PROGRAMME

THE URBANIZATION of (IN)JUSTICE:
Public spaces in uncertain geographies
Chateau Home for Cooperation (H4C)
Ledra Palace Hotel
Chateau
THE URBANIZATION of (IN)JUSTICE: Public spaces in uncertain geographies

The Department of Architecture at the University of Cyprus will host the next meeting of the AESOP Thematic Group for Public Spaces and Urban Cultures (AESOP TG PSUC) in Nicosia, Cyprus. This meeting is in the frame of the new thematic series: Unstable Geographies – Dislocated Publics and is organized in parallel to the Cyprus Network of Urban Morphology conference “Urban Morphology in South-Eastern Mediterranean Cities: challenges and opportunities”.

The purpose of the meeting is to unfold, discuss, challenge and rethink prevailing discourses concerning the manifestations of (in)justice in cities’ urban spaces, by taking an interdisciplinary and transdisciplinary perspective. As implied in its title, “THE URBANIZATION of (IN)JUSTICE: Public spaces in uncertain geographies”, the meeting is conceived as space of exchange aiming to involve researchers and practitioners alike in a critical and constructive debate on political and intellectual agendas that reflect on the development of socially just urban practices.

The 3 days event will combine the keynote speeches of both CyNUM and AESOP Public Spaces and Urban Cultures meetings, the contributions to the call for papers in parallel sessions, field visits and a workshop. The workshop will provide the opportunity for participants to discuss, exchange views, and propose ideas in relation to contemporary urban form and public space concerns in uncertain geographies. A concluding roundtable discussion will consolidate the ideas, concerns and recommendations presented during the meeting, and set the basis for further practical and theoretical explorations.
Organisaon

Scientific Committee

Ali Madanipour, Architecture, Planning and Landscape Department, Newcastle University
Wendy Pullan, Department of Architecture, University of Cambridge
Tarek Osseiran, United Nations Human Settlement Programme (UN-Habitat)
Nilly Harag, Bezalel Academy of Arts and Design, Israel
Chrisne Mady, Notre Dame University, Louaize, Beirut
Elena Konstantinidou, National Technical University of Athens, Greece
Vitor Oliveira, University of Porto, Portugal

Organising Committee

Nadia Charalambous, Department of Architecture, University of Cyprus
Andreas Savvides, Department of Architecture, University of Cyprus
Ceren Sezer, Department of Urbanism, Technical University of Delft, Netherlands
Nikolai Roskamm, Department of Architecture and Urban Planning, FH Erfurt, Germany
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*Faculty of Architecture, department of Urban and Regional Planning*
*Istanbul Technical University*

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*Professor of Architectural and Urban Studies*
*Clare College (Fellow)*
*University of Cambridge*

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Usage and social interaction in the semi-private/semi-public, open/semi-open spaces of the housing settlements for the new residents in the city-centre

SEDEF OZCELIK GUNENY

The profiles of the residents in the metropolitan areas have changed in the last few decades. The large families and elderly mostly left the city centres; as the life routines and dynamics in the city have gathered 'the young adults' in the centre. Demographic patterns and daily living culture amongst educated individuals of 23-37 ages reflect these new residents. With respect to their perception of open/semi-open, semi-private/semi-public spaces in the housing areas, these ambiguous spaces have shifted to being social interaction venues. They vary from being planned to being constituted by coincidence. In this study such spaces are named as grey matters referring to the grey matter tissue in the brain that enables electrical impulses. Metaphorically, grey matter undertakes a similar role with the semi-private/semi-public, open/semi-open spaces in the housing areas. They create venues for social interaction. This paper displays the results of the PhD work that explore the problem through preliminary observation, quantitative data, accompanying qualitative data and case-studies. The questionnaires and semi-open in-depth interviews were conducted with 49 participants. Moreover, five case studies are studied. The methodology bases on grounded theory by which the inquiry is extended through the data. The demography, daily life and living culture of young adults are studied together with physical features. The grey matter formation categories are listed as (1) constructed and (2) unconstructed. Their unique features and locations in the urban context are studied. They are considered as the characteristics that manipulate perception, usage and supportive role in their potential to evoke social interaction possibilities. The central axe of Istanbul is focused via underground lines, due to the literature on young adults' locational preferences. The study puts forward a rather new research area in the housing studies, because the young residents' housing intensities are examined through social interaction near their dwellings.
Quasi public space is on the rise with emerging forms of common spaces and collective consumption. From privately owned public spaces to common spaces of private enclaves this rise presents a pattern of exclusiveness through variegated forms of exclusion such as policing, surveillance and the normalisation of exclusive use of particular services by the upper and middle classes. These various form of exclusionary spatial practice is a part of struggle over urban space as Said (1994, p. 6) reminds us, the struggle over geography “is not only about soldiers and cannons but also about ideas, about forms, about images and imaginings”. Discursive formation of housing futures has long been part of this struggle. Various everyday life images and spatial representations are replicated in promotional materials housing projects such as in advertisements, catalogues and billboards. These all together form a discourse of the idealised everyday life and quasi public space. This paper discusses the legitimisation of exclusionary spatial practice through mass media, by focusing on the case of London luxury housing developments. The paper presents a comprehensive critical discourse analysis and challenges the idealisation (and normalisation) of everyday life practices offered in these commodified urban spaces. It concludes that the struggle of hegemonic and counter-hegemonic discourse over everyday life is a key for reclaiming future imaginings.
Everyday Public Spaces in Urban Neighbourhoods: the case of Limassol
Glykeria Anaxagorou

The social meanings of public space were developed throughout history in a variety of ways, reflected each time different social, political and historical realities. Nevertheless, always was associated with social and political issues. Today these associations seem to have become challenged and problematic, and often end in questioning whether public space still matters for our public life. The meaning and the nature of public space in modern cities has radically changed as public space reflects social realities: the way a society is structured, shaped by unequal distribution of power and resources that in many cases leads to tensions and conflicts as well as collaboration and compromise (Madanipour, 2010).

This paper understands public space not only by its form-structure, but further by social relations and the social actions of individuals or social groups, as a place that is constantly contested, redefined and reformulated. The research question that underlies this paper is therefore: What are the synthesizing mechanisms, which shape public spaces in cities’ neighborhoods? What are the main aspects that involved with the production or reproduction of public space in different social environments and how they encourage or discourage the sense of public life, and most particularly the city of Limassol, a port-city in Cyprus, which has experienced a period of rapid urbanization?

This paper tends to understand the mechanisms which involve in the production/re-production of public space based in-depth look at three areas which developed at different historical and social periods and which characterized by different social and spatial characteristics in terms of physical configuration (part-whole and physical characteristics) and global and local tendencies (everyday practices and stakeholders/actors). It is important for this paper to recognize the different factors which involve with the production of public life and thus of public space in a variety of social environments.
Domestication of public space among Middle Eastern migrants in Malmö, Sweden

Laleh Foroughanfar

This paper introduces a PhD project, exploring the process of transformation and appropriation of public spaces by immigrants, and how it results in new functions in post-industrial, transnational Malmö, Sweden. Such spaces have attained significant importance against the backdrop of increasing ethnic and economic segregation. The project is methodologically based on ethnographic research, documenting immigrants’ practices in everyday life. Theoretically, the research builds on concepts such as domestication, home making, everyday practices, materiality and territorial production. On the one hand, the transformation of Malmö in the wake of transnational migration implies challenges of socio-economic marginalization and spatial injustice, leading to a serious fragmentation of the city and its population. On the other hand, this project studies how migrants in Malmö, through creative exchanges and redefinitions, attempt to domesticate public urban spaces in resistance of such exclusion, segregation and injustice. Based on a cross-disciplinary approach, the research presented in this paper pays particular attention to the theory and practice of domestication through home making among immigrants. Home making in public space occurs when individuals or collectives extend the concept of home outside the physical space of their houses, through material culture as well as symbolic exchanges. Migrants emplace themselves in the public and leave traces and marks through different forms of performances, exchanges and confrontations. By doing so they are (re)defining and negotiating territoriality as well as visibility in the city. Through examples from my case studies, the paper will illustrate opportunities as well as barriers migrants face in such processes of home making. I argue that by appropriating new territories, migrants also produce new meanings in relation to home and public space, interconnecting past and present, here and elsewhere, through the domestication of the city.
Everyday practices of establishing spatial justices and injustices

Rafaela Christodoulou

The paper aims to discuss the concept of “spatial (in)justice and explore it through an empirical study in order to address issues of spatial (in)justice in the context of a contested, divided city, such as Nicosia, Cyprus.

The concept of spatial (in)justice is a relatively recent term, which refers to the relationships between individuals, within a socio-spatial context. As H. Lefebvre (1968) pointed out, spatial organization is a key factor for human societies and relates social relationships and interactions. Additionally, according to recent studies one, could argue that spatial justice and injustice are materialized and experienced through everyday practices. Once such a perspective is adopted, we can then attempt to trace the links between spatial organization and the right to have accessibility to housing, health, public spaces and so on.

The paper will attempt to trace such a link through an empirical study that reveals how the displacement and fragmentation of communities not only has detrimental effects on physical and environmental health, but also dismantles political, economic and social issues in the society. Since 1974, Nicosia remains a divided capital in two separate parts. The so called “Green Line” divides the island in two parts, the north and the south, each developing through time two separated economies, transportation networks and social organizations. As a result areas adjacent to the buffer zone, and more specifically the city's historic core remain underdeveloped and fragmented from the rest of urban fabric. Discussions on social inequalities, urban segregation, social (in)justice and the right to the city as well as a strong critique of unfair urban patterns, have become prominent in this area.

It will be analyzed the case study of the Phaneromeni's square, in the historic core of Nicosia, in order to clarify the relationships between accessibility and visibility with the boundaries (physical or not) of that space. Through the case study will be explore the everyday lives of people both day and night as to examine also the importance of the time in the use of space.

Discussion/Conclusion

Considerations of spatial justice can offer new possible solutions to the complex modern societies. For example, it can remind us of the multiple potentials of public space, it challenges us to rethink our assumptions about who gets to use space, such as pedestrian's roads, parks or just areas of investment and development are promoting. The paper concludes by addressing the question of how we can create and design spaces that promote equity, access, health, and justice and what are these new possible solutions? Is accessibility and visibility a kind of design solutions?
Revitalization Public Spaces in the Yediler Area in the Walled City of Nicosia

Naciye Doratli, Seyed Mohammad Haghghi Fard

Within the historic Walled City of Nicosia, Yediler area, is wedged between Arab Ahmed district – a residential area with outstanding architectural features - and Arasta shopping area in the North Sector at the edge of the buffer zone. The area is a neglected and unattractive place to live and work, as well as faced with almost all kinds of possible problems of historic areas. As being part of a historic urban quarter in the magnificent Walled City of Nicosia, which possesses significant features including all of the physical and intangible or spiritual elements that go to make up its character, Yediler area has a great potential to become a livable place after being revitalized.

In this regard, this paper will firstly put forward two major conceptions: revitalization of historic urban quarters and livability, which contributes to the quality of life in urban environments.

In the second part, the survey and analysis of the Yediler area will be presented. This will be followed by the reinterpretation of the diagnosis of the area for understanding values (place assets), obsolescence and development dynamics, and the challenges for revitalizing historic urban quarters. Based on the data acquired from the analysis, the most appropriate strategic approach for revitalization of Yediler area will be presented. Finally, proposals for enhancement of public spaces in the area, which would become livable places, will be suggested.
The Identity of Mediterranean City

NIKOLAOS KALDIS

This essay was written during the academic year 2016-17 in the Architecture and Urban Design Master Program of the Patras School of Architecture under the scope of research "Mediterranean Futures".

It is attempted an answer to be given to the question of what defines the concept of identity, both in general and in particular. More specifically, the individual, spatial and architectural identity is examined, and then an attempt is made to set those special features that make a Mediterranean city unique. Moreover, specific examples of Mediterranean cities are then considered. The cities are chosen since they are of paramount importance throughout the centuries in the Mediterranean region. Athens, Valletta, Marseilles and Alexandria dominated in historical times with their cultural achievements and undoubtedly constituted very important examples in the history of humanity. At the same time, nowadays, these cities are worldwide attractive tourist destinations. For each city, general, historical, urban and architectural details are mentioned, and finally, an attempt is made to identify these peculiarities that make each one unique.

Through the research, it becomes clear what sets the identity of a city and what makes a Mediterranean city to stand out. In conclusion, following the comparative investigation of the abovementioned examples, the identity of the cities becomes clear as well as the duration of the impact of this kind of change. It could be generally argued that the most essential elements of a city's identity are the boundaries, buildings, people and their activities. Finally, it is equally important to admit, that the identity of the Mediterranean city does not alter but is continuously enriched.

A list of concepts, built works, architectural principles and events is given in this Master research thesis trying to understand in depth «The Identity of Mediterranean City» particular essence and value.
The paper aims to present, evaluate and discuss the main findings of a qualitative survey concerning the views of a special group of users on the redevelopment projects of selected public spaces, as well as their perception of the regenerated public spaces themselves and the open public space in general. Four central squares of Athens, that is Omonia-Kotzia-Varvaki-Monastiraki, which have been redesigned in the period 1990s-2000s interrelating different design and implementation procedures, constitute the study areas. The survey was carried out in the framework of a wider research project conducted by the National Centre for Social Research regarding the social impact of urban design on the sustainable development of cities and especially the city of Athens. It was based on a structured questionnaire formed by 40 closed and open questions designed to be addressed to the target group of people working in businesses established in the premises located on the ground floor of the buildings surrounding the four squares (so that they have an everyday experience with the public space under study).

The following issues are explored and assessed:

- The development of commercial and business activities and services concerning the public and private uses of the squares within the central city area, in relation to the redevelopment projects as well the recent economic and refugee crisis, so as to evaluate the effects according to their different causes.

- The perception and the way of identification of the squares' areas of integration into the current local social tissue.

- The current use of the squares according to the activities observed, their frequency and the categories of the users, as well as the assessment of these changes over time.

- The main problems of the squares, their advantages and disadvantages in relation to their redevelopment and the specific relations of the respondents with them.

- The attitude of the respondents regarding their participation in the consultation process on urban design issues of both the public space where their workplace is located and their surrounding area.
Recollections and identity in contested spatial entities.
The case study of Nicosia, Cyprus
Stavroula Thravalou

Nicosia is a city whose urban tissue is formed by two distinguished elements: the medieval city walls and the Buffer Zone. A series of elements such as geological (Pedieos river), historical (wall fortification) and political (Buffer Zone), form the polymorphic canvas of the city. The two main spatial entities, the north and the south parts, represent different political regimes and are divided by a zone of non-fixed width. In the section of the two entities another spatial unit is formed due to the Venetian walls. Subsequently, every spatial entity is found in two conditions: inside and outside the city walls. In the case of the ditch we come across an urban and architectural contrast which recommends different functions and rhythms of each urban subset. In the case of the Buffer Zone we encounter multilayered differences of social, political, national and religious kinds, depicting how each nation treat the subject of the political division.

Through this paper, the nature of the “boundaries” and the memory of the city are rediscovered in an attempt to experience the historical evolution and propose the transformation of the divertive essence of the spatial “boundaries”, by turning the spaces “inbetween” into vital spaces. The post-conflict design approach is investigated through a spatial analysis incorporating urban and social attributes, with main concern being urban stitching and revitalisation. The aim is to recover the continuity of the urban tissue in the conjunction of the two parts and contribute to the restoration of the city’s identity through the remaining traces and recollections.
Ano Syros (or else Chora) has a long historical course and official protection of the settlement by the state did not take place until 1973. Ano Syros seems to be a giant playground and this cause of its non-vehicle access, its specific plan following the peculiarities of the terrain and growing in an organic pattern, truth an intra muros organization, shown by the catholic religion, which played a significant role in the way the settlement is organized. Through a direct connection with the surrounded nature, and “Natura” habitats, Ano Syros grew through a morphological and architectural image, connected to its fortified and defensive character that includes numerous steps, paths, arches, and semi-openable wooden doors. Those doors, ensure light, air and connection, as they provide an identity. A vital and peculiar characteristic of Ano Syros is the common law or "the air institution", which means that the roof of one house is the yard of another one. But the main physiognomy has to do with the private and public space. So, the strictly private space of the house is essentially limited only to the couple’s bedroom. On the contrary, the daily space, the living room refers to space semi-private. The street loses the impersonal public character and is semi-public, as daily life courses take place there (cooking, cleaning). It is mainly used, but is also controlled and cared for by the residents of the open window. The very few squares or churches yards could in fact be characterized as strictly public spaces. The particular physiognomy of a place and having clarified that it refers to the perception we form about the nature of an entity and the unique characteristics of a place (Stefanou, 2014), the perceptual image of Ano Syros is completed with several other intangible landscapes these of vision, hearing, touch, smell and taste. At first, the soundscape of the settlement brings up the folk music tradition and the Latin psalms. The sunlight and the pulsating air completes the intangible landscape, while the pleasant (basil, jasmine) and unpleasant (trash) odors create a delicious and at the same time odorant landscape of remembrance and recognition.
How does a large infrastructure project affect public life diversity? Inspired by actor-network theory and using ethnographic methods, I take interest in material things and environments in everyday practices such as carrying shopping bags, public drinking, distribution of flyers, and waiting for or passing to the train. The cases for this study are the places created as an effect of The City Tunnel in Malmö, Sweden, opened in 2010. While connected by a tunnel and sharing square-like features, these station-places are located in different urban contexts. They display a wide range of everyday activities and exemplify the kind of “land of strangers” (Amin, 2012) that classic studies of public space (cf. Gehl, Whyte, Hillier) do not sufficiently account for.

In order to develop a spatio-temporal mapping, a territoriography, I am comparing the socio-material cultures and everyday practices around the three rail link stations. How and why are times and spaces occupied? What is the role of urban design and artefacts? Territorial productions (Kärrholm, 2016; see also Brighenti, 2010) are here sorted as strategies, tactics, appropriations and associations to discriminate between the many ways (planned, personal, spontaneous etc.) in which spaces are claimed. This theoretical framework enables the territorial structure (or, complex of spatio-temporal claims) of the places to be assessed and discussed.

This paper takes a socio-material approach to notions of what diversity in public space means. The different ways in which we try to live together as strangers are here described as overlappings, conflicts and dynamics of territorial productions. The aim is to develop methods for studying the relational and the particular in public space, and to contribute to new understandings of how times and places are shared between humans as well as non-humans in a globalizing urban landscape.
Habitat III and the New Urban Agenda marked a turn of global urban policies from urban sustainability to urban resilience. From then onwards, citizen participation attains an increased importance in the production of public spaces, taking diverse meanings by a multitude of public and private actors. In 2016, the Municipality of Thessaloniki announced its participation in the network of “100 Resilient Cities”, financed and led by the Rockefeller Foundation. Building on this, the Municipality has produced the “Thessaloniki 2030 Strategy for Urban Resilience”, which brings at the epicenter of the discussion the concepts of citizen participation and “co-ownership” of public spaces. In parallel, various agents, ranging from private and public actors to institutionalized civil society organizations and insurgent citizen groups, increasingly seek to undertake new responsibilities and initiatives, creating a multifarious network of negotiations, consensus and disagreement in and over the production and use of public space in the city. In light of this, we explore the re-ordering of Thessaloniki’s New Waterfront, through the interplay among the urban policies and practices of the Municipality and the everyday praxis of citizen-led initiatives. Our aim is to unearth the complex network of consensus and contestation, emerging in and through the public space of the New Waterfront, paying particular attention to the importance of dissensus practices. Conceptualizing the latter as the spatialization of democratic urban politics, we provide an empirically grounded analysis of how and to what extent they contribute towards a more democratic urban transformation.
Double-sided Parkdale: community-based responses to unjust urban transformations in Toronto

Elena Ostanel

The City of Toronto is today experiencing strong dynamics of socio-spatial polarization. Toronto saw the level of income segregation rise at a more rapid rate than elsewhere in Canada (Walks et al, 2016). Polarization patterns “spread incomes away from the middle and, spatially, polarization involved not only an increase in the income gap between neighbourhoods, but also the erosion of middle income neighbourhoods and their transformation into either a rich or a poor neighbourhood” (Ibidem, 2016, pp. 27). In this context, Parkdale is one of a few remaining downtown neighbourhoods in Toronto that are affordable and accessible to diverse community members: low-income people, marginalized populations with mental health and addiction experience, refugees and recent immigrants, people facing homelessness (PCED, 2016). But Parkdale is a two-side neighborhood: North Parkdale has seen a growth of higher-income residents and strong gentrification processes occurred. In South Parkdale, close to 35% of the population lives in poverty. Parkdale witness a peculiar process of restructuring of public spaces where different actors push towards dynamics of inclusion/exclusion. Parkdale has a unique history of local activation; recently The Parkdale Community Economic Development (PCED) Planning Project has developed an neighbourhodwide planning initiative based on the collaboration among over 25 very dissimilar organizations: citizen committee, non-organized citizens, community based organization, political initiatives, university and other local institutions.

Based on this premises, the Paper aims at specifically analyze the impact of two self-organization responses to the process of socio-spatial polarization in Parkdale: i) the Parkdale Neighbourhood Land Trust action ii) the community benefit framework. The Paper will therefore analyze the relation between bottom up initiatives and institutional planning practices: South Parkdale has been recently designated as one of the Neighbourhood Improvement Areas for the City of Toronto thus leading to social investment to address neighbourhood poverty concentration. In Europe, particularly in disadvantage neighborhoods, the efficacy of self-organization activities needs to be further assessed in a condition when the State is constantly retreating. Toronto seems to be an interesting case study to understand possible innovative localized partnership and consequent responses to unjust urban transformations.
Participation as a global urban strategy towards resilience: a case of benevolent urbanism
Evangelia Athanassiu

It is common understanding within the academic discussion, that citizen participation in the production of public space opens up urban space to a wide range of agents and points at the direction of democratic management and justice. A recurring theme in urban planning and urban design, citizen participation has recently been reinstated in different conceptualizations, planning scales, methodologies and political meanings, both through formal processes incorporated into legal planning frameworks or led by the local authorities and through citizen-led initiatives with varying degrees of interaction and conflict with formal urban policies.

The paper discusses the way participation in public space production is conceptualised in prominent urban strategies towards resilience as triggered, formulated and promoted globally by the Rockefeller Foundation Initiative “100 Resilient Cities”.

Launched in 2013, the initiative has played key role in disseminating resilience as the new buzzword of urban planning but also in infusing it into local authorities’ operational plans and administrative structures in cities as diverse as Pittsburg, Ramallah and Thessaloniki. Strategies produced within the common framework of this initiative promote different levels of participation, from public involvement in decision making processes to citizen participation in public space creation and management.

First, the paper highlights the objectives and the agents involved in participation as framed in the common “City Resilience framework” of the initiative and in the published “Resilience strategies” of Athens and Thessaloniki. Grounded on a relational approach to urban space, the paper then embarks on a critique of the conceptualization of participation within the global initiative. Notwithstanding its inclusive rhetoric, participation is instigated by an international benevolent foundation, acting in parallel and not from within locally instituted planning processes. In addition, it is supported by a platform of international corporate partners, eager to offer their technical expertise. The paper argues that within the framework of this global initiative, participation becomes a matter of techno-managerial “know-how” incorporated in diversified post-political urban contexts. It is thus coopted by hegemonic consensual politics and loses its potential to function as a self-instituted agonistic process, unsettling unjust socio-environmental processes and acting towards justice and democracy.
Who is this for?
The 11th Street Bridge Park in Washington DC as a test case for just planning
Nufar Avni

Waterfront redevelopment projects have often been criticized for prioritizing glittering facades over the needs of the community. Public spaces are key components of waterfront redevelopments: in fact, many cities justify these complex and costly undertakings with the logic of connecting communities to underutilized resources and providing them with public goods. Indeed, the development process creates inherent contradictions: on the one hand, waterfront redevelopments typically improve public access to the water and create opportunities for social and environmental justice through high quality public spaces and proximity to nature. On the other hand, projects often result in increased land values that catalyze high-end developments and potentially exclude city residents from accessing the revitalized space.

This paper will demonstrate these tensions through the case study of the 11th Street Bridge Park in Washington, D.C., traversing the Anacostia River. The river is a boundary separating the city’s wealthy west from the disadvantaged east. Since 2003, various redevelopment plans aimed to overcome this divide by developing the neglected and formerly-industrialized waterfront. As part of the new vision for the river, the 11th Street Bridge, formerly a freeway, is designed to transform into a top-notch park. The project seemingly stands out in its progressive social vision compared to the other projects; an Equitable Development Plan has been developed in collaboration with various stakeholders, in an attempt to secure the future of the local residents in light of the anticipated gentrification of the neighborhood. Yet the process is facing challenges as well. Building on interviews with key stakeholders and analysis of policy documents, I will address the potential of this project to create just outcomes for the Anacostia community, focusing primarily on aspects of public participation, gentrification and displacement.
Justice and the city; towards a collaborative future?  
The emerging participatory planning ecosystems in the Urban Agglomeration of Thessaloniki

Theodora Istoriou

Ever since people inhabited cities they seek the form of its organization which is optimal aesthetically, socially and economically. Apparently, in the last few decades there has been a diversification in the role of planners and the powers that seems to propel the perception and creation of places.

In the current socio-economic context, the creation of places is under constant transformation leading to some apparent advantages concerning the placemaking process. During the last years, as questions about the role of the planner arise, new grassroots planning trends can be identified focusing on to improve everyday life. Community is the planning level and planners have limited authority while approaches such as placemaking, everyday urbanism, tactical urbanism, peer-to-peer urbanism emerge (bottom-bottom approach).

The idea and its application is based upon the willingness of the community to participate in shaping its vital space and managing the commons. Public space is being reframed so as to be considered a bearer of the community’s social data, a place of social production and reproduction and a notion under constant transition; there is an active transition from using public space as res nullius to use it as res communis.

This process is constant and is being shaped by a never-ending transition so as to stay alive. Cell communities are being shyly formed within the Greek city reaching organisation forms of the forgotten past. Alternative and solidarity economic ventures are formed and become a part of the community’s everyday life, prioritising objectives different than profit while pursuing to actively participate in the creation of meaningful places.

The paper ventures to detect ideas, practices and efforts to re-establish democracy in the process of creating places in the Urban Agglomeration of Thessaloniki and to comprehend the causal relationships between them. This ongoing process aims to assess the way citizen-oriented planning relates and should relate to formal decision-making within the representative system of government and the planning practices of city governments.
The city is a complex network of the spatial and social network. Ideally, all segments of the city network interact freely, but in reality, the boundaries that control and limit access to certain part of the city are highly influential on the city form. Famagusta can be fairly called the city of borders; it is limited by UN buffer zone in the south, the military camp in the east, the UN camp in mid-town, closed port toward the sea, industrial zone at north, historic walls, and natural wetlands. Furthermore, the city is home to Eastern Mediterranean University (EMU) campus that adds another border on top of the existing lines. The EMU campus can be accessed through ten paths during the day and four checkpoints at night by pedestrians. Accordingly, this study tries to provide a socio-spatial diagnostics of how university border affects its surrounding environment. The campus border is not rigid and inaccessible, but nevertheless, it is a line that limits the interaction between internal space of the campus and the rest of the city. The effective limitation of the campus boundaries can be further categorized into three parts: (1) physical accessibility (2) visual, and (3) functional. The case study explores all typologies of EMU campus border in these categories and investigates their positive or negative effects. The study uses space syntax for measuring physical accessibility, visual graph analysis for measuring visual limitation, and land-use plan for the functional aspect of borders. Although the border might seem to be a necessity at first for providing visual enclosure and security, the outcome shows that it hardly works in either case.
Control plays a relevant role in urban planning as long as cities exist; since 9/11, however, our cities are increasingly militarised in a disproportional overreaction on a reasonable desire for safety. Seemingly justified by every new terror attack, the public sphere is controlled, transformed and restricted by barriers, surveillance and the persistent presence of armed guards. Public spaces are fortified, fragmented and turned exclusive; everyday democratic practice is undermined. A politics of fear in fatal alliance with the neoliberal „military-security-industrial-infotainment-complex“ (Sorkin, 2008) has succeeded in taking over and transforming the common good gradually into (semi-)privatised security zones. Not only in front of embassy buildings and in financial districts the city is, as Marcuse claims, “secured from the public rather than for it” (Németh, Hollander, 2010).

Without neglecting the diverse aspects of this process, particularly the spatial restrictions in urban space demand for action by urban planners and architects. It is crucial to re-conquer the sovereignty of interpretation of public space to re-establish a just city produced by all groups of citizen.

The recent shift in attention from specifically endangered buildings to „soft“ public spaces – both by terrorism and securitisation – opens the chance to regain this sovereignty by rethinking these spaces. Building on Harvey’s question for an “urban alternative” (2012) the proposed paper argues, in discussion of both literature and practice, that the security debate can be utilised as a Trojan horse. The strategic (and partially radical) re-conceptualisation of public spaces including the hijacking of the emblems of security – bollards, concrete planters and seating, etc. – can decisively contribute to attractive and save public spaces. While sole beautification and concealment remain superficial, such alternative public spaces, well balanced between openness and safety, result in an intensified human presence in the spirit of Jane Jacobs and make the production and appropriation of urban space again intrinsic aspects of cities currently dominated by security regimes. They potentially restore the freedom of assembly, association and movement in the physical environment what Lefebvre has called the “right to the city” (Sorkin, 2008).
Socio-spatial dialectic and heterotopia in contemporary shopping malls: an approach in connection with the empirical research in Mediterranean Cosmos.

Ioannis Frangopoulous, Christina Papasymeon

In this article we examine the socio-spatial formation of the contemporary shopping mall through the notions of the socio-spatial dialectic, following a sociological and anthropological reasoning, which utilizes the conceptual tools of heterotopia (Foucault, 1989) as a space where power is exercised, as well as of the production of space. With respect to the latter, Lefebvre proposes the notion of the socio-spatial dialectic based on the collective representations of space, the spatial practices and the spaces of representations (Lefebvre, 1991). Heterotopia is a special space within other spaces, whose functions are different or contrary to these of the mainstream places which are systematically reproduced by society and culture through the institutions and the social practices (Foucault, 1987).

We followed a dual methodology. On the one hand, we used a diachronic approach to study the socio-spatial dimensions of the location of commercial and shopping activities from antiquity to modern age, concluding on distinct periods of socio-spatial formation and forms of heterotopia and analyzing the composition of the public space. On the other hand, we used a synchronic approach, based on empirical research with questionnaire and personal interviews carried out in the shopping mall Mediterranean Cosmos in Thessaloniki, to study the internal formation of this space as a modern heterotopia, by examining the attitudes, behaviors and representations of the users of the shopping mall. This heterotopia acquires meaning through the socio-spatial and cultural profiles and the spatial representations of respondents in the metropolitan and wider Thessaloniki area and the prefectures nearby. The appeal of the mall, as a semi-public space highlights among others, the representations of a public space atmosphere for the regional prefectures visitors. Thus the liberating contemporary model of the market-public space, which may be familiar, excludes the metropolitan disorder and the unwanted encounters with migrants, foreigners, beggars etc.
The evolutionary dynamics affecting the contemporary metropolis call into question the city planning as a tool for development and control. The city is no longer an abstract patterns formalization, it appears contradictory and liquid, because it grows rapidly, informal and uncontrolled, as an organism, divided into dualisms, economic and cultural, that generate segregation, spatial and social limits.

The conventional planning models - top down - often leave disregarded the basic right to housing and to the city of the most vulnerable communities in the urbanization process, so various bottom-up interventions spread and manifest themselves to re-appropriate of urban space. In this contest, the research proposes to analyze those settlement phenomena that take action on built and open spaces - abandoned or not qualified - through which man establishes a new system of relations with the city.

The case of MAAM (Museo dell’Altro e dell’Altrove di Metropoliz) in Rome is a positive example of urban reconfiguration where housing takes on new social and cultural meanings, while the art establishes the connection between formal city and not. The case study not only represents an opportunity to reflect on a private space becoming public, but also on practices potentially applicable elsewhere.

The contemporary city overcomes conflicts and spatial segregations through an urban project participated that it is expressed by a unitary sign, cultural and sustainable.
Individually within the collective

Irini Klidara, Andreas Konstantinou

In a public space must coexist opportunities for collectiveness but also for individuality. Since the psychosynthesis of every human being consists of a social but also an internal part, it is considered that both are crucial for the development of the individual. These contradictory needs require different spatial management (Madanipour, 2003). Justice in public space means to be able to act in the way one feels comfortable, collectively or individually.

We usually meet exclusions of people from large, crowded spaces, where the public sphere is invading one's personal sphere. Therefore, this leads the users to lose their individuality in space. For example, “There are two groups of conflicting users at the beach. The first ones, want to retreat to the beach, enjoy the silence and connect with nature. The other come to the beach for leisure, to have fun, often in large groups, and sometimes being loud” (Voyer and Gollan, 2017). Moreover, is important to understand the level of exposure in public space, as a design tool. Introducing opportunities for retreat can enhance the user well-being.

Sometimes to regulate your privacy means to move to a different space. The coexistence of these qualities in the same place is important for the vitality of the space, since different spatial characteristics and degree of exposure is needed (Alexander, 1977). Why can't it be a place that gives the opportunities for social, but also personal, individual activities? To what extent spaces are responsive to such dissimilar needs? Topics that we investigate throughout out thesis projects of designing a public building in Nicosia, and a proposal at a beach in Limassol.
Discovering and mapping aspects of spatial publicness – observations from Cyprus

Andreas Savvides, Spyros Spyrou, Teresa Tourvas

The contested nature and/or identity of space in the public domain or in privately owned public space is examined through the architectural investigations resulting from project work by second year architecture students at the University of Cyprus. More specifically studio exercises try to critically approach the formulation of architectural tools that determine spatial interventions and the definition of space either by direct action or as a result of enabling spatial conditions for appropriation by adjacent uses and users. At the same time students get to develop and use tools of a spatial diagnostic nature that allow them to discern strategies of architectural synthesis and learn from third parties, be them relevant precedents that result from printed and electronic publications or that are the result of personal observations and mappings in the field. The students are encouraged to use these related tools of analysis and synthesis interchangeably and at a variety of scales. They get to apply their new found tools to formulate and then manipulate architectural programs and functions and activities related to them and to propose how it is that their interventions affect human behavior and human occupation and appropriation of space in a number of diverse surroundings. This is ensured by having the participants work in groups of three or four students on individual thematic pavilions or “follies” whereby they are responsible not only for the design of their own project but also on a negotiated masterplan for all the pavilions together in a way that determines the nature of the common space in between the pavilions and then of the entire complex with its broader spatial context. Selected examples from this body of work are then organized into taxonomies of spatial interventions for the determination, definition and/or appropriation of space in the public domain or in privately owned public space to compile a critical “viewing filter” from best practices and lessons learned, that may be of use to their fellow students in subsequent studio work.
Evaluation of Quality in Public Open Space: The Case of Çanakkale City

Melda Açmaz Özden, A. Tolga Özden

The quality of public open space affects the quality of life. Each community member has the right to access and benefit from public space equally. If the quality of space is high, this effects positively on and increases the user satisfaction and interactive density of the space which means development of more liveable environments. This research focuses on the space quality of the public open space in the city of Çanakkale, Turkey. Çanakkale city is surrounded by a land which keeps considerable historical and natural areas such as the ruins of ancient Troy city and Gallipoli Peninsula. Dardanelles Strait (known as also Hellespont) on which the city is located shapes a natural line and crossing point between Continental Europe and Asia. These topographical and historical values make the city one of the prominent settlements in Turkey. Although, Çanakkale is the mid-size city, it has started to be attractive and valuable city because of its location and its opportunities in the recent years. However, at the same time, the city is growing faster than many mid-size cities in Turkey. Especially, construction sectors are dominant and the new buildings are developed precipitately. On the other hand, the open spaces are not considered as required. In this research, it aims to draw a general framework related to open public space quality in Çanakkale. In addition, how to provide a balance between open space and the buildings, and how to manage newly developed areas by increasing space quality.
Design characters for a project of fair public space

Rosalba Belibani, Fiamma Ficcadenti

This presentation intends to investigate the design features of public space when it is able to produce forms of justice and responsibility. It is difficult to define a right space and an unfair space because a right space could be unfair for another subject: public space can be unjust even just when it prevents someone from enjoying it. Also connoting spaces with a strong identity can be unjust when the peremptoriness and strength of such characters tend to exclude people having other subjectivities.

To assume the conditions that space imposes in its location, it becomes a responsible obligation for the user in a just relationship with the place to accept the boundary, the physical form and the characteristics of its possible materiality.

Other aspects are the use and appropriation of the space where a project intervenes, after which the relationship of justice between user and place becomes bilateral. To be public, the space must be accessible and must be able to be occupied; follows the project whose characters make the space right as well as public.

As Hanna Arendt wrote, you stop being a citizen when you lose the community and losing primary human rights there remains only living beings and the community is such when it is able to recognize itself in the space that it inhabits.

Today the public space is conceived as an equipped connective, and the crisis depends on its denial as a primary project of the production of urban space and, therefore, of citizenship. The public space in the contemporary city represents, as never before, a potential value for social levelling.

We must exploit the weak identity character of the contemporary project (which presents global cities) to favour the appropriation of space by different subjectivities.
Mapping urban morphologies of (in)justice
Tihomir Viderman, Angelika Gabauer, Sabine Knierbein, Judith Lehner

In spite of professional debates on uneven development in cities having gained momentum, methodological toolkits to analyze disproportionate patterns of urban development are often not subject to systematic reflection. Our contribution discusses methodological approaches to studying urban (in)justice that are reflected on a new joint project idea on “Lived Space: Public Space and Housing as Everyday Morphologies”. Using a multidisciplinary approach, we review existing methodologies for the analysis of the spatial interface between public spaces and housing. We pursue a more involved positionality through mapping which goes beyond considering maps as passive and neutral instruments of spatial measurement which often fail to differentiate the accessibility of public space as (un)just.

In order to visualize (un)just conditions of public space in mapping processes, it is crucial to engage with other disciplines such as anthropology and history. Urban design and architectural methods comprise “space-time-maps” inspired by both relational theories of space and Actor-Network Theory. Community planning approaches foster the use of participatory action research through performative actions and installations that highlight the character of different urban morphologies. An urban studies approach to injustice that links to the creation of urban morphologies through design also looks at who defines limits, boundaries and centralities, and how the delicate interrelation between public and private spaces is determined. A political science inspired reading of maps deals with the question of how to grasp what is just or unjust through reflecting on various forms of discriminations articulated in public space. As different types of exclusion and marginalization are often interwoven or constitute overlaps, our analytical focus addresses the challenge of methodologies for researching, mapping and understanding nuances of lived public space and discusses possibilities of how to deal with intersecting forms of injustice. Overall, we look at urbanization through an of historic analysis of more recent formants of flexible capitalism, and its spatial manifestations and fragility.
This presentation wishes to discuss the entanglements of space and living together with difference in the context of urban (in)justices. In significant part of the recent bibliography concerning space, place and living together, public space holds a prominent position as a place of encounter and as a place of 'contact'. However, as other interdisciplinary research suggests, neither are public spaces neutral, external to relations of power and oppression, nor is contact always meaningful or a direct route to facilitating conviviality. Therefore, rather than focusing on public spaces as privileged 'places of encounter', this presentation suggests that a spatial dialectic of public, private and 'in-between' spaces and spheres can affect how we live together in multicultural cities. Since the polarities of public – private have been widely debated, it focuses on the 'in-between' as an arena of interaction and cooperation, as a realm embodying the potentialities and fears of liminality, but also as a terrain for contestation.

However, urban space is embedded in 'geometries of power'. As such the socialscapes of living together cannot ignore injustices, exclusions and power imbalances. Thus, this presentation emphasizes the criticalness of considering social and spatial (in)justice, both in terms of institutions and in terms of praxis, in our living together. It does so by bringing into the above-mentioned dialectic of public, private and in-between theorizations of spatial justice and oppression that seek to discern specific urban injustices, correlate them with their spatial dimensions and explore the challenges they pose to notions of public, private and counter-public.
Is a Walkable Place a Just Place? The Case of Ljubljana

Matej Niksic

This paper discusses urban walkability and its relation to urban justice. Firstly, the paper reviews the literature on walkability and the different aspects of urban justice embedded within it in terms of social, environmental, health, transportation and economic conditions. This review sets the scene for a case study of Ljubljana, capital of Slovenia. The case study shows how urban walkability was tackled by two distinctive urban planning approaches: socialist and contemporary neoliberal. It reveals how the walkability assets of the city have been (dis)encouraged and how this affected people’s right to use the city. Special attention is given to the contemporary measures as they reflect the realities of a city traversing from a socialist to a capitalist model while more or less successfully retaining the ideals of a just city via investment in walkable public spaces. It points out sometimes controversial urban planning and design approaches aiming to improve urban walkability.
Struggling for spatial justice in Roma

Chiara Belingardi

In the contemporary debate about citizens selforganization it emerge the ambiguous role of the practices, and policies in response. They can create a new way to intending the city trough the creation of new institution, or they can commodifies and privatize social services. Some of these practices can be de facto an enclosure to a close community of people, while others can provide public services as or more effective than the institutional ones (Cellamare, 2012). Using the category of spatial justice as a framework to read the practices of selforganization and the policies linked with them can provide some tools. Spatial justice can provide some questions regarding openness and fairness (Soja, 2010; Falco, 1978). About the right to the city, it is possible to use it as a category for trying to understand how citizens are involved in the design of the city as a whole (Lefebvre, 1968; Harvey, 2012). Both of them can generate a number of singles groups of citizens and singles spaces or can create synergies with effects among every part of the city. The paper present the case of Roma, a city characterized by an high level of self-organization (Belingardi, 2015). In particular it is presented the change of policies about the access on space (occupations, social centers, and so on). The new one justifies the high number of eviction currently occurring in the city. The practices created a network to facing the situation: Decide Roma. The aim of the coalition is to take voice in the city's general planning.
Reykjavik the (un)just city

Massimo Santanicchia

This paper outlines the correlation between national economic policies and local spatial outcomes in the Icelandic context of the city of Reykjavik. It starts by examining the economic policy known as neoliberal which was undertaken in Iceland, from the 90’s up to the banking collapse of 2008, and which envisioned the country as a global financial centre and Reykjavík as a world city. This policy did not just generate unprecedented inequality in the country’s income distribution but also a transformation in its urban environment. The city that was consequently built prioritised big-fix projects such as shopping malls, office towers, large speculative residential developments and an extensive highway system, which ultimately made the capital city less diverse, less inclusive, less social and less spatially just. These urban transformations privileged the interests of affluent urban groups, whilst disadvantaging vulnerable communities.

Different urban artefacts built during the early 2000s are presented and their spatial value in terms of justice is examined through the definition of development elaborated by Amartya Sen: “Development consists of the removal of various types of unfreedoms that leave people with little choice and little opportunity of exercising their reasoned agency” (Sen, 1999: xii). Consequently, a definition of Just City is elaborated as one in which artefacts -buildings, infrastructures and neighbourhoods- are designed to foster social interaction and to facilitate people to access opportunities and resources. This paper advocates for a planning system which is capable to promote an architecture that supports a politics of small things, protecting the human scale, the sense of place, and the social value of the public space. An architecture that is capable for delivering for the public good even when it is privately initiated.
Notions of justice in Athens urban development and public space: repositionings in the face of crisis

Athanasios Pagonis

The paper discusses notions of justice in the context of urban development and public space. It embarks upon an understanding of urban development as subject to inherent processes of value creation and distribution which operate under specific institutional conditions regulating the relation between individual and collective interests. Public space being itself the sheer product of value capture mechanisms is essentially shaped by value creation and distribution processes. Justice is useful as analytical framework for understanding their workings and evaluating their outcomes.

The paper addresses this problematic in the case of Athens urban development. Athens has been described as following a distinct path of urbanization wherein the value created over the process of urban development is shared across a multitude of actors that all contribute to its creation. This was recognized as one of the strongholds of spatial justice in the model of the Mediterranean city that was consolidated over the post war decades. Meanwhile however it is also associated with a problematic definition of collective interests and public space that often is seen as the left over space in-between the multitude of individual interests. The paper observes how these characteristics of the Athens urban development model are repositioned over the recent period of the crisis. The crisis, it is argued, has set up processes of inverse value creation and uneven distribution that cause profound transformations in urban development processes with unjust outcomes. Meanwhile however these conditions present new challenges and opportunities for repositioning the relation between individual and collective interest giving new meaning to the function of public space. The paper discusses these challenges drawing on evidence from fieldwork investigations in central urban areas undertaken in the context of coursework carried out at the School of Architecture.
Public space as a just or unjust service, in uncertain transformation process? An Lisbon assessment study case
Ana Brandão, Pedro Brandão, Ana Ferreira

In Lisbon's East area, Marvila-Beato parishes are starting a regeneration process based on creative, technological and cultural activities, with the goal on new users dynamics.

Mainly rural parishes until the XIX century at Lisbon city limits, dedicated to agricultural activities within noble farms and religious convents properties, these areas were then developed as strong industrial sites. New railway and harbour infrastructures enabling those uses attracted new workers population but also fragmented former land pattern and daily life. Through time, as industries became obsolete, so did urban fabrics. At the end of XX century, the majority of population was relocated in social housing projects nearby, the remnant got old, while remaining buildings are decaying or in ruins.

Urban fabric is still a patchwork of all these dynamics, no single clear structure ties different units and no valid investments are made on public space design and maintenance. Until recently these territories were apart from the overall city, with physical isolation and social segregation problems, although nearby a new waterfront lifestyle grew in new housing quarters, attracting more than 25.000 inhabitants in last 20 years after EXPO98 project.

Announced urban financing actions and stakeholders are now engaged in a transformation process that may inverse deficits but also become exclusive rather than inclusive. How can Public Space have an active role including everyone in the process of change?

This paper will showcase and analyse students work developed at Athens program workshop, in the scope of Public Space's Service System research project, that focused on mapping stakeholders' needs, public space services and systems connections, answering to present and future scenarios. We will discuss assessment concepts, the role of public space system, service and actors in the scope of a regeneration process and how to encounter converging interests and values potential, in future actions.
Public Life, Immigrant Amenities and Socio-cultural Inclusion
The presence and changes of the Turkish amenities in Amsterdam

Ceren Sezer

Immigrant amenities, through their distinctive activities, time schedules, and other observable physical features support diversity and vitality of the streets in which they are located. By supporting diversity and vitality, immigrant amenities contribute to the public life of the street, which in turn enables the socio-cultural inclusion of immigrants into mainstream society. However, immigrant amenities change within urban transformation processes, many times in the context of urban renewal. These changes influence their contribution to the public life of the street. How do these changes in immigrant amenities relate to the socio-cultural inclusion of immigrants? To answer this question, this study focuses on the changes of Turkish amenities in Amsterdam at street and city levels. It concludes that the decline of immigrant amenities contradicts policy aiming to support the socio-cultural inclusion of immigrants.
In the Practice of Everyday Life (1988), ‘spatial practice’ was defined by Michel de Certeau as implying the notions of ‘place and space’ and ‘strategy and tactics’. He defined place as the territory where subjects are striated and governed by a system of rules and regulations: ‘The order (of whatever kind) in accord with which elements are distributed in relationship of coexistence’ (de Certeau, 1988; p.117). Moreover, strategy is a system of discipline and an order which produces power and holds the subjects in the place; ‘the calculus of force relationships which becomes possible when a subject of will and power can be isolated from an ‘environment’ (de Certeau, 1988; p.xix). In this case, the connections between place and strategy are clearly visible; strategies are created and then they are applied in order to inscribe the place and its elements.

How can Pyla (Pile) – the only bi-communal village existing in the buffer zone in Cyprus – be analysed through Certeau’s notion of place?

Pyla is supervised by the United Nations and designed by different systems of actors, departments and conflict resolution strategies. In opposition to place, de Certeau stated that ‘A space exists when one takes into consideration vectors of direction, velocities, and time variables’ (de Certeau, 1988; p. 117). Subsequently, any random 24 hours in the bi-communal village Pyla is a space. This space is constituted by the Turkish and Greek Cypriots’ troubles, limitations and transgressed activities towards the place’s prohibitions.

In this paper, the Game of being State consists of the narratives of conflict resolution strategy of the UN and the practiced tactics of the inhabitants towards the regulated places. Through these stories, the dialectical power relations and their embodiment in space can be tactically exposed.
Urban design and development processes in Greece are framed within an hierarchical and centrally controlled spatial planning system which belongs in the so-called 'urbanism' planning tradition dominated by official town- plans and piecemeal development in formal and informal urban extensions and building additions in urban and peri-urban areas. Until the recent 'crisis period', the main concerns of urban plans were, on one hand, the interface between small-scale private investments and public benefit in new-developed areas, and, on the other, the development rights of small landowners. Long-term planning processes guaranteed economic viability, social integration and mixing, everyday vitality in public space despite physical outcomes of poor environmental and architectural qualities.

In the 'crisis period' the planning system has been put under neo-liberalization scrutiny. A planning reform was forwarded in an attempt to interweave the legacy of the usual process of urban planning and the facilitation of large scale investments and public property assets development or sale. A new type of official plans, 'special spatial plans', were constituted in order to trigger 'urban development projects', a new development and urban design model in the Greek context that derives from an alien planning tradition. However, along the new processes of urban design and development, there are missing aspects and roles which affects urban transformation and public space production in an unjust direction. The top-down process is guided by dominant power relations exerted on unique development opportunities. Any considerations on other aspects of shaping urban space such as socio-spatial and design qualities, human attachment to place, citizen participation, as well as everyday life management of public space, are left out of the obscure new urban design process.

The paper draws on empirical research in Thessaloniki and Attica. It opens up and examines recent unjust development processes that actually shrink public space in a wide spectrum of qualities today and in relation to the past.
Spatial Justice within Strategic Metropolitan Planning. 
An analysis of ideas, actor constellations, and spatial planning action.

Nicole Kirchberger

Aiming for justice is at the core of strategic planning of many cities and regions. Yet it is often unclear how justice can be realised with spatial planning. Embedded into a literature discussion, this paper proposes a methodological framework to analyse not only how justice is discursively constructed but also implemented within strategic metropolitan planning processes.

Considering justice from a spatial perspective, space can be conceptualized as material configurations that are constantly socially produced and negotiated. Planning practices that aim for justice try to evince and balance hierarchies and inequities inscribed in space. Within planning, the concept of (spatial) justice offers possibilities for political action (Harvey 1973, Soja 2010, Fainstein 2010).

The metropolitan level, a crucial scale to deal with issues of justice (e.g. provision of public spaces, transportation equity...), is dominated by informal governance arrangements that do not necessarily enhance democratic planning (Allmendinger and Haughton 2010). Negotiations and decisions on the metropolitan level happen democratically non-legitimized collaborations (mostly), resulting in non-transparent political processes.

The proposed methodological framework combines the review of both, the level of ideas (of justice) in planning as well as the level of actor constellations and institutional settings. Additionally, this investigation is embedded in an analysis of the planning context and a sociodemographic analysis of the chosen metropolitan area. In particular, this includes discourse analyses of strategic visions and plans as well as the review of co-productive forms of governance of strategic planning processes including different actors (public, private, grassroots, ...).

Debates on spatial justice in urban theory originate from more political-economically approaches (Fischer 2009). This work applies “Discursive Institutionalism” (Carstensen and Schmidt 2016) to planning processes, to add to the discursively oriented communicative dimension of spatial justice and most importantly, to understand, what justice in spatial planning means and how spatial justice comes into being.
Mental (re)production of Red Vienna:  
Dialectics between urban activism and planning in Vienna's social democracy. 

Tihomir Viderman

Theoretical considerations of urbanization processes largely draw on Lefebvre's thought to conceptually separate the experienced space of daily lives from the professional domain of representations of space (imagined space). However, even a glimpse over current debates on cities as well as professional (spatial) praxis reveals a growing interest in the social production of lived space. It this contribution a working concept of mental production (exercise) of meaning has been employed to explore the blurring lines between the production of meaningful places through everyday life practices and the professional endeavours to shape certain urbanities (urban cultures). The paper explores discursive and spatial practices both pertaining to and produced by Vienna's activists and institutionalized professionals, asking how their struggles, critical practices and professional engagement negotiate lived public space.

The gasworks Leopoldau, on the city's outskirts, in the ownership of the public company Wien Energie, have been standing vacant since 2006; their meaning has changed from the place of manufacturing into an industrial heritage. Two seemingly opposite planning paradigms meet at this place. The city's government embarked upon a communication-based cooperative planning process inviting a variety of actors from the domain of urban design and planning, ranging from privately owned offices, over public institutions such as universities, to performative planners, activists, and residents, towards the clearly set goal – the materialization of the city's housing vision. This vision mirrors institutionalized aims of Vienna's coalition government, Social-democratic party's promise of (more) social housing and Green Party's promotion of tactical urbanism. Planning volunteers and activists contest this approach by promoting situated learning experiences and emancipatory practices related to everyday life as a means of conceiving and materializing a just and inclusive urban space.
Football urbanism: When sports moguls get implicated in “visionary” planning

Antonios Tsiligianis

The organization of the Athens 2004 Olympic Games was the big opportunity to implement the long-sought-after vision of Athens becoming an international tourist and sports destination. However, the economic crisis found Athens unable to realize its urban vision, while also failing to capitalize on this opportunity, with its recently-built leisure and sports infrastructure being underused. Moreover, the image of the city is stigmatized by the inability to properly maintain its infrastructure, by the desertification of public realm and by the lack of any vision for the future (Dragonas, 2011). In all visionary strategies concerning the urban space, the vision is shaped by an amalgam of ideas and beliefs of the prevailing actors (Smith, 1994), while at the same time the vision must also be appropriated and supported by most of the societal agents (Pinson, 2009). The 2004 Athens Olympic Games provided the opportunity to create flagship development projects which could express in real terms the vision of Athens as a global tourist metropolis. However, their construction was mainly applied to the benefit of private interests and to the detriment of the public, by twisting and bypassing laws. On top of that, these mainly monofunctional leisure and sports facilities projects that were constructed in the context of improving the international role and prestige of the city, highly overlooked a multitude of its critical and accumulated problems (Totsikas, 2006). This paper’s objective is to explore the roles, motives, methods and vocabulary used by the actors of flagship development projects. The recent decision to amend the institutional framework with aim to promote the construction of two flagship development projects, namely the football complexes of AEK FC in Nea Philadelphia and PAO FC in Goudi, aims to illustrate the power dynamics between institutional actors and private interests.
Planning for Investors: Urban Density and Public Space

Byron Ioannou, Lora Nicolaou

Densification of central urban districts or of other focal points in city plans has been a major planning tool during the last forty years, aiming to attract investments and concentrate services for more efficient use and deliver headquarters and luxury housing for various groups residents. The paper addresses several projects implemented during the recent period of fast change in western European countries. High-rise buildings are the most visible and iconic element of this type of private development. At the same time, the state has managed in some of these areas to significantly improve the transportation infrastructure and provide for high quality designed public spaces with a greater of lesser degree of success. Such projects are less attractive and remain simple containers of office or residential activity while others are becoming very quickly vibrant pieces of town integrated in their surroundings. A Literature review can reveal a lot of criticism on the content of the public space produced: it lacks identity, it lacks diversity, lack of compatibility with the city traditional demands and it is certainly a spatial expression of money and power.

Densification and high-rise building developments are also beginning to be used as a planning tool in Cyprus, aiming to the counteract the financial crisis of 2013. There are of course substantial essential differences in practice here compared with the cases mentioned above: the first is that the state has not actually defined the areas of this kind of development and it has not equipped them with additional infrastructure or public spaces. They also tend to be single building instead of clusters of taller structures organised around new public space elements. Therefore, in this case the arguments are not about the content of a new public space created, but on their impact on the existing public spaces and buildings, regarding identity, diversity and the public right of access to the city's open spaces. The aim of the paper is to shape the intensification and tall buildings debated in the context of the Cyprus cities (primarily Nicosia and Limassol) through the narratives of various stakeholders as presented during the last year at the local press and local institutional sector debate.
Abstracts

17 May 2018 │ Thursday

SESSION 8_CONFLICTS, FRAGMENTATION, CONTESTED SPACES

Shaping Belongingness Through Contested Space: embodied spatial practices of Palestinian Muslim women in Jerusalem

Malka Greenberg Raanan

This article explores Palestinian women’s choice of clothing as an analytic thread, one that interweaves power relations across contested spaces of the city of Jerusalem. The article explores the different ways women's choice of form of dress can be understood as a spatial practice that gains its significance through women's urban im/mobilities and their construction of the different meanings of space. Furthermore, this article demonstrates the different ways through which cultural and religious norms of the body and representations can be understood as practices that both exclude and restrict women from using certain areas in the city, and enable movement and mobility that can be perceived as undermining social cultural norms. Thus women's bodies and sexuality can be understood as a political site of difference and resistance that underscores the insurmountability of boundaries in the contested spaces of the city of Jerusalem.
Urban densification and the fragmentation of public space – the case of Norra Fäladen, Lund 1990-2015

Mattias Kärrholm

The aim of this article is to investigate the relation between densification as a sustainable urban design strategy and the effects it has on public space and life, where I argue that the public space dependency and infrastructure often plays a vital and underestimated role in this equation. Using the case of the ethnically diverse housing area Norra Fäladen in Lund, I look at how the public infrastructures used by people have changed over 25 years and affected everyday life choices that relates to, for example, consumption and transport. The area has changed through the introduction of new large villas for a mobile middle class, on the one hand, and a densification of the existing housing stock, on the other. There is thus an increasing difference in 'public space dependency', where some people have what they need within their own house as well as the means to leave the area, whereas others are dependent on the existing but decreasing, and increasingly fragmented public spaces within the area. Densification is one of the most popular strategies for the implementation of a sustainable urban planning and design, but there seem to be a risk that it can contribute to socially and ecologically unsustainable polarisations within the city. In the light of the empirical study, I end with a discussion on how the design of public space infrastructure affects the everyday life choices related to consumption and transport, and show how the fragmentation of public space takes part in the production of privileged and unprivileged lifestyles, both unsustainable but in different ways.
Elaionas is an area of extreme controversy; historically, it was the ancient Athenian olive orchard up until the '50s, when it became intensely industrialized. In later years all major companies were either closed or relocated leaving behind a highly polluted urban landscape full of abandoned buildings and derelict voids. Lack of political initiative and funds along with a rather complicated administration regime that includes numerous stakeholders with contradicting interests have halted the implementation of the related presidential decree along with any plans for redevelopment from private investors. The result was the further degradation of the area and its consequent occupation by marginalized social groups; ethnic minorities, illegal immigrants, gypsies and more recently, 2000 encamped Syrian refugees.

The absence of a proper street network and the informal appropriation of land have led to the creation of a chaotic, introvert and uncertain urban landscape, in constant flux that appears to be inaccessible from the outside. The paper presents the creative efforts of the students of an undergraduate and a postgraduate urban design studio in NTUA to map the unjust distribution of land and the current interaction between the different social groups in Elaionas and to use public space as a tool to regenerate the area and establish spatial justice.

Students originally perform a systematic reading of the area’s social and spatial characteristics which includes in-field workshops, meetings with major stakeholders and experts in various domains and interviews with people that either dwell or work there. They are then asked to critically reflect upon the information they retrieved and prioritize. Their programs gradually reinstate public space to its immediate stakeholders to control land speculation and the impetuous placement of random, left over uses. They also seek to reestablish the lost continuity between Elaionas and Athens while restoring the natural elements of the landscape.
Habitat III and the New Urban Agenda marked a turn of global urban policies from urban sustainability to urban resilience. From then onwards, citizen participation attains an increased importance in the production of public spaces, taking diverse meanings by a multitude of public and private actors. In 2016, the Municipality of Thessaloniki announced its participation in the network of “100 Resilient Cities”, financed and led by the Rockefeller Foundation. Building on this, the Municipality has produced the “Thessaloniki 2030 Strategy for Urban Resilience”, which brings at the epicenter of the discussion the concepts of citizen participation and “co-ownership” of public spaces. In parallel, various agents, ranging from private and public actors to institutionalized civil society organizations and insurgent citizen groups, increasingly seek to undertake new responsibilities and initiatives, creating a multifarious network of negotiations, consensus and disagreement in and over the production and use of public space in the city. In light of this, we explore the re-ordering of Thessaloniki's New Waterfront, through the interplay among the urban policies and practices of the Municipality and the everyday praxis of citizen-led initiatives. Our aim is to unearth the complex network of consensus and contestation, emerging in and through the public space of the New Waterfront, paying particular attention to the importance of dissensus practices. Conceptualizing the latter as the spatialization of democratic urban politics, we provide an empirically grounded analysis of how and to what extent they contribute towards a more democratic urban transformation.
The need to move beyond the western tradition of considering sameness a pre-requisite for community has predominantly been voiced within political science and sociology (Pettersson 2015, Collins 2010). To the discipline of urban planning the notion of community has most often been understood as 'what is of shared or common interest, or as what is accessible to everyone' (Petrescu 2007) - an assumption that is continuously confronted with processes of migration and globalisation. In response to new challenges, in a Scandinavian planning context, public space is increasingly put forward as a device for integration (Mukhtar-Landgren 2012). Parallel to that there seems to be a growing scepticism to whether the traditional planning paradigm can bring about desired changes. This professional ambiguity and the various experiments of co-creation that follows, raises questions of the outline of formal planning; to what extent can municipal planning, influenced by artistic- and activist practices, become a laboratory for pushing the understanding of publics and community?

This paper engages with this question through an extensive, five-year long empirical study of Superkilen, a recent city park in Copenhagen, Denmark. Superkilen’s principal design concept, to fill the space with 108 everyday objects from around the world, is an obvious play with processes of dislocation and the increasingly complex relation of near and far - mimicing a World Exhibition. Drawing on Jean-Luc Nancy’s suggestion that we are moving from communities based on having in-common towards an ontological condition of being in-common (Nancy 2010) I discuss three design strategies that support Superkilen as spaces of being-in-common, i.e. as spaces where the highly personal may be experienced alongside the deeply collective. It is finally suggested that Superkilen is part of an emerging planning practice, learning from the actual city in its attempts to produce communities that are not based on similarities, but encompass difference.