A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

AGENCY

AGONISM

أصل

BORDER

BUILDING

BUSINESS

БЫТЬ

CARE

COMMONS

DIGITAL

돌연변이

EDUCATION

ארץ

EUROPE

EXPERIMENT

FLEXIBILITY

FUTURE

GEOGRAPHY

HOME

INTELLIGENCE

JUSTICE

KNOWLEDGE

KPI

LABOUR

LOGISTICS

METHOD

NATURE

OWNERSHIP

PRACTICE

PROTOCOLS

PUBLIC

QUESTIONS

RESEARCH

SOLIDARITY

TERRITORY

TRANSLATION

URBAN

VALUE

VIRTUAL

WASTE

乡

X-RAY

YOUTH

ZODIAC

AA Files
Architectural Association
36 Bedford Square
London WC1B 3ES
T +44 (0)20 7887 4000
aaschool.ac.uk

Publisher
AA Publications,
The Architectural Association

Editor
Maria Shéhérazade Giudici
Advisory Board
Eva Franch i Gilabert, Mark Cousins,
Guillermo López Ibañez, Eyal Weizman
Technical Editor
Shumi Bose, Ryan Dillon, Julia Dawson
Editorial Assistant
Gili Merin, Rory Sherlock
Design
Boris Meister, Oliver Long
Font digitization
Jules Estèves

Printed by Die Keure, Belgium

No 76, 2019
Contents
© Architectural Association
and the Authors
ISSN 0261-6823
ISBN 978-1-9996277-1-3

AA Files is published twice a year
Back issues are available

aaschool.ac.uk/aafiles

Thanks to the generous support of the Mike Davies Charitable Settlement, KPF, Ziba Ardalan and Pierre de Weck, Joanna Bacon, Deborah Berke, Norman Chang, Edward Cullinan, Drawing Matter Trust, Piers Gough, Kim Herforth Nielsen (3XN Architects), Hanif Kara (AKT II), Crispin Kelly, George L Legendre, John Pawson, Yana Peel, Patrik Schumacher, Richard Sennett, Benedetta Tagliabue, Nader Tehrani, Artur Walther.

The contents of AA Files are derived from the activities of the Architectural Association School of Architecture. Founded in 1847, the AA is the UK's oldest independent school of architecture, offering undergraduate, postgraduate and research degrees in architecture and related fields. In addition, the Architectural Association is an international membership organisation, open to anyone with an interest in architecture.

For further information visit aaschool.ac.uk
or contact the Admissions Office
AA School of Architecture
36 Bedford Square
London WC1B 3ES

The Architectural Association (Inc) is a
Registered (Educational) Charity No 311083
and a Company limited by guarantee
Registered in England No 171402
Registered office as above

AGENCY
PUBLIC WORKS
8

AGONISM
CRISTINA GOBERNA PESUDO
11

أصل
MOAD MUSBAHI
16

BORDER
TATIANA BILBAO,
AYESHA GHOSH, IWAN BAAN
24

BUILDING
MARK COUSINS
30

BUSINESS
JAMES VON KLEMPERER
32

БЫТЬ
SERGEY KUZNETSOV
34

CARE
ELKE KRASNY
38

COMMONS
AMICA DALL, GILES SMITH
40

DIGITAL
PATRIK SCHUMACHER
46

돌연변이
MINSUK CHO
53

EDUCATION
PEGGY DEAMER
55

ארץ
GILI MERIN
57

EUROPE
LOVE DI MARCO,
FLAVIEN MENU
68

EXPERIMENT
THEODORE SPYROPOULOS
70

FLEXIBILITY
OLIVER WAINWRIGHT
77

FUTURE
ELIA ZENGHELIS
83

GEOGRAPHY
DAVID ADJAYE
85

HOME
ANNA PUIGJANER,
GUILLERMO LOPEZ
90

INTELLIGENCE
LUCY STYLES,
RYUE NISHIZAWA
96

JUSTICE
JOANNE MARINER
98

KNOWLEDGE
KIM COURREGES, FELIPE DE FERRARI,
FRANCISCO JORDAN
100

KPI
FINN WILLIAMS
106

LABOUR
ANDREAS RUMPFHUBER
110

LOGISTICS
MARINA OTERO VERZIER
118

METHOD
GILLES RETSIN
123

NATURE
DAVID GISSEN
126

OWNERSHIP
DAVID KIM
130

PRACTICE
DARK MATTER LABS
134

PROTOCOLS
ARISTIDE ANTONAS,
THANOS ZARTALOUDIS
139

PUBLIC
JOSEP MARIA MONTANER
143

QUESTIONS
144

RESEARCH
GIULIA FOSCARI
145

SOLIDARITY
PLATON ISSAIAS
149

TERRITORY
PIER VITTORIO AURELI
152

TRANSLATION
PEDRO IGNACIO ALONSO
156

URBAN
UMBERTO NAPOLITANO,
CYRILLE WEINER
162

VALUE
MARIANA MAZZUCATO,
RAINER KATTEL
172

VIRTUAL
SPACE POPULAR
176

WASTE
DK OSSEO-ASARE,
YASMINE ABBAS
179

乡
JINGRU CYAN CHENG
184

X-RAY
BEATRIZ COLOMINA
189

YOUTH
PNYX, DUE
198

AA FILES 76

ZODIAC
ESLWHERE
201

CARE

ELKE KRASNY

Architecture is in need of care – dependent on maintenance, cleaning and daily upkeep to sustain its existence. From its beginnings architecture has been conceived of as a shelter for the protection of human life. Architecture protects us and therefore we care for it. By understanding architecture and care in this manner, it is possible to connect it to the concepts of social reproduction and its everyday labour as well as to the deficiency of a reproducible resources at an environmental scale. From this perspective, care *in* architecture is thus concerned with a 'politics of reproduction' – a political critique of the current struggles not only with respect to the global labour force but also within the terrain of climate change.

Architecture is indispensable for the life, wellbeing and survival of humans. Anybody – any *body* – relies on architecture as a sheltered space to eat, take care of bodily needs, sleep, rest, and to interact with each other in corporeal, emotional, and intellectual exchanges, providing a home for these basic activities. To inhabit a home that allows for the performance of these everyday acts tied to social reproduction is called *living*. Of course the concept of living extends far beyond homemaking and the household. However, it is crucial to draw attention to its verb – *to live* – which implies two critical aspects: to occupy a home and to maintain oneself. To do both is to be alive – *aliveness*. This interconnectedness of architecture and human life at the ontological, political and economic level leads to the question of care. Commonly, care is held to involve concrete activities that take place between a care giver and a care receiver. Political scientist Joan Tronto has argued that care is always political since the relation between the care giver and the care receiver is a power relation.[1] Historically architecture has always been closely linked to questions revolving around the politics of representation, control and discipline in which built form and symbolic expression facilitate ruling regimens and dominant power structures. However, it is also important to see architecture as an empowering support for everyday living and social reproduction. Housing enables living and its required infrastructures to exist; it provides an agency that reveals both as a matter of care. Activist theory and critical scholarship have started to draw attention to the consequences of the lack or continued failures to support these infrastructures as they lead to or perpetuate precarisation, rendering human life uncared for, vulnerable and exposed.[2] Locating architecture and infrastructural support structures within the interdependency of humans – and non-humans – acknowledges that the support of human life goes beyond the discourse of rights and moral arguments. Rather, it reveals architecture as a condition for care which is 'concomitant to the continuation of life'.[3]

This condition of interdependency extends the perspective of care in architecture to more than human entanglements and asks for a radical shift in the relation between the natural and built environments. At the time of writing this glossary entry two critical and related initiatives are taking place. Following a call from Greta Thunberg and her *Fridays for Future* programme, an international movement of school students are taking to streets and spaces across the globe in demonstrations for environmental policy change. In London, the direct action organisation *Extinction Rebellion XR* is making calls for global action against the climate breakdown, large-scale civic disobedience and new forms of participation-based decision making to prevent the climate catastrophe. The discipline of architecture needs to be involved in this activism. The premise that the built environment is not separate from the natural environment allows for a connection of architecture to climate struggles and the required care for the planet. With the Earth dangerously close to global-scale tipping points and the risk of ecological collapse and human extinction I call for architecture – a profession that aims at building the future – to be at the forefront of change.

If 'the history of architecture is the history of capital', we should acknowledge that the Modernist ideology of the so-called *tabula rasa*, where architecture occupies a blank slate or a green meadow, has lead to the colonialist erasure and annihilation of the existing.[4] Much of architecture has historically been and continues to be enmeshed in causing and even exacerbating the Anthropocene-Capitalocene condition.[5] The planet suffers from the violence of petro-capitalism and the onslaught of extraction. Neoliberal capitalism wreaks havoc and leaves in its wake a broken planet.[6] Therefore, architecture's contribution to planetary care requires long-term architectural activism aiming to connect economy, ecology and labour. If we accept that we live on and with a broken planet that is in need of what can be understood as 'critical care', then perhaps architecture can shift to a practice of caring critically. This new form of practice acknowledges the interconnectedness of land, water, resources, materials and technologies and in doing so opens up a 'caring architecture' that is both locally specific and globally conscious.[7]

For architecture to be caring it must tap into its crucial role in shaping social reproduction and the conditions of living. Yet, architecture is also constantly in need of what feminist Marxists have called reproductive labour. In the 1970s, the *International Wages for Housework Campaign*, with members such as Mariarosa Della Costa, Selma James and Silvia Federici started to draw attention to the gendered division of labour and women's invisibilised housework. Understanding housework as reproductive labour highlighted that capitalism massively relied on this unpaid servitude. And this labour is the realm where the care taking of architecture emerges. All types of cleaning, mending and repairing reproduce architecture on a daily basis. Floors are scrubbed, clogged-up drains are unblocked, window panes are cleaned, cobwebs are removed from ceilings, walls are washed, with no end to the list in sight. Recently, Françoise Vergès has drawn attention to the new dimension of this racialised and sexualised work force with more and more women in the globalised 'cleaning industry'.[8] Vergès argues that 'cleaning/caring work is a terrain of struggle for decolonial feminism because it brings together work, race, gender, migration, pollution, health and a racial/class divide between cleanliness and dirtiness that supports programmes of urban gentrification'. Every day, a globalised care force reproduces architecture to make it clean again. The office tower embodies this condition. These structures that define the skyline of global capital and epitomise the idea of careers specific to neoliberal capitalism with their iconic, often white surfaces and biomorphic shapes, have massively increased the reproductive cleaning labour required at work.

The exhaustion of the care force at work to reproduce architecture specific to neoliberal capitalism has to be understood alongside the depletion of resources and the environment. In order to make a long-term contribution that counteracts the Anthropocene-Capitalocene condition and resists the dynamics and effects of neoliberal capitalism, architecture must create a new landscape that will take into account the interconnectedness of exhaustion, depletion, and climate issues in order to care for not just the built environment, but the entire planet, including its human labour force. A caring architecture allows us to live and be alive.

Elke Krasny is a Professor at the Academy of Fine Arts in Vienna. Her research focuses on critical practices in architecture, urbanism, and art. Together with Angelika Fitz she edited *Critical Care: Architecture and Urbanism for a Broken Planet* (2019).

1 Joan Tronto, 'Caring Architecture' in *Critical Care. Architecture and Urbanism for A Broken Planet*, edited by Angelika Fitz and Elke Krasny (Boston: MIT Press, 2019), p26–32.
2 See Judith Butler and Isabel Lorey, *State of Insecurity* (London and New York, Verso, 2015).
3 Maria Puig de la Bellacasa, *Matters of Care: Speculative Ethics in More than Human Worlds* (Minneapolis: University of Minnesote Press 2017), p70.
4 Peggy Deamer, 'Introduction', *Architecture and Capitalism: 1845 to the Present*, edited by Peggy Deamer (New York and London: 2014), p1.
5 See Donna Haraway, 'Anthropocene, Capitalocene, Plantationocene, Chthulucene: Making Kin', in *Environmental Humanities*, vol 6 (2015), pp159–165; McKenzie Wark, *Molecular Red: Theory for the Anthropocene* (London: Verso, 2015); Jason W Moore *Anthropocene or Capitalocene? Nature, History, and the Crisis of Capitalism* (Oakland: PM Press, 2016).
6 Angelika Fitz and Elke Krasny, *Critical Care: Architecture and Urbanism for A Broken Planet* (Boston: MIT Press, 2019).
7 Joan Tronto, op cit.
8 See: Françoise Vergès, *Decolonising Feminism* (Lecture, 17 May 2019, Academy of Fine Arts Vienna). www.akbild.ac.at/Portal/institute/kunstlerisches-lehramt/aktuelles/2019/formats-of-care.

AA FILES
76