rather, it affirms the possibility of understanding their relation as a continuum.

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### Open Building and Users' Agency: early and contemporary experiments in the Netherlands

This presentation discusses the notion of 'Open Building' through its conceptualizations and implementations in the Netherlands since the 1960s until today. It focuses on the place of dwellers' agency in the development of residential open buildings to investigate the potential of users' empowerment.

The term 'Open Building' was popularised by Age van Randen, professor of Building Technology at TU Delft's Faculty of Architecture in the 1980s. It synthesised the principles developed in 1961 by John Habraken in his theory of 'Supports' (Dragers) and is based on the duality of structure and infill. In the post-war context of consumerism and industrialization in construction, Habraken proposed a radical transformation of the mass housing building industry that aimed at public participation and freedom of choice for the user. Supports, durable and collective, were to be delivered by the industry, whereas infill, changeable and individual, could be tailored by the inhabitants. The SAR-group (Architects' Research Foundation) further developed these ideas, while others proposed variations, among them Jaap Bakema in Eindhoven (City plan,

and growing houses) and Hertzberger in Delft (Diagoon houses).

Even though the paradigm shift as sought by Habraken didn't happen, there has been a consistent experimentation with Open Building concepts, with more intense production triggered by the crisis of 2008. Bottom-up initiatives, housing corporations and private developers alike have tested new arrangements between clients, builders, architects and municipalities to make their projects financially viable, while searching for new housing products. Projects such as Solids (Fretton, Eberle), Superlofts (Koehler), or Patch22 (Frantzen) present a range of different ownership models and typological configurations on the promise of supporting new ways of life and fostering sustainability. For the first time, the notion of Open Building is carried forward by practice rather than theory. However, these contemporary implementations do not seem to achieve the social agenda that originated the term; they have to operate within a context of real estate speculation and gentrification that exclude classes of dwellers instead of empowering them.



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## A Denser Suburban Dream: New typologies of multifamily conversion in an American "ethnoburb"

In certain American "ethnoburbs," municipal control of land use has been turned on its head. Immigrant and ethnic communities have exploited the hyperlocal regulation system—long crucial to the perpetuation of low-density, exclusionary suburbs—to introduce radical new types of multifamily housing. The ultra-Orthodox Jewish neighborhoods of Monsey, New York, located about thirty miles northwest of New York City, are a particularly extreme example. A unique municipal zoning innovation there, a multifamily "conversion district," allows families to retrofit their residence to include up to three units. Scores of mid-century split-level houses have sprouted tall additions and small parking lots in response—all while the underlying suburban structure, of detached homes on winding streets, remains intact. Monsey is a real-world case study of a much theorized concept: the suburban retrofit. It holds lessons for scholars concerned with how environmentally unsustainable American suburbs can be altered to allow for more density, and for municipal officials struggling to accommodate changing demographics and shifting preferences in their own communities.

This paper considers the conversion district in Monsey—its genesis, its impact, and its implications. An analysis of property records, permits, and geographic data indicates that the conversion district has led to scores of new units and a variety of innovative typologies. Yet, the process has not been without tension. Indeed, the archival record shows that the district resulted from a collision between political devolution and radical pluralism: spurred by the desire of a particular ethnic community, but implemented as part of a policy of containment.

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## User-Generated Change in the North American Homes: The New Era of Housing Insecurity

What is the role of residents in adjusting existing housing to address growing housing precarity? How do residents modify the architecture of their lived environments to fight displacement through gentrification and otherwise growing housing unaffordability in Western cities, traditionally overlooked in the discourse of user-generated housing change? This paper studies and questions attitudes to user-generated modifications with the help of examples from Portland, Oregon, a city at the increasingly unaffordable North American West Coast. In the previous decades, both scholarly and popular literature used to primarily associate user-generated modifications in residential architecture with non-Western countries and assign them with negative terminology: slums or encroachments. Although individual modifications in residential architecture were always common in North American cities, during the prosperous post-World War II decades they became inconspicuous due to the unprecedented increase in housing mobility through affordable mortgages and massive housing construction; rather than modify their homes to fit their

needs, families simply moved to a different house. This is no longer the case: globally and locally housing is becoming less affordable, driving residents all over the world to change their spaces by coming up with make-shift architectural solutions to the diminishing housing accessibility. The physicality of such modifications includes changed functional zones, moved walls and partition walls, accessory dwelling units, modified basements and attics, new doors and windows, as well as doors and windows being removed. This work studies such architectural solutions from two perspectives: the state and local policies for housing modifications and on the ground architectural effects produced by residents. It addresses conversions of single-family homes into multifamily units, as well as interior modifications to accommodate changes in family structures and lifestyles. Fieldwork is performed in Portland, due to its increasingly unaffordable housing and a state-enforced urban growth boundary that affects the density and limits urban sprawl.

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## Toward participative prefabrication: Housing between Yugoslavia And Cuba

The paper departs from a pair of photographs (FIG.1.2) indicating common dining space in newly built Experimental blocks in New Belgrade, the capital of socialist Yugoslavia. On the wall, there is a memo to the youth working actions that ten years ago collectively started building the city based on voluntary work. Throughout the window, it is possible to observe the new housing built as a testing sample for the new prefabricated system developed by the Institute for Testing Materials in Yugoslavia (IMS). Established soon after the Yugoslavian break with USSR in 1948, the emergence of the Institute marked the country's shift toward its own industrial production. Born out of the heritage of technological obscurity, the system aimed toward participative prefabrication thus including laymen in housing production. In this specific working conditions, it developed particular aesthetics of prefabrication based on collective production of building materials. This is the topic of the first part of the paper that unfolds the story between the erection of the city and the collective production of material in process of crafting the technology.

With the IMS system turning into one of the leading Yugoslavian export products, its final product – a flexible flat – became main products to transfer and it domesticized within the European, African, Asian and South American market. Thus, in the second part, the paper traces this transfer of Yugoslavian learning system and technology in the Cuban housing reform during 1960s and 1970s. The argument unfolds from the history of Experimental housing built in Havana (1966) by the same method of prefabrication, toward the larger application of the system throughout the Cuban province. Finally, the paper concludes with the aftermath of application of IMS in Cuban housing reform ending up with the large scale movement of collective food production in the courtyards of housing built by the IMS. By tracking the historical span between the production of housing and materials in modern architecture, and new agricultural turn the paper will try to point to the possibility of collectively lead prefabrication as one of the potential useful legacies of the case

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## Ivory Combs, Hollow Squares & Broken Blocks: The Urban Form of the Glasgow Tenement

Glasgow is defined in its urban form by the presence of the tenement as the ubiquitous housing typology throughout the city. Since the origins of Glasgow as an urban centre the tenement emerged as the housing form of choice through the pragmatic development and growth of the city to meet housing needs, as well as this form of housing being an already established typology in the Scottish context. The urban form of the city reflected the 'Ivory Comb' layouts common in Scottish Burgh planning during the 17th & 18th centuries with long narrow lanes, or closes & wynds, extending perpendicular to the main streets. At the end of the 18th century 'New Towns' proposed to extend the city and were planned in an enlightened grid layout creating the 'Hollow Squares' of the early 19th Century. As the century wore on the growth of the city's population, through migrant workers feeding the city's growing industry created overcrowding and unregulated building in these 'Hollow Squares'. In response a series of initiatives from the late 19th century and through the 20th century aspired to resolve these problems by breaking the blocks in

various and diverse ways. Through this urban development the tenement remained as a constant of the housing units that created these varying urban conditions. This paper will explore the nature of what it means to be at home in the changing tenement landscape of Glasgow from the late 18th Century through to today. What it meant to live in the tenement in the changing scale from the 'room and kitchen' apartment, to tenement block and finally to the overall cityscape these blocks create. The historical development of urban Glasgow from Ivory Combs, to Hollow Squares and then to the Broken Blocks has a lasting legacy on the development of contemporary housing in the city, to understand the history of the tenement and the city is to understand what it means to be at home in 21st century Glasgow. Original drawings showing the development of the 'Ivory Combs, Hollow Squares & Broken Blocks' by the author will be presented along with the paper.

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## Living in the City:

How urban form can foster more sustainable, adaptable and resilient neighbourhoods

This paper will explore the influence of urban form on the quality of the urban environment generally, and by extension, on its potential to improve the quality of new neighbourhoods. We outline a taxonomy of urban forms, explaining the potency of each type to either: create walkable neighbourhoods or car dominated ones; to foster a sense of belonging or a sense of isolation; or to provide a setting in which the social life of a neighbourhood may either flourish or stagnate.

The neighbourhood is an increment of placemaking that bridges between the scale of the block and the scale of the city. We argue that, post pandemic, its role as a platform for daily life is more important now than ever before. New neighbourhoods, however, need to be made more sustainable, more resilient to future pandemics and more pleasant places to live than recent UK experience and research has proven them to be. We postulate an evolution of the neighbourhood concept that builds on Clarence Perry's legacy via the New Urbanists, to suggest how a more nuanced approach to their urban form might achieve these aims.

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## Housing urban masses around a green yard.

Typological comparison of modern examples in Copenhagen and Stockholm

Since the aftermath of the II world-war till recent years, Nordic countries have looked as inspiring social and architectural models to the rest of Europe. Nevertheless, very few attentions have been addressed towards the first bases of their developments, particularly the operations of the Twenties and of the first half of the Thirties. These residential interventions – which retained a certain continuity with the tradition of the city – were rapidly overshadowed by the ferment of functionalist ideas moved, though belatedly, northwards. Yet, these first spatial answers to modern demand are still under-investigated. Beside widening the historical focus, the present contribution pursues to morpho-typologically compare how Copenhagen and Stockholm tackled the evil of land speculation and the segregation of previous tenement buildings. This was possible thanks to a favourable political and cultural milieu, that consisted in the progressive outset of social democracies and housing cooperatives. The 1920s-1930s served as years of groundwork for translating

in improved spatial terms the pressing social question. An evidence of this was a 3-day event of exclusively Nordic resonance, the Nordisk Byggnadsdag (1927), which gathered exponents of the countries discussing the housing issue in formal, social, economic and technical terms. As illustrated by the examples of the Nordic conference, housing urban masses around a green yard was the key to create new spatial and social relations among individuals. This also entails a valid counterbalance of the minimum dwellings' size of which standards, in turn, were significantly improved. These estates, differing in size, formation and density, have in common the employment of the large courtyard block model, albeit with distinguishing variations in the shape of the perimeter and the singly or in groups arrangement. A selection of cases studies – whose concrete qualities are still appreciable nowadays by inhabitants – aims to demonstrate the significant reformation operated with respect to previous high-dense urban blocks.

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## Reinventing public housing: Design strategies for completing what Modernism left unfinished

The quiet successes and loud failures of New York City's Housing Authority are well known. Recent criticism has identified bureaucratic management as the true catalyst for failure, giving the architects a pass. But doing so has required apologizing for design positioning now recognized as fundamentally anti-urban. Today, as public housing has only continued to grow old and intransigent, the city that surrounds it has become more robust. The impending collision between the extravagance of the private market and the neglect of the public may yet prove to be fortuitous. Two circumstances have altered the calculation. First is the dramatic fall of in crime. Second is a local government with a ten-year plan, Housing New York, intended to foster diverse livable neighborhoods, preserve existing housing stock, and build new affordable housing. The result is the remarkable opportunity to create a plan to utilize the excess open space on over 300 NYCHA estates. The idea presents a radical opportunity to address NYCHA's budget crisis while engaging best practice conclusions for new affordable and environmentally sustainable housing, thus improving the quality of life

for tenants and city dwellers both. Based on the work of five successive research studios, this paper will present a series of tactical strategies for breaking up super block sites by re-streetsing and then reintegrating them by adding and shaping new urban fabric. Urban renewal in America has left us with hundreds of decaying super block housing estates. These should not be looked at as failures to be erased (as has been done in Chicago, Baltimore and New Orleans) but as something unfinished. These case studies will suggest, not that they are singular solutions to individual locations, but are prototypical templates, capable of being applied to other sites and other cities everywhere.

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## New Social Housing Models in Sweden:

### From Folkhemmet to Automobile Perceptual Regimes

The article sheds light on the relationship between architecture and corporatism in Sweden, paying special attention to Cøsta Esping-Andersen's *The Three Worlds of Welfare Capitalism*, and *Democracy and the Welfare State: The Two Wests in the Age of Austerity* edited by Alice Kessler-Harris and Maurizio Vaudagna. It examines how the automobile, as a physical and perceptual presence, has influenced the relationship between welfare landscapes and social housing in Sweden. Starting out from Gro Hagemann's statement – in "Paradise Lost: Social Citizenship in Norway and Sweden" – that "[s]ocial integration was a key part of the folkhem idea, and social marginalisation and exclusion re-main low in both Sweden and Norway", it explores how architects and urban designers in Sweden began to take the car into full consideration when designing new social housing ensembles, neighborhoods and cities. During the 1970s, in contrast with the American drive-centred suburbia, the de-sign of the Swedish suburban environment, as described in the late-seventies issues of *Human Environment* in Sweden, was based on the intention to minimise as much as possible the "suburban use of the automobile". In cases such as the Vällingby suburban district,

design strategies were explicitly set against the "ex-cessive reliance on the automobile as the means of transportation" characterising American suburbs. In contrast with the Vällingby households that, as David Popenoe notes, had "two cars, and a significant percentage (35-40) [had] [...] no car", Järvalyftet – a large-scale project that intended to renew a section of northern Stockholm with a population of ca. 60,000 – envisioned a renewed role for the motorways and their connection to housing design, as becomes evident in the description of this project in the OECD Reviews on Local Job Creation, Employment and Skills Strategies in Sweden: "The new motorway around Stockholm will go nearby, which better connects the areas to other communities". This article explores the shift from the model of the so-called Folkhemmet (The People's Home) to the incorporation of new ideas of proximity enhanced by the integration of motorways in the design of social housing in Sweden during the last few years. Analysing the impact of automobile perceptual regimes on the dominant social housing models in Sweden will help us better understand the role of the car in 21st-century social housing design and its social relevance within the welfare state.



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# Experimenting Planned Urban Living under Commercialization: Historical Reflection on the Socialist Collective Housing Design in Shenzhen during China's Reform and Opening-Up

Since the 1980s, the Special Economic Zone of Shenzhen in China had built a series of pilot projects of collective housing to inhabit early immigrants. These communities with social facilities, usually developed for public advantages and architectural values, experiment and reflect the most initial transformation of housing development from planned-economy to commercial housing in China. This article interrogates the Baisha Ling (白沙岭) and Lianhua (莲花) communities in Futian District as their specific housing policy known as "two developing models and three marketing types" (双轨三类). It further adopts typological and spatial analysis on the design strategies to articulate their adaptations to different social requirements and in the revelation of Shenzhen's urban living transformation. The construction dates of the cases juxtapose with that of the housing reform in local markets, belonging to the period of learning new principles of social housing from

Hong Kong and beyond. The study thus draws comparison from selected public housing projects in Hong Kong to indicate the hidden connections of development concepts and implementations between the two regions. By reviewing government archives, design documents and onsite investigations, the research is to explore the pioneer experiments of Shenzhen's public housing in terms of specific urban policies and to articulate the fundamental characteristics of residential design during the early era of the Open-up Policy of modern transformation.

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# Living in anti-adaptive neighbourhoods

Anti-Adaptive Neighborhoods are defined by the method of their planning and creation and by their internal structure. This definition refers to Neighborhoods that were planned by a single planner (or a small group of coordinated planners), built in a short period and populated instantly. It also refers to inward-turned neighborhoods, relatively separated from the near urban surrounding. Such Anti-Adaptive neighborhoods comprise a substantial portion of the Israeli living space. Complete neighborhoods, formerly public housing built by the state in the 1950s-1960s, comprises about 25% of the Israeli housing inventory (nearly 500 k apartments out of 2.6 million apartments), while about 80 newly built neighborhoods of this pattern were built since the 1990s. This paper looks at the living experience in such places, inhabiting families of similar socio-economic profile, and at the gradual decline of attractiveness that typifies them. The research explores the urban dynamics over the period of 1983-2013, clearly showing the high attractiveness of the initial days and the early years that turns into a socio-spatial burden. Aging is such neighborhoods

is particularly difficult as the decline in the numbers of inhabitants and their socio-economic profile shows. The research ends with recommending on the possible transition of these neighborhoods to a more adaptive nature and ending the inevitable deterioration.

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## The Housing Exhibition: Visionary Architecture and Housing in Singapore, c1963

On March 18, 1963, the joint exhibition of Visionary Architecture and Housing opened at the National Library in Singapore. Sponsored by the fledgling Housing and Development Board (HDB), “Visionary Architecture” was on loan by the Museum of Modern Art in New York. Comprising seventy-four large photo panels, which contained forty-five projects by thirty architects, this was the same exhibition held at the MOMA between September 29 and December 4 in 1960, which had traveled through various parts of Europe, Australia and New Zealand before arriving in Singapore. Tied to this exhibit was HDB’s “Housing in Singapore” Exhibition, which presented photographs, models, and drawings of the housing projects that it had built and on the drawing board. In sponsoring “an exhibition of twentieth century architecture considered too revolutionary to build,” and combining it with its own projects, how was the HDB identifying with the European and American avant-garde tradition? To what extent was it making the claim that it was able to realize these impossible visions? How was the exhibition received by the intended public? To what extent did it inform subsequent

housing design and planning? By examining closely the joint exhibition – its contexts, stakeholders, contents and intentions – this paper traces the genealogies of how the HDB constructs its discourses and public credibility through strategic affiliations and invocations. It posits that the modus operandi of HDB, formed in late 1959, was and is still predicated on a transnational transfer of knowledge and circulation of ideas through exhibitions and media publications, not only between the ex-colony and Britain, but also with Europe, the United States and other Asian nations. In so doing, the paper revisits the history of housing as a predominantly postcolonial narrative by interrogating the ramifications of Cold War geopolitics on national housing imperatives.

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## Housing Mid-century Irish Publics – Some Paradigms

In 1965 the American political scientist Paul A. Pfretzschner perceived in Ireland’s ‘dreary’ homogenous residential landscape ‘an obsession ... with the standard three bedroom [two storey house] on the perimeter of the city’. Vast estates of this type reflected and constructed an ideologically-driven ordinary of an owner-occupied, family-orientated dwelling and came to represent the ideal for a still religious country whose Catholic ethos was laced with ruralised cultural references often forged in response to a colonial history. Between the 1950s and 1980s fragments of competing ideologies emerged to challenge this State-sponsored landscape. These ranged from a belief in an untrammelled free market proffered by large scale developers to advocacy of independent, small-scale, bottom-up activism and co-building executed under quasi-socialist politics. This paper explores some of the new housing models which emerged, examining their physical space, form and organisation and the alternative technologies and methods of construction they often displayed. However it also explores more ephemeral aspects:

the cultural and political contexts of their advocates; their media and marketing; the new types of tenure trialled in designing for different types of households. It highlights the paradoxes and contradictions which often emerged in and from these new positions – the market-driven units designed for specific population demographics who ultimately never arrived; the tendency for bottom-up systems of design to revert to conservative house typologies. The schemes examined here are all essentially modernist, built in contexts where the idea that architecture could and should shape and define community and social life was not yet considered problematic. As prototypes they were often therefore neglected, only re-emerging more recently as potential solutions in the context of a renewed and urgent need to develop innovation in housing typologies and the mechanisms through which they are realised.

# B2 Finding Home

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## Da–Sein Dwellings:

an exploration into the meaningful aspects of home and its relationship to human needs

The act of dwelling is a primal creation of meaningful place and something that every human strives to achieve (Seamon and Mugerauer, 1985), and as such the home "is very charged with meaning because it is closely involved with the most intimate aspects of our lives" (Ballantyne, 2002:17). However architectural analysis so often overlooks the human experience of the home in favour of exploration of space standards, architectural aesthetics and tectonics. This essay interrogates the meaning of home in architecture underpinned by Heidegger's ontological study of being-in-the-world; 'da-sein' which encompasses the symbiotic relationship between being and the world (Seamon and Mugerauer, 1985). The essay builds on the work of thinkers such as Bachelard and Jolas (2014) alongside the psychological concept of human needs (Deci and Ryan, 2009) to suggest other ways to understand the home. It reflects on a series of interviews with residents with a variety of different home types who identify with their homes as a reflection of their identity and a receptacle for their memories. The discussion expresses the relationship between the human

need for 'self-actualisation' and individual experiences of the home and establishes the relationship between our happiness with our home and our general well-being.

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## Biopolitics in the house:

the British public housing and the rise of neoliberal governmentality in the private home

The paper explores the development of housing in Britain by visiting a series of moments in its recent history and it questions the ambiguity of the bio-politics category in the context of the emergence of a neoliberal critique of social democratic policy. Initially, the paper examines public housing as part of the postwar reconstruction and as an important element of the welfare state. The paper discusses the political consensus of the welfare state and the political controversies regarding planning policies, public land control, and public housing provisions. It analyzes these practices by incorporating Foucault's theories of governmentality and biopolitics. It attempts to show how the techniques of power and control of the population are inherent in these planning acts as part of a political consensus that was realized and eventually came into a crisis. The paper continues by tracing the opening up of the housing market and the control of housing production by the forces of the capitalist market economy in the late twentieth century. The changes that took place in housing are reflected in both its material production as well as in the rhetoric of the social presentation

of the house as home. The focus is moving from the house as a social right and a welfare provision for the British population to the home as an individual achievement of affluence and eventually as a wealth asset. This way, the home becomes an important element in the deployment of neoliberal governmentality that relies on individual responsibility and self-management of one's life. This outlines the employment of another form of biopolitics that is centered around the individual rather than the population and has transformed the house into the new battlefield of social and political conflict within neoliberalism.

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## Enclosure, Labour and Pseudo-Feminist Scale: Bourdieu in Algeria

This paper focuses on one drawing taken from a series of precedent studies, collected to examine the representational limits of architectural thought on account of Marxist-feminist and decolonial concerns. From this series I aim to develop criteria for a representational framework useful for study of-, and solidarity with, decolonial feminist struggles.

In the early years of his career, sociologist Pierre Bourdieu stayed on from French military service in Algeria to develop ethnographic studies of the Berber region in the lead-up to the Algerian war of Independence. The “socio-spatial” methodology Bourdieu developed in Algeria formed the foundation of his career, exploring colonialism, gender, and social transformation often through spatial concepts that continue to be seminal in the architectural humanities. Bourdieu dedicated much thought to the Berber home, reading domestic space as the symbolic manifestation of socio-spatial relations in the region and in-turn a universal construction of sexual difference on which all social hierarchy rests.

Drawing on post-colonial and feminist scholarship, I will unpack Bourdieu’s flawed understanding of gender through a critical examination of his plan drawing of the Berber Home, hoping to re-activate it in service of more emancipatory ends. Whilst I agree with its attempt to express the gender division of labour, I argue that the drawing perpetuates the gesture of (patriarchal) coloniser structuring immutable representations of the colonised (and feminised) by forming a representational “enclosure” that implies an overly-determined notion of scale. This undermines Bourdieu’s own commitments to social transformation, expressed in his later work but not yet reckoned with in spatial terms.

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## The Re-Housing Crisis: Finding ‘home’ for victims of domestic abuse

According to the latest figures from the UK’s Office for National Statistics, it’s estimated that 2.4 million adults experienced domestic violence or abuse in the year ending March 2019. The number of recorded domestic abuse-related crimes climbed 24% across England and Wales alone. As incidents of domestic violence continue to rise, and opportunities to find viable housing diminish, part of what it means to be at home in the twenty-first century is to also be at risk.

This is especially pertinent in cities, where a perfect storm of population growth, the expansion of private developers, a monopoly on aspirational accommodation, and a culture of austerity are limiting individuals’ options. When opportunities for affordable or social housing are squeezed, many properties offered to victims fleeing violence are precarious, unsuitable, and unsafe – and yet are often presented as the only option.

With that in mind, this paper will explore the issue of domestic violence through a spatial lens, outlining how perpetrators use the unique space of the home to threaten, injure, and abuse their victims, and how victims react and adapt to a violation of their personal domestic space. Taking a phenomenological approach,

this paper will also examine the symbiotic relationship between a space and its dweller(s) using first-hand accounts of survivors and perpetrators from secondary sources.

By acknowledging the spatial qualities of domestic violence, and the inter-dependence of identity and the homespace, this paper will offer an alternative definition of feeling ‘at home’ in a society where housing for people, not profit, may feel like a luxury unaffordable to most. Suggesting a more sensitive and embodied understanding of domestic space, this paper hopes to explore what is different about a home over a house for survivors of domestic violence and abuse, and why the simple act of moving out and finding safe shelter is not always an appropriate nor sustainable solution for those already feeling displaced.



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## A Classic Recipe for Informal Housing: A gift from British Bombay to Mumbai

This paper explains how the British governance in Bombay caused a birth of an informal housing in the city. The British government had identified the business as expensive and absolved itself from providing housing for the urban poor. This helped future governments in the city to not internalise the cost of housing for urban poor. This paper delves into the political economy that led to the mushrooming of irregularised housing in Bombay during the 19th and 20th centuries. Neither the British government nor the native Indian capitalists took the onus of housing for the urban poor upon themselves; it discusses its repercussions.

The role and involvement of the private sector in urban housing, in the city of Bombay between the 19th and 20th century, and the current day, has been looked at. Further, the paper unfolds the mechanism developed by the current beneficiaries of informal housing to negotiate quality housing with the private sector, especially in the post-globalisation era, where the State has become invisible. Legal documents, as issued by the State played

a significant role in protecting present-day beneficiaries of informal housing. The paper connects property rights with legal documents in different forms, which the beneficiaries possessed with them. It discusses how this relationship defines property rights and measures those. It further talks about the different categories, like legal, semi-legal, and illegal, which this relationship creates. This paper is an attempt to understand people's knowledge of their individual legal standing and property rights in the informal housing market. The paper argues that only awareness about one's property rights and legality can help beneficiaries from demolition of their housing. Only awareness can go a long way in also safeguarding the urban poor from being moved to State-built structures, which are often breeding grounds for rather dangerous diseases, such as tuberculosis.

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## Downstairs, Upstairs: Space-sharing between Domestic Workers and their Ultra-high Net Worth Employers in London

Reports by charities and journalists regularly tie the abuse of overseas domestic workers to London's most affluent neighbourhoods. Nevertheless, though much has been written on the super wealthy's influence on cities and on domestic workers' lack of rights, little effort has been made to connect these two bodies of literature. If, as Thomas Piketty believes, we are moving towards 19th century levels of wealth inequality, this paper asks whether we are also witnessing the return of segregated domestic space. Using one of the UK's most expensive streets, Eaton Square, as a case study, I have compared historical floor plans with contemporary planning documents and interviews with property professionals, unearthing a historical legacy of segregated domestic space, masked by tactics to avoid public scrutiny and evade tax. In addition, through interviewing the overseas domestic worker charity, Kalayaan, and analysing their survey data, I find that the explicit segregation of the 19th century has been superseded by boundary erasure, with workers sleeping in communal areas, utility rooms and family members' bedrooms. As such, the

'public'/'private' binary fails to conceptualise the complexities of the live-in domestic worker. To answer this conference's primary question, 'what does it mean to be at home in the city in the twenty-first century?', my paper challenges the frequent conflation of the physical house and the social home by scholars, lawmakers and architects alike, in order that the human right to privacy for domestic workers may be enabled, rather than restricted, by future architectural design.

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## "I map, therefore, I am"(1): Deep mapping and making home in displacement

The twenty-tens have witnessed over two-million displaced people who risked their lives journeying to safety in Europe (2). Escaping the trauma of war, conflict, violence and persecution, the displaced were faced with treacherous seas and border crossings, to then be met with detention centres across Europe. Their traumatic journeys continue inside their countries of arrival as they grapple with migration systems, the search for decent housing and social integration. This article is grounded in the empirical findings of a participatory mapping research project conducted with a group of refugees and asylum seekers in the South West of England, exploring the spatial practice of making home in displacement. Through the dynamics of the process of mapping, the research reveals the synergies and overlaps between the construct of memory that transcends deep space-time and the concept of home in diaspora where the maps became spaces of existence, resistance and imagination.

1. A participant refugee's account of the process of mapping at Creative Recovery workshop.
2. UNHCR Operation Portal, Refugee Situations, 2019: [https://data2.unhcr.org/en/situations/mediterranean#\\_ga=2.191844650.1698421977.1576660672-479471142.1571220886](https://data2.unhcr.org/en/situations/mediterranean#_ga=2.191844650.1698421977.1576660672-479471142.1571220886)

# R4 Cohousing

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## Archaeology of a Domed Future: Cybernetics as Settlement, through the Architecture of Geoship

When it comes to housing experiments the concept of co-living is not new. Early examples can be found amidst the 19th C work of the material feminists, as Dolores Hayden demonstrates in the Grand Domestic Revolution. Optimistic about emerging technologies and possibilities for the socialization of domestic labour, the material feminists imagined how households could be organised into clusters, somewhat like hotels or apartment houses, in order to achieve a radical overhaul of traditional conceptions of what supposedly constituted women's domestic sphere. Instead the aim was to empower women by placing them at the centre of promising spatial and economic changes. We want to keep in mind this moment of optimism and analyse it in relation to the 21st Century emergence of the self-sufficient micro-dwelling with its allusions to a cybernetically switched on counter-cultural past and its anticipation of a prepper future that prepares for the end of the world as we know it. Specifically, we turn to a speculative project called Geoship in order to interrogate what happens when Gaia intrudes on housing concerns. Is the answer to housing

the city to leave the city behind and venture a neo-settler logic that claims land upon which to begin from scratch in a high-tech survival mode? We conclude by asking whose interests are served when it comes to bare survival, and whether the best of intentions in fact creates socio-spatial vulnerabilities rather than new modes of living together where housing could be celebrated as a social infrastructure.

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## Theories of dwelling. Collective versus individual forms of housing

The recent projects of collective and co-housing describe an economically and socially caused paradigm shift not only of housing politics but also of dwelling as an architectural form and everyday practice. At the same time, these new housing projects in many regards rely on housing concepts that have already been developed and discussed in the 19th and 20th century. In fact, the theorisation of housing, which was triggered by the industrialisation and hygienics in the first half of the 19th century, has already been determined by partly utopian, partly philanthropic projects of collective housing. The respective projects from their beginning on were confronted with individual forms of living that are more or less epitomised by the single family home with garden. Since then, collective and individual forms of housing have been regularly played off against each other. Even the great empirical sociological studies of dwelling from the late 1950s and early 1960s led by Paul-Henry Chombart de Lauwe and Henri Lefebvre have yet started from the controversy between collective and individual forms of housing. Within this frame, Chombart de Lauwe

examined modern housing and urbanism on the background of new family structures, whereas Lefebvre reflected on possibilities of the appropriation of living space and in this context, while maintaining ideological criticism, rehabilitated the single family home.

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## Cooperative or undifferentiated: two visions for housing

Throughout Europe, the dominant housing production practices of the last century seem to be running out of steam. Housing is looking for a future. The weakening of the power of the state, the instability of the markets and the ecological emergency have led to the emergence of another way of thinking based on the "common". Still in the process of being defined at the interdisciplinary level, this dynamic could distinguish two directions on the architectural level. The first is quantitatively the most marginal, and yet the most mediatized. It concerns the fascination exerted by the recent achievements of housing cooperatives on European architects. In the lead, Zurich's experiences represent a horizon of action on its own for the rest of Europe. At their peak, housing in clusters embodies the highest level of innovation in the sharing of living space, as a socially, economically and environmentally virtuous solution. The experiences of sharing by small communities, in a positive assimilation of the theory of commons, represents a first axis of innovation. Taking an opposite direction to the local affirmation of sharing, the second axis is that of non-differentiation;

in support of a much broader tradition of what "common" means: that of the city, of public space, of globalization, in a greater integration of difference and diversity. It involves the development of the services economy, the uprooting of professional activity, the increase in life mobilities, in other words the saving through large-scale sharing. It approaches the question of the third way in a more liberal but also indisputably more widespread form, in a fragmentation of public and private registers, which cooperative housing continues to preserve. Distinguishing these two trajectories, on the theoretical and spatial levels, seems useful to glimpse the spatial stakes, but also the cross-potentialities, of major deformations of the domestic sphere.

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## Architects Revitalising a 'Liquified' Japan:

Shared Housing and Bottom-Up Community Building, 2011-

The neoliberal restructuring of the labour market in the 1990s, together with the promotion of individual responsibility introduced by the Koizumi administration and the 2008 global financial crisis, caused what anthropologist Anne Allison described as a 'liquefying' of Japan. Once a close-knit society, by 2011, it had become clear that Japan had changed into a bondless society (*muen shakai*) dominated by a general feeling of 'enoughness' (*mō jūbun*) and in which strong ties between people were lost. This transformation triggered a much larger societal shift in which materialistic consumption patterns gave way to new forms of ethical consumption. In response, architecture in Japan changed from a predominantly artistic discipline into a conscious effort to improve the 'other' Japan consisting of rapidly depopulating areas.

Starting from theoretical discussions in Japanese printed media and an archive of personal interviews, in this paper, I investigate the new social role adopted by architects at the start of the twenty-first century. By examining recent housing interventions that

show a strong commitment to supporting local communities as a form of bottom-up 'recovery' of Japanese society, I set out to introduce, by this study, a new form of housing practice that relies on recovering fundamental places for 'communities' rather than creating exquisite spaces for 'individuals' in contemporary Japan.

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## Housing for a 'Lonely Generation'

This paper examines predatory narratives of the corporate co-living platforms whose success on a housing market builds upon the crisis of loneliness and precarity of the Generation Y, known also as Millennials. Drawing from the analysis of real estate advertisements for projects such as WeLive, The Collective and Quarters, the paper looks into how these corporate "utopias" respond to the central question of this conference—what does it mean to be at home in the city in the twenty-first century? How do generous promises of home-making and belonging go hand-in-hand with the shrinking square meters and growing rents? Often described as "the loneliest generation," Millennials are recognised as a potentially new economic frontier and a market niche by real estate industries, while the notion of a "community," simplified to a mere property amenity, is exploited as a tool for obtaining higher profits. Seeing real estate advertising language as a construction site where entire architectural and urban projects and imaginaries are being built by the means of narrative, storytelling and, above all, fiction, this paper aims to contribute to

better understanding of the role of speculative language in the production of the built environment and urban imaginaries in a global-real-estate-media complex.



# R5 Sharing Living

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## Claiming the right to the city through inventing housing alternatives

In a time of growing urban density, neoliberal development and the diminishing of public housing, and increasing housing prices, housing becomes a scarce commodity, and many, particularly young people, find themselves pushed out of the city. In order for dwelling in the city to remain a feasible possibility for most ordinary people, new forms of housing must be created, and the lines between collectivity and individuality and between public and private, should be redrawn anew. Thus, inventing new modes of housing in the city becomes a necessary condition for being included in the city and actualising a basic right to the city.

This paper is based on professional Master thesis projects of architecture students at the Faculty of Architecture and Town Planning at the Technion Institute. The students, who as young people encounter the hurdles of contemporary urban housing conditions as they materialise in Israel's housing crisis for more than a decade, aim to confront them through architectural research and design. In their projects, the students develop new housing typologies which take into account

the need to reinvent the relations between housing and the city and expand the lexicon of cooperative dwelling in the context of sharing economy. Urban collectivity, sharing space and ownership, the dynamics of life cycle, co-living and co-housing, are all concepts that are being scrutinized through a cultural approach to sharing economy, leading to new understandings of the meaning of housing in the city, and to the reassertion that living in the city should and can still be an inclusive possibility. By analysing these projects and referring to the commons and commoning, we suggest that the projects propose new possibilities for producing affordable housing in the city and the consolidation of collectives around housing. That is, new ways for understanding housing as commons.

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## Cooperative Housing as a Substratum for Societal Integration, Can This Be Achieved in Hamburg?

In 1862 the first cooperative housing in Germany was founded in Hamburg, nowadays cooperative housing projects are sprouting in many German cities. Generally speaking, many European cities embrace the concept of cooperative housing for its socioeconomical benefits especially in times of housing crisis, for instance Zurich, Austria and Germany. Those countries are pioneers in providing cooperative complexes that tackle intrinsic issues of sustainability and climate change within affordably owned units for a variety of residents with different backgrounds.

Cooperative housing is based on creating democratic spheres for living and communal activities. It can be seen as an evolved form of informal squatted housing into an established community with strong social bonds, collective identity, and residents' participation. In essence, its conceptual scheme is planned through successive collaborations between architects and future residents who mutually finance and own (through shares) the units within reciprocal principles and values. In Germany cooperative housing has become a prevalent option for acquiring residence at relatively low prices during the current booming housing market,

and its subsequent increase of rent precisely in dynamic urban-centres as Berlin, Hamburg, and Munich. Factually, German cooperative housing accounts for 6% of the total housing stock in addition to three categories of housing companies: municipal housing companies; church organisations; and private investors.

Like many German cities, the social demographic profile of Hamburg is facing major changes with pressing societal problems like the integration of residents with domestic or international immigrant backgrounds, not to mention the skyrocketing rent prices. In this paper we will try to bring to attention that housing cooperatives should be recognised today as a key form of tenancy in Hamburg, especially with the current prices of the housing market. To have a better understanding of cooperative housing supply, this paper discusses three prominent projects that have effectively handled the concept of cooperative housing from Austria, Switzerland, and Germany. The aim is to provide some insights of the significant role of cooperative housing in strengthening the social cohesion and collective action of Hamburg's neighbourhoods.

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## Prodding the threshold between home & city

Our proposal is based on the belief that Interior Architecture offers opportunities to explore the way we might inhabit cities in the future, by blurring the boundaries between urban and domestic spaces and designing from the inside out. We focus on examples of collective living creatively reflecting on current trends and polemics.

Over two years, students of the Emerging Habitat undergraduate design studio at Brighton University have been investigating the 'ways we live' today. Students have identified pertinent socio-cultural, environmental and political issues, such as home ownership, population densities and shifting living habits, and formulated design responses. The studio encourages bold proposals, inventive and innovative solutions, ambitious utopias, and radical designs for a future. What kind of places and activities are central to our globalised urban lifestyle today and should be at the centre of a new type of urban habitat?

This paper focuses on four student projects, all of which proposed variations of collective living. Each proposal centres on a particular group of inhabitants and inventively addresses

a social aspect or shortcoming of our cities today. These range from a lack of flexible spaces for changing family and life structures to the shortage of accommodation for an aging LGBTQ+ community. The students' proposals for new urban habitats were tested on existing sites, a Regency town house on the Brighton seafront and a Modernist icon in London.

What is the role of Interiors in reinventing our urban lives, as domestic and works space, public and private merge more and more in our transient lifestyles? Can a speculative teaching approach inspire and form designers equipped to change our future cities? The student projects, all hypothetical and provocative, radiate an optimism that suggests design can indeed change the quality of our urban lives – by impacting on our culture.

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## Objects of Association - Genealogies of small publics

Innovations in 'co-living', 'co-housing' and new 'live-work' relations compose — or are composed by — new ideas on subjectivity and inter-subjectivity. Bruno Latour described a sociology based on associations rather than sociations. This is a definition of sociology that includes things and environments as much as it includes individuals and groups. This notion of social associations echoes Hume's and Locke's principle of the association of ideas. A mechanism based on perception and memory, which — related to each other — constitutes a system of thought, that is in constant exchange with things, with others and the self. Latour — I would say — articulates an indiscriminate task of tracing these very associations. The Ideas of Hume and Locke would later inspire a whole range of thinker, writers and artists, such as: Joseph Addison, Mark Arkenstone and Horace Walpole. These and others contributed and helped proliferate a range of semiotic and phenomenological ideas and theories on objects, the human environment and the mind. The time in which their ideas flourish, is also a time in which industrialization starts to bring forth urbanization, as well as new

spatial and programmatic typologies. It is the time when Leisure emerges and pushes the development of a wide array of specialized societies and associations. I propose to look at these early modern ideas on the subject and relevant historical urban developments, to make them productive in the analysis of contemporary urban trends. Today there is a trend where small, often expressive and pavilionesque objects are used to explore and rejuvenate social connections in marginalized neighborhoods. Looking at genealogies of such small public buildings, as pavilions and coffeehouses as associative objects and social actors, might enrich and inform current urban discourses on what is private and what could be public. This with special consideration of Berlin, where there are many developments in co-operative housing and public projects.

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## The city within the home – Otto Steidle’s Genter Strasse houses

Otto Steidle’s Genter Strasse houses in Munich are one of the most pivotal private housing experiments in post-war Germany. While the prime focus in the existing portrayal and analysis of these row-houses has been on their innovative use of a prefabricated, visible support structure and the resulting spatial flexibility with split-levels and differing ceiling heights, this paper wants to focus on an evolving live-work experiment and expression of changing social relations and cultural values that has been (and still is) made possible through this innovative structure. The paper will argue, that this housing complex, despite being built in an almost sub-urban setting, is in itself a manifestation of urbanity and contains “the city within the home”.

The Genter Strasse complex was built in four stages between 1969 and 1976. The first stage originated from Steidle’s diploma project at the Munich Art Academy and he built the first stretch of seven terraced houses for his own and extended family (his sister acted as ‘client’) but also to house his just formed practice Steidle+Partner Architects, - with Steidle’s own

house occupying also the symbolic centre of this social and structural ensemble.

The open support structure that deliberately left parts of the spatial volume unfinished and undefined, the inclusion of communal spaces such as the shared front garden, or the inclusion of the (semi-) public realm into the building all contribute to the manifestation of a different, more open understanding of family living and of working collaboratively in the city. As such this housing project, although still adhering to the middle-class ideal of the owner-occupied, terraced house also concretely incorporates influences of ‘68 that still have their relevance today.

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## Mutirão and the Social Practices of Housing in Brazil

In August 1960, Revista Acrópole, one of the most influential design magazines broadcasting Brazilian modernism, featured the M fascicle of an illustrated “Dictionary of Brazilian Architecture” signed by Carlos Lemos and Eduardo Corona, two then prominent tenets of modern architecture in São Paulo. Closing the entry list was “Muxirão,” a seemingly esoteric word for the way it was defined, as follows: “So it can be called the collective labor employed to build a mud house [...] among other works such as harvesting, based on mutual help, which is carried out by residents of a vicinity, for the benefit of one at a time [...] a term arising very often among us as MUTIRÃO.” After the installment of the military dictatorship in Brazil only four years later, this term originally derived from Tupi indigenous language, which appeared in Acrópole to be so alien to the lexicon of modernism, was accessed as its very counter-cultural backlash. The advocacy of motyrõ, meaning “work in common,” or a mutual construction society, was twofold. It served as a critique of the division of labor, alienation, and other unfulfilled democratic promises of

modernism in its reliance on Brazilian non-inclusive modernization, which was aggravated by Brazil’s political fate. It also lent itself as a strategy to face the country’s housing crisis. Despite being fostered as a form of resistance to socioeconomic, political and productive processes, the mutirão was institutionalized the following decade in “Alternative Housing Programs” officially launched by the military. After Brazil’s re-democratization, mutirões have been reenacted to challenge the urban effects of global capitalism. This paper sets out to investigate the genealogy, institutionalization and antiestablishment assessments of the concept of mutirão in the social practices of housing in Brazil by tracking its migrations across language, time, place, technology and sociopolitical divides: from indigenous kinship to rural solidarity and industrial modernization, from palm branch to mud and brick, from democracy to dictatorship and back.

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## (Lived) Spaces of Belonging, Culture and Gender:

Spatial Practices of Syrian Women in Houses of Istanbul  
and Syria

Drawing on architecture and cultural anthropology, this study explores the domestic lived spaces of Syrian women living in Istanbul in order to understand how they create belonging in a different social and architectural setting, make sense of cultural differences and perform and challenge gender roles. We analyze data gathered from several types of dwellings according to the concept of spatial practice of Henri Lefebvre, based on the spatial organisations and oral histories of the residential interior spaces. The study explores how women's daily life praxis makes them feel content and safe, and how they reflect on their previous homes in Syria through a lens of nostalgia and loss. For example, we examine how domestic habits such as food preparation, decoration, furnishing and daily activities make the occupant feel at home. At the same time, we explore how houses and domestic lives in Syria are remembered via reflections on spatial changes. Methodologically, we rely on semi-structured interviews with women of different socio-economic backgrounds and mental map

sketch drawings of houses in Istanbul and reminisced houses back in Syria. Ultimately, this research provides a fine-grained portrait of the (lived) space of Syrian women, showing how they reconstruct domestic lives through past and current spatial practices.

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## Everything has changed, yet something must change:

From Vernacular to Contemporary

In this article, the authors developed an enquiry into the way homes in Myanmar manifest their culture and local contexts, and traced changes from the archetypal safeguarding of occupants to more sophisticated modern-day concerns relating to resilience and safety, particularly about the way climate change and socio-political scenarios impacted in the making of homes. We argue that everything has changed in Myanmar homes' design, delivery and occupation, yet something must change in the near future in order to ensure homes are fit for purpose.

The argument was developed using two methods. Firstly, we used "maps and narrative" developed through an observational analysis of the National Race Village, which covered Myanmar vernacular homes from a few centuries ago. Secondly, we drew learnings from a "travel story narrative" exercise that followed video documentaries covering homes of the 21st century and beyond. The juxtaposition of these two narratives led us to the suggestion

that over the course of time, some things remain eternal in the making of homes, which are as true in Myanmar today as in vernacular homes of centuries ago, yet something must change to make homes, neighbourhoods, and cities safe and resilient to the global threats of climate change – just as vernacular architecture achieved such safety for local threats – keeping within the requirements and traditions of Myanmar people.



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## 'At Home' on Screen: Architectures of 'Common Things'

This paper reflects on the notion of being 'at home' in the city, in terms of the reframed space of the interior appearing on screens. One impact of the Covid-19 pandemic has been on the physical space, representation, and idea of the home. The domestic space has had to accommodate new roles, perhaps 'absorbing' the function of more public spaces usually associated with the urban. From their homes, inhabitants are connecting with other citizens via Microsoft Teams and Zoom, for example, and 'within' the framed space of screens on PCs, laptops and other devices.

Drawing on material cultural studies, phenomenology and theories of space and place, this paper considers the question 'how is the interior 'performed''? How is the supposed private space curated (or left unmanaged) for public accessibility/viewing? In turn, how do we read the reframed interior? A particular focus in the western media and popular culture has been on what we might term the architecture and rhetoric of the bookshelf. Objects on

display have the potential to embarrass their owners (or at least, the person appearing with them in the onscreen space) – or they might disappear with the application of virtual wallpaper. The agency of objects in the home is arguably both heightened and diminished by being on screen; at the same time, a reminder of restrictions on human agency.

The paper goes on to consider if there is a renewed cultural preoccupation with 'small things' as a means of 'coping' with the enormity of the ramifications of the pandemic. The shrinking of the home to the space of a screen further emphasises economies of scale, whilst a focus on the interior space and objects therein – a digital representation of actual living space – paradoxically highlights their 'inconsequentiality'. Perhaps 'small things' – or the 'common things' (as in Pablo Neruda's Odes to Common Things, for example) are revealed as the mundane objects which both comfort us and, elevated, bind us to a connected humanity.

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## Homes for Today and Tomorrow: Space Standards for the 'Affluent' Tenant in Britain

In 1961, Homes for Today and Tomorrow, perhaps the most influential report on space standards in Britain, was published. Its necessity was slowly aroused, and, eventually, demanded, by essential mutations on living patterns: the employment of women; the popularization of the television and the widespread use of the car; the seeming affluence due to wages increase and, almost, full employment; children's education and a rising percentage of people attending university by the late 1950s; all of which impelled to homes are being built at the present time which not only are too small to provide adequately for fairly life but also are too small to hold the possessions, in which so much of the new affluence is expressed.

This affluence in a "home-centered society" came along with an increase in home-ownership, embodying notions of freedom and choice to the emergent so-called middle-class. While, however, on the one hand, this seemingly affluent society called for the ideal home as envisioned by the Homes for Today and Tomorrow, on the other hand, Britain was still struggling with slum clearance and

homelessness; conditions that neither private enterprise nor the local authorities could potentially accommodate.

Following these, this paper aims to uncover the Parker Morris standards entwinement with the state's own agendas, mapping the frictions among the Parker Morris directives, local political realities, and market aspirations that shaped the production of domesticity in Britain. By highlighting these controversies, the broader impact of this paper is to trace the complex interplay of state policy and market forces during this particular period to provide, on the one hand, a better understanding of the social histories of domesticity and housing in post-war Britain, and on the other hand, to expand on the critique of the rise of the neoliberal urbanism in urban studies and social theory as heavily discussed today.

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## The transformation of the bedroom in housing design from the 1950s to the 1990s in China

Early in the 1920s, the intention of the “destruction of the family and its replacement by the collective” was embedded in the design proposals of the “collective bedroom” and “sleep laboratory” by Soviet architects V. Kuz'min and Konstantin Melnikov. In the 1950s, Chinese architects borrowed the egalitarian housing policies and collectivist design principles of the USSR. The idea of collective living was realised in Tianjin, China, in the project of the Hongshun Li People's Commune in the 1950s. In this urban collective commune, bedrooms became the only place for privacy for every family unit while other living functions were all planned in a public way. Instead of private kitchens, there was a public canteen, and a public toilet bathhouse replaced private bathrooms. Starting from this case, this research reviews the historical change of bedroom design in China's standard residential designs from the Maoist era until the beginning period of the massive construction of commercial urban housing. The blurred boundaries and mutual invasion

between a “bedroom” and other living spaces shifted over the decades, as an epitome of different versions of the ideological and cultural struggles between collectivism and individualism. This perspective, as opposed to technical and economic perspectives, aims to unfold the ideological impact on the bedroom space in seeing the housing standards of the bedroom. The deprivation of the bedroom as a private space became part of people's collective memory. In the “Green Wall” series of paintings by the Chinese artist Zhang Xiaogang, the bedroom space again became a medium to express the tension between the individual and the immersive societal standard of that historical period. In its transformation from socialist to commercialised mass housing, the bedroom space became a symbol of individualism among rooms in housing design with the intention of alignment with the Western understanding of privacy.

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## The Evolution and Reasons for China's Collective Housing Suits in the 1980s

In the 1980s, China's reform and opening up promoted the modernization of urban housing. Policy adjustment, economic development, and people's living concept accelerated the rapid evolution of China's condominiums, and the framework of the residential suite design was almost completed during this period.

The paper divides the development of China's collective residential suites into three stages based on Takamasa's claim, that people's daily activities can be classified into 3 levels. Correspondingly, the development process of China's collective housing from the founding of the People's Republic of China to the end of 1980s is divided into three stages. And bedroom, kitchen and bathroom, living space are selected as representatives to show the changing process of residential suites. In the process of developing residential condominium, bedrooms can be regarded as the representative of “Level 1” space, which is the most important one in the first stage. The entrance of kitchen and bathroom into the housing starts the second stage of developing residential condominium; and the improvement of “Level 3” living space contributes to the development of residential condominium in the third stage. In the process of China's collective housing development, these three types of space also show their own development trend. At the same time, the space quality of kitchen and toilet and living room is constantly improved. The most obvious is that the living room appears in the residential space and constantly improves, and finally becomes the core space in the residential suite.

Thirdly, the change of public living concept is the core of the transformation of housing type.

By analyzing the adjustment of policies, the transition of economy, and changes of people's living concept, the research found that variation of residential suites is caused by the per capita living area, housing commercialization, and the people's living concept. Firstly, the adjustment of the following policies, the quantity of urban residential construction, the standard of residential area and family planning, resulted in the increase of per capita living area of households in 1980s. The commercialization of housing affects the public space in the housing layout. Secondly, commodity attributes of residential buildings require clear division of ownership of space, which has a great impact on public space in the residential layout in the 1980s. As a commodity, housing needs to improve its quality of space to get involved in market competition. The completion of infrastructure and function helps residential space move forward to fine design. Thirdly, the change of public living concept is mainly caused in two results: first, the economic recovery makes the public yearn for a better modern life; second, the increase of information about foreign living space broadens the public's horizons. Under the influence of three aspects, the development of China's collective housing in 1980s has gone through three stages, and the modern housing type with living space as the core has come into being. Therefore, urban-residential, public-private, collective-individual relationships all affect housing in times of social change.

## The role of IKEA's home models in the twenty-first century home and city

In order to understand the cultural evolution of domestic life in a hyper-connected global society, it is necessary to critically investigate the impact of actors stimulating large capital flows such as real-estate developers, interior design companies and their media strategy. This paper explores the question of what it means to be at home in the 21st-century city by looking, historically, at the role of the world's largest home furnishings retailer, IKEA. More specifically, it focuses on one of its most effective means of persuading the public and 'colonizing the everyday life': the interior on display, a tool in line with the tradition of 'home exhibitions', increasingly used and photographed to influence the landscape of Western living.

Through the use of 1:1, fictional living spaces, published in the catalogue, displayed in-store, and lately, even 3D-modelled and broadcasted on social media, IKEA has exponentially forged domesticity in physical and imaginary terms. Not only has the company adopted the interior on display to achieve sales goals, teach DIY, dictate domestic trends and lifestyles but also as a stage for increasingly performing semiotic constructions, identities formation and

involving the user and other actors to collude in the home-making process. In particular, images of home interiors, since 1955 and even more with the advent of globalization, and new digital art forms and media, have allowed IKEA to carry on a 'colonialist program' invading unprecedentedly real and imaginary territories, generating desired consumer behaviours and, ultimately, exerting data colonialism.

By focusing on their visual impact, this paper aims to raise awareness of the role of IKEA's home models as a tool for influencing domestic, architecture and urban cultures. It seeks to render manifest IKEA's potential to conceive and mediate the home into shots and scenarios by discussing the following time frameworks. From the origin of the concept of an 'Instagrammable' home in 1955 to 1975 when their semiotic constructions reinforced; from 1975 to 2000s, when UpToDate visualizations triggered a neo-liberalization of the house and design practices; and from the 2000s to nowadays when the use of computer-crafted, broadcasted media spaces have fostered further commercialization of the built environment, impacting design methods and actors even more and enabling IKEA to extract personal information.

## Cinematic Representations of Women's Roles in Britain's Postwar Reconstruction

Following World War II, London grappled with a housing shortage throughout the 1940s and 1950s. Wartime destruction, and a lack of building materials, labour and capital exacerbated the 1930s lack of new housing. Beginning during the war, public debates correlated reconstruction planning with both the need for new housing and improved design as well as with women's roles in the private space of the postwar home. Through the government and the press's rhetoric, the gadget-filled kitchen became the symbol of the modern home, which, in turn, became the emblem of reconstruction. In this paper, I therefore examine cinematic representations of the postwar kitchen in relation to both the reconstruction scheme and representations of women's experiences. First, I examine how the government, industry, and press affected women's role in the reconstruction process. Second, I explore cinematic representations of women's involvement in postwar planning and housing.

I analyse surveys, government reports, press articles, and British films produced and set in London between 1944 and 1957. I discuss such films as the newsreel *A Home of the Future*

(1944), the documentary *Homes for the People* (1945), and the melodrama *The Secret Place* (1957). My analysis shows that a preoccupation with modern kitchens and their presumed users permeated the reconstruction discourse. This created gendered boundaries, which correlated women with postwar homes while limiting women's involvement in housing design.

This paper explores fiction and non-fiction films as well as government documents and press archives to examine both the built environment and social reconstruction. My interdisciplinary approach contributes to the fields of film and architecture as well as to the growing revisionist scholarship of women's history that places gender politics at the heart of Britain's postwar reconstruction.

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## The Living Units within the Home-office Conditions: “Tele-work”, “Tele-communication”, and “Tele-education” vis-à-vis the Reinvention of the City and Pandemic Preparedness

The paper focuses on the analysis of how architects such as Takis Zenetos, Yona Friedman, Frei Otto and the Archigram among others conceptualized the reinvention of the relationship between the living units and the home-office conditions. Both Zenetos and Yona Friedman were interested in the reinvention of the home-office conditions and on how architecture and urban design strategies could respond to distance working. They were particularly interested in “tele-work”, “tele-communication”, and “tele-education”. Special attention will be paid to how the architects under study envisioned a new mode of thinking urbanism able to be adapted to the continuous mutations in both the social and technological domain. Central for this paper is the analysis of the design of flexible systems concerning both buildings and infrastructures, and intending to take into consideration the accelerating mutation of the living units in the cities of the future. An aspect that will be explored is the extent to which the core ideas of the experimentations of the aforementioned architects with the living units in the city of the future could be incorporated in the design of architectural and urban projects aiming

to contribute to pandemic preparedness. Particular emphasis is placed on the analysis of Zenetos’ design of living units adapted to the conditions of working from home. Zenetos worked on “Urbanisme électronique: Structures parallèles” for more than twenty years. This project consisted of individual living units spread over a vast infrastructural domain, presents many affinities with various projects of suspended megastructures, such as the utopian urban network over Paris designed by Yona Friedman, the Plug-in City by Archigram. The paper departs from the hypothesis that the analysis of Zenetos and Friedman’s intention to provide comfortable, flexible and independent home-office conditions through the design of “individual living units” using advanced technological achievements could be helpful for better understanding how architecture could respond to the challenge of providing contemporary home-office conditions within the conditions of emergence in the case of pandemic breakouts, such as the coronavirus breakout. Special attention will be paid to the complexity of the psychological and physiological needs of citizens within such conditions.

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## Housing Typology at Fashion Kampung for More Sustainable Living-Working Environment in Bandung

Bandung is the capital of West Java Province, famous as a fashion mecca. Not only provides the latest trends in Indonesia, it is also famous throughout Southeast Asia for the production of materials and products related to Muslim’s wear. Huge markets for a diverse level open up broad production chain opportunities. So many urban kampungs that originally were residential pockets transform into workshops. There are 3 study areas: Kampung Binongjati which is well known as knitting production place, Kampung Suci which now be a reference for t-shirt and jackets manufacturing and Kampung Cigondewah as the center of the fabric and processed products industry.

The growing popularity of these 3 kampungs has led to the emergence of many new facilities found in these areas that are typical between original residents and migrants. Investments coming in provide greater business opportunities along with the provision of variety residential, working facilities and infrastructures that create better production and shop houses etcetera in an interesting phenomenon to study. Where workers live in areas that are relatively close to the place of the workshop. In the need for developing self-

sustaining and inclusive neighborhoods through a circular design and development approach. A study of typology was held for a focus on development of affordable housing for lower income groups specifically in the local fashion industry.

The research was conducted by tracing the business patterns that occurred in each village along with the space they used to support their business activities. In-depth interviews were conducted with several actors involved in the production process representing small, medium and large scale business. A series of open questions were asked at the initial interview to get keywords that support their production process and dwelling activities in each area. Then be analyzed in order to get the concept of habitation and work which will be further developed with a more structured interview. The result will be managed qualitatively and analyzed to get a better understanding for the provision of more targeted space if they are developed with more serious programs.



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## Working at Home: Architects during the Pandemic in China

Fuelled by the coronavirus pandemic, information technologies, climate change and rapid evolution of the knowledge economy, people across the world are increasingly choosing to work at home or live at their workplace. Thus, it's time to investigate home-based work and the consequent shifts in the conception of home.

The paper is based on an elaboration of architects' understandings and reflections of their own homes and graphic interpretations of their domestic spaces and live/work scenarios. Particular emphasis is placed on the group of professionals involved in the space design and research because their critical observation and open-ended imagination of the home are highly effective in helping us to reread the home as the tool for the construction of the subject.

The investigation was conducted in 2020 during the pandemic and it involved 20 architects from 5 major cities in China. It explores the ambiguity and diversity of architects' home-office scenarios from the following perspectives: physical and virtual space, privacy and subjectivity, the combination of live and work and the relation between home and city.

The paper posits that by reframing the space of the home through the lens of its inhabitants we might be able to offer a possible frame for rethinking the future home.

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## Open City/ Closed City

One of the fundamental principles of modern urbanism, the separation of home from workplace, is currently being questioned as a result of a rapid increase in the size of the home-based workforce globally, as well as there being more women in employment than ever before and, in the context of global warming, an urgent need to stop commuting. This paper examines the mixing - or separation - of dwelling and workplace at both the building scale and at that of the urban block, through a comparative analysis of two sites, one in medieval London and one in C21 Silicon Valley. It examines the meaning and implications for the city of the division between living and working, public and private, and asks what the mixed block may contribute to urban life and, conversely, what may be lost in the mono-functional approach. In the medieval block, intricate combinations of dwelling and home-based workplace, public and private, interweave to generate busy fine-grained mixed-use districts that illustrate Jan Gehl's 'soft edge' principle. In Silicon Valley, vast campuses assemble work, leisure and accommodation into a productive whole. Promoted as

prototypes to solve global problems of housing shortage, and gridlock – they nonetheless create localised urban problems that threaten their own growth. Looking to the medieval home-based worker who inhabited their neighbourhood 24/7, and the contemporary tech-worker who lives on-site, the paper seeks to discern principles from examples of the type, cautioning against the private and proprietary architectural complex. Questioning standard housing and workplace products, this paper asks how the city could benefit from the current changes in the way we live and work - architecturally, socially, culturally and environmentally.

(1) F. Holliss, *Beyond Live/Work: the Architecture of Home-Based Work*, Routledge, 2015 (2) J. Gehl, *Cities for People*, Island Press, 2010

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## Madrid and Belfast:

the politics of housing, urban ambition and walls and  
absent spaces in two European Cities

Hans Ulrich Obrist interviews the architect Rem Koolhaas about the Berlin Wall. He answers: "The Berlin Wall as architecture was for me the first spectacular revelation in architecture of how absence can be stronger than presence. For me, it is not necessarily connected to loss in a metaphysical sense, but more connected to an issue of efficiency, where I think that the great thing about Berlin is that it showed for me how (and this is my own campaign against architecture) entirely "missing urban presences or entirely erased architectural entities nevertheless generate what can be called an urban condition[...] And that was the beauty of Berlin even ten years ago, that it was the most contemporary and the most avant-garde European city because it had these major vast areas of nothingness"<sup>1</sup>. This paper will look at the politics and motivations of the urban spaces and the housing that resulted in the European city with particular emphasis on two cities Madrid and Belfast. Most of these spaces resulted after the construction boom that led to the 2008 economic crisis, and now are left abandoned in the political crisis facing Europe (a continent that suddenly disintegrates

with countries leaving the EU). The spaces as Koolhaas defines and which he refers as missing urban presences, are nevertheless and generate an urban condition in the European City. In Madrid the PAU (9 Urban Action Plans) in the outskirts of the city, explores the relationships between real estate and politics for the biggest Social Housing Programme built in Spanish History. Madrid was growing fast and these city expansions happened quickly and at a big scale. As Ramon Prat writes "The periferia of Madrid is defined as the area between the city's M-30 and M-40 ring highways and is the site of a breathtakingly ambitious, government sponsored urban expansion project. In the past ten years entire communities have been created in what was, until very recently, the city's literal frontier: thousands of hectares on uninhabited scrubland".<sup>2</sup> In Belfast on the other hand after the Good Friday agreement, the political reality of the Troubles in the city, neglected to include the need for public housing because it remained (and still does) a contentious issue. Twenty years after that agreement the void spaces remain and, indeed, the 'peace lines' have increased in number.

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## The Changing Image of Neoliberal Housing

– Dressing as a Method

"Midtown is a way of life [...] welcome home." (Midtown marketing movie, 2:45, 3:10) This paper examines two current Housing architectural tendencies stemming from neoliberal changes—the densifying city and applied segregation policies of mega-sites. As the neoliberal city loses opportunities to grow organically, it resorts to exploiting leftover –i.e., less attractive– spaces, lacking urban integration. This phenomenon meets current parcellation policies that prefer to market big lots to a singular entrepreneurial company employing a single architectural firm. The resulting projects emerge as a reaction to world housing crises influenced by neoliberal discourse. They reflect architectural and entrepreneurial decisions challenging the uses of traditional architectural tools and the public proception while offering a new way of reading of the city. A case in point is Midtown TLV (by Moshe Zur Architects LTD) a large urban housing development also comprising offices, community services, and commercial use, located on the edge of "Little Tel Aviv." Trapped between highways, railway infrastructure, and busy roads, Midtown TLV shows how architects

use urban illusions –the mega-site appears "cut down" to an autonomous urban fabric, disguising housing programs, and "dressing" them as commercial and cultural typologies– in an attempt to bridge together the large site and the a longing for urban diversity. This paper argues that the "dressing" method betrays architecture housing's attempt to assume a leading role in the neoliberal city; a city known for replicative housing units, buildings, and neighborhoods. To expose the spatial result of this search, we examine photographs, marketing materials, and architectural drawings.

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## Curating the postmodern city: London Docklands 1980-1998

The London Docklands Development Corporation's urban renewal programme during the 1980s and 1990s was and remains the subject of much derision and despair. Dissatisfaction at the political character of the work and its insensitive realisation notwithstanding, the architecture and urban character of the regeneration have been largely characterized as a violation of both urbanity and good taste. However, the LDDC employed a number of significant architects and planners who had been closely involved in the more ostensibly egalitarian programmes of postwar urban renewal and New Town development, including Wyndham Thomas, Gordon Cullen and Edward Hollamby. This paper explores the presence of their thinking as revealed in the material fabric of Docklands housing. It argues that rather than a manifestation of failed planning and bad architecture, what we encounter in the Docklands is more accurately read as both a natural evolution of modernist planning approaches but also a perceptive prediction of the future identity of east London as a space of leisure, consumption and identity, in short, of desire. Examining buildings, drawings, interviews and developer's promotional literature, this paper describes the

ways a new urban realm was manufactured that superseded bounded modernist ideas of the city, replacing them instead with an unstable and indistinct sense of urbanity. Relying less on controlled articulation by architecture and more on the ongoing curation of perception and memory through non-planned hybridity, the LDDC's vision, far from failing, gets to the heart of the postmodern condition.

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## NO MORE HEROES: Totality, Everyday Life and uPVC

“... I am for messy vitality over obvious unity . . .” said Robert Venturi in *Complexity and Contradiction in Architecture* (1966).

And so unravelled the trope of postmodernism - the everyday is vital, the totalising force of “unity” in design is an imposition from above.

Venturi's self-declared formalist manifesto was subsequently theorised by Colin Rowe and the like, admonishing what came to be known as the “totalising” – or the *Gesamtkunstwerk* – in architecture. A particular target was modernist housing, which was seen as the most violet form of hubris. This vilification of the “totalising” has been assimilated into the neoliberal era by a new generation of detractors of modernism and its socio-political mission. Instead of what it considers the exhausted, archaic and despotic solo heroics of the modernist age, this faction sees a new order for residential architecture in which cohesive communities will evolve without a “totalising” view on how they might operate. The fractured remnants of the social-state, upon which much modernist housing relied, will be replaced by a new social economy, and from this will rise a new order of social solidarity. New democratic and co-operative disciplinary

models will be forged from which to put it into practice.

The paper will put forward the opposite case. It will use the case study of a decaying modernist apartment building in Edinburgh, with a longstanding community still retaining many of its first generation tenants. Drawing on archive material, resident interviews, observations and community records as empirical evidence, I will argue that the “totalising” forces and the formal “unity” of good housing design is in fact one of the most powerful agents for stimulating a new social solidarity, and that the new anti-heroic mechanics of architectural practice will be unable to yield any sufficient critical power to release such effect in the future. Promoting difference as it does, the new *modus-operandi* for practice is less of a revanchist victory for the everyday life and the “right to the city,” and more of a subsummation into the neoliberal age's unrelenting atomisation of society, its fragmentation of the city, its re-distribution of work into specialisations, and its need to sell individualism as an ideological imperative.

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## Quick Fixes: Spontaneous Conditions in London's Historic Housing Crises

Housing crises are an inherent feature of cities in a capitalist mode of production, responsible for spurring development. Markets often fail to accurately assess demand, fail to deliver houses for the workers that need them, and run into conflicts with other aspects of urban ecology. This paper offers a critical understanding of the nature of housing crises by considering one of their by-products: the spontaneous conditions that arise as workers and opportunistic individuals attempt to detour normal processes to meet housing needs. The gaps—between supply and demand, between low wages and actual housing costs, and the literal gaps in the urban fabric—are often filled with temporary, low-cost solutions that maintain an abundant, cheap workforce. Such easy fixes attempt to avoid the political nature of crisis, but in doing so they often provide the abstract economic crisis with an image and a smell. The paper catalogues the architectural conditions and tactics of densification, subdivision, self-building and squatting that have been recurring in London since the first crises of the Victorian Era, arguing that while the smells are different,

the sources are often the same. It considers how the collective memory of quick fixes has become entwined in cultural constructions and regulatory institutions, preventing new change from occurring. While the current UK government has promoted deregulation to increase housing production, it differs from the Victorian tolerance for slums: quick fixes have become de facto policy, employing architecture for legitimacy.

## Y4 Being at Home Between Data, Information and Architecture

### Invited Panel

#### Chair

Silvio Carta

#### Speakers

Rebecca Onafuye  
Davide Pisu  
Hazel Cowie  
Silvio Carta

With this session, we would like to offer a new approach to the question of: what does it mean to be at home in the city in the twenty-first century? This session is underpinned by the assumption that the home and its physical extent is today characterised by a complex combination of physical elements (objects, the building and the neighbourhood) and their digital counterparts (familiar sections of social media and the cyberspace in general).

Increasingly, information (intended as the combination of our knowledge and ideas and data we continuously produce and consume) plays a significant role in both the construction and the perception of the home. Information is boundless and does not abide by the rules of physics. As such, it is able to permeate possibly everywhere. When information is associated with digital technologies, including ubiquitous computing (ubicom) and Internet of Things (IoT), the extent of what we refer as familiar places becomes ubiquitous. This poses new challenges to the traditional notion of housing and home within the city. For example, pervasive technologies like personal digital assistants (PDAs) or self-tracking devices are increasingly and silently permeating aspects of our experience of living exceeding the physical boundaries of walls, doors and buildings. The way in which we perceive the home is increasingly characterised by the displacement of physical and digital objects, ubiquity of parts of the same service and the emergence of new categories of places where we spend our time feeling at home while being physically somewhere else. This new scenario calls for new reflections, projects and studies to begin to understand how the notion of home and housing are changing today.



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## Everybody's in: exploring the blurred boundaries of publicness and privacy in the 21st century digi-home

Social media has become a part of human life— from sharing parts of their daily routine, discussing the latest news in the media, to interacting with friends and family members' posts. In the 21st century, the contemporary city reflects the rich interplay between public and private boundaries in the home. It is argued that the architecture of social media distorts the traditional relations in the 21st century home by driving inhabitants' online actions that re(shape) and (re)constitute the boundaries between public and private spheres. Although inhabitants are using the same social technologies to interact with one another, the way in which they use these communication technologies, differ. It is through their social activity and behaviour, that they become intertwined; therefore, reproducing layers of the home. This paper seeks to discuss the production of the digi-home in the 21st century by analysing the role of the individual in phygital (physical-digital) space-making illustrating the power of digital influence of real-life behaviour. Inhabitants' desire of belonging and wanting to be public, shifts the dynamics of the home and manifests the characteristics of the internet

culture into "rooms"; therefore, changing the way we work and play in the home. This paper will begin by highlighting the subjective and objective qualities of the home and how these qualities have been reconstructed through digital culture, forming a hybrid of social layers in the domestic space. This paper addresses the conference topics of the current practice of living at home changing within the context of digital technologies and smart cities. It also explores the emergent social practices and urban collectives that characterise the digi-home, and the physical/digital relationship changes the way we dwell in the home.

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## From third to first and back: The Domestic Space in the Media Library

The notion of 'being at home' in the city in the twenty-first century is extended to the study of various contemporary typologies, whereby the concept of domesticity is increasingly more related to the individual and less to physical places.

This essay takes media libraries as a key case study to understand the evolution of domesticity as a consequence of the spread and ubiquitousness of digital technologies. It focuses on the evolution of media libraries from their public traditional form, embodied in a rigid and formally consistent typology, towards a more indeterminate morphology, which challenges their public nature, integrating the idea of a mix of urban and domestic spaces in a single building.

This work argues that this trend—inaugurated notably by Toyo Ito's Sendai Mediatheque and OMA's unbuilt Jussieu Library—had taken place as a response to the development and affirmation of digital technologies and the World Wide Web.

The contemporary media library rests as a

junction between different spaces and places. On one side, it hosts the points of contact between the physical space, the mental space and the digital space. On the other, it has gradually integrated the idea of first place—the domestic—in a building that has served as a prototype in the development of the notion of 'third place'.

By exploring the relation between these two sets of ideas vis-à-vis the contemporary notion of Media Library, this article seeks to address three key questions: what are the domestic components of contemporary libraries, how are they related to the emergence of the digital culture and the idea of everywhere and what are the physical manifestations—be their buildings, objects or interior spaces—of the gradual blurring of private/domestic and public/urban into the Spaces of Information.

## Digital expressions of home: the digital annex

Since March 2020, the UK has been in a state of limbo, from which only tentative steps to emerge are being made. Inside our homes, we exist in the place contained within our boundary walls, annexed to the digital world. In this place, we become a face within a box on someone else's screen, limited to the confines of the camera's view cone. In this time, the digital expression of our lives becomes dominant, as many of the activities that would typically be constrained to the home are played out digitally in a virtual space.

This paper will explore the connection between these versions of home, the version that is lived in in the 'real' world, and the version that is experienced digitally, by ourselves and by others. The paper makes no attempt to express a preference for one over the other, or to make claims of true authenticity for either version. What will be explored is the the notion of the digital space of the home, mediated by screens, cameras and software, and its relationship to the physical place of home. I will argue that these are not separate spaces, but are equally agential overlapping spaces that create a

charged and liminal zone within the home that is neither domestic or professional.

The paper will build on Colomina's idea of mass media as the site within which architecture is produced, to examine how digital means will likely be the primary mediator of our experiences with the world for the foreseeable future. This will be examined against Baudrillard's description of necessary interaction and simultaneity brought about by the screen. The paper will also take a material culture approach to considering what the screen means within this new home-life. The totally smooth surface of the screen offers us a frictionless portal into the wider world that is out of step with actual temporality. The paper will explore the spaces in which we will be operating and how boundaries will be changed in these new processes, with a view to understanding how this new lifestyle might play out in the long term.

## What is home in the physical/ digital urban environment?

This paper presents some updates on our current work on digital personal spaces in the city. In particular, I discuss a number of considerations on physical characteristics of space applied to housing and the notion of home. In previous works, we demonstrated the extent to which the digital personal space is physical (Carta 2018), intertwined with urban spaces (Carta, Onafuye and De Kock 2019) as well as inextricably connected to others in the digital dimension (Carta 2020 AHRA Dundee).

This work addresses the research question of: within the context of the Internet of Things (IoT) and ubiquitous computing (ubicomp), what is the real physical extent of the home in the contemporary city? With these new results, we would like to provide new insights on the ways in which people today live their home characterised by a growing and diffused sense of displacement (Floridi 2014) and discreteness of experience, where elements of the experience of being at home are in physical places as well as scattered in a number of digital devices and cyberspaces. The notion of home and the perception of being at home in the city in the twenty-first century is here broken down into a number of aspects that include physical (familiar objects, the building, the neighbourhood etc.) and digital (e.g. interactions with family members and inner circle of social media contacts over mobile

devices) facets of our daily lives. This also includes hybrid aspects where the physical is accessed through the digital (remote access of CCTV cameras and security monitors) and vice versa like in the case of personal digital assistants (PDAs) (Alexa, Echo etc.). The first part of this article contextualises the idea of discrete living, experiencing space (Carta 2019) and place-making (Alvarez, Borsi & Rodrigues 2017) related the notion of code/space (Kitchin and Dodge 2011) and experiential displacement (Liu et al. 2014). The second part presents the analysis of case studies, where I examined aspects of being at home in the cyberspace and their relationship with physical spaces. Key projects and emerging practices of hybridisation of digital and physical living are collected and analysed in order to define a common pattern of living and being at home in the contemporary city. In particular, I focus on the mutual relationships between physicality and virtually of the home through new ways of living and ubiquitous technologies, in order to bring the physical dimension of being at home to the fore. Finally, the last section generalises the findings relating them to the conference themes of "Philosophical and theoretical positions on the intersection between housing, urbanism and subjectivity" and "Representations interrogating the categories of urban and domestic, individual and collective".

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## From the person to the environment: creating homes for ageing well

Our societies are facing unprecedented demographic changes. Population ageing, in particular, significantly impacts how to design housing within the city. Indeed, when working life ends and health problems gradually appear, links between people's lifestyles and their environment might considerably evolve. In many European countries, both governments and older people themselves favour "ageing in place" rather than moving into a care centre. Yet, many houses are unsuitable for later life. Moreover, in recent years, new forms of housing have emerged. They explore the boundaries between private and institutional spheres, allowing both intimacy and sharing within the same place. Taking this into account, how can we, as designers of the city, enable older people to live as long and as pleasantly as possible in a (shared) home? And what does this mean in terms of designing at an urban scale? To shed light on this question, we integrated reflections and insights from two studies with a different temporal and spatial focus into an architectural design workshop. Specifically, based on the results of a literature review on "ageing well in place" (i.e., focus on

past theories and international studies) and two focus groups with Belgian multidisciplinary experts (i.e., focus on the current, local situation), we conducted exercises with novice designers with the aim of reflecting on how to intervene in housing for older people in an existing environment (i.e., focus on a future vision). Enriched by the variety of actors, disciplines, timeframes and contexts, the results highlight thematic perspectives to be taken into account in the design and adaptation of environments, in order to move towards a society of sharing, inclusion and wellbeing. They also underline the importance of an holistic reflection, from the scale of the individual to the scale of the environment, through dynamics related to health, emotional, social, built and contextual interrelationships.

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## Exploring Ageing Migrants' Sense of Home Using Photo-Elicitation: An Exploratory Study in Limburg, Belgium

Not only do people live longer, older people are becoming more diverse and heterogeneous. Simultaneously, cities are growing and there is also a trend of more older people living in these expanding cities. Although this has major implications on housing design and policy, to date, not much is known about how new and diverse groups of older people experience their housing situation. This research focuses on the intersection of 'housing', 'culture', 'ageing' and 'subjective wellbeing'. Although a review of literature demonstrates that deep insights exist on each of these areas of interest separately, research on possible interconnections is still lacking. As part of a larger mixed-methods research project aimed at exploring how (interior) architectural design can contribute to older people's subjective wellbeing while taking a diversity of ethnic backgrounds into account, we here report on an exploratory study to gain insight in what cultural elements can be found in ageing migrants' sense of home. Focusing on the latter, we include a cultural dimension as this is often overlooked in place-related theories. In this exploratory study, in-depth interviews were

conducted. Moreover, photo-elicitation was tested as a methodology during the interviews.

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## Brokering knowledge boundaries in a multidisciplinary co-creation project

Cities as living environments are facing rapid global changes. Ageing and international migration, as well as developments in working life, economy, and lifestyles, among other things, generate new needs and practices for everyday life. Hence, there are multiple factors that require diversity and flexibility in housing. However, the situation in Finnish housing production and housing market has been relatively stagnant, and the variation of urban housing solutions has remained limited.

To expand the scope of possibilities, 'A Cookbook for Agile Housing', an internet-based application, was developed in the multidisciplinary research project Dwellers in Agile Cities. It was intended as a source of ideas of contemporary urban housing for diverse users: designers, developers, city officials, and researchers as well as citizens interested in housing. The ambitious goal in the making of the cookbook was to use multidisciplinary co-creation to test, develop, and share information about new housing solutions, and, via doing this, have incremental impacts

to the development of Finnish urban housing production.

In this paper, we ask, from the perspective of housing design, how does the process of co-creation work when the goal is to accommodate diverse social networks and knowledge into a shared product. Moreover, we ask, does co-creation leverage the end results. We analyse how the multi-directional communication in the co-creation process provided means for a new shared understanding between various actors and disciplines. We also illustrate how the combination of architectural solutions and social science knowledge on dweller viewpoints provided novel, multidisciplinary knowledge. Furthermore, we raise some critical points in the process of distributing multidisciplinary knowledge to different audiences in the housing sector.

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## Social Connections in a Care Home

Ageing, social connections and loneliness are posing contemporary challenges for architects and designers of the built environment. In addition, the COVID-19 pandemic has shone a light on the experience of social isolation and confinement of older people in everyday life which has resulted in an ever-evolving awareness of the important role of building design. It is vital that designers of the built environment learn from existing buildings and users, as well as reflect upon housing design to ensure that factors linked to ageing within care homes will not constitute towards barriers to staying socially connected. Uncovering the design implications to staying socially connected is fundamental in improving quality of life and wellbeing for older people. Focusing on themes of care home design and social connectivity (both physical and virtual), this paper reports on the methods adopted and findings elicited from an ethnographic study undertaken at a care home in the Netherlands. The architecturally trained researcher spent a week living in this intergenerational, technology-rich care home. Utilising methods of observation, semi-structured interviews

and visual tasks, data towards understanding approaches used to enhance the everyday social connectivity of older people in the care home was uncovered. The findings of the study highlighted how the integration and accessible placement of technology, supported independence, personal control and virtual connectivity of older residents. Intergenerational living enriched physical and mutually beneficial connections between the young and old, whereby the young encouraged older residents to develop their ICT skills and the old acted as a support system by sharing real-life experiences and advice. This paper seeks to interest key stakeholders (such as policymakers, architects/designers, care home providers and healthcare professionals), to encourage vital yet realistic change to the social inclusion of older people within society.



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## Towards a more-than-human urbanism:

### Co-constituting the Microbiomes of the Built Environment

Out of the Anthropocene’s cauldron of air pollution, animal welfare abuses, urban overcrowding and international travel, steps COVID-19, a deadly new neighbour. Spreading through direct contact and indirectly through shared surfaces like door handles, it moves rapidly through cities, mutating and shapeshifting as it goes—maintaining its pathogenicity. This presentation takes a more-than-human view of this coronavirus asking how its distribution within the urban microbial commons can be negotiated—a space of relatively frictionless exchange of biological materials all around us. The Microbiome of the Built Environment (MBE) is discussed as a material/technical/social interface and site for design where 90% of our daily activities occur between people and microbes, including viruses. Casting the city-dwelling human as a key vector in maintaining, disseminating and even propagating the urban microbiome, strategies to establish a healthy MBE are explored. In the absence of a vaccine or cure, our best response to managing the spread of pandemics, is to consider our own microbiomes as part of the problem and solution. Through

an inclusive alterbiopolitics characterised by co-inhabitation rather than alienation, ways of taking care of each other through our conscious engagement with communities of microbes are possible—even at times of crisis. The challenges are significant, as our understanding of this space is rudimentary, where state-of-the art includes characterisation of the MBE. Heralding the advent of more-than-human inhabitation and design for a microbial era, which renders the “pure” human subject at the centre of architectural design as obsolete, the >human body with its associated microbial ecologies becomes part of the approach to addressing challenges like the COVID-19 pandemic, which cannot be resolved by individuals alone. However, big or small, infectious diseases are subjects for collectives, where appropriate design can re-articulate our behaviour, and designed contributions to the maintenance of individual health and societal well-being.

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## Holobiontic Urbanism: Homes, microbes, domesticity, communities

In preparing to inhabit a changing world, we must forge “... a template for trying to start again, from the bottom up, the description of dwelling places ...” (Latour, 2018, p97). Our paper examines what it means to domesticate a microbial world at a time of planetary crisis, and the opportunities this presents to combat the damaging impacts of the Anthropocene (Tsing et al., 2017). Interrogating the idea of a household, or oikos, intersections between the microbial realm and the human body through domestic activity are considered namely: human microbiome (Turnbaugh et al. 2007), microbiome of the built environment (Kembel et al., 2012) and “living” technologies (Bedau, 2009). Positioning the home as holobiont—an intimate entanglement of human, microbe, “smart” technology that form an ecological unit (Margulis, 1998)—proposals for “haunting” our homes, making societies and developing (holobiontic) cities are identified that fully engage acts of care for nonhumans within our living spaces at the centre of this transformation (Puig de la Bella Casa, 2017). While the concept of microbiome has been widely adopted, our entanglements with the microbial realm are

vast and highly varied. Understanding how this invisible realm is produced, works and shapes our lives can inform the design of domestic infrastructures that shape our daily rituals and activities of daily life. More than a technical understanding of human-microbial relations, new insights into the capabilities of microbes offer ground-breaking opportunities for reversing the impacts of human development. Drawing on this notion, our paper develops the concept of “home” as a site of human-engaged holobiontic relationships. Exemplified by the research projects Living Architecture, the Wicked Home, and Microbial Urbanism, these exemplars of design practices are shown to be scalable and therefore implementable, integrating microbial actions within the oikos to alter the environmental impacts of the polis.

## Drawing the Distance

The pandemic has cast a spotlight onto our domestic spaces turning them into schools, offices, hairdressers and broadcasting studios. During this time of great uncertainty, one thing seems certain – the pandemic has made our small overcrowded living spaces even smaller. Some of the trends which we saw emerging prior to the crisis have become accelerated, such as the move towards a cashless society, online shopping and the decay of the high street. Some have been reversed. A new kind of corona specific waste has been created with our public spaces littered with plastic gloves, masks, and the like. We have come to realise how important access to green spaces is, and how in an urban environment, even a small balcony can make a big difference. We discovered a new sense of community and solidarity with our neighbours. Some of us, in areas popular for tourists, have discovered that we actually have no neighbours, with the isolation increasing problems such as urban loneliness further. This paper proposes to re-examine through the pandemic lens, the co-living model projects such as R50 – Cohousing in Berlin, LaBorda - the first housing cooperative in Barcelona, and

older women co-housing OWCH in London. Shared or communal spaces, have been seen as exemplary ways to successfully solve problems connected to the high costs of urban locations and sustainable living. By creating strong community, they also relieve loneliness. The discussion will also include some examples of co-housing which are too large with too a transient population to successfully foster a sense of community. Whilst they use the same vocabulary and terms such as shared and community, the spaces on offer are too small and very expensive; you also completely lose any privacy as communal spaces are supervised and observed at all times. In reality not very different from a hotel, with a false promise of community. One of the pertinent questions the conclusion will address is whether and how will the pandemic affect the co-housing model long-term.

## Integrating Restorative Environmental Design Principles into Apartment Housing: The City After The Pandemic

The COVID-19 pandemic has forced a large-scale, global experiment relating to the impacts of housing quality on our health and wellbeing. Our homes should be places where we safely relax in private, interact with our families, and increasingly where we study, work, exercise, and entertain ourselves. This study focuses on mid- and high-rise apartment housing, now the fastest growing urban housing type in many cities around the world. In the city after the pandemic, we must integrate sustainable and health promoting architecture, or “restorative environmental design” principles into urban apartment housing. This presentation summarizes the results of our multi-disciplinary study which examined more than 100 published papers from environmental psychology, building science and architecture. We analyzed the most relevant findings for “restorative” apartment housing, and identified design recommendations for designing and renovating restorative apartment housing. We conclude that architects and designers must prioritize 1) windows and views that support stress recovery and restoration; 2) suitable and adaptable lighting levels based on

spaces that can have multiple uses and users; 3) bedrooms designed for restful sleep that contribute to circadian regulation 4) access to daylight to support wellbeing, moods and social interactions, 5) thermal comfort and indoor air quality with a focus on natural ventilation 6) access to nature, mainly through the design of balconies that have an appropriate size, with well considered access and orientations; 7) unit sizes and layouts that enable physical distancing and prevent crowding. The architecture based findings in this study are based on the unique challenges of apartment housing in the North American context, but our findings are applicable to this kind of housing globally. Renovating and building new apartment housing that is restorative will have enormous impacts on the quality of life of residents and play a role in the new urban context in the city after the pandemic.

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## The Role of the Consumer IoT Experience in Extending the Notion of Home

Expectations associated with improvement to the quality of life are often amongst the main drivers behind the attraction to the notion of smart homes. These enhancements may materialise in a wide range of ways, from basic applications such as automation of mundane tasks and energy saving to more critical ones like health monitoring and assistance to vulnerable adults. As smart homes become more pervasive in cities and towns around us, and their adoption is expected to continue to grow (Statista 2017), naturally the number of smart devices is set to increase exponentially with it. However, in order to support the interaction between people and these smart objects, user experience (UX) designers are faced the responsibility of designing interfaces which should serve to shorten the bridge between people's intent and the device's purpose. Although interaction design challenges are nothing new, the process of designing interactions for smart homes anticipates greater criticality for the context: home it's potentially one of most intimate, personal and private places a person could find her or

himself experiencing repeated interactions with familiar objects. This paper explores how the interdisciplinary field of UX design is dealing with the challenging business of conceiving effective, efficient and delightful interaction solutions for smart homes. Moreover, this work explores theoretical positions and possible methodological connections between UX design and Architectural Humanities, on the intersection between housing, urbanism, smart technology and subjectivity. We review approaches which uses the human to human interactions as benchmark to uncover early concepts of user interactions and user interfaces, as well as other approaches exploring the opportunities for using AI and Machine Learning, and discuss the extent which smart homes could assist humans to achieve more by supporting distributed cognition. Finally, we examine the impact of inadequate implementations and questions around the ethics of poor design in the context of smart home, and how these may impact the notion of "being at home in the city in the twenty-first century".

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## Human Capital: Climatic Privilege and Worker Dormitories in Singapore

Climate change intersects with the global refugee crisis in complex ways, particularly in southeast Asian countries like Singapore – here, the forced displacement of migrants and laborers reinforces the inequalities of ethnicity, class, and citizenship as well as climatic design in segregated dormitories which lack air conditioning and shade. Human capital defined by "Asian values," put forth by Prime Minister Lee Kuan Yew, remains at the whims of planning policies designed to control migrants who hold very little economic value for the Singaporean government. At the same time, migrants are rendered invisible within planning systems that assign alternative standards to vulnerable groups. What our research group has called "climatic privilege" consists of power structures, technologies, and legal definitions of residency that are used to restrict housing, school, and work environments. I use the workers' dormitories (PBD) in Singapore as a lens to reflect upon how climatic privilege is experienced by vulnerable groups – human capital, climatic design, and migration policies have collided to create an untenable situation in twenty-first century Asia. This complex

nexus between financial power, industrial manufacturing, and unparalleled construction growth has only served to widen the gulf between rich and poor, Chinese, Malays, and Tamils, permanent and transient populations. In the midst of these socioeconomic trends, an activist intersectional definition of climatic privilege arises from these landscapes of financial disparity.

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## “Patterns” of Threshold Spaces in the Historical City of Jeddah

The availability of public spaces and their interaction with the private space is one of the important factors that is associated with the quality of cities. In that respect, threshold spaces between the private realm of the house and the public realm of the street are complex moments of social and cultural negotiations are key in the constitution of ‘the urban’. This paper presents investigations into such spaces through the case study of historical, large scale multifamily houses in the old town of Jeddah. The very compact, multi-story typology of the residential houses in Jeddah portrays an intricate relation between the public and the private which is shaped and facilitated through specific building elements as much as through socially conditioned spaces.

Mythologically, this research and the paper are revisiting Christopher Alexander’s “Patterns” in order to investigate and classify such thresholds while at the same time questioning and expanding the “Patterns” in relation to the cultural, social and environmental particularities of Jeddah. The paper will present here a series of original mapping and drawings

in combination with narratives collected from current or former residents of these houses. This material shall not only allow a better understanding of the relationship between housing and the historical city, but it is also forming the basis of a catalogue of criteria that can inform contemporary planning and design of residential neighbourhoods in Jeddah, Saudi Arabia or the contemporary oriental city.

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## Shikii between Housing and City: Exploring Building Typology, Human Behaviour in Shinonome Canal Court in Tokyo

This paper focuses on one housing project- Shinonome Canal Court- in central Tokyo completed in 2005. The housing project is regarded as the last significant urban regeneration and social public housing project provided by the Urban Renaissance Agency (UR), a semi-governmental organization initially established in 1955 as Japan Housing Corporation. This housing experiment at the beginning of the 21st-century, was involved by many renowned Japanese architects. It tentatively proposed new design solutions in response to the challenges and updated demands in contemporary Japanese society. The paper aims to interpret the concept of Shikii (“ 罅 ”, literally “in-between space” in Japanese) applied to the architectural design in connecting housing and city through the creation of the community space as an emerging type of public space for both internal residents and external visitors. The paper firstly introduced and explained architect Riken Yamamoto’s architectural theories of “local community area” in terms of Shikii, on which the Shinonome Canal Court project was established in response to

the social challenges and current demands in housing. A series of building typologies, as innovative design techniques based on architects’ aforementioned design theories, were examined in detail by observing local residents’ behaviour in daily life. The paper argued these building typologies under the concept of Shikii were discovered to play a significant role in generating the new public space type for collective living in the community. Combined with interviews with users, the manager, and the architect, as well as obtained archives from the developer UR, the paper concluded an interactive relationship between new building typology and human behaviour is in favor of cultivating a new public realm as an intermediated threshold. It breaks the boundary between housing and city by connecting individual people to form a local community between the realm of family and society.



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## Vecindad: Redistribution of Domestic Space in Mexico City

The paper presents an investigation of domestic space and the relentless and unplanned accumulation of itself in the metropolitan city, focusing in Mexico City as a model of this condition, highlighting the state of living in extreme vicinity and raising the question of sharing what is perceived as a finite resource in the metropolitan city: housing. The paper considers the notion of vicinity, observed within the historic and legislative context of housing in Mexico City. A vecindad in Mexico is the adaptation of an originally non-domestic building to allow a group of households to share domestic facilities through a central street. Vecindad translates to neighbourhood, stemming from the Spanish vecino which in English means both, neighbour and close, alluding to proximity, a relationship of close distance. The typological case study that best exemplifies this in Mexico City is the vecindad, designed as a domestic quarter for rent for the lower social class, based around communal courtyards. The investigation looks to trace the origins of the typology, exploring and continuing to uncover its Hispanic architectural ancestors, such as the corrales de vecinos in

Sevilla and the corral madrileño in Madrid. However, the paper also attempts to uncover a less explored relationship to other forms of housing originating from pre-Hispanic cultures in the area surrounding Mexico City, such as the housing complexes of Teotihuacan, organised around a common patio, which suggest that the Mexican vecindad is a crossbreed of the two colliding cultures. The paper delineates the evolution of this housing typology and its resilience in relation to its architectural definition and the social organisation that it engenders. Notwithstanding, its inherent limitations will be explored, giving way to a following chapter within a broader investigation, which will focus in describing a new condition in the city, with a much faster working-class population growth and the implementation of housing as a right by constitutional law during the early 20C.

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## Threshold Observations: Berlin neighbourhood adaptations through a pandemic

The transition into spring in gloomy winter cities like Berlin has always expanded cafes and bars beyond the limits of their facades. Sidewalk widths are minimised and lined with outdoor tables and stools. The wave of Coronavirus overlapped this transition period in Berlin, together with the rest of Germany. With regulations mainly focused on interior practices, life outdoors at the start of the pandemic seemed more like an adjustment rather than a harsh change with alien modifications of the everyday. It has been interesting to recognise minimal interventions around a familiar neighbourhood, in particular, activations at the edges of buildings at doorways, by windows, and on the sidewalk. Revisiting Marc Augé's *Non-Places*, these altered conditions of doorways, windows, and sidewalks somehow further blur the already fine contrast between the definitions of place and non-place. The temporal appropriation of these pass-thru spaces present visual cues more obvious to the usual passerby, suggesting potential relevance in the further study of these facades. Appropriation and value of space, how will interior spaces adjust? Proximity, how

will shared spaces alter in correspondence? As well as time and age, as normality will not parallel pre-Corona practice, how can a sense of familiarity be managed? This on-going project follows pedestrian observations through building typology photos and concise field notes of the district Körnerpark in Berlin Neukölln, following the Coronavirus outbreak. Briefly introducing transformations of neighbourhood thresholds, noting observations at the street and sidewalk level - this essay revolves mainly around street-level small businesses along active and passive areas of the district.

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## Urgent Minor Matters: Activating Archival Records for Social Housing Futures

The history of post WW2 social large-scale housing estates in Northern Europe is exemplary for its decency and approach to collectivity, but globalised economies and migration have in recent decades contributed to financialization together with culturally and socially coercive policies in this housing. Meanwhile on the ground, there are urgent needs for transformation of large-scale housing estates to support communities' processes of social reproduction such as informal supervision of children, repair work or day-to-day housekeeping. This paper focuses on such minor matters by combining archival research and ethnographic fieldwork strategies in line with scholars who have turned to possibilities in near-sited methodologies and histories (Gosseye, Kajita, Mack, Mattson, Schalk, Stead, van der Plaat).

The project in question is the Grade II\* heritage listed Byker Redevelopment in Newcastle Upon Tyne first designed by Ralph Erskine Architects' between 1969-82. The archived drawings and specifications for this redevelopment pertained to construction, but the office files

also document how the architects dealt with the social agency of design; say they requested residents' complaints, made accounts of vandalism and guided D.I.Y. landscaping. This research activates the archival records by bringing them to bear on heritage lists and encounters with residents on site today. Starting from a bay window, the various sources expose concerns often kept distinct across expert-led information and residents' varied descriptions of their material practices. And, challenging the widespread stigmatization of postWW2 large-scale housing that is often based on causal links between the built environment and social problems, this research reveals instead how unlike minor matters – a term used to describe residents' concerns in a Byker Housing Committee memo – can act to disorientate the status quo for social housing futures.

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## A giant horse and an invisible plan: Reflecting on the role of the architect in Neighbourhood Plan making

"I need your help. I'm building a giant horse". The enquiry piqued my interest. The project: a wooden horse, 5.2m high, was to be towed through the streets of Middlesbrough as a symbol of community action. It was the part of what artist, Isabel Lima (the horse's originator) describes as her 'visible work', engaging the local community in order to solicit from them contributions to her 'invisible work' developing a Neighbourhood Plan for the local area. Since the horse, I have continued working with the community in Gresham and over the past year have led a cross-disciplinary research project with architecture and planning students to test what each of our disciplines can contribute to the development of a Neighbourhood Plan and what we might learn from the artists' mode of 'visible' and 'invisible' practices. Months into the process, amidst a political shift and renewed ambition to 'see change', the large vacant sites that had provoked thinking about a Neighbourhood Plan, were abruptly conferred to a registered social landlord for £1. A housing proposal quickly emerged, championed by the newly elected Mayor. The housing proposal raised questions not only about the status

of the fledgling Neighbourhood Plan being developed by the community and our research team, but the value and status of the housing proposal itself. The nominal sale value attached to the sites had effectively rendered the economic imperative negligible. This presented an opportunity to refocus the priorities for new housing in terms of its essential use value and role as part of a wider social and environmental infrastructure for the community. The paper reflects on the role of architect as mediator, working between the proposed housing vision (the visible plan) and the desires and aspirations of the community (the invisible plan).

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## Architecture as an agency of change: the SAAL operation of Leal

Although architecture is inevitably at the service of the power structures, it may also act as an instrument for resistance. Spatial structures reflect social and political organization; nevertheless, in shaping the space such practices are also conditioned. Through the analysis of the SAAL operation of Leal (Porto, 1974-77), a project by Sergio Fernandez, this article aims to explore the ways in which architecture can act as an agency of change in the design of a neighbourhood. The focus is set on the ability to promote a sense of community while ensuring privacy and individuality. This specific case is one of the operations developed within SAAL, a housing programme implemented in Portugal immediately after the Carnation revolution in 1974 which defended the right to the city and presented an alternative path for addressing the housing needs of the working classes via the transformation and improvement of their run-down neighbourhoods. Leal project simultaneously represents continuity and change. On the one hand, it aims the preservation and renovation of the local morphology and typology, maintaining pre-

existing structures, the characteristics of the place, the same scale of construction and the social network. On the other hand, it introduces changes that promote a new understanding of the neighbourhood and involve new codes of conduct, keeping abreast with the societal transformation in progress. In analogy with Stirling and Gowan's Infill housing in Preston (1957-61), the balance between figurative and abstract elements fulfils the inhabitants' aspirations while introducing a certain strangeness that may embody the evolutionary factor.

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## Burgess Park: in the absence of the Aylesbury Estate

The Aylesbury Estate is a prominent example of on-going large-scale regeneration in South London. This brutalist council housing scheme was built across a decade and completed in 1977. It was to a great extent created in complementarity to Burgess Park, which sits next to it, and plays an overlooked role in this process of urban change. Absence is a relational aspect that comes forward in both sites, helping us to understand how they are closely linked together from an experiential point of view but also historically and as related, on-going planning operations. Experiences of absence range from the encounter with traces and fragments of the industrial past and the dense urban fabric that has given way to Burgess Park's open green spaces, to the emptying and demolition of the Aylesbury and the displacement and dispossession implied in the decanting of its residents. While the Aylesbury is subject to major transformations, Burgess Park is under a revamp preserving and staging some remainders of its industrial past. This parallel process consists of the erasure of leftover traces of previous site configurations (not of heritage status) to give

spatial coherence to an aggregation of green areas gradually linked up in the last decades. In an exhibition held in October 2019, I gathered videos, thoughts and impressions of local people, photographs, and site-specific sounds and objects, to build up a situated understanding of the different absences coming forward and relating both sites. This paper mostly elaborates on two exhibited pieces. The first blends videos taken in the park and in a flat in the Aylesbury and the second is the display of passages of interviews to people living around Burgess Park - but not in the Aylesbury. The distancing between both sites becomes evident as testimonies refer to a disappearing Aylesbury while the interiors of one of its flats frame the views of a park that seems a memory difficult to grasp. Addressing issues of urban memory and nostalgia while exploring relations between housing, heritage and public space, this paper offers a complementary view to accounts of authors like Ben Campkin (2013), Loretta Lees (2014) and Jane Rendell (2017) to criticise –and even resist– the on-going regeneration of the Aylesbury Estate.

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## From technocrats to laymen: Community planning and self-help housing for workers in Marshall Plan countries

With the introduction of the Marshall Plan to Europe after the Second World War, architectural practice for workers' housing faced a paradigmatic shift by means of procedural approaches and spatial strategies as well as roles of planner, architect and community in housing production. By the promotion of community participation and cooperation for self-help housing in the postwar period, the technocratic activity of modernist architects of the interwar period for state-led rental housing shifted to a popular practice for home ownership, of which has pioneered the current social housing provision and speculative housing development based on mortgage system in many countries.

This shift is argued to be assisted by the transnational activity on planning and housing as part of the reconstruction and development discourse of the United States, the United Nations and other transnational organisations to build welfare states in Europe. Approaching the Public Housing Program of the American New Deal, postwar workers' housing policies were developed on state-employer-worker

collaboration as a means of self-help for low-cost housing construction while utilizing community planning to integrate workers in housing production and neighbourhood unit for suburban development. In this regard, postwar workers' housing programs in Europe utilised the notion of community as both 'object' and 'subject' of industrial development by making workers as builders and owners of housing in 'self-sufficient' neighbourhoods.

As the notion of community is again at the agenda for housing of the 21st century, a historical inquiry on dated yet up-to-date notion of self-help housing is essential to recall community as the evergreen actor of urbanisation. Within this framework, this paper discusses postwar workers' housing policies and programs in two Marshall Plan countries (France and Turkey) in relation to transnational discourse and activity, and aims to reveal the transnational grounds of the programmatic shift from 'architecture for community' to 'community in architecture' with reference to housing built by workers via housing cooperatives in the postwar period.

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## Planning Pymont: The Life and Death of a Sydney Suburb

Pymont is Sydney's original mixed-use, live work suburb. Following its 'gift' to British Army Private Thomas Jones in 1795, in lieu of salary, the peninsular changed hands several times before Edward Macarthur inherited the site in 1835. He began clearing and subdividing the land in preparation for building his own mansion and selling the remainder to a developer for similar properties. However, the sandstone which refused to support farming of any type was discovered to be the perfect density for building the growing city of Sydney. Being too far from the residential areas of the city and needing urgently to provide housing for the quarry's work force, streets were laid out with a mix of single storey timber bungalows and two up, two down sandstone terraces. Shops, churches, wharves and warehouses followed. As the need for Pymont sandstone diminished in the early part of the twentieth century, and the warehouses relocated to a larger port south of the city, residents moved elsewhere and the suburb started to wind down. Most cities employ the Olympic Games as a vehicle to deliver large

scale urban redevelopment proposals and Sydney was no different, with Pymont one of the sites selected. Redevelopment plans focussed on delivering housing both through new apartment buildings and the conversion of disused warehouses, many of which feature a range of internal services and retail units including gyms, dry cleaners, pharmacies and mini-marts. This in-house provision has been reflected at street level with few active facades or public uses, and has left the once vibrant main road Harris Street, a wide boulevard with more traffic than people. Twenty years on from the Sydney Games, and nearly thirty years on from the redevelopment schemes, this paper charts the growth of Pymont from its establishment in the early 1800s, its rapid industrial decline and corresponding population crash a century later, through to its Olympic fuelled redevelopment to become the highest density suburb in the city, and asks if a high population density defines or impacts the social spaces of a city and their success.



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## Subsidising housing privilege: a public-private partnership at Melbourne's Hotham Gardens

Amidst massive population growth and arising housing costs, the current State Government of Victoria, Australia is keen to pursue solutions for housing affordability and increasing housing density in Melbourne. They have called for housing choice “in locations close to jobs and services,” confining the urban growth boundary to stop sprawl, and urban renewal. To further these aims the State Government is selling post-war inner-city Housing Commission Victoria walk-up flats built by the government in response to an earlier housing crisis, saying these are “no longer suitable”. Purchased by private developers, they are replaced with high-density housing for private sale alongside social housing. The rhetoric of limiting sprawl, old housing deemed unsuitable or slum-like, and the displacement of those on low-incomes, clearly parallels the circumstances of the post-war housing shortages in Melbourne. Our paper gives architectural and historical consideration to these processes by examining the very first public-private partnership housing development undertaken in Melbourne: Hotham Gardens, North Melbourne, 1959. Built at around the same time, and proximate to the recently

demolished Abbotsford Street North Melbourne Housing Commission of Victoria estate, the first stage of Hotham Gardens has, to this day, broadly been considered a success: and our paper elucidates these reasons alongside criticisms of the scheme.

Our paper locates Hotham Gardens in its historical context amidst slum reclamation and post-war housing shortages. We investigate the interest groups who lobbied for Hotham Gardens' construction and its architectural qualities, alongside the development's reception and the people who lived there. Considering Hotham Gardens alongside the demolition of contemporaneous Housing Commission of Victoria estates, we demonstrate that comparable rhetoric and optimism for a loosely delineated modernity was used in both cases to justify the displacement of those on low-incomes and the sale of public land to private developers.

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## Collaboration for Innovation in Housing: the role of the civic university in delivering new homes in the city

This paper discusses the interactions between universities, local authorities and practices in the creation of new housing in the city. Through case studies drawn from the Birmingham School of Architecture and Design from 1950 and the present, the paper sets out to explore the collaborative potential of the civic university in developing innovative housing solutions.

The Birmingham School of Architecture and Design pioneered 'live projects' in schools of architecture in the UK and as part of this programme delivered a number of innovative housing projects in collaboration with the public sector. Early housing schemes were designed and detailed by second year students and delivered by local builders in suburbs of Birmingham. In a later development, third year students undertook on site construction, getting hands-on with the building process to better understand construction processes. Projects such as terraced housing at Rednal and Selly Oak and nurses' homes at Weston-Under-Wetherle were delivered as collaborations between the School and public sector clients. The School continues the tradition of live

projects embedded in the curriculum. Co.LAB brings together students from across a range of disciplines, academics and external partners through collaborative learning. Working with Cherwell District Council's Build! Team, Co.LAB has led the development of a low carbon timber frame self-build housing system. Continuing the tradition of learning by doing, students tested the system at 1-to-1 scale. Working with the council, a full prototype is under development for construction in autumn 2020.

By comparing these examples, the paper seeks to highlight the challenges and virtues of university-public sector collaboration as a means to deliver innovative housing. It makes a case for greater role for collaboration between the university and public sector as a means to develop alternative models of housing in the city.

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## Urban Housing Models as a Stock for New Cityscapes

As the legacies of Ildefonso Cerda or Le Corbusier remind us, industrial revolutions have always impacted how architects and urban planners conceptualize cities and housing. Today, on the cusp of what is now called “the fourth industrial revolution,” new tools are emerging with which the field of architecture may attend to fundamental questions of urban housing in transformative ways. Inventing original modes of urban domesticity require new typologies for which there exist no precedents in architecture’s canon or vocabulary. In pursuit of such typologies, our research exploits Machine Learning technology in order to derive previously unknown architectural elements from massive datasets. Specifically, our argument will explore the design of new typological hybrids across different scales. It will do so by drawing upon the argument of Aldo Rossi for whom architecture implies the city. The city contains not only past and present architectures but is also a depot of all the futures as he declares.

Our research generates new urban (living) spaces based on the vast amount of urban

(housing) models that have been built in different ecological and cultural contexts across history. As our argument will demonstrate, Machine Learning is not only helpful as an interpretive instrument but it can also be used to create original housing typologies. These typologies are hybridizations of different urban models, which are autonomously generated through a computer’s analysis of density, environment, and spatial distributions of housing classes—e.g., private/public housing and single/multi-family homes—from aerial photography. Through these experiments, we will demonstrate how new urban compositions can be created for which no typological precedents exist.

We thus conclude our analysis with a discussion of how Machine Learning creates strangely familiar speculative, alien forms because of its habit to preserve certain human architectural traditions that it deems important.

## B4 Pandemic Home

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## A New Archipelago - Dwelling as the City in the City

Adorno once said that we must learn ‘how not to be at home in one’s home’ (Adorno 1974). Despite its origin as commentary on property relation, the phrase nevertheless captures our current feelings of intense unease living in a global pandemic. What this prolonged period of isolation has thrown into focus, is not only the inadequacy in our current housing design, but the profound change to the meaning of the home. While public spaces have remained important arenas for protest and subversion, other aspects of our public lives have been increasingly lived in private spaces. The interior realm previously reserved for the most intimate moments of our lives have become offices, gyms, conference rooms, nurseries, stages, as well as recreational and productive nature. Enabled by communication and logistic technologies, this transformation was already in action before the lockdown. The pandemic has simply accelerated our retreat into the virtual. This paper argues that the current crisis can be better understood by revisiting the City in the City - Berlin as a Green Archipelago (Ungers et al 1978), in which Ungers and Koolhaas addressed a different

crisis, one of depopulation, by arguing for a shrinking of the city into moments of intensity, and ‘turning the crisis itself into the very project of the architecture of the city’ (Aureli 2011). This paper will argue that the current collapse of city life into the singularity of the dwelling has made our homes into the new archipelago, the new city within the city in which we converse via social network apps, pontificate via live streams, and consume by delivery, where the traditional notion of ‘real’ public space becoming arenas for moments of intense catharsis when all else fails. By adopting such a rhetoric, the paper will hope to speculate on ‘what the city might be when one begins by considering what it already is’ (Mastrigli 2013).

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## (Un)homey Quarantine

The Covid-19 period invites new observation and interpretation of residential experiences during the quarantine and closure in the home space. We propose evaluating “home resilience,” a concept which incorporates geographic, architectural and psychological theories, thereby expanding our perspective on home practices in crisis situations.

Although intended to protect against infection, seclusion impacts many areas of life; even creating insecurity. Curtailed freedom of movement and reduced privacy can be accompanied by anxiety, frustration and anger. These emotions are expressions of the “unheimlich” or “uncanny” (Freud, 1919), in which something ordinary, homey or familiar suddenly becomes terrifying or threatening. The uncanny arouses feelings of instability and disorientation.

The changes during the pandemic and stay-at-home period encompass social distancing, improving hygiene/preventing contamination, hoarding, working from home, and defining boundaries between the private and the public. The study, conducted during the enforced “stay-at-home” period in Israel, reflects the need for flexibility in living spaces and the importance of creativity in “home-making” by people living

together. The quarantine required new uses of home spaces, and emphasized the importance of thresholds between exterior, communal and interior, private ones. Long-neglected common roofs, balconies, and courtyards of apartment building were revitalized by daily activities. Our psychological analysis attempts to understand multi-use spaces as “potential spaces” (Winnicott, 1971) in the apartment.

The article is based on 67 questionnaires using Google Forms, and 12 interviews, conducted via Zoom, and additional visual materials, provided by interviewees, including photographs of their home, cognitive mapping and architectural plans of the apartment. Our analysis utilizes ideas drawn from geography, architecture and psychology.

Understanding the changing housing needs during quarantine or closure demonstrates how living spaces can be adapted to crisis situations that could well return and be part of our lives in the future, thus increases the importance of home resilience.

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## The unoccupied streets, the empty homes

As the pandemic spreads, we face a variety of changing restrictions for simple communications and social relations. Staying at home for longer than expected and going out only if necessary, has led to an urge in re-thinking the experience of home. However, one should first ask how people experienced home before this period of crisis. The answer to this question is obviously not identical in different countries. In Iran, the culture encourages people to gather indoors regularly for visiting friends and family. Home is the most welcoming place that accommodates visitors warmly. However, the only reason for this behavior is not the Iranian culture. Rather, the top-down approach of the state in designing and controlling the city deprives the citizens from their rights to enjoy the public realm. Within this atmosphere, the urban setting is not more than a passageway, it is a non-place that does not encourage people’s presence. Therefore, it comes as no surprise that they prefer to communicate in the free and private sphere of home. When the pandemic started and isolating regulations were put into practice, the experience of home transformed for the

Iranians. The home, which was full of guests, filled with music, laughter, heated political oppositions (prohibited elsewhere) is now vacant. The home is physically the same but has only a certain number of inhabitants for an extended length of time. Through discussing the cultural background, coupled with state-led urban approaches as two factors that affect the experience of home in Iran, this paper discusses how the experience of home is different during the hard days of isolation.

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## Tokyo: A Home as City

A person might feel at home when he/she interprets and appropriates the space as his/her own by participating in the environment, experiencing the space and getting familiar with it. Our house, our room or even our seat is the centre of this form of experience. However, just like “a room of one’s own”, there is the everyday space of one’s own, in which house is just a “part” of the “whole”. The physical, social and programmatic connections melt the house into the city, and (necessarily) the city into the house with its broader meaning. From this perspective, city becomes a home as city, a unique and familiar space for each individual shaped by a continuous relationship between the self and the city. The global health crisis, Covid-19 pandemic, has disrupted this relationship to an extent. The precautions taken to slow down the spread of virus, such as quarantine, social distancing and self-isolation makes it rather hard to reembrace the city as an extension of home. The difficulty of isolation in tiny flats in compact cities also led to a rise in antiurban sentiments of last century glorifying suburban living. Thus, at the aftermath of the pandemic, many of us wonder whether the city

will still carry the meaning of a home through our unique relationship with it shaping around the events of everyday life. This research aims to speculate on this question with the story of Tokyo; one of the most extreme cases of a home as city. Tokyoites tend to eat in one of the 160,000 restaurants of the city, as their small kitchens at home do not let them cook complicated dishes, pick a café to gather when cosy living spaces cannot accommodate a large group of people, take a bath in a public bath if there is no bath at home. In this context, relatively small residential space is compensated by the amenities of the city. However, the relationship between Tokyo and Tokyoites goes well beyond this reciprocal relationship based on necessities and expands to the area of desires. Tokyo, the city of homo movens and nomads will show how indispensable our relationship with the city is with the cases from contemporary Japanese architecture.

## B5 Beyond the Neoliberal City: the emergence of urban commons in collective housing neighbourhoods.

### Invited Panel

#### Chair

Doina Petrescu

#### Speakers

Doina Petrescu

Silviu Medesan

Alexandru Axinte

Katharina Moebus

#### Bibliography:

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Baldauf et. al (2017) *Spaces of Commoning. Artistic Research and the Utopia of the Everyday*. Sternberg Press / Publication Series of the Academy of Fine Arts Vienna.  
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Gibson-Graham, J.K., Erdem, E., Özselçuk, C. (2013). *Thinking with Marx For a Feminist Postcapitalist Politics*, in: R. Jaeggi / D. Loick (Eds.) *Marx' Kritik der Gesellschaft*. Berlin: Akademie Verlag. 2013.

Going beyond state and market (Helfrich & Bollier 2012), urban commons are an open system and space generator based on collaboration and solidarity, which can foster users’ emancipation against the dominant urban paradigm of enclavization (Stavrides, 2017). Furthermore, urban commons are an alternative proposition to the extractive capitalism of alienation and othering from both the urban and the natural world (Petrescu, 2017). From the urban commons perspective, sharing the city can foster potential emerging social models which are spatially performed and constantly experimented.

The dismantling of the welfare state in the Western and Eastern parts of Europe was coupled with the advent of neoliberalism and its discontents, like the reduction of social housing stock, extreme privatization, rising rents, unemployment and socio-cultural exclusion. Nevertheless, in order to be at home in this neoliberal city, people need a sense of ‘belonging’ (De Angelis, 2017) expressed through a spatial practice which expands public and private space. Thus, the urban commons are not “an always delayed future nor a coming together in an idealist space” (Baldauf et. al 2017), but rather a practice of ‘becoming in common’ (Gibson-Graham et. al 2013) which can politically reclaim that what we call home: our neighbourhoods.

This panel’s presentations will address the shared question of how the emergence of urban commons in the collective housing estates can be supported through design practices. The speakers will introduce some concrete examples that illustrate new modes of producing commons in collective housing neighbourhoods by occupying the interstices and valorising the remains of public assets to reinvent ways of living in common. Accounts on the multiple spatial manifestations of urban commons along the lines of: porous communities, co-producing knowledge, reclaiming, performing ecology and enacting struggle. Set in the context of collective housing neighborhoods of Eastern and Western Europe, the papers presented in this panel are sharing methodologies of feminist, practice-based and activist research. Through case study inquiry, the panel aims to situate the urban common narrative and practice, investigating the specificities and overlappings arising from different cultural, political and historical contexts and practices of Cluj and Bucharest in Romania, and Paris and Berlin in France and Germany.



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## How to design, sustain and defend urban commons in social housing estates of metropolitan cities

With the question of commons we are at the heart of current discussions on democracy. According to Antonio Negri and Michael Hardt, the contemporary revolutionary project is concerned with capturing, diverting, appropriating and reclaiming the commons we produce as a key constituent process (1). The question of commons is also directly related to other major challenges we face today: Climate Change, resource depletion, related ecological, economic and social crises. Learning how to govern our cities, countries and the planet as a commons is a condition to become more resilient, but also more democratic. Commons need to be reclaimed, supported, reinvented as part of a complex process of transition towards more resilient forms of living in our cities. This process needs agencies and actors, and architects can play an important role here. This paper will focus on the urban commons initiated by atelier d'architecture autogeree through their project R-Urban developed in social housing estates in Parisian metropolitan suburbs. These estates, which represent the derelict remain of the welfare state provision from the 1960s, are today in decay and their

inhabitants are facing multiple challenges: unemployment, poverty, exclusion. The R-Urban project involves inhabitants in repairing and regenerating processes, circular economies and ecological practices via a network of civic resilience hubs managed as urban commons. However, this undertaking is not without challenges. The example shows how difficult is to set-up and sustain the transition to commons in a capitalist society that is based specifically on principles of commons enclosure, privatization and unrestricted exploitation of the planet's resources. The paper argues that the role of architects is not only to design, but also to sustain and actively defend the existing and emerging commons together with all those who are involved. Note 1. Negri, A. and Hardt, M. (2009) Commonwealth. Cambridge, MA: Harvard University Press

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## Commoning through house extensions into community gardens: The case of Mănăştur neighbourhood in Cluj, Romania

The aim of this paper is to analyse how public space and locally produced commons are perceived, defended and re-produced in a typical socialist housing neighbourhood in Romania. Mănăştur is a socialist housing neighbourhood built in the 70s in order to bring 'workforce' from the villages around Cluj. The focus of the communist authorities was mainly on building housing apartments, ignoring the needs of 'public spaces' in between the block of flats. Due to interior space scarcity, but also as a way to 'occupy' the under-designed free space in between buildings, new practices of commoning appeared as expansions of the apartment into public space. This phenomenon translated into collective appropriations as community gardens. The gardening agency is spontaneously used as a method to produce, over time, „a constituent space for collective modes of functioning and local political action”(Petrescu, 2017). In 2013, as an architect, I initiated together with a group of urban activists “La Terenuri” - a project that starts an experimentation on how public space is perceived, produced, and reproduced using co-creation. The project acted as an agent

in urban transformation of the area: in 2018 the Municipality proposed a green area. At the same time, next to this future park, new real estate developments are proposed by investors on top of the area with community gardens, demolishing one third of the plots. I developed the figure of a situated architect who is positioning himself at different levels of space production to learn from users and influence policies through politics of splitting. In this process, the situated architect is able to intervene bodily in urban transformation. This paper is exploring how can a situated architect influence how urban commons are perceived and defended by different urban actors.

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## Reclaiming the Civic Commons in the ex-Socialist City

While cities are facing climate emergency, coupled with an increasing unequal access to resources and a shrinking democracy, the urban commons narrative have gained momentum (Foster and Iaione, 2016; De Angelis, 2017; Stavrides, 2019) as an alternative socio-political proposition, enabling a more democratic, just and sustainable society. Processes of commoning, enacted through various local patterns of collective living, are articulating implicit or explicit ways of resistance to the hegemonic paradigm of individualization and marketization. Emerging social models are spatially performed and constantly experimented. After 30 years since the fall of communism, thriving neoliberal policies brought massive changes in the ex-socialist cities, like the privatisation of the collective housing apartments. Hosting most of Romania's urban population, collective housing neighbourhoods built in socialism are facing radical privatization, collapsing public infrastructure and rampant individualization. Their civic spaces – such as parks, public libraries or cultural facilities - are fragmented, underfinanced and commodified. In the ex-socialist city the urban commons are nested by an inherited but fragmented public grid. This broken and threaten grid needs

repair, maintenance and support, triggering thus collaboration and care among its users by activating what De Angelis calls “latent” commons in society (2017). The paper inquires the history of public libraries from the perspective of triggering commoning practices. Based on this trajectory, the paper becomes propositional and designs the inter/LAB action research project which aims to engage the public library in support of emergent urban commons. Caring a participatory approach, interLAB aims to engage in case study research over a neighbourhood public library and community garden which has the potential to articulate an alternative model for urban living. Reclaiming these civic assets can foster a more inclusive and just society, countering socio-economic segregation and restoring collaborative patterns of living. The research uses historical research, semi-structured place based interviews, participant observation, focus groups, relational mapping, live projects and self-ethnography aiming to evidence and support the community, the resources and its governance, which articulates a situated model of urban commons in the ex-socialist context.

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## The 'kiez' as urban commons - reclaiming contested neighbourhoods in the neoliberal city

Berlin in 2020. More than thirty years have passed since the fall of the wall, when the divided city became one again. The neoliberal creative city is the dominant image of Berlin today, where rents are rampant and housing short. Simultaneously, many Berlin neighbourhoods contest these developments by “collectively appropriating and regulating the shared concerns of the everyday” (Kip et. al 2015) beyond market and state – through practices of commoning. This paper will explore the Berlin-specific notion of the ‘kiez’ as an urban commons: local neighbourhoods defined and made by diverse and ‘(trans) local’ communities (Petrescu et. al 2010). The term ‘kiez’ evolved with the rediscovery and urban renewal of historic apartment building neighbourhoods in the 1970s in West-Berlin as a promise of collective identity, diversity, and belonging (Hochmuth 2018). Though already appropriated by tourist marketing and investors, the term has also become a battle call to collectively reclaim contested neighbourhoods through ‘porous’ communities which are ‘always in-the-making’ (Stavrides 2016; Baldauf et. al 2017).

By looking closer at the situation in ‘Schillerkiez’ in Berlin-Neukölln, which has been going through fundamental changes of urban development since the opening of the adjacent former airport Tempelhof as a recreational area in 2010, this paper will critically analyse and reflect the experiences gathered in the nearby self-organised cultural neighbourhood project Common(s)Lab, located in the commercial unit of a historic apartment building, by employing a relational mapping of the project, semi-structured interviews with residents, and auto-ethnographic photographs. Through a feminist lens of situatedness as Neukölln-resident, design researcher and practitioner, this investigation aims to shed light on the diverse urban commoning practices in the neighbourhood constituting ways of reclaiming the neoliberal city as a home, or ‘kiez’, for everyone.

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## Retracing the Public Void

This project examines the possible future(s) of the open and public grounds at the foot of the large social housing projects in the suburbs of Paris. Primarily built from second half of the 20th century, the social housing projects that surround the city of Paris exemplify the complexity of housing a large population of different backgrounds and reduced financial means. Vast stretches of open land surrounding these complexes and labeled as public, green or open grounds often turn into no-man's lands in which violence, inequity and conflict unravels. Part of a larger research project, this proposal focuses on scrutinizing these remarkable voids, which are as prominent and powerful in their extent and reach as the dominant vertical structures that surround them. By reading them as fertile fields to mediate the complexities of the dwelling and the dwellers, this paper asks the question of what foreseeable future can be imagined for these grounds that are open to many forms of reconfiguration. By considering the differences between the urban and suburban space, these voids afford the possibility to imagine new forms of urbanity/sub-urbanity that are open-ended, viable, and

significantly different from the more structured urban spaces of Paris intramuros. By focusing on specific sites in the North and North-eastern Suburbs of Paris, the project analyzes and re-imagines potential operations, which can redefine one's perception of these spaces. Possibilities of interaction, exchange and leisure will be discussed both in analyzing the near past life that was imagined by authors of some of these projects and by proposing, through a series of collages and narratives, new and alternative modes of occupying these spaces.

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## Homing and trust in a chronicle of crises:

ethnographic insights from Brussels social housing

This project is the product of a transdisciplinary collaboration between an anthropologist and an architect-urbanist, both interested in the lived experience of place in disadvantaged neighborhoods. The paper is based on preliminary fieldwork investigations in the Brussels-based Hélicopter social housing, and on ongoing socio-spatial discussions on "homing" urban interstices in the North Quarter. As for introduction, we discuss covid19 as part of a series of urban crises. Its global reach and the evidence it draws about our interdependence questions the sustainability of the system we live in. Then, moving from the big picture to the case study, we look at everyday tactical uses of urban dwellers, recorded before the pandemic through ethnographic fieldwork. Marginalized figure of density and social vulnerability, high-rise social housing constitutes the stage of investigations. With means of representations, we discuss the interrelated notions homing and trust in Brussels public housing. Facing the growing evidence of an unsustainable system, the illustrations of homing practices and related development on trust invite considering

inhabitants and spaces as co-productive agents of urbanity, in marge and/or in reaction to higher forces and institutions.

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## Hulmanoids:

Effects of social exclusion at Hulme Crescents, Manchester

In December 2019 the Central Library in Manchester hosted an exhibition of photographs taken by Richard Davis at Hulme Estate during the late 1980s and early 1990s. Hulme Estate, or Hulme Crescents, was a Brutalist housing estate that had been opened in 1972 and was part of a slum-clearance programme. It accommodated more than 900 deck-access apartments in four crescent-shaped multi-storey megastructures. Soon, flaws in the construction and material became apparent and, after a child fell from a balcony to his death, the estate was deemed unfit for families who were subsequently rehoused. To fill the vacant apartments single individuals and couples without children were encouraged to move in. As a result, an alternative youth culture developed and the Crescents were perceived as a 'stronghold' of unwanted antisocial behaviour, squatting and crime. The Crescents were demolished between 1993 and 1995. Despite the social marginalisation, crime and decay, inhabitants of Hulme Estate during its last years developed a strong sense of community and place attachment. The counterculture appears to have been fuelled

by factors of social exclusion and stigmatisation that was amplified by the urban configuration of the estate. The exhibition of photographs at the Central Library and the amount of attention Hulme Crescents are afforded in social media today seems to indicate that the social exclusion fostered – in return and in retrospect fostered a prevailing sense of belonging that hints at more than a nostalgic gaze into the past.

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## Architecture Engagements.

The contribution of TU architecture students to West-Berlin urban conflicts at the turn of the 1970s

In 1963 West-Berlin city council launched a bold plan to clear 56.000 deteriorated houses, mostly inhabited by migrants and working-class communities. The initial consensus around this plan was interrupted by architecture students, who first denounced its discriminating and segregating character in September 1968. Inspired by the surrounding political atmosphere and confronted with rising issues of unemployment and exploitation, West-Berlin Technical University architecture students jettisoned the idea of both technical and artistic professionalism in order to claim a direct agency on the production of the built environment. In my paper, I will focus on two groups of architectural students who, between 1968 and 1971, launched grassroots campaigns in two West-Berlin depleted neighbourhoods: the Stadtteilzelle in Märkisches Viertel and the Büro für Stadtsanierung in Kreuzberg. I will display the products of their activism, which does not only include social inquiries or political papers but also a number of alternative architectural designs and urban plans appeared on local newspapers, radio and television programmes. In light of these experiences, I will discuss how the students interpreted disciplinary knowledge as a way to expand and concretise their political aims. Their activism, in fact, conjugated radical

political demands – e.g. house and work for all – with concrete solutions to design problems – like toilet pods and kindergarten decks. I will then argue that the students' politicisation represented an attempt to bridge the gap between theory and practice that characterises the architectural profession. The historical significance of the Stadtteilzelle and the Büro für Stadtsanierung lies in illuminating one of the first times in which architecture students played a stimulating role in the struggle for housing and the city. Moreover, it provides us with an original and critical interpretation of one of the most burning contemporary issues: the limits and the potentials of architectural activism.



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# Tenants take over.

## Unsettling control, tenure and management in Dutch social housing

Urban and housing development are not solely the space where the authoritarian logics of bureaucratic planning and the private interests of corporate appropriation are engendered. They are, essentially, the direct outcome of how ownership models, means of control and power, rights to access and use spaces are structured and distributed between different social actors, enabling their identity and agency. This apparatus of legal, organizational and operative knowledge constitutes the way housing has historically been shaped as a social institution and how the dominant forms of domestic culture are reproduced.

The social housing sector, as it came to be structured in the second half of the 20th century, represent a typical example of how the organization and segregation of productive, managerial and decisional power in the hands of companies, experts and professionals structured the modern notion of welfare. While representing a crucial policy for social protection for the poorest and indigent, postwar social housing models largely contributed to reproduce centralized and still paternalist models of welfare provided by the nation-state, fostering the alienation of dwellers

from their inhabited space and the possibility for institutions to control and co-opt the forms of collective engagement. Since the postwar period, groups of architects and scholars questioned these politics of technocratic mass housing provision, arguing that more democratic and horizontal redistribution of decisional power would have generated greater personal and collective empowerment.

The paper reflects on the social, organizational and spatial impacts of decentralized governance models experimented in two social housing projects in the Netherlands realized between the 1980s and today. Initially a response to authoritarian planning schemes and to the practices of urban redevelopment for land and housing speculation, these projects implemented strategies for direct control, collective tenure and management in the attempt to defend local social networks amongst inhabitants and to support tenants' empowerment through collective engagement and solidarity. Assessing the actors and governance apparatus underlying both social housing production and reproduction represents one of the crucial issues, today, to reimagine the domestic project as an empowering social infrastructure.



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