TYPOLOGIES OF SHAREDNESS: FROM UTILITY TO SPATIALIZED FOCAL PRACTICES AND EXCHANGE

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ABSTRACT

This article seeks to examine how novel architectural types meet changing needs where motives for sharing spaces and resources in urban areas have changed from modern utilitarian and affordability concerns to a balanced fulfilment of personal and communal interests that adds in contemporary socio-cultural needs. The driver of this transformation has been overcoming excessive individualism, in order to address personal and community values based on daily life with a spatial dimension. First, this article tackles the contextual factors against which these patterns of transformation emerge. Second, it sets out a theoretical framework, based on Albert Borgmann's concept of *focal practices*, to explain how shared spaces potentially ease bridging the individual and communal realms, as we move towards maintaining sustainable lifestyles and overcoming social isolation, while enhancing *community value*. Based on a case-study methodology, this article traces a typological analysis and identifies three contemporary representative types—*Placemaking*, *Uprooting*, and *Structured Sharedness*—that reformulate *constellations* of previous communal residential structures via several strategies related to space usability and promoting human encounters. The article presents the results of a sub-study of broader interdisciplinary research on the new urban development of Hiedanranta, in Tampere, Finland.

KEYWORDS
Sharedness, focal practices, exchange, architectural typologies

INTRODUCTION

This article traces a typological analysis of living environments that incorporate shared spaces, whether intended for a local community's exclusive use or for general public use. It draws on the hypothesis that motivations for sharing spaces and communal resources in urban areas have changed from modern utilitarian and affordability concerns towards a balanced approach, incorporating contemporary needs and desires to overcome excessive individualism, and to fulfil personal and collective goals. This includes the idea of experiencing daily life with a spatial dimension, which links back to the notion of place-based community.

Defining the concept of *community* is the subject of a continuing theoretical debate in community studies. It starts with the sociologist Ferdinand Tönnies's classic and seminal dichotomy between the ideal types of *Gemeinschaft* (community) and *Gesellschaft* (society). These entangle different sets of rules and levels of interaction that condition how a group's members were/are linked by common characteristics or interests, in the past and in modern times respectively. The discussion also covers whether the notion of social interaction should be linked to the notion of a place, or whether geographical locality is excluded from the definition. Scholars argue that, for the concept of community to remain useful, social relations should be unlinked from the notion of place, since the processes of modernization that spark societal changes—including increased mobility and information and communication technologies that facilitate distant and virtual encounters—favour the formation of delocalized communities.[1] This article embraces this contemporary approach to the concept of community, while acknowledging the shift to an overlapping social trend. On one hand, this trend recovers spatial-temporal experiences that are instrumental in generating social links. On the other hand, it revisits the classical notion of *Gemeinschaft* as a group based on mutual bonds and feelings of *togetherness*, having the *ideal villa* of pre-modern times as a historical reference.

Thus, framed in a disciplinary context where questions related to the idea of togetherness have recently been brought to the forefront,[2] the main question addressed in this article is how architectural types can fulfil the needs brought about by these new motivations. We also examine how architects can provide the conditions for realizing the possibilities of sharedness, both

functional and experiential, and therefore discover the spatial consequences of these dimensions.

Given that the reasons for this change arise out of the contemporary context of the welfare state and the need to balance individualism and collectivism in society, this research is a sub-study, based on the case-study methodology used in the interdisciplinary research project called 'Intelligent Social Technologies Enhancing Community Interaction and Sustainable Use of Shared Living Spaces in Superblocks' (SocialBlock).[3]

First, this article tackles the background against which these patterns of transformation or change emerge. Then, it sets out a theoretical framework for addressing the topic. Finally, it identifies a series of typologies based on the case studies analysed, ultimately leading to a set of conclusions that respond to the research questions.

PATTERNS OF TRANSFORMATION IN SHAREDNESS

Historically, there have been various models for living environments with shared services, motivated sometimes by socio-political visions, at other times by practical solutions for navigating daily life.[4] Today, people's needs and lifestyles, and their socio-economic, cultural, and political circumstances differ from those of the promoters of earlier manifestations of community and public-oriented spaces in living environments. The many interrelated circumstances underlying the re-emergence of sharedness in contemporary discourses and realities include increasingly varied lifestyles—that is, the transformation of the nuclear family to single-parent families or childless ones, new and extended families, or socially emancipated individuals who choose housing as a service, rather than seeking home ownership. This last example also relates to the rise of the zero marginal cost society paradigm, with the attendant networked commons and emphasis on use value, replacing the previous focus on exchange value in the marketplace. Throughout this process, identity is tied to what is shared, rather than to what is owned. Hence, in this case, technological advancements and digitalization blur and mix the working and the living spheres, which makes changes in the job market influential too. Similarly, technology affects the tendency towards decentralization of health and caregiving services, which speaks to an increasingly aging population, as well as to the functionally diverse. Global

migrations pose challenges of housing affordability and social inclusion. As a result, real-estate pressures drive new patterns of householding—such as co-ownership, renting, and lending—while also serving to strengthen the sharing economy. Overall, these circumstances drive people towards sharing tangible and intangible resources or commons, posing new challenges to urban and architectural design practices.

The new approaches have evolved from the ideologies that underlined previous utopian experiments, characterized by hierarchical organizations and paternalist mottos, and from the socio-economic incentives that triggered the gathering of people in the past.[5] Today, there has been a paradigm shift in certain socio-economic contexts that adds motivations to those of previous models, including utilitarian and affordability purposes, towards increasing desires for self-customized, *elevated* and *committed* lifestyles.

People are currently brought together around global concerns like climate change, over-consumption of natural resources, the search for resource-sensitive solutions, and the desire for ecologically sustainable lifestyles generally. Furthermore, although the individualism of late Western societies has the advantage of enabling self-expression, self-determination, and solitude, it also corrodes social resources,[6] leading to the paradox stated by one of sociology's architects Émile Durkheim: when individuals become more autonomous, they become more dependent on society.[7] To accommodate this paradox, the political agendas of welfare states emphasize social sustainability; the rise of social, human, and cultural capital; and equal citizenship and gender. However, since the late twentieth century there has been a worldwide parallel and informal trend towards people supporting themselves in reaction to neoliberal conceptions, such as real estate speculation. It is possible that shared spaces in living environments—which exist at the convergence of both formal and informal means of bridging the individual and the collective spheres—have the potential to support *a rich individuality*[8] and *idiorrhythmia*: that is, communities where everyone would follow his or her own rhythms.[9] They do so by providing examples and means for individuals to be involved in their communities as they seek togetherness, mutual support, and general enjoyment of life.

Multiple factors influence sharedness in environments, which makes the importance of design factors both relative and at the same time fundamen-

tal. Many other agents are also involved besides architects, including civil society itself, governmental policies, institutional frameworks, and housing services and management providers. However, this article concentrates mainly on the factors that compete with the architectural design field and the implications of urban design and planning for it. In terms of the latter, contemporary planning trends, including the traditional neighbourhood design, transit-oriented development, the fifteen-minute city, superblocks or smart cities, all seem attuned to the decentralization of formal or informal public-oriented services, which could be supported by an increase in shared spaces in community areas. In terms of architecture, novel research and practices around co-housing and co-living developments have advanced promising outcomes.[10] Likewise, trends such as agile design, architecture as a service, and space as a process all seem to be strategies that respond to the implicit need for flexibility, adaptability, and resiliency in common and public-oriented spaces. Similarly, new trends in the management realm, such as the participatory design processes and cooperative and non-profit housing development, can facilitate residents' involvement in co-design projects and enhance access to affordable living environments, together with innovative tenure types, which allow adaptability and flexible self-organizing of space. Overall, it seems that at present there is fertile ground for developing approaches to the contemporary reformulation of sharedness in living environments.

FOCAL THINGS AND PRACTICES, EXCHANGE AND COMMUNITY VALUE

To address the issue of sharedness in this scenario of transformation, this article's conceptual framework builds on Albert Borgmann's concepts,[11] which reveal how shared spaces could help to bridge individual and communal realms and address contemporary goals of maintaining sustainable lifestyles while overcoming isolation and ultimately enhancing *community values.*

For Borgmann, technology development of any kind should bear in mind the humanist approach of things—including architectural things—around which focal practices are generated. Focal practices are 'human activities that demand skill, patience and attentiveness, and are worthwhile in themselves, not merely in what they produce'.[12] Borgmann differentiates between devices and things when discussing technological developments with a humanistic approach.[13] The practices he refers to are habits, which 'intertwine with the

physical place or space we occupy', [14] and rituals around which community is generated.[15] This relates to the socio-psychological concepts of the sense of belonging and lifestyle and to the architectural notions of placemaking.

If there is an exchange while engaging in these focal practices (which, in principle, could be individual activities), then value is created, as noted by Simmel.[16] For example, this could occur during activities and work events that combine a practical goal with a sense of satisfaction in seeing the tangible results of one's labour combined with socializing. A variety of interrelated immanent values are generated through exchange via focal practices: improvement of the community's ability to cope with its daily needs, as well as the creation of feelings of tolerance, altruism, and security (social value); exchange of knowledge and skills, enhancing individual competencies (human value); cultivation of both tangible and intangible heritage of the community (cultural value); and caring for the natural and the built environment where the community is settled (environmental and structural value). Architectural quality contributes to this value creation by adequately shaping the place where the social exchange occurs, as well as conveying the symbolic meanings that are representative of such values.[17]

This study identifies six focal practices for contemporary shared spaces, which can potentially generate community value through exchange and sharing at various levels:

1. *Building as focal practice*. Building as a grassroots action in a community includes planning, organization, and manual labour, and it can occur throughout the life cycle of the built structures. Novel co-creation methods in design-process and building technologies support this focal practice in contemporary projects. Through this practice, communities recover a foundational step of dwelling, as opposed to the more typical notion of commodification or, stated another way, through this action, inhabitants become *prosumers*, i.e. consumers and producers at once.

2. *Food-related activity as focal practice*. Research supports the idea that activities related to food are vectors of social bonding, triggered directly by actions such as farming, shopping, cooking, and dining.[18] Additionally, food indirectly entails multiple bonding values attuned to contemporary sensitivities, such as relying on proximity logistics networks, responsible consumption, and healthy lifestyles. Allotment gardens and kitchens have long traditions of sharedness that are loaded

with socio-political and cultural values. New programmes, such as co-operative markets, urban farms, and permaculture practices, represent potential sites and activities for reinforcing community habits and rituals around food.

3. *Mobility as focal practice.* Energy consumption and global warming concerns have called into question individual vehicles as means of transportation. Public transport and mobility hubs that promote multimodal means of transport (including micro-mobility devices and sharing arrangements) are technological and architectural alternatives from which further focal practices can be generated. For instance, cycling technologies have the potential to enhance community values in all their dimensions, as they generate a culture around the *things* themselves and the values they convey about healthy habits and environmental concerns.

4. *Doing and making as focal practice.* Changing work patterns, as well as technological developments, such as digital technologies, information and communication technologies, and do-it-yourself (DIY) devices, are blurring the boundaries between work, living, and recreational environments. As a result, new spaces for co-working and for makers have emerged in recent years.

5. *Cultivating the body and the mind as focal practice.* Healthy routines, leisure, culture, information exchange, continuous education, and skill upgrading are also vectors for social bonding. These practices imply habits and rituals that are currently blended with living and working routines, triggering new hybrid programmes that involve novel spaces in which to share in these practices.

6. *Caregiving as focal practice.* Current trends towards the dcecentralization of health and caregiving services, if balanced with public sources of budget and personnel, create opportunities for people to express empathy and solidarity in daily life. Caregiving activities demand proper spaces for doing so, in living environments where nursing and childcare facilities intermingle with other programmes that support a variety of daily routines.

All these practices have the potential to reinforce the various vectors that comprise community values. All are focal practices, as they can be characterized as processes that are developed in a certain space, span time, involve active and attentive engagement of people, and generate well-rounded experiences. All demand architectural solutions that can enhance and enable their

functioning, as they require people to be physically present simultaneously in a place.

TYPOLOGIES OF SHAREDNESS

Through a case-study analysis of contemporary trends of sharedness in living environments, this investigation has identified three architectural types that totally or partially incorporate the above-described focal practices in their programmes. All three are variations of the co-housing and co-living modalities of collective housing,[19] that have some functional and formal characteristics answering the specific needs of their inhabitants, which makes them stand-alone types.

Thus, the types correspond to three kinds of present-day dwellers, as they embody some of the socio-economic transformations mentioned above. The first type, *Placemaking Sharedness*, comprises urban co-housing initiatives promoted by contemporary cooperatives that include the aim of placemaking in their agendas. The second, *Uprooted Sharedness*, is a kind of co-living that fulfils the needs and the vision of an emerging group of people, *global nomads*. The third type, *Structured Sharedness*, fits neither in the co-housing nor in the co-living category although it embodies some of their characteristics and responds to another contemporary human type, the *creative dweller*. All three share the bringing of focal practices to the fore in their programmes, but, because they are shaped to respond to the needs of a specific type of resident, they constitute different types. However, what they have in common relates to the creation of community value through transformation of the existing models to produce new types of sharing spaces.

This typological analysis might not provide a comprehensive view of the contemporary scene and the variety of sharing modalities in living contexts, but the synthesis it shows does represent novel and key approaches to sharedness in the context of transformation. The criterion for inclusion in the case studies is narrowed to the last ten years. However, no geographical limits have been set because, local contingencies notwithstanding, there is evidence of the global extent of this trend. The cases included come mainly from countries where co-housing is active and that have long traditions of similar initiatives (e.g. Central Europe and Denmark),[20] or else from areas where co-living modalities are settling rapidly due to the sharing economy's evident impact on real estate (e.g. Asia and the USA).

Since one of the purposes of this architectural sub-study is to inform the broader investigation mentioned above, selection is also conditioned by the goals and aspirations of the developers of the area (e.g. basing new building on cutting-edge design solutions that help enhance social cohesion in the area). Hence, the architectural quality of the case studies and the purposeful value of their underlying ideas are part of the inclusion criteria. Likewise, the selection is conditioned by the characteristics of the Hiedanranta new development (e.g. the socio-economic and political circumstances of the place) and the kind of urban setting and urban planning features of the area, which include a fixed share of communal spaces as an integral part of the housing blocks. In this respect, the selection of the cases builds partly on the work of scholars who have identified certain representative case studies.[21] To these previous investigations, this article adds the analysis of the case studies from the perspective of its own theoretical framework (Chart 1).[22]

Placemaking Sharedness
[This type is exemplified by case studies 1–7 in Table 1.]

The Placemaking Sharedness type is characterized as the result of initiatives promoted by cooperative members. Cooperatives have re-emerged in the 2000s, bringing together middle-class people who have become impoverished by the economic crisis and have suffered from the shortage of affordable housing in cities. People have grouped together around growing environmental concerns as well.[23] This identified pattern of transformation, reflecting the early twentieth century's cooperative initiatives, which brought together lower socio-economic classes or people with other kinds of binding reasons, is also reflected in these dwelling initiatives' capacity for *placemaking*.

In many cases, the ideas for cooperative housing are developed through dialogues among city stakeholders, citizens, knowledgeable cooperatives, planners, and designers. Subsequently, the projects are developed through urban-planning and architecture competitions. Once the development is completed, the co-creation process continues with the community taking decisions, including those related to the built environment. This entire process constitutes the background of building as a focal practice.

Tabel 1. Data on Selected Projects.

Project /Type	Location	Year	Authors	Community spaces (commons) programme	Public-oriented spaces program	Tenancy and social aspects	No. of inhabitants or living units	Total	Commons %
Mehr als wohnen Hunziker Areal[48] (1)	Zurich, Switzerland	2015	Duplex Arch. Miroslav Šik Muller Sigrist Arch. Futurafrosch Pool Arch.	800 m² indoors administration with reception, mobility station, laundries, workshops and makers' spaces, cheap spaces for neighbourhood uses	6,000 m² retail 1,400 m² other facilities: kindergartens, workspaces, pop-up spaces, and 25 extra rental rooms	Cooperative 10% assigned to institutions 45% are people from outside Switzerland	1,400 inhabitants. in 13 blocks	40,000	2.5
Kalkbreite[50] (2)	Zurich, Switzerland	2014	Müller Arch.	630 m² coffee shop, library, laundry room, service point for tenants and guests, mobility services and material recycling and multipurpose rooms, kitchen, a sauna and a music room Other: bike storage and lockers	4,200 m² retail 310 m² kindergarten 260 m² guest house	Cooperative	97 units 9 satellite rooms	13,200	8.1
Spreefeld Coop Housing[51] (3)	Berlin, Germany	2014	Silvia Carpaneto fatkoehl arch. BARarch.	300 m² indoors gym, music room, salon and laundry room 420 m² terraces	385 m² 3 extra rental rooms	Cooperative	64 units	6,200	5.5
Wohnzimmer Sonn- wendviertel[52] (4)	Vienna, Austria	2014	Studio Vlay Streeruwitz Riepl Kaufmann Bammer Arch. Klaus Kada	Basement: storage, bike parking and repair Courtyard level: youth space, theatre, library Different floors: play area for infants, vertical play area with indoor slide, billiard room, winter garden and climbing room Terraces.	1,000 m² spa shared kitchen, music training room, girls' room and mini cinema	Cooperative	427 units	50,770	

Project /Type	Location	Year	Authors	Community spaces (commons) programme	Public-oriented spaces program	Tenancy and social aspects	No. of inhabitants or living units	Total	Commons %
Gleis 21[53] (5)	Vienna, Austria	2018	Einszueins Arch.	Terrace: Community kitchen, Sauna, yoga	Ground floor: Music school, multifunctional cultural room, media workshop, bistro Terrace: guest garden, library,	Cooperative	45 residents	3,886	
La Borda[54] (6)	Barcelona, Spain	2018	Lacol	280 m² Shared rooms, shared kitchen, laundry room, central courtyard, Greenhouse/multi-purpose space	Co-op market	Cooperative	28 units	2,950	9.5
Ich-Du-Wir-plus[55] (7)	Vienna, Austria	2017	Treberspurg & Partner Arch.	225 m² Ground floor club and play area, laundry room and fitness room, yoga room, communal meeting room and quiet room	170 m² Satellite rooms and office spaces	Cooperative	35 units	2,460	9.1
1215 Fulton Street co-housing[56] (8)	New York, USA	In progress	Sou Fujimoto (for The Collective)	Theatre, performances, exhibitions, co-working, a restaurant, a rooftop bar and an interior courtyard		Global nomads (including artists and bohemians)	440 units	22,296	Approx. 10
Qianhai Leju Guiwan Talents' Apart-ments[57] (9)	Shenzhen, China	2020 (project)	Foster and Partners	One shared kitchen, dining area and a tree-lined deck per cluster of 12 apartments	residents' club-house, wellness and spa centre, residents' town hall and co-working spaces sit within the sky gardens	Global nomads (Single professionals)	Not available		Approx. 10
Treehouse[58] (10)	Seoul, South Korea	2018	studio Bo-DAA (for Commonlife)	Parking and storage, central interior garden, shared kitchen, co-working facilities, laundry, spots for relaxation and a communal pet-bath		Global nomads (Single millennials with a pet)	72 units	4,800	Approx. 10
The Urban Village Project[59] (11)	Concept project	2019	EFFEKT Architects / SPACE 10	Urban farms, shared kitchens, communal dinners, e-bike stations and shared transportation hubs, co-working and makers' space areas, sensory gardens, fitness areas, health clinics, shared living rooms, playscapes, event spaces, shared day-cares, and retails		Creative dwellers			High rate

To begin the placemaking process, some cooperatives take ownership of the land from the moment the design process begins. For instance, gardening is one of the focal practices utilized for this purpose. Gardening fulfils a threefold goal: to gain attention for the cooperative's activities in the area of development; to generate links between the future inhabitants and existing neighbouring areas, both enhancing social values; and to create knowledge about cultivation in the living community—all things that have the potential to enhance the human, cultural, and environmental values of the community.[24] Other cooperatives take more audacious actions to initiate the placemaking process, such as occupying land.[25]

Governance systems constitute another instance of the civilized and productive *intangible sharing* of ideas during the entire lifecycles of cooperative projects and buildings. An example is the so-called *sociocracy* system, or dynamic governance, which is characterized by the use of *consent* rather than democratic voting.[26] These idea-sharing and decision-making strategies extend over time and consolidate social engagement, which are integral to placemaking processes.[27]

Another feature that characterizes this type is that the architecture is rooted in the place through programmatic, formal, and topological strategies. Given the cooperatives' implication for the common good, architecture programmes are designed to share and exchange practices in a given community, as well as with neighbouring areas, and then with the nearby major city. Likewise, the relation between a building and the city structures is carefully arranged. For example, to generate adequate gradation between the private and the common or public spaces, allowing the fluid interchange between life in the premises and among buildings, threshold programmes should be allocated between private and public life. Of major importance for this are: the ground floors of buildings, which are in direct physical contact with the city structure; the rooftops of buildings (in direct visual contact with the cityscape); the space between the ground and the rooftops (to generate a fluid and full involvement of the building with city life—i.e. a sort of *promenade architecturale* of sharedness); and the internal design of the shared spaces that enable the focal practices to occur.

The programming and formal arrangements of buildings' ground floors are crucial. They contain a mixture of shared spaces for neighbourhood use, as

well as other public-oriented spaces that are the infrastructure for residents to enact focal practices. In terms of management, there is a balanced combination of shared facilities included in the residents' rent or offered at a low cost to residents and other businesses. The latter are sources of services and of income for the community (procuring economic value), and the former offer high-standard facilities for local people (procuring social, human, and cultural values).

There is a combination of spatial qualities in these shared spaces, ranging from neutral to highly specialized. The former allows flexible use and occupancy, and so the interior design is characterized by large structural spans, implying generosity of space and flexibility of use. As for the character of the space, the material choices and raw appearance, like the spatial openness and amplitude, resemble those of workshops or warehouses and imply the possibility of undertaking actions that typically are not possible in domestic spaces. The highly specialized spaces, on the other hand, are designed for specific activities (e.g. mobility, education, arts, sports, gardening, crafts).[28] Both types of shared spaces enable various focal practices (i.e. food-related activity, mobility, doing and making, cultivating the body and mind, and caregiving) and are included in the layout of this Placemaking Sharedness type as means to build the community's social, human, and cultural values.

Three-dimensional collective indoor and outdoor circuits make the shared spaces of this type better connected and more visible. Different programmes are thus pulled together to enhance spatial usability and the potential for social encounters, taking advantage of the dwellers' varied trajectories through this space: necessary or alternative crossings, or those made with socializing in mind. Soft dividers, such as furniture or architectural elements (e.g. staircases and columns), are used to articulate these different and connected uses, delimiting areas but maintaining visual and physical connectivity between them.[29] Central patios, distribution galleries, stairwells, and bridges are among the building elements used to achieve chains of common-use areas, which might include circuits for the use of the general public or just for the community. This implies that the distribution of different degrees of public and common use of shared spaces does not always correspond strictly to the usual arrangement of the lower floors being publicly oriented. In this type, the degrees of privacy and accessibility of the shared spaces depend on the level of openness of the promenade that connects them.

The last feature that characterizes the Placemaking Sharedness type is the variety of living units it incorporates. The purposes of this partly address the growing variety of ways of living and earning, as well as responding to special housing needs of the inhabitants. Altogether, these elements ensure a good social diversity within the group. Furthermore, variety increases the potential for people to stay longer in the area and the community by being able to move on to different living units as their life conditions change, ensuring the resilience of the collective. This relates to Peter Ebner's concept of *integrated housing*, which may include diversity of age, functions, cultural groups, family forms, and lifestyles, as well as mixing of different housing development and management ways. In Ebner's view, resident-oriented solutions and incorporating the facilities shared by the residents are essential for the community to profit from the interactions among residents and from the reciprocal exchange of needs and resources. Thus, the various focal practices programmed in the shared facilities are instrumental in strengthening the human, social, and cultural values of the group.[30]

Among the diverse domestic offerings that include different housing units, an alternative living arrangement is the cluster apartment, which introduces the idea of commons at the scale of the living unit, where focal practices might be undertaken within the smaller-scale group living in the cluster (e.g. food practices, doing and making, caregiving).[31] The levels of conviviality, solidarity, communality, and social engagement are then greater than those provided by the housing units designed for regular families. Typically, cluster apartments consist of living units that combine *en suite* apartments (bedrooms, bathrooms and kitchenettes) and shared living spaces. The layout of these communal spaces is also instrumental for enhancing the experiences of the practices enacted in them. As at the scale of the building, interconnectivity, visibility, and grouping together of these small-scale shared spaces are constants in this type.[32]

The *satellite room* is also a shared space, an extra room that provides different opportunities for occupancy by residents and visitors, as well as for carrying out focal practices.[33] This kind of room also provides the possibility for private units to expand or contract by adding or detaching it, depending on the residents' needs.

Uprooting Sharedness
[This type is exemplified by case studies 8–10 in Table 1.]

The Uprooting Sharedness type of sharing fulfils the needs of an emerging group of inhabitants who could be termed *global nomads*. A range of people fit into this broad group, but they have in common a lifestyle that blurs the boundaries between work, leisure, and travel, as well as their particular social spheres. They may also share the life goal of attaining self-actualization in preference to owning a house, espousing the idea of a *hunter-gatherer* pattern of creating, profiting from, and enjoying clusters of resources in the places where they temporarily live.[34] These major characteristics make them like-minded individuals, which strengthens their co-living ability.

'Work anywhere, live differently.' This is the motto of one of many recently emerging multinational co-housing developers and operators[35] who react to a property sector that is outdated in an increasingly mobile and global society by offering this type of residential space as a service for global nomads. Developments are mainly located in vibrant global cities, although some enterprises also operate in rural and wildlife enclaves. The developers cover the design of spaces and services and offer the long-term operation of the premises, paid in all-inclusive rental bills by the users. Mobility is enabled through flexible lease options. The minimum age of the residents is the legal adult age of the country where the space is located; the maximum age is not established, but inhabitants are generally in their thirties. Nomads can move into this kind of space for a few nights or for months. Some developers set a minimum period of occupancy, with the average duration of residence generally being less than one year.

The architectural type does not correspond exactly to those of hotels or of hostels or dormitories, nor is it the same as post-tourist industry models, such as *Airbnb* or *Couchsurfing*. Rather, it is a combination of those types and similar to self-managed co-housing models. Its model has been adapted to the necessities of the target group, ruled by top-down design and management; in this case, therefore, building is not a focal practice that intervenes in the creation of community value.

Developments consist of fully furnished private living units and a series of upgraded shared premises. The latter are programmed and designed to cover all the focal practices identified, with an emphasis on those related to food (including preparation and consumption), making and doing, and body–soul cultivation. Wi-Fi connection—a fundamental service provided— facilitates people's interactions and exchanges, aided by online members' hubs,

webpages, and networks. Some activities and skills shared by the residents are based on their initiatives, and some are facilitated by professional *community makers*. The goal of dwelling in this situation is to form new relationships with people, expand personal and professional networks, experience novel things, and learn new skills, thus enhancing the human, social, and cultural values of the collective. The spaces designed for these purposes have 'personality and flair' to 'elevate the stay'.[36] Thus, the spatial experience provided by this type of dwelling is fundamental for those individuals exemplifying nowadays placeless communities by gathering in specific locations, and by doing so they somehow bridge the *Gesellschaft/Gemeinschaft* dichotomy.

Despite the different cultural backgrounds and nationalities of community dwellers like these, they are like-minded individuals with shared interests. This conditions the programming and design of the shared spaces that are customized for the specific interests of the inhabitants.[37]

The private rooms and apartments are generally equipped with the same basic facilities, although a variety of layouts and atmospheres are offered. There is an emphasis on the quality of the space itself and the furniture in it, which is inventively designed within the spatial constraints. The bed has become a central piece in each private room, given that most of the activities undertaken by the nomads can be done in bed: teleworking, online amusement and virtual social contact.

The shared facilities, accounting for around 10 per cent of the area devoted to private spaces, are generally reserved for the residents and occassionally open to visitors. Sometimes the premises also include spaces fully accessible to the general public, which satisfy the nomads' desire to merge with local communities. Large developments offer diversity in their shared spaces, for instance, workspaces that range from private offices and hot desks to flexible spaces that can accommodate event celebrations.

As in the Placemaking type, access to and visibility of shared spaces are also crucial, to enhance usability and social interaction. However, both visual and physical connection circuits are more restricted to public use than in the previous type.[38] The buildings' morphology reinforces the self-centred nature of this type.[39] Such programmatic and formal features bring the spatial aspects of the Uprooting Sharedness type close to what are referred to as 'gated communities.'

Structured Sharedness

[This type is exemplified by the case study numbered 11 in Table 1.]

The Structured Sharedness type fulfils the aspiration and vision not of a *passive* nor a *reactive* inhabitant,[40] but of a *creative dweller* with an approach that suits the *prosumer* culture. The design project incorporates *co-creation*, not necessarily only in its design and production phases, but also in its life cycle—a continuous process of transformation of the system and its occupation that is self-managed by the community. Thus, although all focal practices are included in the functional programme of this type, building is the major focal practice in play. The architectural project sets the rules of engagement so that people can intervene and act on the space. Architects and urban planners make direct preliminary decisions regarding structuring and modularizing the space to anticipate the possibility of the community acting on and adjusting to the unpredictable, uncertain, and unknown, thus allowing emergence to occur.

First, the projects privilege the procedural characteristics of the architecture rather than its outcome as an object. Second, they are conceived as a system that relates to the larger system of the city. Third, they establish a hierarchical division of the module that constitutes the basic unit of the system: its load-bearing structure (the support) being the static and enduring part of the module, and the infill comprising the changeable elements. Power is distributed according to the level of intervention, for example, the *city structure*, the *city tissue* (or *urban fabric*), the *support structure* and the *infill*. The residents' status grants them the ability to directly intervene at the lowest level (the infill) and, as a community, to indirectly affect the city structure. This level of sharedness includes the residents' decisions to establish, along with the existing neighbourhood, **active involvement in the formation of a semi-public space**. The spaces are loaded with a strong character that inspires and engages the users' imaginations to creatively occupy the space in multiple ways. Private and shared spaces can change to reflect the amount of space needed by the transient residents. The project is conceived as a *pool of space* that can be adapted, owned, and occupied flexibly over time; it is changeable, alterable, and expandable. This self-managed process suggests a sense of community generated around collective compromises and decision-making in relation to the common good—the pool of space.

This type of adaptability and flexibility resonates with theoretical paradigms of the 1960s, including Dutch structuralism. Its similarities with N. John Habraken's *open building* concept are the most evident,[41] together with Herman Hertzberger's idea of building *polyvalence* stemming from the character of a space:[42] that is, inspiring and engaging the users' imaginations to creatively occupy the space.[43] In addition, the Structured Sharedness type entails a revival of Cedric Price's idea of *calculated uncertainty*[44] and Stewart Brand's concept of *scenario planning*.[45]

CONCLUSION

This article presents a typological analysis of a selection of architectural examples that respond to the issue of sharedness in living environments, a field in continual transformation due to various interrelated and contemporary socio-economic, political, technological, and cultural factors.

The three types identified employ different architectural strategies to comply with the needs of contemporary citizens and residents (cooperative members, global nomads or creative dwellers) for focal practices around daily-life habits and community rituals, as well as exchange opportunities. All these meaningful practices (activities around building, food, mobility, making and doing, body and mind, and caregiving) enable the attainment of full individuality and *idiorrhythmia*, and enhance the multilevel aspects of community value. This value that architecture brings to the community is important here, because the sense of space and of place is crucial for the formation of these living communities. In a context where unlocated and placeless communities of many kinds also exist, they reclaim and reinforce social ties in different degrees through physical involvement in situated spatial–temporal activities. Thus, the *Placemaking Sharedness* type contributes to sustainable urban development by rooting the human settlement in the place where it is built and in its existing extended community. In other words, ephemeral actions and instruments enable the intangible sharing of ideas and decision making. It also involves programmatic and formal solutions, which include topological arrangements to gradually articulate the urban structure with buildings' communal and public-use spaces, as well as private ones. In this regard, the spatial configuration could be considered centrifugal as the morphology of the building and its circuits of circulations extend towards the place where they settle. Moreover, examples categorized under this type trace different scalar levels of sharedness (i.e. living unit, building, and neighbourhood),

implying that the type relates to the concept of integrated housing that serves a mix of lifestyles and diverse types of dwellers, and where the shared spaces perform the key role of facilitating social integration. The neutral character of certain shared spaces in this type plays a key role in terms of flexibility of use, and thus serves to integrate different social groups. These raw spaces coexist with other highly specialized ones to make possible the strategic focal practices of the community. All the identified focal practices shape the programme of the shared spaces in this type, including the building practice—which implies the involvement of the architect, who thus becomes an active member of the living community through participative and co-design processes (Figure 1).

The strategies of the *Uprooting Sharedness* type work the opposite way; they are self-centred and focused on capitalizing on the place where communities periodically settle. In this way, they seek to enable potential social encounters that are ephemeral and intermittent but are also accumulative and greater in number than in the Placemaking type. Buildings are configured more like gated communities, with limited degrees of programmatic and formal openness to the place. The spatial configuration could thus be regarded as centripetal, which contrasts with the Placemaking type spatiality. Also, this type puts more emphasis on programmatically and formally customizing and thematising spaces towards fulfilling specific lifestyles than does the inclusive Placemaking type. In terms of design, the character of the space is sublimated in response to the global nomad's *fulfilling experiences* and consumption demands. In this type, all focal practices are represented except the building practice; thus, the architect plays no active role in the living community (FIgure. 2).

These two types are, respectively, UpToDate co-housing and co-living types, transformed due to contemporary circumstances, which have altered them formally and functionally to the extent of making them stand-alone types. Despite the differences between them, the shared spaces they incorporate have similar programmatic and formal characteristics, which include the following: hybridized focal practice programmes; upgraded, super-specialized, and customized facilities; shared spaces that are articulated with circulation elements; and visual and varying degrees of physical connectivity between the shared spaces themselves and the surrounding private spaces and public structures. All strategies aim to intensify the usability of the space

and to enhance the possibility for human encounters, as well as to express the community values and design that inspire users. Material choices and architectural elements also contribute to this overall aim.

If the previous two types can be regarded as evolutions of previous convivial housing models, the *Structured Sharedness* type implies a further conceptual transformation of such models, due to its approach to sharedness of space as a common good. Thus, building as focal practice becomes the overarching binding activity of the living community. This is achieved by structuring the system and its modularity beforehand so as to empower the inhabitants to act on the space, and allows flexibility and life-long adaptability of the available pool of space. In this type, the architect plays a key role as the planner of the rules that enable space shaping and sharing, and over time, as the manager of the superstructure that frames the elements where the creative dwellers can intervene. Rather than having a certain spatial configuration, like the previous types, this one is characterized by being a system that enables the spatial arrangement to emerge through the aggregation of programmed modules (Figure 3).

Overall, the identified instances show a shift in the intentions of sharedness. Current drives are added to the utilitarian and affordability motivations of the past. These present forces are derived from a diversity of lifestyles and values and mainly from the need to overcome social isolation, as well as to enhance and maintain the multilevel values of place-based living communities. This is done through the exaltation of physical space that enables the dwellers' engagement in focal practices, in addition to other communal practices such as the physical encounters outside the dwelling and the virtual ones.

This study also concludes that the three identified types are not entirely novel. On the contrary, they respond to the scenario of transformation, where they are framed by the assimilation and transformation of previous architectural types or *constellations* of types.[46] Either drawing on communes and cooperatives of the past, adapted to novel social demands, or on Dutch structuralism, adapted to novel prefabrication and information technologies, the identified types are novel instances of architectural experiences that take on non-temporal dimensions based on no canonical relations between individualism and communality.

Durkheim's paradox,[47] mentioned in the beginning of this article, has been confirmed by rich empirical research in the social sciences;[48] however, it continues to pose social, economic, and environmental sustainability challenges to welfare systems. This article presents a sub-study that has aimed at compiling relevant case studies to feed a broader study on residential solutions that address this conflict in the context of Finland. Furthermore, based on the analysis, the article provides a synthesis, in the form of a theoretical framework that contributes a vision to overcome the challenges that Durkheim's paradox poses to architecture.
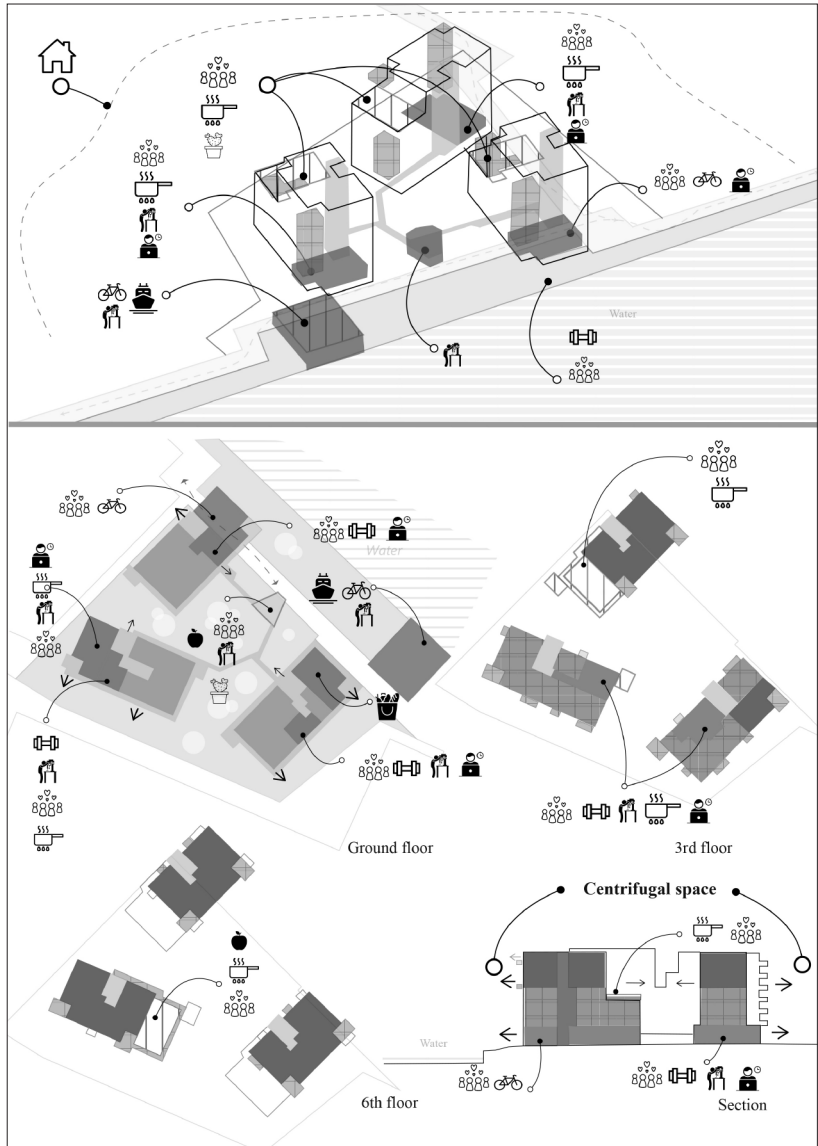
ACKNOWLEDGEMENTS

Figure 1. Example of Placemaking Sharedness. Speerfield Co-op Housing, Berlin, Germany, 2014. Image by the authors, elaborated from the project documentation. Source: ArchDaily, 'Coop Housing at River Spreefeld / Carpaneto Architekten + Fatkoehl Architekten + BARarchitekten', https://www. archdaily.com/587590/coop-housing-project-at-the-river-spreefeld-carpaneto-architekten-fatko-ehl-architekten-bararchitekten.
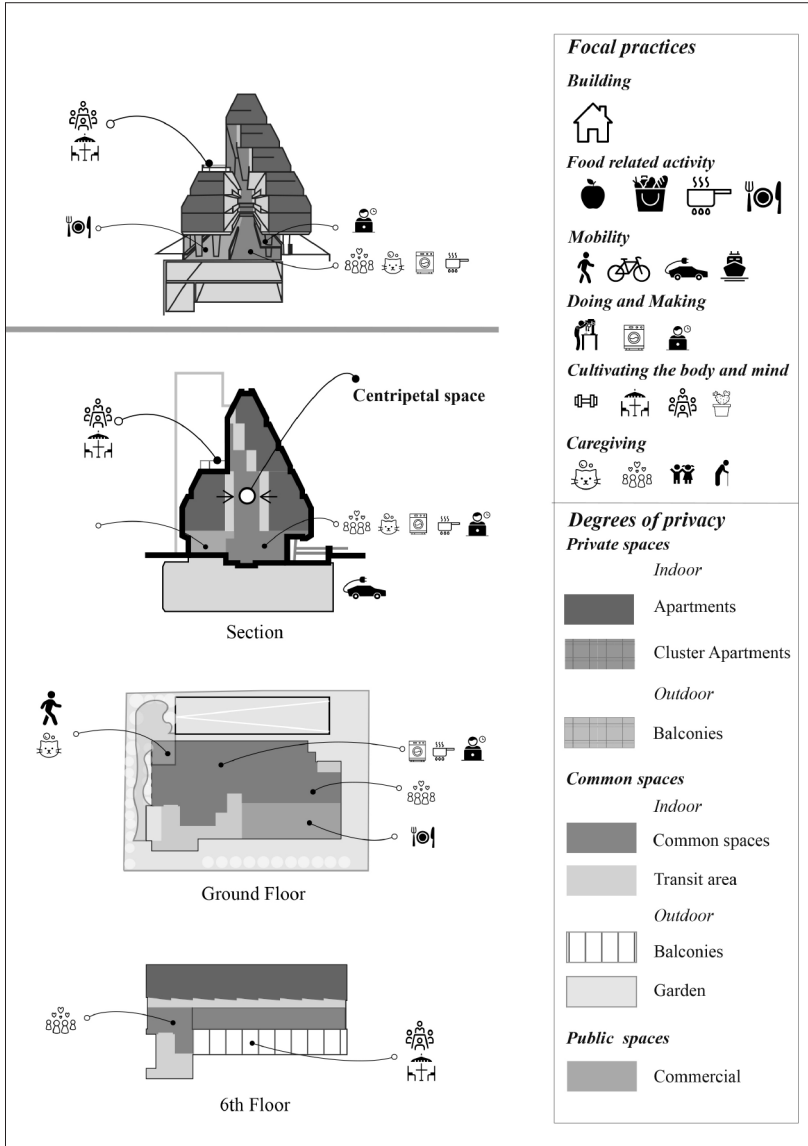
Figure 2. Example of Uprooting Sharedness. The Treehouse, Seoul, South Korea, 2018. Image by the authors, elaborated from the project documentation. Source: BO-DAA. Bo-Daa, Treehouse, Seoul, https://www.bo-daa.com/en/residential.
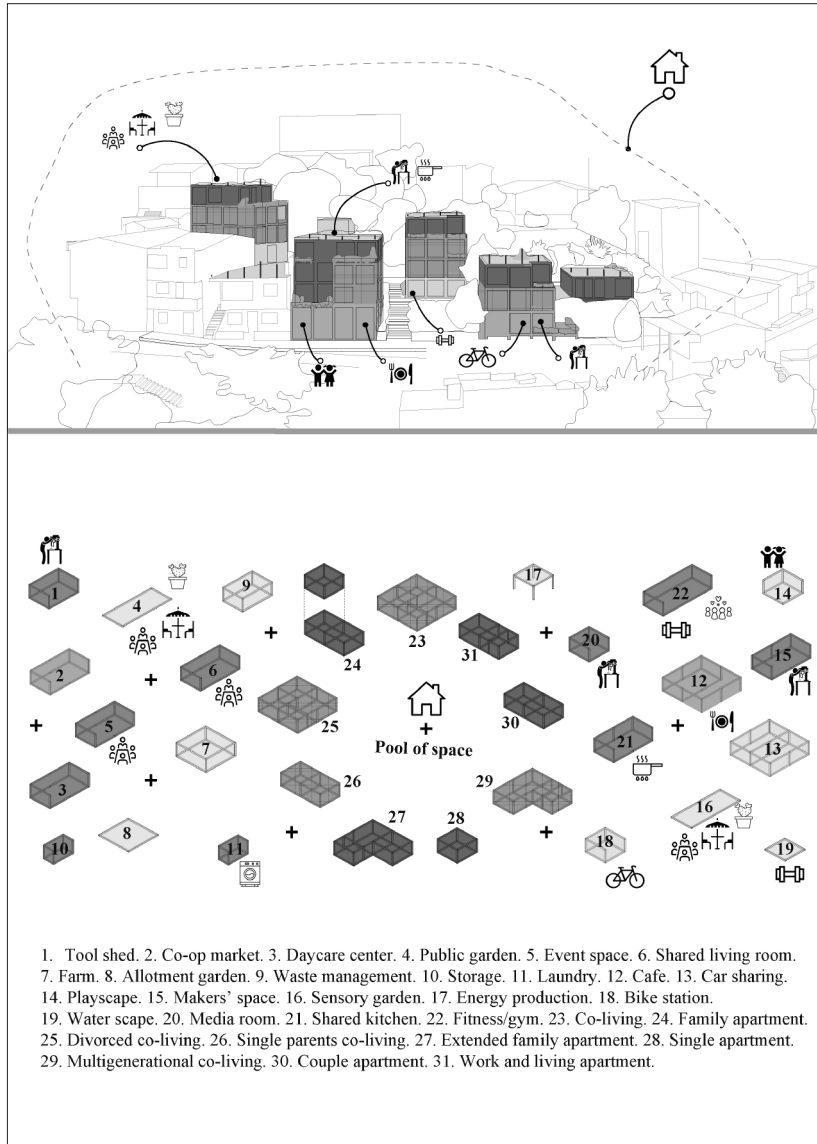
Figure 3. Example of Structured Sharedness. The Urban Village Project (concept project), 2019. Image by the authors, elaborated from the project documentation. Source: EFFEKT Architects. The Urban Village, https://www.urbanvillageproject.com.

The figure contains the following legend:

1. Tool shed. 2. Co-op market. 3. Daycare center. 4. Public garden. 5. Event space. 6. Shared living room. 7. Farm. 8. Allotment garden. 9. Waste management. 10. Storage. 11. Laundry. 12. Cafe. 13. Car sharing. 14. Playscape. 15. Makers' space. 16. Sensory garden. 17. Energy production. 18. Bike station. 19. Water scape. 20. Media room. 21. Shared kitchen. 22. Fitness/gym. 23. Co-living. 24. Family apartment. 25. Divorced co-living. 26. Single parents co-living. 27. Extended family apartment. 28. Single apartment. 29. Multigenerational co-living. 30. Couple apartment. 31. Work and living apartment.

NOTES

1 Ferdinand Tönnies, *Community and Society* (Mineola, NY: Dover, 2002).

2 Ted K. Bardshaw, 'The Post-Place Community: Contributions to the Debate about the Definition of Community', *Journal of the Community Development Society* 39, no. 1 (2008), p. 6.

2 Some examples pointing to the topicality of this theme include the Venice Biennale 2021, 'How will we live together?'; the 2018 project 'Welcome to one shared house 2030' by Space 10; and the exhibition promoted by Vitra in 2017 called 'Together! The New Architecture of the Collective'. These examples are especially relevant, given the ongoing debates about the ways that the coronavirus pandemic has impacted social interaction and thus shared spaces. Regarding the specific case of co-housing research, Tummers has reported that, since 2000, when Vestbro wrote a comprehensive literature review on the topic, research has intensified. See Lidewij Tummers, 'The Re-Emergence of Self-Managed Co-Housing in Europe: A Critical Review of Co-Housing Research', *Urban Studies* 53, no. 10 (2016), p. 2026.

3 The goal of SocialBlock is to explore how a combination of intelligent technologies and spatial innovations can enhance community interaction and motivate residents to share spaces to advance sustainable communities in urban areas. This is done in the context of a Nordic Super-block, a planning strategy applied in the new urban development of Hiedanranta in Tampere, Finland, which consists of urban units spanning various city blocks and sharing outdoor and indoor common spaces. For more information about Hiedanranta, see the following link: https://hiedanranta.fi/ (all URLs accessed in September 2023). For more information about SocialBlock, see https://projects.tuni.fi/socialblock/.

4 Dick U. Vestbro, 'History of Cohousing, Internationally and in Sweden', in *Living Together: Cohousing Ideas and Realities Around the World*, proceedings from the International Collaborative Housing Conference in Stockholm 5–9 May 2010, edited by Dick U. Vestbro (Stockholm: Royal Institute of Technology, 2010), pp. 42–56.

5 Dick U. Vestbro and Liisa Horelli, 'Design for Gender Equality: The History of Co-Housing Ideas and Realities', *Built Environment* 38, no. 3 (2012), p. 331.

6 Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000).

7 Émile Durkheim, *The Division of Labour in Society* (London: MacMillan, 1983).

8 Pekka Kosotieti, 'From Collectivity to Individualism in the Welfare State?', *Acta Sociologica* 30, nos. 3–4 (1987), pp. 281–93.

9 Barthes introduced the concept of idiorrhythmia to vindicate a non-alienating coexistence in the seminar 'How to live together?', held at the Collège de France in 1977. At that time, he was already enquiring into issues of the expansion of capitalism and its devastating effects on collective life.
Roland Barthes, *How to Live Together: Novelistic Simulations of Some Everyday Spaces* (New York: Columbia University Press, 2012).
For further elaboration on facing neoliberal individuality and imagining other horizons for collective existence, see André Lepecki, *Idiorítmia o en l'esdeveniment d'una trobada* (Barcelona: Arcadia, 2018).

10 See, for example:
Anna Falkenstjerne, 'What is Co-Housing? Developing a Conceptual Framework from the Studies of Danish Intergenerational Co-Housing. Housing', *Theory and Society* 37, no. 1 (2020), pp. 40–64.
Charlotte and Peter Fiell, *Radical Housing: Designing multi-generational and co-living housing for all* (London: Riba, 2020).

Charlotte and Peter Fiell, *Together! The new architecture of the collective* (Weil am Rhein: Vitra Design Museum, 2017).

Lidewij Tummers, *Learning from co-housing initiatives: Between Passivhaus engineers and active inhabitants* (Delft: Delft University of Technology, 2017).

Dick Urban Vestbro, ed., *Living together: Cohousing ideas and realities around the world*, proceedings from the international collaborative housing conference in Stockholm, 5–9 May 2010 (Stockholm: Division of Urban and Regional Studies, 2010).

[11] Albert Borgmann, *Technology and the Character of Contemporary Life: A Philosophical Inquiry* (Chicago: University of Chicago Press, 1984), pp. 41 and 47.

[12] Ibid.

[13] For Borgmann, a *thing* is 'inescapable from its context, namely, its world, and from our commerce with the thing and its world, namely, engagement', as opposed to a *device*, which implies that 'the relatedness to the world is replaced by machinery, but the machinery is concealed, and the commodities, which are made available by a device, are enjoyed without the encumbrance of or the engagement with a context'. He gives the example of central heating as a device, which, while making warmth easily available, destroys the activities that enabled the social interaction and engagement procured by the traditional hearth. Borgmann, *Technology and the Character of Contemporary Life* (ibid.).

[14] 'The English words *habit* (custom) and *inhabit* (dwell) share an etymological origin: *habere* (to have). The frequentative of *habere* is *habitare*. Frequentative means that the action occurs repeatedly; so, *habit* and *inhabit* can be read as *having repeatedly*; for example, the routine that you frequently have is your *habit*, or the physical place that you have continuously is the place that you *inhabit*. Language reveals how our recurring acts of everyday life, the *typical human situations*, as Dalibor Vesely puts it, intertwine with the physical place or space we occupy. They are originally 'attuned', using Alberto Pérez-Gómez's term. Architecture's fundamental role is to mediate in such a tuning so as to enable a meaningful existence.' Quoted from: Fernando Nieto and Rosana Rubio, eds., *Loneliness and the Built Environment* (Tampere: Tampere University Press, 2021), p. 117.

[15] According to the philosopher Byung-Chul Han, *rituals* are symbolic actions that create a 'community without communication', since they are established as signifiers that, without transmitting anything, allow a community to recognize their signs of identity in them. However, what predominates today is 'communication without community', since there has been a loss of social rituals. On this, see Byung-Chul Han, *The Disappearance of Rituals: A Topology of the Present* (Cambridge: Polity Press, 2020).

[16] George Simmel, *On Individuality and Social Forms* (Chicago: University of Chicago Press, 1971).

[17] While focal practices are worthwhile in themselves, they also possess a latent productive potential, that is, the conversion of the values they entail into capital, which could redound to an increase in the community's resilience and sustainability. For the definitions of social and cultural capital and an elaboration on the conditions under which they are converted into economic capital, see Pierre Bourdieu, 'The Forms of Capital', in *Handbook of Theory and Research for the Sociology of Education*, edited by John G. Richardson (Westport, CT: Greenwood, 1986), p. 22.

[18] UNESCO, 'Being Together: Food as Social Bond', https://www.chaireunesco-adm.com/2021-Being-Together-Food-as-a-social-bond.

[19] While both co-housing and co-living modalities share the characteristic of being housing arrangements that comprise both private living units and shared spaces as the physical architecture that supports the 'social architecture' of intentional communities, some nuances

distinguish them. Such nuances could be summarized as relating co-living with the concept of 'space as a service' (on-demand residential spaces), while co-housing still entails connotations of the traditional notion of what one's own home means.

[20] These places have established shares for the non-profit sector and for subsidised flats, have limited the selling of land, and have leasing periods, which facilitate access to land. All this implies the existence of established financial instruments, as well as long-term organizations and structures for knowledge exchange.

[21] Some of the case studies included in this article have previously been identified in the following studies: Katja Maununaho, *Ihmisen näkökulma integroidun asumisen jaetuissa tiloissa* [The Human Perspective on Integrated Living in Shared Spaces], https://www.yss.fi/journal/ ihmisen-nakokulma-integroidun-asumisen-jaetuissa-tiloissa/; Tampere University, *Ketterä* (The Housing Cookbook), an application developed for the research project *Dwellers in Agile Cities*, https://housingcookbook.com.

[22] Each cited case study includes the consulted sources of information and the origins of the images that illustrate it.

[23] Cooperatives provide housing through social mobilization, removing land and property from speculation. People join cooperatives based on a range of ideological principles, and they pool resources to obtain affordable accommodations. Currently, there is a wide variety of forms of cooperatives, from *bottom-up* to *top-down* initiatives. Most of them are democratic, although they have different social connotations (i.e. degrees of sociability and mutual help). Likewise, they have different relations with institutions, from management cooperation to financial agreements and land cessions. They also have different roots in socio-political activism, private co-ownership, and self-help organizations. All of them share the attributes of being generous with the public sector and favourable to the public good.

[24] The cooperative Mehr als wohnen (More than Housing) established an urban farm for children in the Hunziker Areal neighbourhood as the first step in adopting the new urban-development plan in collaboration with the Institute of Natural Resource Sciences. The project ran from 2011 (six years after the project development began) to 2014, when building was completed in the area. Margrit Hugentobler, Andreas Hofer, and Pia Simmendinger, eds., *More than Housing Cooperative Planning: A Case Study in Zürich* (Zurich: Birkhäuser, 2015), p. 157.

[25] The Can Batlló project in Barcelona, Spain, aimed to renovate an old factory complex from the late nineteenth century. Since 1976, the area had been categorized in the *Plan General* of Barcelona as one to be allocated facilities, social housing, and green spaces. Given the inaction of the authorities, the site was occupied in 2011, and a participative process was initiated. The space is currently self-managed (*espacio autogestionado*), including the cooperative housing project, La Borda, included as a case study in this article. For more information about Can Batlló, see https://canbatllo.org.

[26] For more information about the use of sociocratic methods in the houseing project Wohn-projekt at Krakauer Strasse 19, see *Katharina Bayer: 'Wohnprojekt Wien: Potentials of Building and Living Together'* [video], YouTube, https://www.youtube.com/watch?v=TeXlUaBiDZA.

[27] For instance, people in the cooperative Mehr als wohnen are organized in living quarters, each with a virtual space in the cooperative digital platform for management and information sharing and exchange. Residents also hold regular meetings and focal practice events to reinforce togetherness in the community. Hugentobler et al., *More than Housing Cooperative Planning*, p. 157.

[28] For instance, in relation to mobility as a focal practice, both Kalkbreite and Wohnzimmer Sonnwendviertel incorporate specialized bike-parking and maintenance rooms in their pro-grammes, while Spreefeld Coop Housing, given its location by the Spree River, incorporates a

communal boat house to facilitate fluvial mobility, as well as the practice of nautical sports. As for cultivating the body and the mind, Hunziker Areal includes high-quality soundproofed music rooms, and Wohnzimmer Sonnwendviertel features a spa area. Gleis 21 has specialized its spaces for educational courses on online/digital, audio, and visual technologies, a programme that can also be related to caregiving practices since the aim of these premises is to facilitate the integration of immigrants and asylum seekers into the country.

[29] For a detailed study of the role played by communication spaces and 'soft edges' in residential buildings in terms of enhancing the usability of spaces and thus their potential for social engagement, see the already mentioned work of Katja Maununaho.

[30] Peter Ebner, 'Integrated Living', in *Housing for People of all Ages: Flexible, Unrestricted, Senior-Friendly*, edited by Christian Schittich (Basel: Birkhäuser, 2007), pp. 11–12.

[31] In relation to caregiving practices at the scale of the cluster unit, for instance in Hunziker Areal, a share of these cluster apartments is assigned to institutions that care for people who cannot live on their own, including people with disabilities. Thus, they are designed for this purpose.

[32] Two housing blocks in Hunziker Areal that are dedicated to cluster apartments include a shared, continuous space that *meanders* through the individual units. Different room parts are configured as wide *backwaters* in this fluid single space. These units have two access doors, which increase this sense of fluidity of movement and dynamic occupancy of space. The shared spaces also face different orientations through the exterior facade and the interior one, which is opposite the vertical communication core. This design feature responds to the lighting, ventilation, and vista requirements of these spaces, while contributing to visually conveying a sense of community, as the floor-to-ceiling windows show the most convivial activities taking place in the stacked clustered apartments. Each floor also has two to three shared balconies, another way to be a part of the neighbourhood scape—a kind of collective visual appropriation of space, which is also integral to the rest of the case studies included in this type.

[33] In the Ich-Du-Wir-plus building, for instance, which is intended for young single parents, the shared space within the clusters and the satellite rooms are aimed (among other functions) at hosting caregiving focal practices, so that young single parents living together can help one another take care of their children using these shared spaces out of the most private rooms of the building.

[34] Greg Richards, 'The New Global Nomads: Youth Travel in Globalizing World', *Tourism Recreation Research* 40, no. 3 (2015), pp. 340–52.

[35] Outsite is a co-living developer with properties in the United States, Europe, and Bali. For more information, see: https://www.outsite.co.

[36] The Collective, https://www.thecollective.com.

[37] In the 1215 Fulton Street building, the art-oriented main programme of the shared facilities includes art studios and an art gallery. These incentives for the community of nomads interested in art would likely catalyse other informal exchanges and encounters, which might increase the socio-cultural and human values of this community. In the case of the Talents' Apartments, the main spatial element designed for exchange in this space is a luxury, triple-high shared kitchen and dining area, with access to a communal tree-lined deck for every cluster apartment into which the building is divided. As for The Treehouse, the shared spaces are specialized for pet caring and cooking, which facilitate informal communication among residents through food-related activities and caregiving as focal practices. The building also includes co-working areas, which offer the possibility for skill exchange and networking through making and doing focal practices.

[38] The 1215 Fulton Street building is the more permeable example among the case studies of this type. The interior courtyard, around which the building is laid out, is open to the public, who can use the facilities and pass through the property as a shortcut that connects two streets. The way that the publicly oriented shared spaces stand out from the surroundings, given the contrasting materiality of their glass facade, and break up the massive brick construction, expresses public access. In contrast, in the Talents' Apartments, a group of exclusive shared spaces for the residents, located at the rooftop level, occasionally host programmed and curated events that are open to the public. Finally, The Treehouse lacks any area that is explicitly accessible to those outside the community.

[39] The 1215 Fulton Street building revolves around an internal courtyard. The Talents' Apartments building wraps around itself, allowing crossed internal views among the different stacked clusters and communal decks, which support the visibility of all communal areas. The Treehouse's stacked private units are connected through an open gallery, arranged vertically around a covered central interior garden, where the shared spaces are laid out, morphologically resembling the Familistère Guise by Godin.

[40] Jonathan Hill, *Actions of Architecture: Architects and Creative Users* (London: Routledge, 2003).

[41] John Habraken, *Supports: An Alternative to Mass Housing* (London: The Architectural Press, 1972).

[42] Herman Hertzberger, 'Flexibiliteit en polyvalentie', *Forum van architectuur en daarmee verbonden kunten* 3 (1962), pp. 115–21.

[43] The Urban Village project is presented as a catalogue of modular living units and shared spaces, aimed to enable focal practices, which can be aggregated and combined creatively by the inhabitants, who are led by the rules set by the structure and inspired by the character and quality of the space. This is suggested in one of the renderings of the project that shows a hybridization of some programmes in a single multipurpose space. Such a hybrid space could consist of an urban farm with a retail space, a communal dining room and a living room (combining food-related practices and cultivating the body and mind focal practices). All of these components would coexist in a double-height space with an open plan, which is physically and visually accessible from the street. This permeability and the morphology of the space, as well as the furniture design, including large tables and bars, benches and sofas, suggest possibilities for the community of residents and citizens to engage in lively interactions on a daily basis. Additionally, the material qualities of such a space, its porous appearance, and its generous dimensions have the potential for new uses envisioned by the inhabitants, which relates back to Hertzberger's concept of the users' engagement, triggered by the character of the space (i.e. the community's involvement in building as a focal practice). See Hertzberger, 'Flexibiliteit en polyvalentie'.

[44] *Calculated uncertainty*, in Price's discourse, conveys the idea of an architectural practice that establishes the necessary premises to define a built environment whose *raison d'etre* is its capacity to be changed by different parties. On this, see Stanley Mathews, *From Agit-Prop to Free Space: The Architecture of Cedric Price* (London: Black Dog Publishing Limited, 2007), pp. 63–113.

[45] *Scenario planning*, according to Brand, leads to versatile buildings, achieved by taking advantage of the information developed through programming and by treating the building as a strategy rather than as a defined plan. See Stewart Brand, *How Buildings Learn: What Happens After They Are Built* (New York: Penguin Books, 1994), pp. 181–88.

[46] The term *constellations* is understood here in the sense outlined by Benjamin and Adorno. The term allows a depiction of the relation between an accumulation of present and former ideas that give individual ones their autonomy, but in relation to and with a specific location in

time and its contingent circumstances. They also carry their embedded history, traditions, and myths, similar to the actual names given to the constellations.
See *Oxford Reference*, 'Constellation', https://www.oxfordreference.com/view/10.1093/oi/authority.20110803095633862.
There is also an atemporal and enduring feeling regarding constellations, as they transcend the scale of human time, similar to the architectural ideas behind each precedent architectural type. For instance, Iñaki Ábalos refers to structures that are 'out of time or transcend it', precisely regarding communal residential structures. Iñaki Ábalos, *Palacios comunales atemporales: Genealogía y anatomía* (Barcelona: Puente Editores, 2020).

[47] Émile Durkheim, *The Division of Labour in Society* (London: MacMillan, 1983).

[48] See, for example, Jüri Allik and Anu Realo, 'Individualism-Collectivism and Social Capital', *Journal of Cross-Cultural Psychology* 35, no. 1 (2014), pp. 29–49.
Geert Hofstede, Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations (Beverly Hills, CA: Sage, 2001).

[49] For more information, see: https://www.mehralswohnen.ch.

[50] For more information, see: https://www.kalkbreite.net/en/kalkbreite/.

[51] For more information, see: https://spreefeld.org.

[52] For more information, see: https://www.win4wien.at/sonnwendviertel.

[53] For more information, see: https://gleis21.wien.

[54] For more information, see: http://www.laborda.coop/es/.

[55] For more information, see: https://www.treberspurg.com/projekt/viehtrifftgasse/.

[56] For more information about The Collective and its premises, see: https://www.thecollective.com. For more information about the 1215 Fulton Street building, see the *Dezeen* article 'Sou Fujimoto's First New York Project Will Be a Co-Living Complex', https://www.dezeen.com/2019/09/25/the-collective-commissions-sou-fujimoto/.

[57] For more information about the Qianhai Leju Guiwan Talents' Apartments, see the *Dezeen* article 'Foster + Partners Reveals Visuals of Co-Living Apartment Block in China', https://www.dezeen.com/2020/02/17/foster-partners-qianhai-talents-co-living-apartments-shenzhen-architecture/.

[58] For more information about Commontown and its premises, see: https://www.commontown.co/en Commontown. For more information about the Treehouse, see: https://www.archdaily.com/932735/treehouse-apartment-building-bo-daa and https://www.bo-daa.com/en/residential.

[59] For more information about The Urban Village project, see: https://www.urbanvillageproject.com.