

In this booklet you find sixteen possible directions for how we relate to the concept of home in the future. These sixteen are the result of my design research and the creation of a framework. This booklet presents sixteen *home conditions* as emerged from the framework and my first attempt relating to these sixteen, the first formulation of a, in my perspective, more desirable future. Every two pages resembles a future home condition, a meaning of home and the place in the framework. In between stand my proposition for a more desirable future, a possibility to start something, a design, a movement, a train of thought. It presents no more and no less than a possibility and my initial thoughts about what could be more desirable. These sixteen home conditions illustrate the plurality of home and the plurality of possibilities.

# topic of transformation

dimensions of framework  
components of home  
relation to home

***statement for a more desirable  
direction***

***analogy***

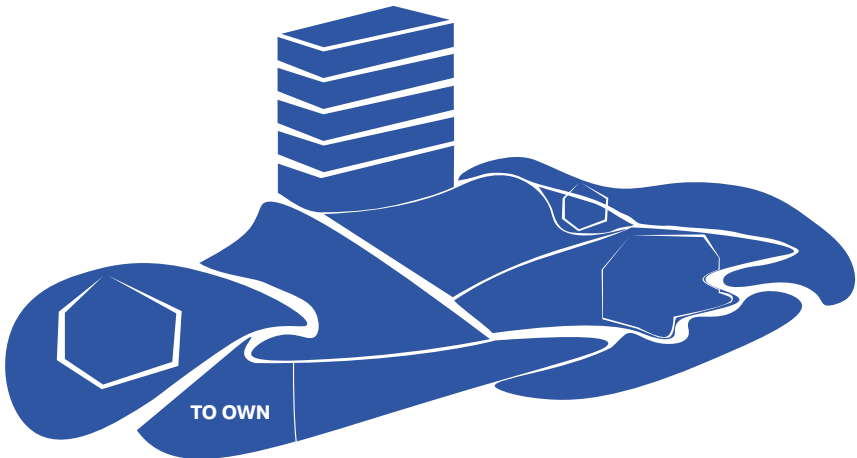
illustrated home condition  
***illustrated desired direction***



Description of the home condition as emerged from the framework.

# redefine ownership

place x independent  
home is a parcel  
relation of ownership



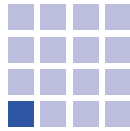
*I want people to be able to create  
home meaning without possession  
by playing with beginning and end*

*the sports stadium*



**TO USE**





The land that is ours is our home. It represents our ties with the world. How we define and divide land is based on hard lines, regulations, agreements. A negotiation between the world economy, humans, and potential, and sometimes nature establishes these lines of ownership. Markets are fluctuating in value and climate is changing land, but land ownership is not that mobile in our minds, only when we want to get rid of it. Ownership is dividing people into different categories, owners, renters, squatters, non-owners et cetera. Often we take our environment for granted, we are convinced that there is land for every pot or person and it is there for us to own.

# redefine public safety

place x politics  
home is a key  
relation of privacy

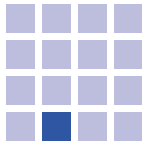


***I want to enhance public safety  
by letting go of exclusivity of the  
home***

***walking into the sea***







Home is the exclusive space where we can be emotional, moving all significance into our home, we empty public space. In our individualistic society we are constrained to our homes to express emotion, to create rituals, to be intimate and to be ourselves. Technology allows us to remain inside our homes, artificially creating the world outside. Our real social surroundings have disappeared, physical togetherness is no necessity for human functioning. Homes are the places that are differentiated from other places. Our individuality is constantly reinforced by society and we want to be independent and autonomous, on the other hand we want to be social, but not in our most and only intimate private space. While our home did differentiate, other areas did not, these spaces are emptying, not only in emotional sense but also in historical and national sense. Public space is less a space to capture and build past and future. Essentially we are the most lonely we have ever been.

# redefine creation

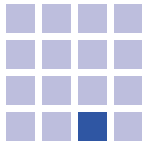
place x industry  
home is a house  
relation of creation



***I want people to collaborate in  
creation with other entities  
by considering other timelines***

***counting the tree rings***





We are creating, discharging beings, we also create to be at home. The urge to create leaves the world with remnants of human creation, scrap, waste, fragments of creation everywhere. What we create we know. Hands, arms, feet, our body plays an integral role in what we create functions as our instrument to create. There are more and more creators in this world, natural and artificial. This is threatening our ego. How original, creative, smart are we? Is the idea that humans are exclusively gifted with the power to create still persisting? The way creation is established is diverse, from global production to home made. All media however are organised around individual creation. enabling a do-it-yourself culture.

# redefine permission

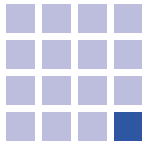
place x community  
home is a terrain  
relation of permission



***I want people to feel the confidence  
that there always will be a (next)  
terrain of home  
by ensuring the natural surroundings***

***swimming underwater knowing that  
when you go up you can breathe again***

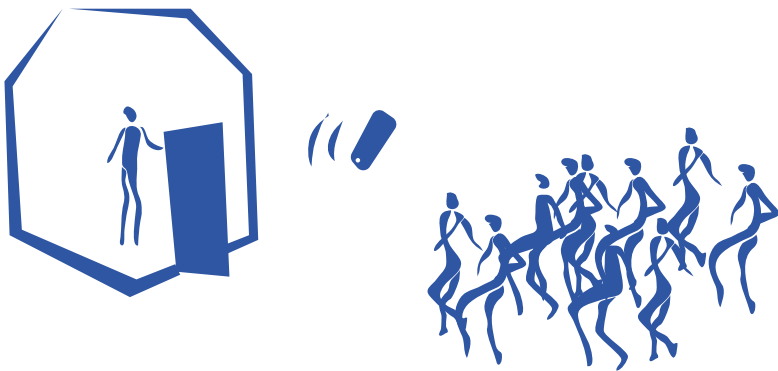




Where we are at home is a matter of permission, a negotiation whether someone can manifest themselves in a specific place. making it a public and a private matter. Boundaries between public and private are fuzzy, by technological development but also by legislation. Public and private are often blurred. Although individual rights based on home metaphors have expanded, the legal boundary surrounding the home has eroded. The public is pervading the private sphere and the private is visible in the public. Concerns arise when the public is perceived as strange, inciting attitudes of suspicion and rejection. For example in the case of migrants the blur of public and private demands from them even more exposure of their private lives, to be a part of the public.

# redefine loneliness

continuity x independent  
home is being alone  
relation of destimulation

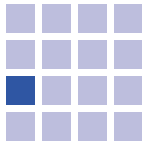




***I want people to balance excluding  
their surroundings  
by diminishing excluding  
mechanisms increasing the ease to  
overrule***

***easily picking up a toy racecar and  
stopping its movement***

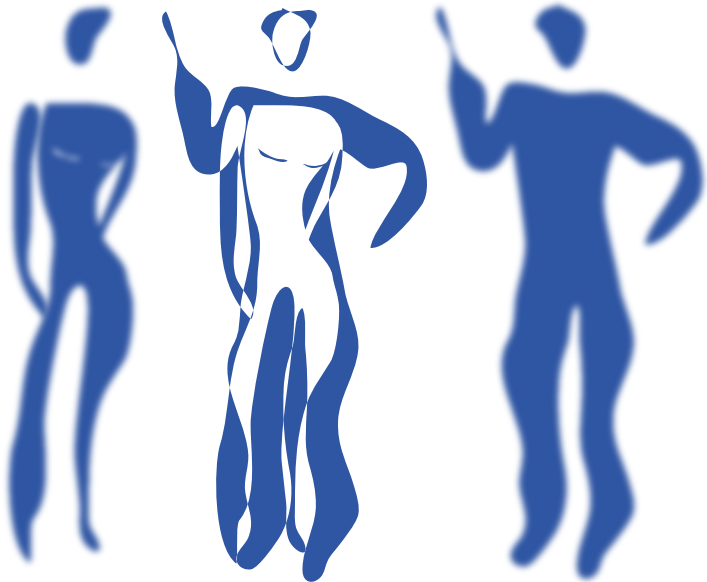




The bodily experience is a way we can destimulate, find rest in a world that is always demanding our presence. By excluding ourselves from our surroundings. We are at home with ourselves. Humans are an effect of the space they can create, constrained by the unequal distribution of assets and resources. The spaces we inhabit are an expression of our identity, who we want to be. We appropriate the larger world to our abilities, to counter or show our class and status. But we cannot escape the static structures of inequality. Spatial privilege, gentrification and displacement make the spaces we inhabit inseparable from external abstractions. And the inequalities are spatially segregated, homogeneity of places and people persists as anxieties linked to diversity and social change dominate the public. When people leave their safe bubble, they experience stress and fall back on the sense of self. Displacement derives people from their ability to create a safe bubble and a culture shock is ever present, a sense of self is crucial in this state of being.

# redefine power

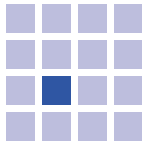
continuity x politics  
home is an asset  
relation of pride



***I want to normalise people expressing  
their soft side of power  
by accentuating physical softness***

***hugging***





Humans surround themselves with things; family, space, walls, to create a sense of security in the middle of them. The first 'thing' we are surrounded with is our mother, creating a family. The image of women as securing and caring is maintained in our idea of home. Home is associated with women and men with "the world". Family contains a similar image, a well-behaved construct, free from flaws. This image is not always reality, but a too harsh contrast and shame make people let their situations be unnamed. Both concepts are fuelled with power relations and involve a thin line between unique safety and unique potential for terror. As the image of home as the secure female space persists, masculinity and patriarchy have been in decline, resulting in changing power relations. The fragile duality of safety and terror and the changing power relations create uncertainty and vulnerability, but also space to reconsider home, gender, family and power and our relation to it.

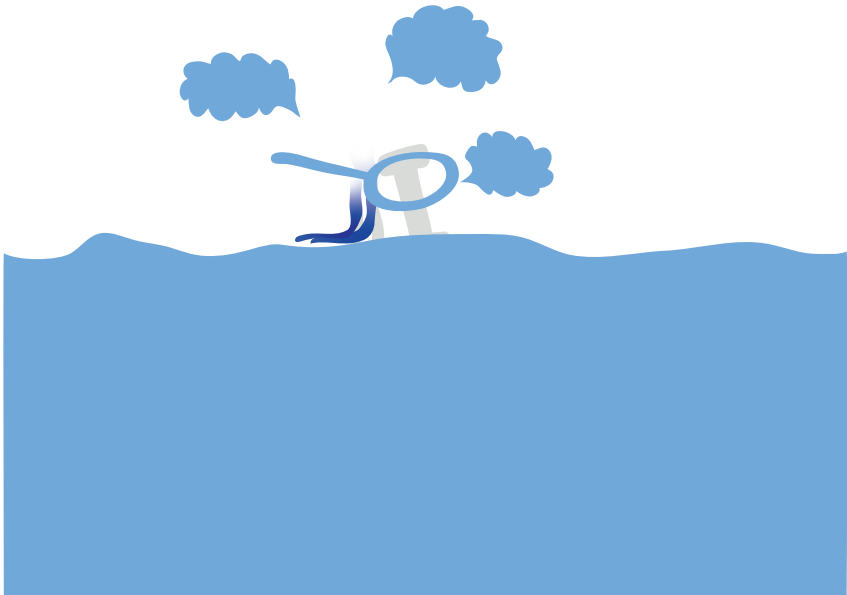
# redefine referencing

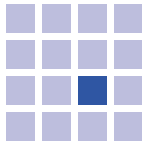
continuity x industry  
home is a lifestyle  
relation of tradition



***I want people to feel the freedom to  
create tradition while preserving  
their curiosity in what they are  
building on  
by equalising history and using  
softer tools***

***tucking in***



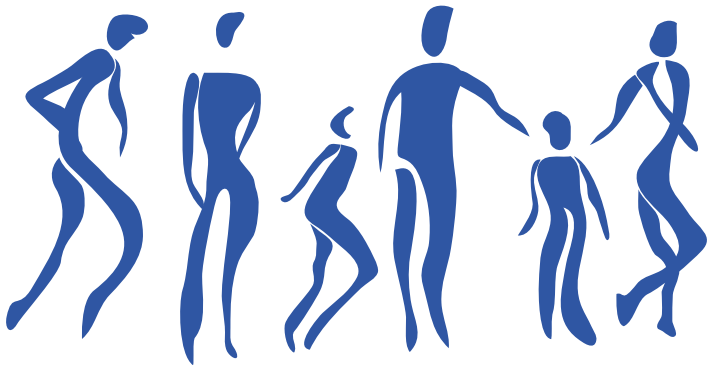


The world, and the people in it, presents a lot of diversity. We are building on incredible amounts of knowledge and legacy. Our opinions and beliefs separate us from others, we have the desire to be an original, referencing the legacy of our own history. We have the desire to make this history untouchable for others, because it is our own, or that of our group. feelings of insult or inequality often arise when the past is discussed. What is right or wrong is not often up for debate. Wearing your hair wrong, listening to the right artist, driving the wrong car, knowing the right stories. What is right and wrong not only originates from history, more than we'd like to admit the industry is playing a big role in convincing us.



# redefine dependency

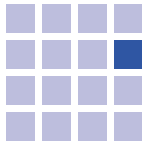
continuity x community  
home is family  
relation of care



***I want to create room for dependency  
by shifting towards interdependence***

***the inbetween space***





People want to preserve heritage, to recognize, to dedicate, to tribute. A community gives meaning to heritage and expects responsibility over it. The act of preserving that what is left from past generations, keeps us busy and this act, our routines is what creates our home. Wherever we can manifest our acts and routines we can create home. We are able to adopt new habits but we are often pulled back to our origin, with old routines and responsibilities.

# redefine decoration

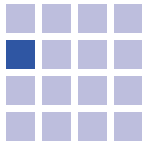
tangibility x independent  
home is accessories  
relation of exhibition



***I want people to de-differentiate  
judgement on expression  
by the use of superpersonalised  
items***

***fingerprints***





Our desire to decorate, to fill our environment with stories, beauty and accessories creates our homes. Not only our environment is filled with meaningful objects, we especially decorate ourselves, to carry our home with us. We consume jewellery, clothing, hairdos, make-up and plastic or inky extras in or on our bodies. All these accessories tell a story, this could be a more global one: like Nike or Apple or a personal story. We want to exhibit ourselves and as this exhibition we express our home.

# redefine cyberspace

tangibility x politics  
home is technology  
relation of appropriation

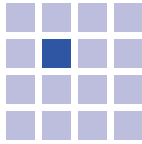


***I want to I want to ridicule the  
feeling of control  
by accentuating and distorting  
distance***

***changing between looking through a  
microscope and seeing with your  
bare eye***





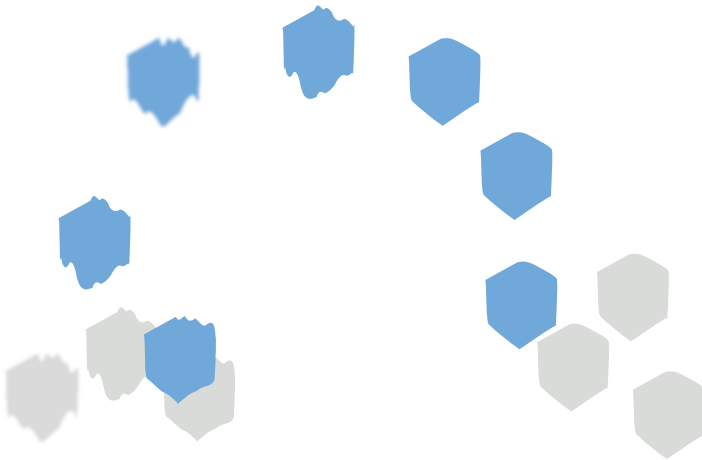


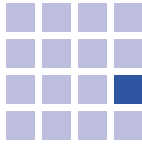
Technology allows us to leap boundaries to attain proximity to distant matters. So that we can be at home in cyberspace. We immerse ourselves in the environments of others and artificial ones, a space beyond our own environment. What is tangible are the instruments, the technology that opens the door to this cyberspace and the images it displays. These objects cling to us, sometimes becoming part of who we are, or our body. With technology we can invade other spaces or deform our surrounding environment. It enhances our feeling of control over distant, abstract or uncontrollable matter.



***I want to people to actively and  
consciously use material indulgence  
by confronting the them with the  
material timeline***

***finding an old lunchbox with mouldy  
content***

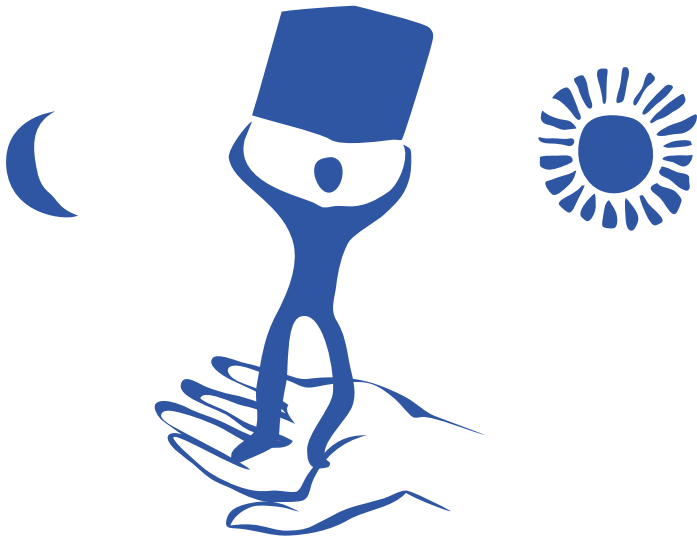




One constant aspect of life is the people around us. Family can be the most continuous of relations, not only because our parents define our existence but also society reinforces recurring family gatherings. But the definition of family is ambiguous, moldable, used differently in different situations. Family could be any group of people, always describing a dependency relation. Our home is merged with the idea of these relations. Family are those who care for you, at home. Every now and then we are reverted to the continuity of our related family for support. However, by fragmented families and displacement of people, our support can be lost, and we rely on systems of care to care for us, outside of home. This duality of dependency, on family and the system, is both oppressing and essential.

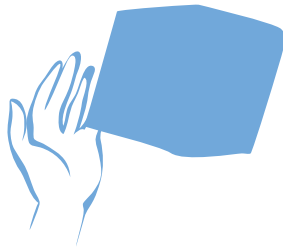
# redefine origin

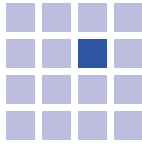
tangibility x community  
home is preserving heritage  
relation of responsibility



***I want to interrupt people's  
responsibility and the pull of  
their origin  
by routined shared reflection***

***the monthly siren***





We do not always have an intention for materialisation. This futility of materialisation is what makes up our home, coincidence and indulgence create the composition. Our homely dissipation stands in contrast with our experience of the utility of everything else. Global industries materialise our desires through universal sizes and production methods, increasing the amount of things, decreasing the diversity. We are used to the endless potential of industries and their indulgence. A feeling of fear emerges when thinking about scarcity. Averting also the scarcity of waste, because without waste or destruction, there is no value.

# redefine ambition

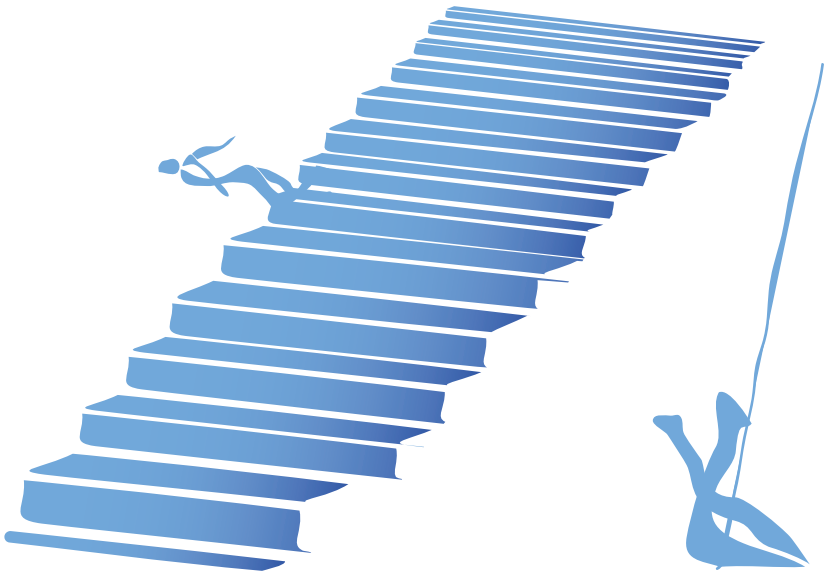
memory x independent  
home is a title  
relation of status

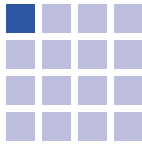




***I want people to broaden and  
complicate their concept of  
ambition  
by allowing relativity and other  
perspectives***

***M.C. Escher paintings***

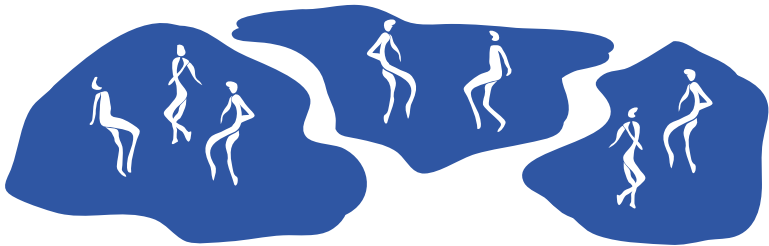




What we achieve in life, the story we can tell about ourself conditions your home. The title or story raises expectations of others creating another outline for what home is supposed to be. People feel an incredible amount of pressure to reach the title their potential promises them. We make sense of the world through hierarchies and status. We are aiming for a physical, mental or popular achievement, as long as it is outstanding or reinforcing our individual story. We make use of our environment to fulfil our ambition, to work towards our goal. Can the striving to continue our story, to always aim a bit higher, be rhymed with growing older? We reject our natural decay and look for artificial ways to continue our ambition.

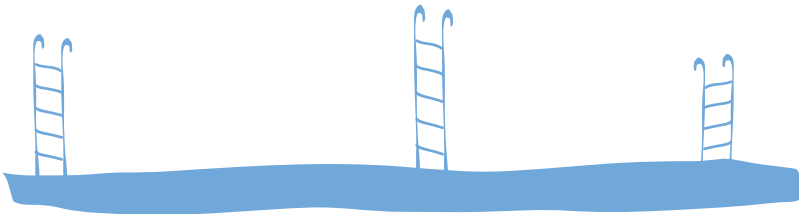
# redefine locality

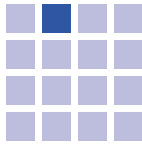
memory x politics  
home is an association  
relation of confidentiality



***I want people to experience home  
exploratively  
by normalising the universality of the  
everyday: rituals, relationships,  
restrictions.***

***digging for water***

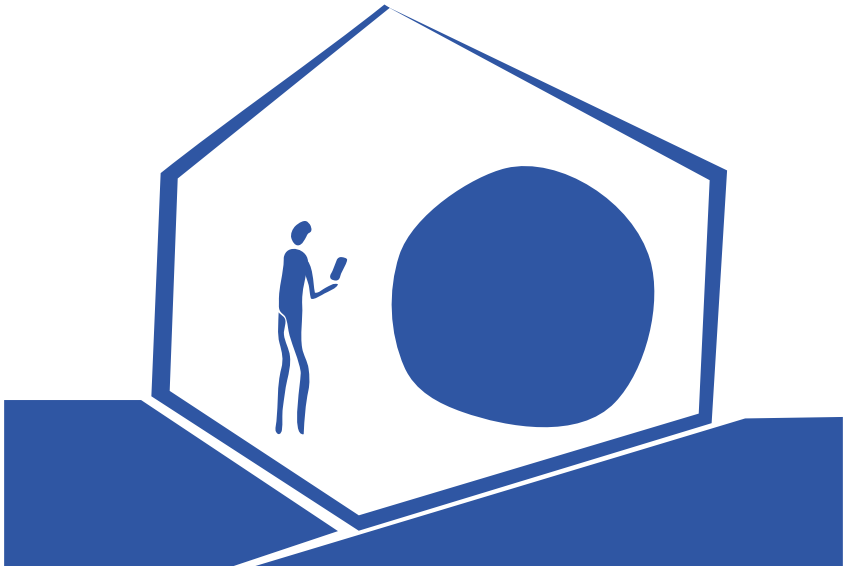




We use others, our environment to extract our truth, this creates differences between groups of people, building on their own truths, which are only slowly and little changeable. We are at home where we can make sense of the environment and we can think along with the people that surround us. We do not want to be confronted with other truths and spatially separate ourselves, creating our own local. When confronted with other truths there is conflict and activism. People associate themselves to convince others and share their rationale.

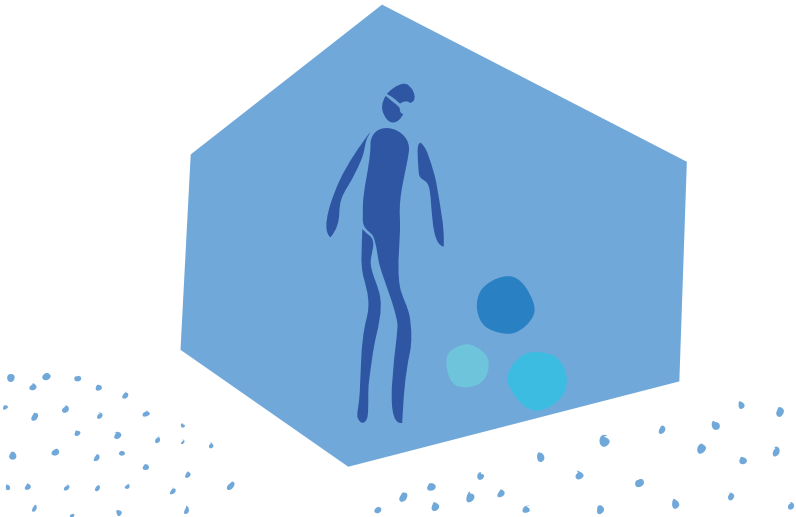
# redefine experience

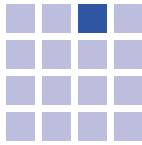
memory x industry  
home is an experience  
relation of stimulation



***I want people to find close  
experiences and excitement  
by seeing the diversity of everyday  
life***

***looking through a kaleidoscope***



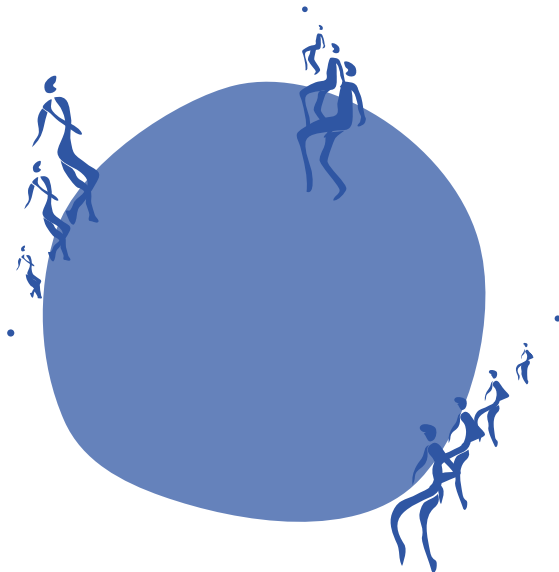


Home is diverged in every direction. The entire world is our home. We seek and often find stimulation always and everywhere. We concentrate more and more aspects of life in one spot: the home. As we grow older we are inclined to stay there and move less. Between generations home has a different meaning. Home is where we work efficiently, home is where we care for our family, home is where we are social and home is where we are supposed to feel at home. Home can be the entire world. Our ideals are embodied through our material culture, but how do our ideals relate to the blurred reality of home? We can be homesick with our imagined idea of our home. With the pressure from everything everywhere, it is hard to reach a state of satisfaction.



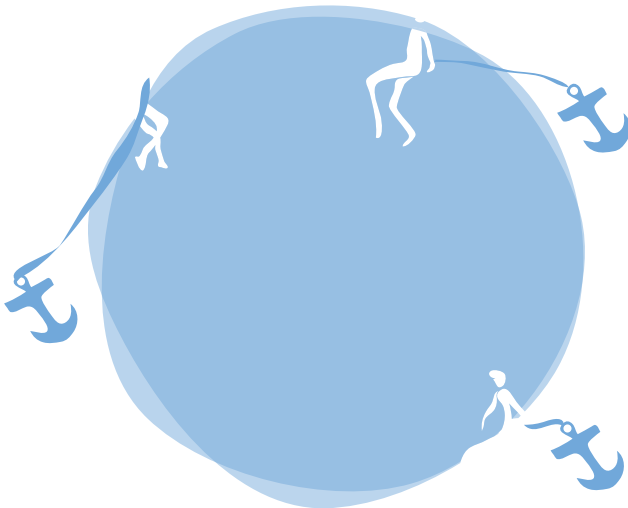
# redefine stasis

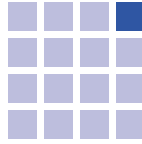
memory x community  
home is movement  
relation of freedom



***I want people to be able to justify  
being static  
by leaving the burden of speed to  
the environment***

***anchor***





People can dwell within mobility. Destabilising all aspects of life: ranging from family, friends and food to even weather patterns. Movement moves our concept of home beyond the conventional. Mobility of people, objects and ideas is inseparable from place and geographies. The modern question is: where should we go? People can dwell within mobility. Technology makes this even more possible. This affects our ways of living. We take substances, such as taste and make it more solid than the house where we are expected to be at home. The expense of increased human movement is vast. Displacement is transformed into placelessness, influencing the ability to control the environment. Mobility and stasis, displacement and placement, as well as roots and routes go into the making of home.