



LIVING  
TOGETHER

non  
a

# LIVING TOGETHER

Copyright © 2021 by Non Architecture

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for the use of brief quotations in a book review or scholarly journal.

All the articles and images included in this publication have been willingly submitted to Non Architecture from their authors and their representatives. Paternity of the submissions have always been indicated throughout the publication and the information have been reported as declared by the submitters. Submitters have to be considered responsible for eventual incorrect information regarding the material published.

We have done very careful research, identifying and picking ideas and concepts that constitute a natural mix at the base of this work. Therefore we thank all the authors highlighted in these articles and those that might have not been correctly mentioned despite our efforts, if we were not able to identify them or get in touch with them regarding the paternity and permission of their work.

The views, thoughts, and opinions expressed in the projects presented in this book belong solely to the authors and does not reflect the position or values of Non Architecture as an organization.

Researcher: Daniela Silva  
Editor-in-chief: Borbála Papp  
Graphic Editor: Defne Demirbaş

First Printing: 2021  
Non Architecture Publications

In case of inquiries you can contact:

[info@nonarchitecture.eu](mailto:info@nonarchitecture.eu)  
[www.nonarchitecture.eu](http://www.nonarchitecture.eu)



# TABLE OF CONTENT

THEME 01: LIVING TOGETHER	12
COMPETITIONS & JURORS	16

## CHAPTER I FUTURE PUBLIC SPACE

A broader public space [EDITORIAL]	24
Social platforms as the new public spaces [ESSAY]	26
Emerging Nocturnal Urbanscape	32
Public space occupation kits	34
The scarlet tapestry of the world [ILLUSTRATION]	36
LilyPOD: A Nexus of Floating Inhabitable Eco-Islands	40
Nomadic Joy	42
Urban Green Pump	44
WorkPod	46
Free Wi-Fi (that comes at a price)	48
Space of No-Time Living in Mindfulness	50
Mass customisation [ILLUSTRATION]	52
I-Public Park	56
Social Circle	58
Slow Down City	60
What's Up	62

Spacegram	64
Stacking Public Ground	66
The Urban Transhumance	68
The routine journey of a metropolis dweller [ILLUSTRATION]	70
WINNERS & HONOURABLE MENTIONS	77

## CHAPTER II 2020 MONUMENT

The Role of a Monument in Society [EDITORIAL]	86
NOMO	88
Beyond domestic neutral spaces [ILLUSTRATION]	90
Power of Smallness	94
The Floating Forest	96
RECLAIMING PARLIAMENT, A Monument of the People burying the monument	98
WE CAN'T FORGET	100
Memory Lane	102
2020 NON-monument	104
The Non-City Manifest [ESSAY]	106
The Pillar	108
Genesis - Ode to Nature	114

2020 Monument	
- A contemporary waste of space	118
ICON OF KNOWLEDGE	120
FOCUS	122
Inception	124
SPECTRUM [ILLUSTRATION]	126
WINNERS & HONOURABLE MENTIONS	131

Side By Side	176
WINNERS & HONOURABLE MENTIONS	179
CONTRIBUTORS	189
BIBLIOGRAPHY	197

## CHAPTER III

### INCLUSIVE PARLIAMENT

Inclusive Parliament [EDITORIAL]	142
Flexible Parliament	144
BACK ROOMS [ILLUSTRATION]	146
Free State of George Floyd:	154
Agora	156
CIRCUITRY OF VIRTUAL DEMOCRACY	158
Turbulence	160
Falling For You	162
Plan for an Open Assembly	164
Ballade to democracy	166
Architecture and a Grammar of Collective Life [ESSAY]	168
UNDER PEOPLE'S EYES	172
platform for protest	173
A Piece of Parliament	174
BAR-LIAMENT	175

# ARCHITECTURE AND A GRAMMAR OF COLLECTIVE LIFE

In the current period, the predominance of the individual over the collective reigns supreme. In electoral politics, individual personality is preferred over substantial policy. Ethics of freedom and individual rights translates to a culture of consumer rights. In economics, the entrepreneurial spirit is glorified and neoliberal capitalism amplifies the self-interest of individuals. Market-value supersedes use-value. The broader social and cultural trend is toward total self-expression. Identity politics has heightened the hostility to self-expression and amplified difference. In theoretical discourse, the narrative of “post-political” and “post-critical” has severed the individual from the political and critical agencies. In architecture, the aura of individuality continues in the trend of what used to be called “iconic” or “spectacular” buildings, but today the iconic, the spectacular, and the different is everywhere, to the point of banality. Technology, social media, and changing social and economic relationships have made it more possible to live, work, and even socialise alone. The pandemic has served to intensify the isolation.

Capitalism organises collective life around a grammar of consumption (credit, debt, cars, shoes, phones, the spectacle of the image industry, the home as a commodity, architecture as an object, education as a

service...). But is this a desirable ethos? It is not a question of a binary choice between living as individuals or living together as a collective. On the contrary, the task is to articulate a finer articulation of the individual within collective life by amplifying the agency of the individual, who has a choice, and who now must make a decision about how to engage with and in the world. Articulating a formal grammar of collective life to frame new individual and collective relationships might provide an alternative approach.

The agency of the human being to act, think, and imagine is central to what political theorist Paolo Virno calls a “grammar of the multitude.”<sup>1</sup> Virno articulates the principle terms for acting collectively and living together in the contemporary world: social individual, general intellect, the common, a resistance to totality, critique of the State, amongst others. The multitude is a mode of being that signifies the active, thinking, imagining, autonomous subject, a critical agent who is every single human being who has the faculty to speak, think and act together. Arguing for the agency of the individual within collective life counters the “post-human” narrative, which has entered theoretical discourse over the last 30 years. We are not post-human, post-political, post-critical, or post-ideological. We have rarely experienced a more political and ideological world than that in which we presently live. There has never been a greater need for criticality. The problem with the demarcation of “post-human” and the denial of the critical agency is that it fragments the solidarity of individuals, which leads to identity politics. We are human beings first before we assume an identity. We live in troubled times. We face political, social, economic, and environmental crises. The

post-human displaces the recognition that we, as human beings, as a multitude, have a part to play in thinking and making this world otherwise. The world is a global common place. Articulating a grammar of collective life coincides with a desire for an alternative life against the spectacle of consumer capitalism.

How can architecture spatialise a grammar of collective life? Architecture is a language. It has rules and conventions, grammar and syntax. Architecture is a discourse that positions the occupant, the human being – the multitude – in a space. Architecture’s grammar is a grammar of formal elements that frame and articulate space. Consequently, the grammar of the multitude is in dialogue with the grammar of architecture and the city. It is the task of architecture to articulate that relationship. Aldo Rossi once argued that the city was a “historical text” with a grammar of architectural types in a formal relationship that manifested what he called collective memory.<sup>2</sup> Hence grammar extends into the city. It frames the multitude. An architectural grammar of the city is constituted by the formal order of plots, blocks, streets, parks, districts, quarters, forums, places of assembly, the axes, grids, spaces, forms, lines, edges, surfaces, and frames. An architectural grammar of the city is articulated by the relationships that those elements produce and between the architectural object and its subject, the multitude. The multitude lives, works, plays, thinks, sleeps, desires, dies in the architecture of the city. The city, as the locus of collective life, must be dignified and must be adequate to the life and humanity of individuals and collectives. Grammar positions the individual in relation to the collective. It places the speaking and acting subject in spatial and linguistic dialogue with the thought and action

of others. It’s what Hannah Arendt would call “the space of appearance” of the city.<sup>3</sup>

It is more necessary than ever for the architecture of the city to be understood as a grammar of the city. The task of architecture is to develop a coherent grammar to frame the multitude. By articulating a grammar of the city we address the organisation of the multitude and ethics of collective life. A coherent formal grammar of collective life might be the point of departure for an alternative to the grammar of consumer capitalism and an alternative to the capitalist form of our cities.

+ CAMERON MCEWAN (AUTHOR)

See the references in the bibliography section at the end of the book.



**Cosimo Scotucci**

Cosimo Scotucci graduated from La Sapienza University in Rome where he has studied Architecture and Civil Engineering. As a professional, he worked in many offices in Italy, France and The Netherlands. He opened his own practice in 2018. The practice has its focus on speculative thinking rather than standard architecture: it aims to define pragmatic scientific-fictional stories and holistic solutions to solve the major threats for humankind. Through his projects, he aims to define the infrastructures, the solutions and ultimately the society of the World of Tomorrow.



**Anna Nauwaldt**

Anna Nauwaldt is an architect based in Copenhagen, with a diploma from Political Architecture & Critical Sustainability course at the Royal Danish Academy of Fine Arts. Awarded the first prize in 120 Hours competition for a collaborative project „The Garden Archive” in 2019. Interested in the dialogue between architecture, arts, ecology, politics and history. Creates architecture to tell stories, raise questions and challenge the status quo, rather than to offer finite solutions.



**Cameron McEwan**

Cameron McEwan is an architectural theorist and educator at the University of Central Lancashire Institute of Architecture and director of the AE Foundation, an independent research institute for architecture and education. Cameron’s research focuses on the relationship between architecture, representation and subjectivity to engage the city as a critical project. His work is published in Architecture and Culture, arq, Drawing On, Journal of Architectural Education, LoSquaderno, MONU, Scroope, Outsiders at the 2014 Venice Architecture Biennale and elsewhere. He is an editor of Accounts (Pelino, 2019) and Architecture and Collective Life (Routledge, 2021). Cameron is writing a book entitled Analogical City.

## SOCIAL PLATFORMS AS THE NEW PUBLIC SPACES

Moore, Charles W., “You Have to Pay fo Public Life” in *You Have to Pay for Public Life: Selected Essays of Charles W. Moore*, 111–41. Edited by Kevin Keim. Cambridge, MA: MIT Press, 2001. Originally published in *Prospecta* 9/10 (1965).

## THE NON-CITY MANIFEST

[1] Lorenzo Chelleri, James J Waters, Marta Olazabal and Guido Minucci, “Resilience trade-offs: addressing multiple scales and temporal aspects of urban resilience” (2015). *Environment & Urbanization*. International Institute for Environment and Development (IIED). 181, Vol 27(1): 181–198.

[2]Michaelis dictionary. Accessed: March 2021 <https://michaelis.uol.com.br/moderno-portugues/busca/portugues-brasileiro/cidade/>

[3]El País. Paraisópolis, uma favela contra o vírus. 2021. Brasil. “Naiara Galarraga Gortázar, 2021, Paraisópolis, uma favela contra o vírus. Accessed: March 2021 [https://brasil.elpais.com/brasil/2020/09/28/eps/1601301353\\_524719.html](https://brasil.elpais.com/brasil/2020/09/28/eps/1601301353_524719.html)

## ARCHITECTURE AND A GRAMMAR OF COLLECTIVE LIFE

<sup>1</sup>Paolo Virno, *A Grammar of the Multitude: For an Analysis of Contemporary Forms of Life* [2001], trans. by Isabella Bertolotti, James Cascaito, and Andrea Casson (Los Angeles, CA: Semiotext(e), 2004). Also see Paolo Virno, *When the Word Becomes Flesh: Language and Human Nature* [2003], trans. by Giuseppina Mecchia (South Pasadena, CA: Semiotext(e), 2015); Paolo Virno, *Déjà Vu and the End of History* [1999], trans. by David Broder (London: Verso, 2015).

<sup>2</sup>Aldo Rossi, *The Architecture of the City* [1966], trans. by Diane Ghirardo and Joan Ockman (Cambridge, Mass.: MIT Press, 1982).

<sup>3</sup>Hannah Arendt, *The Human Condition* [1958] (Chicago: University of Chicago Press, 1989).



# CURATOR

non|  
architecture

## NON ARCHITECTURE TEAM

LUCA DE STEFANO  
Co-founder & Creative Director

MARCO MATTIA CRISTOFORI  
Co-founder & Director

VERONICA BARALDI  
Development Coordinator

DANIELA SILVA  
Curator & Research Manager

MATILDE MELLINI  
Project Manager

BORBÁLA PAPP  
Communication Manager

AYÇA ÖZÜM SEVINÇ  
Editorial Coordinator

MAR MUÑOZ APARICI  
Project Curator

DEFNE DEMIRBAŞ  
Graphic Designer

# RESEARCH PARTNERS

**KooZA/rch**  
A Visionary Platform for Architectural Research

**A** DOM  
publishers

**arch**   
Rhino  
modeling tools for designers

**ROMA  
TRE**  
UNIVERSITÀ DEGLI STUDI

**TRUST**  
Transdisciplinarity for Urban Sustainability Transition

Future  
*Urban Legacy*  
Lab

European Urban  
Knowledge Network 

# COMPETITION PARTNERS

show it  
**better.**

**ACT OF  
MAPPING**

SUPRA ORDER



beta



Ha

One House Per Day