ΠΡΟ ΒΟΛΕΝΣ

ΜΑΣΙΛΑΡΙ

ΠΛΑΣΜΑ

ΕΛΑΧΙΣΤΗ ΚΑΤΟΙΚΙΑ
The house for doing nothing

The Šćekel residence is proposed more as a call for discussion about architecture and politics today than as a specific design concerning a small house or a complex of houses in an isolated Greek island. The house answers one of Šćekel’s questions: does withdrawal topple the existing order of things? Does it mean that the house serves as a political discourse? A possible Greek architectonic example elaborated today, within Greece’s controlled bankruptcy, following the Slovenian theoretician’s consultation. Šćekel writes in his Violence book (Riordan, 2001):

“A critical analysis of the present global constellation—one which offers no clear solution, no “practical” advice on what to do, and provides no light at the end of the tunnel—will thus make a case for the following: Do you mean we should do nothing? Just sit and wait? Or should the courage to answer: “Yes, precisely that!” There are situations when the only truly “practical” thing to do is to react immediately and to “wait and see” by means of a patient, critical analysis. Engagement seems to exert pressure only from all directions. In a well-known passage from his Existentialism and Humanism, Sartre deployed the dilemma of a young man in France in 1942, torn between the duty to help his lover, the duty to help the French Resistance and the duty to escape the Germans. Sartre’s point, of course, that there is no right answer to this dilemma. The young man needs to make a decision to abandon his own algal freedom and assume full responsibility, for it.

An obsession third way out of the dilemma would have been to advise the young man to tell his mother that he would join the Resistance, and to tell his Resistance friends that he would take care of his mother. In reality, withdrawing to a secluded place and studying...”
A House for Doing Nothing | Political Attitudes from Secluded Places

Slavoj Žižek wrote on his book *Violence*. First Picador Edition: August 2008:

“A critical analysis of the present global constellation— one which offers no clear solution, no ‘practical’ advice on what to do, and provides no light at the end of the tunnel, since one is well aware that this light might belong to a train crashing towards us—usually meets with reproach: ‘Do you mean we should do nothing? Just sit and wait?’ One should gather the courage to answer: ‘YES, precisely that!’ There are situations when the only truly ‘practical’ thing to do is to resist the temptation to engage immediately and to ‘wait and see’ by means of a patient, critical analysis. Engagement seems to exert its pressure on us from all directions. In a well-known passage from his *Existentialism and Humanism*, Sartre described the dilemma of a young man in France in 1912.
The Funambulist
architectural narratives

THE FUNAMBULIST

The Funambulist is a daily architectural platform edited by Leonid Lambert.

Its name is inspired by a reflection on the line as the architect’s medium. In fact, the line on the white page that ends up splitting two millimeters from one another, controls the access of the bodies. The act of walking on the line (funambulist is another word for tight-rig walker) thus becomes an act of freedom. It also refers to Philippe Petit’s act of crossing illegally the space between the two towers of the World Trade Center in 1974 and the funambulist in Nietzsche’s Zarathustra who dies peacefully as he died from the danger he dedicated his life to.

The Funambulist is also accessible via Facebook and Twitter.

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SEARCH

WEAPONIZED ARCHITECTURE

Weaponized Architecture
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ΔΙΑΣΤΑΣΕΙΣ ΚΩΔΙΚΟΣ ΤΙΜΗ ΠΟΣΟΤΗΤΑ/ΣΥΝΟΛΟ

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