Shopping Mall (Victor Gruen)
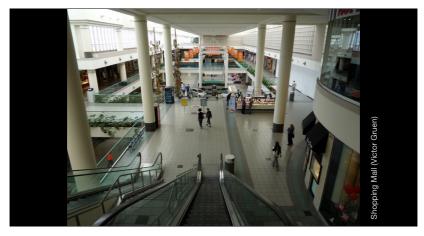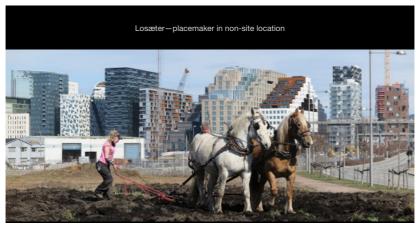
To what extent is *offer-and-demand*—considered as a *placeholder* of what we abstractly understand as a *market*—a non-category, and an anti-categoriser (that in this lies its proposition of *freedom*)? Is a market, then, wherever a non-environmental opportunity calls to make some money?

Are the mega-malls—that out urban habitats and agglomerations—the epitome of offer-and-demand as a *ground-zero* of categorisation, aspiring to be *free* of categories (leaving that job to the enterprise of consumers, reflecting unattended preferences)? Is this openness in fact an attack?

What is it that transformed shopping malls into such contraptions, from the community centre intended by Austrian architects Victor Gruen (the father of the shopping mall in the US)? Could it be that the *site* simply became a matter of property development, *outing* the local non-site (placemaking)?

Losæter—placemaker in non-site location

One striking aspect of money-economics—that has been spotted by many, but is difficult to settle—is that purchases can be *compensated* if returned, but are convertible on the market, and the expanded field of product life-cycle, with *little* concern for how products and services *settle* in practice.

That is, unless service and maintenance agreement is part of the acquisition. But is not really what is at issue. Because product and services are proposed within the *problem-solution* framework, on a scale which *less* universal than *without* location: the *proposal*, of course, *not* the stock.

That is *not* the storage, logistics, distribution, retail, sale, use, disposal and garbage. All of these are *local*. But the offer is *not* local. It is ready for any demand anywhere. If people were living on Mars, it could be offered for any demand there too. In this sense, offer and demand are current, not local.

So, the *local*—in the expanded sense including the non-site (videocon)—is what makes the difference between the *current* and the *present*. And the prerogative of design is to make the current present: in the sense of *acknowledging* our transactions, working from the *impacts*, settling them.

The source of our current troubles may therefore be—at least in part—that large share of our deals take place *under* our own radars: we do not fully acknowledge them. It is commonly accepted that as *responsible* citizens we are also *streetwise*: we accept this street-wisdom as *supplementary*.

Consequently, this subaltern part of our daily repertoire eschews our normal idea of society and ourselves. This combination is doomed to be explosive, but can *neither* really be categorised as hypocritical, *nor* accountable as *double book-keeping*. That's the point: we do not keep books at all.

Nor are we in any obvious sense complicit. This is a level of behaviour at which we simply proceed as we have *learned*, from our *entourage*. But it is in precisely this field that we need to settle, and develop an *environmental* mind, based on a repertoire which we do not presently (fully) possess.

What is more, *we cannot deal with the whole world at the same time. At the same time we know that we are presently dealing with the whole world*. This is the *Peacock's dilemma* in the area of offer-and-demand. A way of working with this are the much commented *ritual architectures* of timescapes.

These are architectures of *non-site localities*: that is, the possibility to join people and efforts that go *beyond* the site, without acting as though *global* at all times, which is unfeasible and therefore alienating. The *proliferation of non-site localities* is possible. And can extend in *multi sited* work-parties.

Is there a connection between the architecture of the *non-site local* and the delimitation of categories. Clearly a category is *not* delimited by a border-line. Rather it is a configuration that *holds* itself, a place-maker that holds or asserts itself in the making. *Categories are considered as levelling agents*.