Re(-)pairings

Rethinking our ways of being, producing, consuming and designing during a time of mass production and consumerism

Graduation Thesis - TU Delft - ExploreLab
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Foreword

My fascination towards the topic of consumption comes from my hobby of doing ceramics. While creating ceramic pieces that are carefully crafted for hours with my own hands I am confronted by the pressing question of their value in a realm dominated by mechanized replication and mass consumption. How do my creations hold significance when machines can replicate them in diverse shapes and styles at an industrial scale? While my pottery does not significantly differ in style or shape, it does convey a distinct meaning to me personally. I observed a more careful attitude towards my own ceramic objects, they hold greater value to me. They encouraged me to utilise and acquire more consciously. Given that ceramics after firing are no longer recyclable, I find myself more conscious of what I am creating, its value and meaning to me and its worth.

A good representation of this attitude can be seen in a Japanese technique of repairing broken pottery pieces. A creator invests more time into carefully polishing, glueing and applying golden powder to the edges. Thus increasing the value of the piece and giving it new meaning and beauty. Desire to repair and give it a second life requires a certain attitude towards an object. Repair requires time and dedication and is given to something meaningful and valuable. Repair and maintenance implie care at the basis of the attitude. Care for the object, care for its production process and care for the environment.

Consumptionpartially implies that things are being replaced and upgraded, and the frequency of it is dependent on the extent of maintenance and care for owed things that potentially need to be replaced. There is a connection between consumption and value of things. The more value an object holds for us, the more we try to maintain it. However, consumption is also about what we define as our need. We owed less things in the past, we needed less things in the past. What drives us to want more, to need more? This is where I define my entry point to this topic and where I see the potential for a designer to step in.

This approach to the topic made me fascinated to explore how our attitude towards objects has changed over time. And more importantly what role did architecture and space play in perpetuating the culture of consumption? How did architecture facilitate and shape the changes in consumer behaviour in our society? Seeing examples of major shifts in our cities characterised by integration and dominance of retail within urban context made me question our modes of designing as well. With this research I invite to rethink our current ways of being, producing, consuming and designing.

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Introduction

We inhabit a world characterized by perpetual growth and progress. Our population is expanding, our economy prioritizes growth as a natural objective for our existence and consumerism is ever increasing. Over the past century, we have seen a drastic rise in consumed goods by an ordinary person. Meanwhile, the climate crisis escalates, the way we consume does not align with our objectives of ensuring the longevity of human existence and preserving our environment. Scientists have been sharing their warns that our planet will not be able to withstand the economic growth we are steadily pursuing[1]. Although, we seem to struggle to imagine another way of living, we need to look for alternatives. Addressing our consumption habits strongly correlates with the revision of our economic system, namely capitalism. Antony and Fiona believe that many problems we are facing today are irreversible and to change something we should start by modifying

our beliefs and values. As a consequence, we might be able to adjust our way of living, producing and consuming[2].

It is clear that our current way of consuming works against our survival. However, it is believed that it also works against ourselves on a more personal psychological level. As Marcuse put it, "...in the act of satisfying our aspirations, reproduce dependence on the very exploitive apparatus that perpetuates our servitude." [3]. By consuming more we in return want more, which builds continued feelings of dissatisfaction and incompleteness.

To understand this problem we can relate to the notion of desire explored from the perspective of why we desire something that weakens us by a French philosopher Gilles Delueze and by German philosopher and critic Nietzche in their essays. We often associate desire with lack. However, Deleuze believes that desire is a positive occurrence and does not correlate to lack directly. He says that what we want and what we put our energy into wanting is shaped by society. Feeling like we're missing something only happens when we start caring about what society tells us to

1   Higgs, Kerryn. (2014). Collision Course: Endless Growth on a Finite Planet

2   Dunne, A. and Raby, F. (2013) Speculative everything: Design, Fiction, and Social Dreaming. MIT Press.

3   Marcuse, Herbert. (1970). Five Lectures: Psychoanalysis, Politics and Utopia. London: Allen Lane cited from Higgs, Kerryn. (2014). Collision Course: Endless Growth on a Finite Planet.

care about[4]. An American pioneer publicist Edward Bernays saw these desires being triggered and shaped by PR and marketing, as political tools to control the masses and gain certain attitudes from the population. Our consumer behaviour in actions to buy and possess is a 'compensatory substitute' for desires which we have been encouraged to obey. Things that we purchase are desired not for their essence as objects, but rather their meaning and symbol that is perpetuated by society. Often it conveys proof of our success and social status that social forces reflected on certain items[5]. The cultural ideology behind consumerism that penetrates our society with a set of values and beliefs, promotes that "human worth is best ensured and happiness is best achieved in terms of our consumption and possessions."[6]. To understand consumption and its motives, it is required to understand the underlying values and beliefs of our society, as well as their continual formation influenced by mechanisms of our economic system. Therefore, the values need to be recognised, framed and elaborated at every stage of this research.

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4   Smith, D. (2012) Essays on Deleuze, Edinburgh University Press, Essay 11: Desire, pp. 175-188, p.186

5   Bernays, Edward. 2005 [1928]. Propaganda. Brooklyn, NY: IG Publishing.

6   Sklair, L. (2010) 'Iconic architecture and the culture-ideology of consumerism,' Theory, Culture & Society, 27(5), pp. 135–159, p. 136. [Available at: https://doi.org/10.1177/0263276410374634]

Desire is fundamental to our social and economic structures and is deeply intertwined within. An established political economy and economy of desire, the so-called libidinal economy, are interdependent and sustain each other. Deleuze recognizes the differences in how these economies operate. In economics, there's a clear distinction between what's produced and the means of production. But in the economy of desire, what's produced is always tied back to the process of production itself. In other words, the things we want and the way we want them are influenced by the systems and processes that shape our desires. In the libidinal economy, there's a constant loop where the product feeds back into its production process. This means that the «desiring machines,» which are essentially mechanisms driving our desires and emotions, can only keep functioning if they're repeatedly breaking down. This explains our increasing consumerism behaviour and reveals how capitalism is sustaining itself [7].

The continued development and growth of consumer desire is usually referred to as 'progress'. Increasing demand and responsive production of new goods serve as an engine for capitalism. Progress

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7   Smith, D. (2012). Essays on Deleuze. In Edinburgh University Press

therefore is the constant replacement of old with new, new needs, new trends, new products, new technologies, new ways of production and new desires[8] . Political economy is working to respond to the breaking of the libidinal economy, moreover, it looks for ways for the libidinal economy to break at greater frequencies. Businesses continually produce new and 'better', advertising by exploiting all the available mediums and tools to sell us an 'improved' and more desirable way of living and position in our society. While it is the lifestyle that is being sold, there are multiple material objects that are consumed.

What role does architecture play in it? If one's desires are shaped by the social context it is placed within, what role does physical space play in it? Architecture has evolved in response to the desires of the masses, but it also shaped and catalysed them. Retail architecture specifically has evolved resulting in the emergence of new typologies and a greater presence in our cities. The transition from markets and bazaars to expensive boutiques and shopping malls shows attempts of architecture to facilitate, shape and respond to shifts in social, cultural and economic contexts. Nowadays, commercial architecture is a platform for channelling those messages of 'new', 'better' and 'improved' to people in order to feed the desires and

drives to buy more. Retail space is more than a place to shop, it embodies those promised lifestyles and social successes. It conveys the image, personality and style of living. When it comes to fashion and clothes it inherits the identity of a designer and the values that a brand is assigning to customers[9]. Architecture is in between libidinal and political economies. Therefore, it facilitates, shapes and enforces drives that feed consumer culture.

This thesis aims to explore the relationship between retail architecture and consumer behaviour. It seeks to understand how architecture contributes to the formation and acceleration of drives and desires for 'new'. With initial motivation to explore relationship between an object and a consumer, I relate to the notion of care in social theories. Intuitively, my personal caring benevolence towards objects I create guides me through this research.

It is not a historical analysis, it is not a summary of archival
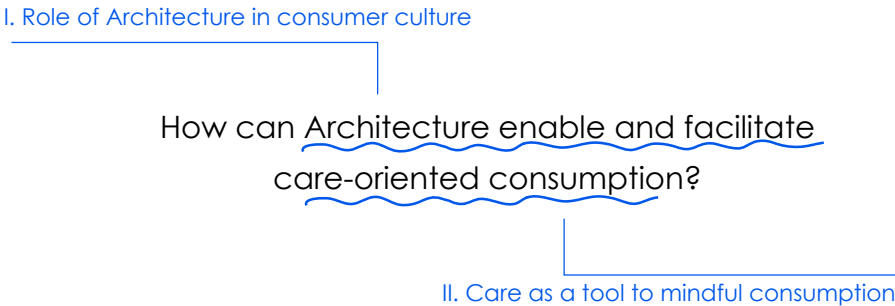
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8   Higgs, K. (2014). Collision course: Endless Growth on a Finite Planet. MIT Press.

9   Vernet, D. and De Wit, L. (2007) Boutiques and other retail spaces: The Architecture of Seduction. Routledge.

findings, it is a speculation through time by a single person with own perspective and approaches. A person who finds herself in this consumerist reality of today, who both benefits and suffers from it, who seeks ways to respond and be responsible, but also a person who seeks her role in all of this within the field of architecture. This thesis seeks the prospect of how architecture can interfere with and facilitate alternative ways of producing and consuming in our society.

Questions and methods

The research question that tackles the concerned problem is:

I. Role of Architecture in consumer culture

How can Architecture enable and facilitate care-oriented consumption?

II. Care as a tool to mindful consumption

To answer this question, this thesis will be structured to respond to the following subquestions:

1. How has consumer culture developed resulting in the current state? Understanding the patterns and paradigms of desires and drives through historical events.

2. How has architecture evolved in response to the development of consumer culture? Understanding the tools, patterns and mediums of architecture through historical events.

3. What is the role of Architecture in formation of consumer culture? Defining the influence and potential of architecture in mediating, amplifying, or transforming consumer lifestyles, values, and desires.

4. How can ethics of care serve as a tool for fostering mindful consumption? Undertstanding ethics of care through the realm of consumerism and defining potentials or obstackles to care-oriented consumption.
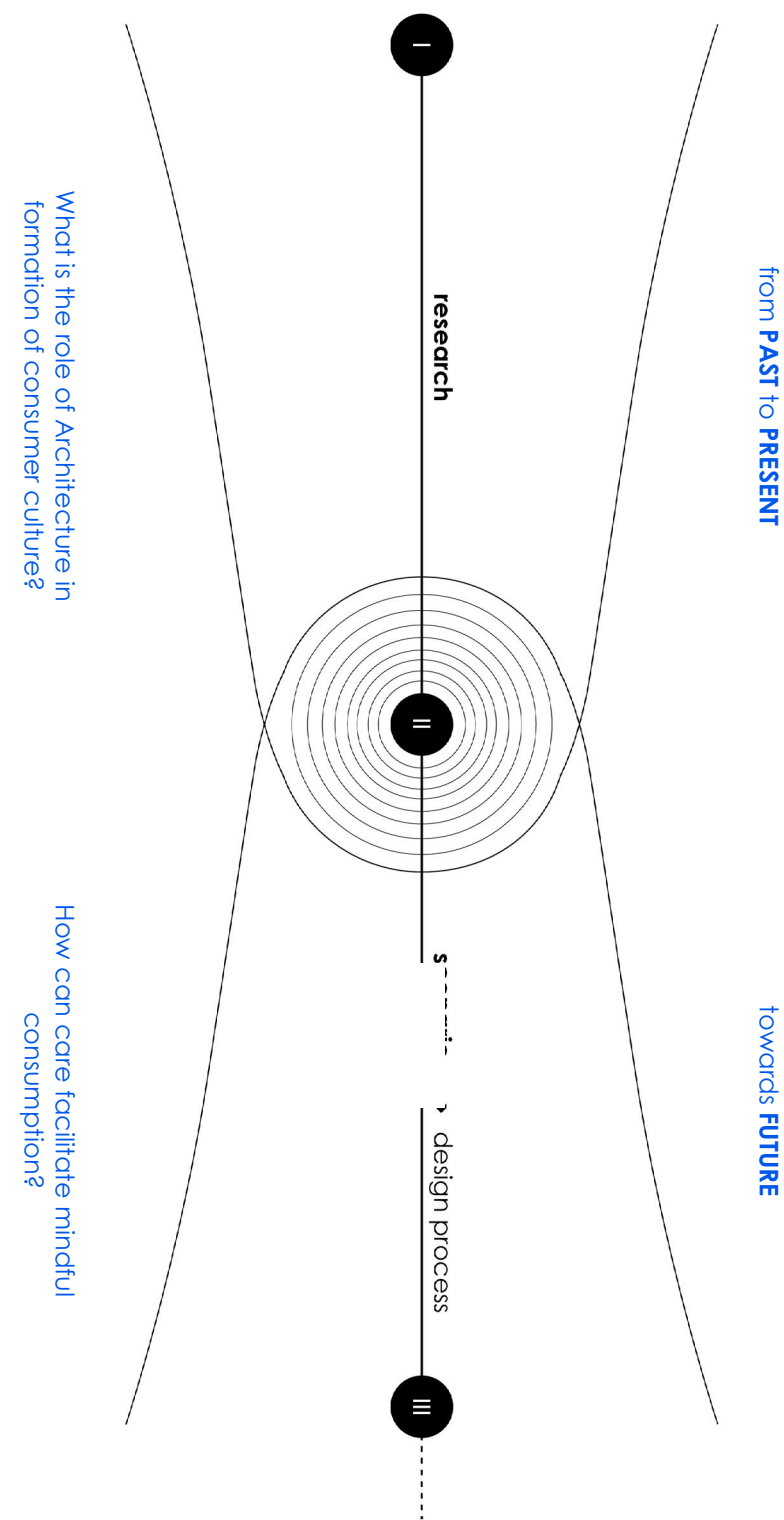
5. <main research question> Expressing findings through spatial lens and establishing framework for design process.

The research question entails that findings will indicate or lay the ground for 'different to our current' ways of living; it has an orientation towards the future. For this reason, this text is going

to be structured as a timeline in itself. It kicks off with learning the evolution of consumerism and the development of retail architecture facilitating it. Gradually, an understanding of how we got to the current mode of living and designing is constructed and grasping the present tendencies of consumer culture and retail architecture is resolved hereby. From that ground, the line of narration is redirected towards the future. The division into Past, Present and Future is made to make a clear separation between sub objectives of this research. First, the research aims to explore the relationship and patterns between consumerism and retail architecture through key events in the past. Secondly, the redirection towards the Future lays the foundation for speculating about alternative ways for living, producing, consuming and designing. Regarding methods used to achieve this transition 'past-present-future', two main methods can be distinguished: analytical literature study with the help of theories and speculations.

First Section - From Past to Present.

Firstly, the range of literature is examined to explore the rise of consumer culture and retail architecture evolution. At this stage, the sources related to the history of architecture and sociology form the basis for the results while continuously linked to

What is the role of Architecture in formation of consumer culture?

How can care facilitate mindful consumption?

from **PAST** to **PRESENT**

towards **FUTURE**

research

design process

and concluded with the help of theories related to the interconnection between human behaviour and space. This link is necessary to achieve the objective of this stage – understanding the relationship between architecture and consumer thinking: how did architecture shape/respond/adapt to the evolution of consumer culture? Thus, understanding the formation of our values and beliefs.

Second Section – Towards Future

With the extensive analysis of the relationship between architecture and consumer behaviour through time, the second phase of this research starts. Speculations and social studies around the notion of care are used as main methods. The hypothesis is that architectural evolution is strongly tied to shifts in our cultural, societal and economic systems. With the help of the speculations this objective is hoped to be achieved: gather findings around ethics of care, speculate about these theories in relation to consumption and convey the finding through speculations in spatial language. Can Architecture invite and enable the shift towards care for others and environment in the daily consumption habbits of individuals? The final speculations will serve as conclusions of this thesis and serve as a bridge between the research and design process. I believe that thanks to the speculative method, the design will be supported

by the research resulting in a 'research by design' approach to this project. After completion of this written piece of work, speculation will continue into the design process, and as design becomes more concrete, speculations will concretise as well.
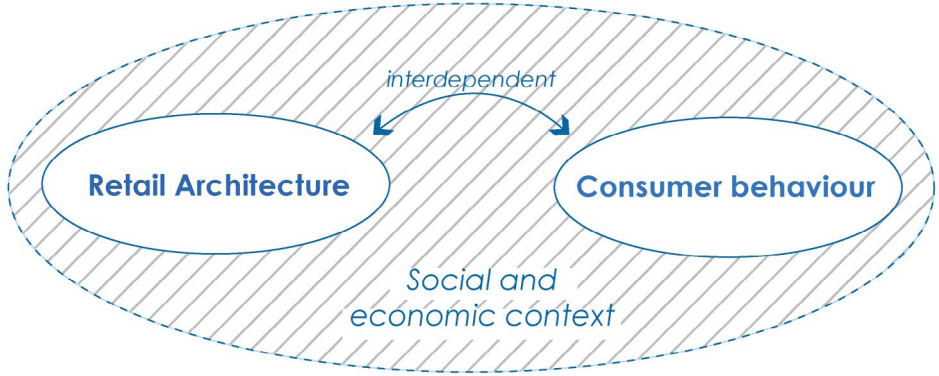
Key focus on every scale at every stage

Section I

From Past to Present

*The development of consumer societies meant the erosion
of the traditional values and attitudes of thrift and
prudence. Expanding consumption was necessary to create
markets for the fruits of rising production.*

—Sharon Beder, 2004

I

Chapter

Evolution of consumer culture

The Beginning

Consumption has always been present in our history, it was necessary for sustaining our lives and fulfilling our basic physiological needs. Consumerism beyond the satisfaction of fundamental needs is powered by the meaning that goods can convey to people. Suppose commodities had no meaning other than their pure functionality and essence as material objects. In that case, consumerism will not be able to expand beyond the satisfaction of restricted fundamental needs of people such as comfort, shelter, and fuel. Historians recognise England as the origin of the emergence of the meaning of goods and developing fashion in the 16th century. During the rule of Elizabeth I, she encountered difficulties maintaining her authority and reputation. To resolve her situation she overlooked the tactics in Italian courts, where goods were used to reflect power and grandeur. With this approach, she encouraged noblemen to take part in public courts to receive honour from the queen. This created a competitive environment where noblemen for the first time were dependent on repeatedly overdoing other noblemen by bidding to the queen to uphold their reputation. They were stimulated to accelerate their spending and make their spending capabilities obvious to others. Hence, Elizabeth declared her legitimacy and

power through goods but also encouraged noblemen to endlessly consume and seek approval of their status and honour through commodities. Inevitably, an ever-developing fashion appeared among aristocratic circles and older values were replaced with new values. Before the goods were valued for their durability and antique quality, however, with this shift novelty became prevailing. Cultural Anthropologist Grant McCracken describes this change as "Patina was 'out' and fashion was 'in'." [1]

Consumerism as a privilege

The 16th century signifies the beginning of the alteration of main concepts and beliefs around "time, space, society, individual, family and the state". This occurred in the slow transformation of Western societies and served as a first prerequisite to the inception of the consumer revolution. During the rule of Elizabeth I, these ideas began to spread, however, it was only a century later that society started being viewed as a consumer society [2]. By the end of the 18th century in England the first attempts were seen to promote fashion

and trends with marketing strategies oriented to influence feelings and emotions. A wider range of commodities became available to a greater number of people apart from overly wealthy groups [3]. That period is characterised by the rise of the desire to spend, an expanded variety of goods and developing fashion and trends. The first attempts were made to market and advertise products for manipulation and stimulation of the desires of individuals [4]. In the 19th century in England, a variety of foods became available to poorer people. Before bread and potatoes were the main dishes on the table, the food began to be seen as something more than basics for survival. Clothes and other items were not yet accessible to an ordinary person, stores at that time were tailored to middle-class people from large urban settlements[5]. (display at stores) According to McCracken 19th century symbolises the third moment of the consumer revolution, where consumption established itself as an imprescriptible attribute of living for those targeted groups. Consumption was envisioned as a dream and ambition, that were only intensifying through newly developed mediums such as world

1   Bondoc, A.M. (2013) Coming to Live in a Consumer Society (Chapter 2). https://ru.scribd.com/document/185381776/Coming-to-Live-in-a-Consumer-Society-Chapter-2. p10

2   McCracken, G. (1986). Culture and consumption: A theoretical account of the structure and movement of the cultural meaning of consumer goods. Journal of Consumer Research

3   Higgs, K. (2014). Collision course: Endless Growth on a Finite Planet. MIT Press.

4   McCracken, G. (1986). Culture and consumption: A theoretical account of the structure and movement of the cultural meaning of consumer goods. Journal of Consumer Research

5   Higgs, K. (2014). Collision course: Endless Growth on a Finite Planet. MIT Press.

exhibitions and films [6].

Up until the 18th century, thriftiness was at the core of the attitude towards objects and possessions of ordinary people. In existing theories around 'thrift', that attitude towards objects is manifested through its most apparent and primitive form as a response to material scarcity and restricted availability of material goods.

 This behaviour is depicted as 'making do and mending' [7] and is viewed as a 'thrift' situated along a dimension closer to 'necessity' than 'choice'. It is debatable if this kind of thrift can be referred to as 'care' since it is an involuntary mindset driven out of necessity. Is it a true expression of care if it was imposed onto a person as a necessity and need? By referring to most reffered definition of 'care' modified by a professor Puig de la Bellacasa and originally introduced by a professor of political science Joan Tronto in 1933:

'.. everything that is done (rather than everything that 'we' do) to maintain, continue, and repair 'the world' so that all (rather than 'we') can live in it as well as possible. That world includes…all that we seek to interweave in a complex, life-sustaining web. ' [8]

According to this view, thrift as a necessity embodies a caring disposition and approach to exploitation, albeit involuntary (compelled). It enforces careful interaction with an object and continued maintenance and preservation, as well as repair. This thriftiness and caring disposition derives from the knowledge that it cannot be replaced and its meaning as 'the only one' or 'restricted' available resource. At that age, it was common to produce own clothes, furniture and other material necessities in households. Women were taught to make clothes in schools, they used these skills to provide clothing for their families and children. Material goods of people then carried rather personal meaning and touch, which in return could be another source for a caring attitude.

Ultimately, to relate one's behaviour to 'care-work', it should embody both a caring disposition and a caring action.[9] This division implies that care in its genuine form results in action that fulfils

6   McCracken, G. (1986). Culture and consumption: A theoretical account of the structure and movement of the cultural meaning of consumer goods. Journal of Consumer Research

7   Podkalicka, Aneta & Potts, Jason. (2013). Towards a general theory of thrift. International Journal of Cultural Studies. cited from Yates J and Hunter J (2011) Thrift and Thriving in America: Capitalism and MoralOrder from the Puritans to the Present. New York: Oxford University Press.

8   Puig de la Bellacasa, Maria (2017), Matters of care: speculative ethics in more than human worlds, Posthumanities, Minnesota: University of Minnesota Press modified and cited from Tronto, J. (1993). Moral Boundaries: A Political Argument for an Ethic of Care (1st ed.). Routledge. p4.

9   Tronto, J. (1993). Moral Boundaries: A Political Argument for an Ethic of Care (1st ed.). Routledge. p 105-108.

one's need. Thrift in the past encouraged people to go through the full cycle of caring behaviour towards objects. A person situated in material scarcity and restricted available resources had to pay close attention to the state of his/her possessions, recognise the need for reparation, and take responsibility for reparation as a 'creator' or 'skilled owner' with present skills and knowledge regarding reparation, further repair the object and observe its full working capacities upon completion. However, at that time, uncaring consumption would carry individual negative consquequances and thrift would be the only choice for sustaining own life.

In a way, material scarcity and limited resources serve as constraints that enable a caring attitude. The more resources, possibilities and options humans have, the easier it is to fulfil their desires and thus distance themselves from the caring attitude towards possessions. It can be beneficial for this research to learn more about motives and constraints that lead to 'care-work'. Care and thrift during contemporary times with an abundance of material goods and possibilities for the fulfilment of desires unfold in other circumstances and premises.

Despite practicec of thrifting among masses, there were already

discussions about progress and desires, however from a rather optimistic angle. It was believed that growth defined by persistent satisfaction of one's wishes and desires will benefit and help everyone. Although increasing desires and respective demands boost the economy and consequently enhance the overall quality of life and wealth of the nation, capitalism's core motive is greed. Enterprises are centred around profit and efficiency, which are always placed before other values. Although it can be assumed that demand coincides with human needs, our drives and desires are stimulated by the systems that put profit in the lead. Profit is not always about meeting our true needs, moreover, in case of a collision, profit will win over. As long as it works within legal constraints, capitalist enterprises will work for profit against our true needs and against our environment. Profit can be always be regulated by diminishing the costs at stake of pay for labour or resources, and by expanding production with the help of more advanced technologies. An australian writer and historian Higgs Kerryn states regarding this issue that "There is no motive internal to capitalism that renders the avoidance of environmental degradation a necessary consideration[10]. Looking through the lens of care and referring to the previously mentioned theory once again, the pursuit of desires

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10   Higgs, K. (2014). Collision course: Endless Growth on a Finite Planet. MIT Press. p 200 (195-231).

and wishes does not encompass a caring attitude. By chasing the fulfilment of desires it is possible to avoid caring for anything that might have to undergo negative output consequences as a result of fulfilment. Profit as a core desire and aim of enterprises enables neglect and distance from 'care', leading to neglect and indifference to affects on other human, non-human entities and environment.

New values – new beginning

During the turn of the 18th century more people were able to afford surplus spendings thanks to overall improved quality of living. Consumption was driven by fashion, and values such as thrift and durability were only depreciating: "Goods were no longer preserved until their usefulness was exhausted; instead the most important decision criterion for keeping or discarding them was whether they still satisfied the demands of fashion. Style triumphed over utility, aesthetics over function."[11]

The changing trends were mostly in control of noble household, until businesses discovered potential of marketing strategies towards the aristocratic layer of the society. By targeting the nobles and perpetuating a product into their lifestyle and image, thus

11   Bondoc, A.M. (2013) Coming to Live in a Consumer Society (Chapter 2). https://ru.scribd.com/. p11

influencing their desires and drives, the product becomes desirable by other layers of the society. This effect was observed as a natural phenomenon in fashion, the so called 'trickle down' effect. The new marketing strategies allowed to generate desire among the whole society and accelerate the change of trends, desires and demand. [12]

With emergence of fashion, people got exposed to influence of natural instincts and drives for better life. Material objects embodied new meanings for 'better ways to live' depending on values and believes of that time. The desire-machine that is constantly working to improve the quality of life was directed towards material attributes. The sum of desires fairly similar to each other , being closely dependent and correlated, formed the system – libidinal economy. With natural instincts for advance and progress, libidinal economy intrinsically fails again and again from the baseline of insufficiency. The desire for 'better' stimulated fashion on itself without external influence. However, with development of marketing aimed at stimulating desire, taste and preferences, the breakage of libidinal economy has only accelerated.

The third moment of the consumer revolution falls within the 19th

12   Bondoc, A.M. (2013) Coming to Live in a Consumer Society (Chapter 2). https://ru.scribd.com/document/185381776/Coming-to-Live-in-a-Consumer-Society-Chapter-2. p11

century, when consumption established itself as an imprescriptible attribute of living for those targeted groups. Consumption was envisioned as a dream and ambition, that were only intensifying through newly developed mediums such as world exhibitions and films[13]. Since the 18th century the urbanization started in many countries leading to gradual deformation of values and believes. The desires to imitate trends were intensifying along the desires to differentiate[14].

«Living in the metropolis or the suburban areas brought new challenges to people, anonymity being one of them. Resulting from it, city dwellers were anxious to preserve a sense of individuality and autonomy and consumption presented one way to articulate this.»[15]

The 19th century has signified a significant shift in values, consequently leading to new meaning of commodities and new objectives for consumption. The motive for purchasing something

13   Bondoc, A.M. (2013) Coming to Live in a Consumer Society (Chapter 2). https://ru.scribd.com/document/185381776/Coming-to-Live-in-a-Consumer-Society-Chapter-2. p7

14   Simmel G (1903) Die Großstädte und das Geistesleben. In: Petermann T (ed.) Die Großstadt: Vorträge und Aufsätze zur Städteausstellung. Dresden: von Zahn & Jaensch, pp. 187–206.

15   Bondoc, A.M. (2013) Coming to Live in a Consumer Society (Chapter 2). https://ru.scribd.com/document/185381776/Coming-to-Live-in-a-Consumer-Society-Chapter-2. p

new was no longer so prominently for expressing the social position. With increased accessibility for consumption, the goods began to represent a particular lifestyle, as well as belonging to a certain community or view. The desire was to express the belonging to a particular social group or lifestyle in differentiation to other groups[16].

The 19th century was also about the beginning of viewing shopping as recreation, on your own, with your friends or as a family. One of the important factors that influenced this was emergence of department stores. The occurrence of first department stores in cities were celebrated and evoked immense excitement among citizens. They were yet not a destination for everyone and were tailored mostly for middle-class population, but that was soon to change in a few decades. The shopping has taken a different form because department stores included other functions related to entertainment. Shopping became an activity for belonging and social participation.

The culture and patterns of our behaviour change and establish themselves. This forms the evolution strongly dependent on

16   Simmel G (1903) Die Großstädte und das Geistesleben. In: Petermann T (ed.) Die Großstadt: Vorträge und Aufsätze zur Städteausstellung. Dresden: von Zahn & Jaensch, pp. 187–206.

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'Patina was out, fashion was in'

First attempts of manipulative marketing

Urbanization – change of value

New marketing strategies by Josiah Wedgewood

Industrial Revolution

Television, radio and Fordism

Individuality and self-expression

Elizabeth declared her power through goods, encouraging noblemen to endlessly consume

Consumption by the upper class, while 'bread and potatoes were the main dishes on the table' for others

Film and exhibitions reinforced the 'dream world of consumption

Shopping as recreation, material things = belonging

Rise of mass consumption in America

E-commerce

collectiveness and external factors. A change could be described as a shift from the substantial (what already exists) to the potential (what could happen). The shift of values and consumer behaviour occurred through the empirical intermixing of people, objects, and symbols, leading to coordinated becoming and collective change. After this change, the new patterns become standardized, codified[17]. As consumers engaged with the new retail spaces and the diverse range of goods, they started to adopt new consumption patterns that signified different lifestyles and social groups. This emergent change was driven by the coordinated interactions within these new commercial environments. Over time, the new consumption patterns became standardized and codified. The initial excitement and novelty of department stores evolved into established norms of shopping and recreation. Thus, this period saw the rules and practices of consumption being formalized by more and more people.

Rise of Mass Consumerism

The consumerism that we know now is characterised by consumption by vast majority of people. This economically driven

consumption that we know now came to rise only in the 20th century and it originated in America. Between 1860 and 1920 production expanded by 12 times more in the US, while the population grew only three times more[18]. The United Kingdom was next and in the second half of the 20th century the Western European countries had the shift towards mass consumption. One of the crucial events, referred to as Fordism, that pushed consumption into the working class was a change introduced by a car company Ford. Henry Ford has increased the salary of his employees in order to make the cars affordable to them. Soon enough the working population could afford the Ford cars and with time excessive consumption penetrated among the whole population[19]. At that time, as a professsor of history Leach describes, 'The cardinal features of this culture were acquisition and consumption as the means of achieving happiness; the cult of the new; the democratization of desire; and money value as the predominant measure of all value in society.[20]" To further understand this shift I resort to Marx's

18   Sharon Beder, 'Consumerism – an Historical Perspective', Pacific Ecologist 9, Spring 2004, pp. 42-48. cited from David J. Cherrington, The Work Ethic: Working Values and Values that Work (New York: AMACON, 1980), p. 37.

19   Bondoc, A.M. (2013) Coming to Live in a Consumer Society (Chapter 2). https://ru.scribd.com/document/185381776/Coming-to-Live-in-a-Consumer-Society-Chapter-2. p

20   Higgs, K. (2014). Collision course: Endless Growth on a Finite Planet. MIT Press. cited from Leach, W.R., (2011). Land of Desire: Merchants, Power, and the Rise of a New American Culture. Reprinted ed. New York: Knopf Doubleday Publishing Group.

17   Massumi, B. (2002). Parables for the Virtual: Movement, Affect, Sensation. Duke University Press. https://doi.org/10.2307/j.ctv11smvr0

theory around value and commodity. When it comes to value of a commodity in a capitlaist system, the distinguishment between use value and exchange value has to be made.

Use value refers to the practical utility of a good, it represents what a product can do for a consumer in its isolated functional capacity. In contrast, exchange value reflects the worth of a commodity in the marketplace (determined by how much of another commodity it can be exchanged for).[21] Leach's description highlights a tendency for exchange value to overshadow use value, leading to a situation where the act of acquiring goods becomes an ultimate goal rather than a means to satisfy genuine needs. This means that instead of valuing products for their ability to fulfill practical needs, people begin to prioritize their symbolic or monetary value.

This emphasis on exchange value leads to commodification of happiness, where the value of objects is not derived from their utility but rather from their capacity to signify status, novelty or trend. The "cult of the new" mentioned by Leach can thus be seen as a manifestation of this shift. It represents the growth of desire for the latest, most innovative goods. This aligns with the capitalist

objective to generate profit through continuous consumption.

All in all, a commodity does not stem from its use value (or from the actual labor that produced it). Paradoxaly, commodity signifies abstraction of social relations of labor (how people collectively produce and depend on one another) making it invisible in exchange and trade. Thus, these relations start to appear between the commodities themselves. This phenomenon can be described in Marx;s concept of Fetishism of commodities where commodity value lies beyond its practical use and is seen to be detached from human actions.[22] In a society driven by consumption the relationships between producers and consumers become hidden and commodities begin to have a life on their own. This leads to alienation where individuals become alienated from the production process and the social contexts around it.

The shift towards commodity fetishism was significantly driven by Indistrial Revolution in England. First of all, Industrial revolution reinforced transition from small scale craft production to an automated, mechanised large scale production fundamentally altering the labor and social relations. As Marx observes,

21   Marx, K. (1867). Capital: A critique of political economy. Volume 1, Part 1: The process of capitalist production. New York, NY: Cosimo. p27

22   Marx, K. (1867). Capital: A critique of political economy. Volume 1, Part 1: The process of capitalist production. New York, NY: Cosimo. p47

"Manufacture proper not only subjects the previously independent workman to the discipline and command of capital, but, in addition, creates a hierarchic gradation of the workmen themselves."[23] In this circumstances, the workers began to do fragmented and repetetive labour with less connection to the final product in a more competetive environment. This alienation of workers and complexity of social relations strengthened abstraction of value of goods. The growth and progress were achieved at cost of long working hours of workers. At the beginning of the Industrial Revolution in England, for instance, the work persisted at a seven-day week of fourteen- and sixteen-hour days. The reduction of working hours happened only after the Great Depression in the 1930s as a necessity to tackle the high percentage of unemployment. However, with reduced hours, concerns among corporate groups extended. While businesses had enough capacity to produce, the demand did not correspond. In other words, the system feared that the political economy was working excessively in relation to the libidinal economy characterised by low ' consuming power'. This was another crucial moment of realisation which implied that for further profit and growth, there is no waiting for the natural occurrence of desires and demands. The demand had to

be influenced through more persistent marketing and advertising mediums. One of the ways was to perpetuate consumption to the lower class. This was the turning point when an ordinary person was forced to put care and thrift aside, and society was urged to 'value goods over free time'. The material things were conveyed to symbolise a better standard of living that is in itself an ever-improving and advancing aim for all. This period was the first wave of mass consumption until World War II started, the second wave emerged upon the war's cease.

23   Marx, K. (1867). Capital: A critique of political economy. Volume 1, Part 1: The process of capitalist production. New York, NY: Cosimo. p248

II

Chapter

Evolution of Retail Architecture

'In the Middle Ages one trade kept to one street. Hence our Milk Streets and Bread Streets and Cordwainer Streets and rues de la Lingerie and de la Ferronnerie. That represents gild-controlled trading.'[1]

The trade of early centuries is characterised by direct trade between the sellman, owner of the shop, and the seller.

'Since shops were no longer grouped by function,' ...'they could be located according to the social structure they were serving.'... 'Arcades were extremely suitable for retail.' ... 'Each function helped to strengthen the other, competition gave way to cooperation, a sort of virtuous circle.'[2]

'Shopping in the 19th century thus took on entirely new dimensions. The whole atmosphere around and within the store was designed to add a dream like quality to consumption and to increase demand. The arrangement of goods was such as to stimulate and to arouse free- floating desires.'[4]

' The design of shopping malls is quite different from the design of big department stores reflecting the state of mind of the modern consumer, the new psychology of wishing. Shopping malls appeal to the privacy of our dreams'[6]
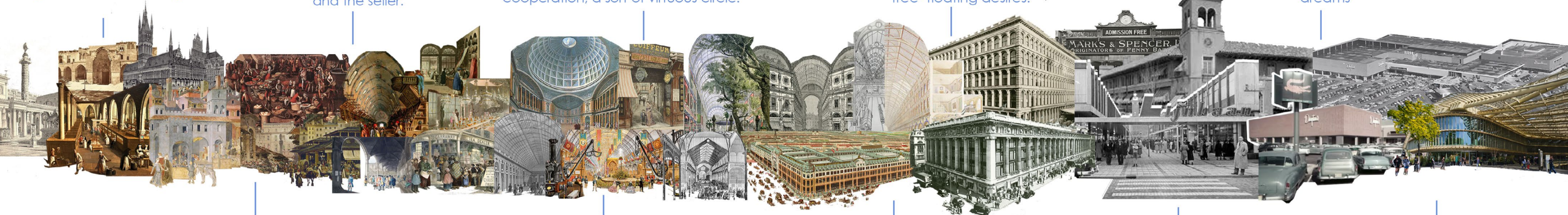
The Western bazaar 'was really no more than a fashion in nomenclature, and it was almost entirely confined to England. Dr Geist lists fifteen in London. What the term indicates is that goods of more than one kind were sold.'[1]

'World exhibitiions are places of pilgrimage to the commodity fettiish. World exhibitions glorify the exchange value ofthe commodiity. They create a framework in which its use value recedes into the background.'[3]

'The department store,..., with its provenance in the opening of Paris's famous Bon Marché in 1852, was designed with social class in mind.'... It 'opened up a whole new world of retail for the middle classes, one in which goods were affordable and constantly changing, allowing this social class, especially women, to reach new levels of consumption desires. '[5]

'Of recent innovations in selling, three must be remembered: the shopping precinct, the supermarket, the suburban branches of stores. All three were caused by the motor car.'[7]

'The traditional spaces of retail such as city centres and outlying shopping malls are either increasing in size or disappearing, producing new urban types and whole environments totally dedicated to retail. The proliferation of new retail space brings about a re- and de-territorialisation.'[8]

1   Pevsner, N. (1976) A History of Building Types. Princeton, NJ: Princeton University Press. p. 261

2   Vernet, D., & De Wit, L. (2007). Boutiques and other retail spaces. In Routledge eBooks. https://doi.org/10.4324/9780203013595 p39, p41.

3   Benjamin, W. (1999) The Arcades Project. Translated by H. Eiland and K. McLaughlin. Cambridge, MA: Harvard University Press,p.7.

4   Bondoc, A.M. (2013) Coming to Live in a Consumer Society (Chapter 2). p13.

5   Vernet, D., & De Wit, L. (2007). Boutiques and other retail spaces. In Routledge eBooks. https://doi.org/10.4324/9780203013595 p39, p18.
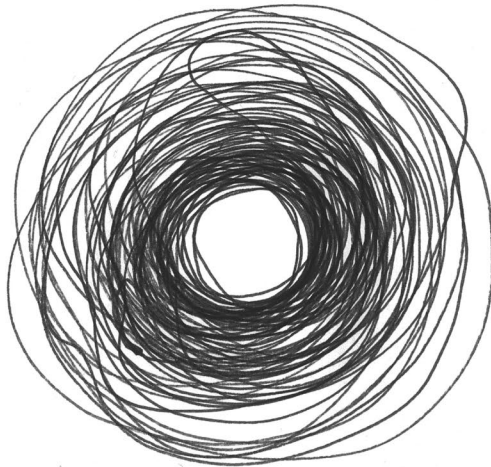
6   Bondoc, A.M. (2013) Coming to Live in a Consumer Society (Chapter 2).

7   Pevsner, N. (1976) A History of Building Types. Princeton, NJ: Princeton University Press. p. 272

8   Kärrholm, Mattias. (2012). Retailising Space, Architecture, Retail and the Territorialisation of Public Space. 10.4324/9781315605951. p1.

III

Chapter

Role of Architecture

Retail Architecture has been taking various forms and shapes, influenced by technological advancements (such as introduction of iron construction and glass), but also overall global events. Transformation of retail environment correlated to tranformation and development of ideas, meaning, lifestyles and thoughts around consumption. To truly understand dependencies and influences, the focus should be shiften from a concrete static end object to a process that produces and shapes it. Retail space as an end product, should be understood trhough history and processes happening prior and at that time. Marx viewed emergence of space as an inherent product of its time, where human activities over time give rise to spaces where those activities taka place. This idea can be applied to everything that is produced by human. Despite the fact, that architecture has been created by a certain group of people (architect, client and direct stakeholders), production of space is tied to wider context and actions. It reflects collective actions of a society as a whole, which provided necessary resources, knowledge and labor, making it possible to physically construct the space itself. [1] In addition, it is also reflection of ideologies, believes, motives and intentions established within a society.

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1   Lefebvre, H. (1991). The production of space. Blackwell. p115

With consumer culture spreading to masses, retail spaces established its wider presence in the built environment, becoming more inclusive and uniform. Accroding to French anthropologist Marc Auge, spaces of circulation, consumption and communication are spaces that "cannot be defined as relational, or historical, or concerned with identity", he describes these spaces as non-places.[2] These non-places reflect efficiency, consumption and progress, which are the products of capitalism development. In these places agents are not stimulated to interact with one another, but encouraged to interact with text and numbers, following strict directions and rules of the space. Homogenization of retail environment (especially in a form of shopping centres, department stores and shops), reflected events and actions of a wider cultural and political contexts. Architecture, hence, is political, as it is part of social production. However, the influence of architecture on long-term development of believes, culture and lifestyles should not be overlooked. Architecture influences social relations in a short-term immediate context and long-term broader context.[3] By learning evolution of retail architecture through time, It was

2   Augé, Marc (1995). Non-places: Introduction to an Anthropology of Supermodernity. Verso. p77

3   Awan, N., Schneider, T. and Till, J. (2011) Spatial Agency: Other Ways of Doing Architecture. Abingdon: Routledge.

evident that transformation of consumption spaces has been happening across the whole world. With globalization and industrialization the influences expanded leading to faster and broader adoption of views, lifestyles and values, while being produced and while producing spaces. For instance, a German-Jewish philosopher Benjamin Walter explicitly argues that world exhibitions were crucial in establishment and supporting commodity fetishism. He claims, «World exhibitions glorify the exchange value of the commodity. They create a framework in which its use value recedes into the background. They open a phantasmagoria which a person enters in order to be distracted. The entertainment industry makes this easier by elevating the person to the level of the commodity.» [4] Although architecture is created by a certain group of people, it is not static and detached, it is shaped by the contect of that time and human activities. Besides its genesis, architectural space is shaped through human activities and movement upon its completion. It gains its social meaning and value through its exploitation.

 I shifted my perspective to view architecture as the continuous development of ideas, meanings, and values embedded in form, style and materiality. By relating to theories from Massumi, a

4   Benjamin, W., 1999. The Arcades Project. Translated by H. Eiland and K. McLaughlin. Cambridge, MA: Harvard University Press. p7

change happens through framing, regulating and adjusting what already exists. He makes a comparison with a game, by referring to rules and regulations: «From the process from which the game actually emerged, and continues to evolve, to the extent that circumstances arise that force modifications of the rules.' ...'The rules formally determine the game, but do not condition it (they are its formal cause, not its efficient cause).»[5] He emphasises that what drives the evolution of the game is not the rules themselves, but the ongoing actions of players and external factors. Retail Architecture evolves according to this principle, the actions that take place within the space and external events influence continues adaptation of architectural space leading to creation of ,one hand, unique interplay of architetectural elements, while, on another hand, relating to existing regulated and standardised methods. The regulations, ultimately, determine repetition of architectural forms and repetetive actions within it.

To further elaborate on this, the regulation of the consumption behaviour occurs through constrains in spatial organisation. Architecture functions as *transduction* by imposing spatial constraints into relations, shaping behaviors and lifestyles to

achieve full potential of the space and to «ironically, proliferate our affective capacities».[6] Starting with markethalls, to passages and shopping centres, retail architecture has been establishing its regulated, constrained presence and regulated constrained consumption actions within it. This evolution reflects the tension between repetitive forms and adaptive responses to new conditions, creating «dynamic individuation of a progressive constraint». [7] Constrains within the space can be constructed through « physical elements (grids, straight lines, curves) and symbolic ones (central points, radiating paths)».[8] These elements help to organise and constrain human behaviour in space. The organisation of the space can define direction or diffusion of collective and individual interactions and influences. Architecture is shaped both physically and socially, with forms, materials, partitions, and infill elements that not only constrain social behavior at a time but also codify lifestyles, embody meaning and values, and continually shape our ways of living over time.

5   Massumi, B. (2002). Parables for the Virtual: Movement, Affect, Sensation. Duke University Press. https://doi.org/10.2307/j.ctv11smvr0. p72

6   Kodalak, G. and Kousoulas, S. (2022) 'Simondoniana: Essays by Kodalak and Kousoulas, with mutual responses. The epiphylogenetic turn and architecture: In (tertiary) memory of Bernard Stiegler', Footprint, 16(1), pp. 91–106. p97

7   Kodalak, G. and Kousoulas, S. (2022) 'Simondoniana: Essays by Kodalak and Kousoulas, with mutual responses. The epiphylogenetic turn and architecture: In (tertiary) memory of Bernard Stiegler', Footprint, 16(1), pp. 91–106. p100

8   Lefebvre, H. (1991). The production of space. Blackwell. p192

Section II

Towards the Future
Towards care

'is it possible to love, and love deeply, a world of things?'

- Jackson, 2014

I

Chapter

Situating care in consumption

Definition of Care

'Care' as a notion has been studied and discussed sufficiently in social studies, particularly in feminist works. To situate care in consumption and explore the potential of care as a tool for more responsible and mindful consumption, I heavily rely on the existing theories and opinions in ethics of care. However, the primary drive for fascination for care as a tool I have gained from my own experience with dealing with objects, particularly my hands-on approach when it comes to craft hobbies. Care as an attitude is strongly dependent on ones knowledge and experience. Care towards something or someone arises from interaction and confrontation with a care-object. My interaction with objects was reinforced through creation of them, thus leading to me having knowledge of its evolution from being a chunk of clay to it's final state being a fired glazed vase. Moreover, I observed a deeper sensitivity towards ceramic pieces when I went digging up the clay from the woods myself. Then, the knowledge of gaining the resource myself highlighted the responsibility of making a worth use of a gained resource. Responsibility and care are closely related. My curiosity to this relationship and its role in consumption brought me to the following elaboration of social studies. Here, consumption

began to be viewed in a much broader sense, it is something that can fundamentally describe our way of living overall. Consumption can be observed through all our actions, most importantly I focus on consumption as use of resources driven by economic expansion, from an individual to collective. While relating to the previous section of this research, I speculate about care as a precondition of responsabilty of consumers to freely make a choice towards mindful use of available resources.

Mass consumption can affect three facets: environment, economy and society.[1] First of all, some production processes lead to pollution putting in danger our natural world, economic expansion requires use of finite resources and transportation of goods lead to increased carbon footprint contributing to global warming. This dependency has been a relevant discussion since the coming of environmental issues on the international political agenda and it shows some yet insufficient but increasing responses in markets (many industries). Envrionmental scientists claim that to ensure the improvement our current consuming amounts and exploits

of resources should be reduced by 50 to 90 percent [2]. However, sustainable consumption, is also manifested through other spheres that hinder 'flourishing of multispecies'. Our current ways of consumption triggered by capitalist system enables global social inequities and injustice. It could be, for instance, traced in mass fashion which thrives on paying extremely low wages to employees. While the majority of statements for environment would argue against economic expansion, economic prosperity facilitates a greater quality of life for more people. Economic proponents advocate for maximisation of resource efficiency in production and consumption patterns rather than reduction of consumed goods in masses. This involves introduction of sustainable practices in businesses as well as promoting sustianable daily habits among consumers, such as 'reuse, recycle and repair'[3]. These tendencies already can be observed, however in relation to environmental objectives it is yet insufficient.

'Juggle' of care

This discussion shows the complexity of affects of consumerism

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1   Hobson, Kersty. (2004). Sustainable Consumption in the United Kingdom: The "Responsible" Consumer and Government at "Arm's Length". The Journal of Environment & Development. 13. 121-139. 10.1177/1070496504265013.p124

2   Millet. (2002). Australia's Commonwealth Science and Industrial Research Organization.

3   Hobson, Kersty. (2004). Sustainable Consumption in the United Kingdom: The "Responsible" Consumer and Government at "Arm's Length". The Journal of Environment & Development. 13. 121-139. 10.1177/1070496504265013.p124

and the opposed compound of responsibilities on consumers who prioritise sustainable consumption. It is crucial not to take a one-sided approach to sustainable consumption and recognise all forces at play. Here, is another argument that care can aid in achieving the ultimate improvement, as it fundamentally involves all entities that participate in 'a complex, life-sustaining web'. [4]. It does not prioritise one over the other, but rather highlights the area of compromises and disagreements. Although it is practically impossible to find those overlapping zones of interests and needs, care aids in defining a satisfactory direction for world-making practices. In consumption world-making care would consider all facets. Moreover, care in consumption can be adopted by multiple agents. It can be operated on the governing levels as well as individual. On an individual level it introduces an individual perspective on sustainable consumption assosiated with a balancing character. As an individual consumer, a choice of care falls between environment, economy, society and most importantly an individual himself. This view refuses care to be seen as 'motivational displacement' but rather as a 'juggle' of needs[5]. Motivational displacement, as a concept from care

4   Puig de la Bellacasa, Maria (2017), Matters of care: speculative ethics in more than human worlds, Posthumanities, Minnesota: University of Minnesota Press modified and cited from Tronto, J. (1993). Moral Boundaries: A Political Argument for an Ethic of Care (1st ed.). Routledge. p4.

5   Shaw, D., McMaster, R., Longo, C., & Özçaglar-Toulouse, N. (2017). Ethical qualities in consumption: Towards a theory of care. Marketing Theory, 17(4), 415-433. https://doi.org/10.1177/1470593117699662 from Noddings N. (2002) 'Caring, Social Policy and Homelessness',

ethics, entails that care is achieved by placing the needs of others before the needs for the self. However, self-care is another facet in consumption that is always taken into consideration, and most often prioritised, by an individual.
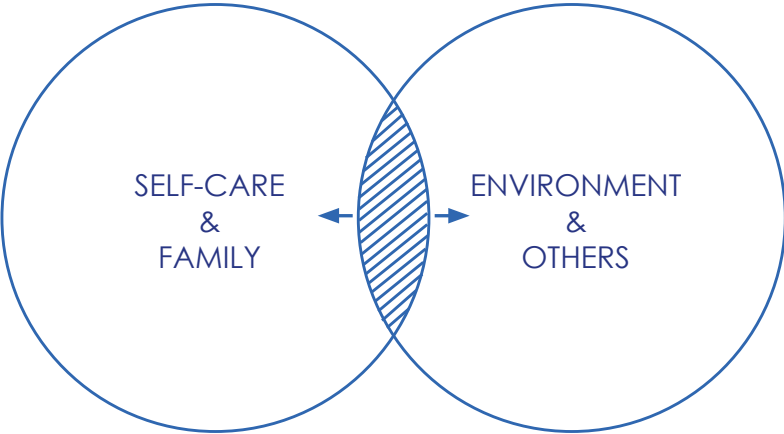
Care is a balancing act which can continuously highlight a decision based on a value system. One can prioritise social justice over the environment and, therefore, inform own consumption behaviour. Care in consumption should be viewed as "systemic and dynamic where the boundaries between caregivers and receivers are blurred as consumers may adopt multiple roles and consider multiple caring needs, requirements and hopes of different stakeholders including

Theoretical Medicine 23: 441–54.

self, family, community and environment, which demand that the consumer 'juggle' a range of concerns"[6] .

Baseline of interconnectedness

Professor Maria Puig de Bellacasa develops the term further, arguing that care has to extend beyond 'bounded individualism'. Referring back to the definition 'care is everything that is done to sustain the world' implies that care is dynamic and fluid, it does not belong to one, but rather moves between agents repeatedly switching roles of a care-giver or care-revciever. Viewing care as ethos implies that care can also be seen beyond human intentionality.[7] Care can be embedded in material world, in natural world, it can be a butterfly, it can be a ceramic bowl. A potter repairing a broken bowl, extends its life, does not allow the bowl to go into waste, and gains its functionality back for it to be used by people. A potter embeds within and in a way transfers care through the bowl, which enables the bowl to serve to someone with usefulness, while sustaining someones comfort and needs for containing food. This transition

of care can be also observed in interrelation between the bowl and the potter. The potter after repairing gains knowledge and skill, which shows the opposite relation of care. After repairing the piece the potter changes, gaining this new experience, which likely reinforces his sense of care towards broken pieces and potentially makes him dedicated to repairing in the future.

Viewing care as a transformative dynamic world making fabric requires a baseline of interconnectedness and togetherness. Care is where the world moves beyond human exceptionalism, and acknowledges belonging to the whole, to the nature and others. Because our environment is what sustains our living, and we can sustain it in return. Otherwise, a conflict can arise in that place instead[8]. Instead of sustaining or repairing the world, care can be also described with a concept of re-pair. Repairing is bringing all elements together, tieing it back in balance and harmony for flourishing of all. Care can enable human to recognise ourselves us part of a whole, as part of natural world, part of togetherness. Material world that we produce for our own comfortable living, needs to be paired or re-paired with all other elements of our world in its unity that nature has intended.

6   Shaw, D., McMaster, R., Longo, C., & Özçaglar-Toulouse, N. (2017). Ethical qualities in consumption: Towards a theory of care. Marketing Theory, 17(4), 415-433. https://doi.org/10.1177/1470593117699662 p421

7   Lydia Baan Hofman (2023): Immanent obligations of response: articulating everyday response-abilities through care, Distinktion: Journal of Social Theory, DOI: 10.1080/1600910X.2023.2222339 from Puig de la Bellacasa, Maria. 2017. Matters of care. speculative ethics in more than human worlds. London: University of Minnesota Press.

8   Lydia Baan Hofman (2023): Immanent obligations of response: articulating everyday response-abilities through care, Distinktion: Journal of Social Theory, DOI: 10.1080/1600910X.2023.2222339

II

Chapter

Opportunities and challenges to care

Care as a burden

Although care in its nature is a positive and nurturing phenomenon, it is not always good and benefiting in a society or for an individual. It can lead to exclusivity and inequality, becoming a burden for separate individuals who has committed to care work. 'Who cares, and is, thereby, more and more implicated in life-sustaining webs and is more and more obliged to care…' As a result, care can be manipulated, since care creates vulnerability [1]. It is on the one hand , a powerful tool to 'repair the world', on the other hand it can also be used by others for their own benefit. Those others position individuals inclined to them by evoking trust and hope. Thus, twisting the reality and making people seem that they are aware, while, in truth, they are not. Practices like 'greenwashing' illustrate how some companies cultivate consumer trust and hope in sustainability without meaningful environmental efforts. Therefore, there's a need for an overarching control system to address these issues.

Furthermore, care is a burden because there is always an excessive demand, this concept is desrcibed as 'deficit of care[2]'. Frequently,

1   Puig de la Bellacasa, Maria. 2017. Matters of care. speculative ethics in more than human worlds. London: University of Minnesota Press.

2   Tronto, J.C. (2013) Caring Democracy: Markets, Equality, and Justice. New York: New York

there is "a gap between the amount of care needed and the capacity of individuals or societies to provide it". Individuals are restricted in their capabilities due to "finite resources—time, money, energy, and attention"[3]. In consumption it is especially relevant because of rule of "juggle", dependence on external system and the immense number of needs of others and environment. This concept underpins the necessity for defined priorities and thoughtful allocation of care resources to maximize the impact where it is most needed.

Consumption corridors

Trying to imagine the ideal balance between human wellbeing, comfort and sustainably acceptable mode of living, the concept of 'consumption corridors' was introduced. One limit is a defined maximum consumption of people which would would 'not imperil the good life of other', which includes environment and all multispecies in it. On the other side, the minimum consumption required would still ensure the 'basis of the good life for individuals'[4]

University Press.

3   Noddings. D. (2005) 'Rethinking Care Theory: The Practice of Caring and the Obligation to Care', Hypatia
20(3): 50–74.

4   Godin, L. (2022). Care and consumption. Consumption and Society 1, 2, 398-406, available from: < https://doi.org/10.1332/IUYX1774> from Fuchs, D., Sahakian, M., Gumbert, T., Di Giulio, A., Maniates, M., Lorek, S. and Graf, A. (2021) Consumption Corridors: Living a Good

. This implication means that the excessive consumption which is present in a society has to be diminished and brought to zero. The minimal consumption should still enable the good and comfortable life for masses, meeting peoples corresponding needs.

Here is where a challenge can be identified. As was discovered from the historical part of research, peoples needs were expanding as more resources became available to masses. Individuals began to seek fulfilment of social needs through consumption, such as approval of social status and belonging. These needs assumingly were generated naturally with globalization, urbanization and economic uprise. They were later reinforced externally by marketing manipulation, media and advertising. There is no factors for contemporary society to step back and naturally reduce the demands for consumption. However, the opportunity may be in governing and authorial influence and replacement of value, patterns, symbols and means around the existing needs. This could be achieved if individual needs and needs of others and environment are simultaneously met.

Life within Sustainable Limits, London and New York: Routledge.

Stages of Care

The definition of care previously discussed entails that care practice involves an action. Care is a labour intensive and transformative practice, that requires motives and feelings. There are several phases that a care-giver undergoes in order to fulfil a care act. Firstly, 'caring about', requires attentiveness and empathy from a care-giver which result in emergence of

CARE ABOUT	Attentiveness (benevolence)
CARE FOR	Responsibility (benevolence)
CARE GIVING	Competence (beneficence)
CARE RECIEVING	Responsiveness
CARING WITH	Trust, respect, solidarity

awareness that there is a need that should be fulfilled. The following phase, 'caring for', implies that a care-giver recognises own responsibility for one's need[5] . The transition between 1 and 2

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[5]   Shaw, D., McMaster, R., Longo, C., & Özçaglar-Toulouse, N. (2017). Ethical qualities
in consumption: Towards a theory of care. Marketing Theory, 17(4), 415-433. https://doi.

phases is a frequent obstacle for care to take place. In consumerism, certainly, the phase of taking responsibility is an evident challenge. Due to long chain supplies and disconnect of a consumer from a product sourcing, production, transportation conditions, the sense of responsibility is often less pronounced[6] (Smith,1998).

Finally, 'care giving', as a third stage, involves a care action itself. For action to be fulfilled, a care-giver should have capacity to response with help of knowledge, skills and ownvalue/belief system. This stage requires an external system supported by expert knowledge and infrastructure. After reaching the phase of responsibility recognition, consumers require 'competence of both technical and moral nature', which could be enabled through authorial and governing influences [7]. Further, at the fourth stage, a care-giver recieves a response from a care-object that shows that a need was met. This stage is relevant in consumption in case of close interaction with a care-object (for instance, during an exploitation phase of goods).

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org/10.1177/1470593117699662 from Held, V. (2006) The Ethics of Care: Personal, Political, and Global. Oxford: Oxford University Press.

[6]   Shaw, D., McMaster, R., Longo, C., & Özçaglar-Toulouse, N. (2017). Ethical qualities
in consumption: Towards a theory of care. Marketing Theory, 17(4), 415-433. https://doi.
org/10.1177/1470593117699662 from Smith, D.M. (1998) 'How Far Should We Care? On the Spatial Scope of Beneficence', Progress in Human
Geography 22(1): 15–38.

[7]   Shaw, D., McMaster, R., Longo, C., & Özçaglar-Toulouse, N. (2017). Ethical qualities
in consumption: Towards a theory of care. Marketing Theory, 17(4), 415-433. https://doi.
org/10.1177/1470593117699662 from Tronto, J.C. (2013) Caring Democracy: Markets, Equality, and Justice. New York: New York University Press.

However, in occasions of long distance and disconnect, a consumer will not receive a response, which can be viewed as another challenge to care action to repeat and reinforce itself. Therefore, the next phase, 'caring with', refers to supplementary forces for care practices such as feelings of hope, respect, solidarity and trust. In consumption these feelings are prevalent and are crucial in the current times of long supply chains and marketing practices.

Re-pair

Building upon conclusions from Section I, it becomes evident that progressive automation, while driving progress deepens the alienation between consumers and their understanding of products, their value, and effort required to create them. This alienation extends to a detachment from the origins of products, the processes that shape them, and the people involved in their production. However, care is fostered through acts of repair or, in other words "re-pair", which involves reconnecting elements that inherently belong together within the intricate web of life-sustaining relationships. This highlights a paradox of automation – while it is indented to increase efficiency to meet individual needs, it simultaneously fosters a profound disengagement. Individuals no longer directly interacting with the systems that serve them, become distanced from the knowledge and awareness required to fully understand these systems. This disconnect leads to misconceptions

and alienation from the very processes that benefit them resulting in a loss of personal responsibility.

Relating back to the previously discussed Marxist notion of 'commodity fetishism' (Section I, Rise of Mass Consumerism). To interrupt this fetishization, Marxism seeks to relate back to origins and all implied processes of labour, power, interests and dependencies. Professor of Information Science and Science and Technology Studies Steven Jackson proposes an alternative viewpoint to de-alienation. He focuses on the notion of repair, which in contrast to looking back at origins, "draws our attention around the sociality of objects forward, into the ongoing forms of labor, power, and interest – neither dead nor congealed – that underpin the ongoing survival of things as objects in the world"[8]. In this way, objects are not viewed as fixed static occurences, but rather as entities of ongoing care and maintance, ongoing social practices.

Automation can be seen as an obstacle to fostering care, it hinders the capacity for care. Care flourishes within a framework of interconnectedness and unity. A potential to fully recognise need,

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8   Jackson, S.J., 2014. 'Rethinking Repair'. In: T. Gillespie, P.J. Boczkowski and K.A. Foot, eds. Media Technologies: Essays on Communication, Materiality, and Society. Cambridge, MA: MIT Press, pp. 221-240. p230

own role and responsibility for environmental and societal issues is diminished when consumers are isolated from the knowledge of a products origins and its afterlife upon its service. From the extraction of raw materials from nature, to the labor involved, to its transportation, to labor involved in the continuity and resolution, automation and complex chains of stakeholders create distance. They fragment the relationships between the consumer and the maker, consumer and the nature, consumer and the mender, consumer and the value of the commodity, beyond its symbol and meaning. There is a potential for care to enhance when these relationships are re-established, revealed, and re-paired. While every individual participates in consumption and contributes to environmental degradation, the responsibility to care is no longer exclusive to professionals: «we all have an obligation»[9]. Re-engaging with the cycles of production and consumption is potential for cultivating responsibility and care. The following discusses how care and responsibility can be cultivated among individuals on a societal level.

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9   Shaw, D., McMaster, R., Longo, C., & Özçaglar-Toulouse, N. (2017). Ethical qualities in consumption: Towards a theory of care. Marketing Theory, 17(4), 415-433. https://doi.org/10.1177/1470593117699662. p419

Process of Responsibilization

A first-thought solution to uncaring consumption would likely be introduction of policies and regulations, forcing companies to be transparent about the use of recourses, production methods and transportations. Enforcing new laws and rules reflects a top-down approach that is promoted by social-protectionist views. It emphasises the need for holding the market in control in order to encourage social participation driven by obeying the rules. In contrast to this, liberal views on the market on positive grounds express that market by its nature brings positive change allowing people to be responsible for themselves. These two contradicting perspectives are compromised by neoliberal point of view. Neoliberalism tries to solve the conflict between individual responsibility and social participation by promoting the idea that everyone shares responsibility for social, environmental and financial outcomes. It shifts all responsibility on individuals rather than state or market, enabling individuals to freely act according to what is considered ethically good in a society (with help of moral guidelines, codes and non-binding rules). Thus, the market is viewed not as a natural force (harmful or positive), but rather as a man-made phenomenon that require actors and rules to function. The neoliberal principles offer opportunities for shifting responsibility for sustainable consumption onto individuals, while increasing the potential for

formation of responsible consumers in a society. These principles view consumers as a functional assets to regulation and development of capitalists market, which 'constraints must be reflected in the moral capacity of individual consumers, who must then adhere to norms that reinforce the social structures upon which it is built'[10] . The development of 'horizontal authority', which 'willingly bears the consequuences of its actions' can be achieved through the process of responsibilization developed by Professor of Marketing Giesler and an Associate Professor of Marketing Veresiu. The process involves personalisation, authorization, capabilization and finally transformation [11].

Personalisation manifests itself in approaching consumers on an individual level by providing ability to make a personal choice for sustainable consumption as an expression of own morality and ethics. This approach supports «normative power,» meaning it influences what people see as normal or acceptable behavior by making them believe that their personal actions are crucial

10   Giesler, M. and Veresiu, E. (2014) 'Creating the Responsible Consumer: Moralistic Governance Regimes and Consumer Subjectivity', Journal of Consumer Research 41(3): 840–57. from Amable, Bruno (2011), "Morals and Politics in the Ideology of Neo-Liberalism," Socio-Economic Review, 9 (1), 3–30.

11   Giesler, M. and Veresiu, E. (2014) 'Creating the Responsible Consumer: Moralistic Governance Regimes and Consumer Subjectivity', Journal of Consumer Research 41(3): 840–57

PERSONALISATION	-	INDIVIDUAL CHOICE
AUTHORISATION	-	EXPERT KNOWLEDGE
CAPABILIZATION	-	REQUIRED INFRASTRUCTURE
TRANSFORMATION	-	OUTCOME

to solving bigger issues. *Authorization* enables responsible consumption through access to expert knowledge and information for consumers to base their decisions upon. C*apabilisation* intails that all the necessary infrastructure and facilities are provided to support responsible consumer actions. Finally, individuals and a society undergo *Transformation* and responsible consumption can be spread among masses.

Recent introduction of labelling system for sustainable production, like the Digital Product Passport based on the Ecodesign for Sustainable Products Regulation[12] , represents an example of personalization in contrast to more rigid, social-protectionist policies that rely on strict rules and regulations. This system allows consumers to make more informed decisions through an accessible,

12   European Commission, 2024. Ecodesign for sustainable products regulation. Available at: https://commission.europa.eu/energy-climate-change-environment/standards-tools-and-labels/products-labelling-rules-and-requirements/ecodesign-sustainable-products-regulation_en

easy-to-read framework that enables direct comparison between products. This new codification will enable repetition making consumers more empowered in making their own decisions.[13] This intervention provides consumers with agency, knowledge, and the necessary infrastructure to play part in responsible consumption practices. It reflects the principles of personalization, authorization, and capabilization.

However, while this system supports informed decision-making, it may not be sufficient for fostering deeper engagement with care. Moving from the phase of recognizing responsibility to the phase of care action, the process requires more than just information or ability to choose, it demands the presence of emotions such as trust, solidarity, hope, and respect. To evoke these emotions, individuals need to be made sensitive to the broader implications of their choices and the interconnectedness of their actions with the environmental and social systems.

This highlights a shortcoming in the process, since a purely informational or structural approach might fail to address emotional and ethical dimensions of care. Drawing from ethics of

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13   Massumi, B. (2002). Parables for the Virtual: Movement, Affect, Sensation. Duke University Press. https://doi.org/10.2307/j.ctv11smvr0

care theory, I propose that responsibilization includes strategies to cultivate sensitivity and deeper awareness. Without one's awareness and recognition of one's role in a larger system, care will remain unsituated and unrelational. Therefore, while personalisation and agency are the first step to establishment of responsible consumption in a society, personalisation is further reinforced and complemented with empathy and deeper awareness for care to be genuinely realized in consumption. Or, in other words, as consumers become de-alienated from the processes of production, recognizing the origins of products in nature (nature), their becoming and continuity through the efforts of others (others), and their ongoing lifecycle in relation to themselves (self) - they are more likely to exercise their agency and take ownership of their responsibilities. This idea is further speculated about in the text.

Necessity for care

Linking Process of Responsibilisation to highlighted obstacles to care, a missing step can be formulated. Considering situatedness of care in relation to others (human, - non human), process of responsibilisation overlooks relational positioning of a consumer. The absence of relationality, stimulates fragmentation and separation, leading to reinforcement of alienation. With Personalisation, a consumer recognises own capacity for action,

however, upon this step this capacity needs to be related and directed towards environment and others. Upon Personalisation a collective becoming and belonging is necessary to steer care towards a social and environmental issue which is inherently contextual and relational. Acknowledgement of own relationality (self) to the surroundings (nature), systems (labour) and others (others) requires awareness formed by embodied and embedded engagement and interaction. To support this line of thinking, notion of response-ability within a framework of post-anthropocentric feminist ethics describes the need for collective understanding and response to current environmental issues as shared ethics.[14] This view recognises the entanglements of all other and the environment and moves beyond individually assigned responsibility. To give this step a term, I refer to Conscientization.

Conscientization becomes a crucial step towards sensitisation of consumers required for care in consumption. It reestablishes and re-embeds individuals within systems they are sustained by, systems that represent nature, labor, production and all social structures around it. Thus, individuals are able to recognize not just their individual role, but also the complex interdependencies that shape

their choices and by which their choices are, in turn, shaped. American professor emerita in the history of consciousness and feminist studies Donna Haraway developed notion of 'situated knowledge' that supports these ideas. She emphasises that our understanding of the world is embodied and context-dependent.[15] With help of Conscientization consumers become aware of their own position within these overlapping systems, while moving from detached responsibility to a deeply felt ethical involvement.

Conscientization, therefore becomes a way to cultivate responsibility and care not only for one's immediate actions but for the broader social, environmental, and economic systems that shape those actions. The process of conscientization is not just about realizing one's agency but about understanding all the implications of that agency – recognizing that choices in consumption have broader consequences, from ecological degradation to labor exploitation. This is where empathy, solidarity, and respect become crucial forces. Through emotional engagement with the systems we touch, the people involved, and the environments affected care can emerge.

To add another layer of complexity to situated knowledge and

14   Lydia Baan Hofman (2023): Immanent obligations of response: articulating everyday response-abilities through care, Distinktion: Journal of Social Theory, DOI: 10.1080/1600910X.2023.2222339

15   Haraway, D. (1988). Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. Feminist Studies, 14(3), 575–599. https://doi.org/10.2307/3178066

embodied awareness, the concept of 'tool-being' can be a valuable insight. A german philosopher Martin Heidegger's distinguished two phenomenons: tools that are "ready-to-hand" and tools that are "present-at-hand." When a tool functions smoothly and as expected it is "ready-to-hand" and we use it almost unconsciously. It becomes an extension of our actions. However, when the tool breaks, it becomes "present-at-hand" and starts to resist or disrupt our routine. Thus, it is forcing us to acknowledge its presence, examine it and figure out how to address the issue. This shift from invisible functionality to visible obstruction forces reflection on the tool, its purpose and our reliance on it.[16] In relation to Conscientization this notion of 'present-at-hand' connects us to the idea of embodied awareness and interaction as well as acknowledgment of systems that are otherwise are unseen. This suggests that through closer engagement with material things -whether through creation, maintenance, or repair - people gain a deeper awareness of the systems they participate in. Centennial Pr ofessor of Sociology Richard Sennett claims that there is a unique relationship between craftsman and object of creation. With craft traditions disappearance, Sennett observed that we lost a link to the

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16   Jackson, S.J., 2014. 'Rethinking Repair'. In: T. Gillespie, P.J. Boczkowski and K.A. Foot, eds. Media Technologies: Essays on Communication, Materiality, and Society. Cambridge, MA: MIT Press, pp. 221-240. from Harman, G., 2002. Tool-being: Heidegger and the metaphysics of objects. London: Open Court.

goods we use, affecting overall human relationship with material world[17]. When dealing with materials and objects we develop an intuitive sensitivity (this links it back to my fascination related to pottery and care). Thus, conscious consumption is not just about making informed choices but about being ethically responsive through our embodied experiences with material world (through creation, maintenance, repair and exploitation).

The process of Conscientization positions care as a responsibility that emerges from the awareness of being 'in relation' - to other humans, to non-human and to the material world. It brings into focus the ways in which modern production systems alienate individuals, whether through the detachment from nature, the invisibility of labor, or the obscurity of the product's lifecycle. However, this shift cannot be achieved through personalization alone, nor can be addressed by solely providing information or infrastructure, as with Digital Product Passport. Undoubtedly these tools empower consumers to make informed choices, but they do not inherently stimulate critical and embodied sensitivity needed for care.

In conclusion, Conscientization serves as a missing step in the

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17   Jackson, S.J., 2014. 'Rethinking Repair'. In: T. Gillespie, P.J. Boczkowski and K.A. Foot, eds. Media Technologies: Essays on Communication, Materiality, and Society. Cambridge, MA: MIT Press, pp. 221-240

whole process of Responsibilisation. While Personalization allows agency, Conscientization deepens this agency within a framework of relationality (to nature, others and self).
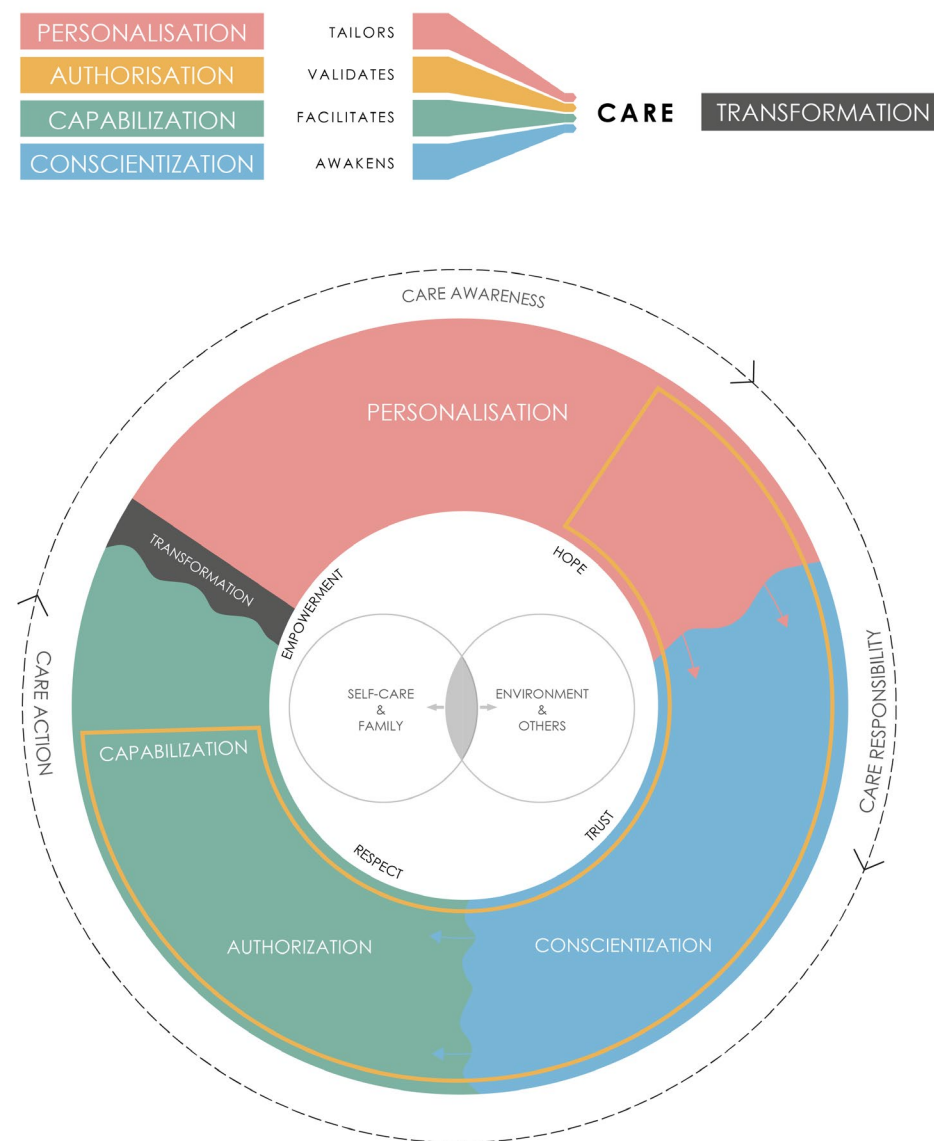

Interrelation

Process of Responsibilisation can be viewed as a cycle. The circular diagram (Page 23) presents the cycle of the steps. First, with Personalisation an individual consumer recognises own role and capability in sustainable practices. Further, with this realisation, an individual is able to recognise role within a broader context in relation to environment and others within the conditions of de-alienation and sensitivization. With supplemantary step of Authorization, an individual is provided with knowledge upon full embeddement within the problem which guides and informs the actions. Finally, Capabilization as a supplemantary process extends through the whole cycle facilitating and equipping all stages with required infrastructure and systems. With a higher potential of each theme, the cycle results in *Care Transformation*.

Before moving to speculations on spatial qualities of this process. I expressed speculations on interrelations of these themes in a following drawing. Personalisation is drawn as a scattered fabric that establishes beginning of the process. Conscientization reinforces Personlisation in places, it does not exist outside of Personlisation but rather emerges from it. Conscientization expands the area of impact of the process by situating it within a problematised context. Authorization strongly dependent on

external forces and authorities, supports the system in a localised, acupuncture-like manner. Finally, with Capabilization the process is fully supported by a network of infrastructure, resources and technological systems. This image visualises the process of re-pair and re-relate, where various systems, processes and relationships are intertwined in a complementary, sustaining, and complex web.

PERSONALIZATION   CAPABILIZATION   CONSCIENTIZATION   AUTHORIZATION
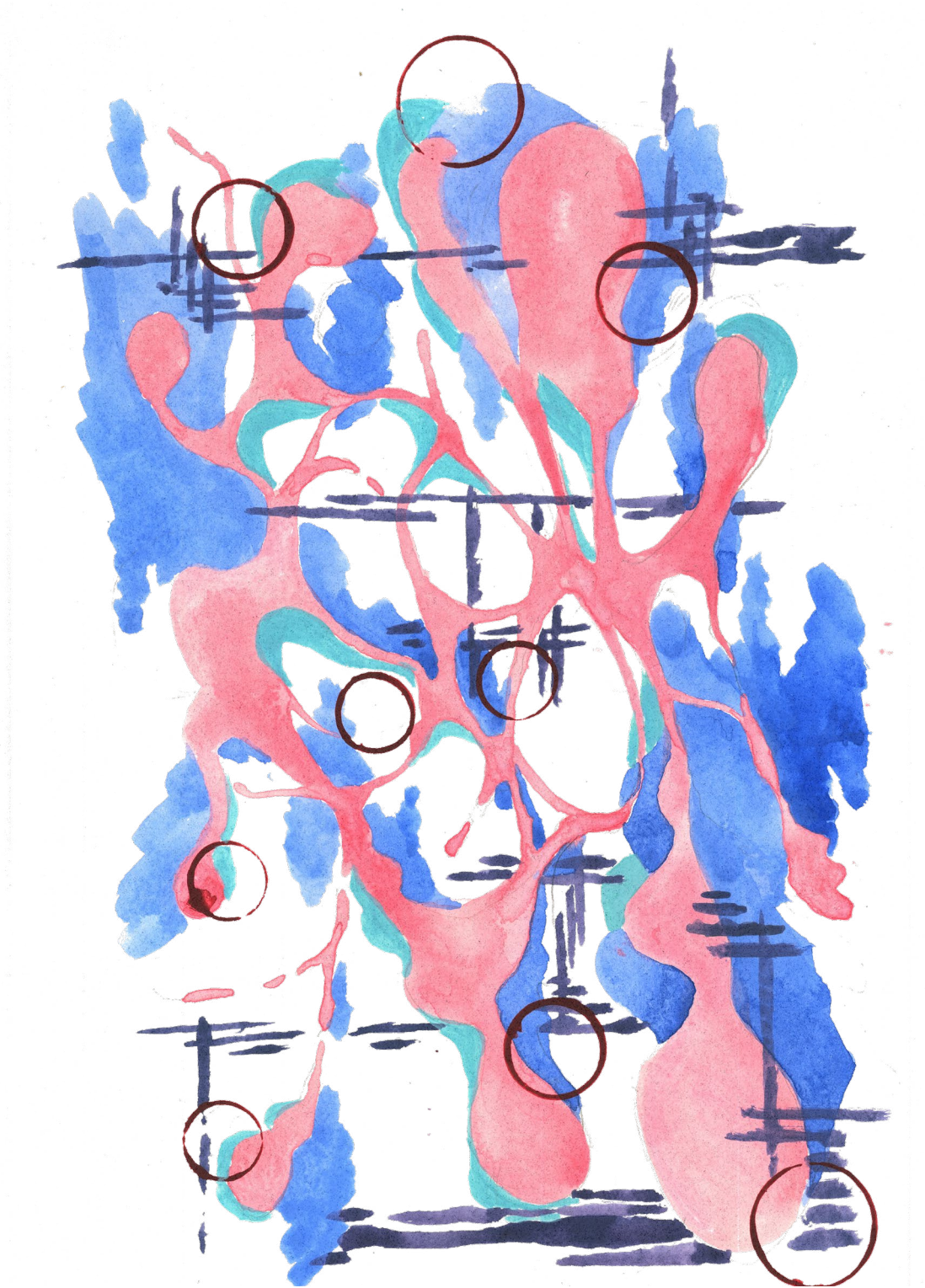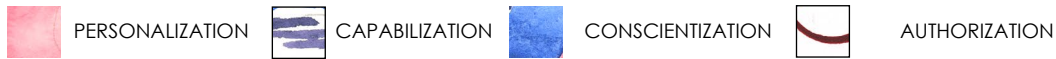
III

Chapter

Speculations on Spatial
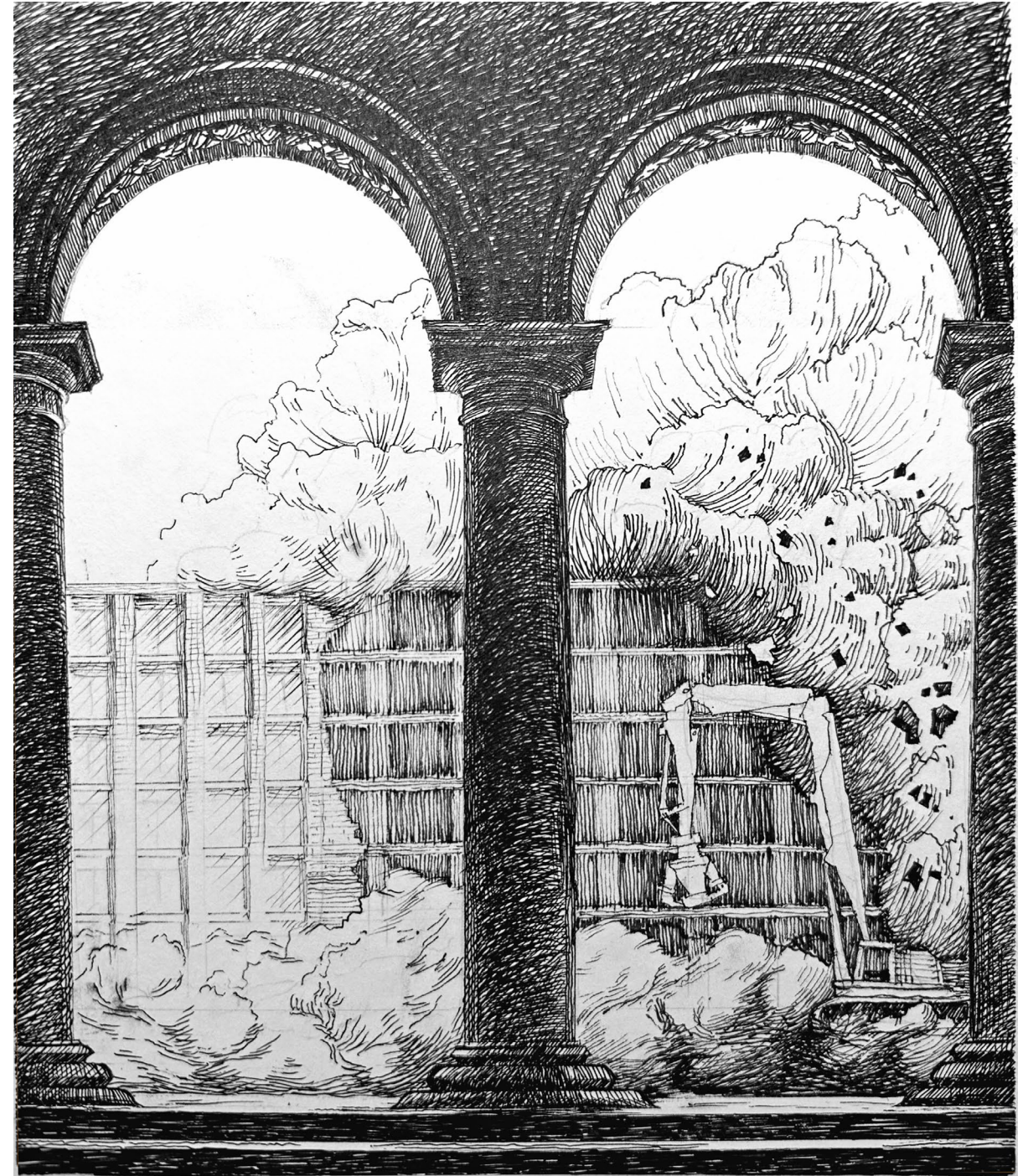
In this chapter each of the four steps are expressed in physical and spatial configurative language. In order to address all of the four steps in a design, it would be essential to examine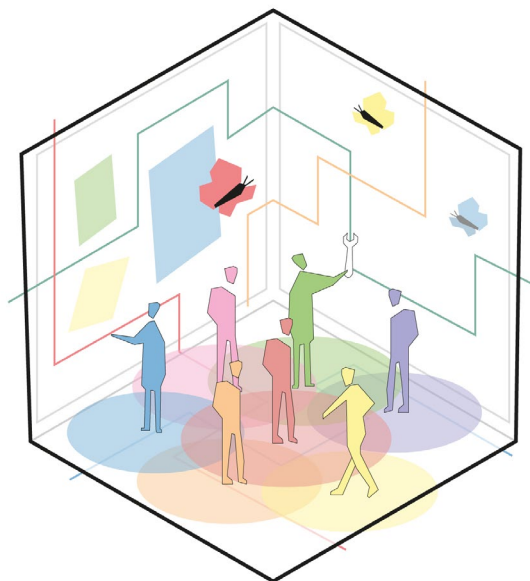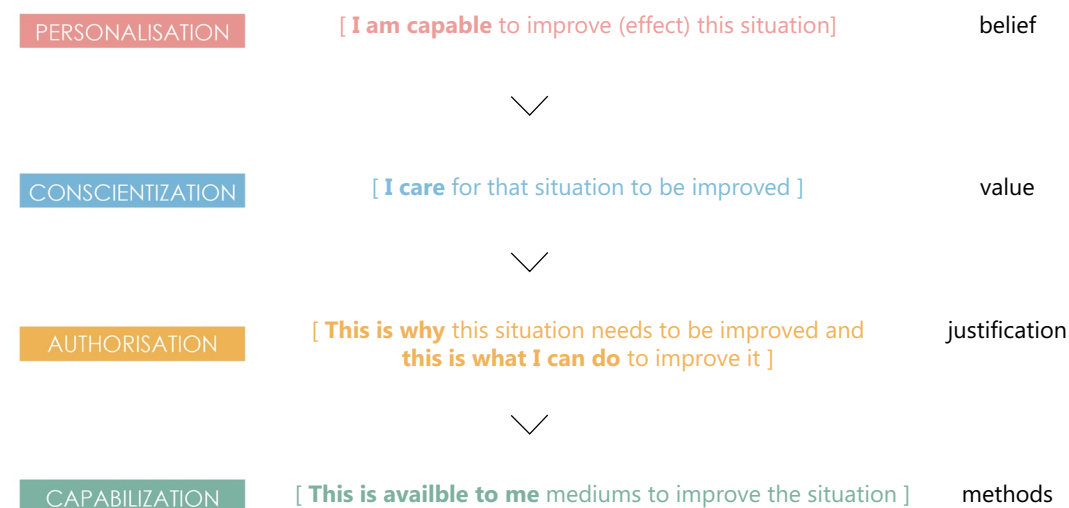 and speculate about each of the steps in isolation (in their maximum expressive potential). In practice all steps of responsibilisation process are blurred and intertwined, forming a totality of various spatial characteristics (with embedded meaning and impact) that reveals these steps simultaneously working, overlapping, with moments of diffused or intensified manifestation. I find it valuable to categorise, fragment and isolate these themes, to later bring them together as a whole in the design.

Before delving into each of the terms, it is important to note about placement of architecture and physical space in relation to the topic of consumerism, commodities and production. According to the narrative of this research so far, architecture facilitates, shapes and communicates our relationship with material objects. It is also shaped and produced in return depending on our relationship with resources within social, cultural and political contexts. However, architecture itself must also be understood as an integral part of the material world - subject to the same cycles of resource use, production, and consumption as any other physical object. The built environment itself is a product of consumption, which demands raw

materials, labor, and energy. Therefore, architecture should not be viewed in isolation from the broader material flows that sustain it. To fully realize the process of responsibilisation, architecture as a material entity is taken into consideration when talking about human interaction with material world.

By recognizing that built environemnt is not static or inert but part of the same ecosystems of resource extraction, waste generation, and repair, I expand connotation and significance of the process of responsibilisation. With space and built environment included in the scope of care and re-pair, I invite to reflect about individual and collective roles (responsibilities) in production and handling of resources overall. This understanding allows me to shift responsibility to not only an individual in a routine but also to an individual in a profession. This way, I create conditions to speculate about the process of responsibilisation as a consumer and as a future architect. In addition, this shift invites to reflect about interaction of spaces we inhabit. Rather than seeing buildings as finished products to be passively consumed, they can be viewed as sites of ongoing care and maintenance. Ethical awareness, care and responsibility therefore extend through human interaction with material environment, as well as others and nature.

PERSONALISATION	[**I am capable** to improve (effect) this situation]	belief
CONSCIENTIZATION	[**I care** for that situation to be improved]	value
AUTHORISATION	[**This is why** this situation needs to be improved and **this is what I can do** to improve it]	justification
CAPABILIZATION	[**This is availble to me** mediums to improve the situation]	methods

Personalisation

Personalisation as a first step towards responsibilisation aims to accommodate suitable conditions for individuals to make their choices based on own ethical views and beliefs. To enact it, a space would require certain degree of freedom and agency of occupants. At the baseline it is important to view physical environment as an entity embedded within a social context, or in other words, as a production of social interactions and actions. Relating to the previous findings from Section I, space is not viewed as a static and isolated model, but rather as a dynamic and dyadic. Space is both shaped by human activity and movements, at the same time it can constrain and guide human activities, in influxive or diffusive manner.[1] This highlights the potential for personalisation to be rather associated with diffusion, which allows expansion of choices for action and movement within the space. The expanded freedom can both effect the relationship of individuals with the space and with others (human, non-human).
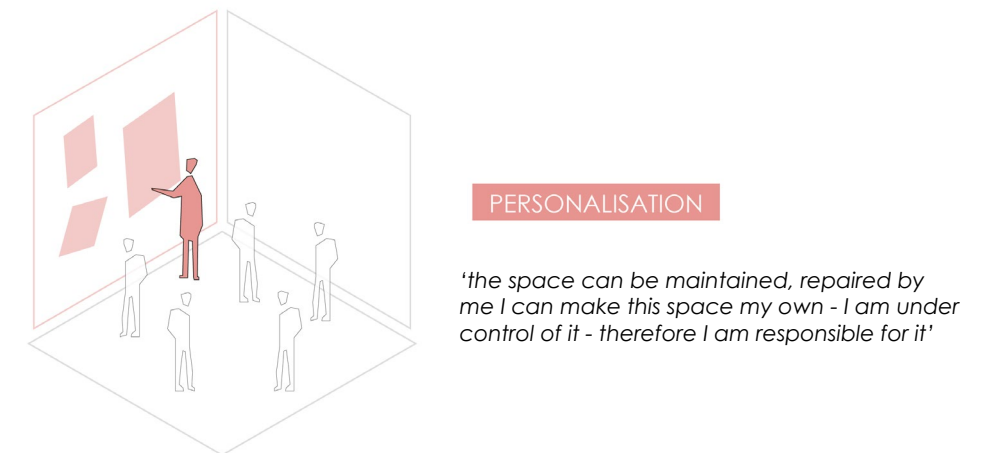
The dual character of social space can also be speculated through the terms domination and appropriation. Dominated space (to its maximum expression) is an empty, controlled and closed space that

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1   Lefebvre, H. (1991). The production of space. Blackwell. p192

is strongly influenced by technology and utility. It is the space that opposes control, authority and fixed serviceability. Appropriated space, in contrary, is an open space which supports modification and appropriation to suit needs, believes and lifestyles of agents. Lefebvre makes a comparison of appropriated space with a 'work of art'[2], emphasising that the space becomes a production of creative and profound engagement with the space. The space is shaped and produced through embodied interaction of individuals with the space, that results in genuine reflection and expression of an individual or collective. In this way the space becomes 'one's own', increasing one's responsibility for maintenance, upkeep and care. It can be assumed therefore, that ownership and access support and reinforce appropriation, however they do not necessarily cause it. This is because appropriation of the space requires inherent flexibility and capacity for modification of the space. External control, overarching rules or potential future complications as a consequence of tailoring space for a group's needs and preferences would only hinder potential for appropriation. Considering that personalisation caters individuals in isolation, as self-sufficient and independent agents, the space requires a great extent of appropriation. Space supportive of personalisation is the space which allows one-to-one dialogue between space and a user. Control

2   Lefebvre, H. (1991). The production of space. Blackwell. p165

and mediation of the space is only present to a required degree for facilitating usability and some subtle guidance for the use (solely to secure that the space is going to be productively used).

PERSONALISATION

'the space can be maintained, repaired by me I can make this space my own - I am under control of it - therefore I am responsible for it'

For achieving high capacity for appropriation of the space, a design choice lies within materialisation, modularity of the space, design language and aesthetics, organisation of the space plan and all infill elements (distant and close to user). The design decision lies between, on the one hand, required usability and functionality (services) within fixed conditions and constrains for enabling the potential for use, on another hand, maximised flexibility, openness and versatility supported by material choice, construction/assembly choice and spatial configurations (proportions, area or volume, open or closed). Considering that ownership may support appropriation,

personalisation can be achieved to the greatest extent at home environment, however, it is not limited by it. Personalisation takes place in both collective and individual, indoor and outdoor, private and public (and everything in-between) as long as individual is able of making isolated ethical choice for action (derived from a belief 'I am capable to improve 'this situation'). Personalisation is therefore a space for individual appropriation, stewardship and agency in relation to material entities.

Presence of personalisation in the environment is not limited by partitions or by use, however its intensity can be mediated by these categories. For instance, by designating space for repair, an individual is provided with a possibility to make an ethical choice (repair instead of throw away and buy new), thus the use of the space increases the potential for personalisation. By creating a physical separation (wall, railling, stoep) outside of repair space, a potential for repair is restricted beyond it, thus personalisation in relation to repair is restricted too. Partition elements are strong components or tools to mediate intensity of steps of responsibilisations, as well as all infill elements (furniture, stuff and services).

Potential to personalisation is best reached when spaces that support agency, stewardship and appropriation (with neutral or

stimulating for sustainable consumption and living functions) are concentrated and diversified. Spaces for personalisation are spaces that support individual circumstances, needs and preferences, unlike one-size-fits-all or standardised design arrangements. Personalisation oriented environment is therefore shaped by individual input, resulting in unique, detached, naturally formed identity and character.

Conscientization

One of the crucial difference between personalisation and conscientization (as was elaborated before about their interrelation) is location of view to responsibility. While personalisation enables belief for isolated capacity for changing and improving a situation (problem), conscientization positions responsibility in relation to others and environment reminding individuals of their role within a larger context. Responsibility derives from engagement and interaction with others and environment, it derives from collective effort towards care powered by embodied and embedded, situated and relational responsibility. Conscientization follows personalisation, since before coming to a collective, an individual first needs to acknowledge own role and position before playing part in a collective, or, in other words, before engaging in collective responsibility, individuals need to establish a sense of personal

agency. The same occurrence can be observed in space. By first acknowledging their role and place within a space, individuals can then contribute meaningfully to a collective environment. Architecturally, this means that conscientization requires a foundation where personalization has already been enabled. For a conscientization-oriented space to emerge, personalization must be present in parts, as individual contributions and modifications begin to accumulate into a shared identity. When people appropriate spaces individually, they start to shape a collective identity, setting the groundwork for a space that is collectively appropriated. Thus, a collectively produced conscientized space is an accumulation of personalized inputs, where each individual's unique engagement informs and enriches the shared environment. Therefore space for conscientization is an appropriated environment, but in this case appropriation extends beyond an individual; it is a convergence space of all agents. Therefore, space is appropriated and produced through interaction - interaction of natural world, material world and a community. This interaction between agents is the source for sensitisation of individuals separately.

Because of involvement of multiple agents a greater control and mediation are required. The mediation happens through framing of activities, while thoroughly considering needs of all agents. A

prior construction of framework is needed for spatial arrangement that provides room for all entities to simultaneously produce space without conflict and tension. Overall, appropriation requires clear signage and limits. Appropriation extents for all agents up until it may no longer sustain live and care of others. It is a carefully framed space prior to exploitation, which also incorporate cues and boundaries that prompt shared responsibility for the upkeep.

Conscientization space resembles unity and re-pair, as it opposes separation and fragmentation of entities, systems and agents. Conscientized space aims to re-establish, re-relate and re-pair embodiment of human in contexts of origins, becoming and outcomes, or in other words it relocates individuals within the systems that sustain modern consumption, as of nature, automated infrastructure and labour. Space deliberately exposes processes which are otherwise automated and put at the background. At its essence, physical environment creates a potential to de-alienate and raise awareness. However, this space also prioritises engagement and interaction with these systems, leading to deeper embodied awareness and sensitivity. This is where conscientization links to or collaborates with capabilization, fostering collective gathering and effort around systems and infrastructure that sustains us.
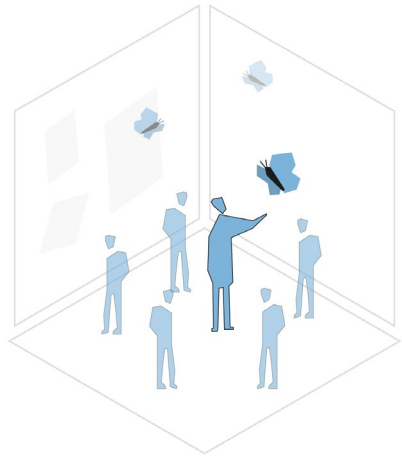
'I am part of the whole, part of the collective, I am part of nature, I belong and relate to it (beceause I interact with it) therefore I care for it'

While addressing these qualities, conscientized space becomes more permeable, constructed of individual or collective inputs in parts. If a space is widely accessible and public it is less defined by border, however can be strongly constructed by mediation of privacy. Conszientization results into spaces of distinct intensity and scope with transitional connections between one another. Therefore, it forms a network but does not necessarily dependent on relations of elements (if one space is excluded, the network does not necessarily collapse). Idenity of conscientizied space is highly contextual, as it is shaped by surroundings and participants input.

To stimulate touch and embodied interaction with the space, materialisation, infill and designated use are crucial design decisions. Space envelope expresses its values, by exposing and revealing layers, flows and systems that sustain the space itself. These systems thus partially become available for appropriation and mediation by agents. Materialisation and infill of the space can encourage touch and interaction too, relating back to the concept of 'tool-being'. Here, self-care and care for the environment (material objects) is carefully balanced and mediated, to sustain serviceability of the space to the extend that users can partake in sustaining it back and acknowledge presence of those services.

Authorization

Authorization in the context of space refers to the facilitation and stimulation of knowledge (accessed or exchanged) by individuals or collectives, resulting in stimulation of care-oriented consumption practices. According to Marxist theories regarding role of knowledge in capitalist system, knowledge is central in creating value and shaping power dynamics in production processes. Consequently, spaces are no longer organized by tradition, culture, or values but by principles of logic, functionality, and systemic order. Here, knowledge is not only a means of creating value but also becomes a value in itself.

Lefebvre distinguishes two types of knowledge that emerge

within space and shape the space itself: knowledge from above (information and expertise [savoir]) and knowledge from below (the space of daily life).[3] For the cultivation of sustainable consumption practices, Authorization in space is realized through this dual nature of knowledge. It embraces mediation, efficiency, and order on one hand and facilitates «living» knowledge among agents on the other. This requires the accommodation of resources - informational, educational, and material - that are externally controlled and informed (knowledge from above) and the facilitation of environments that are more adaptable and conducive to collective knowledge-sharing and initiative (knowledge from below).

Authorization creates a dyadic character in space, which is both dominated and appropriated, resulting in an aggregate of framed directive spaces that are only partially predetermined. These spaces do not necessarily relate to one another and can exist independently, while still collectively reinforcing responsibilization.

To encourage the exchange of knowledge from below, the space should stimulate initiative through personalization, by highlighting opportunities for individual agency and choice, or through conscientization, by establishing collectives directed toward mutual

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3   Lefebvre, H. (1991). The production of space. Blackwell. p45

learning and engagement. For example, a conventional classroom can support both modes of learning; however, its predetermined arrangement of seating, available materials, proportions,
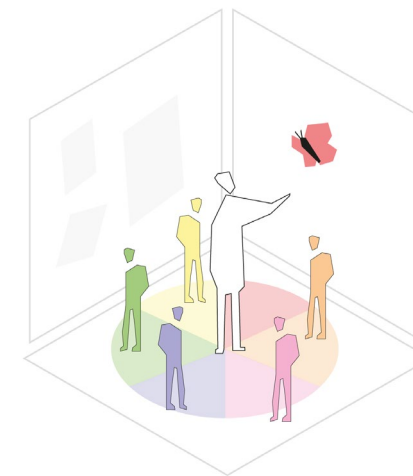
AUTHORISATION

'As I am part of the collective, in this space I can participate in sharing my knowledge and learning from others. '

partitions, and materiality imposes constraints on other forms of knowledge exchange and sharing. It may be suitable for a lecture but less, for example, for a peer-to-peer repair consultancy marketplace (a community-initiated event where individuals set up kiosks representing their skills in repair, upcycling, or recycling, helping with personal matters related to repair). Therefore, Authorization is best realized through diverse, adaptable (or even spontaneous) and programmed spaces.

In spatial design, Authorization supports both modularity in spaces (through infill elements or partitions) and more fixed spatial elements with guiding markers and instructions. Walls and partitions play an important role, dividing spaces to support specific types of knowledge exchange while avoiding barriers to individual or collective initiative.

Capabilization

Capabilization as a supplying step in the process of responsibilization, extends through the whole cycle. This step aims to provide the necessary infrastructure and facilities for enabling responsible and care-oriented consumption. For spatial practices, primarily, it entails designing spaces equipped with tools, resources, and systems that can be used with the help of available knowledge (authorization) by an individual (personalization) or a collective (conscientization). By situating Capabilization in conditions of this research (in de-alienation), infrastructure should not only serve functionally but should enable engagement, reflection, and conscientization. In other words, infrastructure should be present in the foreground and serve as a medium for care work between individuals, environment, and the material world.

This highlights an intricate relationship between Capabilization and automation. While, on one hand, automation can direct processes, reduce obstacles, and improve access to sustainable consumption practices, on the other hand, it can alienate consumers from these systems, leading to low awareness and reduced responsibility. Excessive automation within Capabilization would have less success, as consumers would remain passive observers, diminishing the potential for personalization and conscientization. Instead, automation should be applied to the extent that it enhances engagement rather than replaces it.
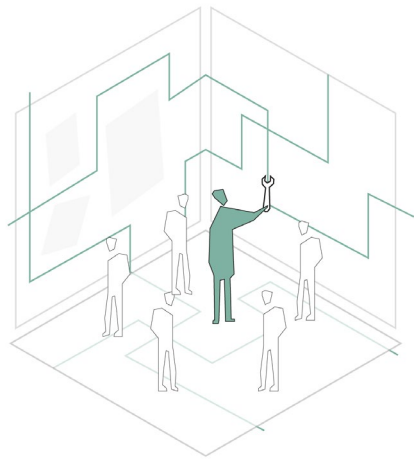
CAPABILIZATION

'I understand the system that supports me, it is something I can shape and respond to, aligning it with my own intentions and needs'

This results in a specific approach to Capabilization in space. To enable engagement and productive, sustainable practices, these spaces require a framework and determined network, as well as a second dimension for engagement and modification. Additionally, they require external control and mediation during their use. Compared to other themes, this quality of the space is more predetermined, rigid, and controlled (to the extent that it does not diminish the potential for personalization and conscientization). To explain this in a more explicit way: a semi-automated composting

station can ensure productivity while still requiring individuals to contribute, engage, or learn from the process. Automation, thus, becomes a partner in mindful consumption while supporting efforts and care work. To ensure the productivity of a composting station, it must be fully designed for maximum functionality and be controlled, instructed, and mediated during its use. Meanwhile, individuals in this space play the role of participants rather than observers.

Another relevant factor that can affect the productivity of capabilized spaces is their impact on a larger scale. Infrastructure benefits from a network or system it belongs to. One capabilized space can support another by expanding the impact and participation. This highlights certain dependencies between spaces that support Capabilization and the mediation of interconnected spaces. Dependencies between parts within a larger whole underline the importance of easily accessible adjustments or repairs. Therefore, infrastructure and facilities derived from Capabilization need to be visible, accessible, and responsive to changes in needs, disruptions, or weaknesses.

This means that a space for Capabilization consists of layers with different lifespans and durability. It includes an initial durable and predetermined layer and a range of more modifiable and ephemeral layers. Additionally, an originally designed space should consider and leave room for layers

added during its use, initiated by individuals and collectives.

To provide a clearer and more tangible comparison of the spatial qualities of these four themes, the table presents diagrammatic expressions of Temporality, Presence, Identity, Agency and Access.

	AUTHORISATION	CAPABILIZATION	CONSCIENTIZATION	PERSONALISATION
TEMPORALITY	ephemeral [framework is modifyable and flexible to prior predetermined extent, content is changing]	enduring [permanent as long as it functions, controlled by and dependent on the external system]	ephemeral [highly ephemeral due to given agency to all agents]	ephemeral [content is temporary, while the framework is more enduring]
PRESENCE and boundaries	defined [space defined by the borders, local small spots covering overall area, scattered and unrelated]	defined and permeable [important to have a mix of defined by the borders or interwoven within, forming a network]	permeable [in concentration but connected between one another, therefore permeable]	defined [defined by the borders, densely located overlapping and related to one another]
IDENTITY and boundaries	changing, standardised [**purpose-driven identity** which can be shaped during exploitation within predetermined framework]	unchanging, neutral, detached [rigid, predetermined, unchanging, therefore character is universal]	contextual [shaped by surroundings and all agents input in interaction]	unique, personalised [detached and naturally formed by input of individuals]
AGENCY consider all agents	determined [the interaction of users and space is controlled and predetermined, however flexible and modifyable]	determined [controlled and predetermined, due to dependency on the network is not so flexible]	responsive but framed [evenly distributed between all agents, kept within framework and mediated to meet everyones needs]	responsive [unfinished space which allows ownership to take place.]
ACCESS consider all agents	semi-public, mediated [knowledge is shared to and exchanged among designated groups]	public, but mediated [sustaining all agents under mediation and control]	inclusive, togetherness [place for interaction and touch, uncontrolled and unrestricted]	personal, exclusive [private and exclusive, belonging to individuals allowing full agency]

Drawing Conclusions

Role of Architecture - Role of an Architect

The architect is a helpmate to emergence rather than a subject in command.

—Stavros Kousoulas, 2022

As was concluded in the first section of this research, architecture has an influence on formation of people's values, lifestyles, behaviour through the power of transduction. Architecture enables potential for certain behaviour by defining constraints, thereby the physical language of a built environment shapes actions in a space. The tendency of architecture to standardise and categorise physical language, reinforces repetition of actions even more. With this output, I conclude that architecture as a mean of transduction can have its input in responsibilisation process. In this case, it would be crucial for a designer to leave aside norms and categorisations, and view design process beyond uniform solutions. A design process in this instance would be a search for constraints on multiple scales and viewpoints of responsibilization process in a language of design.

By elaborating and expanding process of responsibilisation within the context of alienation and globalisation, I invite a deeper submergence of consumers into the realm of care in consumption. With conscientization as an additional step to the process, I include the fundamental conditions of care. That is, situation of consumer individual relational to others and environment. Without embodiment of an individual within the problematised context, sensitivisation towards environmental and societal issues cannot be

fulfilled. Care by its essence extends beyond bounded individualism and can arise only at the baseline of interconnectedness of all forms of life and material world. Here, I put an emphasis on a quality of interaction, where collectives emerge from initiative, mutual help and knowledge exchange, while interacting with the material world through practices of making, repair and maintenance.

Furthermore, by learning about intricate nature of care, I have highlighted nuances that can serve as potentials or obstacles to the process of responsibilisation. With the nature of care to develop into a burden to those who cares the most, process of responsibilisation needs to balance distribution of care work and penetrate care as a collective effort. It needs to also address the phenomenon of "juggle of care", by extending possibility for simultaneously caring for self, others and environment.

All of this output carried out with help of theories from social studies, I have later expressed as effects on a space. To speculate about these terms in spatial expression, I situated myself as a consumer individual progressing through the process of responsibilisation. Every time I would ask myself a question, how should this effect me and how can space reinforce this effect on me? My speculations

are the work of one person with one person restricted views and understanding. However, my speculations did encourage me to repeatedly switch roles between consumer individual and a designer. Overall, this research highlighted responsibilities I have both as a consumer and a designer.

By learning the potential of architecture to mediate relationship between people, resources and environment, I grasped a compound role of an architect. The architects role, is both creative and ethical. It is not limited to designing for the present moment, but includes envisioning the future that repairs, sustains and nurtures. Yet, this role is inherently restricted. Architectural designs take on lives of their own upon completion, evolving beyond architect's direct influence. This points out the biggest challenge of an architect: while architecture can create value for society and the environment, we can only set frameworks of potential, defined by constraints and grounded in assumptions.

In addition, architect as a creator or a crafter is restricted by the design process itself (and the production process). Technological , material and creative processes constrain an architect and thus constrain a design output. In support to this phenomenon Kousoulas refers to Simondons concept of technicity. A craftsman

should be viewed equally with materials and tools he is using, which all together brings a creation in realisation. So does an architect and all the tools and constrains used in the design and production processes. Kousoulas highlights that with this view, "we stand much closer to the intensity of the architectural act itself if we understand the architect as a helpmate to emergence rather than as a subject in command". [1]

With this complex and interdependent role of an architect, research and scientific practices can serve as another constrain to help guide the design towards sustainable development. Here, ethics of care can aid in directing design towards participation in and contribution to an intricate life sustaining web of relationships.

1   Kodalak, G. and Kousoulas, S. (2022) 'Simondoniana: Essays by Kodalak and Kousoulas, with mutual responses. The epiphylogenetic turn and architecture: In (tertiary) memory of Bernard Stiegler', Footprint, 16(1), pp. 91–106. p99
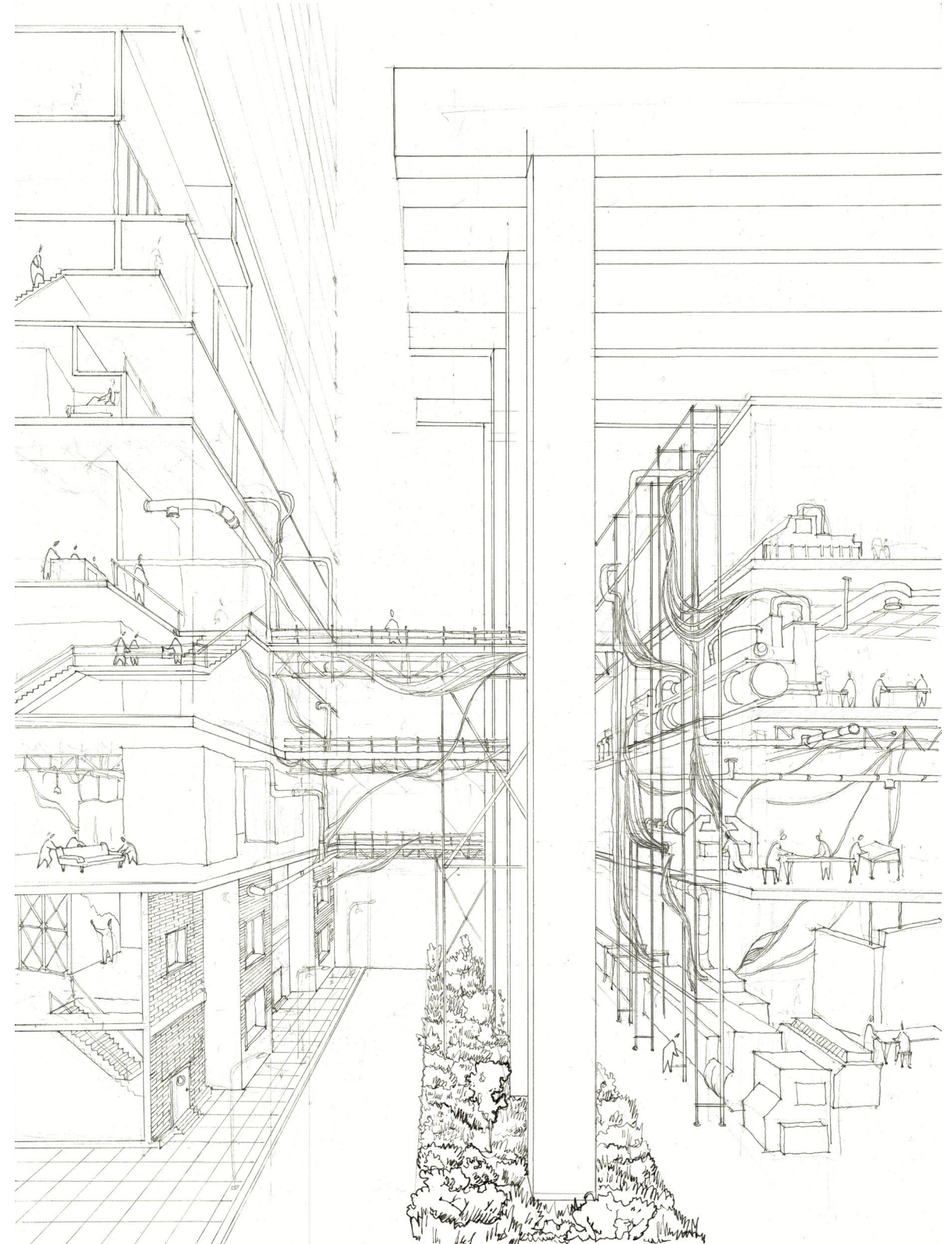
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