

## **London Layover**

Impermanent dwelling in a nomad's city

by  
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## ABSTRACT

Presently, 190 million people live outside of their countries of origin. Almost all have moved in search of a better life: higher wages, or an escape from war or persecution. However, a small but growing demographic is merely seizing opportunities to feed its curiosity and satisfy its sense of pursuit.

London is a Mecca for such migrants that choose to fulfill career aspirations and to embark on the global adventure. These New Nomads are of both genders, young, skilled, and have an ease of mobility afforded by the virtual permanence of the Internet. They come to the city alone, leaving friends and family behind, and they often leave again in the same way. But during their stay, they build relationships, accumulate belongings, make homes. Here are some of their stories.

This thesis predicts a changing of the notion of 'dwelling' in this, our market-driven, resource-limited, technology-fluent world. New efficient ways to negotiate the exchange and sharing of space and commodities are needed. The proposed *Living Marketplace* is designed for the passing individual with an undetermined itinerary. It is a communal hub for nomads, migrants, transients—minorities navigating amidst uncertainty and impermanence, as they each make the journey of their lives via London.

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*For my family, and my friends who feel like family.*

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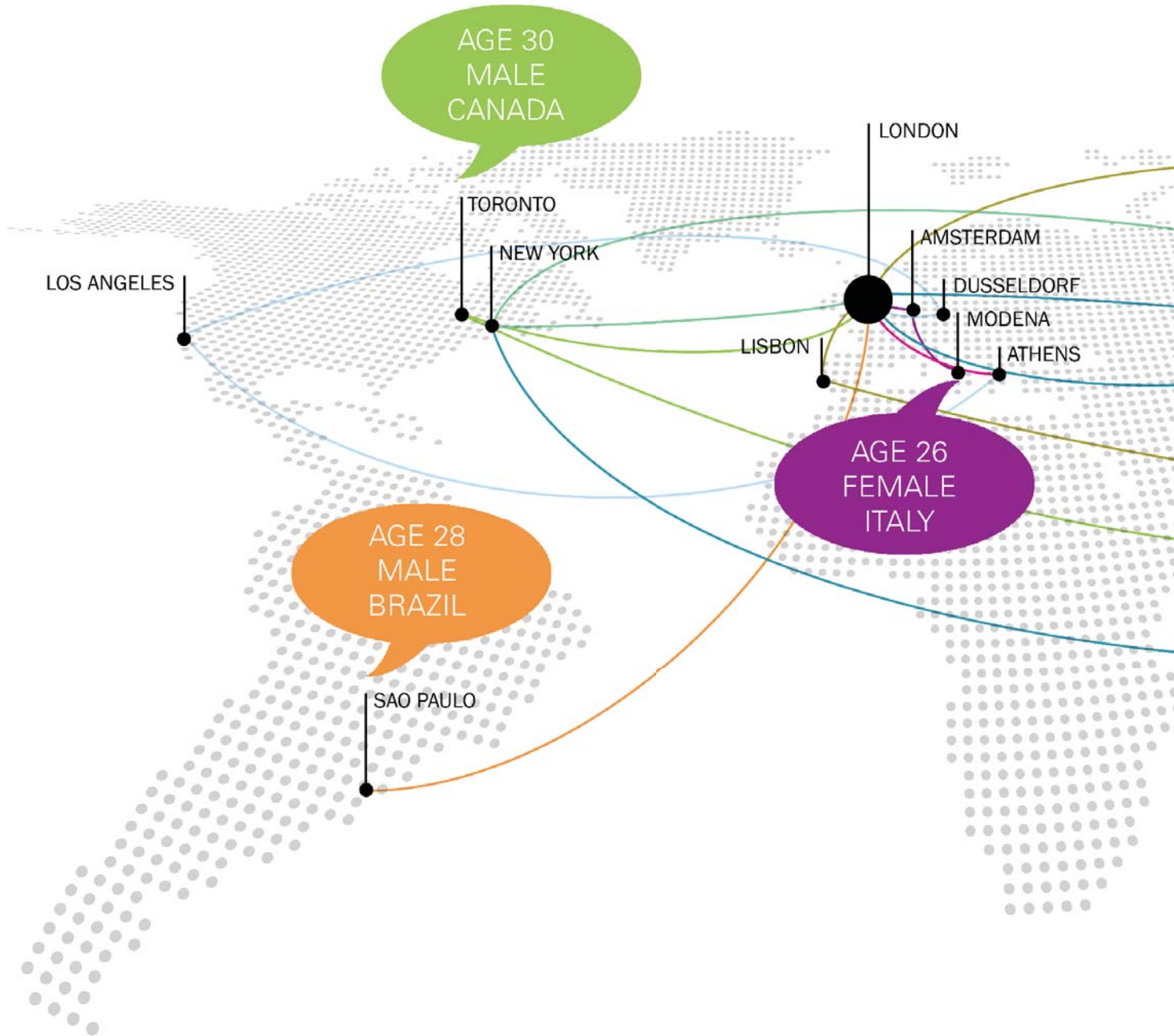
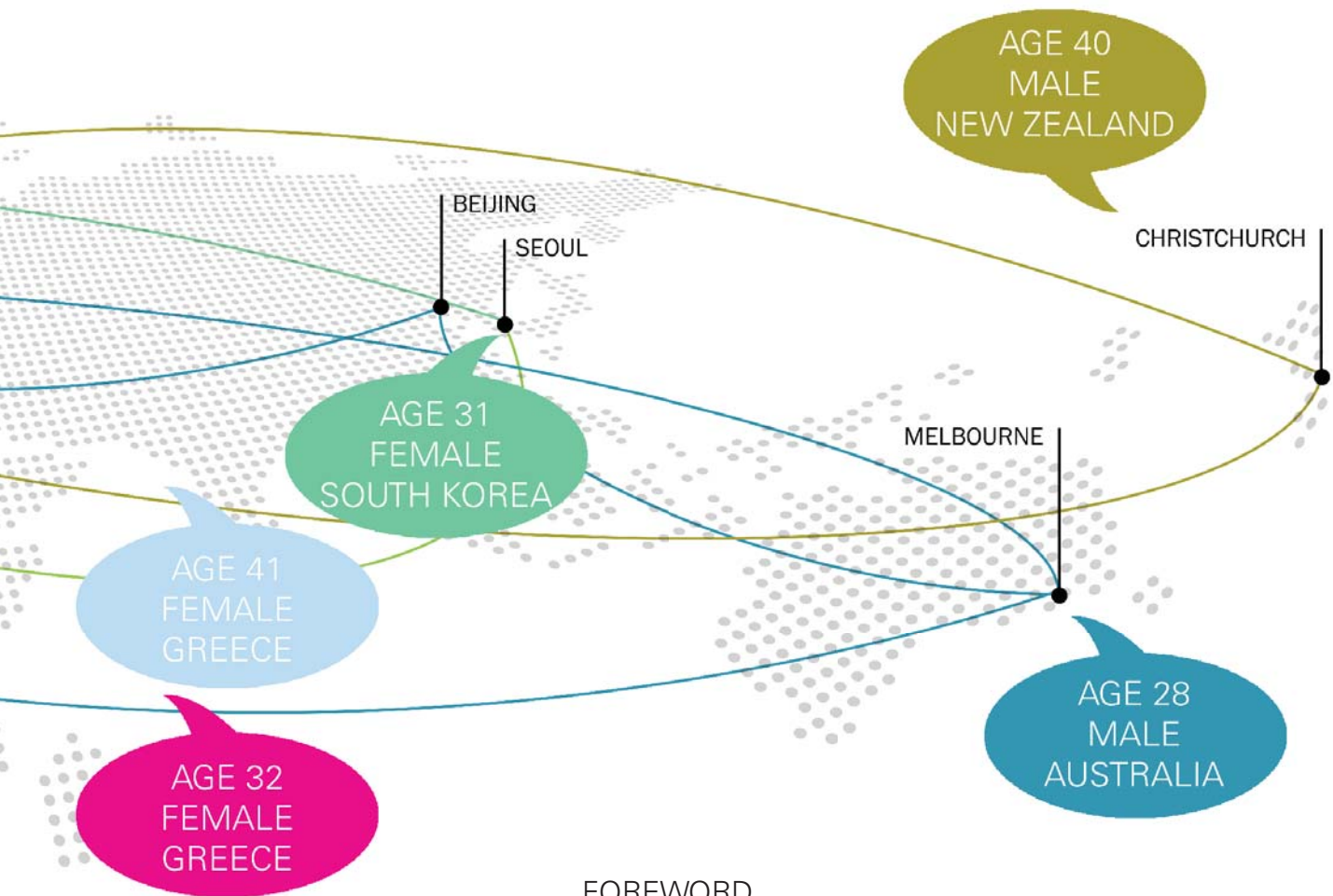


Fig. 0.1  
Cast of Characters



## FOREWORD

On Nomadism, Cosmopolis, Threshold, Flexibility, Community, Home and Departure—here a cast of characters candidly share their thoughts. Interviewed in London in June 2010, they each intimate their personal reflections, anxieties and desires about the act of dwelling and the notion of home.

Throughout this document, these transnationals are referred to by a moniker typical from the early days of virtual chat-rooms, *Age/Sex/Location (Country of Origin)*, and their words are *italicized*. Together, they help cement the voice of a group of global citizens who, through their transience and nomadic nature, are not otherwise heard.

The proposed *Living Marketplace* is incrementally presented in the following sections, complimented by a peek into real, impermanent homes.

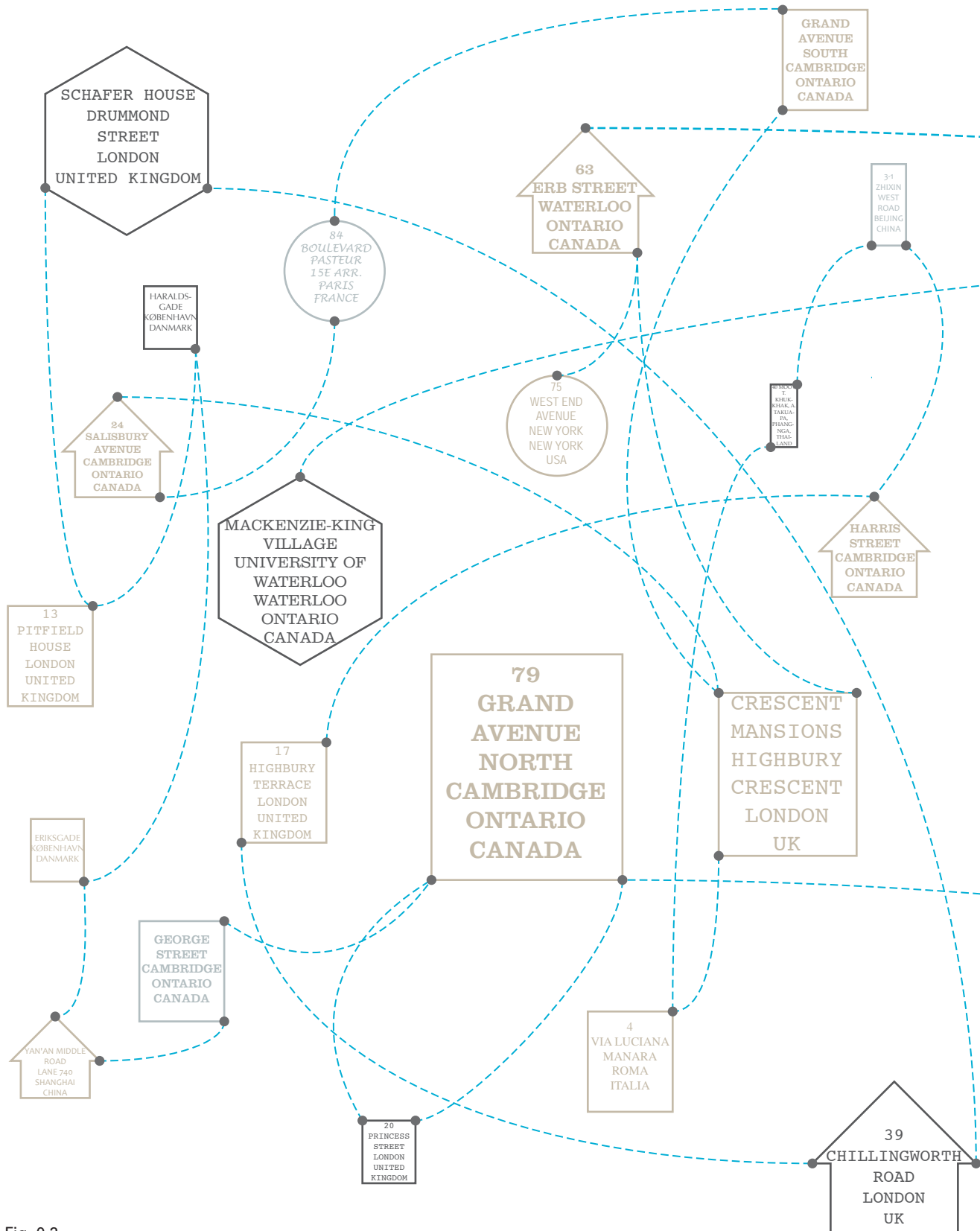


Fig. 0.2  
Places I Have Called Home






PLACES I HAVE CALLED HOME  
SINCE 2002

2089  
CHEMIN  
CAMBRIDGE  
MONT-ROYAL  
QUÉBEC  
CANADA

alone 

with friends or family 

with strangers 

house 

flat 

studio 

student residence 

hotel 



N O M A D I

S M 28 / M / BRAZIL

*"Being away for a period—you can really see things you don't see if you don't leave. You can appreciate really simple things you never thought about before."*



## NOMADISM

As the geographer Tim Cresswell states, "mobility is central to what makes us human"<sup>1</sup> However, he also recognizes that "mobility itself, and what it means, remains unspecified. It is a kind of blank space that stands as an alternative to place, boundedness, foundations, and stability."<sup>2</sup>

Since the first Agricultural Revolution of 10 000 years ago, this dichotomy between mobility and stability has seeped into the general psyche, with permanence and fixity being preferred. All important aspects of the world we know, such as national sovereignty, citizenship and laws are tied to place, even though we, the individuals they exist to serve, are not. Those who are at odds with this framework struggle, at varying degrees, to establish themselves and to enjoy the benefits that continuity provides. An extreme example of such placeless groups is the Roma, also known as Gypsies, who to this day travel Europe in their caravans to the chagrin of certain governments, notably that of France.<sup>3</sup>

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1 Cresswell, Tim. *On the Move: Mobility in the Modern Western World*. New York: Routledge Taylor & Francis Group, LLC, 2006. p.1

2 Cresswell, p.2

3 "Q&A: France Roma expulsions" in *BBC News*. 19 October 2010. [accessed December 2010]. <<http://www.bbc.co.uk/news/world-europe-11027288>>



**Fig. 0.4**  
**Roma Realities**

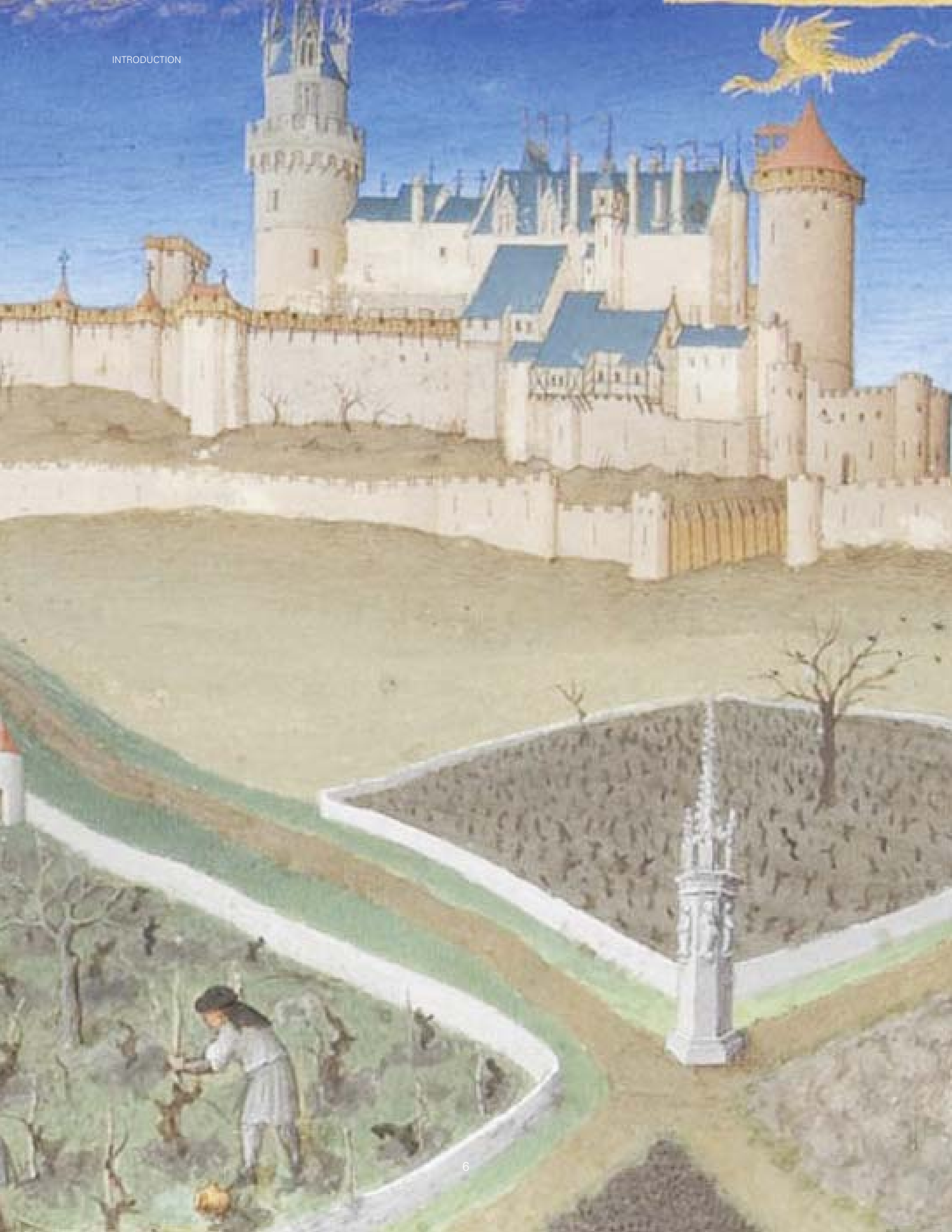
France controversially vowed to dismantle some 300 illegal camps and squats inhabited by Roma, in July 2010.

This decision has been met by rampant criticism from the European Union, the United Nations' Committee on the Elimination of Racial Discrimination, the Vatican and other Church leaders.

The 2004 EU directive on freedom of movement stipulates that every European citizen has the right to move freely in the EU.

The Roma are but one identifiable nomadic group out of numerous others that have existed for hundreds of years despite the world's shift toward sedentariness. The current Information Age is enabling the re-emergence of nomadism as a viable lifestyle choice. As advances in mobile technologies offer a virtual permanence that never before existed, the traditional dichotomy between mobility and stability is now blurred—choosing one does not necessarily exclude the other.

This thesis explores the act of dwelling within this new infrastructure between mobility and stability. We can predict an urgency to find new efficient ways to negotiate commodities and space within our market-driven, resource-limited, technology-fluent world that allow for a certain continuity and permanence, while simultaneously embracing unpredictability and change.





When the human race transformed itself from a predominantly hunting-and-gathering species to an agrarian one, “people did not merely take what nature gave them. They began to intervene in the environment, laying out clearings, ploughing fields and sowing seeds. They had no choice but to wait by the fields. They had to sit themselves down.”<sup>4</sup> In contrast to earlier civilizations that did not create any permanent dwellings because of their mobile and temporary nature, later societies began to accumulate cultural riches by establishing themselves in places with favourable environmental conditions.<sup>5</sup>

In the Middle-Ages, “feudal society was intensely territorial”<sup>6</sup> as the entire system was based on land ownership. Cresswell describes mobility in European feudal society to be a luxury as most people were tied to the land they laboured and were thus forced to stay where they were. This resulted in movement beyond the local being feared, and in most cases, forbidden.<sup>7</sup> Mobility was reserved for certain specialists, namely caravan drivers and captains, coachmen and raftsmen, merchants and footmen ensuring supplies, mounted couriers keeping townspeople up-to-date, and warriors at battle.<sup>8</sup> However, for the most part, “to be mobile was to exist on the margins”<sup>9</sup>

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4 M. Gleich quoted in Rammler, Stephan. ““A mighty fortress...”?! On the Sociology of Flexible Dwelling” in Schwartz-Clauss, Mathias and Alexander von Vegesack (eds.). *Living in Motion: Design and architecture for flexible dwelling*. Weil am Rhein: Vitra Design Stiftung gGmbH, 2002. pp.205, 208

5 Rammler, Stephan. ““A mighty fortress...”?! On the Sociology of Flexible Dwelling” in Schwartz-Clauss, Mathias and Alexander von Vegesack (eds.). *Living in Motion: Design and architecture for flexible dwelling*. Weil am Rhein: Vitra Design Stiftung gGmbH, 2002. p.205

6 Cresswell, p.10

7 ibidem

8 Rammler, p.208

9 Cresswell, p.11

Fig. 0.5  
Medieval Times



hunting and gathering

As Lewis Mumford describes:

The unattached individual during the Middle-Ages was one condemned either to excommunication or to exile: close to death. To exist one had to belong to an association—a household, manor, monastery or guild. There was no security except through group protection and no freedom that did not recognize the constant obligation of a corporate life. One lived and died in the identifiable style of one's class and one's corporation.<sup>10</sup>

It is from this moment on that sedentariness and nomadism are said to “exist in parallel.”<sup>11</sup> To this day, it is clear that medieval attitudes toward territory and mobility persist.

But the story of human civilization began long before feudalism. Putting it into perspective,

If we imagine the entire history of the human race as a 24-hour day, we see that more than 23 hours of it are apportioned to hunter-and-gatherer societies; crop and stock farming comes in at four minutes before midnight; urban civilisations first emerge at three minutes to midnight, and the birth of modern society sets in at just 30 seconds before midnight.<sup>12</sup>



crop and stock farming



urban civilizations



modern society

10 ibidem

11 Rammler, p.208

12 H. van de Loo and W. van Reijen quoted in Rammler, Stephan in Schwartz-Clauss, Mathias and Alexander von Vegesack (eds.). *Living in Motion: Design and architecture for flexible dwelling*. Weil am Rhein: Vitra Design Stiftung gGmbH, 2002. p.203

One definition of modern society can be the “emergence of an industrial, capitalistic economic system based on fossil energy resources, political nation-states and the rise of rational science”<sup>13</sup> The political and technological revolutions of the eighteenth and nineteenth centuries brought about what were then perceived to be unthinkable changes and progress. With this, societal values shifted toward a more egalitarian and self-determining attitude that demanded the potential to pursue financial success.

As described earlier, while mobility was once associated with insecurity and danger, “it now becomes something demanded by equal peers”<sup>14</sup> associated instead with potential and success. It is the beginning of “considerable population growth, liberation from traditional feudal bonds, massive rural exodus, rapid urbanisation and expansive migrations”<sup>15</sup> By the Victorian era, spatial mobility is accessible to throngs of people looking to re-locate to the cities and to the colonies, thus paving the way toward previously inconceivable social mobility.

Today, approximately 190 million people are living outside their country of origin.<sup>16</sup> This number increases by over three million each year, including about ten million refugees “driven from their homes by war, or famine, or persecution”<sup>17</sup> But the face of the migrant is changing.

**Fig. 0.6**  
**The Clock of Human Civilization**

History of the human race as a 24-hour day, according to H. van de Loo and W. van Reijen.

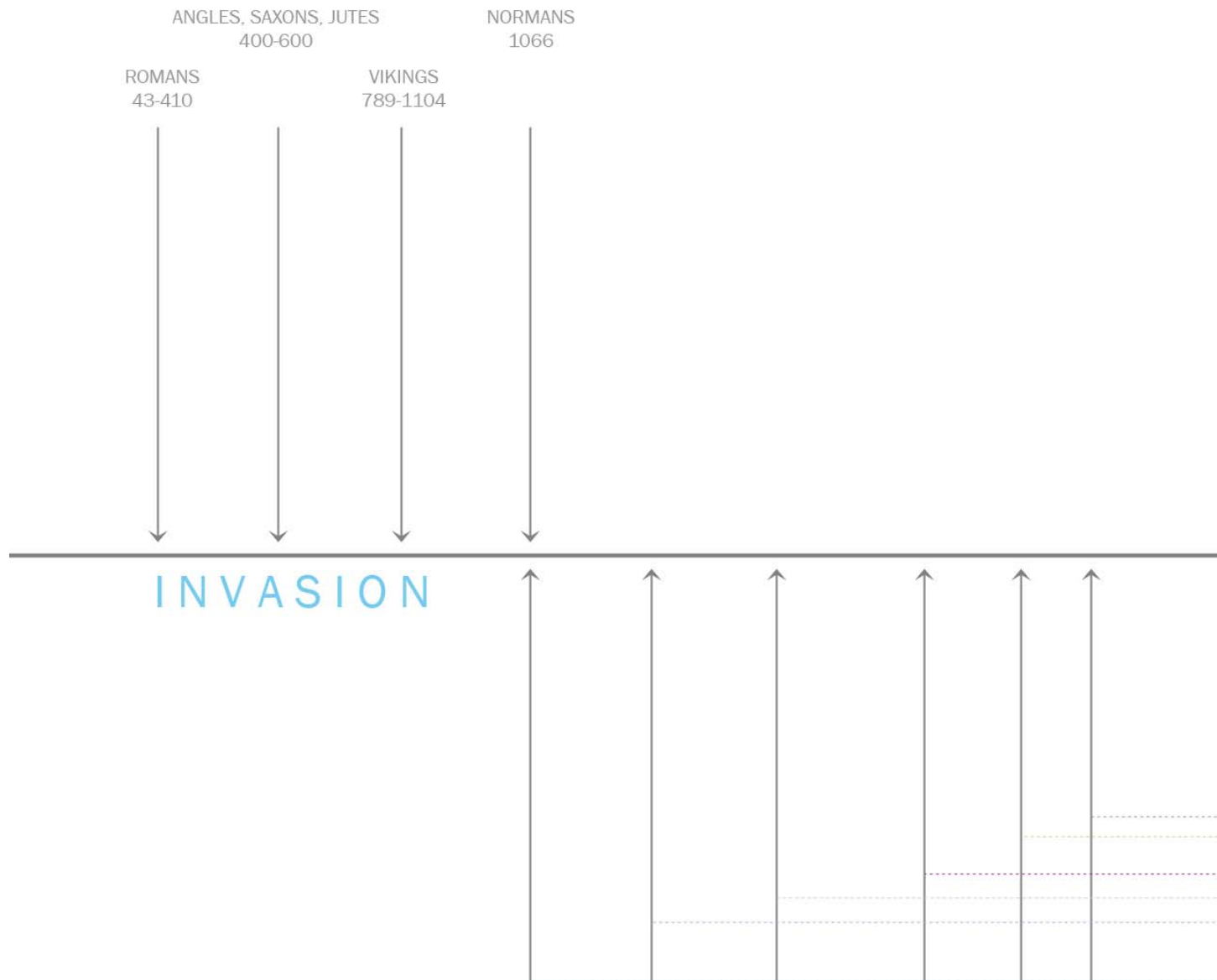
13 Rammler, p.203

14 Rammler, pp.210-211

15 ibidem

16 Stalker, Peter. *The No-Nonsense Guide to International Migration*. (2<sup>nd</sup> Ed.). Toronto: New Internationalist Publications Ltd., 2008. p.8

17 ibidem



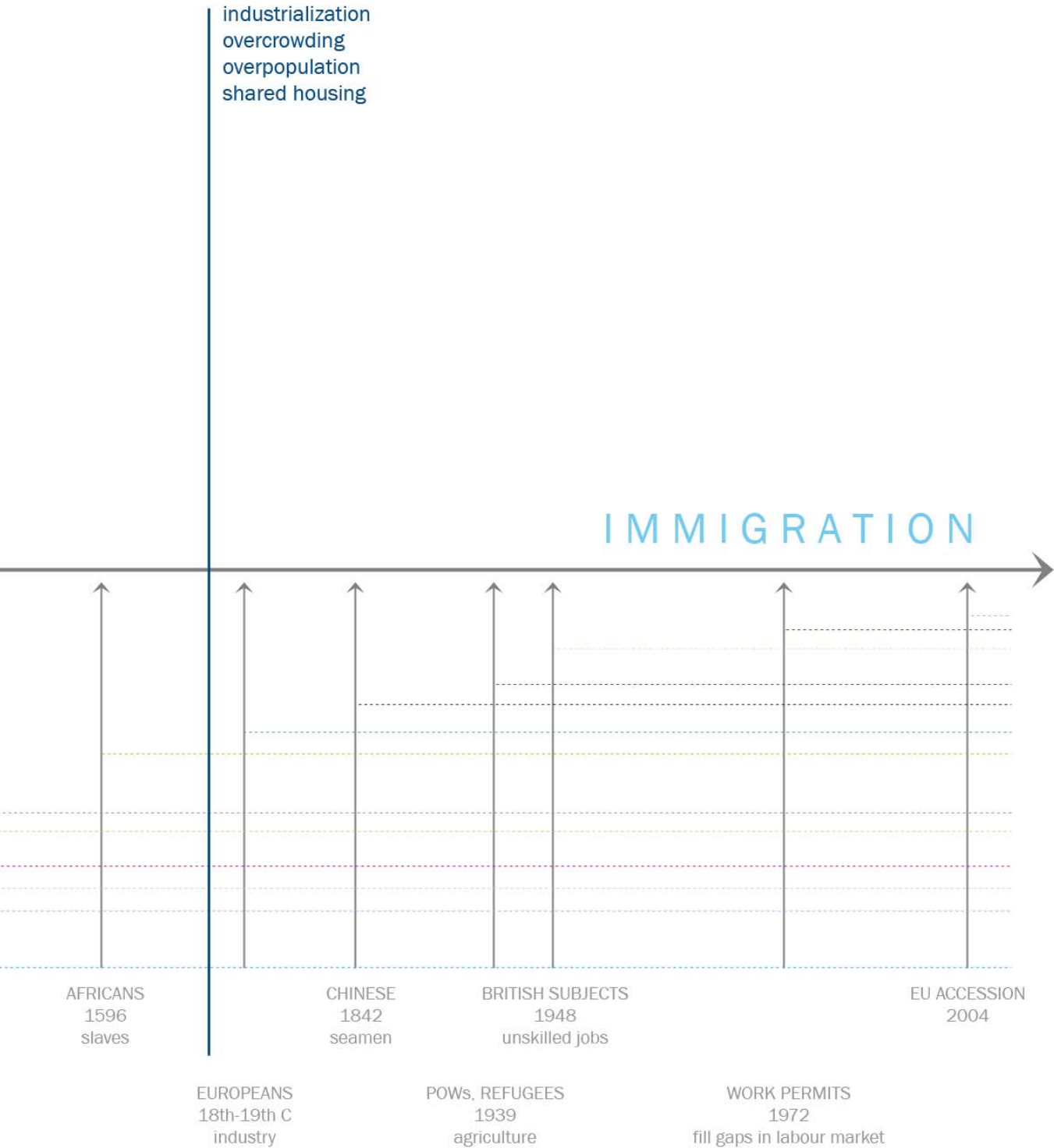
**Fig. 0.7**  
Migrations to Britain

The influx of peoples to Britain over the course of history can be divided into two distinct eras: Invasion and Immigration.

Each foreign group has traditionally filled certain roles and occupations upon their arrival.

Today's migrants are overwhelmingly from the EU accession countries, taking jobs in the service industries.

JEWS 1066 financiers	LOW COUNTRIES 1337 weavers	WEST INDIANS 1555 lascars, domestic servants
LOMBARDS/HANSA 1250 financiers	ROMANI 1500 hawkers, gypsies	HUGUENOTS 1560 silk-weavers



28/M/Germany explains:

*Oh emigrate, that's so nineteenth century—the whole family and a wooden chest, then onto the boat and off to America. I don't see it that way nowadays. The world globalizes (...). That's why to me the word 'emigration' sounds so exaggerated, old, stale, antiquated.*<sup>18</sup>

While the overwhelming portion of migrants still do so for a betterment of subsistence, technological advances such as air travel and the Internet enable a new kind of mobility that is less about survival and more about feeding a curiosity of the world beyond that which is known. We speak less about “emigration” which implies a finite arrival to a single point, but more of nomadism, which lacks a commitment to a single place. These are the New Nomads—of both genders, young, skilled, and have an ease of mobility only afforded by recent technologies. Alone, they gravitate to urban centres, seeking to satisfy a sense of adventure by choosing discomfort and uncertainty. They are living within the blurred threshold between mobility and stability that was previously unthinkable.

Reasons for leaving can range from wanting a clean slate, as 40/M/New Zealand describes:

*I needed to escape. It was a big part—I needed a change of scene so going away seemed like the right thing to do... to try to forget, to carve out a different future than what seemed to have gone wrong.*<sup>19</sup>

To mere boredom, as 41/F/Greece shares:

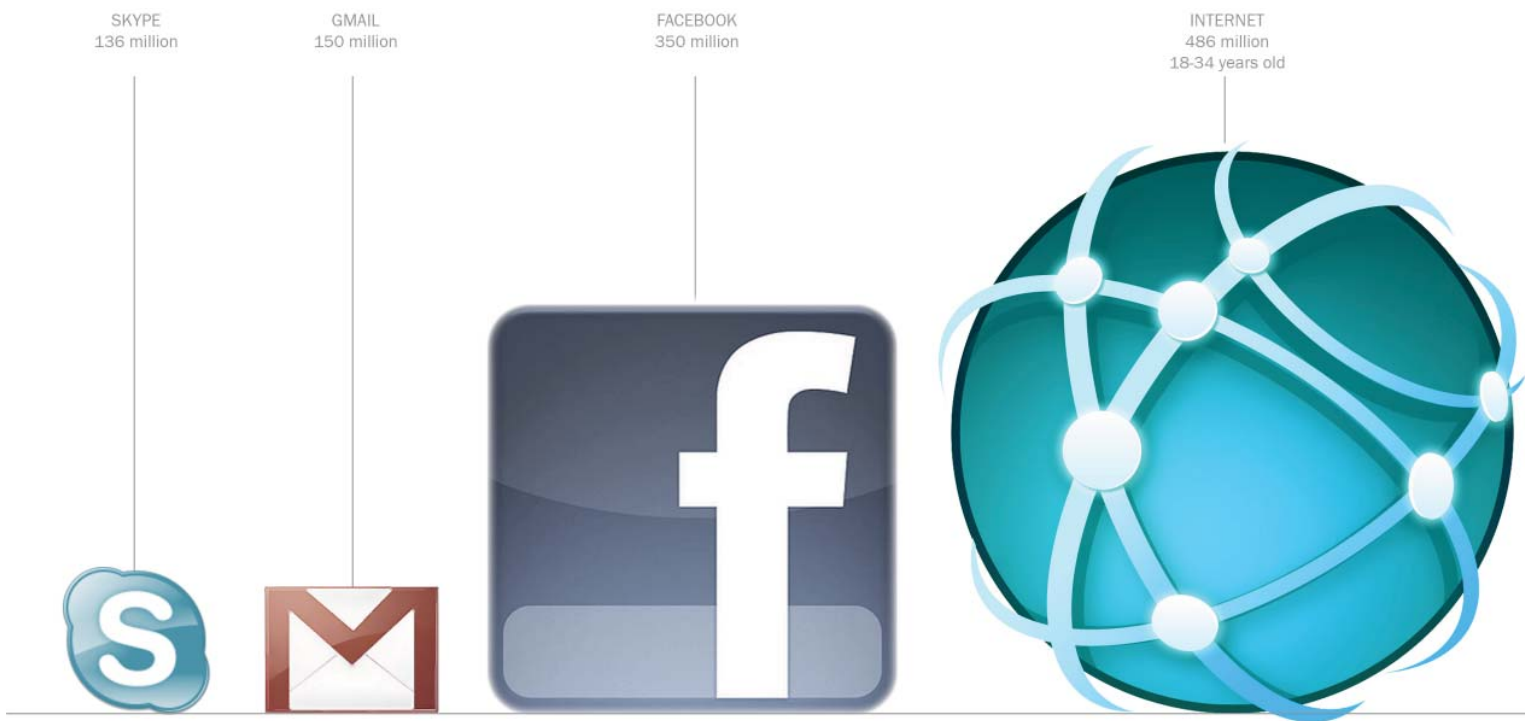
*I was tired of my country, tired of everything that I had there, tired of the same things—nothing was changing, and there was no future of something to be different. I was just bored.*

18 Interview by Susanne Balthasar for Deutschland Radio Kultur, 26 February 2007 in Mau, Steffen. *Social Transnationalism: Lifeworlds beyond the nation-state*. Abingdon: Routledge, International Library of Sociology, 2010. p.60

19 All interview quotations from this point onward are from in-person interviews conducted by the author in London, June 2010.

**Fig. 0.8**  
**Virtual Permanence**

The world relies on the Internet to maintain connections with those not in the immediate vicinity. The role of services such as Skype, Gmail and Facebook is proving to be more and more invaluable. When Skype experienced a service outage for 24 hours in December 2010, the crash was duly reported by the world's largest news agencies.



The definitions are therefore changing. The nomadism that exists now “is much more than making journeys”.<sup>20</sup> How far one moves is completely irrelevant as even the urban nomad that travels within a small area has undoubtedly a “new and surprising relationship to time, to place and to other people”.<sup>21</sup>

The New Nomad differs from the casual traveller in that their view of mobility is a lifestyle. The traveller’s timeframe is finite and there is a destination in sight. Conversely, the urban nomad dwells not in a place, but in a mindset. What constitutes a comfortable dwelling-place for one is not for the other. The traveller revels in the hotel, which recreates a clichéd version of homeliness. The nomad, in turn, persistently seeks to make their own home—a personal collection of items, memories and experiences based on a constantly fluid existence.

No conversation about nomadism can be entertained without mentioning the 1980s work of Gilles Deleuze and Félix Guattari who wrote about nomads as a minority group seeking to be antithetical to the established world order.<sup>22</sup> For them, the nomad is the “outsider” that travels the “smooth space” surrounding the rigid boundaries of the State. In this context, we read their position quite literally but the relevance can also be seen in anthropologist Anthony D’Andrea’s writing about expatriates. He likens their position on the fringes of society to that of other countercultures such as artists and bohemians that practice an *expressive individualism* that gradually diffuses to the wider segments of society, also known as the majority.<sup>23</sup>

*“It feels good to change a lot. I don’t get tired of changing. For me it’s a challenge to change all the time. There are some people who cannot think of moving to the next village—it’s too much for them. But for me, it’s not a problem because I don’t own anything so I’m not attached to things. I can just pack two suitcases and go somewhere else. I’m not afraid of that. But I don’t know until when. I cannot think of myself being 60-65 and still doing this.*

41/F/Greece

20 “Nomads at last” in *The Economist*. 10 April 2008. [accessed May 2010]. <[http://www.economist.com/specialreports/PrinterFriendly.cfm?story\\_id=10950394](http://www.economist.com/specialreports/PrinterFriendly.cfm?story_id=10950394)>

21 ibidem

22 Deleuze, Gilles and Félix Guattari. *Nomadology: The War Machine*. New York: Semiotext(e), 1986. 147 pages.

23 Sassen, Saskia (ed.). *Deciphering the Global: Its Scales, Spaces and Subjects*. Abingdon: Routledge, 2007. p.140



But while we once talked solely of a “hyper-mobile elite”<sup>24</sup> that could travel the world because of excessive wealth, knowledge or skill, there appears to be a mass broadening of this category due to economic and technological developments that have brought about at once a globalization of the world’s systems, but also an uncertainty for the future. It is predicted that:

(T)he course of people’s lives and their professional careers will be characterised by a growing discontinuity: rapid technological, economic and social change and variable competitive situations will force workers to become increasingly entrepreneurial. They have to take a higher degree of responsibility—for themselves, the marketing of their qualifications, the planning of the career development, for social security and the arrangement of employment and private life. Individuals will no longer be able to follow a standard employment track, flanked and stabilised by a “normal” family, along a pre-programmed life.<sup>25</sup>

*“I think the other reason is just—a desire to see more of the world? I don’t know, take some risk, go beyond what you know, life pathways that you already know.”*

28/M/Australia

In fact, this change in what is expected from life factors into what psychologist Jeffrey Jensen Arnett calls *Emerging Adulthood*. It appears that the need for more education in our current information-based economy, the delay of marriage because of the “general acceptance of pre-marital sex, cohabitation and birth control” and women “feeling less rush to have babies given their wide range of career options and their access to assisted reproductive technology”<sup>26</sup> has had for effect to create an entire generation of young adults “more self-focused”, “less certain about the future and yet also more optimistic, no matter what their economic background.”<sup>27</sup>

*“I moved to learn a new culture and get a new experience; to grow up a bit.”*

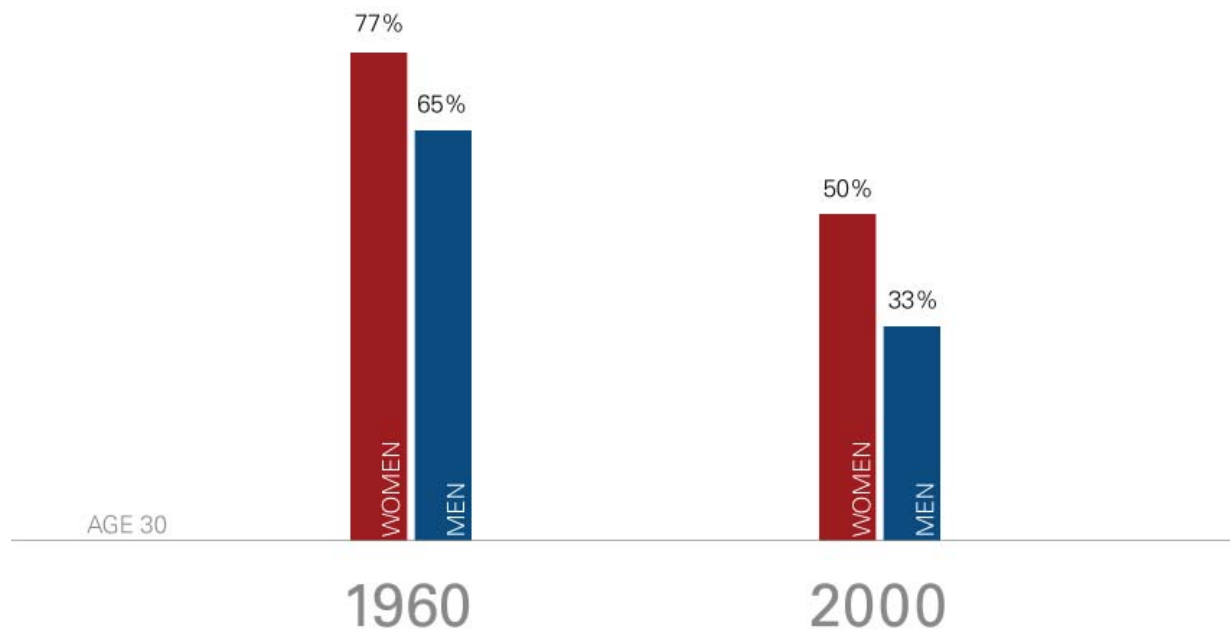
28/M/Brazil

24 Stalker, p.121

25 Rammler, p.216

26 Marantz-Henig, Robin. “What Is It About 20-Somethings?” in *The New York Times: Magazine*. 10 pages. 18 August 2010. [accessed August 2010]. <<http://www.nytimes.com/2010/08/22/magazine/22Adulthood-t.html?pagewanted=1&r=1>>. p.1

27 Marantz-Henig, p.4



As an example, sociologists have, in the past, defined the transition to adulthood by five milestones which are “completing school, leaving home, becoming financially independent, marrying and having a child”<sup>28</sup> While 77 percent of women and 65 percent of men had passed all five by age 30 in 1960, only fewer than half of women and one-third of men had in the year 2000, also by age 30.<sup>29</sup>

There is therefore strong evidence that the traditional notion of “settling-down” has been overtaken in the list of priorities in favour of: “identity exploration, instability, self-focus, feeling in-between and a rather poetic characteristic called ‘a sense of possibilities’”<sup>30</sup>

Hence, this is the profile of the potential New Nomad. In a bid to pursue happiness, one embraces uncertainty and impermanence. By choosing a conscious discomfort, there is a heightening of senses that forces a constant critical evaluation of the life lived. In this respect, these New Nomads are the direct descendants of those migrants that first made the ‘big move’ toward new opportunities. But as society continues the trend of each generation having to “adjust faster than ever before to a world for which the previous generation has been incapable of preparing it”<sup>31</sup> we are all perhaps headed toward a nomadic future whose ancestors are those who hunted and gathered, each mining for that which will allow us to survive.

**Fig. 0.9**  
**The 5 Milestones**

The transition into adulthood,  
according to sociologists.

28 Marantz-Henig, p.1

29 ibidem

30 Marantz-Henig, p.2

31 Leblon, Jean in Preface of Perec, Georges. *Les Choses: Une histoire des années soixante*. New York: Meredith Corporation, 1969. p.vii

C O S M O P O



L I S 40 / M / NEW ZEALAND

*"London is a dirty, ugly city."*



## COSMOPOLIS

For the first time in human history, most of the Earth's inhabitants are living in cities and this trend is set to continue.<sup>1</sup> By 2050, 75 percent of the global population is expected to be urban, mostly concentrating in "mega-cities of several million people each and massively urbanized regions stretching across countries and continents"<sup>2</sup> In addition to these figures, it is becoming more and more apparent that the world is "a single system, integrated and synergetic but also small and fragile"<sup>3</sup>

Our contemporary world is characterized by an overlapping of global networks that connect points based on different, but specific, sets of interests.

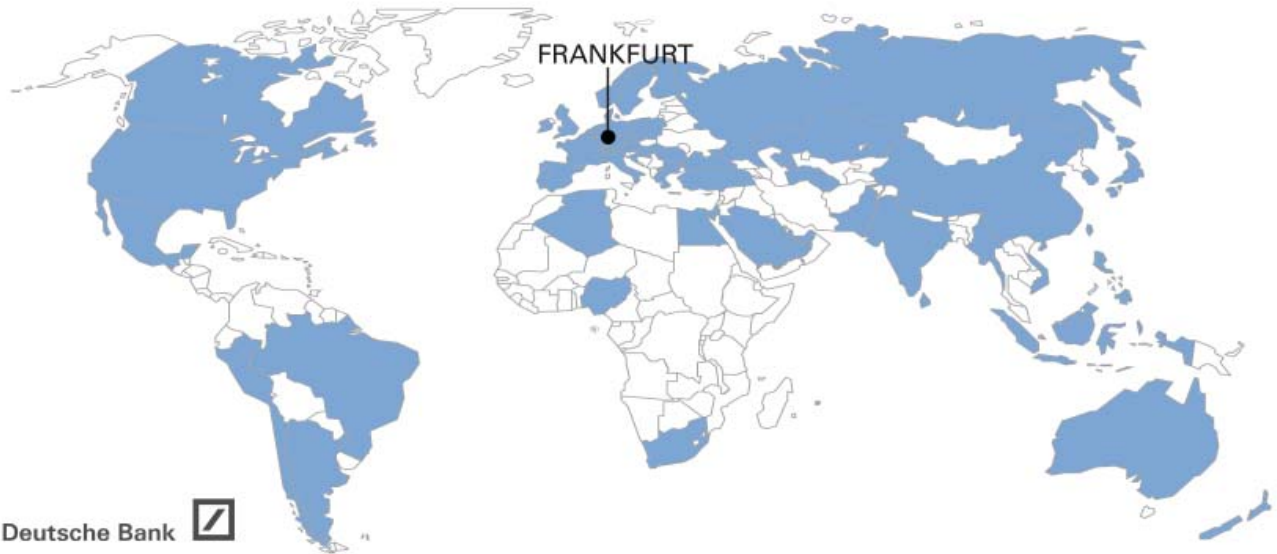
Fig. 1.1  
London Blue

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1 Burdett, Richard and Miguel Kanai. "City-building in an age of global urban transformation" in Burdett, Richard and Sarah Ichioka (eds.). *Cities: Architecture and Society: 10. Mostra Internazionale di Architettura*. Vol. 1. Venice: Fondazione La Biennale, 2006. p.3

2 ibidem

3 ibidem





Sociologist Saskia Sassen states that:

Some of these inter-city geographies are thick and highly visible: the flows of professionals, tourists, artists and migrants among specific groups of cities. Others are thin and barely visible: the highly-specialized financial trading networks that connect particular cities depending on the type of instrument involved, or the global commodity chains for diverse products that run from exporting hubs to importing hubs.<sup>4</sup>

As a result, “these circuits are multi-directional and criss-cross the world, feeding into inter-city geographies with both expected and unexpected strategic nodes”<sup>5</sup> Cities are thus diverse and pulsating junctions dispersed across the globe and linked by “cross-border processes; flows of capital, labour, goods, raw materials, merchants, travellers”<sup>6</sup> The political borders of nation-states are becoming less and less binding as exchanges of commodities and experiences straddle them more and more. Sassen points out that:

It is perhaps one of the great ironies of our global digital age that it has produced not only massive dispersal, but also extreme concentrations of top-level resources in a limited number of places.<sup>7</sup>

**Fig. 1.2**  
**Cross-National Geographies**

(from top to bottom)

Gold:

Mined from places such as Carlin, Boksburg and Kalgoorlie, gold is traded on the world market in cities that do not themselves produce a gram of the precious metal.

Deutsche Bank:

This international bank headquartered in Frankfurt has offices in over 70 countries, employing over 77 000 people.

Google:

Regarded as the most powerful brand in the world, Google Inc. operates over one million servers across the globe and over one billion search requests a day. It has helped render the Internet a global, navigable community.

These great urban places, such as London, are hubs for cosmopolitans—“those who move beyond their origins, both physically and cognitively, and who are comfortable in many different cultural settings.”<sup>8</sup>

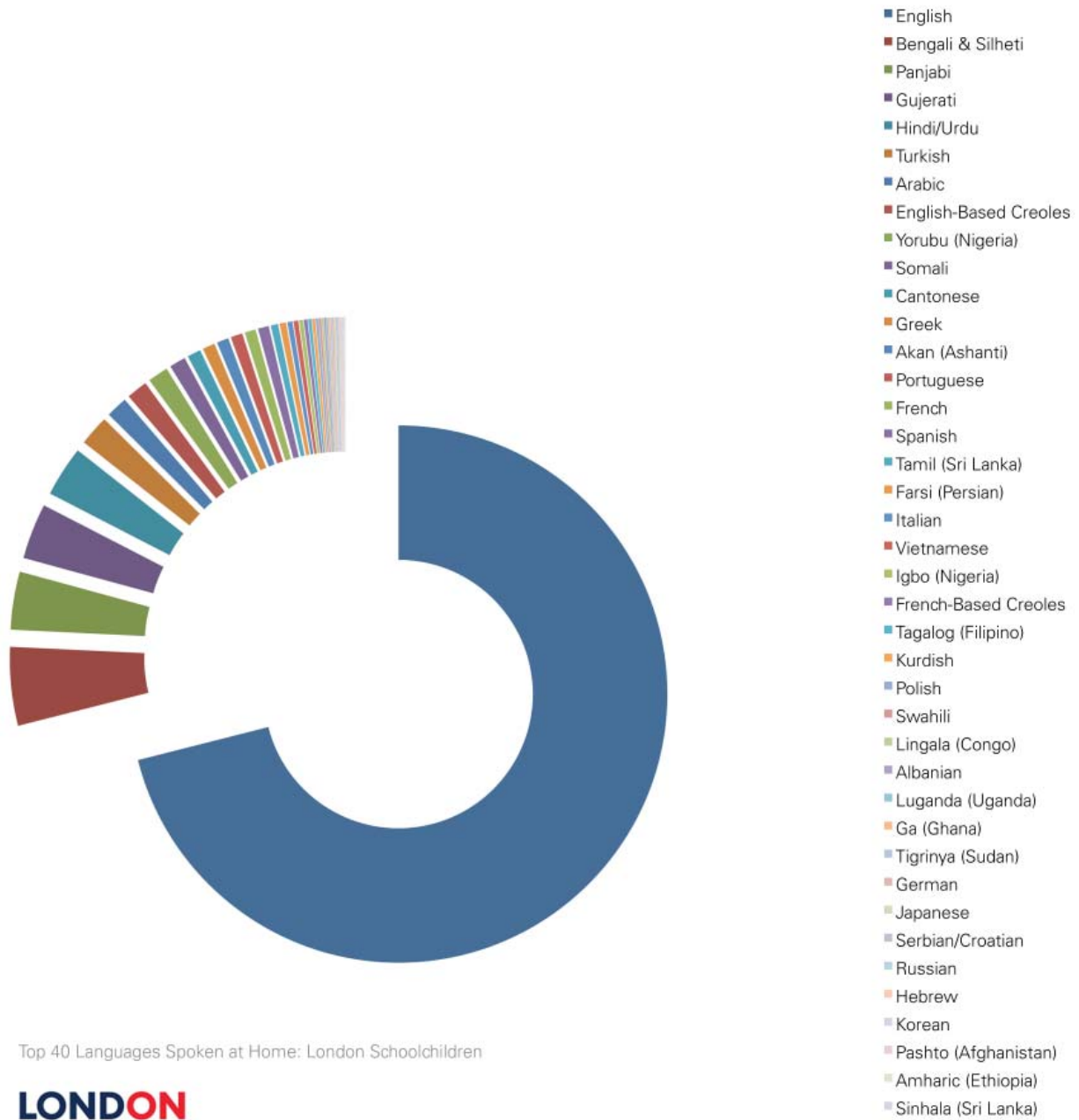
4 Sassen, Saskia. “Why Cities Matter” in Burdett, Richard and Sarah Ichioka (eds.). *Cities: Architecture and Society: 10. Mostra Internazionale di Architettura*. Vol. 1. Venice: Fondazione La Biennale, 2006. p.27

5 ibidem

6 Sassen, p.29

7 Sassen, p.27

8 Hannertz, Ulf quoted in Mau, Steffen. *Social Transnationalism: Lifeworlds beyond the nation-state*. Abingdon: Routledge, International Library of Sociology, 2010. p.96



Ulrich Beck and Natan Szaider write:

Contemporary mobility and transnational networks are no longer an exclusive privilege of the economic and intellectual elite. Nor is it restricted to physical travel. Today, people can transcend their social and geographic circumstances via modern communications and information technology. As the general population becomes more mobile and is exposed to foreign cultures and contexts, we might expect to find cosmopolitan attitudes among a broader cross-section of society. Cosmopolitanism might thus be a consequence of the general “increase in interdependence among social actors across national borders”<sup>9</sup>

By recognizing the increasing interconnectedness of the world, this paves the way for a cosmopolitan attitude that understands an “overlapping of “collective fortunes” that require collective solutions—locally, nationally, regionally, globally”<sup>10</sup>

With a metropolitan population of 7.5 million speaking over 300 different languages,<sup>11</sup> London is one of the world’s major cosmopolis, “more of a global city today than it has ever been.”<sup>12</sup> After years of decline, it has seen a rebirth with the arrival of new migrants that have added “to the vibrancy of the local culture and economy.”<sup>13</sup>

**Fig. 1.3**  
**Languages of London**

850 000 children in London schools identified their first language spoken at home. In total, there are roughly 300 languages spoken in London, making it the most linguistically diverse city in the world.

9 Mau, Steffen. *Social Transnationalism: Lifeworlds beyond the nation-state*. Abingdon: Routledge, International Library of Sociology, 2010. p.96.

10 Held, David quoted in Mau, Steffen. *Social Transnationalism: Lifeworlds beyond the nation-state*. Abingdon: Routledge, International Library of Sociology, 2010. p.94

11 “The History of Cultural Diversity in London” in *Museum of London*. [accessed August 2010]. <<http://www.museumoflondon.org.uk/English/Learning/Teachers/Resources/Pocket-histories/historyofdiversity.htm>>

12 Sudjic, Deyan. “London” in Burdett, Richard and Sarah Ichioka (eds.). *Cities: Architecture and Society: 10. Mostra Internazionale di Architettura*. Vol. 1. Venice: Fondazione La Biennale, 2006. p.214

13 Burdett, Richard and Kanai. p.3



London's diverse culture is of course largely due to its role as the centre of the widest spreading empire the world has ever known. From the 19<sup>th</sup> century into the mid-20th century, the British Empire stretched decidedly across the world prompting the *Caledonian Mercury* to write:

On her dominions the sun never sets; before his evening rays leave the spires of Quebec, his morning beams have shone three hours on Port Jackson, and while sinking from the waters of Lake Superior, his eye opens upon the Mouth of the Ganges.<sup>14</sup>

The buzz of London is vividly described by Jonathan Raban in *Soft City*:

In London, everything is fresh; the ink is hardly dry on the reviews, and the latest thing in clothes still has the air of a violent departure—in a few weeks, it will have been absorbed into cliché as magazines and advertisements reproduce, and flatten it, but for now, on the King's Road, it is stunning, lurid, shockingly new.<sup>15</sup>

Since the middle of last century, however, London has undergone a drastic transformation due to its economy's nucleus shifting from manufacturing to servicing. Deyan Sudjic is nostalgic when he recalls the "redundant banana warehouse (...) caught in the midst of acre after acre of dereliction" that has been replaced by a "fully-fledged financial district"—Canary Wharf.<sup>16</sup> He reminds us that the abandoned power station at Bankside is now the Tate Modern, the world's most visited museum of modern art. "The underpinning of the economy is no longer the port or the factory; it's the financial and creative industries."<sup>17</sup>

14 "The British Empire" in *Caledonian Mercury*. p. 4. 15 October 1821. Quoted in "The empire on which the sun never sets" in *Wikipedia*. [accessed December 2010]. <[http://en.wikipedia.org/wiki/The\\_empire\\_on\\_which\\_the\\_sun\\_never\\_sets#United\\_Kingdom](http://en.wikipedia.org/wiki/The_empire_on_which_the_sun_never_sets#United_Kingdom)>

15 Raban, Jonathan. *Soft City*. New York: E.P. Dutton & Co., Inc., 1974. p.32

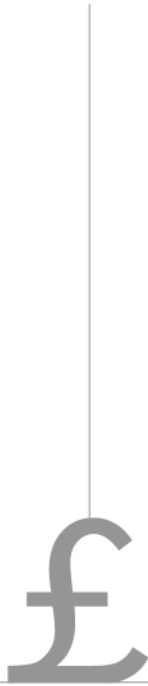
16 Sudjic, p.218

17 ibidem

AVERAGE SALARY  
£ 31 300/yr



HOUSEBUYER SALARY  
£ 75 500/yr



AVERAGE HOUSE PRICE  
£ 260 000



Indeed, London, because of all these changes, “has had to reinvent itself as a city that accepts increased density, with taller buildings and new housing stock to accommodate more than 800 000 new residents over the next 15 years.”<sup>18</sup>

The excitement of London is largely due to its diversity and creativity, which necessarily breed tensions and clashes. One of the pressures is the cost of living in relation to wages earned. In a city where the “house prices are now set by rootless high-earning bankers who can afford a £3 million house from earned income”<sup>19</sup> the average price of a house is roughly £260 000.<sup>20</sup> This entails that the minimum annual salary of a house-buyer should be £75 500,<sup>21</sup> more than double the average full-time salary.<sup>22</sup> Plainly said, with the exception of the wealthy minority, even a couple made up of two fully-employed individuals would likely struggle to afford to buy a house in London.

The current demands of the housing market is not in harmony with the housing fabric of the city. The quintessential London house typology is the Terraced House, which dates back to the Georgian era. Built in rows, these houses are tall relative to their widths and were originally built as single-family dwellings with access to a garden at the rear. This model developed primarily because of the English’s particular attitude toward the home, which viewed it chiefly as a refuge. Traditionally, the Englishman has treated his home as his castle—a private fortified retreat offering a place of rest from public life and a haven for his belongings.

18 Burdett, Richard and Kanai, p.3

19 Sudjic, p.214

20 Prynne, Jonathan. “London house prices crash” in *London Evening Standard*. 06 January 2009. [accessed February 2010]. <<http://www.thisislondon.co.uk/standard/article-23612169-london-house-prices-crash.do>>

21 Mower, Jane. “A bright future for key workers?” in *BBC News*. 22 April 2005. [accessed February 2010]. <[http://news.bbc.co.uk/2/hi/uk\\_news/politics/vote\\_2005/england/4412281.stm](http://news.bbc.co.uk/2/hi/uk_news/politics/vote_2005/england/4412281.stm)>

22 Rohrer, Finlo. “Just what is a big salary?” in *BBC News: Magazine*. 15 July 2009. [accessed February 2010]. <<http://news.bbc.co.uk/2/hi/8151355.stm>>

Fig. 1.5  
London House Affordability







In 1904, Hermann Muthesius wrote this about the house:

To a man, even a man of modest circumstances, it has always been a matter of course that he should live in his own house and it was only with the advent of the metropolis with all its artificiality that the situation changed. Thus if the individual of today with his allegedly numerous cultural achievements were no longer to be in a position to build a house for himself, if current economic circumstances were to cease to allow it, this would be an indictment of a period which prides itself on the most unheard-of progress and yet is unable to honour the simplest human-rights. For one cannot expect the present-day urban flat to replace all the moral and ethical values that are inherent in the private house, the family home.<sup>23</sup>

Figs. 1.6-1.8  
Terraced House

(opposite page, top)  
Fig. 1.6  
Typical Longitudinal Section

(opposite page, bottom)  
Fig. 1.7  
Individual Gardens

(top)  
Fig. 1.8  
Typical Elevations, Georgian Style

Today, a century later, we find ourselves in this age of 'unheard-of progress' that Muthesius refers to where man and house have re-negotiated their relationship, and the 'simplest human-rights' have been re-prioritized. The metropolis and all of its artificiality is now the norm, and it can only be assumed that the future will bring on a heightened and more extreme version of today's temporary and fluid living patterns.

<sup>23</sup> Muthesius, Hermann. *The English House*. London: Granada Publishing Limited. First English Edition. 1979. p.9



The bulk of the changes occurred after the Second World War, when large areas of London were blitzed. Social housing was introduced en masse in the 1950s through to the 1980s to accommodate and assist the growing population. In the 1980s, Conservative Prime Minister Margaret Thatcher privatized most of these developments. They are easily recognized in today's London—typically built of concrete and over several storeys, these multi-dwelling blocks sharply contrast the quaint rhythm and scale of the Terraced Houses.

The difficulty of owning property explained above sets fertile ground for the rental industry. This is further enhanced when taking into account the characteristics of contemporary society, which is favouring single-life and lack of long-term commitment. Since the existing housing stock has been conceived for the traditional nuclear family, one of the most common living arrangements is the flat/house-share, which consists of an existing dwelling being divided amongst unrelated adults. As the price of property is beyond the reach of most, a purpose-designed self-contained dwelling for a single person is a possibility for only those in the financial elite. Flatshares are therefore a microcosm of the greater cosmopolis, as they become sites of negotiation and exchange between diverse parties.

At this time, most housing searches begin on the Internet, by consulting websites such as *gumtree.com* or *moveflat.com*. Every week, hundreds of advertisements appear for vacant rooms in flats and houses, for short or long terms. The demand greatly outnumbers the supply, which makes competition fierce. Prospective flatmates typically interview for rooms in a process that is often nerve-wracking and likened to a beauty-pageant or a talent-show. The chemistry of the group is greatly considered, as 32/F/ Greece explains:

*Definitely actively looking for a guy. With [my current female flatmate], we do get along but I think there have been times that I wanted to kill her—maybe. And I think the dynamics between women are very, very weird. So if you put a third one in there, you don't even want to imagine what it would be like!*

Fig. 1.9  
Council Estate

Mass social housing

## London Hackney E8 500pcm flatshare flat share and flatsharing accommodation

### Hackney E8 £500



#### Flatshare General Information

##### For male

£500 Exc Util & Exc CTax  
 Cannot smoke  
 Avail 10 February  
 On or renewed 9 February  
 Flatsharing with Two Males and Two Females (Av) age 33ish looking for 30-45

#### Flatshare Tick Boxes

- |  |  |   |   |
|--|--|---|---|
| <input checked="" type="checkbox"/> Living Room    | <input checked="" type="checkbox"/> Hates football | <input checked="" type="checkbox"/> Central Heating | <input checked="" type="checkbox"/> Washing Machine |
| <input checked="" type="checkbox"/> Owner Lives In |  |   | <input checked="" type="checkbox"/> Dryer           |
| <input checked="" type="checkbox"/> Double Bed.    |  |   |   |

#### Flatshare Description

We share a victorian terraced house... very cool location if you like to hang out in Broadway Market, London Fields or take a swim at the Lido (1 minute walk).

The room itself is great - a double bedroom in cosy and neutral tones - has a view over the green back garden. It's peaceful at night and sunny in the morning. It has a double bed and hanging space, shelves and a chest of drawers.

There is a bathroom with a good strong shower and a bath.

The kitchen/living/dining is spacious, sunny front room with sofas and table for 6.

The house is brilliantly located for Hackney life. Within a minutes walk there are 2 good pubs and the park. Hackney Central is an easy walk with Tesco and M&S. Dalston has a multitude of shops and restaurants and Ridley Rd market. Kingsland Rd is good for nightlife and Shoreditch is walkable.

We want to share with someone friendly, who is going to be up for joining in with a house meal every Tuesday. The atmosphere is good - we all get on well with each other and do our own things!

We are looking for someone preferably male and in your 30s who works weekdays pretty normal hours, who doesn't work/study from home, and is looking for a quiet, settled place, not a party house.

Us: Tom, Claire & Lucy and Steve

Age: 34, 41, 40, 28

Interests: arts, travel, cookery, photography, music, making things

Jobs: art, building, architecture, IT

Music: We all love music and social life of most varieties including funk, house, hip hop, latin, electro....

We have summer barbies but tend to go out to do our partying so the house is homely and chilled out.

There is wifi. We have no TV but watch DVD's.

Telephone = individual mobiles (no communal landline)

We all keep our own rooms clean and share communal cleaning.

Unfortunately there's no inside storage space for bikes so if you have one you have to be prepared to chain it outside.

The bills make the total all inc. £550pcm.



#### Tubes

Overground	700m
Overground	1600m

#### Surface Rail

To Liverpool St.	700m
To Kings X/St. Pancras	700m



To ease the process, there even exist Speed-Flatmating events that pair prospective flatmates over drinks in a bar. This of course is a direct reference to speed-dating which only further highlights the similar need to seek compatibility between potential lovers as with potential flatmates.

The resulting living arrangements are veritable cosmopolitan milieus that each resolve their differences in particular ways. These dynamic households are strewn all over the city of London and most of the cosmopolis that make up our global networks. Because they are improvised households in dwellings designed for a very different demographic, many of these house/flat-shares are grossly inadequate and beg to be improved. This is the setting for this thesis's design proposal.

Figs. 1.10-1.11  
Flatsharing

(opposite page)

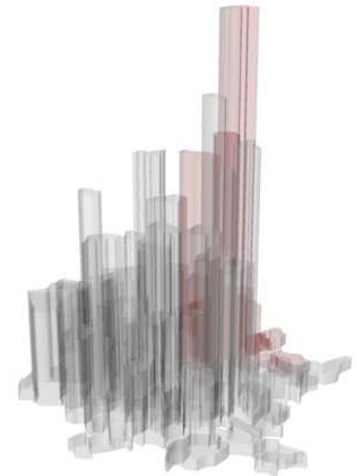
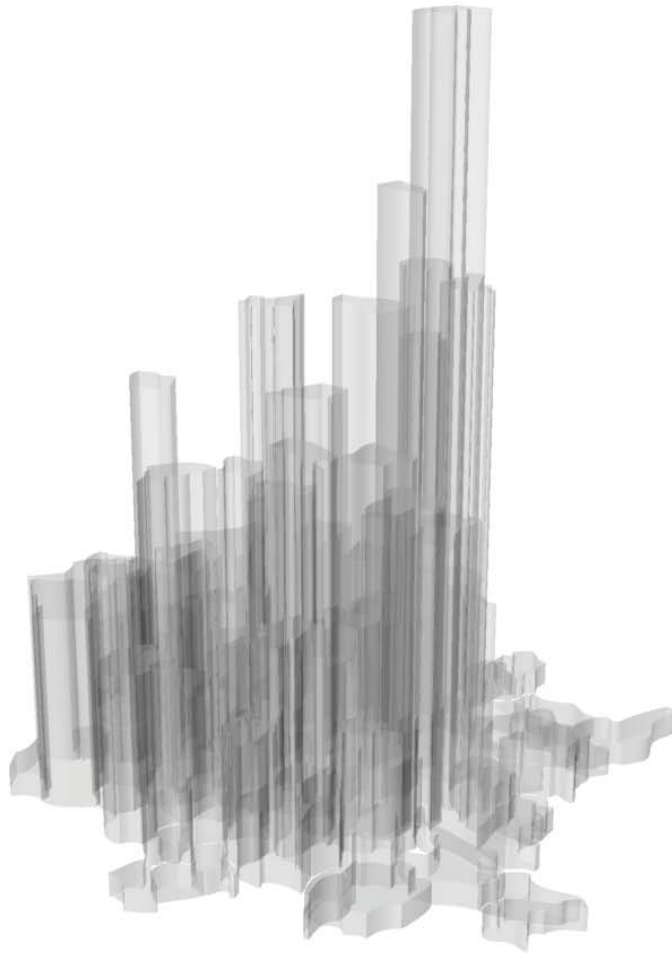
Fig. 1.10

Typical flatshare advertisement on moveflat.com. This dwelling houses 5 adults with an average age of 33.

(top)

Fig. 1.11

Promotional poster for a SpeedFlatmating event at a London bar.

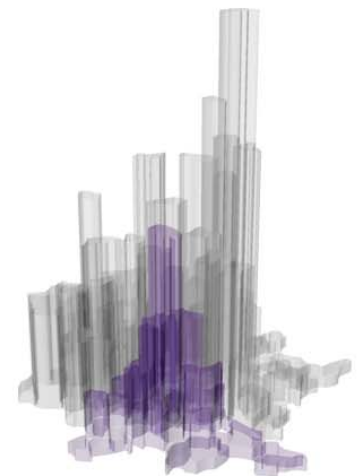


N

126 listings

TOP 10 MOST ADVERTIZED POSTAL CODES

1.	N16	STOKE NEWINGTON	30
2.	E2	BETHNAL GREEN	24
3.	E5	CLAPTON	20
4.	N4	FINSBURY PARK	20
5.	N1	ANGEL	19
6.	E8	DALSTON	18
7.	NW6	KILBURN	18
8.	SW6	FULHAM	16
9.	NW1	CAMDEN TOWN	15
10.	E1	WHITECHAPEL	14

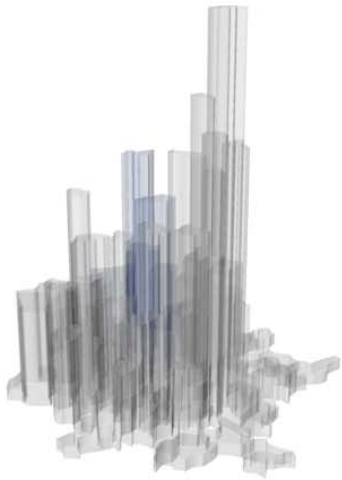


SE

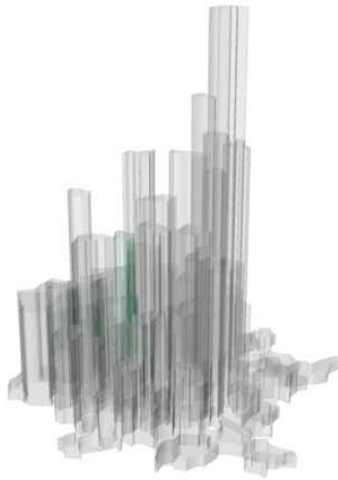
85 listings

**Fig. 1.12**  
Impermanent London

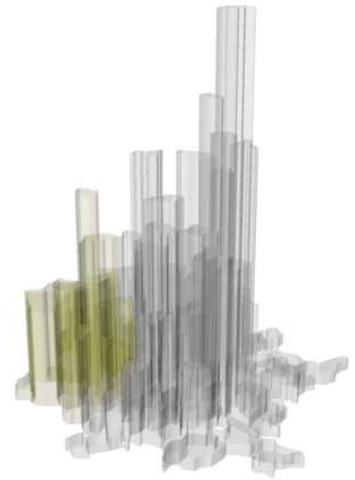
Number of flatshares available per central London postal code based on 594 listings advertized on moveflat.com on 29 January 2010. Most listings appear to be for flats on the outer ring of central London.



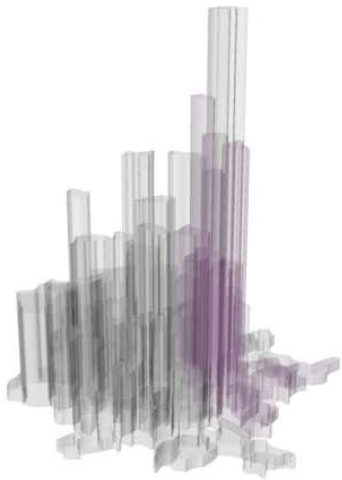
NW  
66 listings



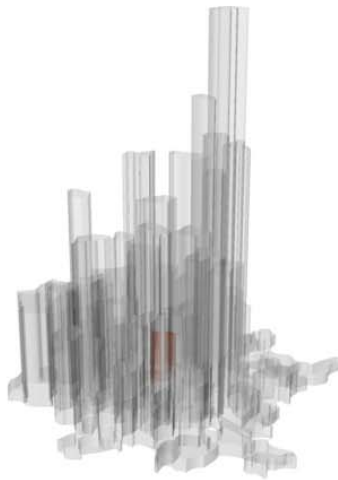
W  
62 listings



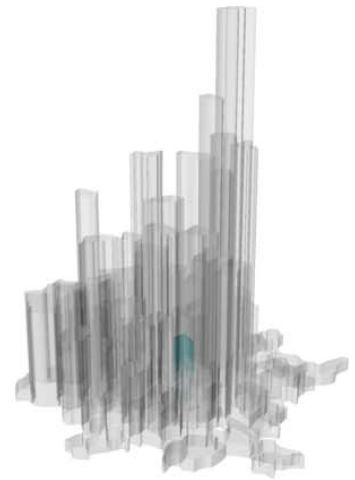
SW  
122 listings



E  
124 listings



WC  
5 listings



EC  
4 listings





**Fig. 1.13**  
**Council Corridor**

A double-loaded corridor in a typical council estate. Every unit's door is identical except for sporadic entrance mats placed by tenants in an effort to differentiate their dwellings and add a homy character.

FLAP  
Top



**Fig. 1.14**  
**Ring Before Entering**

A converted terraced house has been inelegantly divided into two separate dwellings.





Figs. 1.15-1.17  
King's Cross-St-Pancras

(opposite)  
Fig. 1.15  
Eurostar trains at St-Pancras  
International Station.

(top)  
Fig. 1.16  
Signage for the London Underground

(next page)  
Fig. 1.17  
Site Plan of Neighbourhood

The site selected to test the proposition of the *Living Marketplace* is located just south of the King's Cross-St. Pancras rail hub, on Argyle Street. At 400 square meters, it is one of the yet-to-be-developed micro-sites (half an acre or less) believed by the London School of Economics to be able to alleviate Central London's housing shortage.<sup>24</sup> Rather than focus on the continuous sprawl into new territories, this strategy calls for efficient use of idle land within the existing limits of the city-centre.

King's Cross-St. Pancras is one of the most important transportation hubs in London and as a result, has become an icon and "a site of national and international significance."<sup>25</sup> It was the terminus of the world's first underground rail line in 1863,<sup>26</sup> and as recently as 2007, became the rail gateway of London to the rest of the European continent. The station's influence will persist as it is set to be the departure point from Central London to the Olympic Park in 2012, and will continue to serve the eastern regions that are in development as legacies of the Games.<sup>27</sup>

<sup>24</sup> "Small land sites could solve housing crisis" in *LSE: The London School of Economics and Political Science*. [accessed May 2010]. <<http://www2.lse.ac.uk/newsAndMedia/news/archives/2010/06/housing.aspx>>

<sup>25</sup> Imrie, Rob, Loretta Lees and Mike Raco (eds.) *Regenerating London: Governance, Sustainability and Community in a Global City*. New York: Routledge, 2009. p.103

<sup>26</sup> *Streets of St. Pancras: Somers Town & the Railway Lands- A survey of streets, buildings, and former residents in a part of Camden*. London: Camden History Society, 2002. p.10

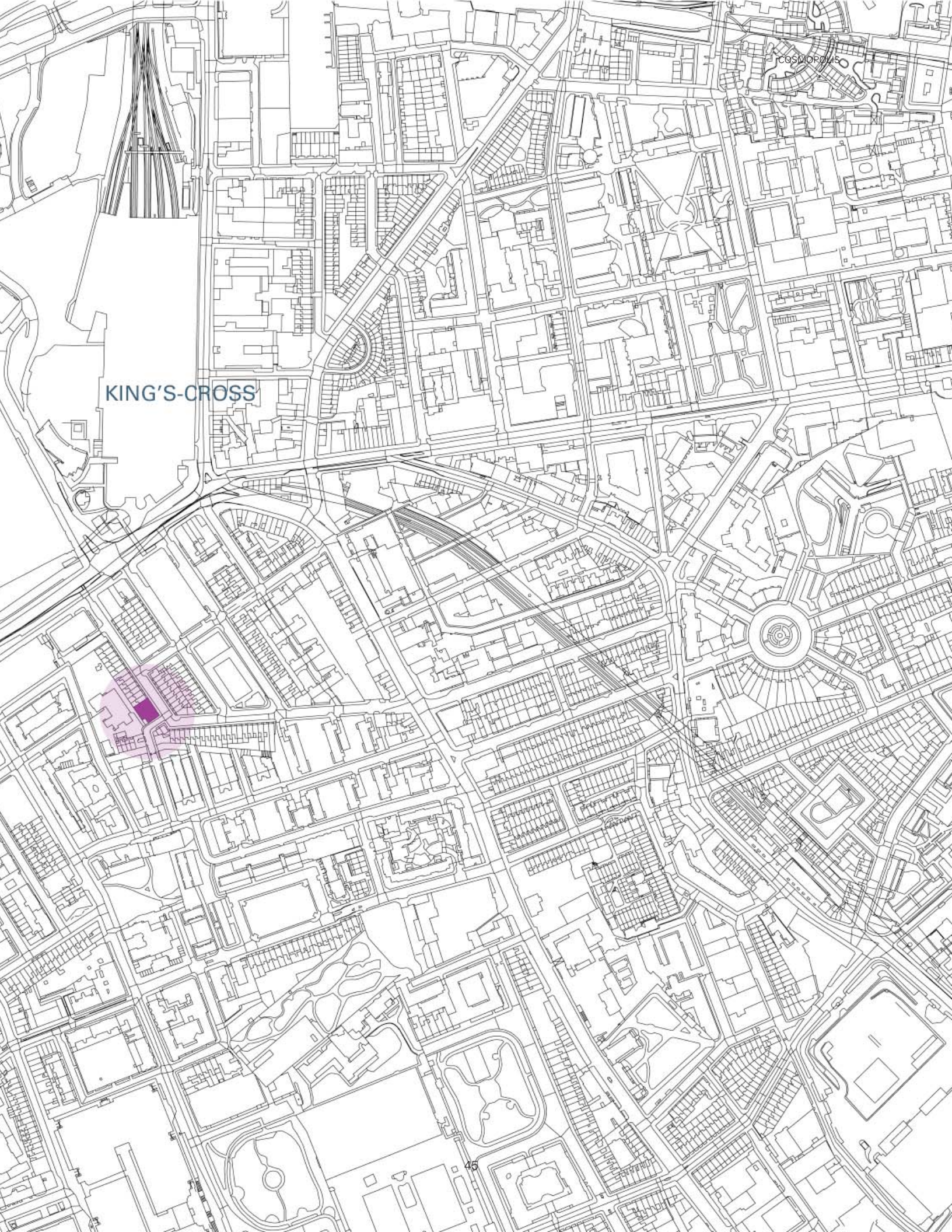
<sup>27</sup> Symonds, Tom. "The Javelin, from point to point" in *BBC News*. 18 June 2009. [Accessed July 2010]. <<http://news.bbc.co.uk/2/hi/business/8107283.stm>>



PART 1

ST-PANCRAS

EUSTON



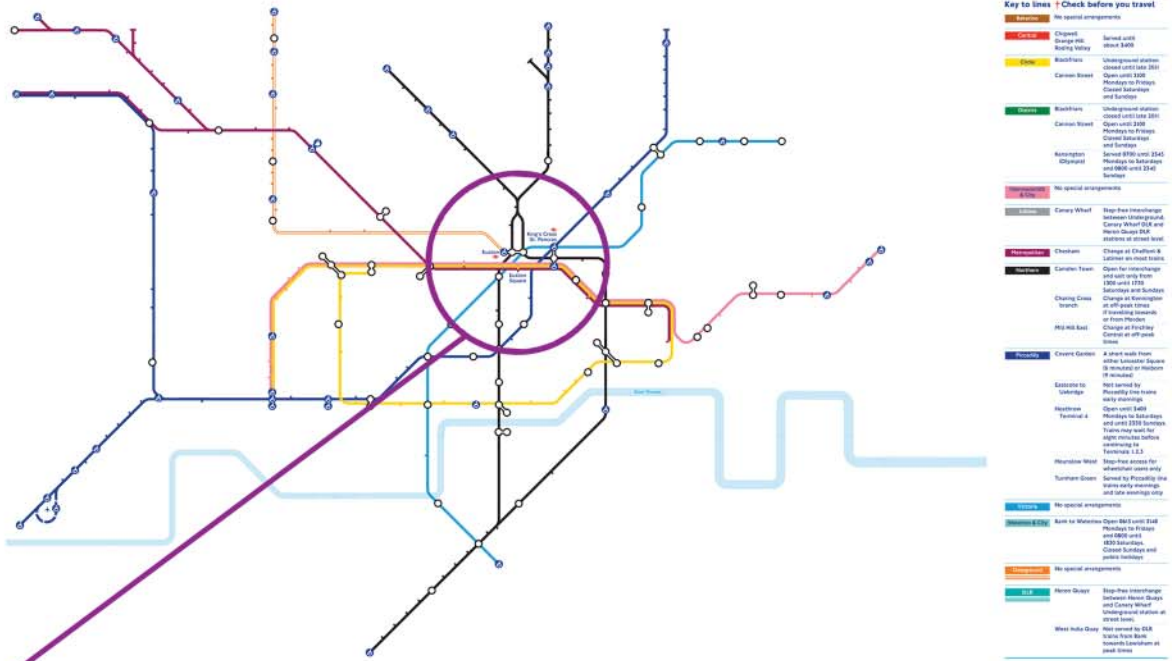
KING'S-CROSS

COSMOPOLIS





Tube map



MAYOR OF LONDON

Website: [tfl.gov.uk](http://tfl.gov.uk) 24-hour travel information: 020 7222 1234

Transport for London

PROPOSED SITE

Argyle Street  
London Borough of Camden  
WC1H

Fig. 1.18  
Transport Connections

The site is conveniently located near several transit stations.



Despite its proximity to King's Cross-St. Pancras, Argyle Street is surprisingly quiet. "During World War 2, the local railway infrastructure was a prime target for enemy bombers, and neighbouring residential streets were also hit. After the war, damaged and blighted housing was replaced by further blocks of council flats."<sup>28</sup> However, Argyle Street remained primarily intact—a late-Georgian/early Victorian landscape, complete with its local pub and nearby public green square. The street is mostly lined with typical terraced houses, most of which have been converted into small hotels. Just south there is a pedestrian walk.

The site itself is located on a corner of Argyle Street, at Whidborne Street. It is currently vacant land being utilized as an informal garden flanked by terraced houses on each side. Behind the site is Argyle Primary School.

#### Figs. 1.19-1.24 Argyle Street

(above)  
Fig. 1.19  
Satellite photo showing site.

(opposite page, top)  
Fig. 1.20  
Terraced houses adjacent to site.

(opposite page, bottom)  
Fig. 1.21  
Site showing School, Hotels, Pub and Park.

(next page, top)  
Fig. 1.22  
View of site from Whidborne Street

(next page, bottom)  
Fig. 1.23  
View of site from Argyle Street

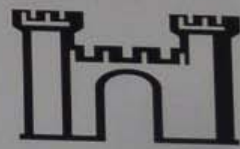
(next page, opposite)  
Fig. 1.24  
Argyle Street with St-Pancras

<sup>28</sup> *Streets of St. Pancras: Somers Town & the Railway Lands- A survey of streets, buildings, and former residents in a part of Camden.* p.10





**ALHAMBRA**



**HOTEL**

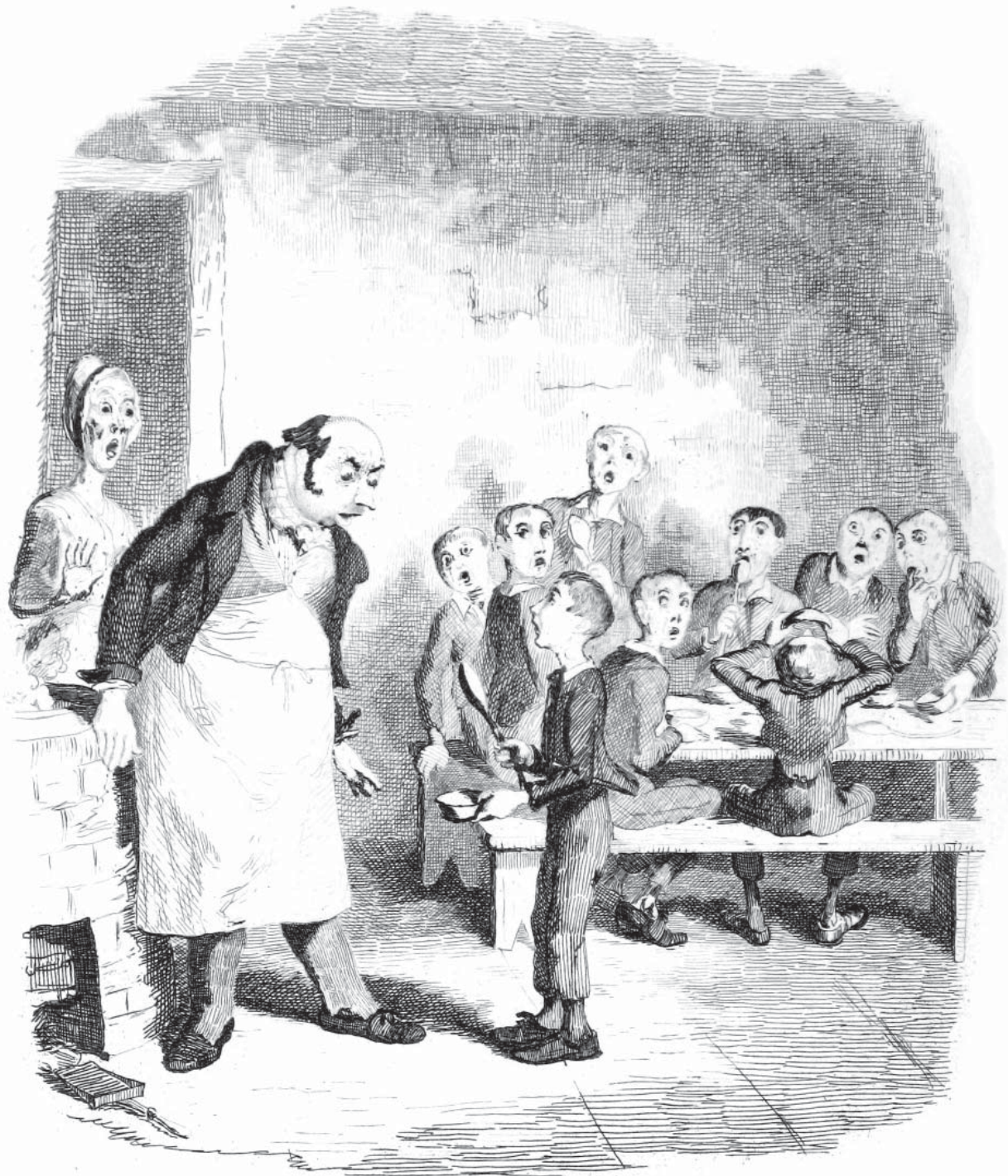
**FAIRWAY  
HOTEL**

**BED AND  
BREAKFAST**

**FAIRWAY  
HOTEL  
BED & BREAKFAST**

**FLOP  
HO  
BED & B**

**JULIAN  
HOUSE  
HOTEL**



"The first buildings on the original Argyle Street were begun in 1833, namely the first eleven on the western side southwards from Euston Road."<sup>29</sup> It is said that even at its beginnings, according to *The Mirror*, "the neighbourhood was never highly respectable", being "a centre for dustmen, scavengers, horse and dog dealers, knackermen, and other low but necessary professions."<sup>30</sup> "The problem of public immorality, and all the social evils that follow in its wake, clearly afflicted the whole area fairly early on."<sup>31</sup> The neighbourhood was also familiar to Charles Dickens as it is mentioned in stories such as *Oliver Twist*.<sup>32</sup> This reputation for dubious behaviour persisted until as recently as the 1980s when *Time Out* ran a feature article on the prostitution epidemic in King's Cross-St.Pancras, describing the activities of rent-boys and pimps.<sup>33</sup>

**Fig. 1.25**  
**Oliver Asking For More**

A scene from Charles Dickens's *Oliver Twist*.

29 Fitzhugh, Henry and Rosemary Jeffreys. *A Sympathetic Biography of Our Comfortable Home*. London: Henry Fitzhugh & Rosemary Jeffreys, 2005. p.37

30 Fitzhugh and Jeffreys, pp.37-38.

31 Fitzhugh and Jeffreys, p.41.

32 Fitzhugh and Jeffreys, p.38.

33 Fitzhugh and Jeffreys, p.56.

*"London is not a place to grow old in. I don't want to be 40 and live in a flatshare."*

*32/F/Greece*

*"In London, your highs are a lot higher, your lows are a lot lower. You're just spiking all over the place."*

*30/M/Canada*

*"It was like a house, it used to be a house. Everyone had a bedroom and the only real communal area was the toilet, and the kitchen but the kitchen was tiny. You couldn't sit and eat in it. Given the type of set-up you would just go to your room, use the bathroom when you needed to use the bathroom, use the kitchen when you needed to use the kitchen, and once you had your food, you'd go back to your room. It didn't lend itself at all to interactions with the other people in the house. In many ways it felt like a hostel."*

*28/M/Australia*



From the late 1980s, however, the potential of the area north of King's Cross-St.Pancras became apparent, attracting the likes of major developer Argent Group PLC who believed that it was 'the largest plot of derelict and underused land in Central London'.<sup>34</sup> Since then, they have been working on 8 million square feet of mixed-use redevelopment known as KX.<sup>35</sup> This project, in conjunction with the rail hub's increase in train and passenger traffic, has improved the area's reputation and largely cleared it of its lurid activities.

It is therefore an opportune moment to propose an architectural experiment in the area. On a street that mixes such opposing typologies as the quintessential English Terraced House and hotels, yet another set of London's inner conflicts emerges. It is a site of multiple tensions—a laboratory for testing in-between conditions relating Londoners to travellers, nomads to tourists. It is proposing a community of individuals that mediates between their choices.

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34 Imrie, Lees and Raco, p.99.

35 "King's Cross Central, London": *Argent Group PLC*. [accessed July 2010]. <[http://www.argentgroup.plc.uk/index.cfm/fuse/kings\\_cross](http://www.argentgroup.plc.uk/index.cfm/fuse/kings_cross)>



T H R E S H O



L D 30 / M / CANADA

*"If I had anything less than this, I wouldn't be living here."*

CARRY-ON BAGGAGE



CHECKED BAGGAGE



23 kg

23 kg



21 kg



## THRESHOLD

Threshold is understood to be where two different conditions meet, or where one condition becomes the other. It implies a transition, a transformation, or a standard. For the nomad, transient, or migrant, the experience of threshold is constant, as departure becomes arrival, arrival becomes departure, the city becomes home, and home becomes a memory.

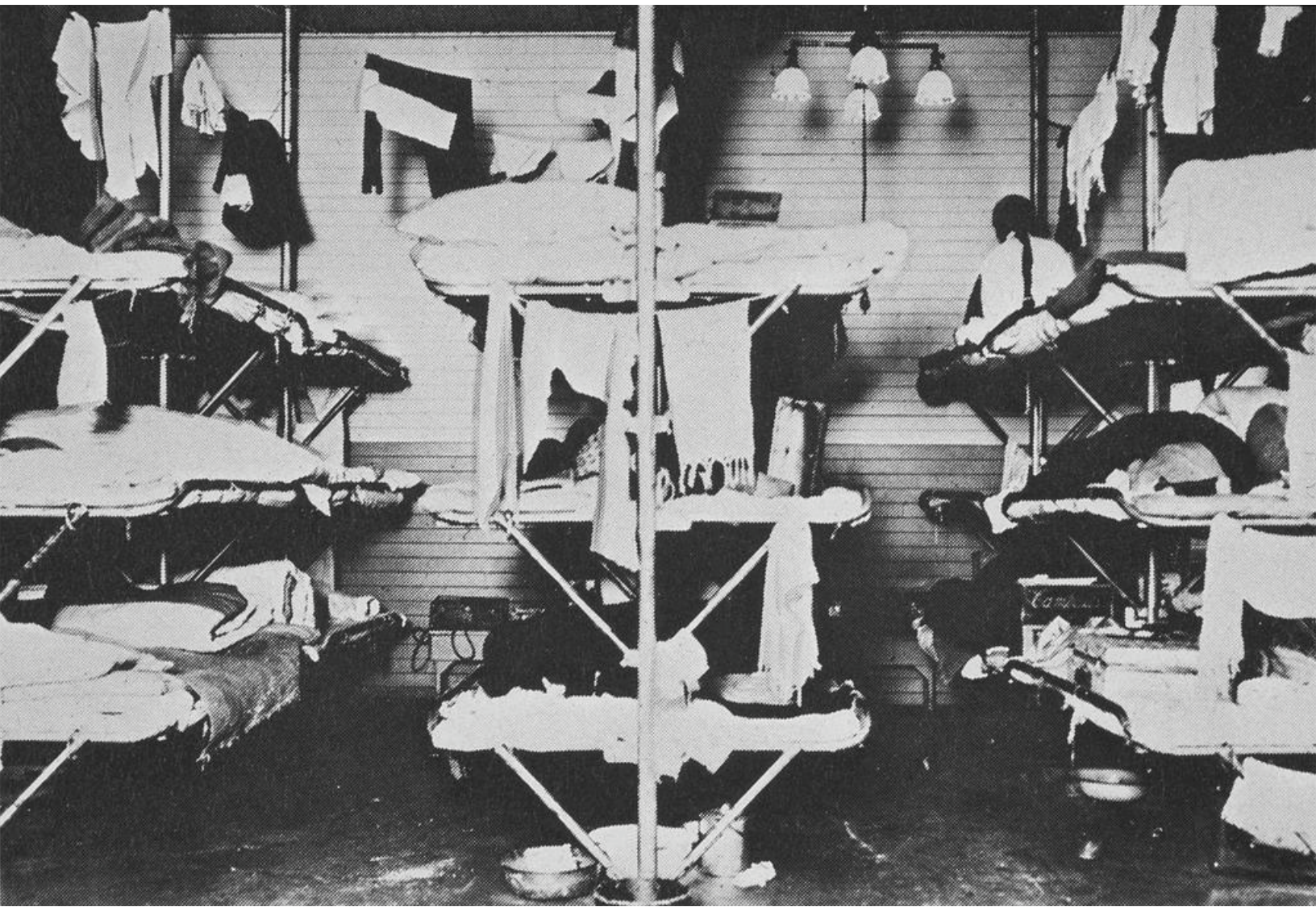
Whether travelling by airplane, train or bus rather than on a camel's back, today's nomads are faced with the same challenges as their predecessors with respect to the transportation of belongings. For example, most airlines' standard baggage allowance of two 90cm x 75cm x 43 cm<sup>1</sup> suitcases requires strict discipline and discrimination to transport all of one's possessions. When considering that budget airlines and short-haul flights offer an allowance half that, there is a veritable conundrum. Therefore, "like their antecedents in the desert, [urban nomads] are defined not by what they carry but by what they leave behind, knowing that the environment will provide it!"<sup>2</sup> In many ways, the New Nomad walks the threshold between maximum existence and minimum means.

**Fig. 2.1**  
**Baggage Allowances**

Maximum free baggage allowance by airline: British Airways (full-service airline), Air Transat (budget charter airline).

1 "Checked Baggage" in *British Airways*. [accessed May 2010]. <[http://www.britishairways.com/travel/bagchk/public/en\\_ca?topic=freebags](http://www.britishairways.com/travel/bagchk/public/en_ca?topic=freebags)>

2 "Nomads at last" in *The Economist*. 10 April 2008. [accessed May 2010]. <[http://www.economist.com/specialreports/PrinterFriendly.cfm?story\\_id=10950394](http://www.economist.com/specialreports/PrinterFriendly.cfm?story_id=10950394)>



In the 1920s, Germany and most of the rest of Europe became interested in subsistence dwelling as industrialization brought upon mass migration to the cities. The population boom provoked a housing crisis, as there was a shortage of cheap and sanitary dwellings for workers and their families. The *Congrès internationaux d'architecture moderne* (CIAM), founded by the likes of LeCorbusier and Sigfried Giedion, published a booklet entitled *The New Existenzminimum*<sup>3</sup> discussing staunchly modernist strategies for subsistence dwelling, by providing numerous floor plans. CIAM pushed architecture as a 'social art' and existed until the 1950s.

Fig. 2.2  
Immigrant Dormitory

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3 Bourgeois, Victor and C.I.A.M. *Die Wohnung für das Existenzminimum : auf Grund der Ergebnisse des II. Internationalen Kongresses für Neues Bauen, sowie der vom Städtischen Hochbauamt in Frankfurt am Main veranstalteten Wander-Ausstellung*. 3. Aufl. Nendeln: Kraus Reprint, 1979. (3<sup>rd</sup> Edition). 207 pages.

kitchen	dining	salon = club
house-keeping	bathing	children's space
services	physical culture	individual living cell

centralized and collectivized

### Collectivist reconstruction of dwelling

Schema of a collective dwelling:

the centralization and collectivization of the economic, cultural, and social factors of the dwelling process;

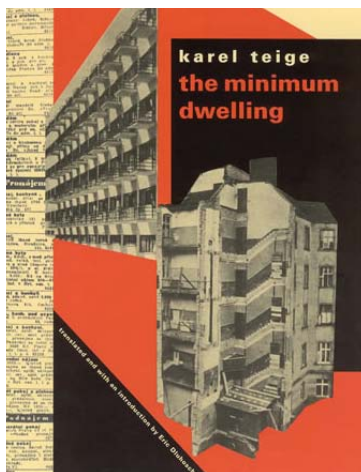
the reduction of the "apartment" to an individual living cell. One room for each adult person,

whose content (function) is a living room and a bedroom;

the reproduction of a single space undifferentiated dwelling on a higher level;

material and organizational basis for socialist forms of life.





Figs. 2.3-2.4  
Teige's Minimum Dwelling

(opposite)  
Fig. 2.3  
Karel Teige's *Individual Living Cell*

(above)  
Fig. 2.4  
Book cover, English translation

The Czech architect Karel Teige, member of CIAM, champions a radical approach to housing in his book *The Minimum Dwelling*<sup>4</sup> of 1932. Closely in line with Marxist thought, Teige proposes the *Individual Living Cell*, which he believes is the optimal typology for the working-class adult. He is in stark opposition to the traditional housing layout of the time, which is based on the 'bourgeois' ideal of the nuclear family, which he feels is hierarchical blasphemy. In his view, family, and thus marriage, has only become the base unit of society in relatively recent times because of sociological and religious mores. In reality, the monogamous marriage is, according to Marx and Engels, grounds for modern slavery and oppression. The woman who stays home and bears children is confined to the private realm and is necessarily at the mercy of the wage-earning man. The working-class, in turn, has a much different family unit, which depends on several members of the family earning wages and therefore being a more democratic unit.

Teige's *Individual Living Cell* is based on the premise that every individual shall have his/her own living space in which to sleep and relax. Because the working individual takes more meals outside of the home, there is no longer the need for a kitchen within the private dwelling. Instead, the *Individual Living Cells* share communal spaces and facilities that offer areas for cooking, dining, and socializing. In the 1930s, individuals living outside of the institution of marriage such as students, newcomers to the city, unwed mothers, could not afford to rent their own apartments and were forced to sublet. For Teige, such widespread existence of sublet rooms was evidence that the minimum dwelling should be reconceived as an individual-based household, rather than one centred on the family.

Today, eighty years later, while social attitudes toward marriage and family have relaxed considerably, the need for individual-based dwellings has still not been adequately addressed. It is for this reason that the *Living Marketplace* is based on the individual *Living Unit*, conceived for individuals.

<sup>4</sup> Teige, Karel. *The Minimum Dwelling*. Cambridge: MIT Press, 2002. 412 pages.



When considering *Existenzminimum* it is inevitable to search for ways to streamline living arrangements in order to be most efficient with the spatial and financial resources on hand. Therefore, this calls for certain sacrifices and an adjustment of personal minimum standards related to privacy, space, and amenity. Although New Nomads differ from Teige's working-class in that they are not necessarily hovering above the poverty line, resignations need to be made. In contrast to today's consumer society that prioritizes the accumulation of belongings, the New Nomad simply cannot—they are living a 21<sup>st</sup> century version of *Existenzminimum*. In fact, every individual interviewed in London in June 2010 expressed that they had had to lower their standards for living since moving to the city.

The house/flat-shares currently on offer usually entail at least a certain level of compromise. Some of the conditions can be both shocking and humorous, as 31/F/South Korea describes a room she once rented in New York City:

*I had only one table, one wardrobe and there was no bed! There was a little mattress but it was so dirty that I didn't use it. I rolled it up and put it aside. I made a little mattress with a blanket and foam. It wasn't enough so I put more blankets on it. I slept on the floor and the desk was right next to me so it was a really weird combination. I didn't use the desk so I did all my things on the floor. There was a window but it didn't open.*

Back in London, 30/M/Canada pays upward of £600 (CAD\$1200) a month to live here:

*My bedroom is half the size of everyone else's bedroom. No windows, slanted roof, it's hard to stand up in it. It's essentially a large glorified storage closet. I can fit a double bed. I can fit everything I need to live. But I can't fit my desk or any of my gadgets. So all that needs to be stored outside... Completely honestly, I don't think that I'm owed anything [from my flatmates] for living in this room. I'm doing it because it makes sense.*

Fig. 2.5  
Nomad's Cell

30/M/Canada lives in a bedroom with a slanted ceiling and no window. He pays upward of £600/month in rent.



Due to exorbitant housing prices, uncertain lengths of stay, stringent baggage restrictions and other factors related to an impermanent lifestyle, this new *Existenzminimum* no longer deals solely with financial constraints, but also with temporal, spatial, and social ones. The threshold of what is tolerable and what is not is constantly being renegotiated depending on the circumstances.

As personal standards adjust to what is available, the chasm between public and private space is being re-tuned, but the overarching desire to distinguish one from the other is constant. There is an important threshold where the openness of the city becomes the sanctity of the dwelling, and vice versa. Where and how these two meet are fundamental to the success of any proposal to become a veritable, contributing element of a city.

Fig. 2.6  
For Two

A couple shares this lounge in a London council flat. As a result, there is no communal area in the flat.



**Fig. 2.7**  
**Refuge**

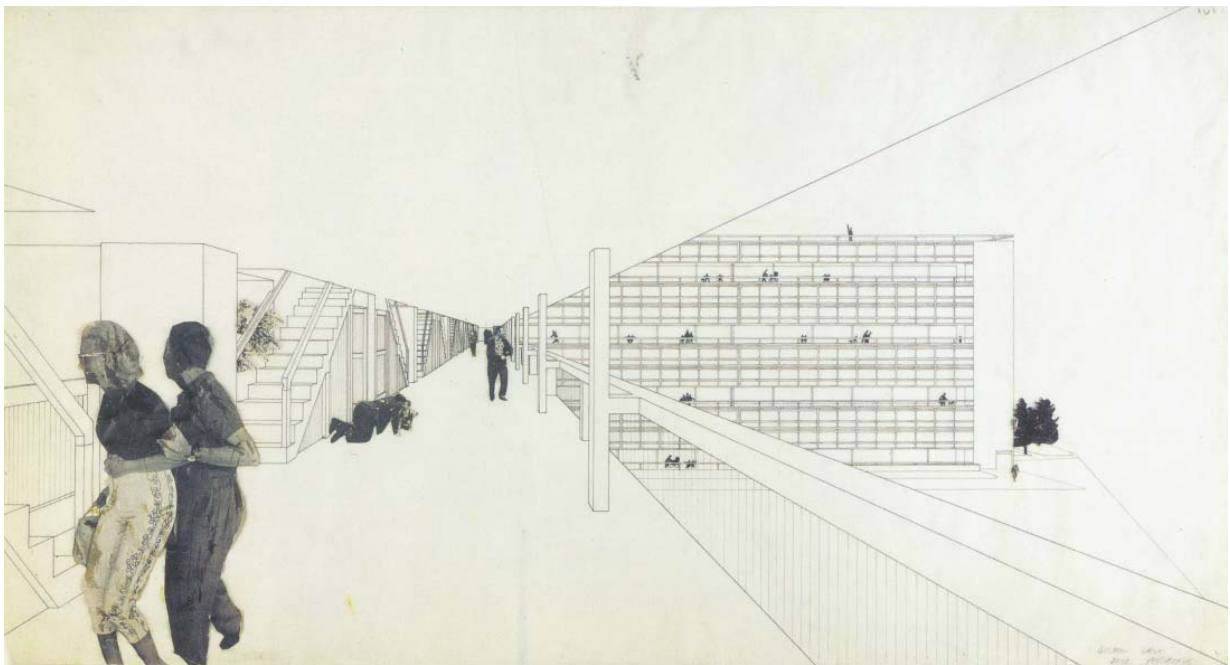
Oftentimes, the water closet is the most private room in the house/flat-share. This toilet is located in a council flat that has not updated its plumbing fixtures in several decades.





Fig. 2.8  
Leave Your Shoes at the Door

Combined shoes of four flatmates.



Alison and Peter Smithson, coincidentally instigators for the disintegration of the aforementioned CIAM, became increasingly concerned with the “danger of creating an urban landscape which was hostile to social harmony”<sup>5</sup> They wrote:

Man may readily identify himself with his own hearth, but not easily with the town within which it is placed. ‘Belonging’ is a basic emotional need—its associations are of the simplest order. From ‘belonging’—identity—comes the enriching sense of neighbourliness. The short narrow street of the slum succeeds where spacious redevelopment frequently fails.<sup>6</sup>

CIAM viewed architecture as ‘social art’ and the Smithsons were interested in the “art of inhabitation: the way in which people use, occupy and appropriate their homes.”<sup>7</sup> In many respects, their 1952 East London proposal entitled *Golden Lane Housing* was a convincing argument for their social ambitions as it brought forward the idea of the ‘street-in-the-air’.<sup>8</sup> This was meant to be a generous gallery that linked and led to all the dwellings of the housing block. In this way, the building could become part of the city as its ‘streets-in-the-air’ could be woven into the existing fabric of the neighbourhood. The Smithsons believed this to be a way to “inspire coexistence”<sup>9</sup>

**Fig. 2.9**  
**Golden Lane Housing**

Alison and Peter Smithson collage

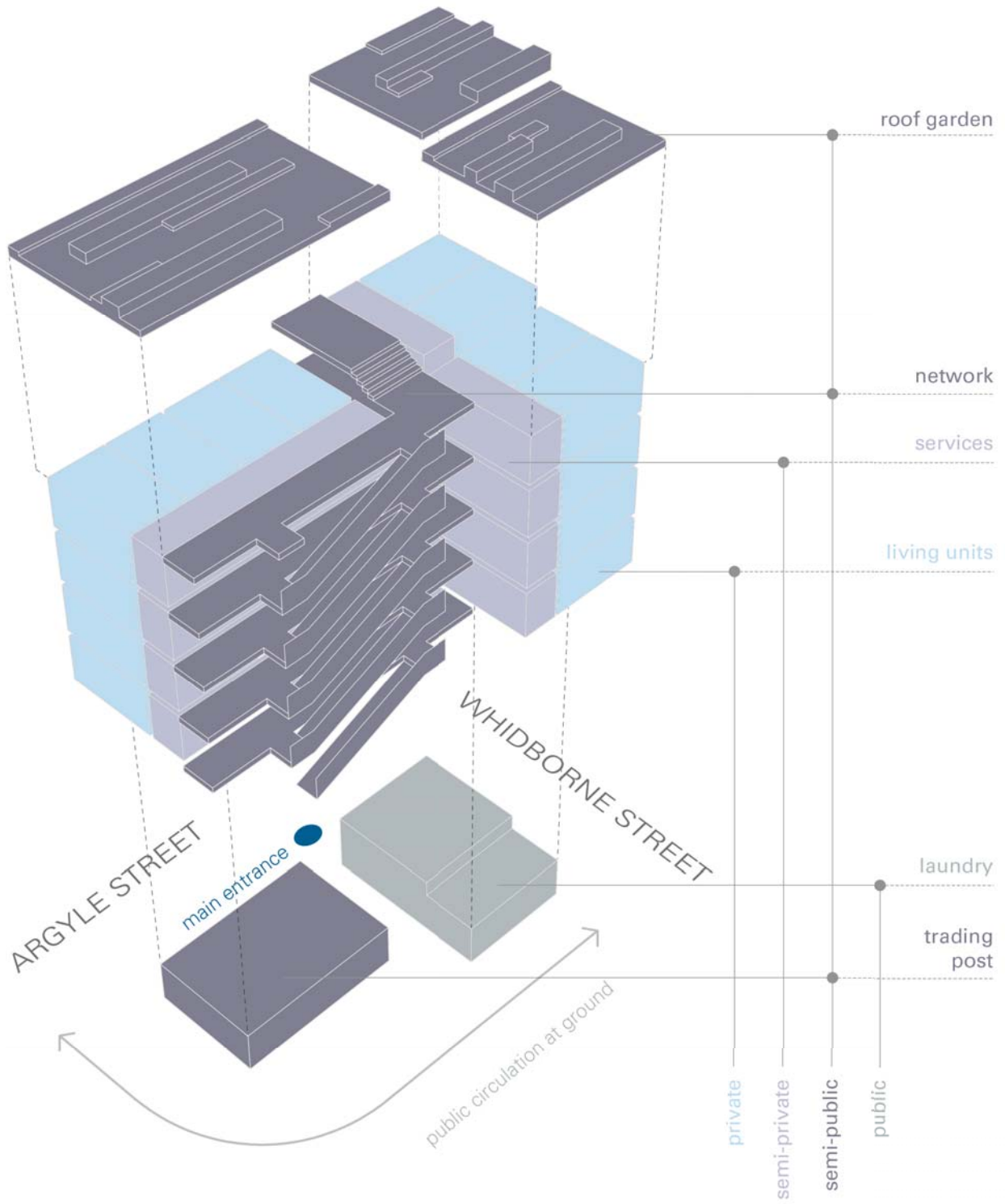
5 “CIAM” [accessed December 2010]. <[http://www.open2.net/modernity/4\\_2.htm](http://www.open2.net/modernity/4_2.htm)>

6 ibidem

7 van den Heusel, Dirk and Max Risselada (eds.). *Alison and Peter Smithson—from the House of the Future to a house of today*. Rotterdam: 010 Publishers, 2004. p.9

8 van den Heuvel and Risselada, p.62

9 ibidem



The *Living Marketplace* borrows from this by linking each dwelling to a single network of open-air walkways of metal grate. This Network induces encounters between dwellers as they either circulate or linger, while serving each unit in a similar way. It is the back-face of the building, and provides a unifying trail to the entire community of inhabitants. The Network leads to and from communal spaces on the ground floor as well as up on the roof, both physically and visually.

Past the Network are the Services, which include the kitchens and washrooms for each unit. These are shared amongst pairs of Living Units and are the first spaces encountered when entering the dwellings from the public Network.

Beyond the Services are the Living Units themselves, which each provide private living quarters for a single person. They are the most private spaces of the building.

When read in this manner, the threshold sequence for the *Living Marketplace* is straightforward and smoothly transitional. The public Network leads to the semi-private Services, which in turn lead into the fully-private Living Units. Logical and incremental separations between public and private, and shared and personal spaces are achieved.

Fig. 2.10  
Components

Public to private spaces, ground to roof, front to back.

In this spirit, the *Living Marketplace's* arrival and departure ritual is a choreographed sampling of the myriad thresholds crossed by the New Nomad, which will all be expanded upon in later chapters.

The newcomer arrives for the first time and brings their suitcase up to their Living Unit. The very short-term inhabitant may keep their suitcase in the unit, picking items out of it as the need arises.

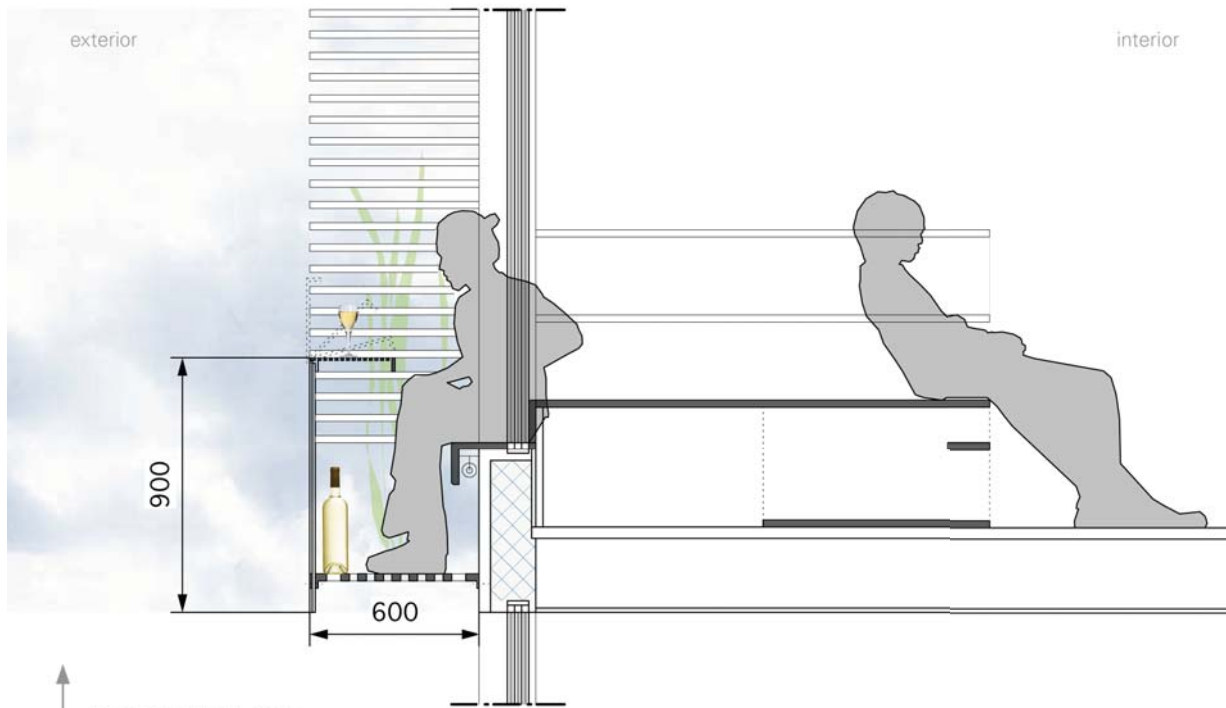
The longer-term inhabitant will unpack their belongings and store their empty suitcase on the ground floor, in the communal Trading Post, to free up valuable space in the unit as well as rid themselves of the constant reminder that they are transient.

They will label their mailbox with their name. Every day, upon returning to the building, they will see their own name persisting within an ever-changing mosaic of other names.

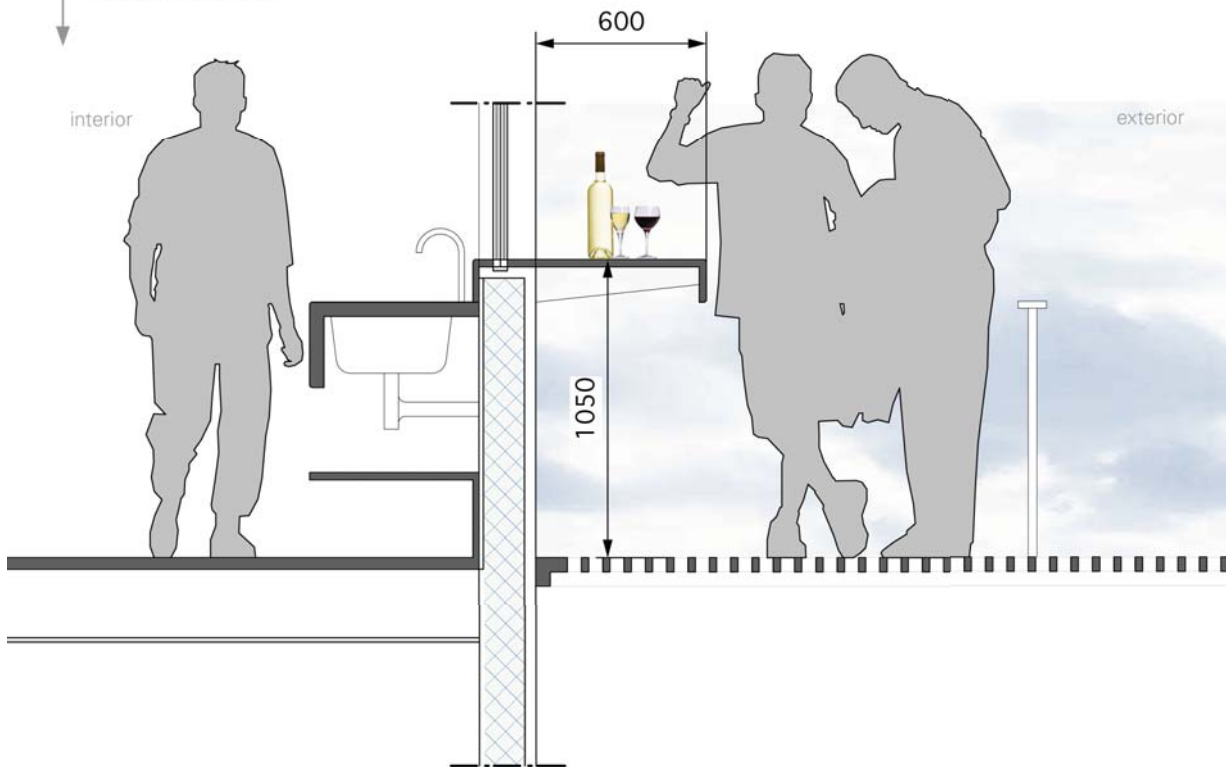
At the time of departure, clothes will be washed in the communal and public Laundry on the ground floor, facing the pub where they could have a farewell drink.

The suitcase will be retrieved from the Trading Post, packed, and replaced with all the items deemed unworthy of transporting to the next destination.

The Trading Post, in plain view of the passing public on the street, is a vault of suitcases and discarded belongings, telling the story of the *Living Marketplace's* dwellers, past and present.



↑ FRONT ENVELOPE  
↓ REAR ENVELOPE





The building's envelope can be regarded as the most physical division between the city and the dwelling. As the building is a celebration of fluidity, the envelope is figuratively porous. The front and rear façades of all units offer opportunities for one realm to overflow into the other.

**Fig. 2.11**  
**Envelope**

Front and back façades are programmatically porous, ensuring a continuity from interior to exterior.



Finally, in architectural terms, the most basic threshold is the door. The main entrance of the *Living Marketplace* is parallel to the main body of the building thus giving the impression upon each and every arrival that it is not final. Straight on from the door is a window framing a view of a spire of St-Pancras station, one of the world's busiest transport hubs, and a fitting civic monument to the transitory Londoner.

Jonathan Raban writes: "One man's city is the sum of all the routes he takes through it, a spoor as unique as a fingerprint."<sup>10</sup> Through deliberate threshold-defying and defining moments, the *Living Marketplace* is thus stitched into the hands and minds of city-dwellers, in manners that both soften and enhance boundaries between itself and its surroundings, ensuring potent and relevant exchanges with the cosmopolis. Unlike the common view that privacy is a luxury, this proposal also offers a palpable delineation between private and social space within the agenda of achieving maximum existence through minimum means.

**Fig. 2.12**  
**Main Entrance**

View of St-Pancras station from the main entrance.

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10 Raban, Jonathan. *Soft City*. New York: E.P. Dutton & Co., Inc., 1974. p.86

F L E X I B I L

I T Y 26 / F / ITALY

*"I'm never sure how long I'm going to be in a place."*



## FLEXIBILITY

The smooth, fluid, flexible space is where the Nomad dwells, irresolute and free.

The 1960s emerged as a radical time of change, after decades of economic meltdowns, world wars, and reconstruction that shook the political order of the globe. Conventional practices of formal decorum were finally being questioned and confronted by a younger generation that wished to free themselves from the oppressive baggage that their forefathers had accrued over the previous decades. In the 1960s, the minority gained valuable ground, and would become the scene of inception for a multitude of radical propositions that continue to be relevant and progressive today.

Reyner Banham stated then what is, to a certain extent, still true now:

We still have no formulated intellectual attitudes for living in a throwaway economy. We insist on aesthetic and moral standards hitched to permanency, durability, and perennity.<sup>1</sup>

Fig. 3.1  
Ink in Water

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<sup>1</sup> Mathews, Stanley. *From Agit-Prop to Free Space: The Architecture of Cedric Price*. London: Black Dog Publishing, 2007. p.11





The most drastic change in lifestyle during this era was an increase in leisure time due to more efficient productive technologies that increased unemployment, but also shortened the workweek for those who still had jobs.<sup>2</sup> In 1945, the workweek was 48 hours, compared to 42 hours in 1965.<sup>3</sup> More telling still is the staggering increase in sales of sporting goods, camping equipment and pleasure boats between 1952 and 1962, which in some cases was 1200 percent.<sup>4</sup> The 1960s were a time of optimism for the future, equipping society with a sense of self-empowerment.

In the 1960s, London witnessed some of the most unusual architectural projects ever conceived. 'Swinging London' was already a mecca of many exciting developments in popular culture, from the counter-culture anthems of the Beatles and Rolling Stones, to the psychedelic fashions of Carnaby Street and the tantalising scandal of Mary Quant's miniskirts.<sup>5</sup>

Fig. 3.2  
60's Girl

- 
- 2 Mathews, p.12  
3 ibidem  
4 ibidem  
5 Mathews, p.8





*New Babylon* by Constant Nieuwenhuys (Constant) is one such radical vision of the future. From 1956 to 1974, Constant created an overwhelming series of collages, sketches, drawings, models, and texts of an urban proposition designed to take on the entire planet.<sup>6</sup> *New Babylon*, for the man-at-play—*homo ludens*—is a transformable city in constant mutation hovering above the existing and stale world. The inhabitant of *New Babylon* will have abandoned all formal societal expectations in view of travelling the Earth searching for what their desires would dictate. “Anticipating the contemporary era of global communication”, the vast meta-city “is populated by inhabitants who are constantly on the move”<sup>7</sup> Constant is quoted declaring that “we are all nomads now”<sup>8</sup>

One can only imagine the kind of chaotic mayhem that would ensue in such anarchy, but the idea of a fluid world of networks superimposed onto the established order has very much become a reality.

Figs. 3.3-3.4  
Constant’s *New Babylon*

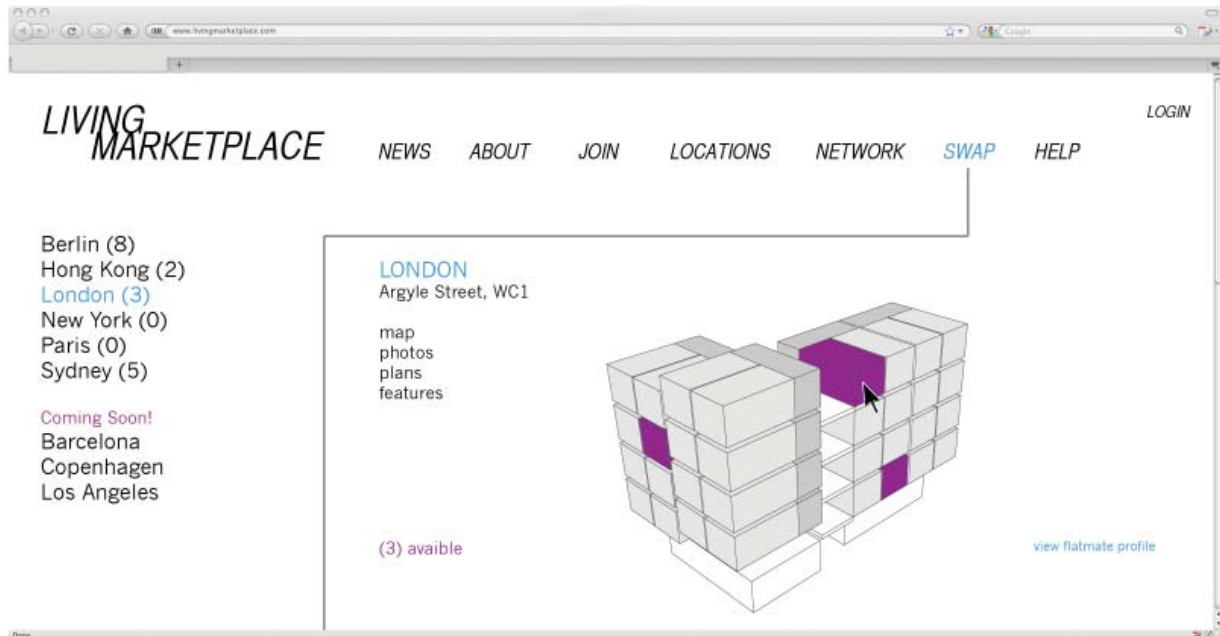
(opposite)  
Fig. 3.3  
Collage

(above)  
Fig. 3.4  
Drawing

6 Alison, Jane, Marie-Ange Brayer, Frédéric Migayrou and Neil Spiller (eds.). *Future City: Experiment and Utopia In Architecture*. New York: Thames and Hudson Inc., 2007. p.37

7 *ibidem*

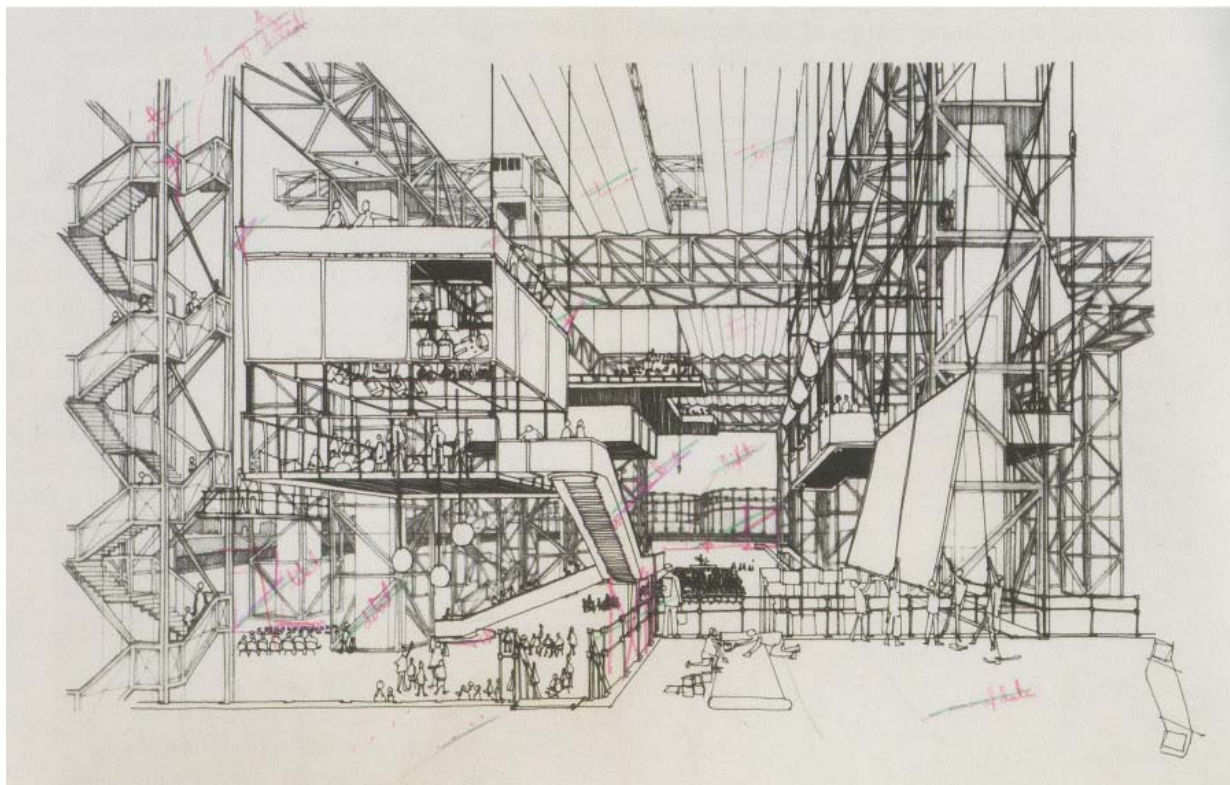
8 *ibidem*



Roughly half a century later, this 'era of global communication' has manifested itself as a world of endless interconnected parts, joined primarily through virtual or conceptual means. Physical travel and relocation between nodes would be eased by the proposed global network of *Living Marketplaces* situated in centres of interest across the world, offering dwellings based on the same individual Living Unit, but rearranged formalistically to suit its specific location. An occupant of a given *Living Marketplace* could consult an online directory of the entire global network in order to trade units or find vacancies in preparation for their next move.

**Fig. 3.5**  
**Online Reservation System**

Mock-up of the online reservation system of the *Living Marketplace* showing available units worldwide.



At a more modest scale than *New Babylon* but along very similar lines of thought, Cedric Price envisioned the *Fun Palace* for London around 1961. This project “challenged the very definition of architecture, for it was not really a ‘building’ at all, but rather a matrix that enclosed an interactive machine, a virtual architecture merging art and technology.”<sup>9</sup> *Fun Palace* was conceived as a ‘kit-of-parts’ where every component was movable according to the needs of the users that lived in a world where technology erased “the distinctions between work, education, and leisure.”<sup>10</sup> Ultimately, Stanley Mathews described Price’s legacy as:

He was the first architect to recognise novel applications of information theories for a new, adaptive, virtual architecture as temporal events rather than as formal objects. He redefined the role of the architect from that of master form-giver to that of designer of a field of human potential, a ‘free space’ in which programmatic objectives are free to develop and evolve. He entrusted the public with unprecedented control over their environments and over their own individual destinies.<sup>11</sup>

Contemporary architectural thinker Jeremy Till is a strong advocate of the architect relinquishing control over the public in favour of embracing external factors of change. He argues that “architecture at every stage of its existence (...) is buffeted by external forces” and is “thus shaped more by external conditions than by the internal processes of the architect.”<sup>12</sup> He believes that time is “the medium that most clearly upsets any notions of static idealized perfection in architecture”<sup>13</sup> and that “the inescapable reality of the world must be engaged with and not retreated from.”<sup>14</sup>

Fig. 3.6  
Fun Palace  
(opposite)

Fig. 3.7  
LoftCube  
(next page)

- 
- |    |   |
|----|---|
| 9  | Mathews, p.13   |
| 10 | Mathews, p.69   |
| 11 | Mathews, p.244  |
| 12 | Till, Jeremy. <i>Architecture Depends</i> . Cambridge: The MIT Press, 2009. p.1 |
| 13 | Till, p.66  |
| 14 | Till, p.2   |







The level of uncertainty present in the New Nomad's everyday life dictates that the *Living Marketplace* be flexible to accommodate varying durations of stay, a range of activities, and diverse lifestyles of people the world over. In other words, it must facilitate choice.

One strategy for flexible housing is the portable home. An example is the *LoftCube* by Werner Aisslinger which is a dwelling designed to sit on rooftops and transportable by helicopter.<sup>15</sup> However, reality commands that there are severe logistical problems related to this approach as portability quickly reaches its limits. Paul Saffo eloquently says "the proper metaphor for somebody who carries portable but unwieldy and cumbersome infrastructure is that of an astronaut rather than a nomad."<sup>16</sup> After all, "astronauts must bring what they need, including oxygen, because they cannot rely on their environments to provide it. They are both defined and limited by their gear and supplies."<sup>17</sup>

Contrary to the astronaut, the urban nomad need not be in this way defined and limited by their environment since the city has the potential to provide an enriching and nourishing habitat. The *Living Marketplace* is therefore decidedly non-portable, opting instead to act as a backdrop that supports the act of dwelling. It has the dual ability to mould to its occupants' needs as well as persist as a part of the city long after they have gone. In this sense, the *Living Marketplace* is both customizable by its users, and a reflection of the time that has passed.

15 Werner Aisslinger. *Loftcube*. [accessed March 2010].  
<[www.loftcube.net](http://www.loftcube.net)>

16 "Nomads at last" in *The Economist*. 10 April 2008. [accessed May 2010].  
<[http://www.economist.com/specialreports/PrinterFriendly.cfm?story\\_id=10950394](http://www.economist.com/specialreports/PrinterFriendly.cfm?story_id=10950394)>

17 *ibidem*

Personal computing has undergone rapid transformations in recent years that illustrate the possibilities and limitations of portability. From the desktop computer was developed the earliest portable computers which one could recall being as heavy and large as a packed suitcase. In time, the laptop has morphed into what we know today, which is a device roughly the dimensions of a large book, which for some is still too cumbersome. Hand-sized 'smart' mobile phones now enable many activities previously done exclusively on the personal computer, such as browsing the web, viewing photos, sending e-mails. But the most substantial revolution is the concept of 'cloud computing' which eliminates the need for a personal computing device altogether. Cloud computing involves virtual servers available on the Internet—in brief, personal files and software are stored on the Internet, making them accessible from anywhere and from any device connected to the web.

Using this analogy, the global network of *Living Marketplaces* is like the Internet, which provides a host of facilities, in this case dwellings. Nomads travel the globe at leisure, logging in and out of the 'Internet' as they move in and out of their Living Units. The *Living Marketplace* exists to serve its users—it is there when they arrive and it stays behind when they depart. They do not transport their figurative "personal computers" with them—their homes are stored in the Cloud.

*"Time to move on. I never thought of how long, I just came because it's the only place where I could speak English and communicate easily. When I go to a place I never think about how long I am going to stay."*  
41/F/Greece

In order to truly accommodate change and impermanence, flexibility has been incorporated into the proposal at several scales to optimize satisfaction with one's living environment.

Two factors contribute to satisfaction with one's dwelling: functionality and comfort. At the most elementary level, functionality outweighs comfort but the ideal dwelling finds a balance between the two.

In addition to temperature controls and general layout, which will be described below, an important and standard method of ensuring functionality and comfort in a dwelling is furniture. Of course, when the items that support one's life are what fit into two suitcases, a discriminatory attitude toward "stuff" is necessary, making the investment in furniture utterly nonsensical and impossible.

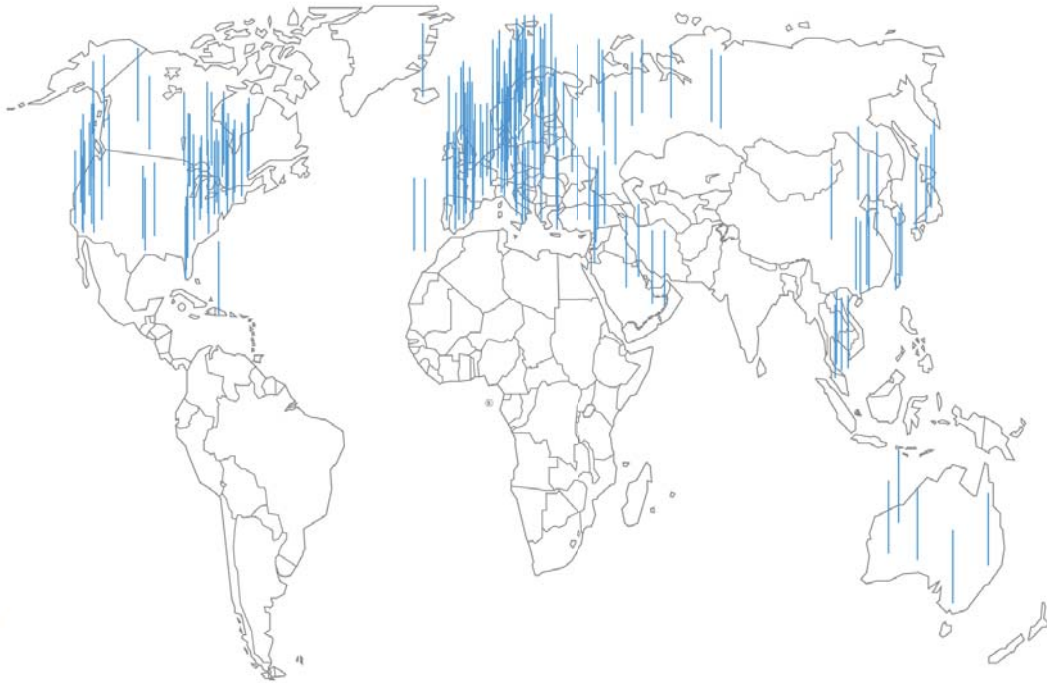
*"I moved in the beginning to Amsterdam because most people do Erasmus. I didn't prepare myself for the English exam so I couldn't go. So I decided to do my own Erasmus--to go myself. And two months became two years. And now, actually 5 years. So my Erasmus is still ongoing!"*

*26/F/Italy*

SULTAN HARESTUA  
SINGLE MATTRESS

CAN	150
MYS	127
ROM	125
AUS	120
JPN	114
SGP	112
IRL	106
USA	104
ISL	100
NOR	100
BEL	93
FIN	93
GBR	93
CHN	92
NLD	80
ESP	80
PRT	80
POL	67
SVK	66
CZE	50
HUN	42

PRICES IN CAD\$



This dilemma is currently solved by either scavenging for items discarded by others, renting a dwelling already furnished, or relying heavily on the widespread presence of the IKEA Group—and all of these strategies have their drawbacks. Furnished dwellings often feature furnishings that are old and unkempt as they were either remnants of when the house-owner lived in the dwelling him/herself, leaving those items behind when deemed unworthy to be brought to their new home, or cheaply and hastily purchased in view of serving a long series of un-invested and therefore careless tenants. The IKEA option, on the other hand, is short-sighted and unsustainable as the Swedish furniture giant tends to compromise quality for price. It is common knowledge that IKEA furniture does not re-assemble well, making it hard to transport over a lifetime. Still, with mind-boggling sales of 21.9 billion Euros in 2009,<sup>18</sup> there is irrefutable evidence that the market for inexpensive ‘disposable’ household furnishings is enormous.

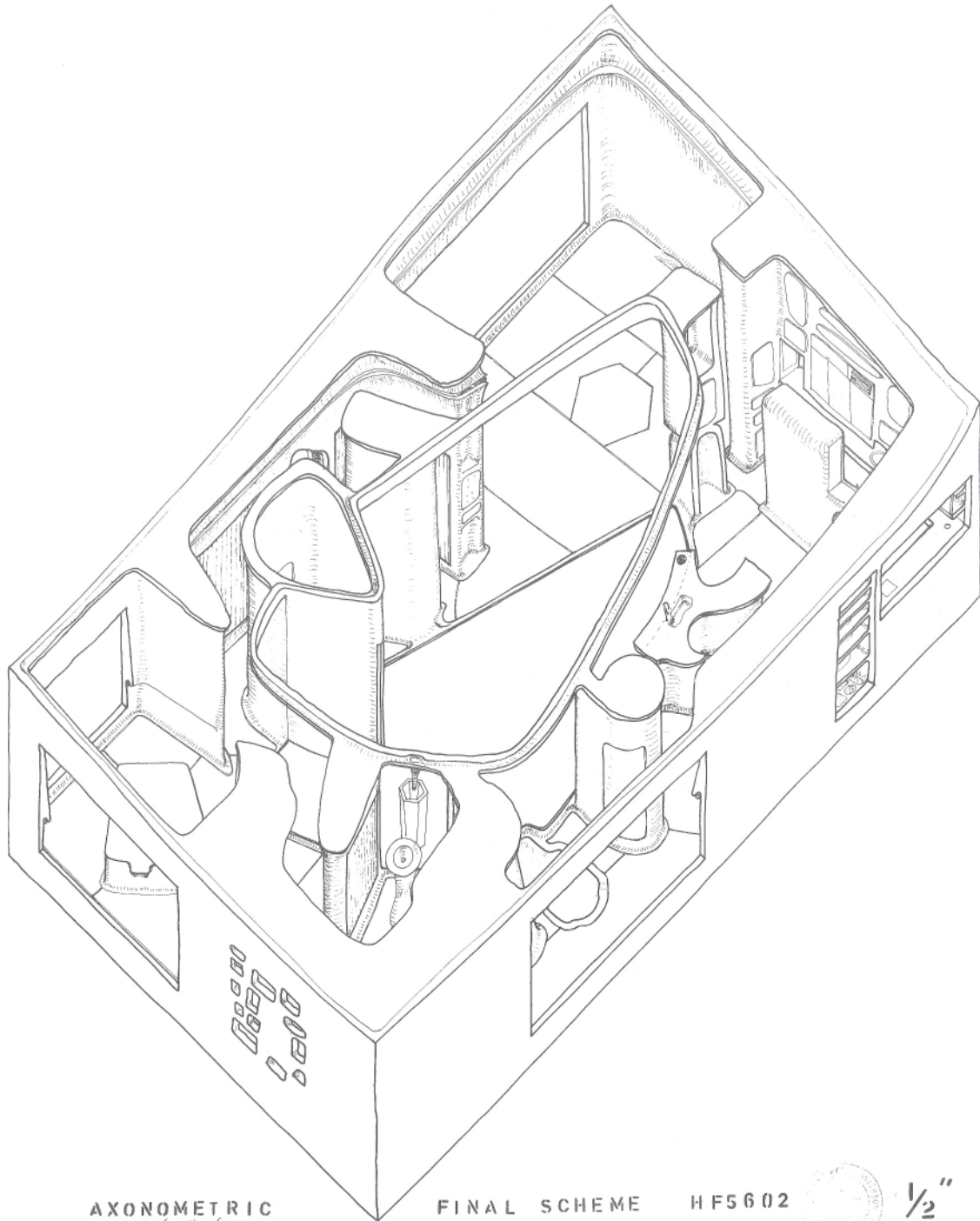
The *Living Marketplace* tackles the problem of furniture by integrating it into the architecture. This is achieved by incorporating the pieces into the space so they act as a single instrument that enables and supports a wide range of activities over multiple durations. The effect is a dwelling that is immediately habitable upon arrival, and able to evolve over time in concert with the inhabitant’s life in the dwelling.

Built-in furniture has been a favourite of Modernists since last century as it allows for a total-environment conceived and controlled by the architect. With an emphasis on efficiency and abhorrence for ornamentation, home furnishings in this way become cogs in the ‘machine’—inextricable from the function of the architecture, which, in the end, is the ultimate pursuit of the ideology.

**Fig. 3.8**  
Ikea’s Global Network

Approximate location of Ikea stores worldwide along with a table showing the price in Canadian Dollars of a single spring mattress in various countries.

<sup>18</sup> IKEA Group. “IKEA Group releases first Yearly Summary” in *IKEA*. [accessed 08 Dec. 2010]. <[http://www.ikea.com/ms/it\\_CH/about\\_ikea/press\\_room/press\\_release/international/pressrelease\\_yearly\\_summary\\_FY09.html](http://www.ikea.com/ms/it_CH/about_ikea/press_room/press_release/international/pressrelease_yearly_summary_FY09.html)>



Axonometric as built. AS, 1956.



A seminal example of a dwelling that melds architecture with furniture is Alison and Peter Smithson's *The House of the Future*, which they presented in full-scale prototype at the 1956 Ideal Home Show in London. The concept of the house is as follows:

It is meant for a young childless couple. The house is thought to be part of a compact, high-density urban setting. Hence, the house has no surrounding garden—the conventional feature of a suburban house—but all living spaces are built around a small patio. There are no rooms, all room divisions are temporary and amorphous, made by sliding walls and built-in cupboards.<sup>19</sup>

The house's only movable fittings were the chairs—every other furnishing was moulded with the house in plastic resins.<sup>20</sup> They took the ideal of the architect-conceived 'total-environment' to the extreme as they even "provided specific instructions to the stylist who designed the clothes for the group of dummies representing the occupants of the house."<sup>21</sup>

However, this kind of rigidity clearly has its failings. If furniture is incorporated in order to satisfy a specific, pre-determined function, the resulting space is singly-purposeful—it merely suits the needs of a limited set of architect-defined situations and does not evolve with or for its users.

**Figs. 3.9-3.10**  
**House of the Future**

(opposite)  
Fig. 3.9  
Axonometric showing flow of spaces  
and moulded fittings.

(above)  
Fig. 3.10  
Actors in Smithson-designed  
costumes.

19 van den Heuvel, Dirk and Max Risselada (eds.). *Alison and Peter Smithson—from the House of the Future to a house of today*. Rotterdam: 010 Publishers, 2004. p.80

20 Gili Galfetti, Gustau. *Pisos piloto: células domésticas experimentales*. Barcelona: Gustavo Gili, 1997. p.20

21 *ibidem*





For New Nomads, the largest factor of uncertainty is length of stay. 31/F/South Korea says of her current flat:

*I thought I would live here for 3 months or 6 months, but after I moved in, it was very convenient so I couldn't think of having another flat even if this one is expensive. So now I've been here for 3 years.*

Common sense posits that the longer a stay, the higher the potential for a wider range of activities. What distinguishes the urban nomad from the traveller is their view that mobility is a lifestyle. The dwelling therefore must adapt to change organically and with little or no need to add physical elements such as more furnishings.

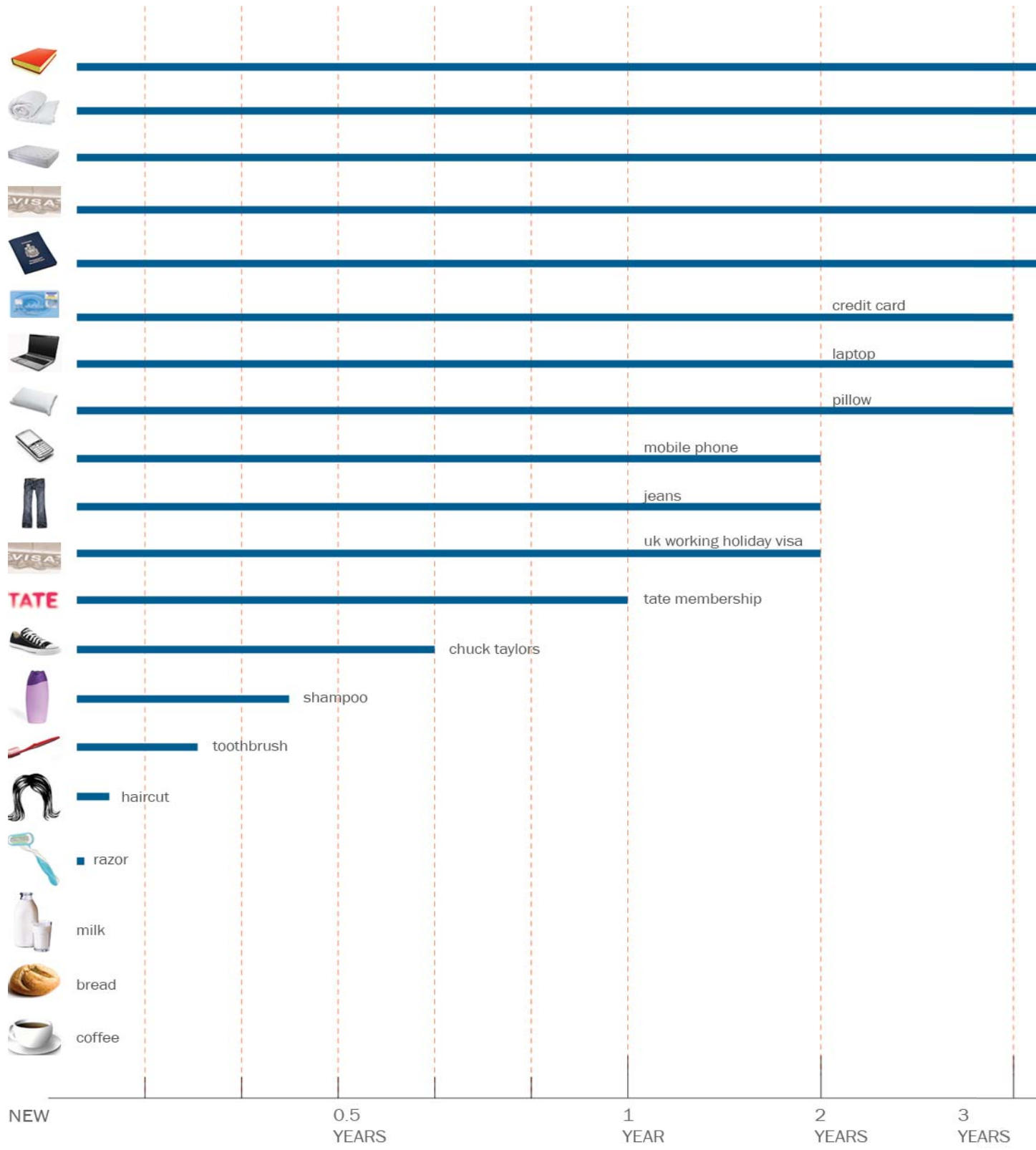
Since London is an urban centre with a number of amenities, what is expected from this dwelling is first and foremost a place to store belongings, then as personal hygiene facilities, followed by sleeping quarters, a place to relax, to eat, to prepare food, to work, and lastly to host social events or lodge a visitor. The base unit of the proposal is the individual Living Unit, conceived for a single person to Store, Sleep, Relax, Eat, Work, Entertain, and Lodge. Two individual Living Units share a Kitchen and a Washroom, in addition to an entrance point.

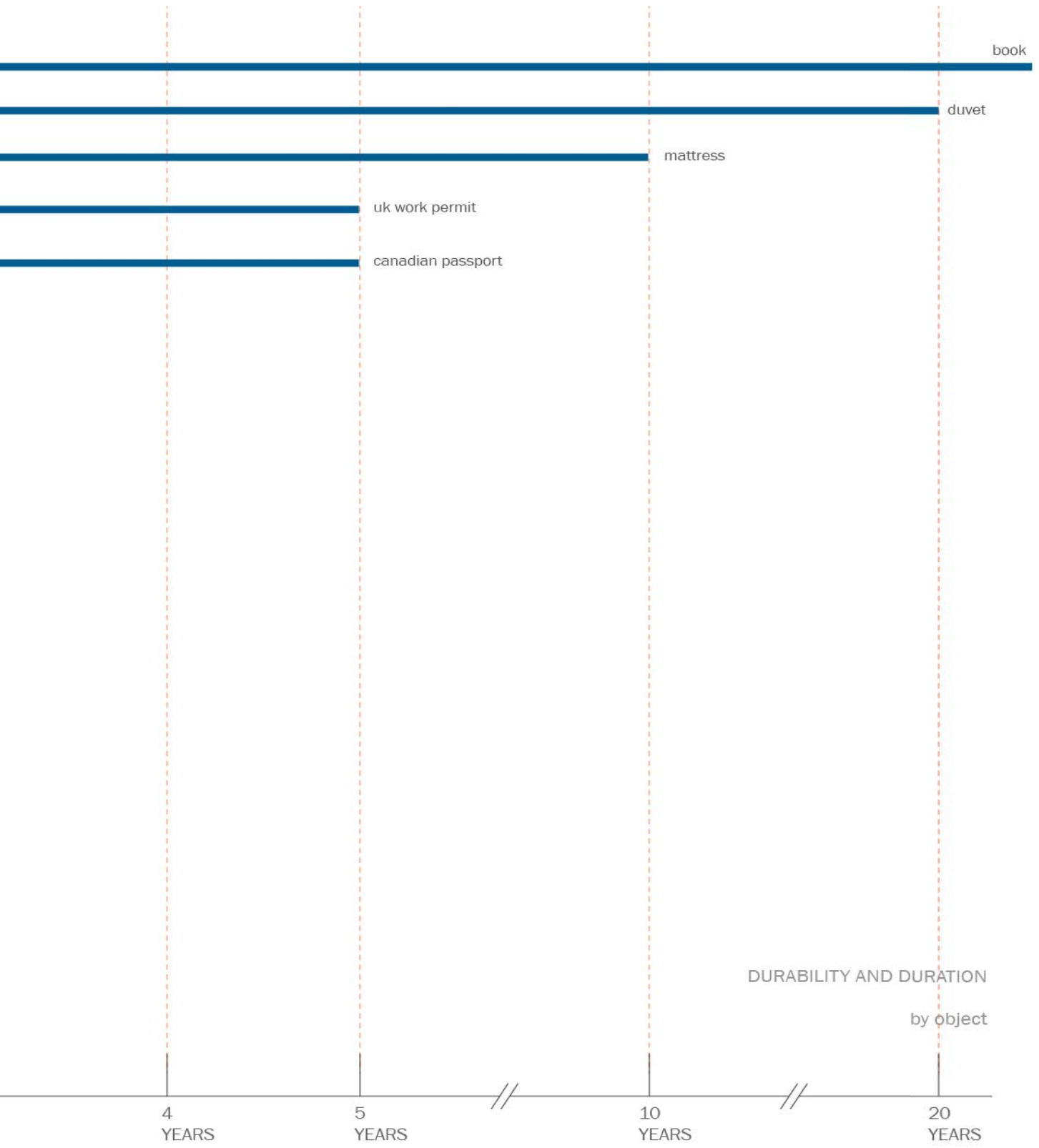
**Fig. 3.11**  
**Activities Range**

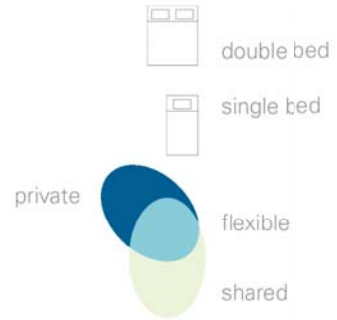
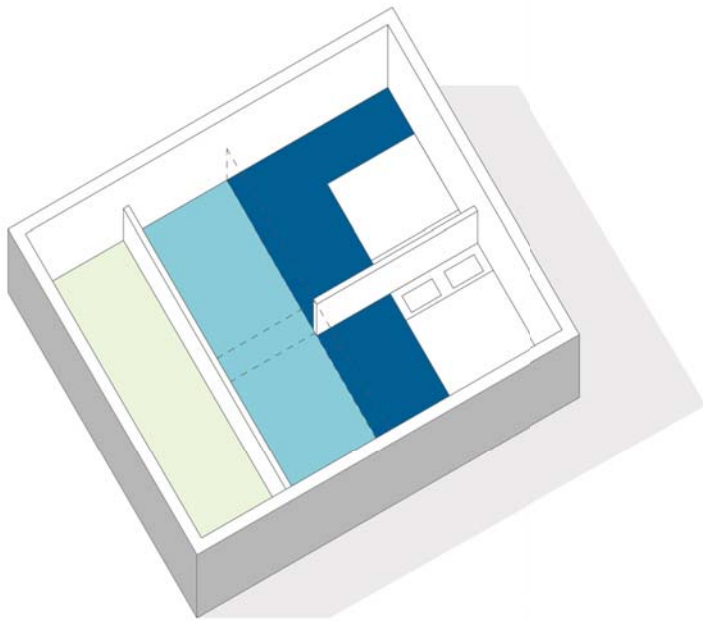
(opposite)  
Depending on duration of stay, the dwelling shares responsibility with the city to provide facilities to satisfy the following activities: Storing, Washing, Sleeping, Relaxing, Dining, Cooking, Working, Hosting, Lodging. The longer the stay, the more facilities are expected from the dwelling.

**Fig. 3.12**  
**Duration and Durability**

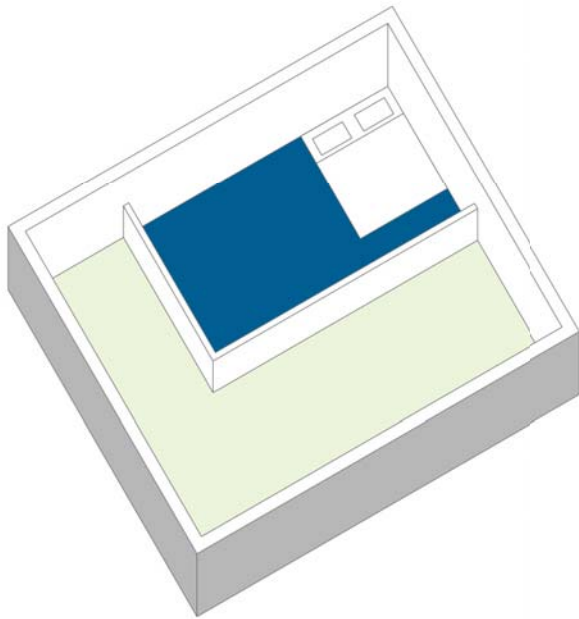
(next page)  
Common durations of day-to-day items.



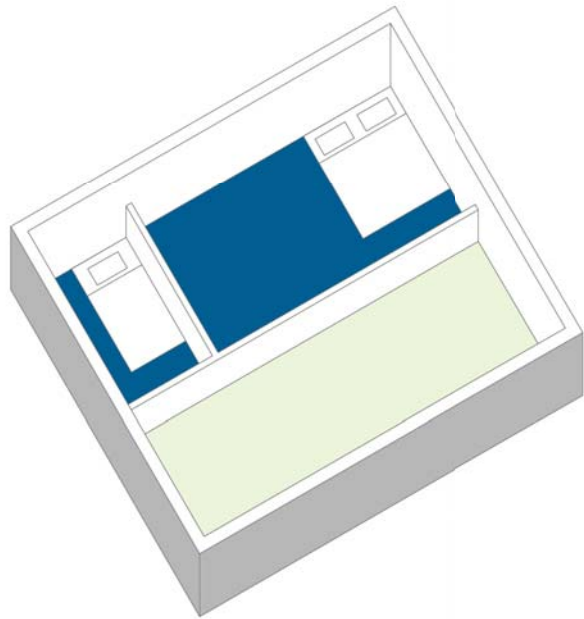




PROPOSAL  
suits 2 individual adults



TYPICAL 1 BEDROOM FLAT  
best suits 1 adult or 1 couple

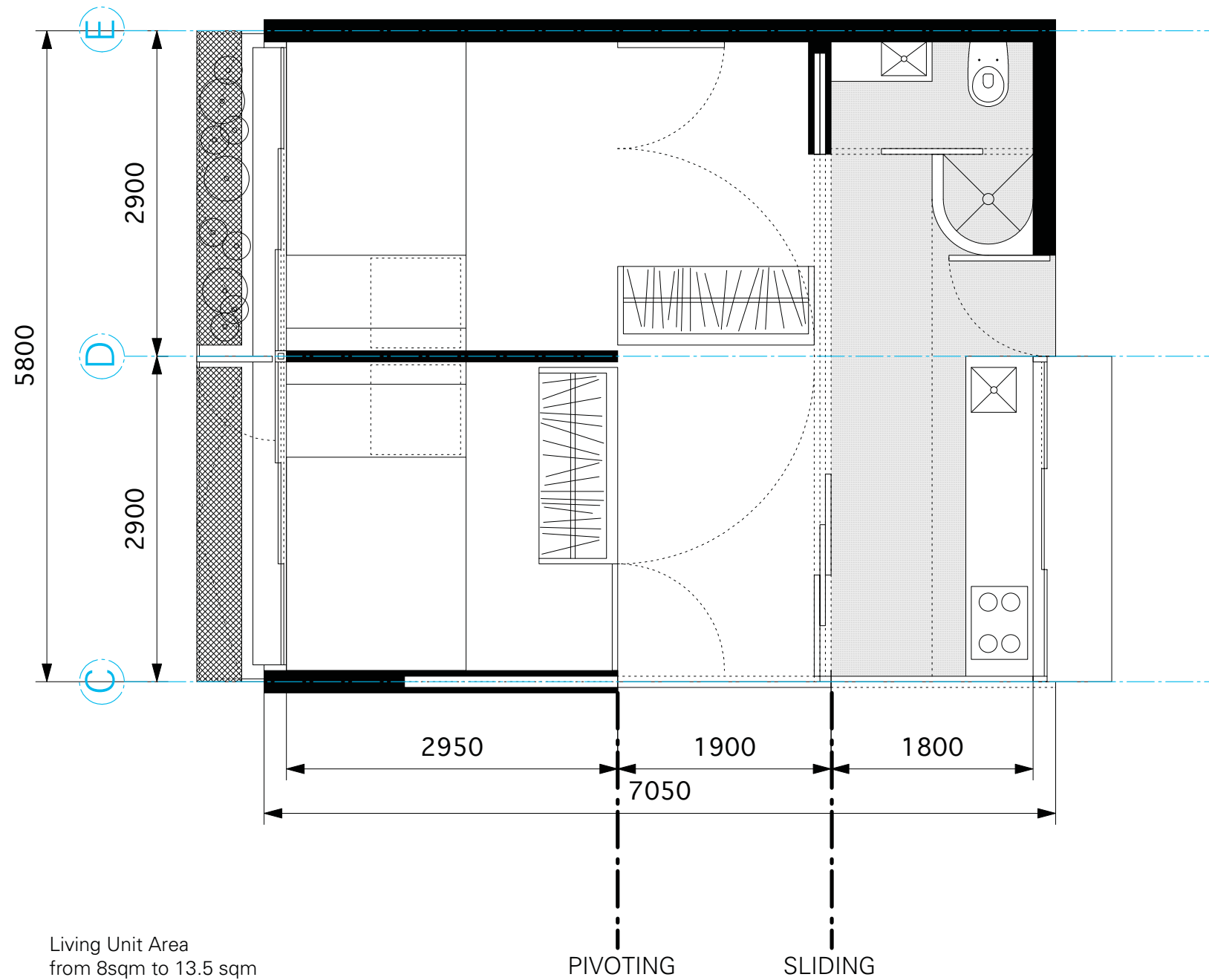


TYPICAL 2-BEDROOM FLAT  
best suits family of 1 couple and 1 child

This configuration is better suited to two unrelated individuals living together than the traditional two-room dwelling which conventionally dedicates one room to the kitchen, dining and lounge areas, and the other room to sleeping. In a typical two-bedroom dwelling, both bedrooms are rarely the same size, as one is meant for the 'parents' and the other is meant for the 'child'. In the *Living Marketplace*, all Living Units' dimensions are identical thus putting all individuals on equal footing.

**Fig. 3.13**  
**Comparisons**

Private and shared space are more democratically and efficiently organized in the proposal than in traditional two-room or two-bedroom units.



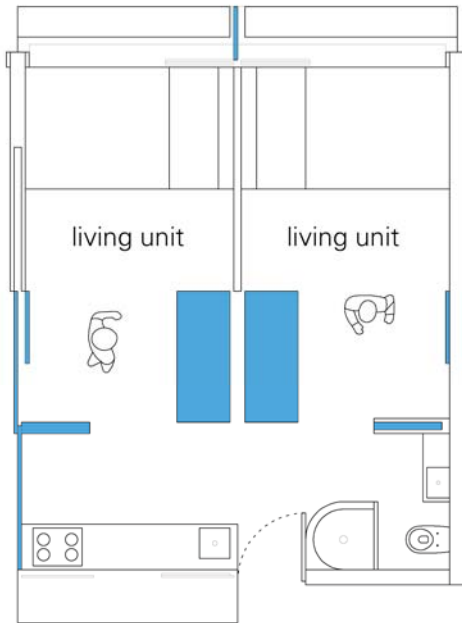
Every pair of Living Units operates on a system of ‘colonizing and conceding’ territory, which requires negotiation between all parties. Using a carefully edited set of pivots and sliding panels, several different configurations can be achieved which suit a wide variety of circumstances. For example, the dwelling may be transformed to optimize comfort for two strangers, two friends, or two lovers, as well as their dinner guests, overnight lodgers, and longer-term sub-tenants.

32/F/Greece explains how the use of space may need to change based on the type of relationship between the occupants:

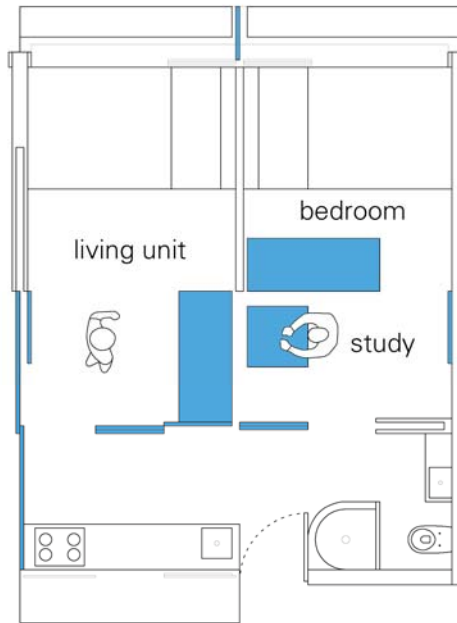
*If they [my flatmate and his girlfriend] sit in the living room to watch a film, it's kind of like... If they're on the sofa, you don't exactly want to join. That's the problem with couples in general... they occupy a lot of space. They don't take the space of two single people. They take up way more space.*

In order to ease situations like the one in this example, pairs of Living Units may also decide to affix the adjacent pair of Living Units to form a quad. As such, the number of occupants in the building fluctuates continuously, balancing duration of stay and relative comfort. If common sense indicates that the longer a stay, the wider the range of activities, then it also posits that the longer a stay, the more space is required to be comfortable. Therefore, the *Living Marketplace* is like a morphing sponge that absorbs and releases occupants as they come, stay or leave.

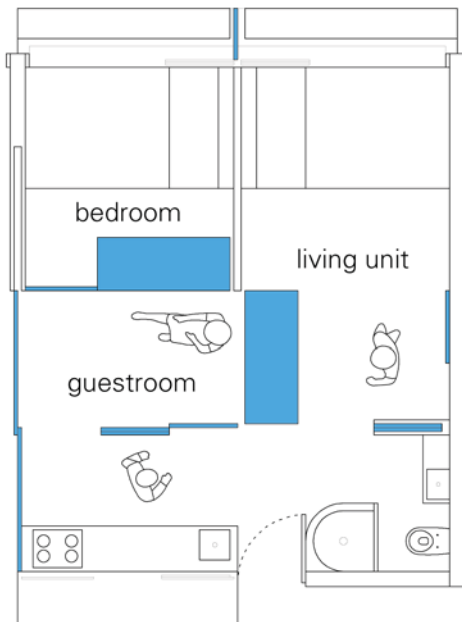
Fig. 3.14  
1:50 Unit Plan



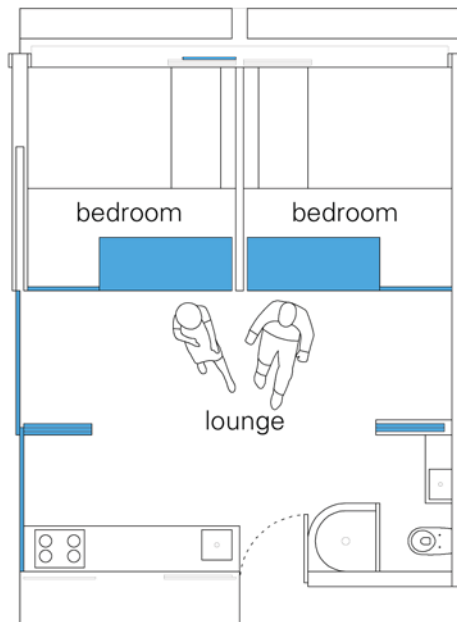
A. 2 strangers or 2 couples



B. 2 strangers + study

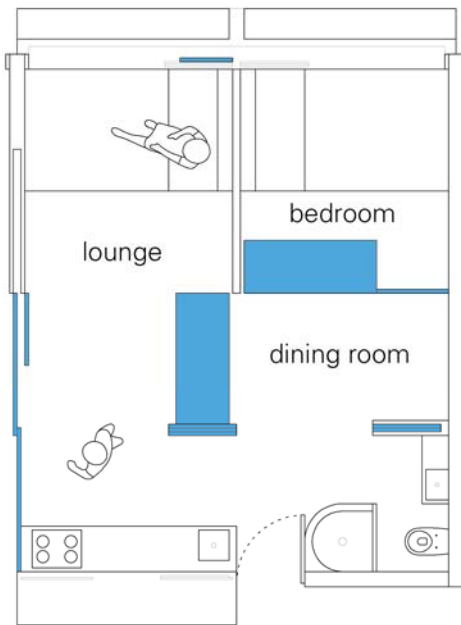


C. 2 strangers + 1 guest

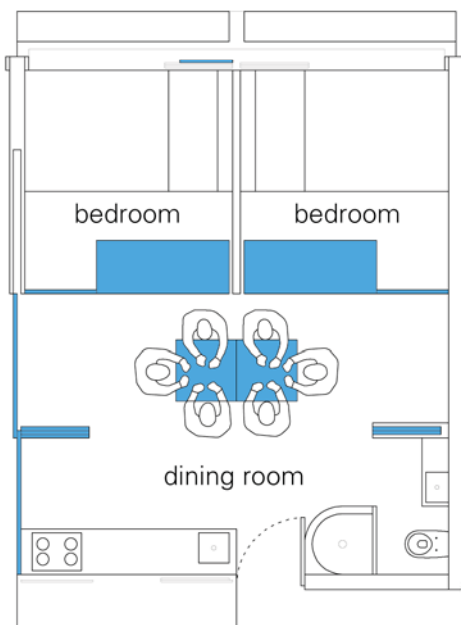
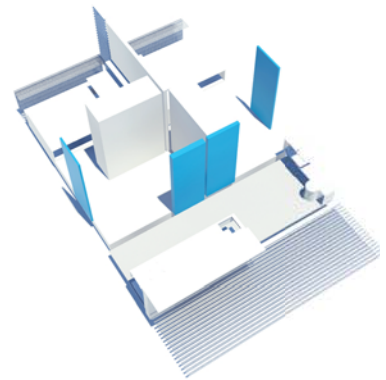
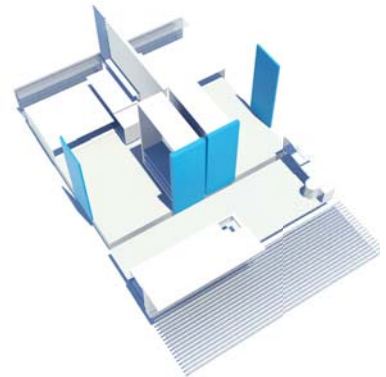


D. 2 friends

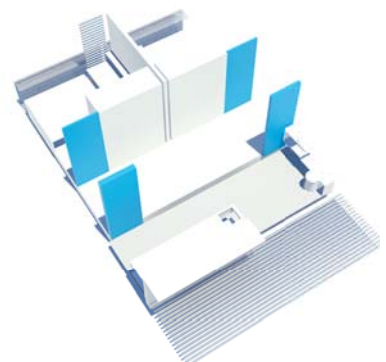
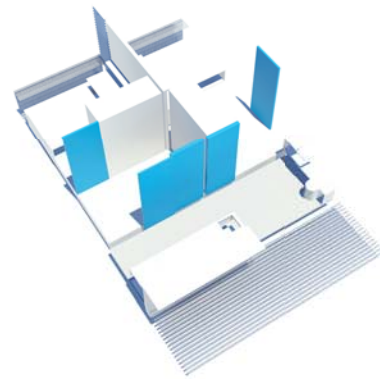


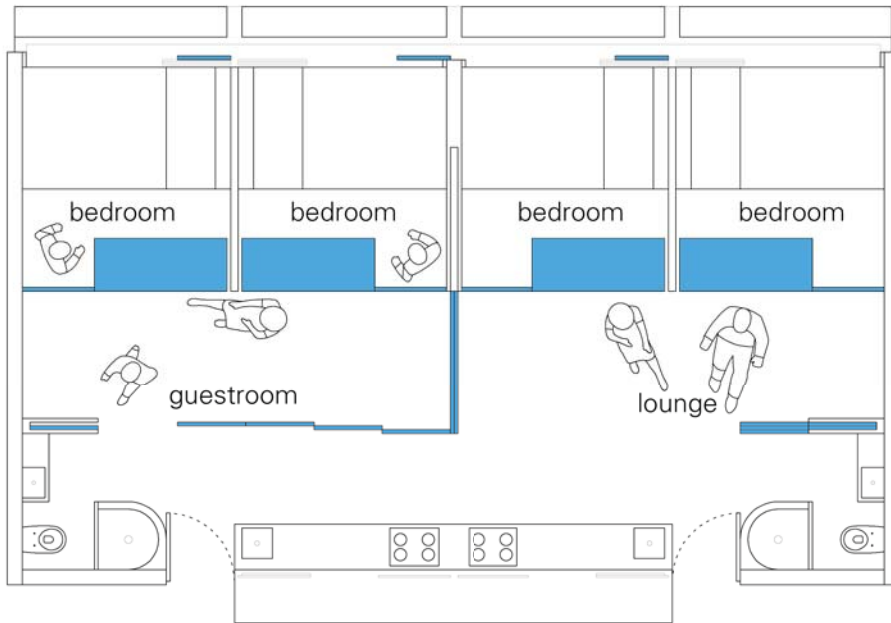


E. 1 couple

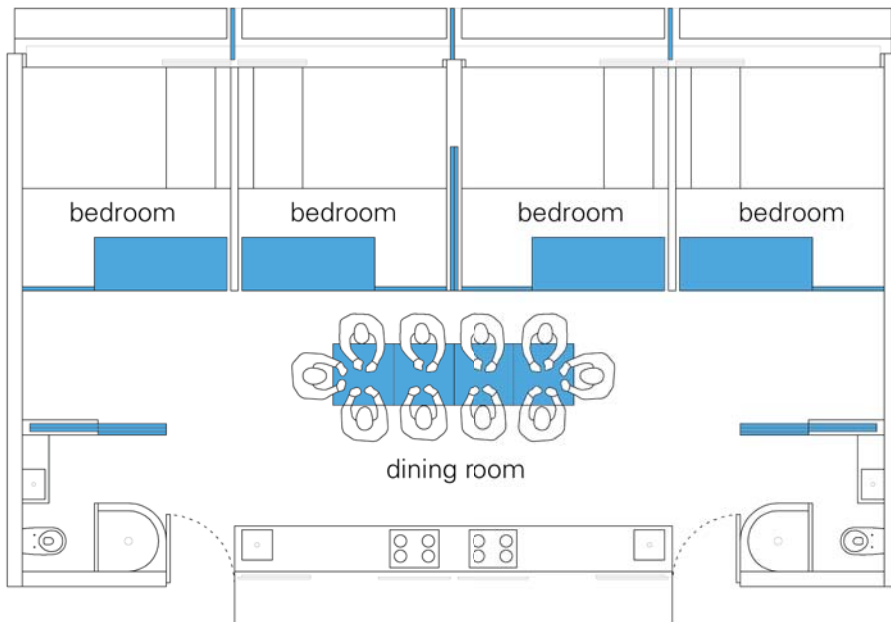


F. dinner for 6

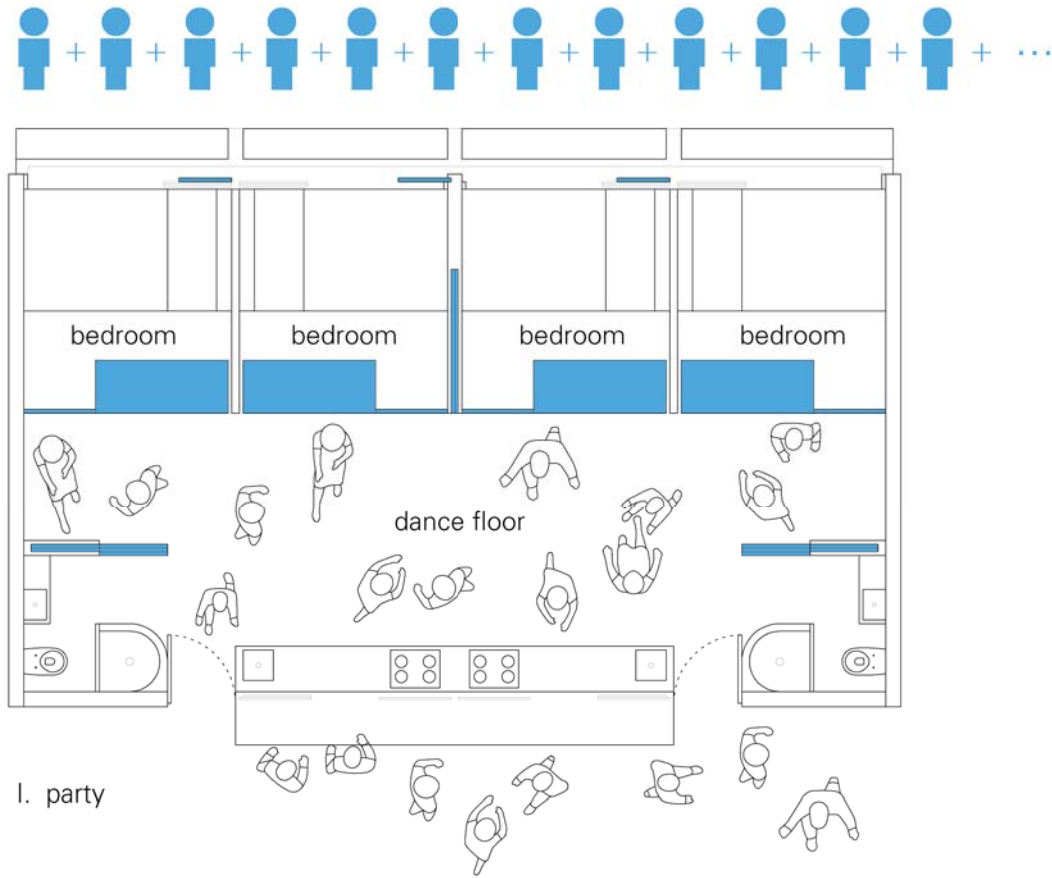




H. 4 friends + 2 guests



G. dinner for 10

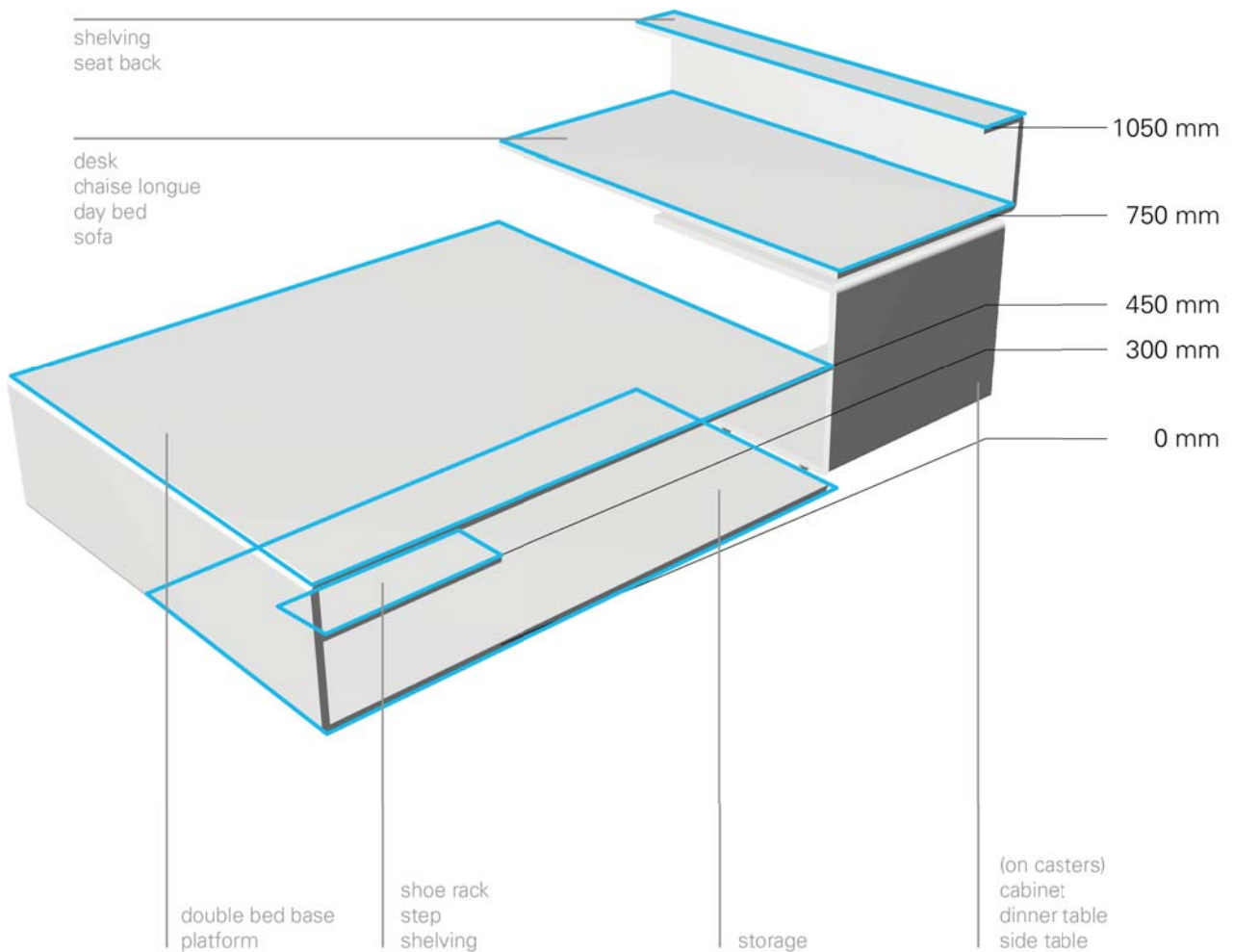


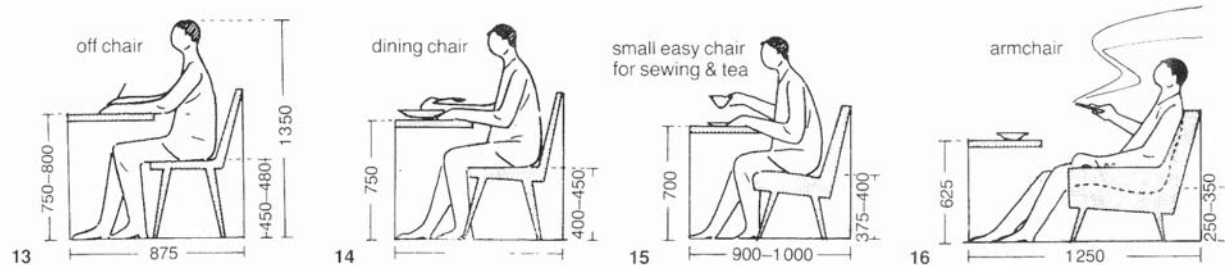
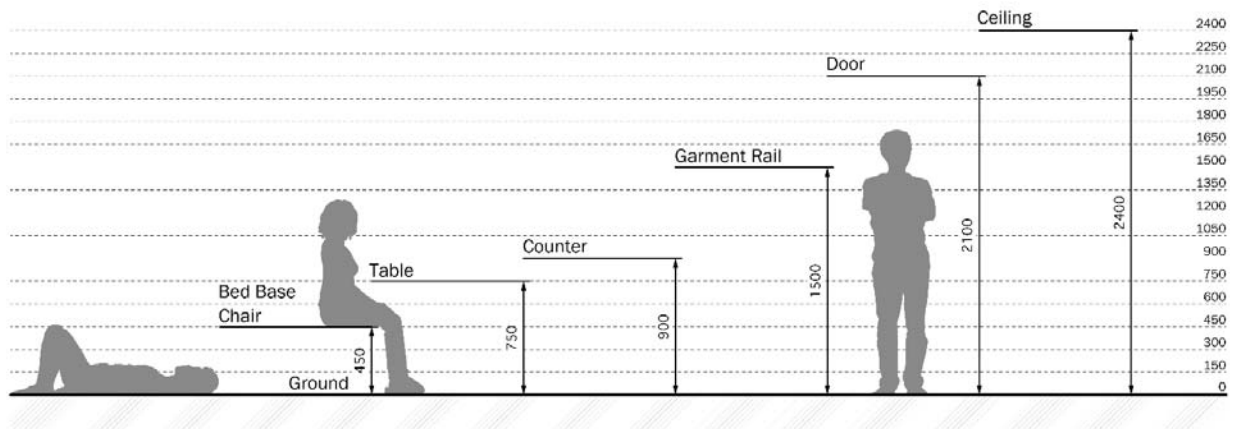
**Figs. 3.15-3.16**  
Colonizing and Conceding

(previous page)  
Fig. 3.15  
Pairs of Living Units

(this page)  
Fig. 3.16  
Quads

ceiling height ——— 2400 mm





Within the Living Units themselves, multi-purpose planes take the place of traditional furnishings. The section of the typical room is rendered more useful by offering an assortment of built-in horizontal planes rather than merely four vertical sides (typical walls). Contrary to other flexible dwellings that rely heavily on movable and foldable parts, these horizontal planes are fixed and are instead flexible in their ability to suit various needs that change over time. Based on the adult human body's dimensions when lying, sitting, reclining, and standing, a module of 150mm can be applied to the z-axis. These dimensions are in line with Ernst Neufert's *Architects' Data* guidelines on space requirements,<sup>22</sup> but infinitely more simplistic than LeCorbusier's *Le Modulor* based proportionally on the Golden Section.<sup>23</sup>

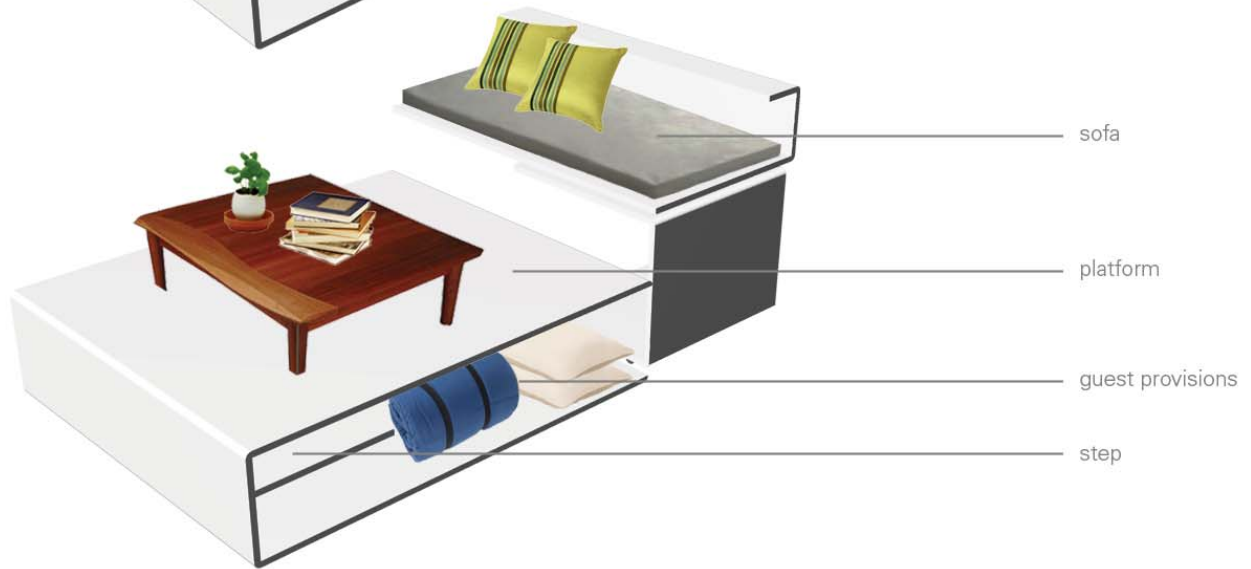
Fig. 3.17  
Multi-Purpose Planes  
(opposite)

Fig. 3.18  
150mm module  
(top)

Fig. 3.19  
Neufert's Space Requirements  
(above)

<sup>22</sup> Neufert, Ernst. *Architects' Data*. London: Granada Publishing, 1980. 2<sup>nd</sup> International English Edition. 433 pages.

<sup>23</sup> Neufert, p.10



The result is a dwelling that can at once and immediately provide a double-bed platform, desk, sofa, dining table, chair, bookcase and storage. If for example the pair of Living Units is inhabited by two lovers who share a bed, the same unit's multi-purpose planes may be used as a Lounge instead of as a second sleeping area.

Flexibility should not come at the price of workable practicality. Expending energy to transform an environment on a daily basis, or worse, at every change of activity, becomes tiresome and a nuisance. As a result, all movable elements such as sliding and pivoting panels have been reserved to accommodate either occasional events or longer-term changes.

**Fig. 3.20**  
**Changing Purposes**

Multi-purpose planes can be programmed as the dweller wishes. A movable piece on casters is stored within the planes.





The *Living Marketplace* is a community made up of individuals and therefore expresses itself outwardly as such. The façade is compartmentalized to allow every inhabitant to have their own portion, but louvered panels can be folded back to adjoin neighbours. This flexible space can be used as a planter, as a quick access to seating in the fresh air, as a cold store for wine and beer, as storage for cumbersome objects such as sports equipment and found materials, or for simply hanging laundry. It can be considered an extension of interior space, or as independent from the space it fronts. Regardless of the choices, each portion reflects its occupant in some way, externalizing the combined character of the community that lives within the building, which shifts as people come and go. From its façade can be read a story of newcomers, neighbours, strangers, lovers and ultimately, Londoners.

A hub for *expressive individualism* emerges from this inherently flexible design that allows the dwellers to make choices not only on where—but also on how—to dwell.

Fig. 3.21  
Front Face

C O M M U N

I T Y 28 / M / AUSTRALIA

*"Community is replaced by these impromptu, ad hoc-type of encounters between international people. They're very convenient and often based on not much more than drinking, or sex, or sport."*



## COMMUNITY

Solitude is an inevitable feeling for the New Nomad that travels alone, leaving support systems and all that is familiar behind in search for the next adventure. Still, they benefit from modern mobile technologies and telecommunications that previous generations did not have at their disposal. Although it has gotten infinitely easier to stay 'in-touch', the reality is, "it is only a seeming paradox that the city, with its enormously high density of habitation, should give rise to feelings of such intense solitude."<sup>1</sup>

Jonathan Raban, in his deeply personal account of metropolitan life, *Soft City*, writes:

And the immigrant, unlike the city-bred who have been able to take friends and community for granted, never forgets that the city has the capacity to isolate and belittle him.<sup>2</sup>

**Fig. 4.1**  
**You Are Here**

A map of the city of London adorns the walls of countless shared households, helping newcomers orient themselves in their adopted environment.

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1 Raban, Jonathan. *Soft City*. New York: E.P. Dutton & Co., Inc., 1974. p.149.  
2 Raban, p.56



For New Nomads, community, camaraderie and support systems must be constructed from scratch. Relations with family and old friends require care and maintenance or they risk withering away with time and distance. New relationships form based primarily on circumstances. Community becomes a potpourri of parts that mix the old with the new, the virtual and the physical, the permanent and the fleeting.

Until relatively recently, the perception of family in Western culture has been tied to residence in a specific place. As a result, 'family' did not only relate to bloodlines, but also on ties and dependencies between people that shared a particular place, such as a house, a farm or an estate.<sup>3</sup> In the last century, however, 'family' has come to mean kinship as more and more dwellings only lodge a single nuclear family.<sup>4</sup> But when families share not a place, nor a house, 'family' gets redefined yet again. They expand across physical space, and therefore, also expand beyond bloodlines. In the absence of relatives, friends and flatmates are asked to fill the void but the success of these relationships is inconsistent.

**Fig. 4.2**  
**Milk For Everyone**

In households made up of several unrelated people, the choice to share expenses such as groceries must be a conscious administrative decision. More often than not, each buys their own food, resulting in highly inefficient situations such as this one.

<sup>3</sup> Mau, Steffen. *Social Transnationalism: Lifeworlds beyond the nation-state*. Abingdon: Routledge, International Library of Sociology, 2010. p.56

<sup>4</sup> ibidem

30/M/Canada has been fortunate and describes his flatmates so:

*To compare them to family is one of those things that's easy to do because you want to say that they're close enough, they're close like family, but you're not—you're close like friends, closer than just normal friends. It's kind of a between-friends-and-lovers thing. You can say you love your friends—not like you unconditionally love your family, but you want them like you want lovers. There's something different about it. That never really occurred to me until I moved here.*

By contrast, 26/F/Italy puts it bluntly: *I don't have friends in London and that's why I want to leave.*

The quality of the community you build around you greatly determines how you feel in a place. For many New Nomads, the inability to feel at ease and secure in a social environment is what keeps them on the move. They are constantly searching, finding solace in the company of other drifters, and extending a level of trust to strangers with whom they happen to share a circumstance. This may lead to lifelong friendships, broken hearts, or more likely, complex relationships located somewhere between the two.

32/F/Greece was previously in this situation:

*He [my flatmate] liked the arrangement. But I could feel, being a two-bedroom flat, a little bit too intimate for two people that don't know each other, of opposite genders. I think the reason we never hung out together—we never went for a beer—is that there was a very fine line... I live with this person, we share a bathroom, I see him in his underwear, but we're not a couple. And you have to constantly remind yourself of that. When there are more people in the house, it takes the pressure off.*

*"It feels a little bit like being with friends. Flatmates are not exactly friends. They can be friends later, but while you live with them, it's not exactly the same."*

32/F/Greece



*"Yes of course I get lonely. Sometimes I think it would be better if I had flatmates."*  
31/F/South Korea

The dynamics of each such reconstituted household are unique to the personalities and identities of all the individuals making up the group. As house/flat-mates are often strangers who, merely through the lottery of life, end up sharing the intimacy of their homes, there is a real opportunity to cross or erect a number of boundaries. The evaluation of whether to do one or the other is perpetual—a relentless pushing and pulling between communal and personal welfare.

Fortunately, most of the interviewed subjects felt that their home environments were successful because all members of their households shared responsibilities, in order to prioritize a harmonious atmosphere between them. When within a small ecosystem such as a household, social accountability becomes more acute.

*"The people I spend time with in London, I would never call them friends. They are just people I know and that I've spent some time with. I think it's difficult to make friends all the time, throughout your life, everywhere you go. You make some friends through circumstances and then you cannot make friends in the same intensity that you have made before."*  
41/F/Greece

28/M/Brazil:

*We have to be part of the house. You have to clean after yourself to be fair to everyone. It's working pretty well.*

30/M/Canada's flat operates along the same lines:

*The place is in good working order because we're all generally pretty neat. It's just been an adjustment. There are no reasons behind it. Everyone does their part. It just ends up happening.*

Fascinating and inspiring it is that individuals, having never before even met, can end up peacefully sharing—in addition to their living quarters—expenses, household chores, food, and other consumables. In the best situations, these exchanges occur almost unwittingly.

With pride, 32/F/Greece proclaims:

*I have not once had a discussion about who buys the toilet paper.*



Andreea owes Anthony - £19  
 Carmna owes Anthony - £29  
 Andreea owes Carmna - £340

→ new for last month  $\mathcal{G}$  (amongst CM, AK, M)

AK - £60 for gas + electricity = 15 each

$$A-A \quad 31 + 10 = 28$$

$$A-C \quad 52 + 10 = 28$$

$$A-M \quad 15 + 5 = 20 + 6 = 26$$

CLEAN Well & ENJOY ☺

KITCHEN + CLEANING	BATHROOM + WC	LOUNGE + KITCHEN	HOOVER STAIRS	TAKE OUT All rubbish	Weekend
LAURA	EMANUELA	ANDREA	EMANUELA	EMANUELA	6/06
EMANUELA	LAURA	MANUELA	ANDREA	ANDREA	13/06
ANDREA	EMANUELA	LAURA	MANUELA	MANUELA	20/06
MANUELA	ANDREA	EMANUELA	LAURA	LAURA	27/06
L	MA	SI	EM	EM	4/07
EM	LA	MA	SI	SI	11/07
SI	EM	LA	MA	MA	18/07
MA	SI	EM	LA	LA	25/07
LA	MA	SI	EM	EM	1/08
EM	LA	MA	SI	SI	8/08
SI	EM	LA	MA	MA	15/08
MA	SI	EM	LA	LA	22/08
LA	MA	SI	EM	EM	30/08

Therefore, it is inferred that house/flat-shares develop a kind of self-organizing social structure that attempts to deal with the maintenance and sharing of communal resources and space. Some decide to have a formal agreement by drafting a rota or a schedule for the execution of chores within the dwelling. Others, arguably more fortunate, manage to forego the written contract and share responsibilities in an unspoken way. Regardless of the method, there usually needs to be a certain system in place to ensure a pleasant and clean living environment but nevertheless, this still tends to be a frequent instigator of conflict.

One method of achieving a pleasant and clean environment is by replacing the often ominous and formally designated 'Common Room' featured in most communal living arrangements with multiple flexible, jointly administered spaces. With this, the *Living Marketplace* is making the sharing of responsibilities and resources less of a chore, and more of a means to maintain each person's quality of life.

Fig. 4.3-4.4  
Sharing Responsibilities

(opposite)  
Fig. 4.3  
A flat divides expenses.

(above)  
Fig. 4.4  
A flat's cleaning rota



The *Living Marketplace* encourages the establishment of a community by subtle ways as forced socialization is deemed to be firstly ineffective, and most of all, undesirable by independent adults. Consistent with the lifestyle, engaging in the social life of the community is a personal choice. The goal is to avoid such awkward situations as this one recounted by Patrick Hamilton in *The Slaves of Solitude* about a young lodger of a mid-war boarding house on the outskirts of London:

Before going down to dinner, however, she paused in her room, listening at her door for Mr. Thwaites' voice as he came out of the Lounge on his way down to the dining-room on the ground floor. Although she had to have dinner at the same table with him, her feelings towards Mr. Thwaites were of such a nature that she desired to put off the evil moment, to spare herself even the risk of an encounter with him outside the Lounge door, and the consequent necessity of walking down the stairs with him to eat.<sup>5</sup>

In the novel, Hamilton proceeds to vividly detail the acute discomfort of mealtime in the communal dining room:

The system of separate tables, well meant as it may have been, added yet another hellish touch to the hellish melancholy prevailing. For, in the small space of the room, a word could not be uttered, a little cough could not be made, a hairpin could not be dropped at one table without being heard by all the others; and the general self-consciousness which this caused smote the room with a silence, a conversational torpor, and finally a complete apathy from which it could not stir itself.<sup>6</sup>

Fig. 4.5  
Sharing Shelf

<sup>5</sup> Hamilton, Patrick. *The slaves of solitude*. London: Constable and Company Ltd., 1972. p.8

<sup>6</sup> Hamilton, p.10

Emmanuel Levinas philosophizes in *Totality and Infinity* that a house does not become a home until a guest is received. Beyond a home's function of protecting from the elements, it is also the point from which "intentional human activities originate"<sup>7</sup>: "The privileged role of the home does not consist in being the end of human activity but in being its condition, and in this sense its commencement"<sup>8</sup>. The dweller never fully feels at ease in this environment until they receive the Other, which forces a confidence in—or a mastery of—the dwelling they are offering.

Therefore, through the opportunities to host Others that the *Living Marketplace* provides, inhabitants not only build homes but also fuel communities as they fulfil their ethical duties to the greater social order.

Many special events "are meant to be enacted in the home", with the central component usually being a meal.<sup>9</sup> Dining, therefore, in addition to merely feeding ourselves to survive, becomes an activity that brings people together in the making of memories that define a home.

---

7 Gauthier, David J. *Martin Heidegger, Emmanuel Levinas, and the Politics of Dwelling*. Doctoral Dissertation. Louisiana State University. 2004. p.193

8 Levinas, Emmanuel. *Totality and Infinity*. Pittsburgh: Duquesne University Press, 1969. p.152

9 Saile, David. "The Ritual Establishment of Home" in Altman, Irwin and Carol M. Werner (eds.). *Home Environments*. New York: Plenum Press, 1985. p.92




At the most private level, the Living Unit provides space for the inhabitant to host their flatmate within the realm of their individual unit to share a meal. This ritual can be renegotiated as one may want to host the other, or may simply want to stay alone.


Pairs of Living Units are able to host a sit-down meal for up to six people, provided both individuals concede space from their private Living Units to form a third room which accommodates their guests. Therefore, both parties must be consensual, contributing to the feeling that they are engaged and valuable parts of a community. As the minority, nomads constantly see themselves as the Others and therefore relish the opportunity to, for once, be hosts.

Fig. 4.6  
Hosting

CouchSurfing - CouchSearch!
+



[Donate](#)
[Sign Up](#)
[Login](#)
Language: English



Login
Surf / Host
Community
CouchRequests
Messages
Share
About

CouchSearch
Latest Search
Recent Searches
➔ Sign Up

Basic Search
Advanced Search

Change default form...

Ready to start exploring? Use this form to find your next CouchSurfing experience. Happy Surfing!

Has Couch?  Only show people with couches for Surfing?

Allowing at least  people to Surf

Keywords

Search location by text Got your spot picked out? Enter the city and country here to search! Careful: no provinces or states! For example, instead of San Francisco, CA, United States, type San Francisco, United States.

**city or city, country**

Search location by selection To search a region, big or small, start on the left and narrow it down as you like by selecting a country, a state or province, and a city. Or you can use the map below: just choose a country from the list, zoom in on the area you want to visit and click "Show CouchSurfers on map"!

**WORLD**


- Africa
- Antarctic Region
- Central America
- Central Asia
- Europe
- Middle East
- North America
- Oceania
- South America
- Southeast Asia

In the region Expand my search to include CouchSurfers within  Miles  of the selected city


Exclude the selected city from the search

**Start detailed search** List surfers on next page...

Show CouchSurfers on map!
**Map search**
Clear surfers from map



Map
Satellite





In addition to entertaining guests with a meal, lodging is another way to welcome the Other into the home. Transnationals are often in the position of having visitors from their countries of origin or from other places they have passed through. A nomadic lifestyle lends itself to forging friendships that span across the globe. 'Migrant networks' link "friends, relatives and compatriots" in order to facilitate the transition to a new place.<sup>10</sup> "Nowadays, relatively few people travel without a contact in their destination country."<sup>11</sup>

Online communities such as *couchsurfing.org*, which matches travellers with lodgers and encourages a reciprocal environment, illustrate such casual hospitality. This 'pay-it-forward' attitude is crucial to the New Nomadic community as each of these individuals has at one time or another been in the vulnerable position of needing the help of others to orient themselves in a new environment. This community of drifters is characterized and defined by a level of trust between strangers that exceeds that between typical citizens.

In 2010, a young German woman named Christine Neder took it upon herself to live an extreme nomadic existence for 90 days in Berlin, staying with a different host every night.<sup>12</sup> Through *couchsurfing.org* and *facebook.com*, she managed to find ninety generous strangers willing to offer her a place to stay for a night. One of her hosts reportedly puts up around 150 guests a year in "homemade bunk beds in the corridor and little sleep cubby holes in the kitchen walls"<sup>13</sup>

Fig. 4.7  
*couchsurfing.org*

Searching for a free couch on  
*couchsurfing.org*.

10 Stalker, Peter. *The No-Nonsense Guide to International Migration*. (2<sup>nd</sup> Ed.). Toronto: New Internationalist Publications Ltd., 2008. p.45

11 ibidem

12 "Hitting the Town with Berlin's Couch Surfing Nomad" in *Spiegel Online*. 24 September 2010. [accessed September 2010]. <<http://www.spiegel.de/international/zeitgeist/0,1518,718663,00.html#ref=rss>>

13 ibidem





Besides creating a sense of community within the *Living Marketplace* itself, it is important that the building contribute to the social realm of the city as a whole.

Although much larger in scale than the *Living Marketplace*, the *Barbican Estate* also mixes public amenities with private dwellings, in order to stitch itself into the fabric of the city. Built as a part of an ambitious reconstruction strategy after the Second World War, the *Barbican Estate*, designed by Chamberlin, Powell and Bon between 1965-1976, is described as “quintessentially British in its pragmatic approach to modernism.”<sup>14</sup> The complex, containing flats and maisonettes, but also the Barbican Arts Centre, the Museum of London, the Guildhall School of Music and Drama, a public library, the City of London School for Girls, a YMCA, a fire station and medical facilities, just to name a few, ultimately illustrates the “forward-looking commitment of its architects to the notion of the city centre, as opposed to the suburb, as a setting not just for work, but for thriving urban, cultural and social life.”<sup>15</sup>

The *Barbican Estate*, to this day, persists as a landmark of London, as it welcomes its inhabitants and the general public alike into its world of facilities. It is an essential living and working part of the city.

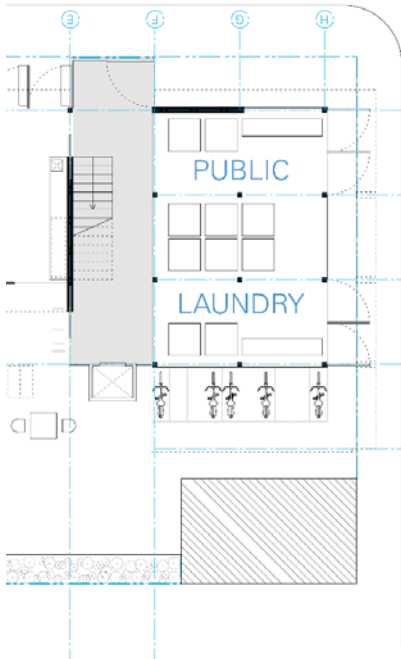
Figs. 4.8-4.9  
The Barbican

(opposite)  
Fig. 4.8  
The Barbican Estate at dusk

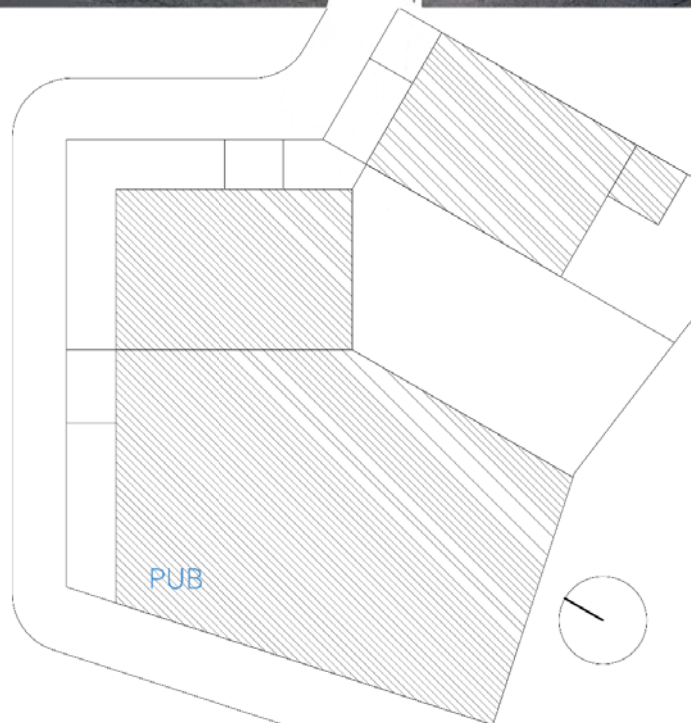
(above)  
Fig. 4.9  
Some logos of the facilities found within the Barbican complex

<sup>14</sup> Kate Bush quoted in Alison, Jane, Marie-Ange Brayer, Frédéric Migayrou and Neil Spiller (eds.). *Future City: Experiment and Utopia In Architecture*. New York: Thames and Hudson Inc., 2007. p.5

<sup>15</sup> *ibidem*



WHIDBORNE STREET



Similarly, engagement with the general public has been incorporated into the modest scale of the *Living Marketplace* in order to strengthen the community of the neighbourhood.

The Laundry facility on the ground floor is a shared service available to both the building's own dwellers and the public. Washing clothes can be both an intensely personal ritual as well as a social one, as it usually immediately precedes or follows a departure from or an arrival to a place. By locating it directly facing the pub, an established social hub of both the specific neighbourhood and of British culture at large, it is inviting free exchanges to occur between the *Living Marketplace* and the quarter of St-Pancras. Here, direct and indirect neighbours can meet on a regular basis, as they undertake an equalizing ritual in each other's company.

Providing a facility that both nomads and locals utilize promotes interaction between the two groups that could otherwise be difficult to achieve. Several subjects interviewed lamented this fact.

31/F/South Korea:

*I don't know my neighbours, only the restaurant owner on the first floor of the next building—a Chinese restaurant. I go there quite often to eat by myself so I know all their staff and they know me as well. But that's it.*

Meanwhile, 28/M/Brazil talks about the tendency for compatriots to group together in a foreign land even when all they have in common is citizenship:

*There are loads of Brazilians here. I tend to be with them all the time—it's not good. You come here to learn about something different and you end up going out with people from the same place. It's a bit frustrating.*

28/M/Australia explains this phenomenon in sports terms:

*About making friends with locals... A lot of them already have their life set up whereas international people don't—so they're more likely to have space in their 'friends roster'.*

Figs. 4.10-4.11  
Public Laundry

(top)  
Fig. 4.10  
View of Laundry opposite Pub on  
Whidborne Street

(bottom)  
Fig. 4.11  
Plan

# REFLECTION House World Cup SWEET STAKE! \$1 per team (to jazz)

FLAT 1



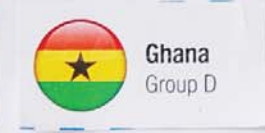
FLAT 2



FLAT 3



FLAT 4



FLAT 5



FLAT 6

WOOHOO!!



FLAT 7



FLAT 8



???. grovr

FLAT 9



**Fig. 4.12**  
**World Cup Fever**

This building of flats celebrated the 2010 World Cup with some friendly competition between all the units of the complex.

29 01 83

# SETTIMANA WEEK

LUNEDÌ  
 MARTEDÌ  
 MERCOLEDÌ  
 GIOVEDÌ  
 VENERDÌ  
 SABATO  
 DOMENICA

MONDAY  
 TUESDAY  
 WEDNESDAY  
 THURSDAY  
 FRIDAY  
 SATURDAY  
 SUNDAY

CHE ORA È?

What time is it?

MEZZANOTTE

MIDNIGHT

MEZZOGIORNO (12.00)  
 L'UNA E CINQUE (1.05)  
 L'UNA E MEZZO (1.30)  
 L'UNA E TRENTA (1.30)  
 LE DUE MENO VENTI (13.40)

MIDDAY, NOON  
 FIVE PAST ONE  
 HALF PAST ONE  
 ONE THIRTY  
 TWENTY TO TWO

A CHE ORA?

At what time?

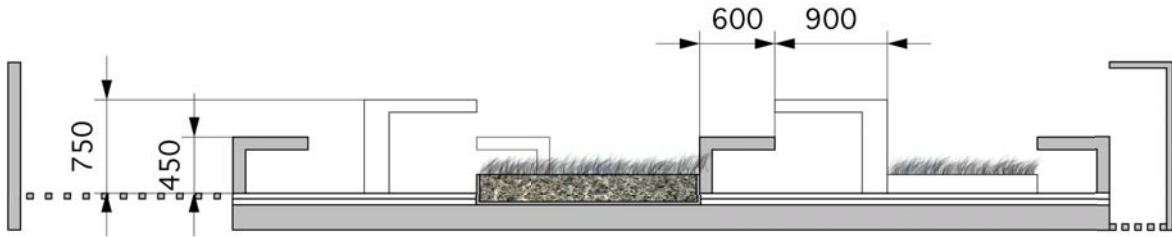
VENTI MINUTI  
... FA

IN TWENTY MINUTES  
TWENTY MIN. AGO



**Fig. 4.13**  
**Language Lessons**

Most house/flat-shares bring together people of different countries. This Italian is teaching his flatmates his mother tongue.



Other community-building features of the proposal include the rooftop allotments and the Trading Post of items left behind. Both contribute to the social cohesiveness of the *Living Marketplace*, as well as that of the greater neighbourhood.

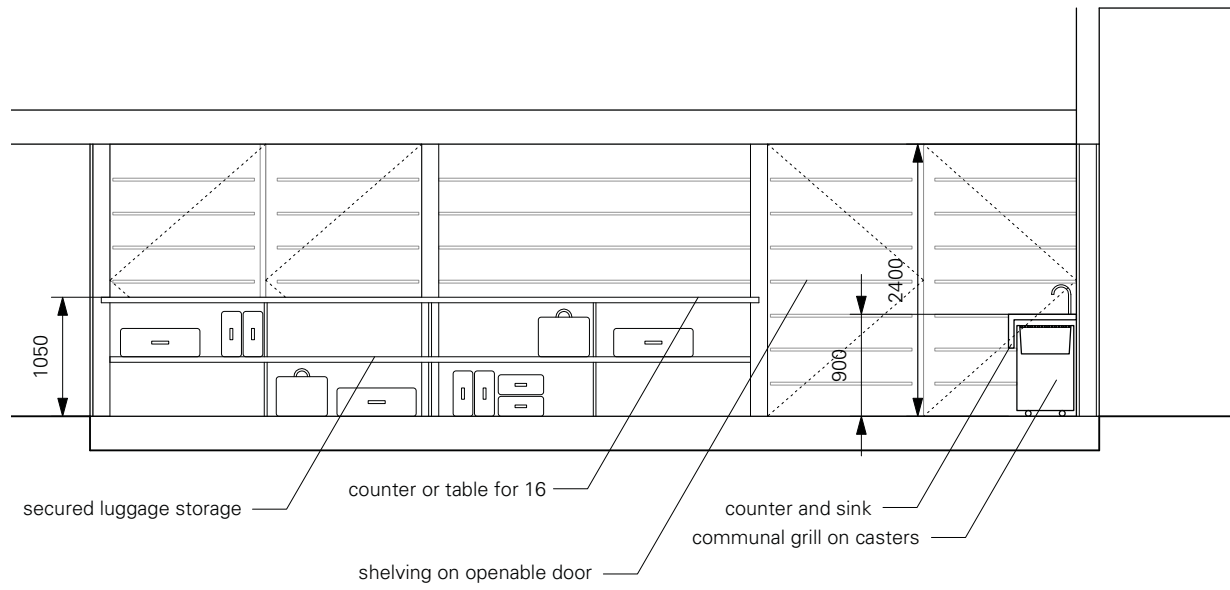
The communal roof garden offers allotments that may be conceded or adjoined depending on changing needs and desires. Individuals may choose to use the space for open-air dining, agriculture, or leisure.

These allotments allow for the cultivation of plants such as vegetables and flowers that require care and maintenance over a prolonged period of time that may or may not be recurring from year to year. Therefore, this can easily become a communal project that brings dwellers together in light of a common goal—in this instance, the rewarding bounty of fresh vegetables and flowers. The responsibility of the allotment may be transferred to the next occupant, forging a tangible relationship between individual timelines. At the end of a season, any surplus could be sold to the general public on the ground floor's open arena, thus in some way giving back to the community what its 'land' has produced. No matter the type and number of programs the roof garden takes on, it belongs to the whole of the community as a secret refuge hovering above the city.

**Figs. 4.14-4.15**  
**Rooftop Garden**

(top)  
Fig. 4.14  
Partial section

(bottom)  
Fig. 4.15  
A refuge hovering above the city.



The communal Trading Post operates in similar ways. Based on Russell W. Belk's notion of the *Extended Self*, our possessions "give us a personal archive or museum that allows us to reflect on our histories and how we have changed"<sup>16</sup>

In families, this is achieved through heirlooms that get passed down from generation to generation, allowing "individual family members to gain a sense of permanence and place in the world that extends beyond their own lives"<sup>17</sup> In this situation where the traditional family is absent, the *Living Marketplace* community takes its place, and the items left behind by its residents form the archive that tells the story of the place, and of the people who have inhabited it. Through these artefacts on display, there emerges a sense of "group harmony, spirit and cooperation"<sup>18</sup> The left items permit one's individual timeline to continue into someone else's. The transferring ownership of goods in this way is thus similar to passing heirlooms onto heirs that enable these possessions to 'live on' even though they have been discarded. By passing on these artefacts to people willing to care for them, they do so in some way in honour and in remembrance of the donor.<sup>19</sup>

Any dweller is free to help themselves to any items that have been left behind, with the understanding that they will contribute back in the same way when it is their own time to depart. When the shelves are overwhelmed with left items, it is opened up to the general public for their free taking.

The Trading Post also acts as a neutral place of assembly for the *Living Marketplace* community. Located directly adjacent to the main entrance of the building, inhabitants have open access to seating for large dining events or administrative meetings, basic kitchen facilities such as a sink and espresso machine, and a communal grill that can be wheeled outdoors when the weather permits. As such, the Trading Post is a site for both material and social exchanges.

**Figs. 4.16-4.17**  
Trading Post

(top)  
Fig. 4.16  
Section looking toward Argyle Street.

(bottom)  
Fig. 4.17  
View of open shelving toward street.

16 Belk, Russell W. "Possessions and the Extended Self" in *Journal of Consumer Research*. p.159

17 *ibidem*

18 *ibidem*

19 Belk. "Possessions and the Extended Self" p.148.



All in all, 30/M/Canada explains community-building in London in much simpler terms:

*Somehow in London, by knowing a lot of people, you get to know a lot more people. You get closer to them somehow. Maybe it's because you're just drunk all the time.*

Fig. 4.17  
McGlynn's

Pub facing the *Living Marketplace* on  
Whidborne Street.



H

O

M





E

41 / F / GREECE

*"I bring my cookware everywhere. I always have the same kitchen. Even if I'm in a different place, if I have the same plates and the same pots, because everything else is new or borrowed, it feels like it's still me."*





## HOME

Home is a uniquely English word that is not translatable into other languages. Bart Giamatti writes:

No translation catches the associations, the mixture of memory and longing, the sense of security and autonomy and accessibility, the aroma of inclusiveness, of freedom from wariness, that cling to the word home... Home is a concept, not a place (...)<sup>1</sup>

For people constantly on the move, home means something fundamentally different than for most, who through their permanence are able to concretize the concept and associate it to a physical place, or even to a single house. For modern migrants, home is a feeling—a feeling that they are faithfully searching for. With a fluid lifestyle comes a flexible and shifting home that is part origin, part aspiration, and part idealization.

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<sup>1</sup> Bart Giamatti quoted in Seiden, Henry M. "On the Longing for Home" in *Psychoanalytic Psychology*. 26: 191-205, 2009.

*"I don't consider this my home so I have to consider my family home in Italy home. Or else I have no home."  
26/F/Italy*

*"There are two different sorts of home for me. Of course in my heart it's where I grew up and because I was stable in that home environment for a long time, but then to call that my home in the present day is not right. But then home now for us—I think we're in the process of establishing what that is because we don't really know."  
40/M/New Zealand*

*"I feel good here, but still not 100%. It's not easy, you know. It's not like a fairytale."  
28/M/Brazil*

31/F/South Korea speaks about the moment at which she discovered that 'home' had moved along with her:

*Seoul is home. Actually, London is home too, since this year. I went [back to Seoul] last Christmas and this summer. But this year, when I came back to London, I felt this is home. The way to go to work or the streets around here, I thought this could be MY area. When I felt it for the first time, just this year, I felt really weird. I must be really used to London. Not sad, not happy, just comfortable. Yes, comfortable; the usual life.*

Similarly, 30/M/Canada recounts it this way:

*Home is a funny word this last year. There's home-home which is what I call Canada. Home now is here. It's only about six months ago that this changed. When I went home-home for Christmas, it was a strange feeling- when the plane was landing, I felt like I was home-home. And then having my mom's cooking. But there was also this underlying feeling of vacation. And I had never had that feeling before, going home-home. It's because London has become more of a home for me now. A home-sweet-home away from home.*

This phenomenon occurs because we are very rarely instantly at ease in a new place, necessitating "a period of apprenticeship with tools before they become useful to us"; before they can start to feel a part of us, as "extensions of our own body"<sup>2</sup> A place of dwelling must be inhabited, appropriated, customized, in order to feel like home. "Through such rituals not only is the physical environment transformed but so too are the human participants and their relationships with the changed place."<sup>3</sup>

People at home do not have to think about what they are doing all the time; they can just be "themselves":  
Once patterns of mutual adjustment with dwellings are established and unselfconscious, they are persistent.<sup>4</sup>

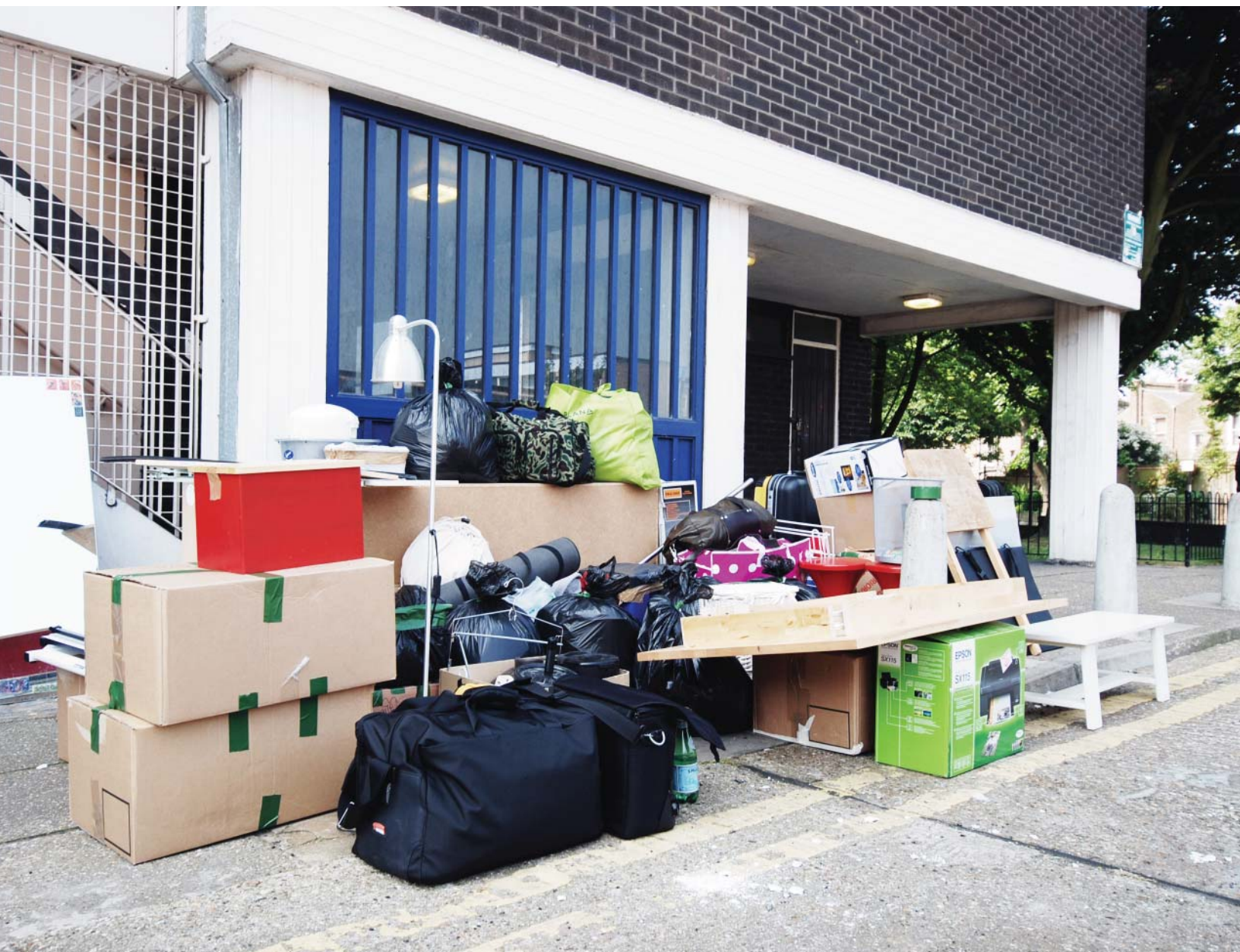
Fig. 5.1  
Up

(previous page)  
Still image from the film *Up* (2009)  
about an elderly man who cannot part  
with his house of memories.

2 Bernd Jager quoted in Davidson, Tonya. "The Role of Domestic Architecture in the Structuring of Memory" in *Space and Culture*. 2009.

3 Saile, David. "The Ritual Establishment of Home" in Altman, Irwin and Carol M. Werner (eds.). *Home Environments*. New York: Plenum Press, 1985. p.87

4 ibidem, p.94



If dwellings can become 'extensions of our body' than so do our personal possessions, especially in this era of consumerist fervour. According to Russel W. Belk, our contemporary consumer society has profoundly affected the way we view the world, as well as how we view ourselves within it. "Stated most simply, we have come to regard an increasing profusion of both natural and human-produced things as objects to be desired, acquired, savoured, and possessed."<sup>5</sup>

Belk believes that we are what we have, and that by "claiming something is 'mine', we also come to believe that the object is 'me'".<sup>6</sup> As William James wrote in 1890:

A man's Self is the sum total of all that he can call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands, and yacht and bank-account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down—not necessarily in the same degree for each thing, but in much the same way for all.<sup>7</sup>

If our possessions are extensions of ourselves, then amongst them we feel most comfortable, as if at 'home'. This poses a challenge for New Nomads as they struggle to accumulate belongings, knowing that they will have to one day move them again. Every item desired must be evaluated in terms of its immediate to long-term return, making the purchase of something as simple as a book become a carefully considered decision that will inevitably lead to a future sacrifice.

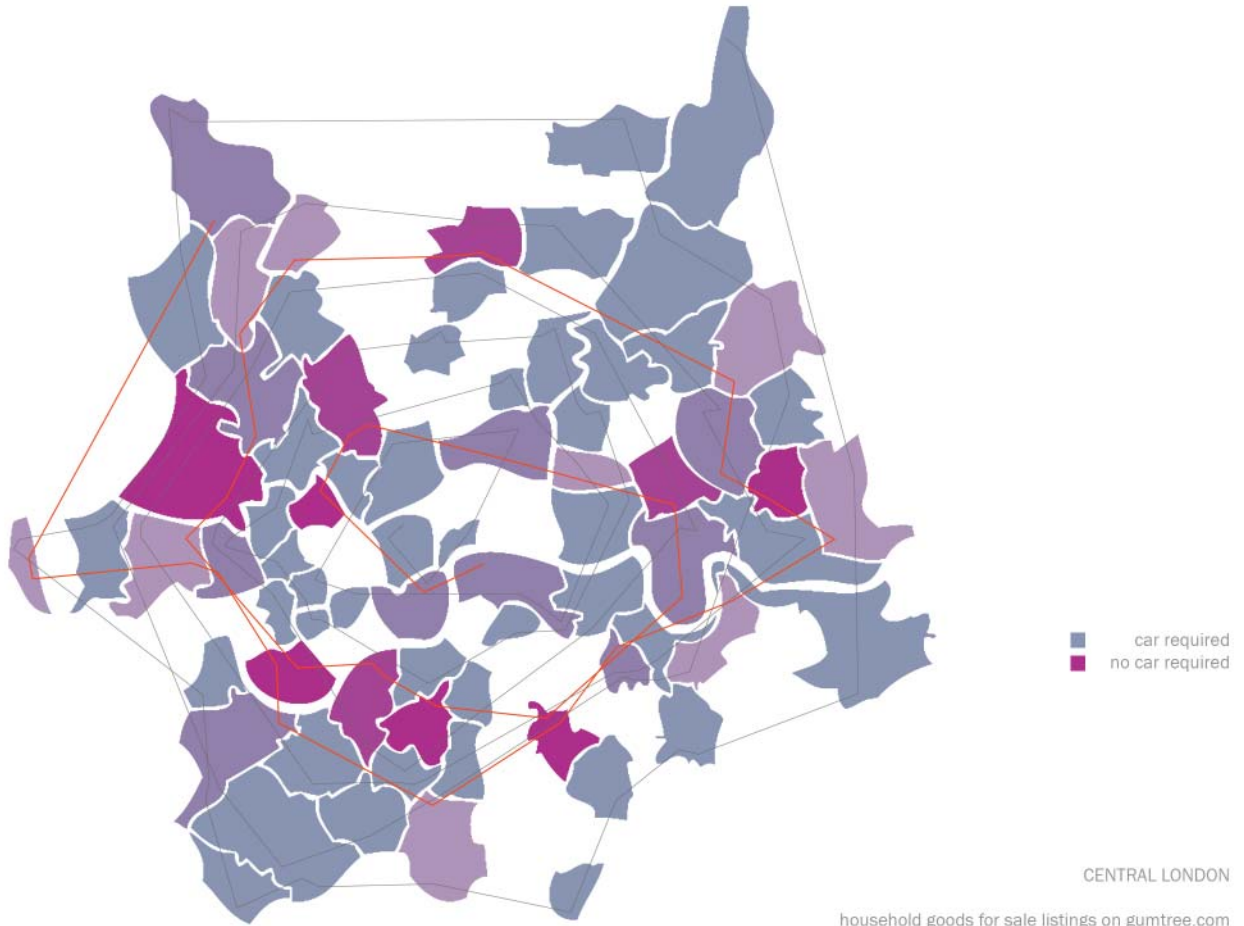
**Fig. 5.2**  
**Moving Day**

Moving out of a London flat after 5 years.

5 Belk, Russell. *Collecting in a Consumer Society*. New York: Routledge, 2001. p.1

6 Belk, Russell W. "Possessions and the Extended Self" in *Journal of Consumer Research*. Vol. 15. September 1988. p.141

7 *ibidem*, p.139



CENTRAL LONDON

household goods for sale listings on gumtree.com

01 02 10

13 02 10





**Figs. 5.3-5.4  
Classified Ads**

(top)

Fig. 5.3

A mapping of all the household goods for sale listed on *gumtree.com* over two days yields a predictable concentration of small goods in central London where it is more difficult and impractical to own a car.

(bottom)

Fig. 5.4

An advertisement on the London Underground for Gumtree's online classified ads directory. Gumtree is also a leading starting point for the search of flats and flatmates.

Karl Marx warned of such 'commodity fetishism' in *Das Kapital*, stating that the capitalist "is seen not only as an exploiter of labour, but also as a thief of the worker's very self"<sup>8</sup> because through the pressures of consumption, human relationships become objectified. The philosopher Erich Fromm continued in this line of thought by advocating 'being' rather than 'having' as the "preeminent form of existence"<sup>9</sup> As such, "to share, to give, and to sacrifice" are what it means to exist.<sup>10</sup> "If I am what I have and if what I have is lost, who then am I?" asks Fromm.<sup>11</sup> By focusing on acting, what one has is protected from the kind of existence/identity-theft Marx cautioned. Therefore, those who cannot 'have' turn instead to enriching their lives through intangible experiences, explorations and memories, which the global adventure abundantly supplies.

Still, the few possessions carefully chosen to make the journeys become a brief and concentrated autobiography, a kind of 'Greatest Hits' of one's life. There's a confidence in the City to ensure the resources necessary to survive, but the collection of possessions curated to follow in the adventure is more than that—it "provides a sense of past and tells us who we are, where we have come from, and perhaps where we are going"<sup>12</sup>

The personal possessions of the nomadic are part of a collection that serves to distinguish and define the self. Nearly one third of Westerners collects something<sup>13</sup>, which, in contrast to gathering—to assemble necessities for future security—is instead a deliberate hoarding of items for personal or social sentiment.

As 40/M/New Zealand reflects: "*There's a saying that goes: 'home is where the heart is' and I think that has some truth.*"

The *Living Marketplace* constructs the concept of 'home' by padding the nomadic environment with familiar personal possessions, as well as allowing experiences, explorations and memories to form.

8 *ibidem*, p.146

9 *ibidem*

10 *ibidem*

11 *ibidem*

12 *ibidem*, p.160

13 Susan M. Pearce quoted in Belk, Russell. *Collecting in a Consumer Society*. New York: Routledge, 2001. p.1



The proposal is in direct contrast to the *Yotel*<sup>14</sup> which is based on the Japanese capsule hotels but repackaged for the cosmopolitan market. Situated in airports such as Heathrow, Gatwick and Schiphol, they provide the bare essentials to rest one's head charged on an hourly basis. They are hyper-temporary landing pads for travellers in transit. *Yotel* stems from the same corporation that brought *Yo! Sushi* to Britain, which introduced the conveyor-belt-sushi-experience. In the same manner that *Yo! Sushi* renders a culinary art a novelty of instant gratification; *Yotel* caricatures the act of dwelling to its most minimum. In overly sanitized and fully automated 'cabins', guests leave absolutely no imprint of their passage.

Belk likens the house to the body of the family, but the same can be said about the individual. Like someone's body and mind, the dwelling should be altered, adjusted and modified to best reflect its person. Researchers have also "suggested that the interior décor of the house represents (...) something akin to true self, while the exterior appearance of the house represents something akin to social self (as seen by others)".<sup>15</sup>

Fig. 5.5  
Yotel

A view of a corridor in a Yotel location.

14 "YOTEL" in *Yotel*. YOTEL Limited, 2008. [accessed August 2010]. <<http://www.yotel.com/>>

15 Belk, Russell W. "Possessions and the Extended Self" p.153



The *Living Marketplace* uses this as a basis for providing the facilities to build a 'home'. At the most personal level, the multi-purpose planes that make up the individual Living Unit get defined by how the inhabitant chooses to arrange their personal belongings. A plane used to hold books in one unit may support cushions for seating in another. In this way, the Living Unit becomes the backdrop to the personal items deemed valuable enough to be included in one's curated collection of self.

Duration of stay then determines the changing landscape of 'stuff' that populates the unit. Upon arrival, the dweller is most concerned with essentials, but as time discretely passes, there is an investment in enhancing personal comfort that leads to a customization of the environment. Ultimately, settling-in means the conscious dedication to ensuring a pleasant living arrangement for the self.

**Fig. 5.6**  
**Settling-In**

Upon first arrival, one merely has the bare essentials.

As time passes, efforts are made to unpack belongings and make acquisitions to enhance personal comfort.

The longer-term occupant accumulates heavy items such as books, invests in storage solutions, and takes on responsibilities that require care and maintenance such as household plants.



The Trading Post located on the ground floor is the hub for what David Saile calls “celebrations [that] can reinforce this home base by marking the occasions of return and departure.”<sup>16</sup> By freeing oneself of suitcases, we are rid of the constant reminder of our impermanent existence. By systematically retrieving and storing away luggage, it supports the notion that the *Living Marketplace* is home.

**Fig. 5.7**  
**Ready To Go**

Cumbersome suitcases permanently occupy valuable real estate in the centre of a tight London studio because storage space for large items such as these has not been provided.

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16 Saile, p.93





The mailbox block, individually labelled with the owners' names, sits by the main entrance of the complex as a physical testament to the individuals that together form the community, the livelihood of the place. Similarly to Danish custom where occupants label both their mailboxes and their front doors with their names, this ensures a personalized account of the faces that share the community. Furthermore, it allows an appropriation of territory only possible by branding it with one's own nomination.

**Fig. 5.8**  
**My Mailbox**

Mailboxes identified with owners' names at a block of flats in Copenhagen, Denmark.



By being flexible, the *Living Marketplace* is therefore also customizable, which is an effective way to achieve the feeling of self-extension, as this occurs “through control and mastery of an object, through creation of an object, through knowledge of an object, and through contamination via proximity and habituation to an object”<sup>17</sup>. In other words, being able to make choices that mould, affect and personalize an environment renders that environment a direct part of the self, as it was self-determined to be so. A specific example of customizable space is the threshold between pairs of Living Units which occupants can choose to concede or colonize, depending on distinct and personal needs.

Another example is the compartmentalized façade that offers exterior space that is on the cusp of interior space, as well as being both in the public and private realms. The dweller chooses whether or not and in which way to affix it to their personal space, enlarging ‘home’ in the process and enhancing their sense of self-worth. By ‘taming’ the very fabric of which the building is constructed, the inhabitant controls the architecture instead of letting it control them.

Fig. 5.9  
Getting Clean

Rudimentary plumbing is on display in this shared bathroom. Toiletries are considered personal and are stored separately on shelves above the sink.

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17 Belk, Russell W. “Possessions and the Extended Self” p.160



As Jeremy Till said about time being the most menacing foil to the architect's control, the *Living Marketplace* also acts as a time register. To the nomad, witnessing the passage of time is an experience that provokes an evaluation of where one stands, and where one is headed.

Time can also refer to weather, as the French do with the word *temps*. In a city like London which is as much defined by its weather as by its built environment, the experience of atmospheric conditions is an insuppressibly reality of day-to-day life.

30/M/Canada vulgarly offers:

*There's shit and not-shit. Those are the two seasons here.*

The rain, cloud and dampness that characterize London so accurately become the common element of disdain for locals, transnationals and travellers alike. The network of open-air steel-grate walkways that weaves together the *Living Marketplace* heightens the contrast between the rawness of the city and the shelter of the dwelling. By exposing the nomad to the reality of outside conditions right up until they enter the semi-private realm, the sensation of 'arrival' is intensified, thus re-enforcing the feeling of home at every entrance.

Fig. 5.10  
London Fog





**Fig. 5.11**  
**Open Air Walkway**

(top)

A sculptural open-air network of walkways is vulnerable to weather conditions and thus enhances the feeling of arrival.

**Fig. 5.12**  
**Moss Wall**

(opposite)

The narrow fissure between the proposal and the adjacent building is covered in a moss that thrives in dankness and feeds on beer, both widespread in London.

Whether referring to the configurable rooftop or to the dynamic façade, these are changing ‘landscapes’ that situate the user and observer within time—but an accumulation or a layering of this time creates atmosphere and memory. Formally, the *Living Marketplace* fills a gap between long-existing buildings on both ends of the ‘L’. However, on Whidborne Street, the proposed building is pulled back from the existing neighbouring structure, creating a narrow sliver between the two. In the dankness of the crack grows a wall of moss, thriving in the uniquely dark, damp and yeasty atmosphere of London.

*"That's what to me is home—for  
people to live somewhere, to look  
after the space and to respect it."  
40/M/New Zealand*

*"Maybe if I knew I was going to  
stay here for like 5 years, then I  
would invest myself emotionally and  
financially, then maybe I would think  
that this was my home."  
28/M/Australia*



If the ownership of possessions can serve to make a home, then the ownership of the home itself would be a logical way to guarantee the same. Since the advent of land ownership, there has been a particular desirability to lay official claim to the place one inhabits.

John Steinbeck, in 1939's *The Grapes of Wrath*, wrote:

If a man owns a little property that property is him, it's a part of him and it's like him. If he owns property only so he can walk on it and handle it and be sad when it isn't doing well, and feel fine when the rain falls on it, that property is him, and in some way he's bigger because he owns it.

A tangible effect of home ownership is a greater propensity to maintain and care for the property as its long-term value is of direct personal interest to the owner. Belk quotes a study that states:

(T)he more strongly homeowners cathected their dwellings, the more frequently or recently they reported mowing the grass, remodelling the house, painting the interior, and dusting. Homeowners cathected their dwellings more strongly when the dwelling was built and acquired more recently and was in better condition.<sup>18</sup>

Therefore, the more an individual is invested, financially or otherwise, in their dwelling, the more they are likely to care for it. By allowing the inhabitants to personalize and impress themselves on their homes, the *Living Marketplace* somewhat eliminates the veil of anonymity that so many hide behind as an excuse to be careless with their environment.

For obvious practical reasons, home and land ownership are usually impossible for New Nomads. However, the *Living Marketplace* proposes an alternative ownership structure that enables a sense of security while simultaneously liberating the owner from the traditional ball-and-chain of physical property.

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18 Belk, Russell W. "Possessions and the Extended Self" p.158



In Britain, home and land ownership utilize a very complex system that dates back to medieval times. The most relevant to the *Living Marketplace* is also the most recent addition to the system: the commonhold. Introduced in 2004, the commonhold system eliminates the landlord as every unit-holder in the property has equal rights.<sup>19</sup> In this arrangement, unit-holders share ownership of the entire complex by first owning their individual units plus a share in the common structure. Therefore, all unit-holders take joint responsibility for the maintenance of common areas. This is similar to the condominium ownership structure in North America, or co-op housing in Scandinavia.

What distinguishes the *Living Marketplace* from these properties, however, is that the Marketplace stretches across a wide network of buildings across the world that together form the entirety of the property. In this sense, a unit-holder may choose to move to a different location while maintaining ownership within the same overall property, which is the global network of the *Living Marketplace*.

**Fig. 5.13**  
**Global Network**

A *Living Marketplace* that stretches across the globe.

<sup>19</sup> "Freehold, Leasehold & Commonhold" in *Channel 4*. 03 June 2009. [accessed December 2010]. <[http://www.channel4.com/4homes/buying-selling/buying-property/essential-guides-and-advice/property-development-freehold-leasehold-commonhold-09-06-03\\_p\\_4.html](http://www.channel4.com/4homes/buying-selling/buying-property/essential-guides-and-advice/property-development-freehold-leasehold-commonhold-09-06-03_p_4.html)>



# A BIG idea, on a street near you

People don't often add up the costs of owning a car. We do — it's over £200 a month. But in London cars spend most of their lives parked — on average getting out just 3 or 4 hours a week.

Our cars and vans live on over 2,000 streets across London and are always available 24/7. No extra costs, fully insured, fully road legal — and it works just as well as yours as it does at home. Join at [streetcar.com](http://streetcar.com).

streetcar | zipcar

Streetcar is now a part of Zipcar. To learn more about our car and van hire services, visit [streetcar.com](http://streetcar.com).

This system can be compared to car sharing systems such as Zipcar that offer a number of vehicles parked throughout the cities they serve for the common use of its members. Drivers pick up cars where the previous users left them, and as such, may conceivably drive a different car at every usage of the system. In the place of cars, the *Living Marketplace* offers dwellings.

Fig. 5.14  
ZipCar

An advertisement on the London Underground for a car sharing network.

sink /  
wash  
basin



In light of all these strategies to construct a home from the tempest of impermanent dwelling, perhaps the poet Christian Morgenstern said it best:

“Home is not where you live but where they understand you.”

**Fig. 5.15**  
**Basics**

A newcomer to England gets reminded of basic vocabulary.



D E P A R T U





R

E

31 / F / SOUTH KOREA

*"I would go back for family and marriage."*



## DEPARTURE

The question to stay or to leave tirelessly harrows the minds of New Nomads. While they are on their self-fulfilling quests to find comfort in their worlds, they leave behind family, friends and homes. Ironically, this search for comfort is often done at the expense of what already feels comfortable.

Painstakingly assembled worlds get suddenly dismantled, as people come and go from each other's lives. 32/F/Greece is despondently reflective:

*Now I have friends that I really love in London. But at least half of them I know they are scheduled to leave in a given period of time. It's a bit like a transitional hub. You can't really grow roots. I cannot really have here what I have at home—friends you grew up with. And I think that as you grow older, you need that more.*

'Settling-down' conjures up a variety of sentiments ranging from disdain to hopeful idealism. There is a youthful vitality that is necessary to venture out into foreign environments but with time, this wears, and priorities change.

Fig. 6.1  
Study Model 1

*"I wonder about that. I think settling down is very appealing to me NOW because the last few years have been so unsettled."*

*28/M/Australia*

*"What I find really bad is when you live somewhere that is not your hometown, and you live there long enough, then you're just screwed for the rest of your life. There are things that you like in that place, or in those places. Every place you go you develop habits, you meet people so you share something of yourself, you take something with you. Everywhere you go there's something missing. And there's no way back. It's a done deal."*

*32/F/Greece*

31/F/South Korea describes her fatigue after several cross-continental moves:

*There are other cities where I want to live, but it is too hard to leave again and settle down, and get used to the city. I don't want to do that again. If I was still a student, or if I could do an internship with a time limit, I would do it. Otherwise, oh no!... too tiring.*

28/M/Australia thinks about what settling-down back in Australia may feel like:

*I do wonder if moving back to Melbourne having been away—after 5 years, 10 years, having kids—would I be restless, would I be thinking this is a pretty small backwater place? It's hard to say. But right now, yes, settling down sounds great.*

After having lived abroad for some time, the reality is that returning to a place of origin is only an option for some. Ideas change, habits form, relationships are made and broken. Time has passed, rendering you alien from what you once were. This sense of up-rootedness is modern-day homelessness—the fish-out-of-water sensation that plagues immigrants, transnationals, and nomads the world over.

32/F/Greece says:

*I think turning 31 made me think about these things. It's in the last year that I've started thinking that I need to go back at some point.*

Yet 30/M/Canada is categorical about wanting to depart in the same manner that he arrived—by his own calculated choice:

*I want to leave on my terms. I don't want to leave because I have to. I don't want to leave because I ran out of money. I don't want to leave because I don't have a job. I don't want to leave because I broke up with someone. I want to leave when I think I've had enough—when I say: "I want to go home."*



We live in an era governed by a single constant, the certainty of change. There is an ever-growing scepticism that our governments and places of employment truly have our best and long-term interests at heart. This translates into a surge in a self-determining attitude that empowers the individual to make informed choices about the way to live.

Nation-states had their 'golden age' in the 1950s and 1960s when they were like 'containers' "where political, economic, and social relationships were geographically confined". They were "thick-walled and their societies were relatively homogenous and isolated from each other".<sup>1</sup> As a wealth of evidence already suggests, this age has very well passed.

Sociologist Markus Schroer writes:

Understanding globalization as the increasing elimination of traditional borders is only one side of the coin. We must also consider that the elimination of borders at one place brings with it the establishment of borders at other places. To be sure, old boundaries are eliminated though this process but new ones are also set up. A reorganization of space and a diversification of political spheres results, which are formed next to, below, and above the nation-state.

Fig. 6.2  
Study Model 2

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1 Mau, Steffen. *Social Transnationalism: Lifeworlds beyond the nation-state*. Abingdon: Routledge, International Library of Sociology, 2010. p.7

*"Toronto is not a city I desire  
anymore."*

*30/M/Canada*

*"As long as there is a garden, that  
would be my ideal place."*

*26/F/Italy*



Still, we remain to a large extent both defined and confined by the passports we hold, even though citizenship is increasingly divorced from identity, and even more so from geography. The world has become a buffet from which a growing portion of the population has the opportunity to choose their own adventure. In many ways, however, politics and the built environment lag behind.

This results in a substantial section of 21<sup>st</sup> century architectural discourse being concerned with adaptive ecologies that push agendas of self-government, efficiency, and time-and-user-based transformation. But the sterility of most digitized and machined environments put forward is at complete odds with the people they aim to serve—people who not only think, but who also feel and desire.

For some, the outlook seems bleak.

*“Home can be something that will always be a bit lacking. It’s a bit sad.”* offers 40/M/New Zealand.

41/F/Greece sees it differently: *“I would settle down in a place if I felt comfortable there. But I haven’t found that place yet.”*



Hence, it is a universal challenge for architecture to offer built environments that stem from the same fluidity and elasticity that determine more and more of our relationships. Architecture has the power to reveal social realities, but it also has the potential to support and encourage more humane ways to interact with one another. It is the sum of all our individual choices that ultimately shapes the world we live in. In this our market-driven, resource-limited, technology-fluent world, each of us is equally charged with the responsibility to inspire the kind of optimism and confidence for the future that drive individuals such as 26/F/Italy:

*If you want to see something else, just go. Just pack your luggage and go.*

Fig. 6.3  
Seascape

Photograph by Hiroshi Sugimoto.

## APPENDICES

## Nomads, Migrants, Transients: Testimonials Questionnaire

### Basics

- Name
- Age
- Area of Work
- Level of Formal Education
- Salary Range (<£20k/yr, £20k/yr-£30k/yr, >£30k/yr)

### Lead-Off Questions

### Origins

- What is your country of origin?
- Is this the same country where you were born?
- How many years have you been away from your country of origin? (if not consecutive years, what is proportion?)
- Is your family based in one place?

### Nows

- What have been your main reasons for moving?
- How long have you been in your current location, and how long do you think you will be staying here?

### Haves

- Do you own property? Why, or why not?
- What is your most prized possession and why?

### Choices

- Do you see yourself “settling down” permanently somewhere in the future? Under which circumstances?
- Why or how have you taken up this nomadic lifestyle?
- Discuss the most rewarding aspects
- Discuss the most frustrating aspects

### Friends

- Did you know people in the city before you moved here?
- How did you meet the people who make up your circle of friends?
- Do they share either profession or nationality with you?
- What is your interaction/relationship with the local community?

### Flatmates

- Do you currently share accommodation?
- What are your reasons?
- If you currently share, would you choose not to if given the opportunity?
- What are some of the ways you and your flatmates divide/share household responsibilities/resources/space?
- What is your minimum standard of privacy? Own bed, own corner, own room with door, own floor, own bedroom and bathroom, own flat.
- Describe your ideal dwelling- number of occupants, characteristics of flatmate(s), private and shared amenities
- What methods or tools do you use to find accommodation?

### Technologies

- What roles do the internet and mobile telecommunications play in your daily life?

### Definitions

- How would you define “home”?
- How do you think your minimum standards of dwelling have changed based on your lifestyle and your means?
- How do you think the concept of ‘dwelling’ has changed or will change over time?

Based on the answers to these questions, conversation may go in other directions.

Sought are comments and thoughts on:

- the emerging norms of impermanence and mobility
- the diminishing importance of place and community
- the changing concepts of family and success



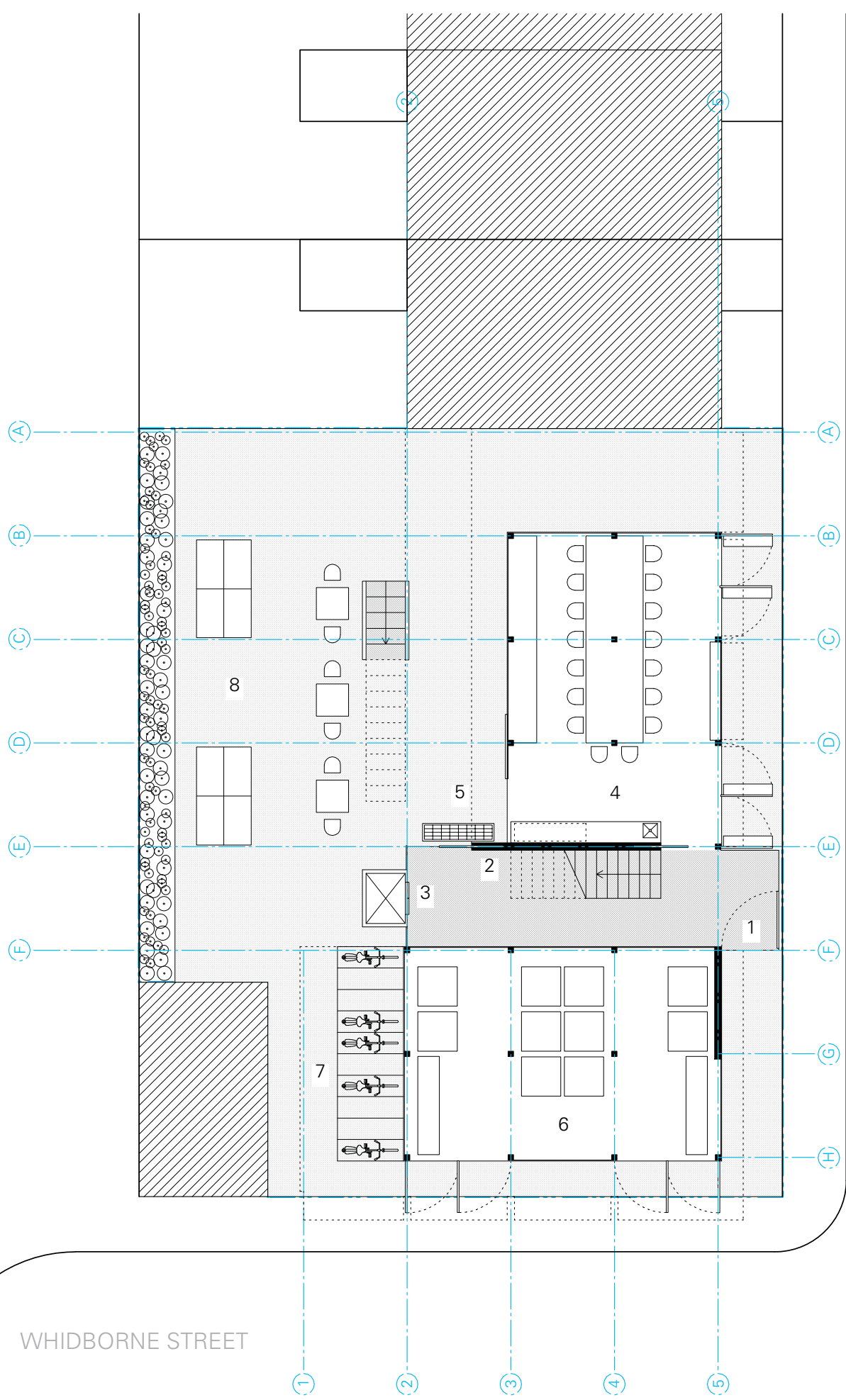
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ARGYLE STREET

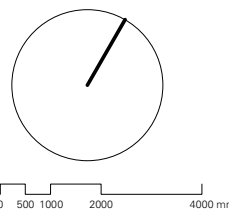
WHIDBORNE STREET

- 1 main entrance
- 2 mail
- 3 lift to all floors and roof
- 4 trading post
- 5 shared grill, on casters
- 6 public laundry
- 7 bicycle parking
- 8 concourse w/ table tennis

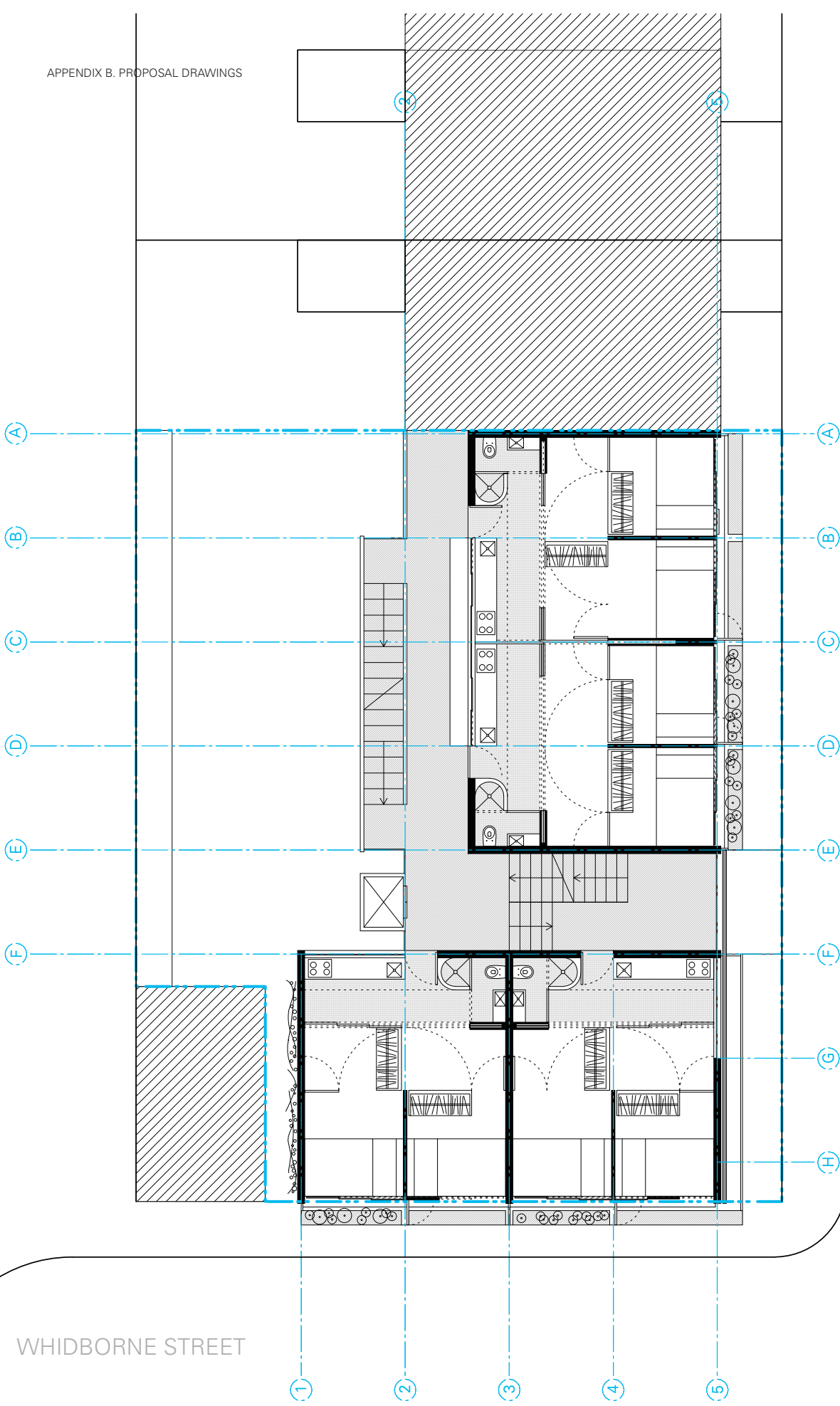


ARGYLE STREET

WHIDBORNE STREET

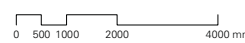
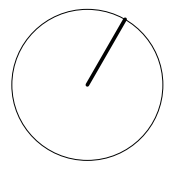


ground floor plan



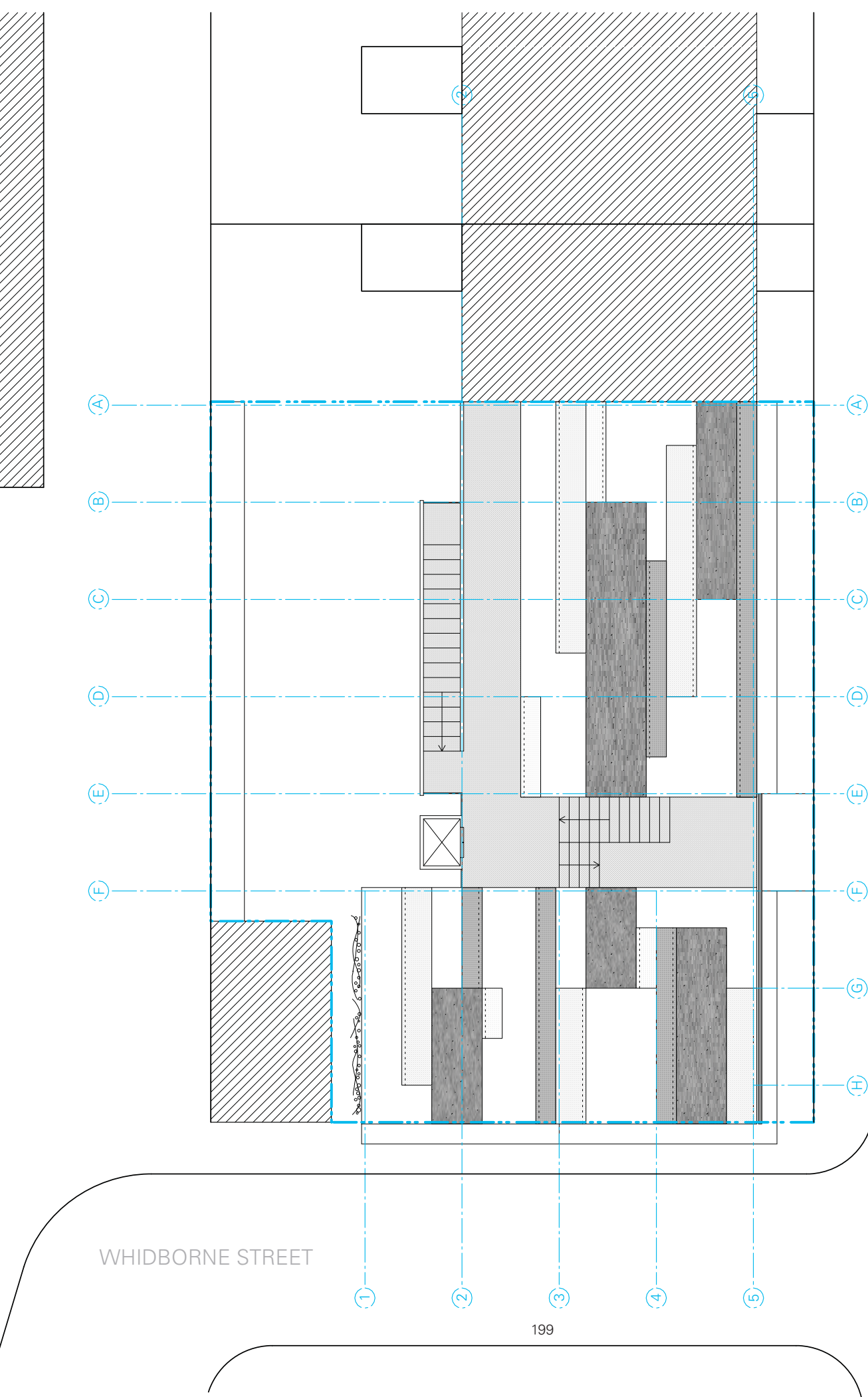
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WHIDBORNE STREET



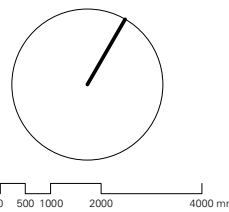
typical floor plan



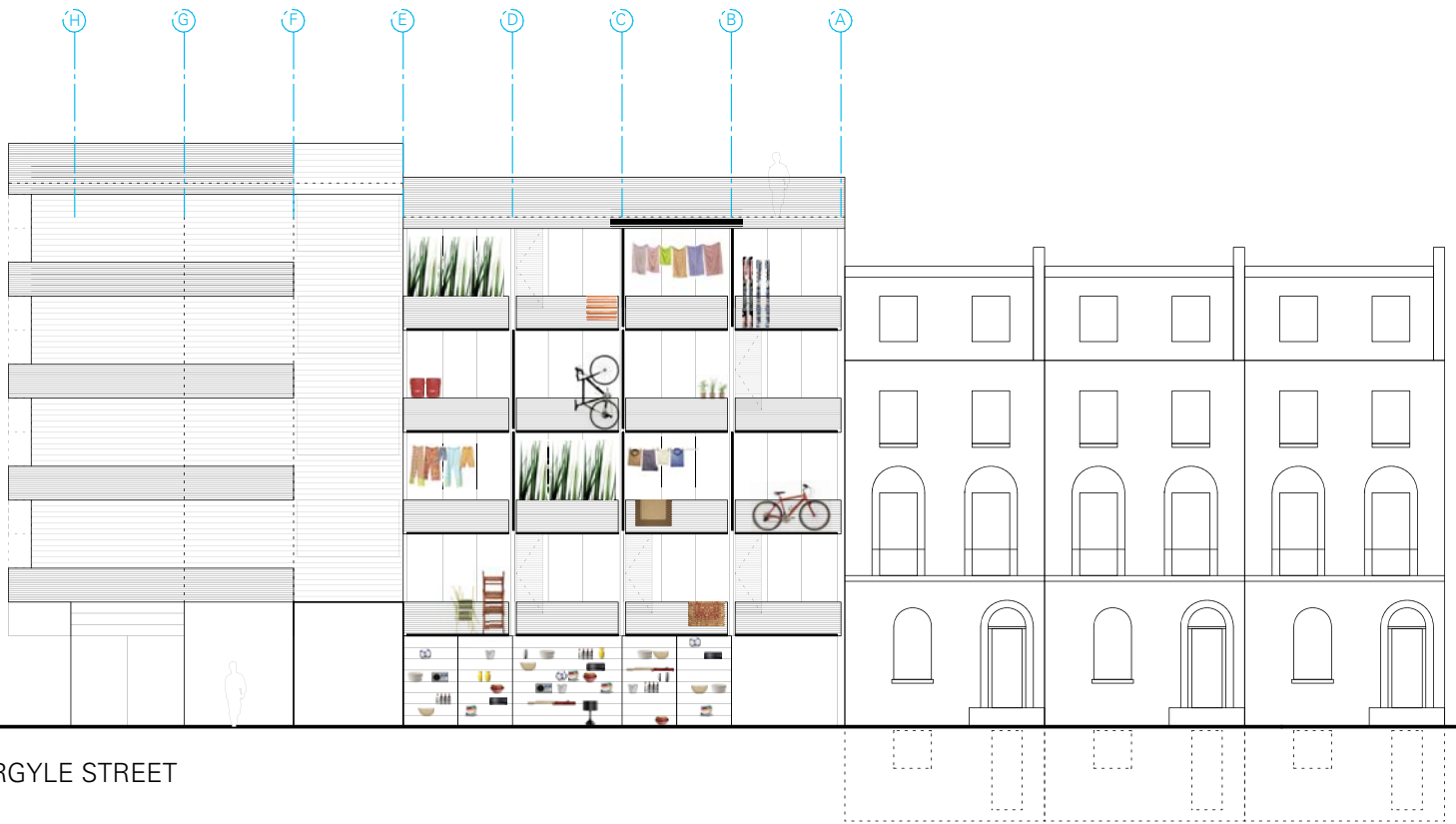


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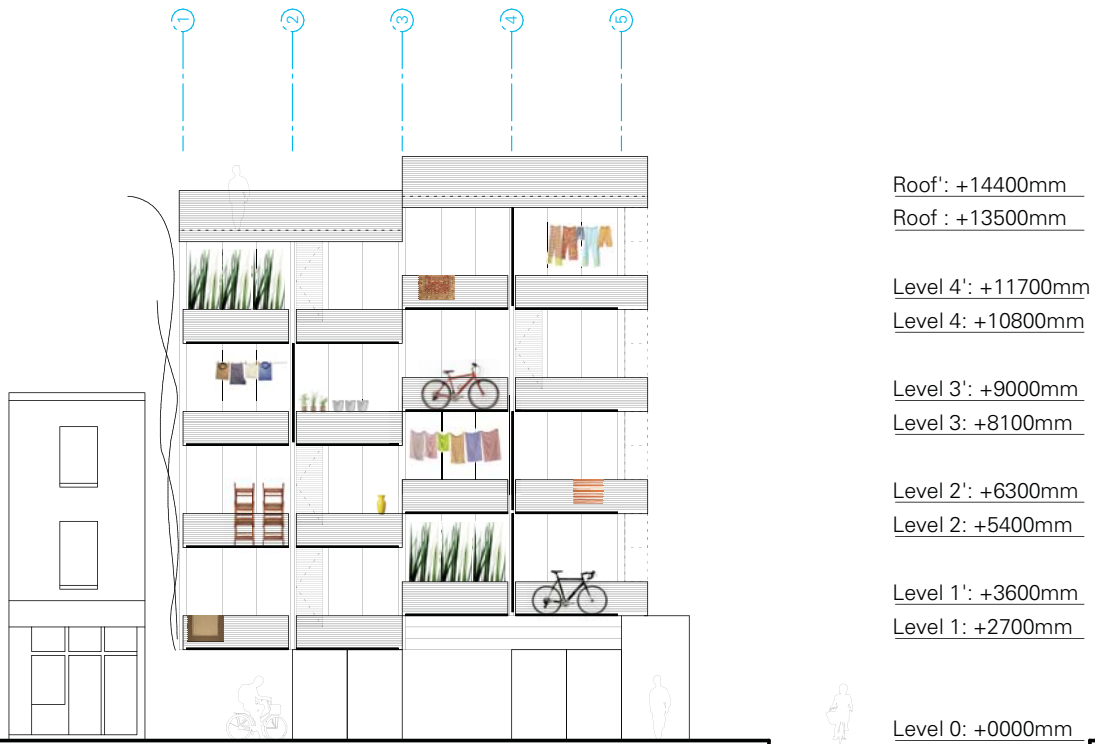
WHIDBORNE STREET



roof plan

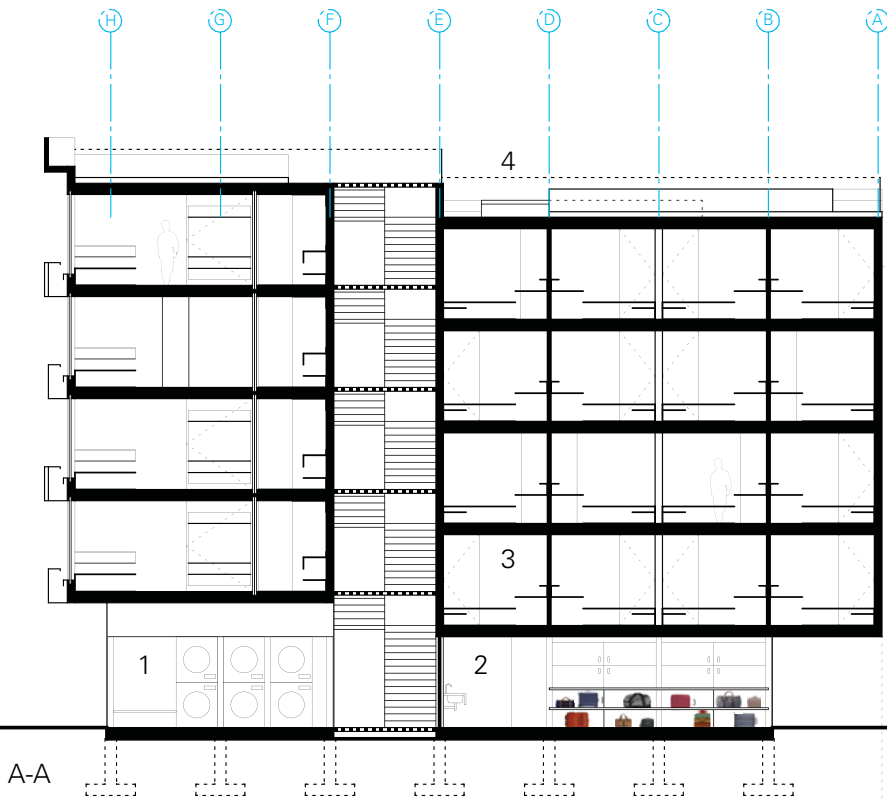


ARGYLE STREET



WHIDBORNE STREET

- 1 public laundry
- 2 trading post
- 3 living unit
- 4 roof garden
- 5 main entrance
- 6 door to trading post
- 7 mail
- 8 door to exterior
- 9 open air network
- 10 concourse



Roof': +14400mm  
 Roof : +13500mm

Level 4': +11700mm  
 Level 4: +10800mm

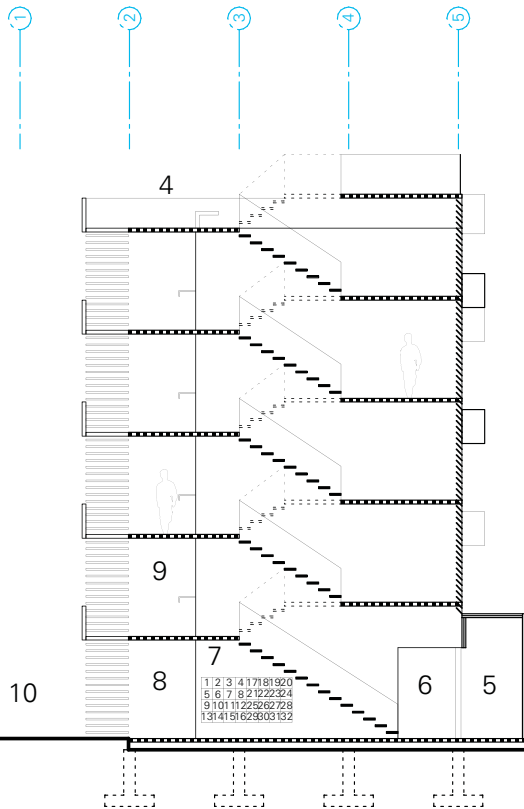
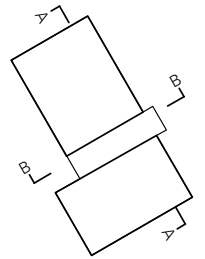
Level 3': +9000mm  
 Level 3: +8100mm

Level 2': +6300mm  
 Level 2: +5400mm

Level 1': +3600mm  
 Level 1: +2700mm

Level 0: +0000mm

A-A



Roof': +14400mm  
 Roof : +13500mm

Level 4': +11700mm  
 Level 4: +10800mm

Level 3': +9000mm  
 Level 3: +8100mm

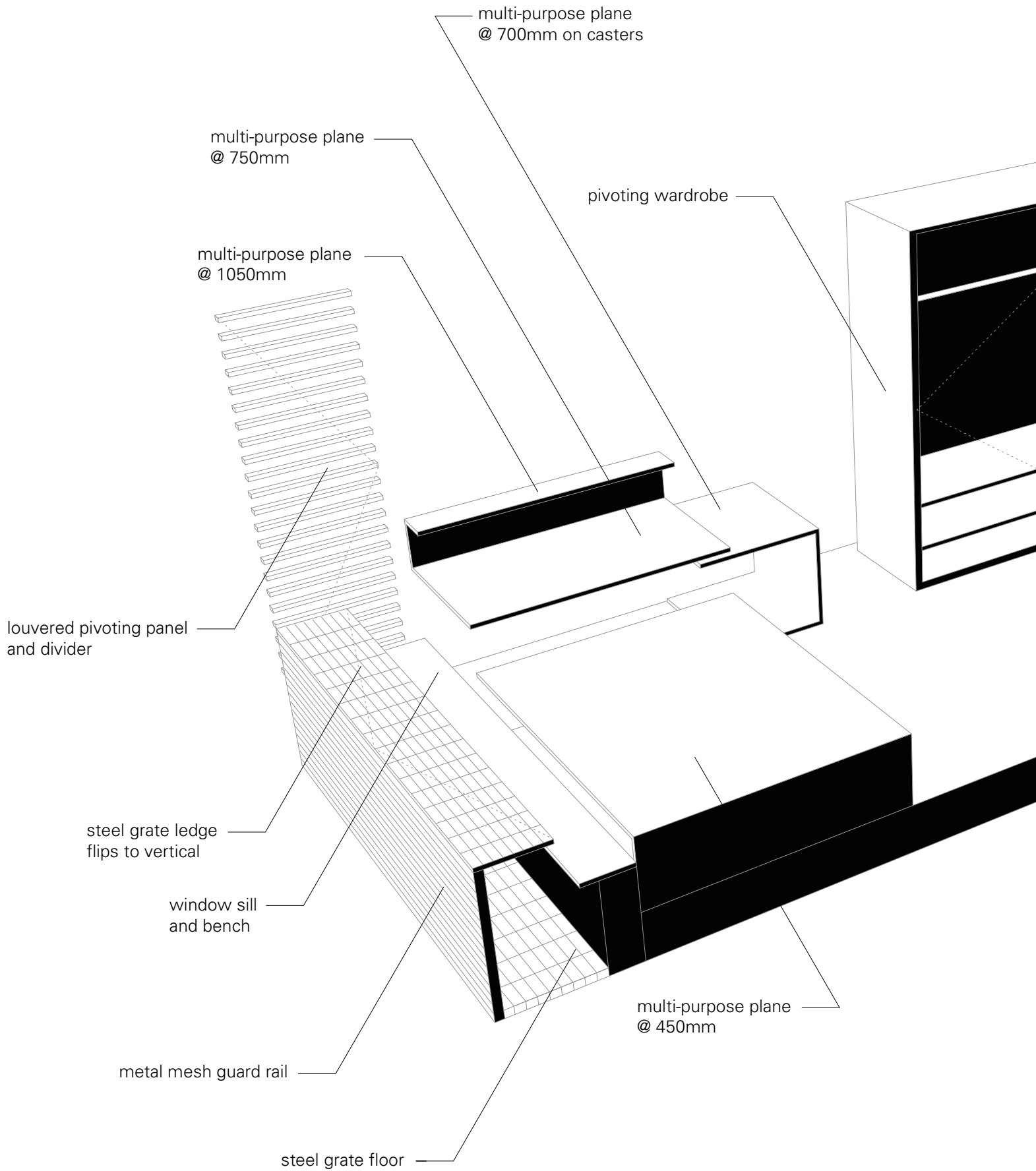
Level 2': +6300mm  
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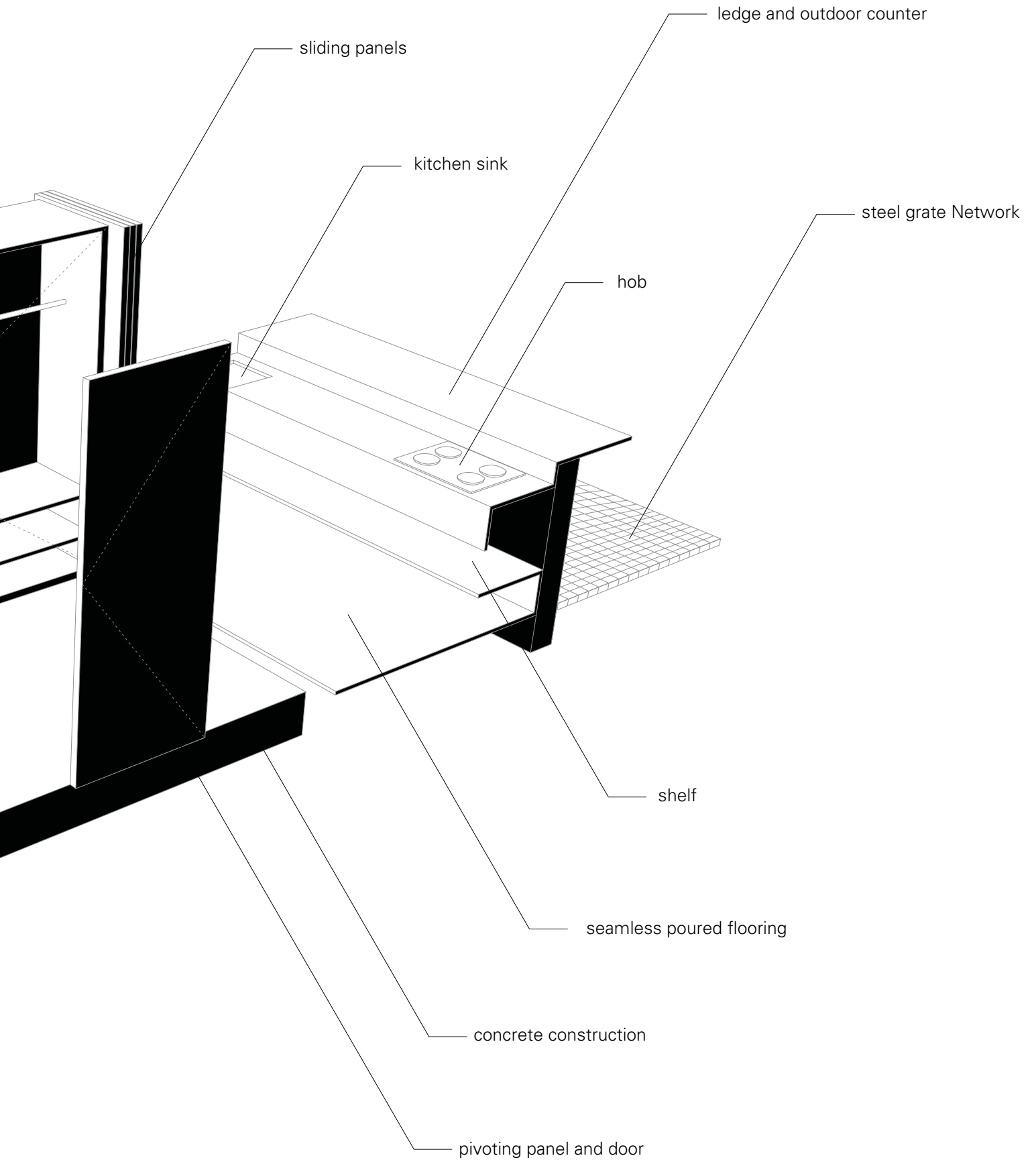
Level 1': +3600mm  
 Level 1: +2700mm

Level 0: +0000mm

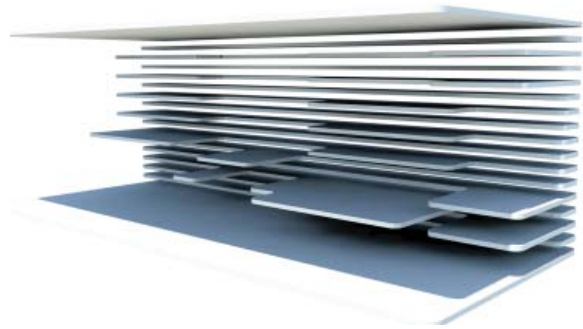
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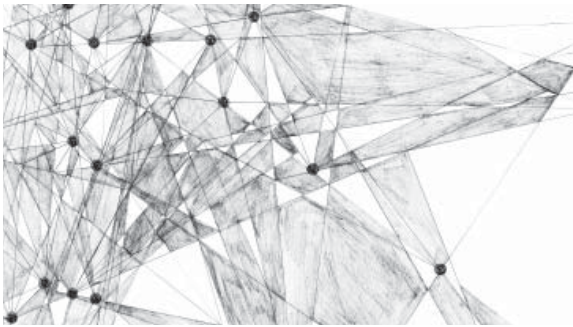
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Living Unit Perspective

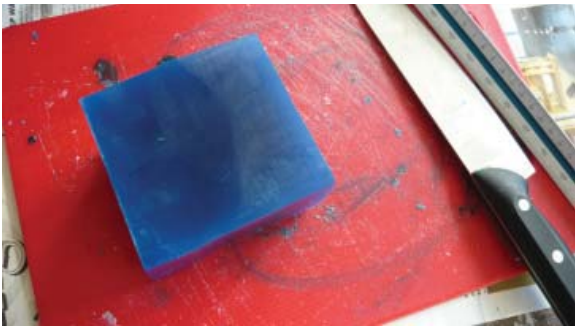
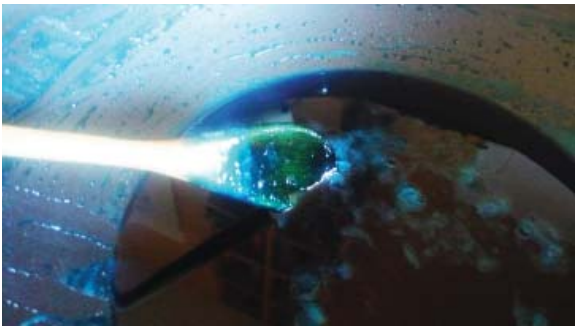




### Conceptual Models and Drawings

Mixed media studies and sketches exploring multiplicity, contrasts and change.









### Form Studies

Carved Glycerine Models  
(opposite page, bottom): Corner at Argyle Street and  
Whidborne Street. (left): View South from Whidborne Street.  
(below): View South from Argyle Street, from St-Pancras.







*Living Marketplace*

Wood and Plexi Model  
(opposite page, bottom): Corner at Argyle Street and  
Whidborne Street. (opposite page, top left): View South from  
Whidborne Street. (opposite page, top right): Aerial view.  
(left): Aerial view, Argyle Street. (below): View South from  
Argyle Street, from St-Pancras.



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