DESIGN FOR REVOLUTION

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PREFACE

The critical bubble of critique - painting of author
Moving away from or against the status-quo, do people stay within their bubble or do they allow a relation of mutual influence with the rest of society?

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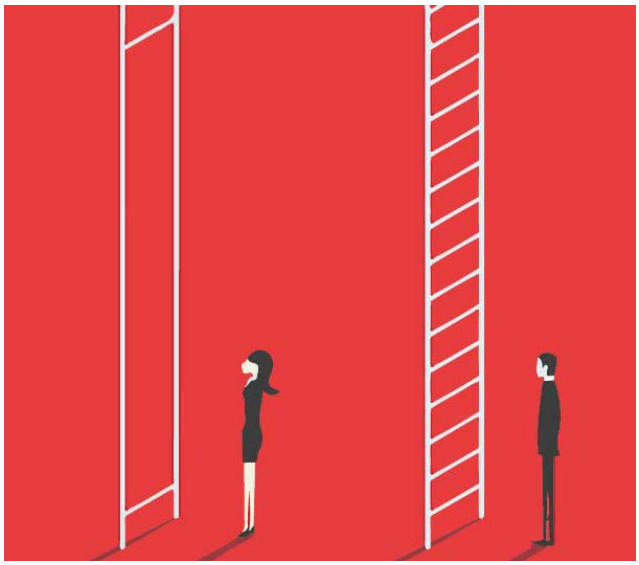


Fig. 1: Gender bias

INTRODUCTION

'Whereas traditional societies can be characterized by a high consistency of cultural traits and customs, modern societies are often a conglomeration of different, often competing, cultures and subcultures. In such a situation of diversity, a Dominant Culture is one whose values, language, and ways of behaving are imposed on a subordinate culture or cultures through economic or political power. This may be achieved through legal or political suppression of other sets of values and patterns of behaviour, or by monopolizing the media of communication.' (Scott & Marshall, 2009, p. 190).

As I am writing this, we have found ourselves in the midst of a global pandemic. Reading through articles about the pandemic, some state that this is not a pandemic of a virus but that this is the pandemic of lonliness. In a generation as interconnected as ours through social media platforms, lonliness seems to be a big problem. In a way this problem comes from an idea, fed by the Dominant Culture, that we should climb the corporate or social ladder to 'succes'. In order to climb this ladder we should work so hard that we optimised every aspect of our lives. Going to the market to buy fresh produce to cook a meal has been replaced by a food delivery system, where we choose our meal, pay, get it delivered to eat it behind our desk. We have replaced quality time with things that cost less time. We can order almost anything online so we don't have to spend time by going to local shops. We have made dating and selecting potential partners more efficiently with dating apps, so we don't have to go places in order to meet new people. We can catch up with friends and family, not by a visit, but calling them on facetime. Unfortunately a wifi connection does not bring you a deep relational connection, a connection that we so desperately seek.

Going back to what the ladder brings us, succes or failure. How higher we climb this ladder the more succes. On the flipside, when we do not climb the ladder we are deemed by the Dominant Culture as a failure or lazy. But what if succes can be viewed differently? If the succes given at the top of the ladder is not the succes individuals seek, why should they even climb the ladder? And why are they climbing the ladder while it is not the succes they seek? The ladder is difficult not to climb, because we are born whilst standing on the first high step of the ladder. Jumping off the ladder could be more painfull than continuing climbing the ladder. Also the ladders look very different for various groups in our society. Some have a relatively easy ladder to climb with steps closely following after the other one. And some have very large gaps between the steps, almost unreachable unless making very special manouvres.

The way people have different views on how people should love, value, consume, produce, believe and every other aspect of life is something which is still not accepted by the majority of society. The idea of these different views, described as parallel truths, scare most people that feel the comfort of the truths of the Dominant Culture which could be dangerous when unconsiously accepted.

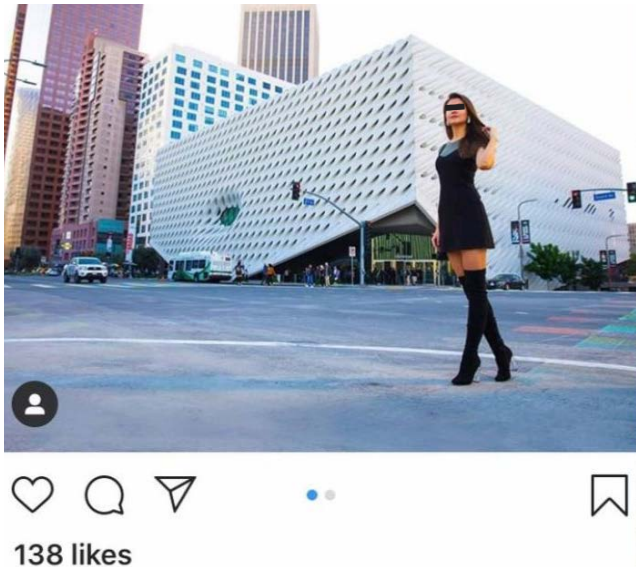


Fig. 2: Facade architecture on Instagram

A few questions that sketch our current state:

When was the last time you had an opinion about something and first googled an opposition instead of watching youtube videos that simply congratulated you on your well chosen opinion?

See photo above; Do you ever wonder what the floorplans look like behind the facade of instagrammable architecture?

This thesis is meant to shed a light on an old problem which still has not been resolved, Alienation. Equally important is to create a common awareness of our current state, not to abolish everything existing but to have a moment of reflection to be able to consiously choose to stay or search for a better alternative.

To understand our current state, where the people who do not fit the Dominant Culture are deviant and to understand what problem architects, thinkers and groups where responding to, the term Alienation will be explored. What is Alienation and what does it mean according to various sources? How did Alienation come to existence and how did it influence our society? To explore Alienation, the term will be layed out through the lenses of capitalist production, starting with Karl Marx, and consumption and will be further explained through the effects it has on identity and relations. The goal of this exploration is to understand how we should handle this Alienation in architecture. This leads to the main question: 'How can we design for individuals in society aknowledging its parallel truths and allow the individuals to rethink the status-quo, to discuss and to create?'

Following the problematic outcomes of Alienation, in the second part of the thesis the focus is on architecture, how different architects, thinkers and groups tried to deal with the notion of Alienation though history. Many of the design solutions for Alienation are from the 1960's. The sixties where a period of prosperity after the Second World War and left the opportunity to rethink how cities should be built which inspired many radical thinkers. How did the different architectural designs and movements respond to their status-quo? What are their main objectives and how do they deal with the individual user of their new plans?

The third part of the thesis is about the Alienated individuals and the individuals that break with the norm, The Early Adapters. Since the researched designs and movements are made for the Alienated and the Early Adapters, various people, who can be viewed as Early Adapters, have been interviewed to understand their view on the notion of Alienation and how they adapt or break with the norm. The interviews serve as a bottom-up perspective for the design and as a polar to the top-down design solutions from the second part of this thesis. The observations and outcomes from the interviews are linked with the earlier explored design solutions for Alienation.

In the fourth and final part an overal conclusion will be made and the main question: 'How can we design for individuals in society aknowledging its parallel truths and allow the individuals to rethink the status-quo, to discuss and to create?' will be answered. On the other hand the outcomes of the research will be explained with 5 focus points which will be used as guiding principles for the design.

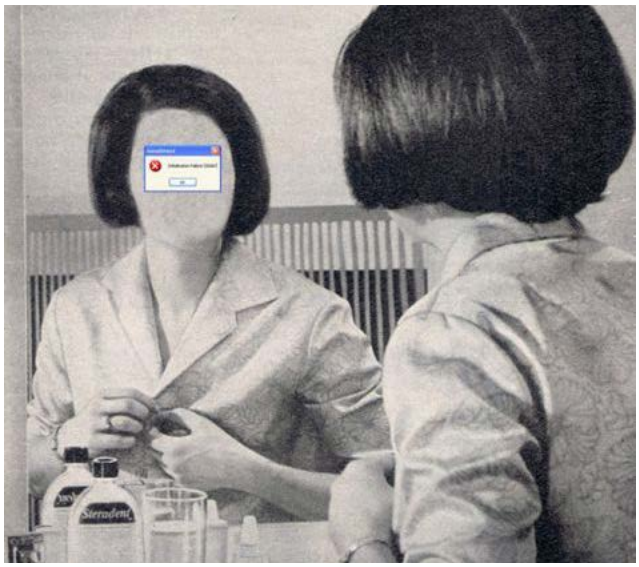


Fig. 3: Woman labelled with an error

1. ALIENATION

'People in society are Alienated in two levels: in what they consume and produce and from their own emotions, experiences, creativity, and desires' (Plant, 1992, p. 1).

1.1 THE CONDITION

On Healthline, an American website for health information, Alienation is seen as a condition that can occur under certain circumstances to individuals. In the article the different causes, types en symptoms of the condition are described. Symptoms of Alienation according to Healthline are feeling that the world is empty or meaningless, feeling left out of conversations or events, feeling different or separate from everyone else and feeling unsafe when interacting with others (Healthline, 2018). It did not occur to Healthline to think about why the individuals feel this way, outside of blaming them to have a condition. An interesting type of Alienation described by Healthline is 'normlessness' where individuals feel disconnected from social conventions, or engage in deviant behaviour (Healthline, 2018). As many other organisations and individuals, Healthline states that the condition of Alienation can be caused by mental health disorders, absent parents, growing up, a change in environment and more (Healthline, 2018).

The unawareness of Healthline, the simplistic labelling of another condition onto individuals, the inability to see parallel truths outside of their own thinking of what is normal can be seen as a result of the type of Alienation which will be layed out in this thesis.

1.2 ORIGIN

Alienation in its meaning varies from its origin to interpretations from different thinkers. In this thesis the focus will not be on the original definition of Alienation in its more Godly sense but on the interpretation of Marx where Alienation is an effect of capitalist production and consumption. The term 'Alienation' was first used in a writing in the 14th century. With the meaning of expressing 'estrangement' which in this sense meant a withdrawing or separation of a person or a person's affections from an object or position of former attachment (Merriam Webster, 2020). The word itself comes from the Latin 'alienare', which means 'estrange' (Oxford Dictionary, 2020). When trying to understand the term Alienation, Karl Marx played a big role in its definition. The concept of Alienation from Marx's perspective first derived from an anthropological philosophy, the search for what makes a human human, based on the Hegelian philosophy that everything that is considered reality can be expressed in rational categories. The life-long interest and study of Marx of technology is also an important factor for his definition of Alienation (Maidan, 2011). Originally 'estrangement', also known as 'self-alienation', had a religious stamp. Alienation in a religious sense had multiple meanings. According to Feuer humans original sin caused al humans to be Alienated from God. In the Greek philosophy the souls of humans are Alienated from God and to save the Alienated souls man

must overcome the self-alienation (Grimes & Simmons, 1970). In Hegelian philosophy the overcoming of self-alienation is meant as a progress towards the completed achievement with the Absolute, or God. The term Alienation was used in Hegelian Philosophy in relation to the process of work which refers to Marx (Grimes & Simmons, 1970).

Hegel's perspective regarding Alienation, is that an individual can only find themselves in and through the social relations they have. These relations constitute their substance of being (Scognamiglio, 2016). Karl Marx holds a similar view although he states that the labour relations in a capitalist system of production are resulting in Alienation (Scognamiglio, 2016). In Karl Marx's theory two meanings of Alienation are expressed in German language: 'Entausserung' and 'Entfremdung', translated in 'externalization' and 'estrangement'. Both words do not describe the contemporary use of the word 'Alienation' in literature (here contemporary is the contemporary for the 1970s). Externalization implies to make the aspects of one's self as an external factor which finds its scale of one's labour. Estrangement has its meaning in a more psychological sense, concerned with the separating of the self (Grimes & Simmons. 1970).

1.3 ALIENATION THROUGH PRODUCTION

See appendix 1. Relation-scheme of the process of productivity

The relations of capitalist production are reproduced in social relations outside of production and therefore limiting and defining social reality (Plant, 1992).

In 'A Reassessment of Alienation in Karl Marx' Grimes & Simmons lays out the concept of Alienation by Karl Marx. The view of Marx on Alienation concerns the worker. Alienation of the workers practical human activity consists of two aspects. The first one is the relationship of the working individual to the product that they are making. The product of labour is an alien object which is dominating the worker. Due to industrialization and specialization the worker only works on one small aspect of the product and loses sight of its totality. The second is the relationship of labour to the production within labour. This is the relationship of the working individual to their own activity as something alien which does not belong to them. In his early writings Marx wrote: 'Labour is activity as suffering, being passive, strength as powerlessness, creation as emasculation, the personal physical and mental energy of the worker, their personal life, as an activity which is directed against themselves and independent of them' (Grimes & Simmons, 2017). Jaeggi sees this very clearly. In her interpretation of Alienation, she sees Alienation not as the absence of a relation but a distorted relation. The working people do have a relation to the object that they are making, but it is a deficient one.

Grimes and Simmons stated that the problem of the process of productivity, or the Alienation that is caused by capitalist production, is that the working individuals are unable to see the fair and comprehensive relations with other individuals and nature, because it controls them instead of the process being controlled by them (Grimes & Simmons, 2017). This is problematic, because

according to Hegel, an individual is defined by their social relations. Within a capitalist society people are Alienated from people, because the capitalist system creates a large division between people and classes. The awareness of the working individuals of being a member of society is reduced. Their lives of being part of a group has become a procedure to be the producer of objects (Hoselitz, 1964). The large division between classes and individuals is not only generated by the process of production but also by the consumption of the individuals in society. The social contact of people has been destroyed because the needs that they pursue have become entirely individualistic (Hoselitz, 1964). This is an effect from decades of making people in society sensitive to nuances as a result of an incomparably differentiated product culture. The beginning of the 20th century was the start of expressing individualism for people outside of the upper class. Luxury goods where promoted as signs of expressing oneself and to be able to differ from others (Curtis, 2002).

See appendix 2.
The process of consumption

1.4 ALIENATION THROUGH CONSUMPTION

In his article Konsum als Design, Ullrich describes the Heideggerian statement about a general loss of reality or being and that people in society are longing for intimacy and an overwhelming exceptional state. Living has become an activity, a profession that can be learned accompanied with necessary utensils. In this way the marketing specialists and designers make consumers believe that certain things or goods are part of living, only then can you live properly, live real and so on. However, no matter what the consumers buy and what they surround themselves with, they suspect that they are not really living yet. Which creates an advantage for the producers of goods to market more and more new things that promise consumers that they can now finally experience what it means to live. For every social milieu, every ambience, every situation there are optimized product variants with which a slightly different atmosphere is created (Ullrich, 2016).

People are Alienated from what they experience. According to Heidegger living has always been a stay with things or objects. When people unconsciously or carelessly use objects, they do not experience what it means to live. In Heidegger's view an object is an assembly, an object in which references and atmospheres are collected. Poet Rilke states that with the loss of experienced things, life as a whole becomes poorer and less intimate (Ullrich, 2016).

'Shouldn't I have stayed in the house and just live?

What did you do today?

I heard.

What did you hear?

The house.'

(Handke, 1991, p. 117)

Fig. 4: Eye viewing Michelangelo's Sistine Chapel

From the Handke's poem and Heidegger's ideas on how to live can be stated that Alienation means living unconsciously with carelessly used objects which supposedly create an atmosphere but just reflect the consumerist ideals of the capitalist system.

1.5 ALIENATION IN IDENTITY

Sadie Plant wrote in her book 'The Most Radical Gestures' that individuals will 'only ever feel at home liberated, and content if they give up looking for a world more real, a social organisation more freer, and a happiness more profound' than the ones that are provided for them. Leisure, culture, art, information, entertainment, knowledge, and every conceivable aspect of life is reproduced as a commodity: packaged and sold back to the consumer. Even ways of life are marketed as lifestyles, and careers, opinions, theories, and desires are consumed (Plant, 1992).

Baudrillard progressively started to argue that modern society is characterised not only by the extending commodity relations, but by the discernible consumption of products as a sign of social status or personal identity (Plant 1992). Individuals in society try to escape Alienation with their expression of individuality. But by escaping they accommodate themselves with a new role which is as inimical and separating as the roles they tried to escape (Plant, 1992). For example, an individual cannot be a real rebel anymore, but they can only make an assumption and consume products which indicate an image of rebellion such as ripped clothes, badges, posters of punk bands or hairstyles. Plant argues that this escaping is working as a favour for the capitalist system as a whole. The resistance becomes a spectacle in its own, and the individuals of the opposition become spectators of their own resistance. Very negatively Plant states that the rebels consume a life in which they want to participate, and therefore place themselves into 'a seductive and glamorous role in which they can have no real effect: all individual reality, being directly dependent on social power and completely shaped by that power, has assumed a social character' (Plant, 1992).

1.6 ALIENATION AS RELATION

Jaeggi defines Alienation in three ways. The first one as an Alienated life understood as a meaningless and powerlessness life; second a condition of unfreedom and heteronomy; and third a general state of relationlessness. Alienation describes not the absence, but the quality of a relation (Scognamiglio, 2016). Alienation is then in itself a relation, a deficient one. To overcome Alienation does not involve returning to a consistent state of being one with the self and the world. Overcoming Alienation is again a relation; the relation of appropriation. 'Appropriation' means the capacity and process of individuals of constituting themselves in their actions and what they produce. Appropriation takes place within self-defining social roles. But such roles are not merely masks to be put on and removed, here implying a self that exists independent of them

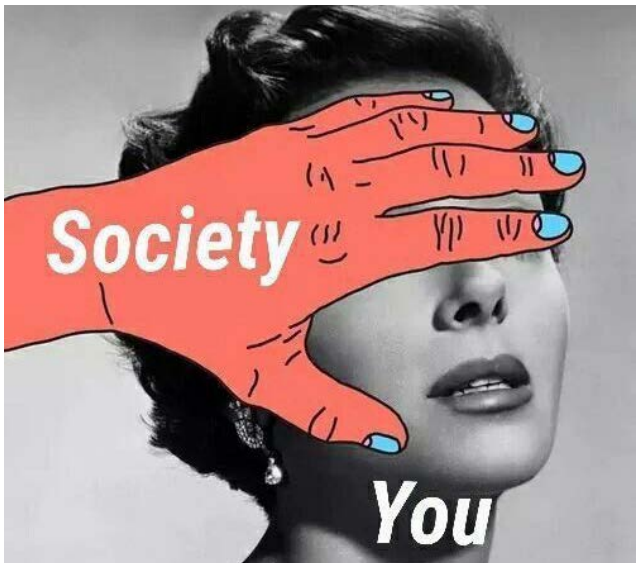


Fig. 5: Woman can't see clearly through the blinding hand of society

but as Plant described the roles that are consumed with commodities. Jaeggi argues that appropriation involves a genuine relation to oneself, others, and one's social world in ways that one can identify with and pursue aims for their own sake. Alienation is a failure to apprehend, and a halting of, the movement of appropriation (Christman, 2018). Jaeggi sees Alienation 'as a disturbed relation to the self, as a disturbed relation to our own actions, desires, projects, or beliefs' (Scognamiglio, 2016). Self-Alienation, Jaeggi explains, happens when an individual is unable to appropriate important aspects of their life and when an individual does not control themselves in their doings. In this description Jaeggi follows the definition of Marx where Alienation is seen as the domination of capitalist production or things over individuals (Hoselitz, 1964). According to Jaeggi people in society are not Alienated when they are present in their actions, when they are in control of their lives instead of letting it control them, independently appropriates social roles and are aware of their desires, and are involved in the world (Christman, 2018).

Fig. 6: Repetitive modernistic blocks

1.7 ALIENATION IN ARCHITECTURE

Alienation is not merely visible in society by the behaviour of individuals in what they consume and produce but it has also played a role in architecture. The capitalist ideals were reproduced in modernist views on architecture.

In modernist architecture, the economic objectives of the General Theory by Keynes are used as ideas and principles. In Keynes theory, the general tendencies at a macroeconomic level can dominate the behaviour at the microeconomic level of individuals. Keynes advocated the use of the government policy to stimulate the demand at a macro economical level to combat unemployment (Lycaeus Economical Dictionary, 2018). Looking from a political point of view the basis of Keynes General Theory is also at the base of Le Corbusier's theories of urbanism. Le Corbusier's urban plans are based on three areas, namely production, distribution and consumption, that architecture should combat. When architecture is identified with the organization of production, distribution, and consumption are the decisive factors on the cycle of creating. (Tafuri, 1973).

Critics of the modernist approach to urbanism were Guy Debord and Constant Nieuwenhuys, members of the Situationist International (SI), an organization of intellectuals and political theorists criticizing capitalism in the mid-20th century. Their standpoints can be found in theories of Karl Marx and the artistic provocative Avant-garde movements (Plant, 1992). The Situationists criticized the modern capitalist society for not actively participating in the construction of the inhabited world. At this moment it was impossible for society to experience real life. According to the members of the Situationist International, this was a consequence of the Alienation that is fundamental to class society and capitalist production. Alienation was present in many areas of social life, knowledge, and culture (Plant, 1992). The Situationists argued that the Alienated relations of production have been completely spread out through the capitalist society. According to the Situationists the 'everyday life' was affected by the development of capitalism and the high demands of this social system. Life itself is absent from the everyday. The individuals are denied from communicating and self-realisation. They are missing opportunities to be able to create their own personal history and this leads to the spectacularisation of every aspect of life which then again is fragmented into these specialized activities and distractions (Plant, 1992).

Fig. 7: Woman is property of society

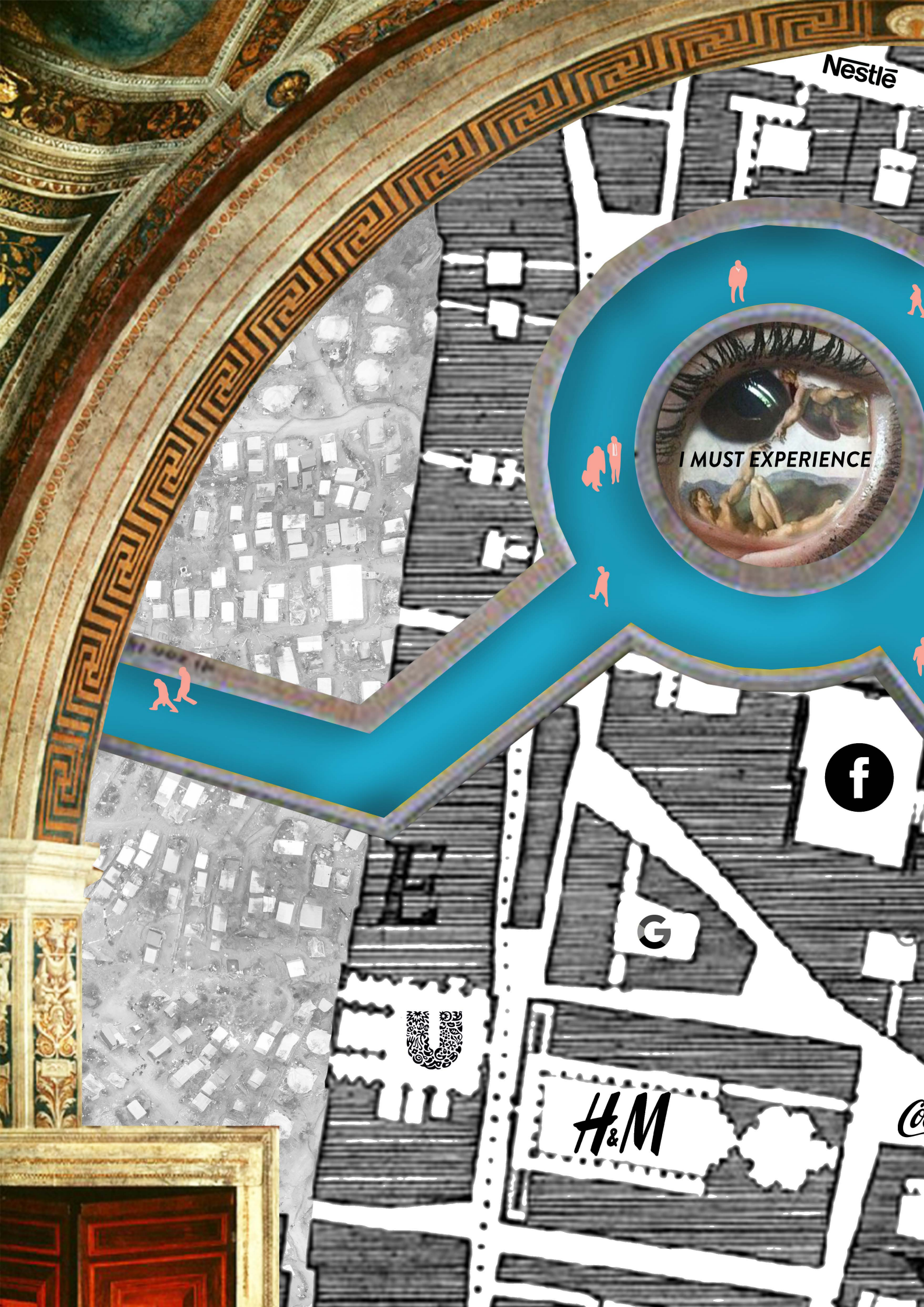
1.7 TO CONCLUDE

Alienation is a complex term that has been developed and rethought over the past centuries. The term Alienation can be divided into Alienation by the consequences of capitalist production and consumption.

The process of production leaves an individual worker only feel themselves outside of their work, and in their work feels outside of themselves. The worker is Alienated from what and how they produce objects and their existence is to be a producer of objects which makes them less aware that they are part of society. This system of capitalist production creates bigger differences between classes and Alienates people from other people. In contrary to the statements of Healthline, where Alienation is seen as a mentall illness where Healthline blames the individual, Marx on the other hand sees Alienation as a result of capitalist production.

The high demands of consumption and the manipulation of members in society, to make them sensitive to nuances, lead to a society where every aspect of life is produced as a commodity to be consumed. People are made to believe that they need optimized products for their specific milieu that create an atmosphere for a specific activity to finally be able to live. Individuals in society are Alienated from what they experience, because they carelessly use their optimized products. As Heidegger puts it, they are Alienated from what they experience because they need to learn how to live first. Consumption also Alienates people in society in a way that the consumption of commodities is a sign of social status and identity. Even when individuals want to steer away from this consumption identity, they will still consume to identify themselves and therefore put themselves yet again in specific roles.

Alienation in a more contemporary meaning is a deficient relation one has to their own actions and productions, to self-defining social roles and to their relations with the self, others and their social world. People are Alienated when their process of understanding or the appropriation of their actions, desires, projects, or beliefs is failing or halted.


Nestlé
I MUST EXPERIENCE
H&M

ZARA

2. DESIGN SOLUTIONS

The intention to change society with design is based on very different ideas. It is controversial how such a change is possible and what role designers and theorists should play. Some ideologies, such as the life reform and cooperative movement, start with individual life practice and strive for change from below. Others, on the other hand, pursue top-down concepts that are shaped by central planning or envisioning a completely new society like New Babylon.

See appendix 3. Relation scheme leading to different solutions

2.1 LEARN TO LIVE

According to Heidegger people need to learn how to live first. In order to live you need a reference. According to Heidegger a thing is an assembly. A candlestick collects atmosphere, it reminds people of a nice dinner they had, red wine in which the warm light of the candle is reflected and intimate conversations. Various activities and situations are represented in the candle and they make up what it means to live in Heidegger's sense (Ulrich, 2016). To experience living, people need to visualize the abundance of references within a thing, or object. The atmosphere is gathered in the object and you need to consciously use it to remember these references. Another important factor, besides that people need to learn how to live, is giving the living space a presence. With this there need to be designed in such a way that there can be as much as possible associated with it. On the other hand Heidegger is against producing new objects that gather a created atmosphere. Because for every social milieu, every ambiance, every situation there are optimized product variants with which a slightly different atmosphere is created (Ullrich, 2016).

As Ulrich Wolfgang writes: Contrary to Heidegger to just rely on a design that makes every verb active and where as much as possible can be referenced with, you also need a design that relieves people of the imperatives set into the world. You need a design that allows you to do many things as indifferently as possible, without experiencing anything yourself, without having to go into the professional and exclusive mode, without being exposed to the pressure of experience. Only then will that feeling of deficit be reduced again. And then maybe even learn (Ullrich, 2016).

2.2 BEYOND CAPITALISM

According to Marx the exposure of people in society to the capitalist exchange system, where the values of individuals are measured in money and treated as commodities, influences the thinking and reasoning of people in society. Even the spontaneous, creative activity and scientific or philosophical speculation and art are also affected by the Alienation under the capitalist system (Hoselitz, 1964). The genuine, free, spontaneous activity of people is missing because the social nature of people in society has been prevented from happening. Marx describes that if people cannot be true to their nature under a capitalist system that causes Alienation, there is a possibility to impose a system beyond capitalism where people can be true to their nature (Hoselitz, 1964).

Fig. 8: Person walking the square in their own bubble

Private property shows the true individuality of people in society. The relation with the environment is an act of ownership and possession. Instead the relation should be a spontaneous one. The desire to own property is not natural to individuals but is an outcome of the Alienation of the relation of people and objects external to them (Hoselitz, 1964).

An influencer of Marx, Moses Hess, stated that the future society involves the elimination of Alienation simultaneously with the elimination of labour. Free and spontaneous human activity will take the place of labour and is the new purpose of the life of individuals. It is not the purpose of individuals to be the producer of objects but to be able to unfold their personalities and the realization of happiness (Hoselitz, 1964). Marx shares this view on purpose. Marx points out that people also need, in their normal state not under production pressure, a normal amount of labour. In the ideal situation this labour would be self-realization, which is related to free human activity. There is a clear division between labour as a necessity and labour as an activity in a state of freedom.

2.3 NEW BABYLON

Abolishing labour takes a radical spin in the plan of Constant Nieuwenhuys. With New Babylon Constant envisions a future without work due to automatization and as a radical alternative, it foresees a dynamic city, in which work is replaced by a nomadic life of creative play (Wigley, 1998).

Constant Anton Nieuwenhuys questions segregating and isolating ambitions of specialized urban functionalism and rejects the utilitarian logic of the consumer society. In New Babylon, the society is not like the past where men focused on working their whole lives in production-labour with the purpose of surviving (Nieuwenhuys, 1963). Constant describes in his 10 years on interview that the end of the 1950s was characterized by a cultural decay and the prostration of the civil society (Nieuwenhuys, 1980). There was an impression that it would be time for a revolution. Infrastructures were at a breaking point and in science there was the belief that it would not take long before new forms of organisms or creatures could be achieved. The economy attracts again and grows rapidly in the 1960s. Capitalism depended on the economic theories by John Maynard Keynes. As Constant states in his Ten Years On: 'The capitalist countries imagined that in-state investment they had found the magic formula that would enable them to conquer Marx's cyclical fluctuations' (Constant, 1980). The reality of capitalism is that it is forced to implement automatization since otherwise investments and profits would go down. On the other side, it is threatened by automatization, because automatization causes structural unemployment which leads to a cutback in the ability the spend money, therefore over-production. This over-production will be exploited in new markets in non-industrialized countries, because of the lacking in production facilities. The connections of producing are changed by the change of automatic equipment instead of hard labour, this will in its turn lead to changes in the structure of society. When high unemployment becomes a long-term basis where large sectors are automated, the perspective from Le Corbusier about utilitarian urbanism obtains an irrelevant character (Nieuwenhuys, 1980).

Due to automation and to lack of limitation of work, being nomadic becomes the new way of life. Residential functions can be temporary, and the large residential flats will be out of function (Nieuwenhuys, 1980). The individual residential area's make place for a continuous structure that hovers above the existing. New Babylon is based on a collective land ownership. The subdivision of land makes it impossible to create such urban forms (Nieuwenhuys, 1980).

According to Constant the creative play has only been conducted by a small group of the society, the upper-class. The rest of the society was enslaved by the upper-class so that they could be creative and to form their culture. With this division between workers and the not-working class the creativity was also divided and without this enslavement of the majority of society, there would not be any culture today (Nieuwenhuys, 1963). Constant's New Babylon can be seen as the concretization of the desired results of unitary urbanism. With

New Babylon a new way of living in a different society is proposed. All elements of New Babylon are not fixed or predetermined so that the structure has large flexibility for different purposes. Psychological qualities of each point in the urban structure are constantly adapted to enhance people's experiences that go through the structure. The structure itself will be mobile and lacks a clear identity. Life in New Babylon is nomadic. The Homo Ludens, inhabitants of New Babylon, will be constant on the move, because of its ever-changing structure visiting the same place twice is not possible (Nieuwenhuys, 1963). Constant explains that the transitionary spaces in airports were used as a prototype for the nomadic life in New Babylon. (Wigley, 1998). In his lecture at ICA Constant states that' New Babylon is not just a town planning project, but rather a way of thinking, of imagining, of looking on things and on life' (Wigley, 1998).

Since Constant was a member of the Situationists he advocates for the atmosphere of each place. Inhabitants are deeply influenced by their surroundings. The lives of the inhabitants are determined by the uniqueness of the atmospheres in different rooms. Ignoring the complexities of the atmosphere means neglecting the inhabitants. When the world is fully urbanized and becomes one large city, with an ever-rising population with increasing mobility, there is less freedom of movement. This requires a new relation between space and psychological space. What is lost in geometric space must be restored in the form of psychological space. In the psycho-geographical maps, the atmosphere and psychological quality of every place within the city are mapped. The atmosphere becomes a medium for how to design social spaces (Wigley, 1998). New Babylon is a unitary urbanism: the art used as a self-critique by the Avant-garde movement is used in the daily life of the Homo Ludens. The everyday life became a collective artwork using all elements together (Wigley, 1998). The critique Constant had on the existing functionalist cities was used to its full potential to create new atmospheres for the not yet existing society to live in.

By the end of the project New Babylon, around 1970, Neoliberalism was found. An image of thought without any ideological content is promoted by neoliberalism (Torisson, 2017). Within neoliberalism is the idea that an individual cannot achieve enough knowledge about the true complexity of the world's problems. That individuals are designing the society is an indefensible proposal. Since the end of the 1960s the architectural discipline has been aware of certain neoliberalism truth's (Spencer, 2016). Patrik Schumacher describes that the market should be able to uncover a composition of land use that is highly fruitful and rises the value on all levels. Schumacher criticizes the way land use now is being allocated, namely by the costumer of the architect. Neoliberalism is not a designed society where it tries to force a behaviour according to certain standards. Hayek states that the planning of social progresses solely causes oppression. The complete society cannot be measured or be controlled, otherwise, it goes in the direction of a governmental dictatorship (Spencer, 2016).

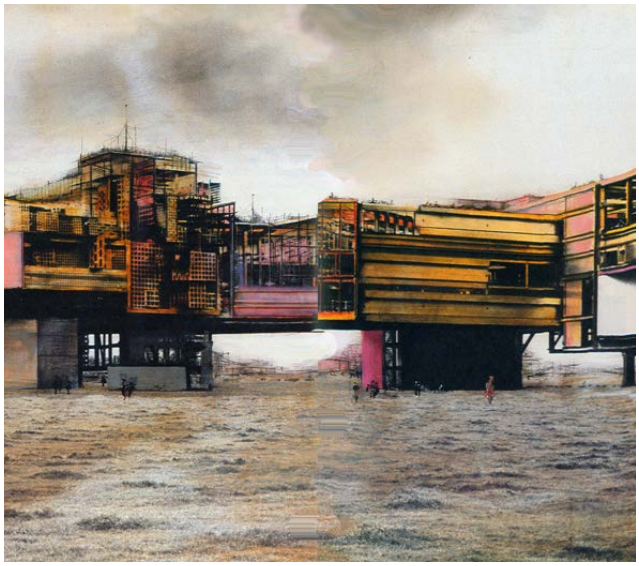


Fig. 9: A structure from New Babylon from Constant Nieuwenhuys

2.4 UTOPIA

New Babylon is described as a Utopian project. Therefore, it is important to understand where the term came from and what it means. Utopia as a term is used for the first time in 1516 by Sir Thomas More for his novel 'Utopia'. He invented the term to describe the ideal society. The term Utopia originates from the Greek ou, meaning "not", and topos, meaning "place" (Ganjavie, 2012). The Oxford Dictionary describes the term Utopia as: 'An imagined place or state of things in which everything is perfect.' Utopia has always played a big part in urban planning strategies. Throughout the last centuries Utopian thinkers tried to come up with functional and universal solutions in order to present a better alternative to the citizens than the current situation thus all the growing problems of that time (Ganjavie, 2012). Utopian thinking is a reaction on what is happening at that time. In terms of design proposals, the Utopian city reoccurred throughout the 20th century. Le Corbusier created a Utopia with his large urban plans, Frank Lloyd Wright with his skyscraper of one mile high and Constant with his new plan for a new society (Branzi, 2006).

More recently Frederik Torisson mentions in his book Utopology that the term Utopia has been confined. Tafuri argued that the Utopian ideas of the avant-gardes are an image of a perfect future. This definition does not reveal that there is an ideology behind the architecture. When the term Utopia has one specific definition it does not imply that there is an underlying ideology or image of thought that shows how the world is perceived and understood (Torisson, 2017). According to Deleuze the image of thought is the process of imagining which is present in all aspects of life (Spangenberg, 2009). Utopian propositions are reviewed in how the image of thought is affected by the ideology or proposition, instead of what they contain. The goal is to overcome the image of thought and give a better understanding of the problems that are present. Eliminating the image of thought is not because it is an image pictured in the mind, but because this image is representational and dogmatic (Dronsfield, 2012). Utopia in this less confined definition is that it should focus more on defining the problem and is valued in how it affects the way architecture is considered (Torisson, 2017).

2.5 HETEROTOPIA

Opposite to the Utopias are the Heterotopias, as described by Foucault. Foucault's original text 'Of Other Spaces: Utopias and Heterotopias' can be interpreted in different ways. According to Foucault Heterotopias are unlike Utopias a real place and act like counter-sites. They are formed in every established society and are a kind of effective determined Utopia in which the real sites, all the other real sites that can be found within the culture, are simultaneously represented contested and inverted. These places are outside of all places, even though their location can be indicated in reality (Foucault, 1967). Because these places differ from al the sites they reflect, Foucault calls them Heterotopias, a contrast to Utopias. A Heterotopia is an internally contradicting space that reveals or represents something about the society they exist in. Heterotopias include and show the very contradictions that this society is producing but cannot resolve (Dehaene & De Cauter, 2008).

Foucault describes the problem of the human site or living space. The problem of siting or emplacement of space for al humans comes from its demography. An important problem is knowing if there is going to be enough space for all humans in the world (Foucault, 1967). But this not what interests Foucault, he describes that the problem of the human site or living space is knowing what relations of nearness, what types of storage, circulation, marking, and classification of human elements the living space should adopt in various situations in order to achieve a given end. The space takes a form for people in society in which it consist of relations among sites. People in society live in a heterogeneous space, where a set of relations that set out sites which are irreducible to one another and not super-imposable on one another (Foucault, 1967).

The Heterotopia begins to function fully when people find themselves in a sort of absolute break with their traditional time (Foucault, 1984, p. 6).

According to Sohn Foucault's original Hetertopias has a function to overturn established orders, to subvert languages and meaning, to contrast similarity, reflecting the inversed or reversed side of society. They are the spaces reserved for the abnormal, the other, the deviant. A Heterotopia starts to exist only when it is confronted with the limitations of normality and correct orders. The homogeneous, the ones who follow the 'norm' claim their rightful place through the exposure of the heterogeneous, of the different, of the anomalous (Sohn, 2008). Within the Heterotopias there is always a system that opens and closes that both isolate the site but also creates a porosity and makes the site penetrable. Most Heterotopias are not freely accessible such as public spaces. Either the entrance of the Heterotopia is obligatory, for instance a prison or an individual must undergo a purification before entering the Heterotopia. To be able to enter the Heterotopia individuals need a certain consent or make

certain gestures (Foucault, 1967). There are some entries that disguise as pure and simple openings but hide exclusions. Everyone can enter these sites but it is only an illusion. The individual might think it has entered the site, but during the moment of entering the individual is excluded (Foucault, 1967). Foucault gives an example of the farm stays in Brazil where everyone can enter the site or front door, but the site excludes them, because it only leads to the bedroom of the traveller and does not show the whole house. Another example are the rooms in American motels. Here a man drives his car to the motel where he and his mistress have forbidden sex in a place which works as a hidden shelter. They are segregated without being left out in the open (Foucault, 1967).

See appendix 4.
Different Heteroptias

What is very interesting is that in postmodern architectural perspectives the Heterotopic site is regarded as alternative urban formations which have an inclusive, radical open and highly connective character. Soja sees that the postmodern Heterotopic sites can have a political and social importance for empowering minorities by using these spaces (Sohn, 2008). This deviates from Foucault's initial formulation of Heterotopia as a place that is semi unrepresentable and has a system of restriction responsible of permittance, exclusion and concealment (Sohn, 2008).

An interpretation of a more contemporary meaning of Heterotopia by Dehaene and De Cauter is the Heterotopia of the sanctuary. This is a refuge, a protected space and a safe haven where similar individuals are housed. The people who are no longer a citizen, have lost their nation or rights for instance a refugee or migrant. The Heterotopia of the sanctuary is not a fortress or a gated community, but opens to individuals for whom cities and countries are closed. They see the illegal immigrant or the refugee as a version the 'banned'. According to Dehaene and De Cauter the Heterotopia of the sanctuary is 'the ultimate Heterotopia, because it is the absolute discontinuity of normality, it houses the ones that flee the normal, the bandits' (Dehaene & De Cauter, 2008). But the Heterotopia of the sanctuary seems to have a similar character to the original Heterotopia of the prison.

Sohn describes how Shane interpreted Heterotopias as sites of exception where all the deviant towards the dominant city model are housed and in this way contribute to the maintenance of the city's continuity as a self-organizing system. Heterotopias play significant societal and cultural roles, because it regulates specialized exclusions in a way that sites segregate people in society that linked to what is considered as 'taboo' and therefore placed into closed areas (Sohn, 2008). Shane links Heterotopic sites to industrial societies where parallel or separate worlds are constructed for the segregated individuals. In this way Heterotopias are open to more than one interpretation, as a site that facilitates or could stop the process of change (Sohn, 2008).

These types of spaces could be linked to a contemporary view on Heterotopias as public-space Heterotopias. They are different than the

Fig. 10: Painting by author - The cruise ship
The cruise ship floats as a Heterotopic site of its own through the existing modernist world.

Heterotopias that are formulated by leading orders of normalcy and detached from the urban fabric, because these places are created by communities with a bottom-up approach since they were not recognized by the hegemonic society (Allweil & Kallus, 2008).

Informal groups that have no official demarcated public space to enact their communal identity, carve out sites within the urban public space by using them regularly. These carved out spaces are existing in the open of the public space but appear deviant regarding the code of conduct. These spaces are seen as deviant because of the activities that take place in these spaces and in their spatial expression. For instance temples, party headquarters, playgrounds and parks could be public-space Heterotopias. The public-space Heterotopias reside within the public space and have no permanent visible borders (Allweil & Kallus, 2008). According to Allweil and Kallus this qualification gives these public- space Heterotopias the opportunity to sustain disruptive social codes and values that challenge the dominance of the 'normal', without being spatially contained within a detached, specialized environment. Foucault's Heterotopias are spatially detached as a means to control subversive behaviour and mostly restrict the possibilities of change. With the public-space Heterotopias this is reversed and because they are woven into the cities' fabric, these spaces are allowing the dissemination of individuals, activities and ideas, and have the abilities to influence the hegemonic society. In this way public-space Heterotopias are supporting the possibilities of social change precisely because they are intertwined with the urban fabric (Allweil & Kallus, 2008).

Dehaene and De Cauter see play as the third sphere of the Heterotopia. Play is equally important to other activities of Heterotopias, when all ritualized and theatrical behaviour is included in it. Play is an irreducible, creative element of the human conditions. Play has the capacity to create a communal feeling of belonging. It evolved into special societies or clubs associated with the inclusive and exclusive character of a game. Club spaces and local public spaces resemble each other in having private overtones and posing as public spaces. Club-like spaces are neither private nor public, they lay in a third sphere. Third sphere spaces are beyond both the public and private spaces, for instance spaces of festivity or self-organization, spaces where rituals take place, reflective spaces and holiday space (Dehaene & De Cauter, 2008).

'In civilizations without boats, dreams dry up, espionage takes the place of adventure, and the police take the place of pirates'. Being 'a floating piece of space . . . without a place' (Foucault, 1984, p. 9).

The ship produces a drastic change when it touches the shore. Foucault described colonies as an Heterotopia of compensation. Their 'role is to create a space that is other, another real space, as perfect, as meticulous, as well arranged as ours

is messy, ill constructed, and jumbled' (Foucault, 1967). Examples are Jesuit colonies that were founded in South America: absolutely regulated colonies in which human perfection was, according to Foucault, effectively achieved. Here the ship indeed dramatically changed the West and created colonies. Alongside wealth and goods the ship carried the undermining charge of other cultures and people. When the ship touches the shore the abilities to affect the people and culture is released and causes a distortion (Allweil & Kallus, 2008).

Public-space Heterotopias are on one hand stronger in affecting society since they are part of the urban fabric but on the other hand they are weaker then a protected vessel like a ship. Public-space Heterotopias have a subversive character and is constantly exposed to forces and changes from outside and therefore does not have the protection of the walls of ship. Public-space Heterotopias are constantly in contact with the surrounding general culture which gives them the ability to affect and be affected by society. In this way there is a continuous flow and exchange of people and their ideas (Allweil & Kallus, 2008).

2.6 LIFE REFORM MOVEMENT

A movement that did not influence society by being part of the urban fabric is the Life Reform Movement at Monte Verita. The colony was founded in 1900 in Ascona, Switzerland. The cooperative vegetarian colony followed principles of primitive anarchy-socialism (Noorda, 2015). During a visit to Monte Verita, or the 'Hill of Truth', it showed the remains of the once lifestyle laboratory where they practiced nudism, since clothes were only restrictive and an inconvenience because they had to be washed constantly. They promoted a vegetarian diet and wanted to break free from private property and traditional divisions of labour, and they could love freely. Many members of the Life Reform Movement, as at Monte Verita were (famous) artists and intellectuals who wanted to find a 'third way' beyond both capitalism and communism. In its heyday, Monte Verita functioned as a kind of lifestyle laboratory, where they tried to engineer a complete revision in a bottom-up way of society and culture as it was (Noorda, 2015).

The Life Reform Movement does not belong to one specific political or ideological camp such as Monte Verita. 'Reformative Movements' are working within the existing orders of society and are trying to change the society gradually from within (Noorda, 2015). Interesting about the Life Reform Movements is that they have a bottom-up approach and start subversive and anti-authoritarian but later become more dogmatic and authoritarian themselves (Noorda, 2015). The problem with Monte Verita is that it is secluded from the rest of society and acts like a Utopia. The members of the movements stay within their own bubble disconnect from the rest of society, their strong vessel or ship, which made them authoritarian and dogmatic. Interesting from the Monte Verita camp is the way they lived and shared their common spaces and resources.

2.7 COMMONS

Common spaces like ones at Monte Verita also exist within the urban fabric. The commons in itself is a bigger topic that has been shown through various backgrounds such as political theory, social geography and landscape architecture. The commons are also placed in a third sphere, a third place that moves beyond the market and the state. According to Avermaete commons show where people appear in public and encounter with one another. The mall is a place where they appear, which is created by the market, or square in front of centre Pompidou, which is created by the state. People cannot stay forever in the square you have to move into the museum. The commons are somewhere in between or beyond, they are not private but also not as public like a square. Commons are a resource of connectivity and co-creation. Common pool resources such as inherited commons (earth, water, forests), immaterial commons (cultural, intellectual, shared interest) and material commons (which is co-created, common stock, common machinery) are not yet commons. The common pool resources have to be turned into commons by its users. The commons are used and sustained by the users and communities (Avermaete, 2017).

Similar to the public-space Heterotopias, common pool resources come with code and conventions about how to use the resource. Without rules to control the entry of use, the common pool resource becomes an 'open access' resource, which is subjected to unrestrained exploitation which destroys the resource (Avermaete, 2017). According to David Bollier an important aspect of the commons are the societal practices of communing, acts of mutual support, conflict, negotiation, communication and experimentation. This process blends production (self provisioning), governance, culture and personal interests into one integrated system (Bollier. 2016). The state and the market project things on people, they project projects. But people of the commons preferably have direct sovereignty and control over aspects of living that have their interest such as their cities, neighbourhoods, food, water, land, information, infrastructure, social services, money and more (Bollier, 2016).

2.8 OPEN CITY

Richard Sennett tried to see the social and physical parts of the city together, to understand what the city should be. A place that enriches experience and opens up economical opportunities. But on a social and psychological level manages a complexity. An open city is one in which people are more skilled in managing complex conditions of life and taking advantage of opportunities that are unforeseen and accidental. Today cities are denying both, they are hiding under the umbrella of global capitalist ideals. Cities are becoming more rigid, crude and closed with brutal simplifiers (Sennett, 2017). In his lecture Sennett also criticizes Le Corbusier. With plan Voisin, according to Sennett, Le Corbusier wanted to destroy a complex fabric and replace it by a closed system, which is boundary-less and homogeneous. They are additive structures and relationless.

Fig 11. Skyscaper district Nishi-Shinjuku

In Tokyo most high rises have the same shelves within the sheets or slightly altered façades. It is plan Voisin in disguise. Misleading as if it is urban diversity, but the skyscrapers are mostly the same. This disguised homogeneity is the enemy of the open-city (Sennett, 2017).

See appendix 5. Overview differences between the solutions

According to Sennett a city cannot come into being by people who are the same. It has to come into being by people that gather together the synergy of people who are different. People learn how to account on peoples view unlike one's own. The complexity here lies in the skill people need to learn on how to deal with people unlike oneself. What it means ethically for a person to develop a skill for dealing with people other than oneself. Interesting is how Sennett does not strive for a complete mix of people where the more they interact the more they will understand each other. According to Sennett the mix of people do not have to be completely accept every aspect of the other and notes that there is an unbridgeable difference between people when they come together. They don't integrate, they don't unite, they don't become a community but they become neighbours. The concept of neighbours is somebody who is aware of another intensely but is separated from ever fully becoming one with them (Sennett, 2017).

This notion of the neighbour was the kind of insight that Sennett tried to apply to the urban condition. It requires skill to be intensely aware of somebody else and to interact with them and yet not to try and abolish the boundaries between the self and other. It is a particularly urban concept because it allows strangers to stay strangers in a way. Which doesn't suppose the local community is ultimately the ethical foundation of a city. That people can remain apart but mutually aware and interactive (Sennett, 2017).

Sennett sees the city as an open system. An open system versus a closed system means exploration (open) versus hypothesis testing (closed). It meant a non-linear process of research versus a predictable path of outcomes (closed). It introduced the notion of the ability to fail or to learn from failure (open). In the economics of a closed system failure is no option, you always have to produce a result. The translation of an open system into the city has three aspects: Socially an open city is dialogical, economically an open city is synchronous, politically an open city is always to the left of its nation state. The dialogical is always a rolling self-edit of a plan. A plan which is completely subject to feedback. Dialogical plans are ways to avoid many of the top-down, rigid, and often disastrous decisions. A rolling-dialogical skill, as Sennett explains, is how to adapt to constant change. The idea of synchronicity is that there is no coordination between these activities of a superordinate kind. They interact but there is not an overarching principle that binds them together into one coherent form of activity. The third aspect of an open city is that an open city should be to the left of its nation state. Which means in a more structural form, achieving closure on the informality of the city and less restricting laws (Sennett, 2017).

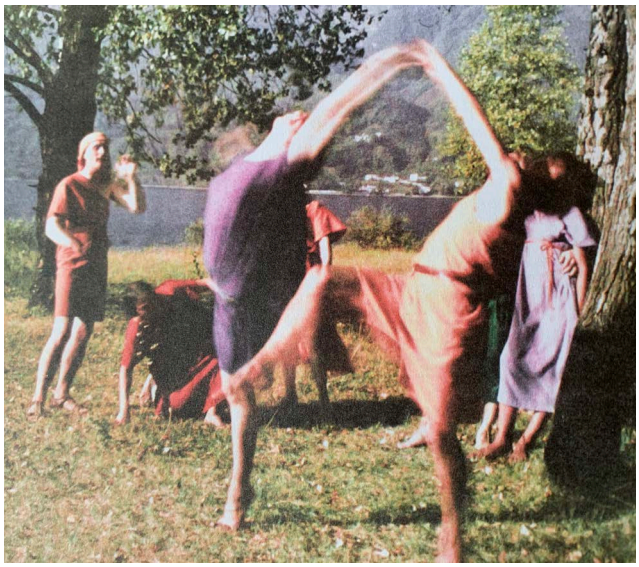


Fig. 12: Dancing practices, Monte Verita, Ascona

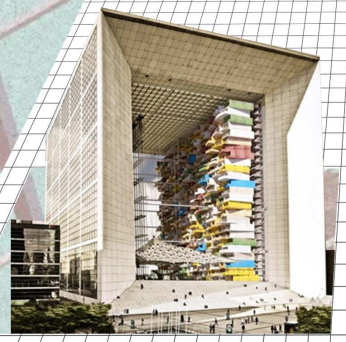
2.9 TO CONCLUDE

What is interesting is how the different projects or solutions for Alienation deal with people. Where Constant Nieuwenhuys designs a whole new society where the people or Homo Ludens become the creators of their new inhabited world. This approach is top-down, since one man's vision is almost dictating a future outcome for society. Foucault's Heterotopia involves not the majority of society but its outcast, the deviant. Heterotopias are mostly created with top-down policies where they regulate a specialized exclusion. To exclude the deviant from the normal and correct. With the public-space Heterotopias the deviant and the normal are only excluded from one another by codes of conduct, but not by any physical boundaries. Where Avermaete notes the importance of communities in shared resources, Sennett states that people in the city should interact as neighbours and do not have to be completely be involved in each others lives. This idea of mutual respect can be found in the ideals of the colony at Monte Verita. It started as a bottom-up lifestyle laboratory. The colonists where inclusive to all when they would follow their practices, but did became dogmatic and not receptive to new ideas or change. How people behave towards the space and other people depends on the codes of conduct they have.

What the various projects have in common is that they all find ways to move beyond the public-private and beyond the control of capitalism and communism. They search for an in-between or 'third way.' Marx and Constant stood up for the idea of the abolition of work and focus on free, spontaneous human activities, play. Play is a theme also found in Heterotopias and practices of the Life Reform Movement. Alongside play, the 'third way' is also sought in the idea of communal landownership by abolishing the capitalist ideals of private property or by creating a porosity in cities such as in Open City by Sennett.

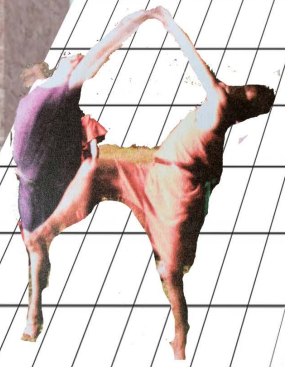
An aware experience or atmosphere comes forward as well in the psychogeography of the Situationists, Heidegger's abundance of references and Constant's design for spaces that can change atmospheres.

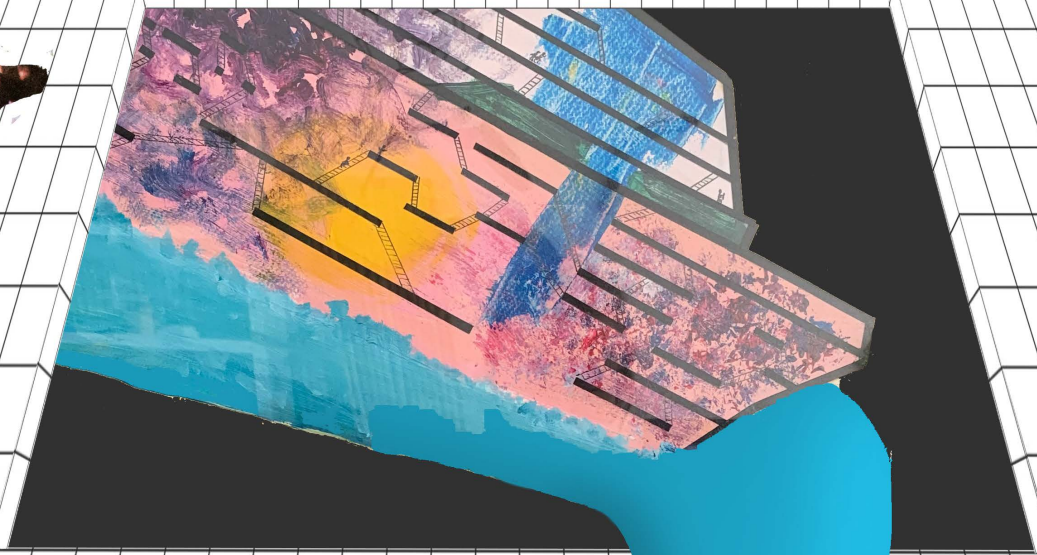
Another theme is flexibility. In Open City the city has an adaptive nature and is completely subject to feedback. Flexibility is also very clear in the ever-changing structures of New Babylon. A bit slower, the Heterotopic site can change over time and comes to existence when it is at an absolute break with its time and is therefore adaptive.



A CITY DOES NOT COME INTO BEING
BY PEOPLE WHO ARE THE SAME

A 'THIRD' WAY





ALIEN

Fig 13: The interviewed Early Adapters

3. EARLY ADAPTERS

Not everyone accepts the Dominant Culture or pressure from society to 'fit' in the Dominant Culture. There are people that disagree with the status-quo and Alienation. For this thesis they will be called the Early Adapters.

3.1 THE UNALIENATED

According to Jaeggi people in society are not Alienated when they are present in their actions, when they steer their lives instead of being driven by it, independently appropriates social roles and are able to identify with their desires, and are involved in the world (Jaeggi, 2014).

3.2 HETEROTOPIANS

The people that can be find in Heterotopias are the ones who are in violation with the norm, or the standard. Earlier explained these could be the bandit, the illegal immigrant who is expelled from their country. Also individuals who are in, comparison to the environment that they live in, a state of crisis such as elderly, pregnant or menstruating women, unmanageable adolescents and those whose behaviour is deviant to the required mean of norm such as the mentally ill and the soon to be prisoners (Foucault, 1967). Some people reside in Heterotopias. They are, often nomadic, outsiders and are hosted as representatives of otherness. These Heterotopians represent 'the rest' of the polis, the society. That is the sacred, the taboo, the eccentric, the abnormal, the monstrous, the secret, the extraordinary, the genius, the irrational, the transgressive, the frivolous or simply the aimless. According to Aristotle the Hippodamus are the somewhat eccentric in their way of living, with long hair, costly ornaments and unusual clothing, they are familiar with all sciences, are not part of society but are also not creating an ideal Utopia. The ones who dwell in Heterotopia could be priests, gurus, wandering philosophers, actors, artists, bohemians, musicians, athletes, entertainers and designers (Dehaene & De Cauter, 2008).

3.3 EARLY ADAPTERS

To define the Early Adapters the definition of Jaeggi will be used and the following will be added: Early Adapters are people in society that do not unconsciously accept our capitalist consumption society, that question our written and unwritten rules, that dare or already break though the social and physical barriers of our society and that are conscious of the space that they and their actions take in. The Early Adapters are opposite of the Alienated, people in society that are dominated by production, that are not aware and do not question the status-quo, that have lost their connection to their emotions and relationships with others and in what they consume and produce. The Alienated are the unaware, the blinded, the perfect consumers, the careless consumers, individuals with a disturbed relation to the self and others and all individuals that work under the idea that people must struggle in order to survive the capitalist system.

The Early Adapters got their name from a reoccurring event. Individuals

that break through the imperatives of our current society such as the Heterotopians have no equal place in the Dominant Culture. What the Early Adapters break through is a thin layer of what is called the norm, the norm that the Dominant Culture decided. What is normal and what is accepted by most of society fluctuates. It is not a linear line through history where people in society become slightly more open-minded through time.

See appendix 6. Parallel truths and the norm over time

The Early Adapters have to take their space, the space that they deserve and make it their own, they adapt. What they have to adapt to is the 'normal' Alienated people, who are the individuals that act more or less accordingly to the 'norm'. In this thesis the normal Alienated people are called 'the Alienated'. The Early Adapters also have to adapt to the label that they got as Alienated from the people that follow the norm, because they stepped out of the Dominant Culture. There are many examples of Early Adapters and for this thesis a few have been interviewed. A squatter and board member of a housing cooperative that was found to create affordable housing for a community in Amsterdam, a queer representative and ballroom organizer, a LGBTQ+ member and curator of an initiative that brings various people together to watch performances and discuss and last a critical thinker who volunteers at refugee camps. In the next chapters the outcomes of the interviews are layed out.

3.4 REFUGEE CAMP AS HETEROTOPIA

Michael volunteered at One Happy family, a community centre for and with the refugee residents of the Greek island Lesbos. With people that stayed in the refugee camps Michael designed and built a play ground for children. People from the camps can visit the community centre to escape their daily lives within the camp. During his stay on Lesbos Michael visited two very different refugee camps. The Olive Growth, which is a less controlled camp, and camp Moria which is completely surrounded by gates and follows a strict grid. At the Olive Growth are no gates or structure. The Olive Growth started, because there was no space at camp Moria and people started to put tents on the nearby olive growth. The people on the Olive Growth are less safe without fences but have more freedom in how they can arrange their tents and surroundings in the most basic ways. Some refugees even chose to reside on the Olive Growth instead of the more controlled camp Moria even though its facilities are even more basic.

The people that had to flee their country are according to Foucault the deviant, outside of the norm. Refugees are likewise the mentally ill, thieves and the dead, secluded from the rest of society, behind fences, on an island. According to Dehaene and De Cauter the refugee camp is a refuge from the state of exception, a sheltered space in which normality is reinstated or maintained. Foucault's Heterotopia is described as the non-everyday, the holiday. This is discussable, because what is the holiday for some could be the everyday for others. An extreme example of a Heterotopia by Foucault are brothels. The brothels are the Heterotopias of illusion, opposite to function as

normalization, such as prisons, rest homes, psychiatric hospitals, etc., they offer possibilities for subversion, heterogeneity and excess (Sohn, 2008). Brothels serve as an escape from the daily existence but this experience is not the same for all the actors involved in the Heterotopic space. The visitors may have a liberating experience but the prostitute who serves the visitor might experience their normative everyday (Dehaene & De Cauter, 2008). The Heterotopians, or the refugees, their everyday is the camp, their holiday is the community centre. Sohn stated that Heterotopias reflect the reverse or inverse side of society, if a refugee camp or immigrant centre has to be fenced off from the rest of society it becomes very clear that immigrants or refugees are deviant to the norm.

3.5 INCLUSIVITY THROUGH EXCLUSIONS

On Womensday after the Womxn march a discussion between 4 speakers took place. The speakers were the representatives of various LGBTQ+ communities and organizations. The representatives organize parties and other initiatives where they want stand for inclusivity. They were discussing what a 'safe space' means for them since they are seen as minority groups. According to the representatives a safe space is a place where you don't have to look over your shoulder or feel like they have to behave a certain way to be able to be safe in that specific place. The safe space is a place where you feel represented, a space where there is a promise that we all take care of each other and accept each other. The last one hints to a way of behaving or how people should treat each other. How they reach this way of behaving is through a door policy or code of conduct. The new people that enter the initiative or event are informed by the door keeper on their codes of conduct. This conversation lead to a statement where some people from the LGBTQ+ community do not always 'feel like' having to explain outsiders (outside to their community) how they should treat each other.

Most of the initiatives are filled with people from their specific community or 'bubble'. When outsiders are entering the initiative it is important that they respect their code of conduct and that the ratio outsiders or passive spectators is lower than the ratio active players or people from that specific 'bubble'. Otherwise the community becomes a spectacle for the spectators to watch. Constant Nieuwenhuys also states that there should always be more active players than passive spectators. In his plan New Babylon the new society consisting of the Homo Ludens, is a society where everyone is an active player in creating their surroundings and moving through the endlessly changing large structure.

See appendix 7. Exploration of inclusivity and exclusivity

This ratio of passive spectators and active players means that some will be excluded. One of the representatives stated that to be able to be inclusive some groups must be excluded. Exclusions are made everywhere in the built environment from shopping streets where you are only supposed to be when you are a good consumer and for example public parks where the benches are made uncomfortable so homeless people can't sleep on them. These cruel designs,

such as fences, barriers, payed entries, etc. are meant to exclude citizens, some groups more than others.

3.6 ATMOSPHERE FOR PERFORMANCE

In the interview with Yun, curator of performance series Bartalk, Yun was asked about how they (Yun and co-curator Rae) pick their spaces to host Bartalk. Yun explained that they mostly pick accessible spaces close to the city centre of The Hague. In the beginning of their initiative they picked whatever was available to them but later they searched for specific places to support the theme of the event or the vibe that accompanied the topics of the event. The spaces have something in common with the topic. For instance the event about sensory ecologies was held in an old vertical farm, which is now supported by refugees who host and work there. When the performances are more emotional and intimate they opt for a small space, where the décor is clean and the lighting is warm. But when the performances are more punchy and fun they host at a club-like space that is not a legal bar and has a squatter imago or vibe to it. The space is a lot messier and darker. For Yun good lighting options and various seating arrangements are important for them to be able to host a good event. How the importance of atmosphere generated from lighting, décor, etc. contributes to the performance and overall feel is something the Situationists pleaded for. Also with New Babylon Constant envisioned spaces to be completely adaptable in light, colour, climate, smell and sounds. Different than the people from the LGBTQ+ communities, the audience for the performances always changes because the themes change. In this way people from different communities meet with a shared interest. There is a core audience and when there are a lot of new people attending the curators state their objectives: Please be respectful for the speakers, be open for each other.

3.7 VALUE OUTSIDE OF THE PRIVATE PROPERTY SCHEMES

Jovanka is on the board of sustainable housing cooperative that strives for affordable living with a community. She moved 22 times within 11 years. As a (anti)squatter she chose for flexibility but the different way of living was also out of necessity since the housing prices of Amsterdam are getting higher and higher. Because of the squatter laws, squatting empty buildings is no longer possible in Amsterdam. The anti-squat spaces do have a similar temporal character. A lot of great initiatives take place in squatted places but most do not find their robustness and are faded away by the municipality such as ADM.

With their project De Warren they create a new way of living intensely together with neighbours. Thirty percent of the project is common, people can rent their own apartment or studio and each floor has also a communal living area and kitchen. They get to know their neighbours and can eat together, they watch each other's children. The Warren already has its established community and new members have been chosen based on how they want to live together in

a place like De Warren. Jovanka stated that there should be a balance in living for the community and also have your own space when needed. People should not have to be subordinate to their community. For their common areas they have household regulations on how to use the spaces. These regulations can always be discussed and updated. What is interesting is that all of the members invest a lot of time into the project but everyone will rent an apartment, in this way they let go of investing in private property and other claiming practices and strive for creating a community. The profit is not monetary but the profit is to be able to live in a way the members desire to.

3.8 TO CONCLUDE

To conclude, everyone in society is Alienated at some point in their lives or maybe their whole life. It is difficult to steer away from the Dominant Culture or status-quo, because of the imperatives that set on our society through the (social)media, advertisements, culture and long-time traditions and values.

The Early Adapters find ways outside of the existing norm to express their identity and take their space. They appropriate the space, adapt and make it their own. There are layers of exclusivity and inclusivity within the communities towards the 'outsiders'. There is an exclusion not on identity markers such as race, sex, gender, etc. but on interests, ability to co-exist and respecting the codes of conduct.

See appendix 8. Overlapping themes within the projects and Early Adapters

4. MOVING ON

4.1 TO CONCLUDE

To conclude there will be looked at the three previous chapters: Alienation, Design Solutions and Early Adapters and the main question: 'How can we design for individuals in society aknowledging its parallel truths and allow the individuals to rethink the status-quo, to discuss and to create?' will be answered with 5 focus points.

To be able to answer the main question the problem of Alienation, its different design solutions and the individuals to whom Alienation happens must be understood. In our society each individual is Alienated at some point in their life or their whole lives. The Alienation which is spoken about in this thesis is the Alienation as a relation. Alienation here is seen as a deficient relation individuals can have with the relationship with themselves, where they put themselves into social roles. These roles are further explained by Sadie Plant. Where individuals are defining themselves with consumed goods. Even when they try to steer away from these self defining packages of goods, they are then again consuming another image, the image of the rebel. The consumption of commodities for social status and identity only feeds individualsm, since people in society try to escape Alienation by expressing their individuality. Next to individualism the Alienation through the lense of consumption causes class division since individuals are made sensitive towards nuances. People are made to believe that they need optimized products for their specific milieu that create an atmosphere for a specific activity to finally be able to live. The idea of what it means to live is something Heidegger wrote about. According to Heidegger individuals in society are Alienated from what they experience, because they carelessly use their optimized products. Instead of consuming the new homeware goods from Ikea people need to learn how to live first.

See appendix 2.
The process of consumption

The Alienation of the relation is also a relation people have to their own actions and productions. This definition by Jaeggi resonates with the writings of Karl Marx. According to Marx the system of capitalist production creates bigger differences between classes and Alienates people from other people. Marx writes about the worker in the process of production. The worker is Alienated from what and how they produce objects and their existence is to be a producer of objects which makes them less aware that they are part of society.

According to Jaeggi people are Alienated when their process of understanding or the appropriation of their actions, desires, projects, or beliefs is failing or halted. The Situationists write about the unawareness of the citizen. That the citizen should be more actively participating in the creation of their surroundings. Constant Nieuwenhuys also believes that individuals should participate in creating their surroundings. With New Babylon Constant envisions a new society, the Homo Ludens, where everyone in society is actively participating in the creation of an inifinitude structure that covers the whole globe and hovers above the existing cities supported by large collumns.

See appendix 5.
Overview differences between the solutions

The appropriation Jaeggi talks about is something that can be seen within the actions of the Early Adapters. They have to appropriate to space, take it and make it their own. On one side the outsiders, or according to Foucault the deviant, come out of their shell to adapt to the possibilities or take action to create their own possibilities. But on the other hand there is a need for less oppression so all individuals can take action. In other words the Dominant Culture should give more oppurtunities or more porosity as Sennett states. In order to become Unalienated individuals need to take action. Sennett's plan, Open City creates oppurtunities and serves as an opening for minorities and subcultures, other than the Dominant Culture. According to Sennett a city does not come into being by people who are the same.

The deviant, or the ones outside what is seen as normal, can be find in Heterotopias. Foucault's Heterotopias exclude the deviant from the rest of society. Individuals can also exclude themselves from the normal and correct. Movements such as the one at Monte Verita sought a third way beyond both capitalism and communism and functioned as a lifestyle labrotory.

The Early Adapters find ways outside of the existing norm to express their identity and take their space. They appropriate the space, adapt and make it their own. There are layers of exclusivity and inclusivity within the communities towards the 'outsiders'. There is an exclusion not on identity markers such as race, sex, gender, etc., but on interests, ability to co-exist and respecting the codes of conduct. An example was given from the public-space Heterotopias, where a gay community used a park frequently. By using the space frequently with their own codes of conduct on how to behave towards each other and the used space they created their own Heterotopia without physical borders. Because the park is public, society can be influenced by the public-space Heteroptia and vise versa.

The researched projects and the Early Adapters that have been interviewed all search for a third way, beyond capitalism and communism. Some adapt to the current state and create their own space and some completely abolish the existing orders by creating a new world or vision. Although the new world of New Babylon never got built and is critisized for being a Top Down one mans vision, it did leave a mark.

4.2 DESIGN STATEMENTS

Various aspects from the interviews have an overlap with the literature research from the design solutions. This overlap shows the relevance of the projects from the sixties in today's society. The impact is visible in the thought patterns of Early Adapters, architects, artists and so on.

Going back to the main question: 'How can we design for individuals in society aknowledging its parallel truths and allow the individuals to rethink the status-quo, to discuss and to create?' From both the literature research and the interviews are 5 themes with the most overlap.

These themes form the 5 focus points for the design. The 5 focus points will be explained through the findings from the design solutions and interviews.

See appendix 8.
Overlapping themes within the projects and Early Adapters

1. Code of conduct

The code of conduct is based on codes and conventions on how to behave towards others and the used space. This derived from the idea of the commons and the behavior codes to enact a communal identity and exclude based on these codes of conduct from the Public-space Heterotopia. In the interviews came forward that the code of conduct is mostly used to create a safe environment for everyone at the space or event. In the design the code of conduct will be used in a psychological and architectural way to exclude or include.

2. Adaptability

Adaptability is to be able to interact and make space their own and is created by flexibility, affordances and possibilities for personalization. In New Babylon all spaces are completely adaptable to the needs of the active players, the Homo Ludens. The way adaptability is expressed in the projects is that is leaves space for interpretation, it is not directive but is open to various usages. Also the adaptive nature of the individuals who where interviewed inspired this focus point.

3. Exclusive - Inclusive

The exclusive and inclusive is about finding something beyond the public - private, a third way. Which comes from Marx, Reformative Movement and New Babylon. The layers of exclusivity and inclusivity form a tension between control and freedom and is created by using the code of conduct, ruptures, openings and closings. A park can have an inclusive character. Where people can sit on benches in the sun and shade, a field for sports or picknicks and more cozy spaces secluded by greenery.

See appdix 7.
Analysis of inclusivity and exclusivity

4. Aware experience

The aware experience can be found in the psychegeography by the Situationists, the custom experiences from New Babylon and the abundance of reference by Heidegger. The aware experience can be created by contradictions, ruptures, affordances and references.

5. Create

Play is a focus in many of the researched design solutions and thinkers such as Contant, Heterotopia, Reformative Movement, Marx and Sennett. Play is a part of create but the focus point create has a function or a goal. It is stimulated by accidents, participation, possible personalization, adaptability and codes of conduct.

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FIGURES:

Fig 1. Gender bias. Edited. https://as.cornell.edu/news/when-last-comes-first-gender-bias-names

Fig 2. Facade architecture on Instagram. Edited. https://strelkamag.com/en/article/good-content-vs-good-architecture

Fig 3. Woman labelled with an error. https://www.flickr.com/photos/imass/16468037889/in/photostream

Fig 4. Eye viewing Michelangelo's Sistine Chapel. Edited. https://i.pinimg.com/originals/ec/a3/56/eca356689ba60c89f15d7df3ea51491a.jpg

Fig 5. Woman can't see clearly through the blinding hand of society. https://tylerspangler.com/post/167748398000/art-copyright-tyler-spangler-shop

Fig 6. Repetitive modernistic blocks. https://evilbuildingsblog.tumblr.com/post/182429063143/a-dystopian-world-awaits-20th-century-urban

Fig 7. Woman is property of society. https://nl.pinterest.com/pin/520939881869266913/?nic_v2=1a71TTrzy

Fib 8. Person walking the square in their own bubble. https://campfireconvention.uk/bugle/voices/why-we-need-alternative-uk-politics

Fig 9. A structure from New Babylon from Constant Nieuwenhuys. https://designblog.rietveldacademie.nl/?parent=projects&cat=88

Fig 10. The cruise ship. Painting by author

Fig 11. Skyscaper district Nishi-Shinjuku. https://tokyo.nl/wijken/nishi-shinjuku/

Fig 12. Danicing practices. Photo from a photo at the museum of Monte Verita, Ascona.

Fig 13. The interviewed Early Adapters. Collage of photos from interviewed people by the author

APPENDICES

The process of productivity

Karl Marx

Industrialization and specialization

Capitalist system is focussed on exchanging value (capital)

Capitalist system creates division between people and classes

The relations of capitalist production

The worker only works on one small aspect > loses sight of totality

The product of labour is an alien object which dominates the worker

The relationship of labour is alien and not belonging to them; activity as suffering, being passive, strength as powerlessness

The workers see labour as a commodity where value is stored > workers alienate themselves in exchange for gold

The process is controlling the alienated individuals

The Alienated workers cannot see fair and comprehensive relations with other individuals

The workers do not feel like they are part of society > just makers of products

People are Alienated from other people

Problem

Hegel

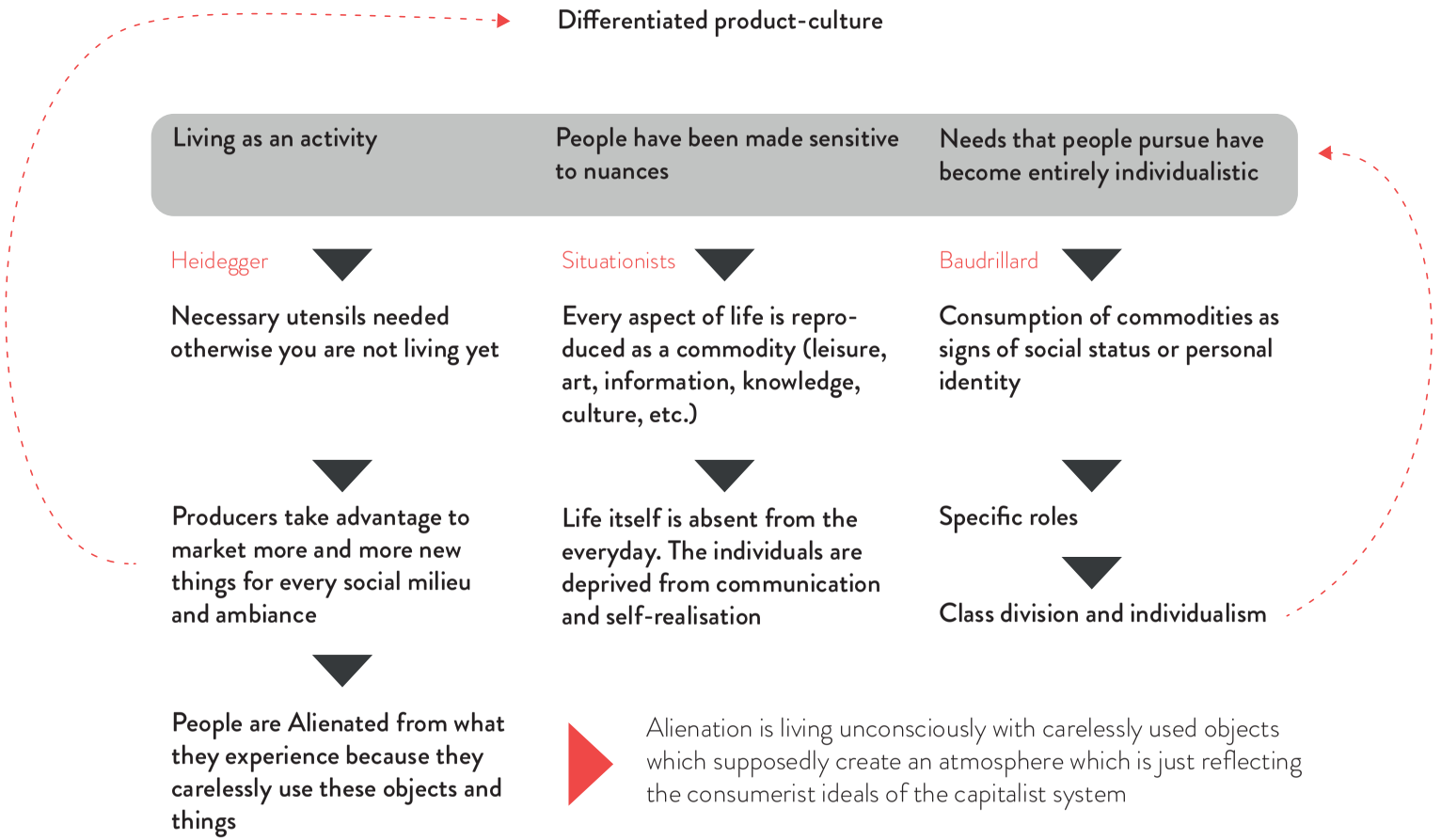
Because an individual is defined by their social relations

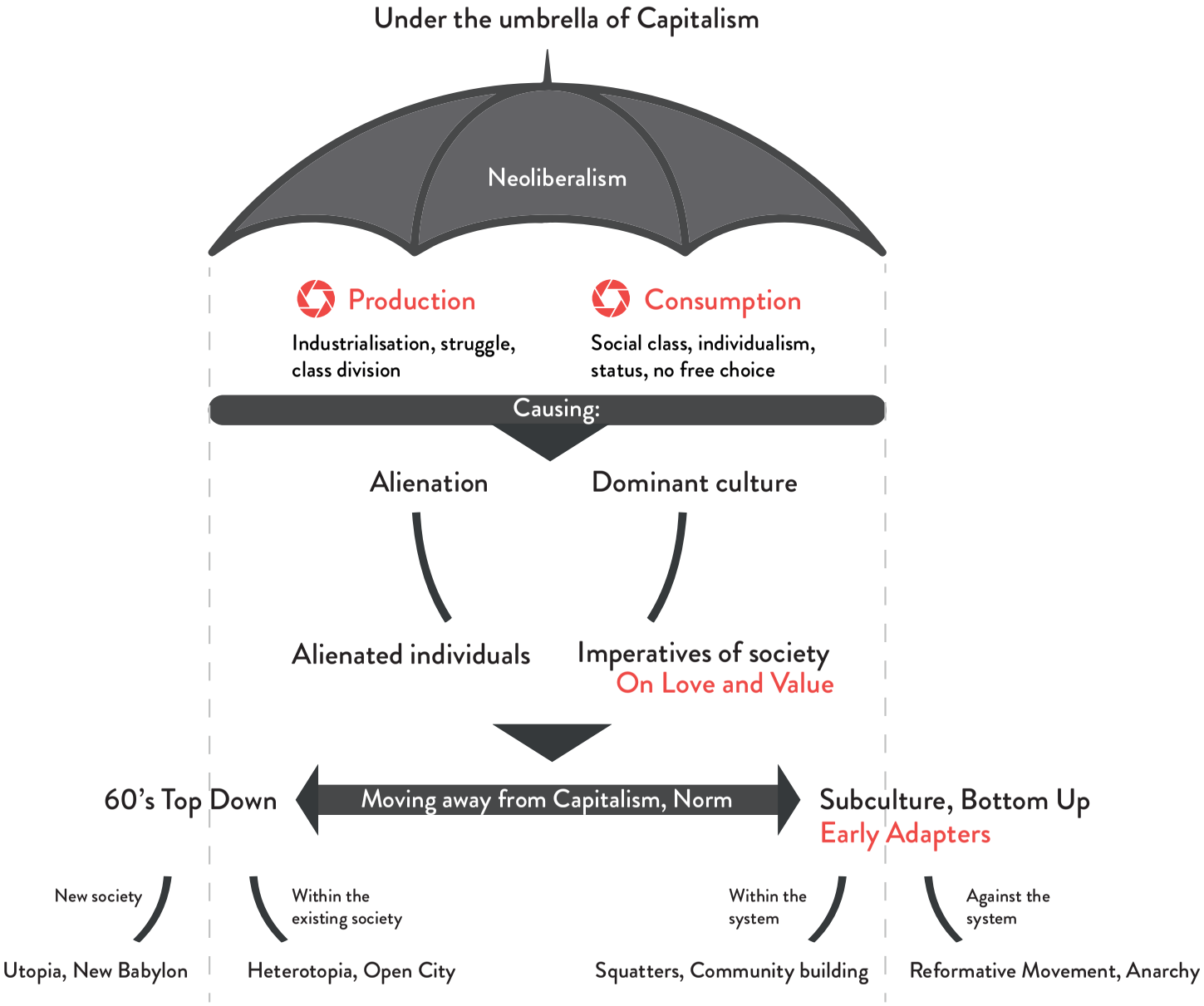
Reproduced in social relations outside of production

Plant

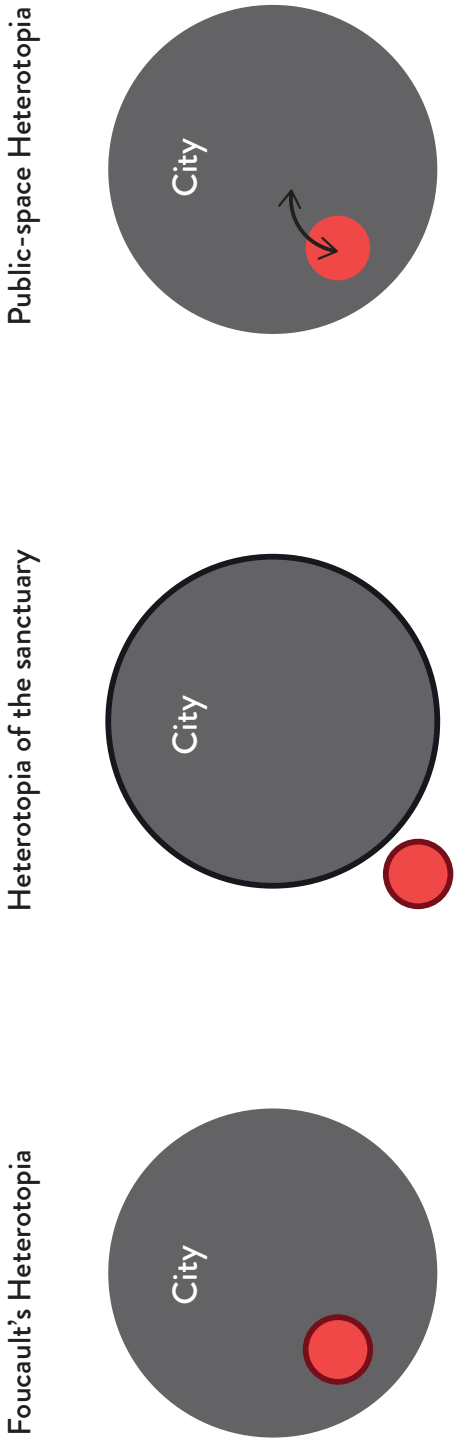
Limiting and defining social reality

The process of consumption



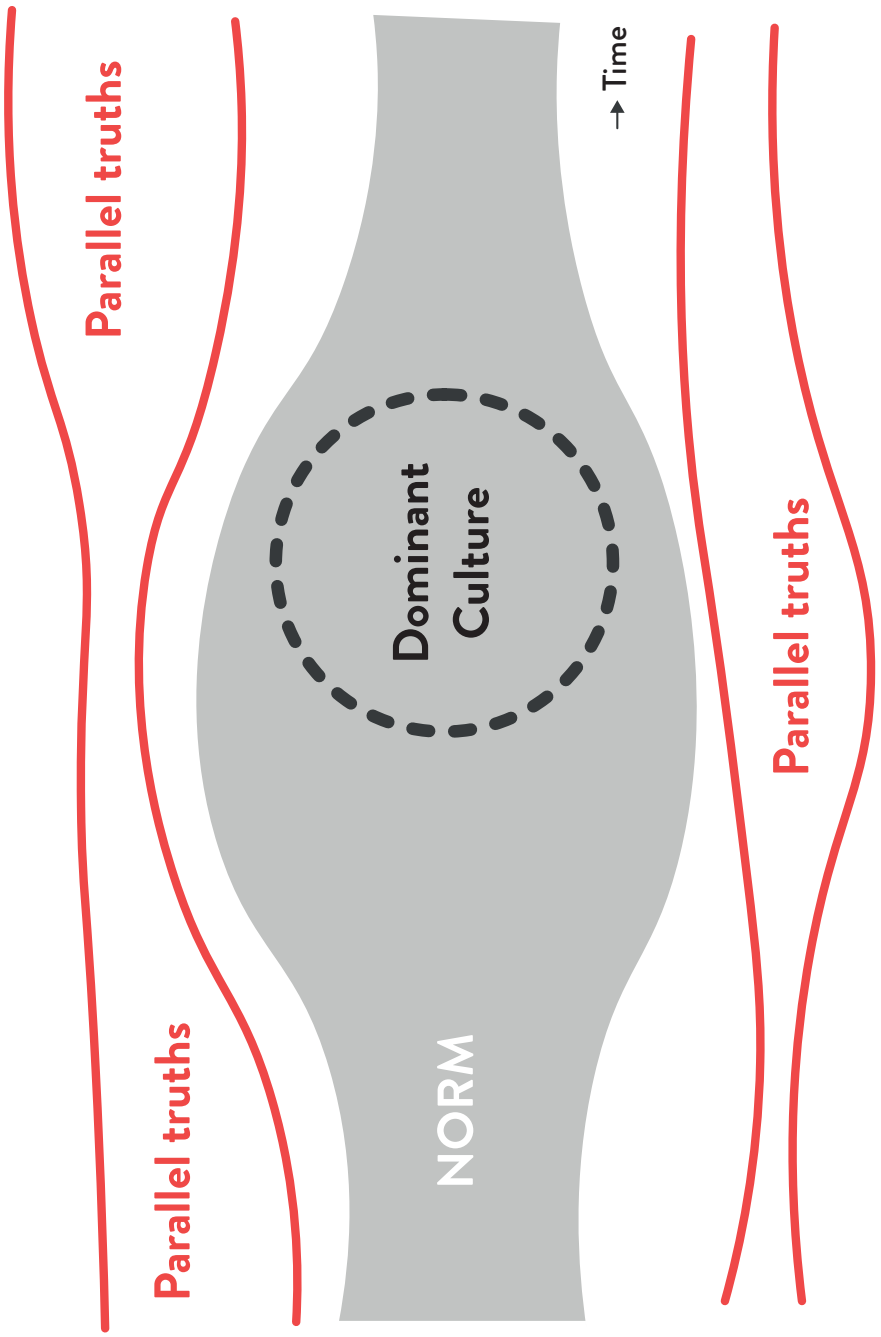

Under the umbrella of Capitalism
Neoliberalism
Production
Industrialisation, struggle, class division
Consumption
Social class, individualism, status, no free choice
Causing:
Alienation
Dominant culture
Alienated individuals
Imperatives of society
On Love and Value
60's Top Down
Moving away from Capitalism, Norm
Subculture, Bottom Up
Early Adapters
New society
Within the existing society
Within the system
Against the system
Utopia, New Babylon
Heterotopia, Open City
Squatters, Community building
Reformative Movement, Anarchy

APPENDIX 4.


Public-space Heterotopia
City
Heterotopia of the sanctuary
City
Foucault's Heterotopia
City

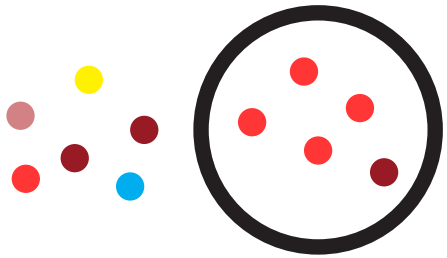
	Main Objective	People	Organization	Accessibility	Critique
New Babylon	Future society focused on creative play and the abolition of work	Homo Ludens	Top-Down	Collective landownership	One man's vision Perfect future state sets limits for the society to grow Utopian
Heterotopia	Counter-sites Functions when people are with an absolute break with their time	The Deviant, Heterotopians	Top-Down	Regulate a specialized exclusion, compulsory entry	Detached from urban fabric Differences in experience of the Heterotopia when human perspective is added
Public space Heterotopia	Act out communal identity by using space regularly Possibility of social change	In violation with the norm	Bottom-up	No permanent physical borders Public but with codes	They are also weaker (not a strong vessel, easily influenced)
Open-City	Space for everyone in the city, a plan which is completely subject to feedback	Neighbours	Top-Down & Bottom-up	Inclusive, open to all	How do you learn people the skill to accept 'others' with the built environment?
Reformative Movement	Third way beyond capitalism and communism	Laboratory	Bottom-up	Secluded, but inclusive when following code of conduct Against private-property	Became dogmatic Movement stays within their own bubble
Heidegger	Learn how to live People in society are longing for intimacy and an exceptional state	Poets	Individual	-	Contradicting: people need reference but is against creating new architectural reference

APPENDIX 6.


Parallel truths
Parallel truths
Dominant Culture
NORM
Time
Parallel truths

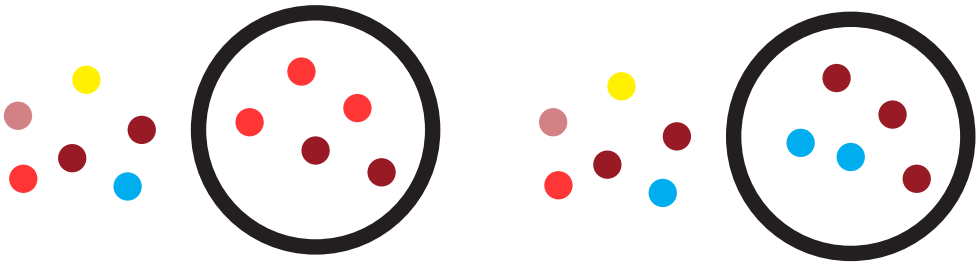
Secret Exclusion

> through door policies or hidden doors etc..



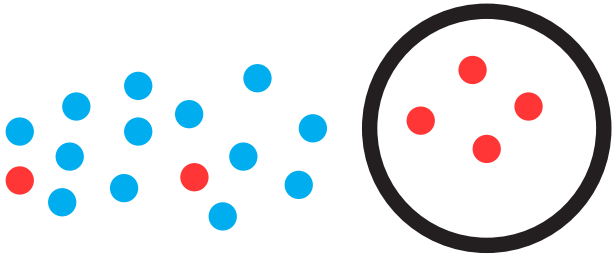
Variating Exclusion

> through door policies and bouncers/control



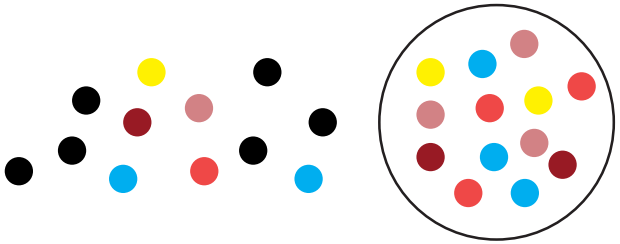
Secret Inclusion

> when the door policy is untold



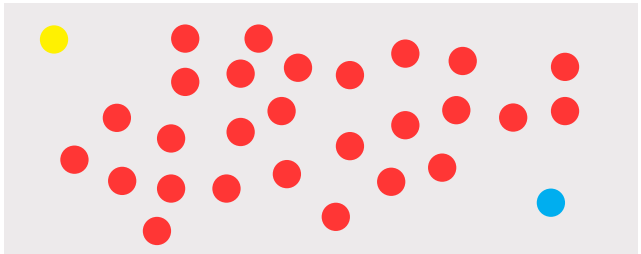
Inclusion through exclusion

> open to all when the 'all' respects that it is open to all



Unintentional Exclusion

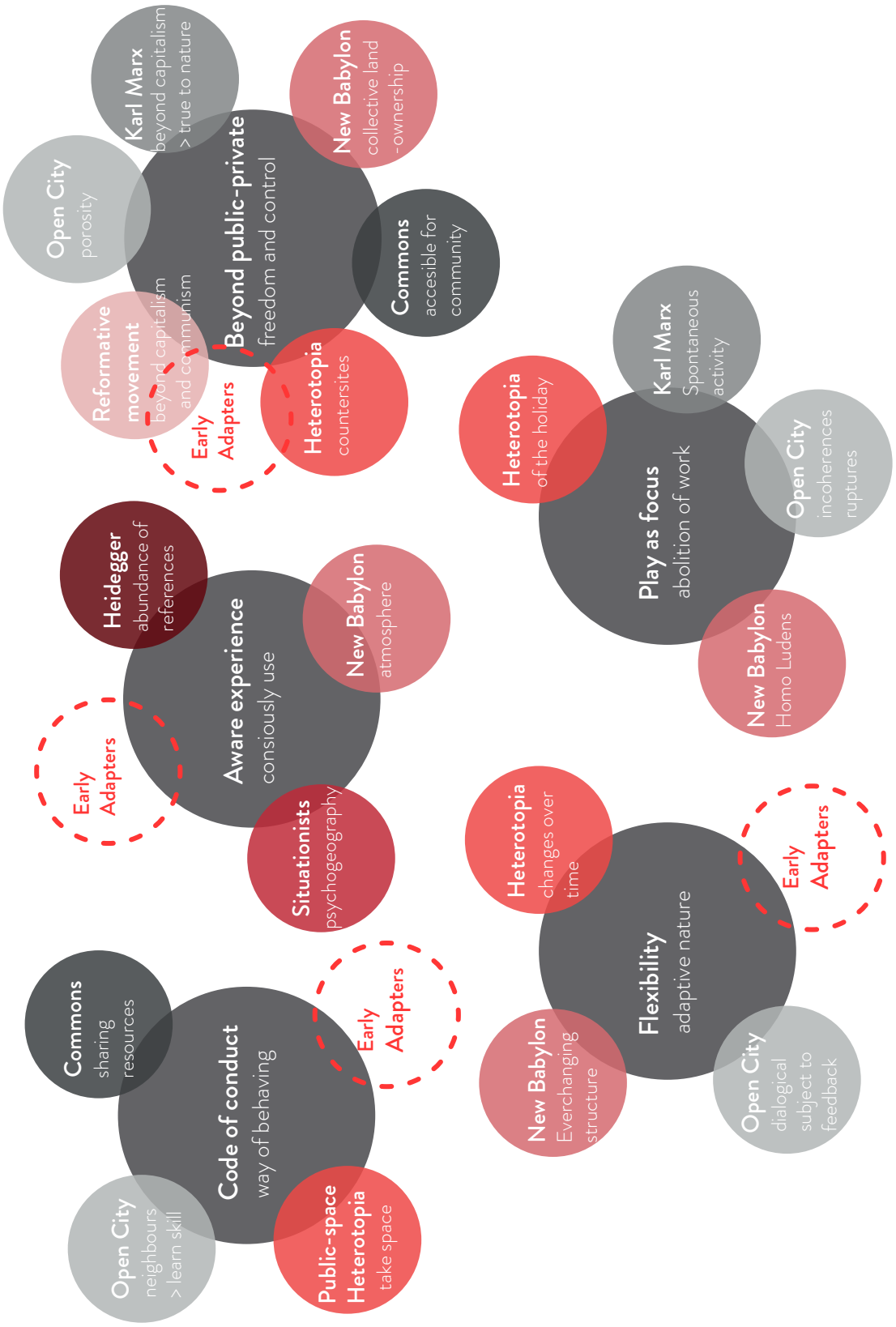
> Public space, accessible but included?



Inclusion

> Excitement and inclusive programming

APPENDIX 8.


Open City
porosity
Karl Marx
beyond capitalism
> true to nature
New Babylon
collective land
-ownership
Beyond public-private
freedom and control
Commons
accesible for
community
Reformative
movement
beyond capitalism
and communism
Heterotopia
countersites
Early
Adapters
Heidegger
abundance of
references
Aware experience
consiously use
New Babylon
atmosphere
Early
Adapters
Situationists
psychogeography
Commons
sharing
resources
Code of conduct
way of behaving
Early
Adapters
Open City
neighbours
> learn skill
Public-space
Heterotopia
take space
Heterotopia
of the holiday
Karl Marx
Spontaneous
activity
Play as focus
abolition of work
Open City
incoherences
ruptures
New Babylon
Homo Ludens
Heterotopia
changes over
time
Flexibility
adaptive nature
Early
Adapters
New Babylon
Everchanging
structure
Open City
dialogical
subject to
feedback