

Architectural scholarship for future worlds

There has arguably been a shift in architectural scholarship over the last twenty years from studying architecture as part of contemporary society, culture and environment, towards re-imagining architecture's part in fostering the world as it should be. Such research is idealistic, propositional, progressive and frequently activist. It works with architectural *ways of knowing* – with speculative modes of reflective practice characteristic of design – to inspire architectural *ways of doing*. Research in this issue of **arq** engages with future worlds – around themes of climate, professionalism, culture, memory, place, and body.

Becca Voelcker proposes that our climate crisis 'demands new ways of thinking, new ways of relating to other human and more-than-human beings, and therefore new ways of approaching the future' (pp.349–356). She studies a line of projects and practices between the 1960s and the present which speculate about the future, showing 'how systemic change must guide design [...] and how new spatial relations can support this change rather than circumscribe its parameters'. Also turning to the 1960s, Yat Shun Juliana Kei explores the coinage of the term 'built environment'. This new linguistic formulation promoted by Richard Llewelyn-Davies and William Holford, among others, was imagined as an alternative to 'architecture', 'planning' or 'engineering'. It was intended to foster future inter- and multi-disciplinary ways of working (pp.315–324).

While these past approaches to the future were largely projected from the present and imagined as universal, the work of Samuel Holden, Xin Jin, Ariel Koltun-Fromm and Nicolai Bo Andersen remind us about the role of culture, place, memory and body in sketching meaningful architectural futures. Samuel Holden examines the social role of a housing prototype named REACH: 'Recycled, Environmental, Affordable, Container Housing' (pp.337–348). Xin Jin examines projection drawings made by Wang Shu's office for prominent projects, studying their acknowledgement of the aperspectival traits of Chinese landscape painting (pp.288–300). The drawings are interpreted as 'delineated architectural terrains' providing 'sensory topographies to foster viewers' time-bound immersive spectatorship'. Ariel Koltun-Fromm, meanwhile, examines the reconstruction of the five-times destroyed historic synagogue at Worms, Germany (pp.301–314). He proposes 'a regional, decentralised, and colloquial understanding of memory-work as a methodological framework for focusing on the mundane materialities of site and its cultural productions'. Returning to the pressing problems of the climate emergency, Chris Abel reasserts the existential threats posed by our present crisis. (pp.357–361). And Nicolai Bo Andersen addresses the so-called New Phenomenology of Hermann Schmitz, claiming value for Schmitz's philosophical schema in 'rethinking human relations to the environment in general, and the architect's relation to building in particular' (pp.325–336).

THE EDITORS