Fostering Inclusion in Urban Public Open Space Planning in Europe

From Symbolic Values to Implementation Efforts. Seeking Traces in Amsterdam and Vienna

Masters Thesis

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Eidesstattliche Erklärung

Ich erkläre eidesstattlich, dass ich die Arbeit selbstständig angefertigt habe. Es wurden keine anderen, als die angegebenen Hilfsmittel benutzt. Die aus fremden Quellen direkt oder indirekt übernommenen Formulierungen und Gedanken sind als solche kenntlich gemacht.

Diese schriftliche Arbeit wurde noch an keiner Stelle kenntlich gemacht.

Wien, 23.11.2020

Sophie Thiel

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This thesis is dedicated to all of you and to creating a more inclusive world together. Day by day, step by step and word by word.

Abstract English:

Urban- and open space planning pursue the Sustainable Development Goal "inclusive cities". What is the added value of gender-sensitive contributions from open space planning when it comes to achieving inclusive urban (public open) spaces?

This thesis investigates whether experiences from gender-sensitive planning contribute to more inclusive urban planning. The socio-spatial connections of inclusion are addressed in order to situate the discourse in the context of open space planning. Relevant urban planning concepts and strategies are assigned to the various structuralist levels of spatial production and policy-making. An extensive document review as well as an interpretative discourse and policy analysis form an essential part of the qualitative-interpretive methodology of this work. Interviews with experts from the field of (gender-sensitive) urban planning offer additional insights into everyday planning at the operational level.
Two ongoing projects - PlaceCity Floridsdorf (Vienna) and Wij Zijn Plein '40-'45 (Amsterdam) - are analyzed with regard to their efforts to increase inclusiveness in the open space planning process and then compared using this thesis elaborated "Four Dimensions of Inclusiveness of Open Spaces".

The empirical results suggest that a relational approach, as used in gender-sensitive planning approaches, is essential to understand and, if possible, to steer the processes of urban open space planning that promote inclusion. The Four Dimensions of Inclusivity of Public Open Spaces are equally based on an understanding of the complexity of socio-spatial interrelations and therefore provide a basis for any further discussion on inclusion in urban planning. Accordingly, the master's thesis argues that the change in urban planning towards an interpretative, relational approach is promoted by gender-sensitive contributions and this allows for the inclusion discourse of open space planning to unfold. Gender-sensitive open space planning fosters processes that increase inclusion by identifying different needs and demands for use and claiming equal treatment.

Abstract Deutsch:

Das Ziel der Stadt- und Freiraumplanung nach einer „inklusiven Gestaltung" unserer Städte ist spätestens seit der „Agenda 2030 für nachhaltige Entwicklung" weltweites Ziel. Welchen Mehrwert stellen dafür Erkenntnisse aus gendersensibler Freiraumplanung in Europa dar?

Diese Masterarbeit untersucht inwieweit die Inklusionsdebatte in der Stadtplanung von Erfahrungen und Beiträgen aus gendersensibler Planung profitieren kann. Dafür werden zuerst sozialräumliche Zusammenhänge von Inklusion und Exklusion beleuchtet, um den Diskurs über Inklusion in den Kontext der Freiraumplanung zu setzen. Relevante Freiraumplanungskonzepte und -strategien werden den verschiedenen strukturalistischen Ebenen der Raumproduktion und des „Policy-Makings" zugeordnet. Eine umfangreiche Dokumentensichtung sowie eine interpretative Diskursanalyse – „Interpretive Policy Analysis" – bilden dabei wesentlichen Bestandteil der qualitativ-interpretativen Methodik dieser Arbeit. Interviews mit Expert*innen aus dem Bereich der (gendersensiblen) Stadtplanung bieten zusätzlich wichtige Einblicke in den Planungsalltag auf der operationalen Ebene.
Außerdem werden zwei laufende Projekte – *PlaceCity Floridsdorf* (Wien) und *Wij Zijn Plein ´40-´45* (Amsterdam) – hinsichtlich ihrer Bestrebungen die Inklusion im Freiraumplanungsprozess zu erhöhen, untersucht und anhand der herausgearbeiteten „Vier Dimensionen für inklusiven Freiraum" verglichen.

Die Ergebnisse der Arbeit legen nahe, dass ein relationaler Ansatz, wie er in geschlechtersensiblen Planungsansätzen verwendet wird, unerlässlich ist, um inklusionsfördernde Prozesse der urbanen Freiraumplanung zu verstehen und, nach Möglichkeit, steuernd einzugreifen. Durch den relationalen Ansatz wird das Verständnis der (De)Konstruktion sozialer Konzepte gefördert und anerkannt, dass urbane Ungleichheiten immer das Ergebnis in Verbindung stehender, sozialräumlicher Prozesse sind. Die erarbeiteten Vier Dimensionen für inklusiven Freiraum basieren genauso auf dem Verständnis der Komplexität sozialräumlicher Zusammenhänge und bieten daher eine Grundlage für jede weitere Diskussion über Inklusion in der Stadtplanung. Dementsprechend argumentiert die Masterarbeit, dass der Wandel in der Stadtplanung hin zu einem interpretativen, relationalen Ansatz durch gendersensible Beiträge gefördert und dies den Inklusionsdiskurs der Freiraumplanung erst zu entfalten vermag. Gendersensible Freiraumplanung fördert inklusionssteigernde Prozesse indem unterschiedliche Bedürfnisse und Nutzungsansprüche aufgezeigt und die Gleichbehandlung dieser eingefordert werden.

CONTENTS

1. Introduction

What do we associate with cities? For me they are places of diversity, places where people from different backgrounds collaboratively shape our city-space and urban public open places especially. This diversity of cities often marks them as venues for various conflicts and power struggles over the distribution of resources, which is also evident in the socio-spatial context through exclusionary mechanisms such as segregation and exclusion. Consequently, more inclusive cities that offer equal opportunities for all, are at the forefront of new urban planning and development efforts.

Problem Outline and Current Relevance of the Issue

Inclusion is an emerging theme within the context of urban and open space planning. The term is not only used in the goals of the SDGs signed by all UN member states in 2015, but has also been given a prominent role in various local planning strategies and key objectives over the past decade. At the very least, since the Agenda for Sustainable Development was announced and has gained global support, the objective of inclusion and the fight against inequalities has been given a roaring stage. Can these declarations really change the daily lives of many people for the better? How can urban planning processes keep up with these highly vaunted goals? And what does "inclusion" actually imply?

To leave no one behind is central to the 2030 Agenda for Sustainable Development. In this context a clear commitment to inclusion was made by countries all over the world addressing all three dimensions of sustainable development (environmental, economic and social). Hence, inclusion, equality and equity are universal objectives in different contexts making the commitment mentioned above, quite complex. Various aspects of (in)equality play a role in the urban planning context alone. In spite of the frequent use and reference to this core principle it is already argued – and we are writing the year 2020 – that latest efforts remain insufficient and we will miss these goals regarding equity, equality and inclusion (cf. Together 2030 Global Advocacy Working Group, 2019).

1.1. Structure of this Thesis

The **first chapter** introduces the background and first definition of inclusion for urban- and open space planning. This chapter also delineates the research questions and main hypothesis this thesis follows along. The research design, strategy and overall methods approach as well as the methodology are stated at the end of this chapter.

Chapter two outlines important theories of socio-spatial constructions regarding the relational understanding of inclusion. Due to this topics' cross-disciplinary relevance an extensive theoretical background is presented firstly of space production theories and secondly of social constructions like gender or the public sphere of politics and policy-making. Another subchapter relates these social and spatial constructions to contribute to knowledge about inclusionary processes and theories specifically for urban public life. A final subchapter summarizes all these findings.

In **chapter three** Four Dimensions of Inclusiveness based on the comprehensive theoretical framework are elaborated. Each of the four dimensions is explained thoroughly and set in relation to relevant social and spatial considerations. At the end of this chapter a summary as well as possible targets to foster inclusiveness in urban open space planning processes is given.

Chapter four describes the symbolic level (according to the Structuralist Planning Assessment, of policy-making to promote inclusive cities. The most important value-structures and in what policies they are found.

Following the symbolic level of the previous chapter, **chapter five** is all about the imaginaries of urban planning processes towards more inclusive cities. Three important planning concepts (Gender Mainstreaming, Placemaking and Co-City) are introduced and examined. Afterwards the framework of local (open space) planning objectives of the cities Amsterdam and Vienna is given.

Finally, in **chapter six** the level of the real is reached. This chapter comprises the investigation and analysis of how, at the operational planning level, inclusion is targeted and can be fostered. Interviews with gender-sensitive planning experts as well as the comparison of two ongoing projects provide a multitude of insights and the possibility to test this Thesis concept of Four Dimensions of Inclusiveness while assessing the two operational projects.

Chapter seven summarizes the results of this research and discusses them on the basis of the research questions posed in the first chapter. Implications and recommendations for urban open space planning and practice are given as well. Concluding thoughts and future research prospects are given at the very end.

1.2. Research background and significance

"Inequality is produced and expressed in material and non-material forms, is borne on the body and is carried in the person." – Fran Tonkiss[1]

Growing up in a prosperous city that is not only safe but also exceptionally liveable and which offers equal opportunities to most of its residents, is a privilege that many are excluded from. Unequal access to and inequalities in the possibilities of utilization of public goods such as public open space, can have drastic impacts and far-reaching effects on various other aspects of a persons' life. In the broader sense, social inequality happens wherever the opportunities to access public goods and services as well as social positions provided with unequal power relations, or levels of interaction, are subject to permanent limitations and thus either positively or negatively influence the life chances of individuals, groups or societies (cf. KRECKEL, 1992, p. 17; LÖW, 2015, p. 211)

Urban policy and planning regulations – both at (supra-)national and city level – define the urban priorities and acknowledge certain needs of people from diverse social backgrounds. In this way, they play an important role in promoting socially inclusive cities. At a macro level urban policies and regulations are often based on envisioning future cities through technical, economic and efficiency-oriented rationalities. As Caprotti leads back to Jane Jacobs' claim: there is a need for a "human dimension approach" to socially inclusive cities that focus on the needs of people at a small-scale local level of everyday life. Such an approach can inform policy-makers and planners and strengthen their role in achieving inclusive cities (cf. CAPROTTI, 2018).

The needs of the people using open spaces are essential in the landscape planning discipline. Mal-planning leads to contemporary issues of urban open space not providing all user groups with the same opportunities. This raises the question of how to provide inclusive urban open spaces that can be used collectively and brings equitability of these spaces into play (cf. ZIBELL et al., 2019)

To envisage a gender perspective in urban planning – or in landscape and open space planning specifically – reveals how spatial structure and social structure are mutually constitutive – see **chapter 2**. Structural principles, class and gender cross all levels of constitution, in which societal privileges or disadvantages as well as exclusion and inclusion are thereby embedded. This means "the reproduction of social inequality is possible and de facto given" at each level of spatial constitution (KRECKEL, 1992, p. 17). Hence, the margin between "included" and "excluded" is always formed alongside the constitution of space (cf. LÖW, 2015, p. 211).

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1   TONKISS, 2017, p. 189

This change to a more interpretative approach in (urban) planning debates where relational conceptions as well as "fluidity, contingency, dynamism and simultaneity are key characteristics" (DAVOUDI, 2012, p. 438) allows planners to better understand the variety of (e.g. gender) perspectives which may come together in a single place. Consequently this leads to an understanding that planning may be more complicated than designing a place for a common good with mostly rational means (cf. DAMYANOVIC & HORELLI, 2019, p. 8).

1.2.1. Subject and Aim of the Research

The use of public open space reveals the ways in which these places are accessible and can be appropriated by city dwellers. Furthermore, public open spaces may also be an arena for debates, protests, dialogue and contestation. However, for such prospects to develop equal opportunities to shape ones' environment are required – regardless of one's age, gender, cultural background and socio-economic status. These characteristics are relevant to assessing the potential of democratic and inclusive public spaces. In terms of open space planning this means the accessibility of urban public open spaces and the opportunities to participate must be guaranteed for all – and therefore, must be inclusive. Considering this, urban public open spaces have the potential to promote inclusive cities.

Therefore, this thesis attempts to determine the progress towards inclusion in the context of urban open space planning in recent years. This thesis examines as to how the SDGs regarding inclusion are being promoted at local city level in three different European cities. Furthermore, it attempts to contribute in evaluating whether the existing measures in the field of open space planning will be sufficient in each of the examined cities.

In recent years, many urban policies and strategies that pursue inclusion and reduction of social inequality have been published. However, measures specifically aimed at open space planning have only rarely been addressed. The aim of this thesis is to compare policies regarding inclusive open space planning on different governmental and methodological levels. The ultimate goal is to advance knowledge about the features of inclusive urban public open spaces that foster inclusive cities.

1.2.2. Defining the term Inclusion for its Use in Public Open Space Planning
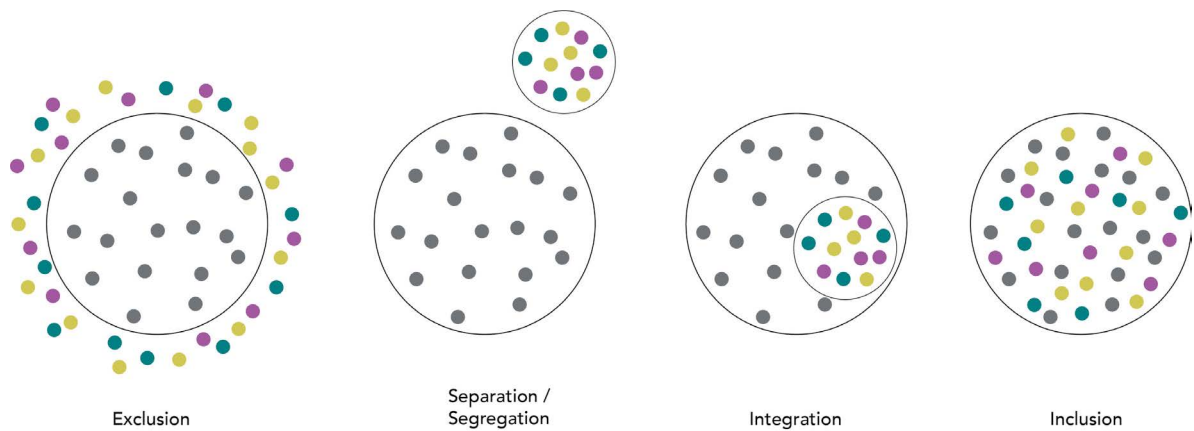
Figure 1: From an exclusionary understanding to an understanding of inclusion (of space). (Own graphic, after Think Inclusive, 2017).

Depending on the context, inclusion can lead to different understandings. In order to be able to expound how open space planning can increase the inclusiveness of places and what factors play a role in causing the exact opposite – exclusion – the broad term "inclusion" needs to be explained in an urban planning context. Explaining the term inclusion for its use in urban open space planning requires a multi-dimensional relation: to its social-, economic- and socio-cultural-level. This following overview delineates the utilization of the term inclusion for this master thesis and, at the same time, explains the spatial relation between inclusion and urban open space. The term public (open) space is going to be explained and defined in chapter 2 (cf. The World Bank, 2020).

The idea behind inclusion aims at a society based on human rights, appreciation and mutual respect. It guarantees all its members equal and full rights to individual development and participation – regardless of one's ability, gender identity, social or ethnic origin, etc. Inclusion aims to eliminate all processes of exclusion (ibid).

To ensure that social advancement and development are equally possible for all residents of a city, attention must be focused on possible exclusionary mechanisms for certain social groups, which must be reduced in the interests of social justice and equality. In the sense of an inclusion and diversity orientation of the city, the focus should be on the entire, dynamically changing urban society (cf. MA 18, 2014b; The World Bank, 2020).

The Spatial Relation of Inclusion

Diversity and heterogeneity of society are considered fundamental and inherent to inclusion. The ideal of an inclusive society means that – in contrast to integration – it is not the individual who has to adapt to the majority system, but rather the social framework conditions must be flexible enough to allow each individual to participate. The public sphere thus has an important social significance. It is a social space that should be available to all city users, a place of participation and inclusion (ibid).

Urban inclusion requires providing affordable necessities such as housing, water, sanitation as well as access to safe and high quality public open space. Lack of access to essential infrastructure and services is a daily struggle for many deprived households; through spatial integration measures, the social inclusion in urban settings can be improved. Public spaces can promote and intensify exchange and communication between different social groups and therefore play a key role in eliminating exclusion by acting as places for intercultural dialogue. Segregated areas can be opened up through planning interventions – both physically and socially. The role of public space in shaping the public life of the streets is key for the socio-cultural inclusion of immigrants, tackling socio-spatial segregation at the neighborhood level (cf. MA 18, 2014a, 2014b; The World Bank, 2020).

1.2.3. Spatial Delimitations of the Research Area

In order to gain broader insights to the spatial inclusion debate, I propose to examine and use examples from two different European cities: Vienna, Austria and Amsterdam, the Netherlands. Additional insights and expertise from feminist urban planning practice of Barcelona, Spain will be included into this research. This selection is primarily based on the different ways in which gender-sensitive planning – one of the most important aspects of inclusive cities – and other strategies to make urban planning more inclusive were and are handled in local (urban open space) planning policies.

Vienna, for example, is amongst the most livable cities on Earth. In terms of spatial planning specialties, Vienna can already reflect upon decades of experience regarding gendered approaches and therefore has a unique position in the European context (MA 18, 2013b).

1.2.4. Hypothesis and Research Questions

By focusing on the developments in gender-sensitive planning, this thesis investigates the possibilities and limits of open space planning in the making of inclusive urban public open spaces. Therefore, this thesis is based on the following hypothesis which leads to the central research question:

Hypothesis

Gender-sensitive contributions embedded in a (post-)structuralist, relational understanding of open space planning lead the way to promote inclusion in urban public open space planning.

Ultimately this hypothesis leads to the main research questions:

Main Questions

What is the added value of gender-sensitive contributions from open space planning when it comes to achieving inclusive urban public open spaces?

The following set of further questions will guide the research process:

1. In reference to public urban open spaces, how is inclusion defined and embedded in a relational understanding of urban (open) space?

2. What are the objectives of global and local urban policies towards/to foster inclusive urban open spaces and how are they applied on the operational level?

3. According to the Structuralist Planning Assessment how do we need to approach 'Inclusion' for urban development?

1.3. Research Strategy and Methods Approach

For this thesis a mix of qualitative-interpretative methods were applied. The observations I make in this research are based on an exploratory, sequential, multimethod investigation. Due to the COVID-19 pandemic extensive fieldwork – which would be essential part of every open space research project, was not possible which is the reason for this research to took place mostly as deskwork. Nevertheless, diverse qualitative data could be collected by extensive document reviews and interviews which made a contribution to the discourse possible.

First of all, the sociological, spatial and landscape planning principles that this thesis is based upon will be outlined and explained by an extended literature research. Then a qualitative content analysis of documents will enable me to elaborate the quintessence of inclusive urban public open space planning.

The outlining of the most important socio-spatial constructions will be followed by an interpretative comparison of inclusionary approaches in urban public open space planning on the strategic- (values), tactical- (policy-making) and the operational (execution and implementation) level in the chosen cities[2]. This interpretative analysis will be crucial part of a method called interpretative discourse analysis, more specifically the method of Interpretive Policy Analysis (IPA).

This kind of policy analysis approach emerged due to a growing interest in discursive approaches to the field of policy studies. The focus is laid on the importance of notions like narratives, framing, discourse coalitions, interpretation, argumentation, and meaning to critically explain the initiation, formation, implementation, and evaluation of public policies in various contexts and settings. These discursive approaches reflect a growing dissatisfaction with positivist models of policy analysis that have been said to fail to provide compelling and substantive accounts of the policy process, and to neglect to provide alternative normative stances that can improve the impact of public policies on the lives of residents in democratic societies (cf. GLYNOS et al., 2009, p. 21; cf. LEJANO, 2012).

The concept of Interpretive Policy Analysis (IPA) emphasizes intersubjective meanings of policy as key and as their primary objects of research. Whereas actions, practices, and institutions are conceptualized as 'text-analogues'. IPAs draw an analytical distinction between documents and contexts. The broad focus is on policy-making, which entails the formation, implementation and evaluation of policy and its impact on wider social relations – in this thesis about socio-spatial relations. This means that IPA seeks to understand processes at the macro level, but its advocates also investigate texts and actions at the micro level in order to develop their critical interpretations. They also accept that in order to explain broad social change they must also explain shifts at the micro level (cf. GLYNOS et al., 2009, pp. 34–35).

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2   The distinction between a strategic, a tactical and a operational level regarding policy-making was found to be used in Amsterdams urban planning policy (cf. Gemeente Amsterdam, 2017)

The analysis of a range of primary documents – texts, media representations, online symposiums, podcasts, and so on – coupled with interviews, are not only essential for collecting relevant data, but they also enable the researcher to test assumptions about the limits of the policy-making as well as the meanings and the significance of the gathered documents. This gathered information provides the means to construct an interpretive context within which to understand and analyze the social and political actions studied. Greater understanding, new insights and critical explanation often comes from estrangements of one's initial theoretical assumptions and empirical expectations (cf. GLYNOS et al., 2009, p. 23; YANOW, 2000).

The documentary data sources used for this process in this thesis are mainly policy documents within the realm of Gender Mainstreaming and social inclusion in urban (open space) planning, as well as planning and design guidelines on local, national and supranational level. As there were plenty of virtual events taking part due to the COVID-19 pandemic, online symposiums, podcasts, and so on were included into this research too. (Semi-)Structured interviews with local experts – involved in inclusionary planning processes on all three levels – will enable me to draw conclusions about the symbolic meaning of inclusion and to round off the findings from the documentary data and the interpretative comparison of the planning strategies of the three chosen cities, leading back to the method of Interpretive Policy Analysis.

Finally, an evaluation and comparison of projects on the operational level in combination with the insights of the expert interviews and the conclusions of the qualitative-interpretative documentary analysis will contribute to an open space planning inclusion-principles-guideline and to express recommendations of how to implement inclusive principles into urban public open space planning.

The research-design graphic (see next page) summarizes my research process and illustrates the relations of the various steps of work. It is a guide to answer the research questions.
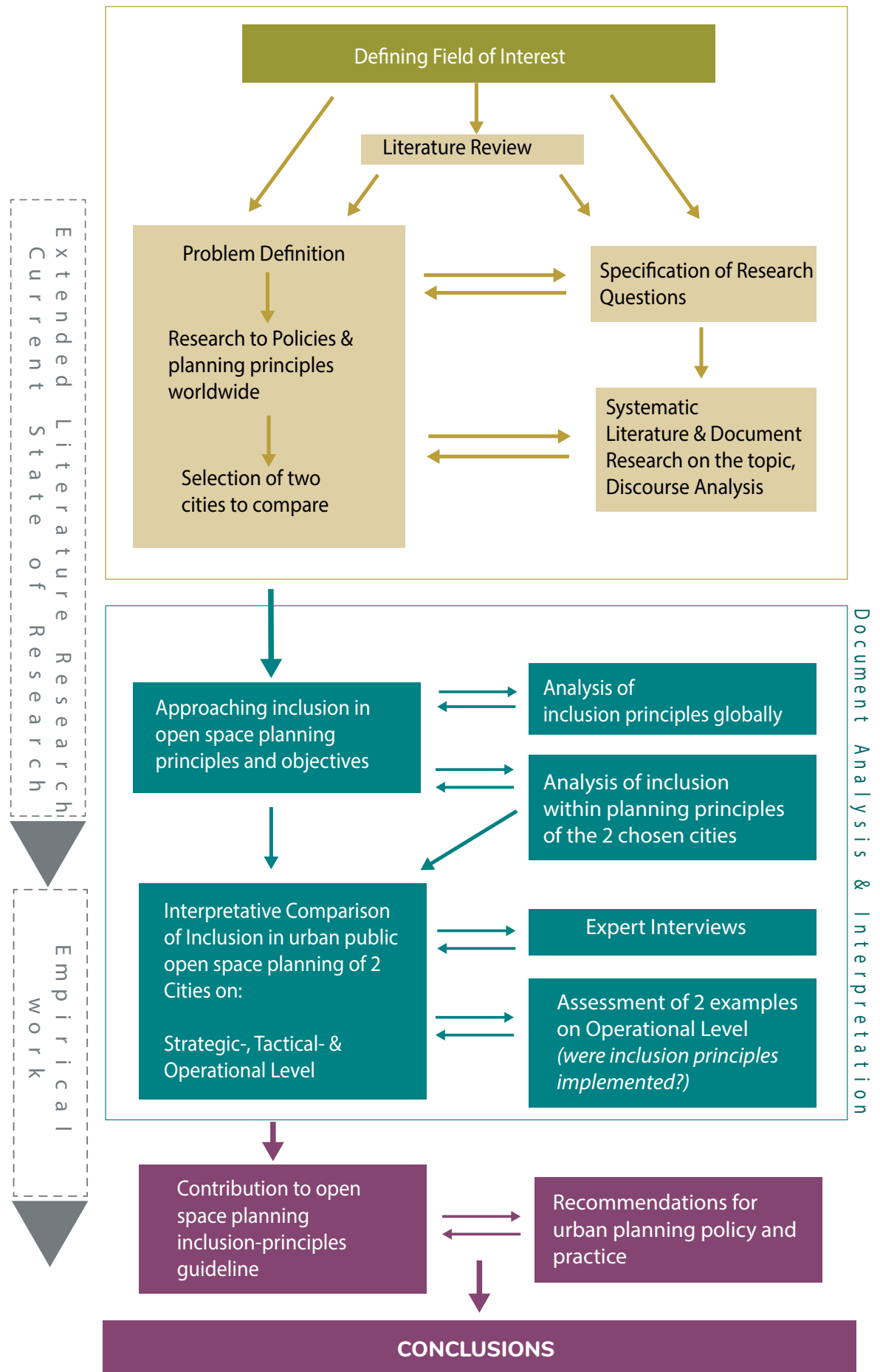
Figure 2: This Thesis' Research Design.

1.4. Methodology

This subchapter demonstrates the methodology and aims to give a brief introduction of the theoretical background this research is based on. The intention is to highlight the professional values it is built upon. It is important to note that urban planners have a role as powerful producers of space. The spatial world is not only shaped by planners and architects, together with investors in large-scale projects and state bodies, they create spaces that on the one hand reflect the social order, and on the other hand also reproduce this order (cf. TERLINDEN, 2010, p. 73)

Landscape Planning Theory

Day to day activities that are carried out in open spaces must be taken into account when observing public places, to avoid analyzing them only with respect to their initially proposed functions and zoning. Open space planning is based on practical values that are embedded in a body of socio-cultural knowledge and socially constituted roles and institutions. Essentially open space planning is directed towards providing opportunities for appropriation in private, semi-public and public open space, so that one can experience individual autonomy (cf. AHREND, 1991, 267; BÖSE, 1981, 191–192; HÜLBUSCH, 1978).
The ultimate task of open space planning is to improve the quality of utilization possibilities of public space. Accordingly, reading the traces/evidence of everyday use in public space as "signs" of social circumstances is an integral part of open space planning (cf. BÖSE, 1981, p. 163 ff.; HARD, 1995).

The Importance of Gendered Approaches for Inclusive Urban (Open Space) Planning

The category of gender is central for an understanding and evaluation of space and spatial processes. In this thesis gender perspectives will function as epistemological approaches aiming to make the relevance and scope of inclusive open space planning visible (cf. ZIBELL et al., 2019, p. 3).

For decades gender sensitive planning has already contributed to assure high quality in planning by integrating a differentiated planning culture through a site- and group-specific approach. This requires sensitivity to the different needs of different population groups regarding their (potential) use of urban space. A central concern of Gender Mainstreaming is to identify these needs, to record them systematically and to give them equal consideration. Based on the examination of gender-, age- and group-specific interests and effects in the planning process, quality in planning is assured. Moreover, the aim is to create adaptable spaces for specific groups and special needs, to identify (new) potentials as well as to generate spatial appropriation opportunities. The added value of gender-sensitive planning is that it increases the "accuracy of fit" of planning products and services and thus makes an indispensable contribution to quality assurance in planning. The success of planning can ultimately be measured by its practical value in everyday life (cf. KNOLL, 2008; MA 18, 2013).

Understanding Space

The famous sentence "*First we shape cities – then they shape us.*"[3] by Jan Gehl can be used to introduce a spatial understanding that approaches space in social terms in addition to physically and materially or geographically and territorially (cf. TERLINDEN, 2010, p. 71).

To go more into detail, one can consult Lefebvre, who analyzed space as a triadic concept of perceived, conceived and lived space:

1. **On the one hand, space is the material output produced by spatial practice. This is the physical space of materiality that is perceived by people.**

2. **Then there are spaces that are scientifically and artistically generated as representations by means of imagined and conceived spaces. This second dimension is thus for example the mental space of planning concepts.**

3. **Thirdly, there is the production of spaces of meaning through symbols and representations of everyday activity. This is the experienced and lived space. One could say that this is the social space of everyday life** (LEFEBVRE, 1991).

A distinction between a real, an imaginary and a symbolic level can be argued in a (post-) structuralist way. Damyanovic et. al. adds: "The three levels are simultaneously effective in everyday life and thus in the spatial production of every human being" (cf. DAMYANOVIC et al., 2018; LEFEBVRE, 1991; TERLINDEN, 2010, p. 73).

Furthermore, Löw coined space as a "relational arrangement of social goods and living beings at places." She also pointed out that spaces are only created when they are actively linked by people (cf. LÖW, 2015, p. 224). Which concludes the circle of understanding space as a multi-dimensional constitution where each dimension is not only linked to each other, but these connections simultaneously shape and renew everybody's spatial production. To frame space simultaneously by its built as well as its social qualities, and the relationships between them is thus a crucial understanding of this thesis (cf. KNIERBEIN & TORNAGHI, 2015b, p. 6).

The Structuralist Approach

In order to gain better understanding of an existing place as well as to be able to draw conclusions about future developments, landscape planning pays attention not only to the visible but also to the invisible, which determines and structures the real (visible). This methodical approach applied in Structuralist Planning Assessment, which was developed at the Institute of Landscape Planning, Vienna, is based on various disciplines and combines the iconological approach with levels of meaning as discussed in structuralism.

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3   GEHL & ROGERS, 2003

The Structuralist Planning Assessment refers to the philosophy of structuralisms and the highlighting of the importance of the so-called symbolic. The symbolic defines social norms and values as well as relationships (cf. DAMYANOVIC, 2007; FUCHS & DAMYANOVIC, 2013).

The structuralist approach of landscape planning allows a distinction to be made between the real, imaginary and symbolic levels in the planning process. The symbolic level thereby corresponds to the values and thought structures of society, the imaginary level to the desired level, the ideas and models and the real level to the structural-spatial conditions with their socio-demographic structures. The abstract symbolic order forms the basis of the real and the imaginary (cf. DELEUZE, 1992).

Only the "work on the symbolic" (cf. LIBRERIA DELLE DONNE DI MILANO, 1996) makes structures of thought and values – which are contained in open space structures or models and processes – visible. The symbolic level in the form of value structures is usually unconscious. However, value attitudes are capable of consensus. Thus what we as society define as "the good life" is synonymous with human rights that we globally agreed upon (cf. SCHNEIDER, 2019). If one strives for a change in one level, this requires similar changes on all three levels (cf. DELEUZE, 1992).

This distinction into three levels of the Structuralist Approach of landscape planning can be linked to the three levels found in policy-making and management, whereby:

- **The strategic level embodies the Vision of policy-making:**

  - A vision statement is about what you want to become. It's aspirational.

  - Where do we want to go and why?

  - Values

- **The tactical level embodies the Mission of policy-making:**

  - A mission statement focuses on today and what the organization does

  - What are we going to do to reach our goal? Which frameworks do we set?

  - Planning concepts, plans, ideas, models

- **The operational level embodies the execution and implementation level:**

  - How do we execute the policies?

  - Material output, (socio-)spatial practice

  (cf. Gemeente Amsterdam, 2017; cf. SKRABANEK, 2020).

These levels are relatable to Lefebvres Triadic Concept of Spatial Dimensions which will be explained in detail in chapter 2.1. All of the levels are closely interlinked and simultaneously effective as well as mutually reinforcing.
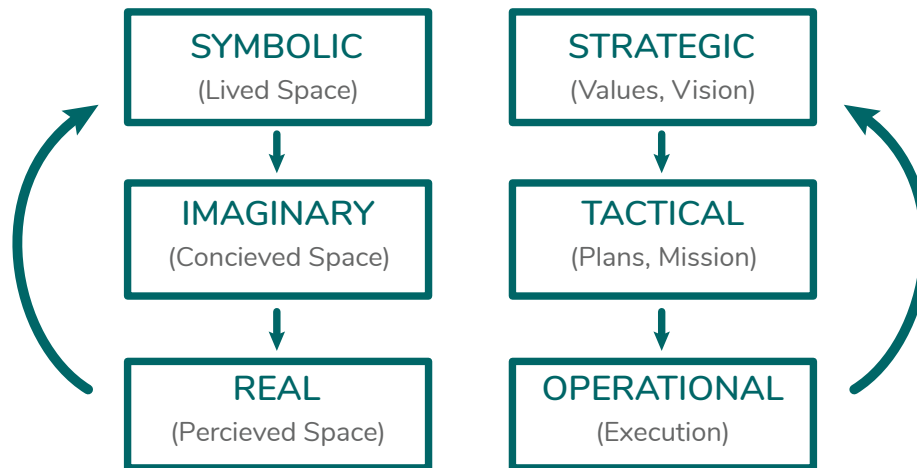
Figure 3: The levels of the Structuralist Planning Approach (SPA) and its' counterpart levels of policy-making. (Own graphic).

Evidence-Based Scientific Working – To Understand What We See

The basic paradigm of landscape planning is that the landscape is understood as an expression of socio-economic relations. The role of landscape architects is to understand both the historical and current conditions of a place in order to formulate appropriate planning proposals for the future. To be able to draw conclusions about cause and effect, means to consider all three time periods, since no prognosis can be made without a prior diagnosis. A suitable method is needed to understand the social and economic significance of landscapes and places. Landscape planning in theory and practice is therefore characterized by an everyday, evidence-based approach to the development of landscape, local and spatial processes. Gerhard Hard was, in the German speaking countries, one of the first to apply the evidence-based approach in geography, for example, thus leading to the widespread of the approach (cf. FUCHS & DAMYANOVIC, 2013; HARD, 1995; STALLER, 1996).

The evidence-based approach looks at traces, or phenomena, resulting from actions. In landscape planning, structural-spatial features and traces of use are important indicators providing clues to the everyday activities that have occurred there, their underlying conditions and their significance. It is therefore crucial for planners to be able to identify such clues. They enable us on the one hand to assess the structural-spatial situation – both physically and socially – and on the other hand to formulate planning proposals (cf. FUCHS, 2005).

Due to the COVID-19 pandemic fieldwork was very limited unfortunately. I rather focused on interpretative analysis of evidences found at the symbolic and imaginary level and their relation to the real level through reading, listening and analyzing a plethora of different document types which add up to the discourse analysis of 'Inclusion' of urban public open space.

2. Theoretical Background: Spatial and Social Constructions and Its Symbolic Meanings

This chapter provides deeper insights of the theoretical background that this research is based on. It intends to challenge our understanding and perception of space and social structures and to encourage reflection upon these constructions that can be found in our minds as symbolic values.

At the beginning an extensive explanation is given on how space and places are constituted and produced, including trans-disciplinary approaches of urban sociology and spatial planning. The information about the constitution of space is then bridging to the topic of gender construction and its correlation to space leading ultimately to spatial aspects of exclusion and inclusion in cities.

2.1. Space Production: The Constitution of Space

Traditionally spatial sciences have considered space to be simply given, often understood as a surface or territory (geography, spatial planning) or as a container (urbanism, architecture), that is existing more or less independently of human existence. Under the spatial turn of the 1980s, space became a central category in social sciences and humanities which grasped space no longer as this abstract dimension, but a category exploring (contingent) relations and interpretations. Hence, space can be understood as an entity that provides economic, environmental and social living conditions (cf. GRAHAM & HEALEY, 1999; cf. HUNING et al., 2019, p. 2).

It was this dimensional linking that resulted from an interdisciplinary approach that ultimately shaped our understanding of space today. In the early 2000s Löw coined the understanding of space for landscape planning as a "relational concept". According to her, space emerges only when goods and people are linked with each other. Attention must be paid to the formation of these relationships: The constitution of space is determined by the social goods and people on the one hand, and by the relation between them on the other hand. Löw's definition describes social goods as "primarily material goods, since only these can be placed". These goods can be linked to spaces through their material properties. On the one hand in the formation of space

people can be part of the components linked to spaces, and on the other hand the linking itself is interconnected to human action. In order to situate a social good, there must be a place where it is placed. In this context, a place refers to a location that can be specifically named – usually marked geographically. Places can be identified by the placement of social goods or people, but they do not disappear with the goods / people, but rather are then available for other occupations. A place is therefore the goal and result of the placement and not a placed element (cf. LÖW, 2015, p. 224).

As already mentioned in **chapter 1.3.**, Lefebvre had a threefold understanding of space in physical, mental (how space is conceptualized, i.e. in planning and architecture) and social terms (how space is lived and experienced by individuals). As shown in figure 4, Lefebvres concept emphasizes the interrelations between space as a structure and a social process as they are shaped by conceptualizations, perceptions and everyday lives of people. Therefore spaces are always the result of linking perceived facts and interpretations, they are never complete, but are constantly updated by new social and material interventions and new depictions (cf. DAMYANOVIC & HORELLI, 2019, p. 6; LEFEBVRE, 1991; TORNAGHI, 2015, p. 19).
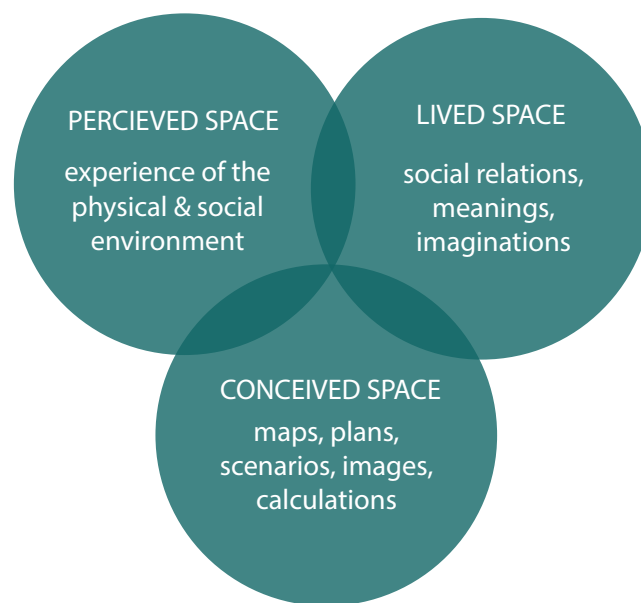
Figure 4: Lefebvres Triadic Concept of Spatial Dimensions. Own graphic, after HUNING et al., 2019, p.6

In summary, the following understanding of space can be determined for this thesis: The built space we perceive, and touch has not only developed over time, but is also constantly changing as a result of the relations between people and places and their contexts. On the one hand, space is being continuously generated by people and, at the same time, space has an indirect effect on people's everyday lives and is, in turn, shaped by changing day-to-day patterns and thus social dynamics (cf. KNIERBEIN & TORNAGHI, 2015b, p. 4).

2.1.1. (Urban) Public (Open) Space Production and Conceptualization

"As a key feature of the urban landscape, we see that public space is socially produced, historically embedded, and politically contested." – Joseph Heathcott [1]

The term open space in landscape planning refers to the human-made, physical places in between buildings in towns and settlements (cf. HÜLBUSCH, 2006). At the same time, open spaces in landscape planning are understood as self-determinedly selectable opportunities for action (cf. BÖSE, 1981; DAMYANOVIC, 2007; HÜLBUSCH, 1978, 2006; SCHNEIDER, 1998) which are described in the social sciences as processes of spatial appropriation in terms of action theory (cf. BOURDIEU, 1991; cf. DAMYANOVIC et al., 2018; cf. LEFEBVRE, 1991; cf. LÖW, 2015).

Complete Organization of Open Spaces within a City according to Landscape Planning Theory As understood by Hülbusch, a home comprises more than the indoor home, it includes the "outdoor home" as well – nowadays often called extended urban living room – referring to the area beyond the enclosed indoor space which we can appropriate likewise. According to her, this appropriation represents a social as well as economic necessity (cf. HÜLBUSCH, 1989, p. 48–49).

Following this idea of claiming a complete living and working space, a "system of open spaces of different accessibilities" was developed to achieve a complete organization of open spaces. This system comprises open spaces related to the house or apartment, as well as public open spaces including streets, paths and close-to-home common spaces within the residential area and the neighborhood. On the other hand, it includes open spaces in relation to a district such as squares or function-specific open spaces such as allotment gardens, sport facilities etc. Furthermore part of the open space system are district borders and dysfunctional open spaces as well as the city peripheries (cf. BÖSE, 1981).

These open spaces listed above are characterized by a gradation of the public or respectively the private, thereby creating a "hierarchy of spatial public structures". This hierarchy is produced through the interconnection and differentiated composition of these spaces. Furthermore, this composition of the spatial hierarchies of the public sphere determines the accessibility of a place through its interdependence with different groups or entities (cf. BÖSE, 1989, p. 55).

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1   HEATHCOTT, 2017, p. 18

The figure below visualizes this "system of open spaces of different accessibilities" conceived as a complete organization of open spaces of a district. It incorporates the hierarchy of spatial public structures and illustrates the interdependencies (black and white arrows) of the composition of these spaces.
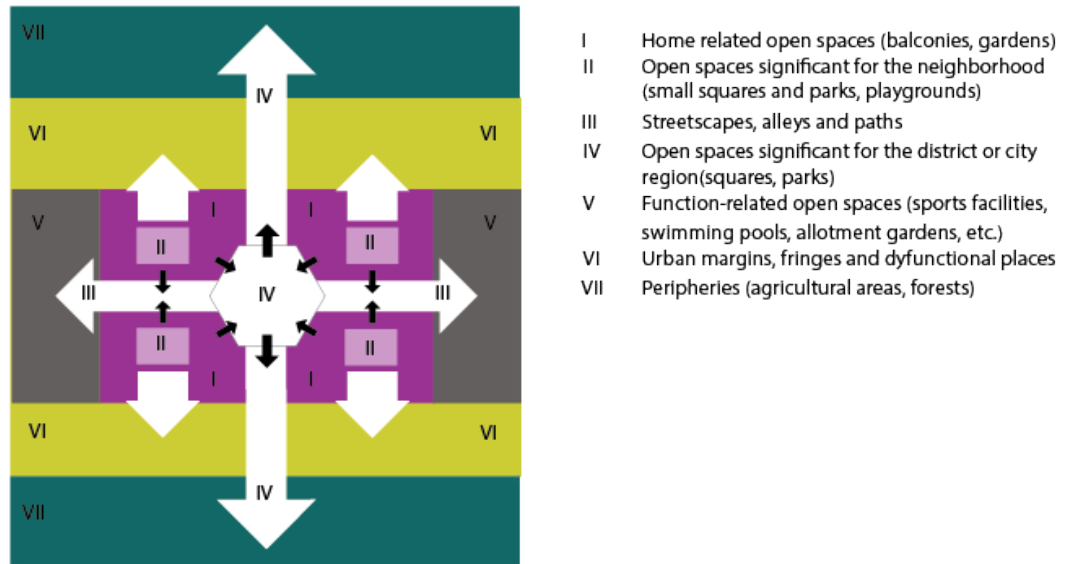
Figure 5: Complete organization of open spaces within a city district. Own graphic, cf. KÖCK, 2002, p. 98

The legend of the figure reads:

I   Home related open spaces (balconies, gardens)
II Open spaces significant for the neighborhood (small squares and parks, playgrounds)
III Streetscapes, alleys and paths
IV Open spaces significant for the district or city region (squares, parks)
V   Function-related open spaces (sports facilities, swimming pools, allotment gardens, etc.)
VI Urban margins, fringes and dyfunctional places
VII Peripheries (agricultural areas, forests)

The Publicness of Space – How is Public (Open) Space constituted?

"Publicness [...] is a relational and (inter)subjective quality rather than a fixed characteristic determined by the main function of a space. [...] The publicness of each place analyzed will therefore never be fixed but will depend on the constantly changing quality of these relations." – Chiara Tornaghi [2]

Public space can be understood as the places where public life unfolds, but what exactly is the public? The public realm originates from the Latin word res publica and indicates a relationship between people and society or people and the state. Public can be defined as the opposite of private – referring to the sphere of individuals and their intimate relationships. A possible interpretation of public space in this context can therefore be that it is a space controlled by the state on behalf of society, but open and accessible to all. The public sphere is also understood to be the opposite of the personal and was therefore considered the equivalent of the impersonal, the realm of the unfamiliar other. Nevertheless, what lies beyond the personal can still be an interpersonal matter, where the boundaries between personal and impersonal, and private and public are fluid (cf. MADANIPOUR, 2010, p. 7–9).

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2   TORNAGHI, 2015, p. 26

"Public spaces are all places publicly owned or of public use, accessible and enjoyable by all for free and without a profit motive. Public spaces are a key element of individual and social well-being, the places of a community's collective life, expressions of the diversity of their common, natural and cultural richness and a foundation of their identity."- UN Habitat[3]

The above quote by UN-Habitat offers another definition of public space that differentiates public places using the following three characteristics (cf. BENN & GAUSS, 1983; PITKIN, 1981):

- Access
- Agency of Control
- Interest

Legal ownership crosses all these characteristics (cf. BENN & GAUSS, 1983), implying what is publicly owned may still have restricted access rights and private property can have unrestricted access. Ownership, access and control are all of key importance for analyzing public spaces. The City's streets, squares and parks are usually both publicly owned and legally accessible to the entire population. Other spaces that are privately owned and controlled are open to the public, but the owners may deny access to certain user groups or discourage them from entering (cf. BRILL, 1989; FORREST & PAXSON, 1979). Other spaces are publicly owned and open to the public, but social control may restrict the group of people who actually use them. Yet all these spaces are loosely referred to as 'public', and in some sense and to varying degrees they are.

Public Spaces as Social Places of Inclusion

"The physical shape of public space can only be interpreted as a snaphot of complex socio-historic processes of space production." – Sabine Knierbein and Chiara Tornaghi[4]

Even though the concept of public spaces are difficult to grasp, they matter because they are places where strangers can meet and interact with people with whom they share their neighborhoods and cities with. Public spaces serve more than merely fulfilling an instrumental need, they are places where cities can be experienced as inclusive and welcoming. Public open spaces are important social infrastructures since they are necessary to promote social life, but they also serve to address and respond to the most urgent challenges of contemporary urban coexistence: countering social isolation, negotiating differences and creating places for all, regardless of age, ethnicity, gender, sexuality or income. Social public infrastructures such as libraries, playgrounds, parks, community centers, lidos etc. are of tremendous importance for the collective public life of cities (cf. LATHAM & LAYTON, 2019, p. 2).

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3   UN-Habitat, 2015, p. 6
4   KNIERBEIN & TORNAGHI, 2015, p. 3

The inclusionary power of public space is strongest when as many people as possible identify with it and regulate social interaction in a self-determined way. The possibilities of social processes, conflicts and their negotiation is what determines the inclusiveness of a space rather than a places' physical structure (cf. DANGSCHAT, 2011; GLÖCKNER, 2014, p. 51). A more detailed understanding of the spatial relations of inclusion and exclusion will be offered in chapter 2.2.3.

2.2. Urban Public Life: Inclusionary and Exclusionary Mechanisms

"If we strive to create cities where everyone feels at home, we must understand what it is that makes someone feel excluded, how they perceive their space around them and what are their needs and wishes." – STIPO Publishing[5]

(Landscape) Architecture and Urban planning affect and change not simply the built environment but interrelatedly the social environment too. It is therefore essential to convey an understanding of society, its social classes, gender constructions and milieus, its spatial organization and its future prospects. For decades, feminist scholars and practitioners have engaged in a debate that has developed from the assumption of biologically distinct women and men to the notion of gender as a social construction (cf. TERLINDEN, 2010, p. 70)

To talk subject-specifically about "Inclusion in open space" requires the correlation to spatially relevant social science theories and methodology, which will be described in this chapter. Different approaches to the understanding of gender serve as an introduction to social constructs, which are followed by insights of inclusionary and exclusionary mechanisms of urban (public) life including the linking of gender and space.

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5   BESTERS, 2019, p. 111

2.2.1. Gender Constructions

It is important to grasp gender not only in a biological way but also to build an understanding of its complete social construct in order to address inequalities and discrimination. (Un-)Doing gender is as much as (de)constructing race (as the Black Lives Matter Movement urges us to do) an important social step towards more inclusive cities and societies.
This de-construction is introduced by giving three different perspectives on gender categories to get an overview and systematize common gender-related concepts and debates. These perspectives are based on distinctive understandings of the category gender and distinguish one biological and two societal gender categories (cf. DAMYANOVIC & HORELLI, 2019, p. 3).

Gender as a Biological Category

The subject of understanding gender as a biological category is to distinguish women and men as two different sexes. The declared aim of this kind of analysis, which was informed by feminist movements and women's policy of the 1970s and 1980s, is to make the inequality and discrimination of women, as a clearly distinguishable collective subject, visible and criticizable (cf. DAMYANOVIC & HORELLI, 2019, pp. 3–4).

The plain division between the sexes with their ascriptions of gender-specific behavior is one of the fundamental principles of social order which was nourished through the long-existing division of labor between women and men. This division of labor hasn't greatly changed and is still existing today throughout the world. Therefore, an unequal participation of the sexes in the production of space can be assumed (see next chapter) which is an essential consideration with regard to the question of the actors in spatial planning (cf. TERLINDEN, 2010). Gender as a biological category is applied in policy and planning most notably to promote women; women's equality; women-friendliness and women-adequate planning (cf. DAMYANOVIC & HORELLI, 2019, p. 4).

The concept of differences of genders as a biological category can be used to aim for emphasizing and displaying women's performance (cf. KARLINGER, 2017; OVERKAMP & THOMAS, 1998). However, the presumption that people can be distinguished solely on the basis of their biological, innate characteristics is insufficient for this thesis' understanding of gender, since it disregards that the constitution of space and gender are always a product of interconnected social processes too. Viewing gender only in contrasting terms limits our knowledge and enforces a concept of men to be different and dissociated from women rather than in relationship to women and other men (cf. ROSALDO, 1980).

Gender as a Societal Category

To overcome the individual and essentialist perspective while emphasizing the social construction and societal embeddedness of gender, an understanding of gender as a societal category was introduced. Consequently, this gender perspective addresses gender relations in their historical, societal and cultural context. Interestingly some languages differentiate between a biological sex (Spanish: sexo) and a social gender (Spanish: género) others do not (e.g. German). Within gender as a societal category one can differentiate between perspectives focusing on gender as a structural category and those which address the process of (un)doing gender (cf. DAMYANOVIC & HORELLI, 2019, pp. 4–5).

Structural category (Gender+):
Gender as a structural category highlights the structures and conditions that lead to an appreciation and devaluation of gender-specific fields of work, social roles, etc. (cf. AULENBACHER, 2008). A key discussion within this understanding is the criticism of the separation and hierarchization of a productive (male) and a reproductive (female) sphere.

In addition, there are other dichotomous patterns directly related to the gendered separation of production and reproduction (e.g. public and private, paid and unpaid work). It is also recognized that gender is one, but not the only category for structuring society. Research on intersectionality focuses on the causal relationship between these socially structuring categories (cf. CRENSHAW, 2015; KNAPP, 2005) and debates on "gender and diversity" or "gender+" broaden the perspective with regard to categories such as "race", "class", "age", etc. Gender as a structural category is found in policies like "Gender Mainstreaming" and gender (-sensitive/ -aware) planning strategies (cf. DAMYANOVIC & HORELLI, 2019, p. 5).

Process category: (un)doing Gender:
The understanding of gender as a process category is based on the assumption that neither sex nor gender are static categories. Gender as a process category unfolds a perspective that explores the interactive (co-)production of gender, the "doing gender" (cf. BUTLER, 2004; GILDEMEISTER, 2008; WEST & ZIMMERMAN, 1987). This category includes approaches that focus on the dimensions of gender identity, gender expression and (sexual) orientation as well as their interactions and disruption. From a poststructuralist perspective, queer theories deal not only with the construction of (gender or sexual) identities but also with the question of "how norms and categories are applied" (cf. OSWIN, 2008, p. 96). From this perspective they criticize standardization and homogenization (DAMYANOVIC & HORELLI, 2019, p. 5; cf. ENGEL, 2005).

In summary, this multitude of gender concepts is driven by specific understandings that are not always clearly delimitable or distinguishable from one another. In current debates on gender and its application in theory and practice, attempts are being made to take into account the links with other categories of marginalization and discrimination. When investigating these intersections of different categories of marginalization and discrimination, intersectionality addresses societal structures as a whole, yet remains strongly linked to women's and gender studies (cf. WINKER & DEGELE, 2009).

In all these debates it is important to remember that neither gender nor categories such as "race" or "class" must be understood in an essentialist way but rather their social constructs need to be considered constantly. In order to take up these debates and to underline the crucial importance that the category of gender still has, new concepts such as gender+ aim at understanding gender as a social category that complements and links to these other socially constructed categories (cf. ALSOS et al., 2013; HUNING et al., 2019, p. 5–6).

2.2.2. The Public Sphere and Policy-making: Politics between Social Diversity and the Marginalization of People

Public life takes place in public space and is produced by the daily encounters with other people. This diverse and complex experience of living together in the city may stimulate acceptance and respect among different social groups and leading to civic bonds; or it may raise unease among residents (cf. AMIN, 2008; GEHL & GEMZøE, 2006; LOUKAITOU-SIDERIS & BANERJEE, 1998; SENNETT, 1998; WATSON, 2006).

Making collective decisions about the distribution of resources, and the interests and power relations that structure that distribution are part of democratic processes and public interest. Democracy in this sense is about revealing and negotiating different thoughts and interests as to "who gets what". This may concern the distribution of goods or services, but also the rights to access, use and appropriate public spaces (cf. PARKINSON, 2012; SEZER, 2020). Administrative decisions and implemented urban policies are the result of choices linked to (political) priorities that power arrangements expressing specific interests. Decision-making about solutions to specific urban problems will implicitly or explicitly shape the form of city space (cf. STAVRIDES, 2019, p. 41).

Due to close relations to political power and control considerations, urban public space has never been entirely free and democratic, nor was it ever equally available to all (cf. SIMPSON, 2011). Public space politics determine "who and what come to count as being truly 'public' and/or 'political' as well as how and where they can come to count" (LEES, 1998, p. 232).

It can be argued that the definition of public interest is too narrow and often privileges a certain social group and leaves behind others. What user group(s) is usually regarded as the average citizen for whom the laws and policies are written for and who is the basis of government action? Hence what is called the public interest is not really public in an inclusive sense because it often excludes specific social groups. Public policy-making is therefore challenged to provide mechanisms for the systematic recognition and representation of social groups that are oppressed or disadvantaged and to expand the concept of the public sphere to include all residents equally (cf. MADANIPOUR, 2004, p. 8–9; YOUNG, 2002, p. 184).

Certain residents in European cities have always been more exposed to the risks of social exclusion because of their age, their gender identity, their physical abilities, their socio-economic status and their ethnicity, religion and origin. This exposure phenomenon has come to the fore of understanding cities and developing policy for them (cf. H. T. ANDERSEN & VAN KEMPEN, 2003; ATKINSON, 2000; MADANIPOUR, 2004; WOODWARD & KOHLI, 2001). These social groups have all suffered, with varying degrees, from the combined effects of lack of access to public goods, to decision making, and to shared experiences and narratives (cf. MADANIPOUR et al., 1998).

Exclusion by Gender and Sexuality: A short introduction

Gender-related exclusion of public policy-making and public life including urban planning processes have a long history. A systematic recognition of these inequalities has been underway since the 1970's thanks to feminist scholars that analyzed the ways in which planning and design had excluded the needs of women (cf. FAINSTEIN & SERVON, 2005).

A huge problem of gender-related exclusion in our cities is due to maintaining a patriarchal gender perspective of society: a society that described men as breadwinners with full access to public space, land and housing; and women as caregivers who were relegated to the private sphere of the household and deprived of land assets. Cities around the world became both products and drivers of patriarchal gender roles and ingrained inequities, with workplaces separated from housing; male workers' mobility prioritized over that of female caregivers; and women (and sexual and gender minorities) left feeling that they do not belong in the public realm: that the space is not theirs (FAINSTEIN & SERVON, 2005; MOSER, 1993).

Gender remains one of the most basic determinants of inequality globally, and women are consistently more likely to live in urban poverty and insecurity. Women as city dwellers represent a diverse group living in very different urban conditions, but large-scale and persistent disparities. Women's exclusion from property rights, from labor markets and control over household incomes and assets reproduces gendered inequality in urban economies and is especially marked in low-income urban settings. Demographic shifts caused the growth of female populations in two groups which are particularly vulnerable to urban disadvantage: women are far more likely than men to head single parent households; and are increasingly over-represented in older age groups (CHANT & MCLLWAINE, 2013; TACOLI, 2012).

Marginalization by Ethnicity and Origin

Exclusion also happens linked to ethnic segregation not only in the past (Njoh, 2007; Nightingale, 2016; Silver, 1997), but as suggested also modern planning continued a centuries-old tradition of ghettoizing certain groups (see, for e.g. Meck, 2005) Social exclusion is often a combination of different forms of marginalization leading to intersectional discrimination. Any of these characteristics can pave the way for social exclusion. However, it is also true that ethnic minorities are additionally disadvantaged, especially the recent arrivals, due to not knowing the local culture and not having access to the social capital (see Excursus on next page) that enables individuals to navigate the social world (cf. MADANIPOUR, 2004, p. 5).

Social Exclusion from Public Life: What it means to not being seen and able to participate

The exclusion of individuals or entire social groups from the public sphere (including public space like streets and squares), is problematic for two reasons in particular: Firstly, they lose their chance of being perceived in society as appreciative of their specific cultural productivity and difference. Secondly, due to the lack of being perceived by others, they run the risk of no longer being respected as legitimate bearers of human dignity. The removal of individual or entire groups from the public sphere thus proves to be a problem of human justice (cf. FRASER, 2003).

Understanding Urban Inequalities

"Inequalities are produced and expressed through social and spatial modes of distanciation, separation and exclusion. Cities concentrate spatial dynamics of inequality as large-scale patterns of urban order, through micro-geographies of segregation and separation, and in everyday manoeuvres of social exchange and aversion." – Fran Tonkiss
Cities have the capacity both to reinforce and spatialize categorical inequalities, and to provide spaces of autonomy, opportunity and inclusion across established categories of division. These social distinctions become evident at various spatial scales: from the formation of ethnic enclaves or the gender shifts in daytime to night-time populations to routine exclusions and appropriations in public space (cf. TONKISS, 2017).

Worsening urban inequalities are stifling economic and human development by inhibiting people's life-chances, closing down economic opportunities and ultimately destroying common public life. It should not be forgotten that inequality has a price: whether via the costs of welfare spending to mitigate market inequalities, or – as is more often the case – in public and private spending to police and secure unequal cities (cf. TONKISS, 2017, p. 197).

2.2.3. Spatial Aspects of Exclusion and Inclusion in Cities

To recall chapter 2.1.: Space is produced through social processes, which implies that social mechanisms control the space production. Since there are differences in power and hierarchy in the social world leading to marginalization and social exclusion, these differences also manifest materially in the spatial environment (cf. TERLINDEN, 2010, p. 71).

(Re)Production of Urban Social Inequalities through Space Constitution

Spaces are always the result of associations that connect social goods to places through processes of perception, imagination and memory. Particularly the institutionalized, i.e. constantly repeated, linking of these connections are of importance for the emergence and reproduction of social inequality. The constitution of space divides a society and produces distributions between societies. In hierarchically organized contexts, these are usually unequal distributions that favor certain groups of people (cf. DAMYANOVIC & HORELLI, 2019, p. 6; LÖW, 2015, p. 114 ff.).

Urban Public Open Space a naturally Inclusive Space?

In theory urban public space refers to places that are accessible to all – physically and conceivably – and allow the expression of different choices, views or conflicting interests of residents of all social groups. The presence and social encounters between these various city dwellers and the activities and amenities associated with them are what constitutes and enriches public life in the urban open space (cf. MONTGOMERY, 1998). However, different claims to the control and ownership of public space inevitably leads to conflict between the different actors and users (FRANCIS, 1989; MADANIPOUR, 2010). At different times and places certain social groups – the elderly and the young, women and members of gender and ethnic minorities – have always been denied unlimited access from public space resulting in exclusion or have been subject to political and moral censure (cf. P. JACKSON, 1998, p. 173).

Social inequality finds spatial expression in districts that differ from one another in terms of infrastructure, architecture and social composition (segregation), as well as it is often associated with social displacement processes. When social inequalities in cities are (re)produced they are often by social battles for the right to the city. As Meier et. al state: "The key question here is simply who is allowed to appropriate the city and how?" (MEIER et al., 2018, p. 20).

The realm of urban planning has long been dominated by men and planning and urban development continued to be areas dominated by wealthy white men especially in patriarchal Western societies of the late 19th and early 20th centuries (cf. GREED, 1994). As such, cities were defined in many ways by social constructs such as gender, race, and class. Starting from the working man as the "neutral" user of the city, male planners and designers created – whether intentionally or unintentionally – urban spaces that met their needs (cf. FAINSTEIN & SERVON, 2005; MOSER, 1993; THE WORLD BANK, 2020, p. 26).

Democratic public open spaces offer various opportunities for negotiation and exchange, providing mechanisms for the recognition and expression of the voices and perspectives of all social groups. This perspective on democratic public spaces is clearly associated with academic discussions of Lefebvre's (1996) 'Right to the City' (SEZER, 2020, p. 47 ff.).

The Right to the City: A concept to Achieve Common, Inclusive, Urban Public Spaces

The right to the city can be defined as the right of residents to the participation in and appropriation of their shared urban environment (PURCELL, 2002). Entailed to the right to participate is for residents to play an integral role in decision-making processes that contribute to the planning and making of urban space. The right to appropriation is the right to occupy and use urban space, as well as the right to produce urban space in a way that it meets the needs of its residents (SEZER, 2020, p. 47 ff.).

Lefebvre developed the concept of the "right to the city" based on social problems of post-war urban societies. He criticized the destruction of the city as a space of social and political life and the fact that it was geared solely to the production of goods. On the contrary, the "original city" (oeuvre) was based on "different needs" and offered space that was "designed for use" (VOGELPOHL, 2010, p. 235). The destruction of the oeuvre occurred due to the spatial separation of different functions and spheres of life, such as work, production, leisure or living. The result was the creation of an abstract urban space, which, due to the fragmentation (spatial functional separation), resulted in a homogenization of the living environments (cf. VOGELPOHL, 2010). This spatial-functional separation transfers the "industrial rationality" to the living areas of urban residents and constitutes a "comprehensive, conflict-loaded and complex unit of industrialization and urbanization" (HOLM, 2014, p. 48).

Urbanized society is collectively producing space that is simultaneously and individually useable. It has three characteristics:

1. **Differences:** Disputes are mediated through space and carried out in conflicts. The carrying out of conflicts or opposites leads to social development.

2. **Encounters:** These are important in order to enable the carrying out of conflicts.

3. **Simultaneity:** enables the overlapping of people and objects (HOLM, 2014, p. 48).

These three characteristics form the "centrality" described by Lefebvre. By bringing society together, centrality generates conflicts, which in turn stimulate social development. Urbanity takes on two central functions. On the one hand, it forms the space for mediating between private and everyday life. On the other hand, the urban is the foundation for communication, cooperation and confrontation. Which makes it the "constitutive basis of society in general" (HOLM, 2014, p. 49). The danger, however, is that individual interests try to control this centrality and restrict access to it. Only through a further encounter of the conflict can the restricted access to centrality be removed again. This requires that the political and legal framework allows self-determination of the users (ibid.).

Consequently, Lefebvre articulates the "right to the city" as 'a universally valid claim to the non-exclusion of urban resources [...]' (HOLM, 2014, p. 49), which are to be appropriated by the original society. This appropriation implies a redistribution of resources in favor of discriminated groups and a self-empowerment of urban residents to shape urban development. This means that the right to the city is not limited specifically to the use of urban spaces, but also includes access to political and strategic debates on future development (ibid. p. 50).

2.3. Conclusions about Space, Gender and Inclusion as a Social Construct

To understand the symbolic meaning of inclusion we have to take an interdisciplinary approach that links multiple dimensions. At the beginning of this chapter we learned how space and places are constituted and produced when looking through the lens of a relational approach that embeds spatialities within its surrounding social constructs. The relational approach helps us understand that a place is never solely a physical setting, but directly determined by social goods and people on the one hand, and by the relation between them on the other hand. The emphasis on these interrelations between space as a structure and space as a social process happened through introducing the triad of conceptualizations, perceptions and everyday lives of people – as it is also used for the Structuralist Planning Assessment. It's important to note that spaces are always the result of linking perceived facts and interpretations, they are never complete, but are continuously updated by new social and material interventions and new imaginaries (cf. DAMYANOVIC & HORELLI, 2019, p. 6; LEFEBVRE, 1991; LÖW, 2015, p. 224; TORNAGHI, 2015, p. 19).

A relational perspective can be applied to (de)construct social concepts, as for example gender, race or class, in order to address inequalities and discrimination and acknowledge that all of these social concepts are always a product of interconnected, fluid, dynamic and contingent social processes. Moreover, thinking about physical and socio-spatial relations based on social constructivist approaches in relation to gender, bridges the gap between (gender) equality and equity with regard to other categories of social differentiation – keyword intersectionality. As described in **chapter 1,**, the concept of gender was selected for this thesis as a primary means of understanding these socio-spatial interrelations because it has already been challenged for decades in the context of Landscape and Urban planning (cf. ALSOS et al., 2013; HUNING et al., 2019, p. 5–6).

Because social conditions shape the understanding of places and social groups, they determine the everyday urban public life and affect inclusionary and exclusionary mechanisms in space as well as in the social structure. For this thesis it is thus argued that a relational approach is inevitable to understand how socio-spatial constructions interrelatedly influence the inclusiveness of urban public open spaces.

At this point, however, it is important to note that an understanding of inclusion as a societal process that is embedded within a relational understanding of space, requires us to let go of the assumption that inclusion will ever be a condition that can be achieved and then never change again. Just like targeting gender equality, the degree of inclusion in open space and open space planning is difficult, if not impossible, to measure.

Hence, according to the understanding of this master thesis, inclusion is and remains a process that is influenced by many socio-spatial factors that change fluently and dynamically. Urban planning will always be a realm of cross-disciplinary work, the following chapter, however, takes a closer look at a number of different dimensions that can be considered part of the realm of open space planning and open space governance.

These dimensions will form the basis for understanding how inclusion as a mission statement – the imaginary level – in open space planning influences the everyday life – the real level – of residents: to foster a more inclusive coexistence (in public urban open space).

3. Dimensions of Inclusiveness of Urban Public Open Space

This chapter's purpose is to summarize the aspects of social inequalities that become manifest in (physical) urban public open space by deriving dimensions that can foster the Inclusiveness of public urban open space. The World Bank Handbook for Gender-Inclusive Urban planning and Design states itself that there are different dimensions of achieving inclusive places. These ought to make sure that tomorrow's cities provide opportunities and better living conditions for all. Therefore, it is essential to understand that the concept of inclusive cities involves a complex web of multiple spatial, social and economic factors (cf. THE WORLD BANK, 2020).

As seen in **chapter 2**, urban inequality is a relational problem that needs to be understood not only in terms of measurable disparities between various segments of society (income gaps or differences in health or mortality outcomes, for instance), but also in terms of dynamic social relations between individuals and social groups and their spatial surroundings (cf. TONKISS, 2017, p. 189).

All these considerations form the basis of the dimensional structure of inclusion of urban public open space outlined in this chapter. Moreover, these dimensions originate from considerations regarding gender-equity in urban planning and from two additional concepts, which reflect on more just urban public spaces. These concepts are; Sezer's features of democratic urban space and Low & Iveson's principles for social justice. Sezer identifies several inter-related features of – as she called it – "democratic public space" when taking into account the physical, social and symbolic dimensions of public space. Of which the most significant features are:

- **use and user diversity**

- **participation and appropriation**

- **encounters and civility**

- **physical setting (SEZER, 2020, p. 50).**

The concept of "principles for social justice" (cf. LOW & IVESON, 2016) complements Sezer's considerations about social and symbolic dimensions of public space leading to the above mentioned features. According to Low and Iveson the crucial quality of public spaces is their accessibility to everyone. Accessible public spaces need to be safe in order for people to not only use it, but also linger in it. Thus they came up with five principles for social justice as guidelines for safety and security measures in public space. These ought to approach safety in a way that makes the city more accessible and just for all, while avoiding other safety measures that have the perverse effect of reducing accessibility for some user groups:

- distribution and redistribution: are public spaces equally accessible to all, regardless of people's income or where they live?

- recognition: are some identities and ways of being in the city unfairly denigrated or stigmatized? Is there recognition that urban residents have different identities and cultures?

- encounter: do public spaces create opportunities for encounters across different identities, without discrimination and harassment?

- care and repair: are public spaces cared for, and are the resources for care and repair fairly distributed?

- procedural justice: is the planning of public spaces open to all in a democratic process? (ibid.)

The interrelations of these dimensions and principles of inclusive public life in public open space are combined in this thesis to conceptualize dimensions of an inclusive urban public life as shown in figure 5. The graphic illustrates a matrix of conditions and dependencies between the physical, social and symbolic dimensions of public space, as well as allocating the principles of social justice to the processual dependencies in between them. The principles of social justice are fluid categories with two main aspects influencing each of Sezer's dimension. There is one exception: the principle of "encounter" coincides with the "Encounter and Civility" dimension and is therefore not to be found separately.
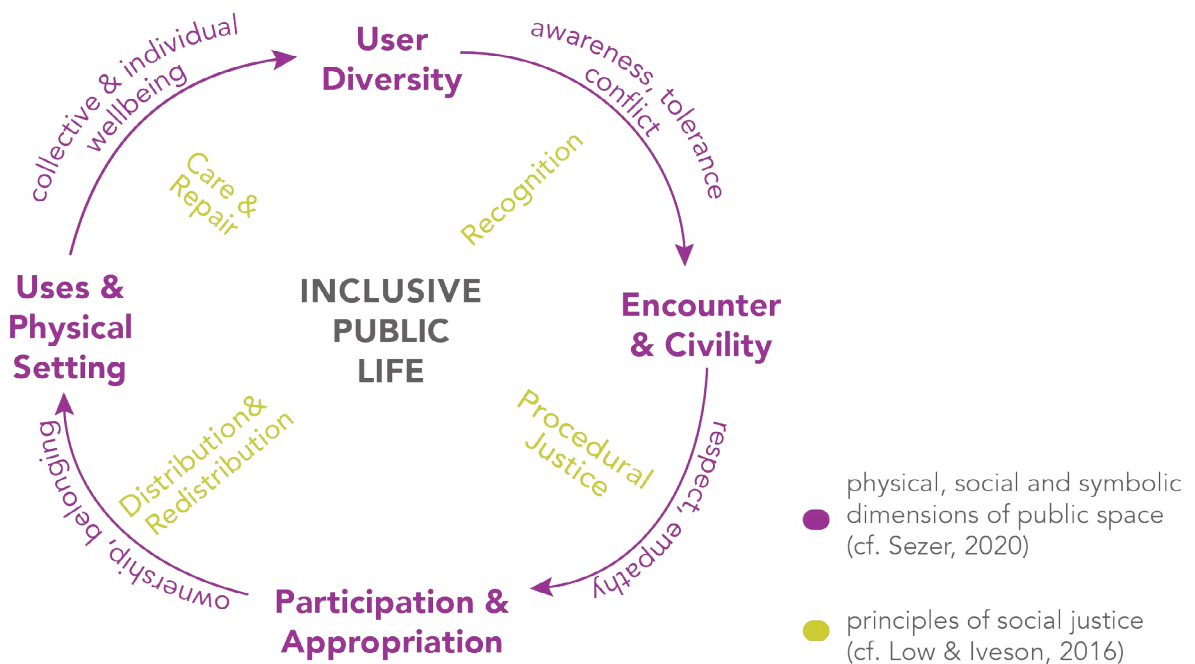

Figure 6: Interrelations of Principles of Social Justice and Physical, Social and Symbolic Dimensions of Public Space form an understanding of an Inclusive Public Life. (Own graphic).

A combination of these dimensions and principles leads to this thesis understanding of inclusive public life and build the structural framework of the following Four Dimensions of Inclusiveness of urban public open spaces. At this point it should be noted that instead of combining "Use and User Diversity" into one category as Sezer (2020) did, a merge of Physical Setting and Uses seemed more appropriate for the context of Inclusive Urban Public Space. This leads to the following dimensions:

1. Inclusion by Recognizing (socio-economic) User Diversity

2. Visibility and Civility: Inclusion by Encountering Public Life

3. Symbolic Accessibility: Inclusion by equal Participation and Appropriation Opportunities

4. The Physical Setting: Inclusion by Design, Production and Use

It is suggested that these four dimensions need to be addressed in order to foster inclusive public life in urban public open space.

3.1. Inclusion by Recognizing (socio-economic) User Diversity

User diversity refers to user groups from various backgrounds (e.g. ethnicity, origin, religion), social status (e.g. age, gender, and income groups) and socio-spatial connections with the urban public open space (e.g. residents and visitors). Such diversity indicates the ability of the public open space to embrace differences that produce a richer and more vivid public life (FRANCIS, 1989; MONTGOMERY, 1998; cf. SEZER, 2020, p. 50; VERTOVEC, 2007).

> Excursus: Social-Mix Concept:
>
> While there is no uniform definition of "social mix" up to now, the following intentions are pursued with the implementation of that planning ideal: On the one hand, it aims to reduce potential disadvantages or negative neighborhood effects of a social, symbolic and material dimension on their residents or to prevent them from arising in the first place. On the other hand, the implementation of the perspective of social mix on urban development aims at the sustainable creation of "social justice" or equal distribution of goods for all residents in a neighborhood, which in turn increases the individual freedom and opportunities for development of all residents of a neighborhood (cf. BERDING et al., 2018). The ambiguous implementation of this concept is highly controversial and it is often suggested that a higher social mix "on paper" is far from promoting actual social interactions between residents of different social groups. The theory of social tectonics from Jackson and Butler (2015) provides a good example of the discussion about the latter (cf. FRANZ & FASSMANN, 2015, p. 197; E. JACKSON & BUTLER, 2015). This thesis Four Dimensions of Inclusiveness propose an extensive understanding of which mechanisms promote an inclusive public life according to public welfare in urban public open space.

The ability of a public open space to embrace these user differences that produce a richer and more vivid public life is indicated by seven components which can decide whether someone is excluded or included in certain public open spaces. These components are age, gender identity, physical abilities, socio-economic status, ethnicity, origin and religion. For this thesis four of these categories will be covered in more detail, however, it is important to always have in mind the intersections and links with other socio-spatial relations as well.

3.1.1. Inclusion by Recognizing and Deconstructing Gender Identities

The reason to put this dimensional component first shall be obvious: gender categories have become particularly important for the understanding of a comprehensive multi-dimensional approach of inclusionary and exclusionary mechanisms in urban life. A gender-approach to urban planning moreover changed the planning landscape drastically during the past decades and bears high potential for deriving insights for inclusive urban open space planning. As pointed out in chapter 2.2.1. gender can be seen mostly as a social construct bearing itself dimensions like gender identity, gender expression and (sexual) orientation as well as their interactions and disruption. These approaches address and criticize standardization and homogenization. There are various approaches related to recognizing gender constructs that are already used in urban planning such as gender-mainstreaming, and gender-inclusiveness. Gender Mainstreaming as one of the most important ones, will be introduced in chapter 5.

Elaborating Gender as a Process Category to Stimulate a Relational Approach for the Inclusion Debate

The gendered approach as a process, which focuses both on the integration of gender at all stages of planning as well as on analyzing and addressing power relations, has rarely been part of the mainstream in planning sciences and planning practice (ROBERTS, 2013). With advocate planning especially, where professionals act as agents for underrepresented social groups interests, it seems very difficult to deconstruct the dichotomy of female and male identities. Dichotomous thinking limits judgement and positioning without offering the freedom to consider alternative modes of explanation. It polarizes thinking about urban matters and (re) produces existing mental barriers and stigmas, thus contributing to practices of othering and exclusion. Relational approaches to public space contest such dichotomies because thinking in bisections renders social processes in irresolvable, often irreconcilable contrasts. "(Un) Doing gender is a psycho-social and socio-cultural course which contributes to constructing and deconstructing female and male identities." Attempts to (de)construct gender identities, expression and orientation have become more frequent in planning and participatory processes (cf. DAMYANOVIC, 2006; cf. KNIERBEIN, 2015, p. 47; OSWIN, 2008). "The scientific and – even more so – the practical mainstream planning debates find themselves at the very beginning of this discourse." (cf. ZIBELL & DAMYANOVIC, 2019, p. 35)

3.1.2. Inclusion by Recognizing Different (age-related) Phases of Life

The life phase concept was introduced in the Gender Mainstreaming Manual of the City of Vienna and is the basis for this sub-chapter. This concept describes life realities in connection with user groups' varying needs for a high-quality nexus of built structures, open spaces and mobility options in close proximity to ones' home. According to life phases the intensity of interrelations between people and their spatial environment varies. A high-quality urban environment and short distances to cover in everyday trips are of great relevance, in particular for mostly locally oriented user groups. Older persons (especially those aged 75 or above) are predominantly locally oriented. This is mostly due to declining health continuously restricting their scope of movement and activity. The same goes for children under the age of 12 years, who are likewise strongly rooted in their local environment. Persons who are both gainfully employed and handle family chores (and hence are always pressed for time) equally assign great importance to a direct living environment that is responsive to their everyday needs (MA 18, 2013a, p. 19).

The Manual distinguishes following life-phases related to use of open spaces in the city:

- **Children aged 6 and under**
- **Children aged 6 to 12 years**
- **Youngsters aged 13 to 17 years**
- **Working-age women and men**
- **Elderly or very aged women and men**
- **(Women and men with special needs: not specifically age-related, see** chapter 3.4**)**

Children aged 6 and under

Young children's mobility and use of space is strongly tied to their caregivers. Even if located close to the home, open spaces can be independently used by young children only under certain conditions. Gender-specific differences in the use of space and in mobility behavior in this life phase are partly a result of education and stereotyped role models that induce certain behavior patterns. Open spaces like safe streets and playgrounds near the home significantly improve housing quality for children and their caregivers (MA 18, 2013a, p. 19).

Children aged 6 to 12 years

At school-age children mostly move independently in everyday life (to and from school, leisure facilities, parks, etc.) if distances are reasonable. Discovering and exploring one's neighborhood and the city itself is experienced as interesting and handled on one's own or together with others. Due to school lessons and increasingly widespread afternoon care, youngsters are mostly free in the later afternoon and during weekends. The means of transport become more varied for this age group: walking, public transport, scooter, bicycle, etc. Public open and green spaces are increasingly important and also frequently visited by children on their own, who moreover often accompany and mind younger siblings (MA 18, 2013a, p.20).

This phase is often characterized by an intensification of gender-specific differences and behavior patterns influenced by role stereotypes, which also finds expression in preferences for different forms of play and movement. The design of public spaces and built social infrastructure buildings (schools) and their open spaces should accordingly enable gender-sensitive space appropriation. Differences in mobility behavior are in many cases linked to rules imposed by parents: many girls are allowed to move around freely only at an older age, for shorter periods and less frequently than boys. The social and/or ethnic background often exerts an influence on gender-specific differences as well, e.g. with girls being assigned household tasks or having to look after younger siblings (ibid p.20).

Youngsters aged 13 to 17 years

The activity radius of adolescents is wide and extends beyond the residential neighborhood. Free time is curtailed by school or working hours and largely limited to lunch breaks, late afternoons, evenings and weekends. Starting at age 15, motor scooters are additional means of transport, followed by cars at age 17 and over. This further widens the mobility range of this group, which moreover tends to a lesser extent to travel by bicycle. Male teens use motorized means of transport at an earlier age and are markedly more frequent victims of traffic accidents. Public parks and squares as well as social institutions in the neighborhood (youth centers, etc.) are important meeting-points and places of communication. Moreover, young people need places of undisturbed retreat that also allow them to be noisy and exuberant (ibid p.20).

The presence of teenagers in public space is very strongly influenced by sex, ethnic and social backgrounds. Boys often enjoy a much wider activity radius than girls; moreover, parents are more afraid of girls being harassed or assaulted in public space. Stressful situations of harassment in public space or the occasional lack of open spaces that can be (safely) used by girls may lead to this subgroup withdrawing from public space. It should be remarked at this point that, while statistics show that male youngsters and men fall more frequently victim to violence in public space than girls or women, the latter are much more often exposed to harassment and experience these situations as emotionally harrowing. (By contrast, sexual violence – which affects women much more than men – occurs with considerably greater frequency in the home and is mainly perpetrated by acquaintances or relatives of the victim.) (ibid p.21)

Working-age Women and Men

The group of working-age persons is very heterogeneous and can be mostly differentiated by type of occupation, life realities, family composition, family chores and economic responsibility for family members. In connection with everyday tasks, this results in diversified requirements regarding open spaces and the urban circulation network. Above all children (or other dependent relatives) living in the same household change caregivers' mobility behavior and urban circulation needs significantly (ibid p.21).

Caregiving persons must cope with the tasks of caring for children or frail adults, household chores, paid work and all related trips. Complex mobility chains are a characteristic of this lifestyle: the effort invested to handle care tasks and trips increases; moreover, children must be accompanied on many of their trips as well. Many caregivers carry heavy loads on foot. As a result of the asymmetrical allocation of care and family chores, the number of shopping trips taken by women is greater than those of men. (Parttime) jobs, shopping outlets, open spaces or childcare options in the direct vicinity facilitate the organization of everyday life. The principle of a "city of short distances" supports the complex demands made during this life phase often characterized by family chores and paid work. A housing environment intertwined with high-quality open spaces is of special relevance for persons combining family tasks and paid work, since their life realities tend to tie them to a specific site. Large families with many children are often among the lower-income groups, which frequently keeps these families from moving to (more costly) bigger flats with private green or open spaces. Thus communal and public open spaces are essential for these persons (ibid p.22).

Elderly or very aged Women and Men

When a person's working life has come to an end, in the "third age", motor skills tend to decrease gradually depending on age as well as individual physical circumstances. The everyday life of older persons is distinguished by several specific factors: does the person assume an increasing load of unpaid social tasks (caring for an ailing partner or grandchildren, participating in associations, community work, etc.)? Does the person continue his/her gainful (self-) employment? This determines the available time budget, which usually increases as compared to working-age individuals. In what manner does the person's health status change? Often a marked caesura occurs around age 75. This also influences requirements regarding open spaces near the home, the person's mobility range and those means of transport that can still be used. The share of females in the group of elderly and aged persons is much higher than that of males. (ibid p.22).

3.1.3. Inclusion by Recognizing different Physical and Mental Abilities

Design for All, Universal Design, Inclusive Design – these terms originated out of different socio-spatial contexts, most of them had the equal involvement and participation of people with disabilities in public life at its core. Over time these objectives have been converging to the common goals of the global commitment towards a Society for All (cf. Design for All Foundation, n.d.).

Design for All is an approach to design for "human diversity, social inclusion and equality" and aims to enable all people to have equal opportunities to participate in every aspect of society without having to overcome barriers (EIDD – DfA Europe, n.d.).

Design for All promotes a built environment that meets the needs of all people who wish to use it, regardless of their socio-economic status, physical and mental abilities etc. Centering in particular the diversity of needs that comes with differences inability, *Universal Design* promotes equitable use, flexibility of use, simplicity and intuitiveness of use, accessibility of information, minimization of hazards, minimization of physical effort, and appropriateness of size and space for approach and use (cf. The Principles of Universal Design (Database), Version 2.0 - 4/1/97, 1997). By centering diversity throughout the design process, Universal Design promotes a built environment that works well for everyone (cf. THE WORLD BANK, 2020, p. 56).
In that regard Design For All is actually an approach that overlaps with multiple Dimensions of Inclusiveness of urban public open space.

3.1.4. Economic Inclusion: Including People with Disparities in Economic Opportunities by Looking at Consumption Inequality

"Understanding [economic] inequality goes beyond the distribution of income, assets and wealth to take in non-income inequalities: consumption and welfare disparities; uneven shares of insecurity and vulnerability; skewed distributions of risk and harm; inequities of opportunity, access and expectation; inequalities of treatment and regard." - Fran Tonkiss[1]

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1   TONKISS, 2017, p. 188

The economic dimension of urban inequalities has already been touched in chapter 2.2., but the following section will focus in more detail on the subject of disparities in economic opportunities. The urban socio-spatial perspective helps to go beyond a merely functional understanding of how the wealth of nations is tied to the inequality of cities. The following discussion tries to combine a social, relational and spatial approach to factors of economic inequalities. Which means social inequalities (i.e. based on gender or ethnicity, unequal legal and residentship rights, etc.) remain basic to issues of distribution, occupation and recognition in contemporary urban settings (cf. TONKISS, 2017, p. 187–188).

The premise of assuming skill and innovation are key resources for urban economic dynamism, is seriously undermined when a significant part of urban population has their access to education, employment, credit, market entry and other opportunities barred along lines of gender, physical appearance or ethnic inequality or limits of legal exclusion. Inequality has a price, moreover: "whether via the costs of welfare spending to mitigate market inequalities, or – as is more often the case – in public and private spending to police and secure unequal cities" (TONKISS, 2017, p. 197).

"The complexity of contemporary urban inequalities reflects and reinforces the complex problem that a city is, but such urban complexity includes the capacity not only to support economic livelihoods, or to make some people very rich, but also to sustain the collective social life in conditions of diversity which might be the basis for a more equitable urban 'allocation of personhood'." (TONKISS, 2017, p. 197).

"A standard political and policy response to issues of inequality over recent decades has been to suggest that these relativities are less important than absolute conditions: improving the situation of the poorest" regardless of the given social context "and should take priority over reducing differentials between the worst and best-off groups." Poverty as "the chief problem; inequality is a secondary concern, if it is a concern at all." (TONKISS, 2017, p. 189) "Anti-poverty arguments may have greater urgency; however, poverty is itself a relative concept" and a relational approach is taking into account the social, economic and human costs of widening degrees of inequality as well (ibid.).

Current trends in worsening urban inequality are also driven at the other end by the hyper-concentration of wealth at the top. This is fueled by the concentration of wealth for those at the peak of income scales due to the increasing returns to capital and to high-end service workers in finance and technology, diminishing returns to "ordinary" labor (MASSEY, 1994; SAVAGE, 2015). Addressing urban inequality today is not only a discussion about poverty, but also about bringing an increasingly attenuated 'middle' into focus and highlighting why a significant minority is getting incredibly rich. "The accelerated returns to private capital (money and assets, including equity and property) which has produced an expanding wealth gap and serves to concentrate extreme wealth at the top" (TONKISS, 2017, p. 194).

Addressing Consumption (In)Equality for a More Just Public Life in Urban Public Open Space

Consumption inequality can be a more determining factor than income or wage inequalities. Simply because there can be very different wage levels in an economy but the ability to consume can still be equalized out of collective provision (F. TONKISS, personal communication, November 22, 2019). The right to everyday urban life is expressed in commons for work and public services and concerns the production, consumption and use of public services. The aim of these commons is to enable a "decent life", in which not only access to work, housing and collective consumption is ensured, but also the provision of public services that enable joint production and consumption (cf. SUSSER & TONNELAT, 2013, p. 109 ff.).

The spatial contours that emerge around the concentration of wealth has become an important dimension of the unequal city. "As income and consumption gaps widen at the top end of the scale, spatial divisions may be seen to establish around geographies of abundance and the elective segregation of the rich in spaces of elite isolation" (ATKINSON et al., 2016; ATKINSON & BRIDGE, 2005; BEAVERSTOCK et al., 2004; CUNNINGHAM & SAVAGE, 2015; HAY, 2013; HAY & MULLER, 2012; LEES et al., 2014; PARIS, 2013, 2016).

3.2. Visibility and Civility: Inclusion by Encountering Public Life

Visibility is strongly linked to the social dimension of public open space by offering 'everyday urban engagement' with the 'diversity of "otherness" composing contemporary public life (KNOWLES, 2012, p. 652). Visibility indirectly generates awareness, apprehension and recognition of the co-presence of social groups and urban livelihoods different from one's own. However, "the very act of seeing and interpreting the other is dependent on the viewer and his or her point of view." (SEN, 1993, p. 127). This 'position-dependency' (cf. SEN, 1993, p. 128) of ones' view, can be seen as 'relational visibility' – a condition, which is produced when people meet in public space, leading to the physical perception of others, which is not the same for each perceiving individual (SEZER, 2020, p. 54). As Arendt explains 'being seen and being heard by others derive their significance from the fact that everybody sees and hears from a different position' (ARENDT, 1998, p. 57). This is because not everybody has the same visual-spatial awareness and ability to understand and perceive the spatial cues and relations in (public) space (KNOWLES, 2012; cf. SEZER, 2020, p. 54).

Encounters add a spatial and socio-relational dimension to visibility. Encounters are about the role of urban public open space to promote a sense of mutual respect and recognition among different urban groups without neglecting differences (I. YOUNG, 1990). Inclusive public open spaces promote casual encounters between different social groups and all their diversity variations. Such urban encounters offer opportunities to see and to be seen, observe and to be observed, noticed and recognized, as well as enhance opportunities for socialization among

different groups who may be unknown and unfamiliar to each other. These characteristics have led researchers to consider urban public open spaces as cosmopolitan, and a ground for democratic civility, which fosters tolerance and empathy, enhances intercultural awareness and understanding (cf. ANDERSON, 2011; LOFLAND, 1998; NELL & RATH, 2009; SEZER, 2020, p. 50 ff.).

3.3. Symbolic Accessibility: Inclusion by equal Participation and Appropriation Opportunities

Participation and appropriation can be understood as the ways that the residents transform and personalize the urban public (open) space to satisfy their needs and demands. This process helps them to develop a sense of ownership and belonging. Achieving these features is multi-dimensional. "First is the spatial appropriation of the street by its residents, through distinctive spatial practices or symbolic features such as cultural signs, languages, and symbols" (BENTLEY et al., 1985; LYNCH, 1960). "Second, street residents might directly participate in design and management processes of the street"(BENTLEY et al., 1985; FRANCIS, 1989). "A third way is the possibility of interest groups to gather and express their views in order to, for example, challenge government measures" (BENTLEY et al., 1985; MADANIPOUR et al., 1998) or to organize public events, such as parades and festivals, to express the cultural values of a group (cf. SEZER, 2020, p. 50; ZUKIN, 1995).

"The concept of publicness refers both to the observable variety of users and activities in a public space and to the desirability of such diversity. In regard to policy, a rich variety of public spaces that encourage diversity of users and uses should be maintained and, when possible, increased. The concept of publicness relies on a commitment to diversity and to the enhancement of individual choice" (cf. FRANCK & PAXSON, 1989, p. 139–140). It can be argued that publicness refers to the (symbolic) accessibility to public open space.

Inherent in the symbolic dimension of accessibility are significant tensions. "On the one hand, the more accessible a place, the more impersonal it tends to become, particularly in large cities. If a place is reserved for a known group of individuals or a class of society on the basis of their economic or political resources, accessibility decreases and familiarity rises." (MADANIPOUR, 2010, p. 10). While individuals may suffer from "the anonymity of the large city" (Simmel 1950) and prefer to establish a comfort realm of familiarity, encountering a large number of strangers is essential part of everyday urban (public) life. A city subdivided into zones of comfort for certain social groups would mean it has been fragmented and tribalized. The encouragement of designers and decision makers to subdivide the city into neighborhoods and into "identifiable, defendable zones, knowingly or unknowingly limits the accessibility of urban spaces" (MADANIPOUR, 2010, p. 10).

Provision and free access to public spaces, therefore, are essential for any society. The establishment of a political public sphere does not remove social divides (for example between rich and poor) "but it does provide opportunities for expressing opinion and avenues for trying to influence action." (MADANIPOUR, 2010, p. 10). Essentially the public sphere is an integral part of a democratic society which makes public space a crucial part of an open society. Space for everyone to enter as well as to participate in some collective experience provide an arena for socialization and therefore urban public life. In this sense they are a "counterweight to exclusionary and centrifugal forces that tend to tear apart the social fabric of polarized societies" (ibid.).

Aside of equal distribution and redistribution of public spaces equally accessible to all, the category of procedural justice is crucial for this dimension of urban public open space inclusiveness. Procedural justice encompasses everything that regards the planning process of public open spaces. Emancipatory and participatory approaches are well known aspects that will be further discussed in chapter 5. Important questions regarding this principle are: 'Who is involved in planning and decision processes?' and 'Who determines objectives?'

A whole-of-society approach must include appropriate language which is respectful and maintains the dignity of "high-risk" populations. Inclusive language and empowering discourse can influence engagement opportunities for people who represent populations with different functional needs (O'Sullivan et al. 2014). For example, when residents are invited to a consultation meeting or to participate in asset mapping for their community, the invitation to the consultation is only the first step. It is essential that they not only be able to access the session but be able to participate in the meeting. This may involve changing the structure or setting of the meeting to facilitate communication, redress power differentials, and create a welcoming space for contribution (O'Sullivan et al. 2014). (O'SULLIVAN & PHILLIPS, 2019)

3.4. The Physical Setting: Inclusion by Design, Production and Use

The dimension of the physical setting refers to the structural-spatial and built dimension of urban public open space as well as the way it encourages use, enables participation and appropriation, encounters and civility (SEZER, 2020, p. 51). Sezer has identified three relevant criteria (ibid.), which have been slightly adapted for this thesis:

1. **Legibility:** The legibility of the urban public open space is the quality by which the built environment provokes a clear sense of place, either through its physical form or by its activity patterns and uses (LYNCH, 1960).

2. **Permeability** is the condition of good physical and visual accessibility of the street, which improves people's awareness for different choices of street use. Visual permeability is particularly relevant for urban settings to analyze the relation between the public open space and adjacent ground floor uses and functions of buildings. Dead uses of ground floors, such as facades without windows, create an unattractive and unsafe street scene and negatively influence the public life of the street. Alternatively, active windows can offer a welcoming and attractive street environment (CARMONA et al., 2008; MONTGOMERY, 1998).

3. **Robustness and Flexibility** are qualities that allow new uses and appropriation of the street beyond the planned and designed ones, opening streets for multiple choices and socialization possibilities without limiting each other. This could be, for example, through the availability of street furniture, wider pedestrian sidewalks, environmental comfort and the relationship between different modes of mobility, which might promote certain street uses (BENTLEY et al., 1985; FRANCIS, 1989).

The physical setting refers also to being spatial networks of social infrastructure, facilities, institutions, and the linkage to diverse user groups that create affordances for social connection (cf. LATHAM & LAYTON, 2019, p. 3 ff.). At the street level, some indicators of use and user diversity include: variety of land uses, a balanced proportion of independent shops and businesses, diverse patterns of opening hours, and active street facades (MONTGOMERY, 1998; cf. SEZER, 2020, p. 50).

The provision of good quality, well-managed (i.e. the principle of care and repair) urban public open spaces can play a very important role in facilitating all the other dimensions of Inclusion. The built structure – including its imaginary and symbolic values – is essential in catering for the daily needs of residents, providing places to learn how to tolerate and respect diverse social groups but also for necessary conflict of public life – as was proposed by Lefebvre's "Right to the City". Urban households need access to space beyond their dwellings.

Especially socially marginal households and individuals need places to meet others. Due to possible limitations in mobility, the residents of disadvantaged neighborhoods are more likely to use their public spaces intensively. For design and construction this means the use of good quality and durable designs and materials is essential, so is providing institutional frameworks to reduce and resolve potential conflicts over its use. Sometimes the best public spaces are the most flexible ones, which can be used for a variety of purposes – but that very much depends on the urban spatial context.

Rigid designs for single purpose spaces are often less successful in an environment where user needs vary widely. Good provision, management and maintenance of public spaces are key issues, while helping local residents to engage in their environment creates a sense of ownership and wellbeing. This can provide nodes for communication with others and displaying the symbols of their identity, and facilitate the feeling that they are legitimate recipients of services rather than unwelcome or abandoned residents of the city (MADANIPOUR, 2004, p. 19).

Even though the following content bears some recommendations of how to facilitate urban public open spaces that ought to be welcoming and inclusive for diverse user groups, there is no such thing as a universal facilitation solution that works in every social- and spatial-context.

Facilities and furnishing – Accessibility by design and by planning for end users

"We all profit from increased accessibility. Everybody knows someone who pushes a stroller, a grandmother with a walker, someone with limited sight. Somewhere in life everyone has to deal with it." – Jiska Stad-Ogier[2]

The Manual for Gender Mainstreaming distinguishes a social group of people with special needs which plays an important role for the architectural design for urban public open spaces. Design requirements are closely linked to the persons' mobility conditions: do they use a wheelchair or walk with crutches? Does their disability impair vision, hearing and/or mobility – also on a temporary basis, e.g. due to an injury? All measures that support the independence of a person with special needs facilitate their everyday life and working routines as well as the everyday life of their caregivers. The barrier-free design of the housing environment, of open and green spaces near the home and of the neighborhood, in general, is an important prerequisite towards this goal (MA 18, 2013a, p. 23).

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2   Quote from Jiska Stad-Ogier in M. Besters (2020) 'OUR CITY? Countering Exclusion in Public Space', p.155. STIPO Publishing, online: https://issuu.com/stipoteam/docs/our_city_e-book

Another public space design checklist is given in the Handbook for Gender-Inclusive Design and is subdivided into three themes: infrastructure and comfort, connectivity and public safety.

Infrastructure and Comfort:

- Are there well-maintained and adequate public toilets for both men and women?
- Are there rubbish bins throughout the public space?
- Are there places to sit and rest?
- Is there adequate shade?
- Are there vendors or kiosks?

Connectivity:

- Is the public space easily accessed from the surrounding neighborhood?
- Are there sidewalks surrounding the public space?
- Do the paths within the park take people where they want to go, or are people consistently walking off paths for more convenience.
- Are there transit stops located nearby for enhanced connectivity?
- Is there adequate directional signage or wayfinding within the space?

Public Safety:

- Are there clear sight lines within the public space? Is the interior of the space
- visible from the street or entrances?
- Is there overgrown or non-maintained vegetation that hinders visibility?
- Are there fences or walls that block clear pathways to exits?
- Is there any visible policing? If so, when are they on duty?
- Are there people or groups of people within the park that make women feel unsafe?
- Is there the presence of alcohol or drug abuse or dealing? (THE WORLD BANK, 2020, p. 83).

3.5. Conclusions and defining Dimension-Targets to foster Inclusion in Urban Public Open Space Processes

These four dimensions provide a foundation for any further discussion on inclusivity in open space planning. The relational approach that this thesis is based on, is emphasized by each of the four dimensions individually, as well as in the interaction between them. This way the dimensions consider the inevitable dynamic social relations between individuals, social groups and their spatial surroundings and try to grasp the fluid, dynamic and contingent processes of socio-spatial constructions.

All of these dimensions and their interrelations need to be taken into account when planning to foster the inclusiveness of public urban open space. In that regard, these dimensions represent a possible approach to convey the symbolic meaning of inclusion – i.e. the desired social norms and values – across the imaginary level of urban planning concepts and strategies into the real level of inclusion of urban public open space.

Accordingly, possible targets for urban public open space planning and governance are to be defined based on the four dimensions. These targets shall serve as guidelines in future (planning and governance) processes regarding the enhancement of inclusiveness in urban public open space. While these objectives may represent basic guiding principles to foster inclusion in urban public open space planning, they should not be used to blindly execute them in the sense of generalizing a checklist for every urban open space (planning) project.

1.   User Diversity:

Do the open spaces provide socio-spatial utilization opportunities for all people regardless of ethnicity, origin, religion, social status (e.g. age, gender, mental and physical abilities and income) and socio-spatial connections with the place (e.g. residents and visitors)?

At this point it is important to note, that it will never be reasonable for every public space to offer proper utilization options for all individuals and social groups at the same time. A distinction must be made between macro and micro spatial levels. While a smaller square, as well as open spaces in the street with immediate relevance to a more or less delimitable neighborhood, should of course offer these utilization options primarily to its direct residents, a large park of citywide importance must offer a broader spectrum of utilization possibilities to serve for a variety of purposes and diverse possibilities for appropriation.

2. Visibility and Civility:

Does the urban open space promote casual encounters between different social groups and all their diversity variations?

- Such urban encounters offer opportunities to see and to be seen, observe and to be observed, noticed and recognized, as well as enhance opportunities for socialization among different groups who may be unknown and unfamiliar to each other. These characteristics have led researchers to consider urban public open spaces as cosmopolitan, and a ground for democratic civility, which fosters tolerance and empathy, enhances intercultural awareness and understanding

- In that sense urban public open spaces should be places to learn how to tolerate and respect diverse social groups also by carrying out conflicts of public life (as it was proposed by Lefebvre's "Right to the City").

3. Symbolic Accessibility:

Are there opportunities for residents to transform and personalize the urban public (open) space to satisfy their needs and demands as well as to develop a sense of ownership and belonging?

- "First is the spatial appropriation of the street by its residents, through distinctive spatial practices or symbolic features such as cultural signs, languages, and symbols"

- Second, street residents might directly participate in design and management processes of the street

- A third way is the possibility of interest groups to gather and express their views in order to, for example, challenge government measures or to organize public events, such as parades and festivals, to express the cultural values of a group

4. **Are the open spaces cared for and are the resources for care and repair distributed fairly, transparently and covered on a long-term basis?**

The dimension "physical setting" correlates with all of the socio-spatial targets mentioned above. The provision of good quality, well-managed (i.e. the principle of care and repair) urban public open spaces can play a very important role in facilitating all the other dimensions of Inclusion.

4. The Symbolic: Global and Local Values that Aim for Inclusive Urban Public Open Space

This chapter represents the step towards global as well as local objectives that affect open space planning in our cities and thus, ultimately, influences urban coexistence. The symbolic level hereby corresponds to the values and thought structures of society which forms the basis of the imaginary and the real level (cf. DELEUZE, 1992). As it was already stated in chapter 1.3. the graphic below helps to visualize the influential structure and relations between the different levels of the Structuralist Planning Approach and its' counterpart of policy-making and management.
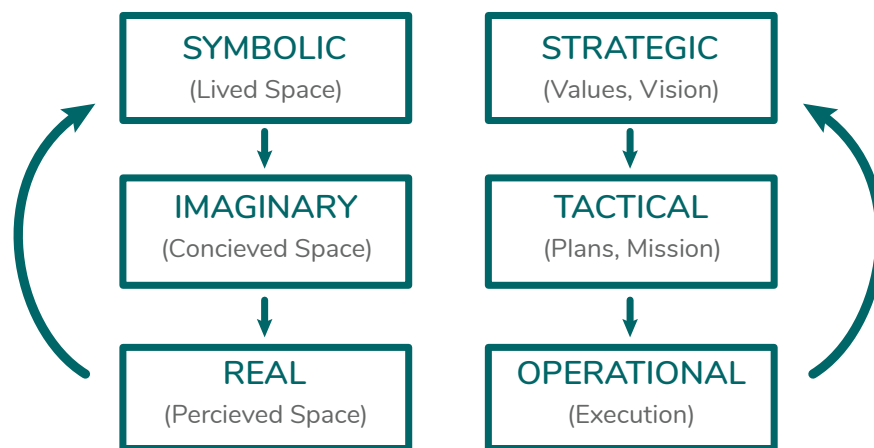
Figure 3: The three levels of Structuralist Planning Assessement can be found and assigned to the levels of policy-making of urban open space planning.

The symbolic level in the form of value structures is usually an unconscious process, however, value attitudes are capable of consensus. The globally recognized human rights, for example, reflect the "good life" aspired to by our society (cf. SCHNEIDER, 2019).

The principle of gender equality is at the very heart of human rights and the United Nations values (cf. OHCHR, 1996; UNITED NATIONS, n.d.-a) and therefore crucial to the symbolic level of inclusion. This chapter will now introduce global and transnational policies and their underlying value structures that aim for inclusive urban public open space. Subsequently, an examination and assessment of local policies will shed light on whether or not the supranational values are reflected at the local level too.

To do so policies from Amsterdam and Vienna will be examined to find out their underlying values. Together with the urban planning strategies, these then form the basis for the comparison of the two examples at the imaginary level in chapter 5 and ultimately at the operational level in chapter 6.

4.1. Supranational Advances of Gender, Equality and Inclusion Targets influencing National and Local Urban Planning Policies

Gender equality, equity and justice (see box below) are much more than optional in urban development and planning. At both the supranational and national level, especially in the European context, gender concerns and gender justice are to be incorporated into every political program, plan and measurement. One example is the adoption of the Gender Mainstreaming principle in 1999 (European Communities, 1997; cf. GREED & REEVES, 2005).

In 1995 the EU formulated a platform for Action that committed member states into incorporating a gender dimension into policy making. This ultimately led to the "Treaty of Amsterdam 1997" that required a Europe-wide horizontal priority to integrate gender equality targets into all programming objectives and took effect in 1999 (European Communities, 1997).

In December 2000 in Nice, the EU agreed on four common objectives which could be used in National Action Plans to fight poverty and social exclusion. These objectives were: to facilitate participation in employment and access by all to resources, rights, goods and services; to prevent the risks of exclusion; to help the most vulnerable; and to mobilize all relevant bodies (European Commission, 2004; cf. MADANIPOUR, 2004, p. 4).

Based on the Treaty of Amsterdam Gender Mainstreaming became a mandatory top-down strategy for all national and federal institutions as well as for all public policies from local neighborhood level up to EU-level. National and federal governments took this up: for example, the City of Vienna adopted Gender Mainstreaming as a mandatory top-down strategy for all public policies and projects in April 2003 (cf. REINWALD et al., 2019).

Gender justice is understood as the consideration and inclusion of reproductive and productive areas of life in the planning and design of the spatial world (cf. TERLINDEN, 2010).

4.2. UN 2030 Sustainable Development Agenda: Sustainable Development Goals

In 2015 the 2030 'Agenda for Sustainable Development' was adopted by all United Nations member States. At its heart stand 17 Sustainable Development Goals (SDGs), that are an urgent call for action by all countries in a global partnership. The primary purpose of the SDGs is to encourage states to implement strategies that reduce inequality and improve health and education to end the range of socio-political, economic and ecological deprivations, on the local and global level. The SDGs build on decades of work by countries and the UN (for example the Agenda 21 from the 1992 Earth Summit in Brazil) and frame a worldwide understanding and cooperative, global effort in reaching these goals by 2030 (UNITED NATIONS, n.d.-d).

Given that the SDGs hold international jurisdiction, they constitute the most important basis for this thesis' understanding of the aim for inclusive places. The topic of inclusive urban open spaces can be primarily assigned to the Sustainable Development Goals 5, 10 and 11, requiring further investigation. While the SDGs 5 and 10 focus primarily on a general reduction of unequal treatment and discrimination and thus the achievement of equality, SDG 11 specifically addresses the issue of urban open spaces for everyone. Important terms which, according to the author, represent the values structures are marked bold and highlighted with color.

The Sustainable Development Goal 5 is to "Achieve gender equality and empower all women and girls". For this thesis crucial targets within this goal are:

- 5.1:
  End all forms of discrimination against all women and girls everywhere

- 5.2:
  Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation

- 5.5:
  Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life (UNITED NATIONS, n.d.-a)

The Sustainable Development Goal 10 is to "Reduce inequality within and among countries". For this thesis crucial targets within this goal are:

- 10.2:
  By 2030, empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status

- 10.3:
  Ensure equal opportunity and reduce inequalities of outcome, including by eliminating discriminatory laws, policies and practices and promoting appropriate legislation, policies and action in this regard. (UNITED NATIONS, n.d.-b)

The Sustainable Development Goal 11 is to "Make cities and human settlements inclusive, safe, resilient and sustainable". For this thesis crucial targets within this goal are:

- 11.3:
  By 2030, enhance inclusive and sustainable urbanization and capacity for participatory, integrated and sustainable human settlement planning and management in all countries

- 11.7:
  By 2030, provide universal access to safe, inclusive and accessible, green and public spaces, in particular for women and children, older persons and persons with disabilities

- 11.b:
  By 2020, substantially increase the number of cities and human settlements adopting and implementing integrated policies and plans towards inclusion. (UNITED NATIONS, n.d.-c)

All these targets are incorporated in multi-faceted ways and through different layers into the Dimensions of Inclusiveness of Urban Public Open Space.

A United Nations report on the progress of the SDG 11 stated that most cities struggle to ensure that their populations have convenient access to open public spaces. Based on 2019 data from 610 cities in 95 countries, the share of the population that had access to open public spaces within 400 meters' walking distance along a street network averaged below 50 per cent. However, these results do not necessarily mean that there is an inadequate share of land dedicated to open public spaces in cities but rather, that their distribution across urban areas is unequal (UNITED NATIONS, n.d.-c). Unfortunately, the term open public space was missing a just definition in the SDGs which is why I refrain from a deeper analysis of these numbers. Nevertheless, it can be concluded that access to public space is still unfairly distributed worldwide.

4.3. Value Structures found in Local Policies of Amsterdam and Vienna

The same or very similar values and value structures are to be found on local policy-levels. For this thesis a selection of the most important values of the two selected cities has been compiled here. These values reflect the theme of this work and the chosen SDGs correspondingly. Inclusion in society can be translated to "inclusion in urban public life" according to Sezers democratic principles (cf. SEZER, 2020). The most important value attributes regarding inclusion found on the level of local policies were named in relation to equal participation and accessibility opportunities for all. The following values are consistent with the four Dimensions of Inclusiveness and its diversity of **chapter 3**.

Symbolic Level: Value Structure	Found in what Policy Document	What city?
Inclusive City: accessibility and participation in society for people with disabilities	Lokale Inclusie-Agenda (English: local inclusion agenda, (Gemeente Amsterdam, 2019e)	Amsterdam
Inclusive city: digital access and participation through digitalization for everyone	Agenda Digitale Stad (Gemeente Amsterdam, 2019c)	Amsterdam
Social Inclusion: livability for all residents	Smart City Wien Framework Strategy (cf. MA 18, 2014)	Vienna
Gender Equality	Gender Mainstreaming (MA 18, 2013a)	Vienna
Equal opportunities	Ambitions and implementation agenda 2019 (Gemeente Amsterdam, 2019b)	Amsterdam
Social Cohesion ("social strength in neighborhoods")	Kwetsbare bewoners in de stadsdelen (Gemeente Amsterdam et al., 2019)	Amsterdam
Tolerance, Freedom and Anti-Discrimination	Implementation plan: Open and tolerant city (Gemeente Amsterdam, 2019d)	Amsterdam
Participation and Democracy	Implementation plan: Participatory and digital (Gemeente Amsterdam, n.d.-a), Smart City Wien Framework Strategy (cf. MA 18, 2014)	Amsterdam and Vienna
Liveability / livable city	Implementation plan: Pleasant neighbourhoods, liveable city (Gemeente Amsterdam, n.d.-b), Smart City Wien Framework Strategy (cf. MA 18, 2014)	Amsterdam and Vienna
Adaptability, robustness and Flexibility	e.g.: Visie Openbare Ruimte 2025 (Gemeente Amsterdam, 2017), STEP2025 (STEP 2025 - Stadtentwicklungsplan Wien, 2014)	Amsterdam and Vienna

Table 1: Symbolic Values regarding the "incluive cities" objective can be found in citywide urban planning policies. (Own table).

5. The Imaginaries of Policies and the Planning Process: Inclusive Urban Open Space Tactics and Concepts

Now that the symbolic values of the global superordinate objectives of the SDG's and their local manifestations have been emphasized, it is time to move on to the next – the imaginary – level. At this level of defining tactical goals (mission), the abstract symbolic objectives are transformed into more tangible targets on a local, small-scale level. These will be examined in this chapter by looking into the mission-goals and therefore, the perceived space-production processes of the City of Amsterdam and Vienna respectively.

A comparison and summary of selected goals which the two cities propose for fostering Inclusiveness in urban public open space, will serve both as a basis for understanding the level of imaginaries as proposed by Lefebvre, as well as preparing for a comparison at the operational ("the real") level in the next chapter. This comparison and listing is complemented by concrete urban planning and urban development strategies (Gender Mainstreaming, Placemaking and City as a Commons) that are intended to steer the achievement of the targets. These selected strategies have international significance, clearly pursue the goals of the SDG's and also have a distinctly defined framework, which is why they should be located at this level of conceived space production.

The concept of Gender Mainstreaming is particularly noteworthy here, as it is an international approach towards gender equality (and therefore more inclusive cities) and simultaneously encourages processes of undoing gender which is – as chapter 2 taught us – an essential step in relational space (re)production. After an introduction to Gender Mainstreaming, there will be a sub-chapter about Lessons to be learned from gender-sensitive planning approaches. That sub-chapter consists of comparing insights and experiences of two renowned urban planners who are experts on gender-sensitive and feminist-planning in Vienna and Barcelona. Important conclusions will be drawn from these two interviews for the topic of Inclusiveness in urban public open space planning.

This chapter contains an outline of the supra-national as well as local framework conditions regarding the objective Inclusive Cities. As it is essential for this thesis, the focus of this chapter is to derive approaches to foster Inclusiveness via gender-sensitive developments in urban (open space) planning. Therefore, insights are given to local planning experiences, as well as developments, threats and objectives regarding gender-sensitive and inclusive urban open space planning in Europe. This will be highlighted by comparing the wealth of experiences in gender-sensitive planning approaches, in Barcelona and Vienna. The goal of this chapter is to discuss these aspects in relation to the dimensions developed in chapter three. To reflect the (post-)structuralist approach, this chapter discusses the imaginary level of policies and its interrelation with the real level.

5.1. International Urban planning and Urban Development Strategies and Concepts with Potential to Foster Inclusiveness

This sub-chapter will give an overview of different strategic concepts of urban (public open) space planning and urban development, which contain the symbolic values found in chapter 4, and are in turn essential when it comes to fostering these structural values at the tactical and later on, the operational level. These international concepts are part of the imaginary level which comprises the desired level, the ideas and models that are found in urban planning and urban development agendas. The concepts chosen are Gender Mainstreaming, Placemaking and City as a Common. The thesis is applying these concepts as they are the underlying concepts applied in the two project-studies in Vienna and Amsterdam on the operational level, too – see chapter 6.

These concepts are used to introduce the imaginary level of urban planning and urban development. A comparison of each with the dimensions of Inclusiveness aims to provide insights about their potential to contribute to the promotion of the selected SDGs.

5.1.1. Gender Mainstreaming: Inclusiveness through Gender Equality

Main assignment to SDG 5: "Achieve gender equality and empower all women and girls."

Gender Mainstreaming has been comprised internationally as a strategy and means to achieve gender equality. It involves the integration of a gender perspective into all phases (preparation, design, implementation, monitoring and evaluation) of policies, regulatory measures and programs, with a view to promoting equality between women and men, and therefore combating discrimination (EIGE European Institute for Gender Equality, n.d.). In the European context, the implementation of Gender Mainstreaming was embodied in the Treaty of Amsterdam of 1997. Equality means that any discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation is banned (European Communities, 1997, Article 13, para. 1).

Gender Mainstreaming is a process that systematically integrates gender perspectives into legislation, public policies, programs, and projects. This process makes women's concerns and experiences an integral dimension of the design, implementation, monitoring, and evaluation of policies and programs in all political, economic, and societal spheres with the goal of achieving gender equality

The mainstreaming strategy emerged as a result of a need for broad processes of change, particularly at policy and institutional level. Throughout the last few decades, women's movements in the global south developed a critique of development models and institutions. They argued that it was not enough just to 'bring women in' to current institutions and processes. The answer was not greater participation in an unjust and unsustainable development process. Rather, there was a need to rethink (patriarchal) structures and practices that perpetuate inequalities of all kinds.

There was also recognition that inequality between women and men was a relational issue and that inequalities were not going to be resolved through a focus only on women. Attention needed to be focused upon the relations between women and men, particularly with regard to the division of labor, access to and control over resources, and potential for decision-making. There was increased understanding of the importance of seeking out male allies and in working with men to jointly redefine gender roles and relations. Thus, there was a need to move away from 'women' as a target group, to gender equality as a development goal (cf. UN Department of Economic and Social Affairs, 2002, p. 9).

Gender Mainstreaming now exists at all levels of action in the planning process, however, with checklists, target group orientation and implementation recommendations it has become a heavily bureaucratic procedure. To achieve gender equality in this way is questionable in view of the complex process of social production of space and with the power structures existing in society. Nevertheless, Gender Mainstreaming is a way of revealing deficits in the awareness of the actors, sharpening their perception, and implementing concrete improvements in the use of space in practice (TERLINDEN, 2010, p. 76).

The added value of Gender Mainstreaming: Manual for Urban planning and Urban Development The city of Vienna (German: Stadt Wien) published a manual for Urban planning and Urban Development about a concrete Gender Mainstreaming concept based on the gender-sensitive planning approach (cf. MA 18, 2013a). This specific concept constitutes this thesis understanding of desirable Gender Mainstreaming – nevertheless, the criticism of Ulla Terlinden that this Viennese concept may also be overly bureaucratic for certain processes, shall be acknowledged at this point.

However, the Viennese Gender Mainstreaming concept recognizes the great variety of urban society whose interests and needs differ significantly from each other, depending the residents different and varied everyday contexts (e.g. life phases, see chapter 3.1.2). To meet these diverse interests and needs as well as to safeguard quality in planning, Gender Mainstreaming is a process-oriented approach that employs a site- and group-specific sensitivity. The added value of Gender Mainstreaming in planning administration becomes evident at several levels (MA 18, 2013a):

Quality assurance in planning processes:

- Systematic assessment of gender-, age- and group-specific interests

- Meeting current demands for space by individual groups, creating flexible and adaptable spaces to satisfy different needs and generating new potentials of space appropriation by residents (ibid. p. 12)

Targeted resource use for equitable distribution of space and time.

- The usability and functionality of a city are above all measured by its usefulness for people who due to their individual life phase tend to spend a lot of time in the immediate vicinity of their home (ibid).

- Exchange and communication of know-how:

- The reflection on the underlying values of urban planning from a gender-sensitive perspective supports a planning culture informed by everyday needs and nurtures greater awareness of the different everyday needs of women and men in relation to life phases, life realities, cultural and social background (ibid).

Innovations and methodological evolution:

- To raise awareness for gender-sensitive issues in the context of a systematic exchange of experience between different departments and disciplines supports the evolution of interdisciplinary planning know-how.

- New planning issues and approaches often highlight "blind spots" and hence call for novel methods. The innovative power of these methods must above all be measured by their transferability to concrete (technical) levels of activity or planning tasks. The present manual contributes towards this goal by identifying transferable methods and instruments (ibid).

Assessment of Gender Mainstreaming and its Relation to the SDGs and the Dimensions of Inclusiveness

When comparing Gender Mainstreaming with the Dimensions of Inclusiveness, the advantages of this concept immediately catch the eye. Above all, Gender Mainstreaming was one of the first established concepts breaking with traditional gender roles and dichotomous thinking by acknowledging different societal roles and thus comes one step closer to gender equality.

Gender Mainstreaming incorporates a "whole-of-society approach" which means the recognition of variability in the users of urban public open space, especially when it comes to the diversity of social status (e.g. age, gender identity and income groups).

While this covers some of the possible social roles in urban (public) life, Gender Mainstreaming does not address other diversity aspects (i.e. various backgrounds such as ethnicity, origin, religion) of users. The highly bureaucratic, top-down procedure of Gender Mainstreaming probably does not allow for much flexibility. The question is whether intersectionality and simultaneous discrimination at different levels can be considered in such a bureaucratic procedure.

The Dimension of Visibility and Civility is at minimum partly fulfilled, since through recognizing diversity of users, the Gender Mainstreaming concept aims at constituting spaces that generates awareness, apprehension and recognition of the co-presence of social groups and urban livelihoods different from one's own. In addition, the Gender Mainstreaming concept is generally said to promote inclusive language and an empowering discourse. These influence engagement possibilities, for example when it comes to the accessibility and actual partaking opportunities of participation processes; This may involve changing the structure or setting of the meeting to facilitate other forms of communication, redress power differentials, and create a welcoming space for contribution.

5.1.2. Placemaking: Inclusiveness through Public Space Co-Creation

Main assignment to SDG 10: "Reduce inequality within and among countries."

"Placemaking is about ownership, it is about finding out with the local community, what is necessary in that particular area to make it a better area. And the solution is different everywhere."- Minouche Bestera[1]

Placemaking is encouraging locals to build an inclusive community in their neighborhood and appropriating the open spaces for that. It inspires people to collectively reimagine and reinvent public open spaces, strengthening the connection between people and the places they share The results vary because places and communities are unique, which is the crucial part about Placemaking: it shows people how powerful their unique collective vision can be. It helps people re-imagine the everyday urban public open spaces around them and to see anew their potential (cf. PPS - Project for Public Spaces, n.d.).

Placemaking is a planning approach that is used on the operational level, but at the same time it enables the reflection on the conceptual (imagined) as well as the symbolic level of space production. Therefore, it is both an overarching idea and a hands-on approach for improving a neighborhood, city, or region. Putting participation at its center, placemaking processes benefit from a local community's assets, inspiration, and potential, and it results in the creation of quality public spaces that contribute to people's health, happiness, and wellbeing. Placemaking done genuinely is when people of all ages, abilities, and socio-economic backgrounds can not only access and enjoy a place, but also play a key role in its identity, creation, and maintenance (cf. PPS - Project for Public Spaces, n.d.)

Project for Public Spaces (PPS) – the inventors of the term "Placemaking" – advocates for a "truly place-led" approach to projects, which relies on a unified focus on place outcomes based on community engagement and therefore bears most benefits for the community (cf. PPS - Project for Public Spaces, 2018). In this sense the Placemaking approach is reflecting on Urban Commoning processes and promoting the ideal of new forms of participatory urban governance.
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1   Minouche Bestera, Partner at STIPO, quote out of Urbanistica Podcast: (SHERIF, n.d.)

"Placemaking Europe stewards and uphold standards for kindness, creativity, and inclusion. The work ethics entail no professional prejudice, simply embracing the human scale. We are playful, creative and approachable." – quote of Placemaking Europe website[2]

In addition to the general planning approach, the term "Placemaking" now refers to a global community which, for example, operates its own platform in Europe. Its website offers an open-source collection of different participatory tools (placemaking toolbox) for a variety of urban public open space situations. The creation of this toolbox is accelerated by the PlaceCity project; a cooperation co- financed by the Joint Programming Initiative (JPI) – with PlaceCity Floridsdorf being one important case studies also for this thesis, see chapter 6.2.2 (cf. PLACEMAKING EUROPE, n.d.).

Assessment of the Placemaking Approach and its Relation to the SDGs and the Dimensions of Inclusiveness

Compared to the Dimensions of Inclusiveness, the Placemaking concept seems to be a perfect fit for Inclusion by Encountering Public Life – the Dimension of Visibility and Civility. Since Placemaking tools promote active participation it is definitely a method that offers 'urban engagement' with the 'diversity of "otherness" which is crucial to contemporary public life. This active engagement by (re-)producing public open space generates awareness, apprehension and recognition of the co-presence of social groups and urban livelihoods different from one's own. Co-creating places together promotes urban encounters and creates a sense of mutual respect and recognition among different urban groups without neglecting differences.

Such urban encounters offer opportunities to see and to be seen, observe and to be observed, noticed and recognized, as well as enhance opportunities for socialization among different groups who may be unknown and unfamiliar to each other.

The Dimension of Symbolic Accessibility is as well crucial for Placemaking. Placemaking activities create opportunities to (mostly temporarily) transform and personalize the urban public open space which helps to develop a sense of ownership and belonging. Placemaking promotes spatial appropriation through distinctive spatial practices or symbolic features such as cultural signs, languages, and symbols and bear possibilities of interest groups to gather and express their views in order to organize public events, such as parades and festivals, to express the cultural values of a group, or challenge government measures.

The Dimension of Recognizing User Diversity in particular, but also the Inclusiveness on the other dimensions, depend highly on who initiates the placemaking activity, how, where and at what time it is implemented as well as to how the co-creation and partaking of others is managed.

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2   (PLACEMAKING EUROPE, n.d.)

5.1.3. The City as Commons: Inclusiveness through Co-Governance

Main assignment to SDG 11: "Make cities and human settlements inclusive, safe, resilient and sustainable."

The Urban Commons concept is discussed as a specific collaborative arrangement to manage urban resources (cf. FOSTER, 2011) and as a way to realize "the right to the city" (cf. MATTEI & QUARTA, 2015) which is the right for people to not only inhabit the city they live in but also shape and decide over its matters (cf. HARVEY, 2008). Thus, Urban Commons are often discussed as a matter of experimenting with and promoting more participative and inclusive forms of urban governance (cf. FOSTER & IAIONE, 2016).

"The question is not whether people want to cooperate, but rather how they can be helped to do so [...] For such cooperation, people need encouragement, support and room to experiment. They need institutions that make it easy for them to cooperate on site." – Elinor Ostrom [3]

The social practice of Urban Commoning allows direct participation and co-determination in all decisions that produce urban public open space. Additionally, it includes the right of appropriation, which enables the access, occupation and use of urban spaces. This also includes the right to produce new urban space and thus to meet the needs of the urban population (cf. HODKINSON, 2012, p. 516; cf. SUSSER & TONNELAT, 2013, p. 116).

Urban Commoning therefore refers to the elaboration of governmental planning from a top-down controlled process to comprehensive methods for participation and cooperation as an approach for the transformation towards more inclusive cities (cf. GLÖCKNER, 2014, p. 66).

From Urban Commons to the City as a Commons

An emerging academic field of urban commons studies is the City as a Commons' concept. New forms of collaborative city-making (Co-City) are promoting new forms of participatory urban governance, inclusive economic growth and social innovation (cf. LabGov, 2018).

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3   (OSTROM, 2011, pp. 12, 14), Own translation

This concept situates the "city as an infrastructure enabling cooperation, sharing, and participatory decision to-peer production, supported by open data and guided by principles of distributive justice. A Co-City is based on urban collaborative, polycentric governance of a variety of urban physical, environmental, cultural, knowledge, and digital resources, which are managed or co-owned through contractual or institutionalized public-community or public-private-community partnerships (the so-called commons)." (cf. LabGov, 2018).

There are five dimensions which demonstrate the transition from Urban Commons projects to a "Co-City" (ibid).

This preliminary set of five basic principles are the following:

1. **Collective Governance (Co-Governance):** refers to the involvement of five actors – the so-called quintuple helix – in urban governance: 1.) active residents, city makers, local communities, social innovators, 2.) public authorities, 3.) private actors (national or local businesses, small and medium enterprises, social business), 4.) civil society organizations and NGO's, 5.) knowledge institutions (Universities, etc.)

2. **The Enabling State:** expresses the role of the state supporting and making the collective urban management possible

3. **Social and Economic Pooling:** reveals the presence of autonomous institutions, managed or owned by local communities, operating within non-mainstream economic systems, such as collaborative, cooperative, circular economies, for the creation of new opportunities and services.

4. **Experimentalism**

5. **Technological justice (LabGov et al., n.d.)**

The new city governance model "urban co-governance" proposes the city (as public authority) acts as a facilitator of the emerging co-management structures throughout its territory and enables city residents to actively take part in the regeneration of their habitat, improve their lifestyle, and develop the community they belong to. This model is advocating for the transition from urban commons intervention to a more just, inclusive and democratic governance of the city as commons (cf. LabGov, 2018; cf. LabGov et al., n.d.).

Assessment of the Co-City Strategy and its Relation to the SDGs and the Dimensions of Inclusiveness

Symbolic Accessibility: Inclusion by equal Participation and Appropriation Opportunities is the dimension of Inclusiveness that is of particular relevance regarding the Co-City concept. Due to the promoted forms of collaborative city-making (especially new forms of participatory urban governance, inclusive economic growth and social innovation) and therefore the establishment of a new form of public sphere, opportunities for expressing opinion and for trying to influence action are provided. This does not remove social divides (for example between rich and poor) automatically, but it creates space for everyone to enter, as well as to participate in some collective experience and provides an arena for socialization and therefore, urban public life. Nevertheless, the important question remaining, is 'Who is involved in planning and decision processes?' and 'Who determines objectives?'

There is no indication or reference to Gender Equality nor to the promotion of the social, economic and political inclusion of all persons, irrespective of age, gender, disability, race, ethnicity, origin, religion or economic status. The lack of these specifications leads to considerable risk that the excluding parameters prevail and the efforts in creating inclusive governance-settings remain insufficient. Even though the proposed principles ensure the involvement of a broader range of actors in the process of urban development, there is still considerable risk that old (gender) roles and power structures will be retained. According to the Dimensions of Inclusiveness, the missing element is the consideration surrounding the diversity of actors that participate in the co-governance process, in addition to each actors' diverse socio-economic backgrounds. There are still social-status parameters (age, gender identity, physical abilities, socio-economic status, ethnicity, origin and religion) that could possibly lead to social-exclusion if they are not integrated into the City as Commons strategies.

In summary, when considering all these aspects, a combination of different approaches to the planning, creation, development and management of urban public open space seems to be the best solution to diminish exclusionary processes and to achieve high levels of Inclusivity within the public life that unfolds in these spaces.

5.2. Local Policies and Planning Instruments for Inclusive Open Space

nternational frameworks such as the Sustainable Development Agenda are key, but cities themselves are well-positioned to champion change at a local level. With services closest to the daily lives of residents, they are capable of redressing the situation. They have significant powers to shape the daily lives of the women and men who live in them. URBACT strongly believes in the power of cities to drive change (cf. KNEESHAW & NORMAN, 2019).

This section will give an overview of selected planning frameworks that target inclusion on the city- or neighborhood level. The aim is to indicate relevant policies and instruments that can be expected to influence the Inclusiveness of urban public open spaces according to the dimensions of Inclusiveness and the SDGs mentioned above. There is no claim to completeness since I am aware that there might be other laws and policies that are impacting the Inclusiveness of our cities and urban open space due to the complexity of this topic.

In Vienna, for example, the basic principles of urban planning build upon: Integrative planning steps, Sustainability, Diversity Policy, Gender Mainstreaming, Participatory planning procedures, that are applied in various forms depending on the size and structure of the target areas (cf. Stadt Wien, 2020a).

For better clarity, the information is summarized in tables below:

Imaginary Level: Objectives for the Tactical Level regarding Public Open Spaces	Found in what Policy Document
• inclusive area development (emphasis: participation) • coherence and connection between residents and more involvement in their own neighborhood	Update Administrative Assignment Developing Neighbourhoods 2019 – 2022, (cf. Gemeente Amsterdam, 2019a, p. 8)
• all people are living together peacefully regardless of their origin, physical and mental state, sexual orientation and gender identity • Accessibility to an attractive living environment • Women are involved in the planning, decision-making and implementation processes according to their share of the population. All involved in these Process participants have gender competence.	Smart City Wien Framework Strategy 2019-2050 (cf. MA 18, 2014, p. 35)

Imaginary Level: Objectives for the Tactical Level regarding Public Open Spaces	Found in what Policy Document
• Free access & social space for different user groups (Accessible and inviting to stay and linger for the full scope of user diversity) • Ecologically sustainable and robust • Offer great variety of uses (consumption-free uses too) • Serving to improve Place identity through participation, cultural activities and the built environment • Educating and activating	Thematic Concept 'Centers of Urban Life – Polycentric Vienna' (MA18, 2020, pp. 18, 69)
• Equal accessibility for everyone • Offers various utilization opportunities for different user needs / claims (meeting and communication point for urban dwellers of different social, cultural and ethnic backgrounds) • Promote active mobility • guarantee place identity and quality through participation	Thematic Concept Green and Open Spaces, Vienna (cf. MA 19, 2018, p. 69)
• Flexibility of uses in and fully accessible public open space without obstacles and barriers • robust and ecologically sustainable for intensive and long-term use, climate-change adaptability • contribution to circular economy • promote movement • Co-creation by or with residents and entrepreneurs is actively facilitated at the local level • Co-management: the maintenance of parts of the public space by residents or entrepreneurs, is facilitated	Visie Openbare Ruimte 2025 (Gemeente Amsterdam, 2017)
• More opportunities and perspective for our vulnerable youth in the developing neighborhoods • More attention and opportunities for vulnerable residents, specifically vulnerable women, in the development areas • Improve quality and appreciation of public space in development areas	Gebiedsplan Geuzenveld 2020 (Gemeente Amsterdam, 2020)

Table 2: Imaginaries of Planning: Open Space Objectives regarding a more inclusive city development of Amsterdam and Vienna. (Own table.)

6. The Real: Fostering Inclusiveness in Urban Public Open Space in Practice at the Operational Level

With the insights from last chapters discussion about the imaginaries of cities goal-making on the tactical level, we can now test these learnings by comparing them with concrete experiences and current, executing project procedures on the operational level of urban planning. According to the Structuralist Approach, the real level refers to the structural-spatial conditions with their socio-demographic structures. Which of the values of the symbolic level are to be found clearly reflected in everyday urban planning and urban development practice?

The last part of this thesis' component is the comparison of how values and policies that aim for more inclusive cities in general and more inclusive urban public open spaces specifically, are implemented in practice at the executing, operational level of Urban planning. Initially, insights of gender-sensitive planning practices of Barcelona and Vienna will draw a picture of the possibilities as well as the limits of urban planning policies when it comes to implementing symbolic values and imagined realities of plans, concepts and strategies.

Then, the two chosen, ongoing projects – one in Vienna and Amsterdam each – are going to be summarized and compared regarding their goals, actors and methods used (or proposed) to foster inclusiveness in urban public open space. To analyze them while reflecting back to the Dimensions of inclusiveness of chapter 3, conclusions will be drawn and an evaluation will be made to what aspects inclusiveness seem to be fulfilled and what aspects are not yet.

6.1. Lessons to be Learned from Implementing Gendered Approaches into Open Space Planning Practice in Europe

"Empathy and imagination is crucial in the way in which planners "listen and hear" to gather information in order to understand how inequalities are experienced (cf. SANDERCOCK & FORSYTH, 1996).

In order to achieve inclusion in public open space, the planning process must be inclusive in addition to the requirements for the design of these spaces. Through gender-sensitive planning, which has been practiced for several decades – at least in Vienna – many planning processes have been expanded to include a focus on the *common good* or *welfare.*
There are various approaches related to recognizing gender constructs that are already used in urban planning, this thesis focuses on Gender Inclusivity and Gender Mainstreaming.

Gender-Inclusiveness

An approach that takes an inclusive view of gender, considering people of all gender identities and sexualities as well as intersections with other factors to ensure the voices of people of all genders are heard and integral to project design, delivery, and evaluation, with the goal of promoting gender equity. The ultimate goal of gender-inclusive urban planning and design is to advance gender to unlock more inclusive economic and social development.
To achieve this goal, urban planners and designers must include women, girls, and sexual- and gender minorities of all ages and abilities into planning and design decision-making processes, and work to combat the gendered imbalances in the built environment that prevent their full social and economic inclusion. Meeting these goals requires a fundamental shift in thinking, approach, and in particular a commitment to participatory processes, integrated approaches, Universal Design, building knowledge and power among underrepresented groups; and financial investment. (THE WORLD BANK, 2020, p. 10).

It is crucial to understand the development of gendered approaches in urban planning as a historical necessity. The findings of these developments now offer opportunities for the objective of fostering inclusive urban spaces. Administrative decisions and implemented urban policies are the result of choices linked to political priorities that express not only specific interests but also determine the distribution of power. Decision-making about solutions to specific urban problems will shape the form of city space. Ranging from strategies and masterplans, to plans for neighborhood urban facilities, such decisions prescribe future uses of space and express specific values in spatial form. What makes a lot of difference is the way such decisions are actually implemented in specific places and the way they are challenged by those who oppose the choices made (cf. STAVRIDES, 2019, p. 41).

Gender equality as a fundamental right is part of international and local agendas and concerns all disciplines. Gender equality is a fundamental principle and seen as prerequisite for the well-being of residents and the prosperity of cities. Feminist and gender-sensitive planning approaches have emerged in the realm of (urban) planning as part of this agenda. These gendered approaches can be a catalyst for more inclusive policy-making. Local governments have a crucial role to play in further driving this change according to fundamental values such as gender equality (URBACT, 2019, p. 3)

As it was already elaborated in chapter 2.2.1. gender identity is a 'psycho-corporal and sociocultural construction of masculinities and femininities embedded in a system of power relations' (DAMYANOVIC & HORELLI, 2019, p. 159). To deconstruct this order is to reveal its instrumental significance in different contexts. Which means that de-constructing gender – or engendering – can be applied from different perspectives. In that sense Inclusion is the liberal, gender-neutral perspective (SQUIRES, 2005).

However, patriarchy is still the dominating world view which is embedded in capitalist markets. Patriarchy represses both women and men to the extent that it is only possible to achieve limited equality within and between genders (ESCOBAR, 2017).

A shift from identity politics and the inequality paradigm to that of solidarity, where instead of valuing competition, hierarchies and growth, its basis are care-work (for humans, nonhumans and nature), collaboration, inclusion and participation (cf. DAMYANOVIC & HORELLI, 2019, p. 160; LIBRERIA DELLE DONNE DI MILANO, 1989, 1996; MATTHAEI, 2018).

Lessons from Gender-Sensitive Planning Practice

Two interviews with renowned experts of feminist and gender sensitive urban planning from Barcelona[1] and Vienna[2] marked the beginning of this thesis empirical work and in-depth confrontation with the subject of my research. The aim of the interviews was to start a transnational discussion of planning practices and to outline the added value of gender-sensitive contributions from open space planning in achieving inclusive urban public open spaces. The interviews were carried out online and were marked by candid talk about planning realities in both cities. The most important findings are summarized as follows. At the end of this chapter a brief reference is made to the Dutch context as well.

When talking about the early stages of gender-sensitive approaches in urban (open space) planning and the challenges the experts had to face back then, Eva Kail observed that public space in Vienna had been addressed for the first time ever in the early 1990s, specifically from a female perspective in the context of traffic planning. At that time, the main topics of discussion were dangers for traffic users on foot (mainly children and people assuming unpaid care-work), public places that provoke fear especially for women and girls, as well as social control in public space. In other words, the first step was to raise awareness of the varying needs of use of public space beyond solely considering the needs of (mainly male) drivers to and from work (E. KAIL, personal communication, July 15, 2020).

Similarly, the work of Col·lectiu Punt 6 in Barcelona was – and still is – focused on raising awareness of the diversity of utilization claims, especially highlighting the needs of women who face the limiting structures of a patriarchal world every day. In the past the bureau worked closely together with the municipal department of safety to include a feminist perspective in the way safety was being approached in the city. A group of staff at said department was trained and actions and activities were implemented and carried out at district level. Through these actions Col·lectiu Punt 6 was able to impact how the municipality was approaching safety from a gender, and therefore more inclusive, perspective (S. ORTIZ ESCALANTE, personal communication, July 29, 2020).

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1   **Sara Ortiz Escalante** – Sociologist and Urban Planner – works at Col·lectiu Punt 6 (Collective Point 6) a bureau for Feminist Urbanism based in Barcelona.

2   **Eva Kail** – Chief Executive Officer of the City of Vienna, Member of the Executive and Planning Group for Construction and Technology – is expert on gender-sensitive planning for the City of Vienna since the early 1990s.

This sensibilization of different everyday life realities and diverse needs when it comes to utilization of urban public open space is integral to gender-sensitive planning. Feminist urbanism describes the sensitivity of urban (open space) planning to women's needs particularly. The gender sensitive approaches aim is to ensure that all social groups are equally represented in public life through participation and involvement in decision-making processes (cf. Col·lectiu Punt 6, n.d.; cf. MA 18, 2013a). However, there is no single solution in order to identify and include these different groups and diverse needs into the planning process. Both, Sara Ortiz Escalante and Eva Kail mentioned a method called social-space analysis which serves to gather and relate physical, functional and social aspects to each other. In Vienna this extensive method is used depending on the scale of the project especially for the redevelopment of squares (E. KAIL, personal communication, July 15, 2020; S. ORTIZ ESCALANTE, personal communication, July 29, 2020).

Participatory work is crucial to understand which diverse needs public open space has to meet

Participation is arguably the most essential element to including diverse views of residents and users for open space planning. Sara Ortiz Escalante and Eva Kail both pointed out it is crucial to always emphasize who can participate and who might have not been able to take part in participatory processes. Participatory work on site is very important, as it allows for immediate reaction and compensation of possible shortcomings – for example, if a user group is clearly underrepresented. There is a plethora of participation methods and the key is to create a wide range of participatory atmospheres in order to reflect the diversity of the population and thus reach and include diverse user groups (E. KAIL, personal communication, July 15, 2020; S. ORTIZ ESCALANTE, personal communication, July 29, 2020).

"Beginning with the way you plan a participation process, you have to think of all the groups that have to be part of the process and which kind of methods you are going to use to make sure people feel entitled, safe and comfortable sharing their needs and experiences in a group." – Sara Ortiz Escalante[3]

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3   Quote out of Personal Talk with Sara Ortiz Escalante, July 29nd 2020

According to Eva Kail, it is simply a question of methodology that determines which groups participate and which are being left out. She suggests participatory work on site, with low-threshold, non-verbal methods, or even better with multilingual activities in order to be able to talk to all people no matter what their linguistic background might be. Minding these aspects can reach a much more diverse group of population. In comparison the widely used method of setting up "information evenings" to which only adjacent residents are invited by mail, reaches a completely different group (E. KAIL, personal communication, July 15, 2020).

"Oftentimes only the loud and angry residents have their say in such a setting. People who dare to speak in front of an audience and who tend to escalate things." – Eva Kail[4]

Thus, the recommendation is to mainly work with the users on site to see who you encounter and then try to involve them in an easy-going and uncomplicated way. Another method are on-site visits and walks, for example with women or children – girls and boys separately – to enable them to speak out about their perceptions and identify deficits and opportunities from their point of view group. The system, the structure and the way that commissions or public participatory meetings are organized play an important role too (E. KAIL, personal communication, July 15, 2020).

"Equally important is the way in which the urban planners facilitate the participation process. One has to be a person that carries this gender-sensitive perspective oneself, if not one might perpetuate the same (power) structures that are actually tried to be changed." – Sara Ortiz Escalante[5]

In our video call Sara Ortiz Escalante stated that it takes much more than just a professional revision of urban planning principles in order to achieve more just cities. According to her it takes a revision of one's personal values and beliefs. This revision often goes along with extensive personal reflection about ones' own privilege – for example the privilege 'white males' have. To apply a feminist approach at the operational level of urban planning there is 'a lot of resistance coming from the urban and mobility planners in Barcelona because they don't believe in this [feminist] perspective' (S. ORTIZ ESCALANTE, personal communication, July 29, 2020).

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4   Quote out of personal communication with Eva Kail (own translation form German to English), July 15th 2020

5   Quote out of personal communication with Sara Ortiz Escalante, July 29nd 2020

Eva Kail added that a rational hierarchy does not exist de facto; oftentimes in jury sessions, group dynamics prevail as 'it does everywhere else in life'. However, what is important is to carefully examine site-specific needs to then objectify them (E. KAIL, personal communication, July 15, 2020).

How to Deal with Conflicting Needs of Urban Public Open Space Utilization
"One must accept that it is illusory to think everyone can and will be happily integrated and mix and co-act in public space." – Eva Kail[6]

Both experts agreed there will never be an urban public open space that will satisfy all needs and utilization claims at the same time. For Eva Kail 'a more realistic goal' is when both, proximity and distance between different users, are made possible because this minimizes the potential for conflict. That, for example, could be simply accomplished by providing multiple seating groups with varying distances in-between each other. However, the smaller a public open space is, the more limited is its range of possible (simultaneous) uses.
Another example given by Eva Kail was that the user group of youngsters often seeks their roaming space somewhere further away from home where the social control they want to escape is usually lower. Sometimes it is reasonable to proclaim urban public open space mainly for one specific user group. Such decisions, however, should be made considering a greater spatial level (for example on district level) if certain needs cannot be fulfilled elsewhere in the vicinity (E. KAIL, personal communication, July 15, 2020; S. ORTIZ ESCALANTE, personal communication, July 29, 2020).

"A lot of participatory processes look for consensus, that is a mistake. The goal of participatory processes should not be to arrive at consensus, because consensus usually erases the diversity and eliminates the voices of the minority, and that is problematic." – Sara Ortiz Escalante[7]

6　　Quote out of personal communication with Eva Kail (own translation form German to English), July 15th 2020

7　　Quote out of personal communication with Sara Ortiz Escalante, July 29nd 2020

Sara Ortiz Escalante considers her role in participatory processes as a facilitator that gathers qualitative data about the everyday life needs and experiences of people. This data then should be used to generate debate and to raise people's awareness of the needs of other people and ultimately increase empathy between different groups of users. Difference and diversity should not be erased since they are part of public life.

Another important aspect of participatory processes is for the municipality to clearly communicate the objectives of a project as well as the limitations of the participation process. What exactly are the people who participate going to be working on, what decisions are up for debate and why? After the participatory process has ended it is essential for the municipality to communicate the results and why decisions are taken or not taken on municipal side. Conveying the background of decision-making processes enhances peoples' understanding of these decisions (S. ORTIZ ESCALANTE, personal communication, July 29, 2020).

Sara Ortiz Escalante describes the course of a successful participation process at Col·lectiu Punt 6 as follows:

1. Col·lectiu Punt 6 gathers qualitative socio-spatial data (for example by doing a social-space analysis that identifies the different requirements of daily life at the project site)

2. Col·lectiu Punt 6 works with different user groups separately about their specific needs to make sure all needs are covered

3. Mix the groups to let them share the assessment of the findings they have done separately

4. Increase Empathy: Let them debate and draft recommendations and discuss proposals for the project site (within the pre-defined scope of proposal-drafting)

5. Col·lectiu Punt 6 writes a final report for the municipality, pointing to both, the proposals where there was consensus or greater agreement between different user groups as well as the proposals or actions where lots of conflict or difference was found

6. Municipality communicates the results clearly and informs the participants about why certain decisions were taken and why others were not

Bridging Feminist-Approaches in Open Space Planning with a new Understanding of Gender

"Today we involve gender experts, diversity experts and inclusion experts to assess strategic documents of municipal planning. The City of Vienna takes women-sensitive planning very seriously. The principles that used to come from women's planning have now entered the mainstream." – Eva Kail[8]

Gender-sensitive planning has come a long way. In Vienna, the planning culture has changed considerably, especially in relation to public open space. Urban public open space changed from a mere space of mobility and transport to a communal recreational place with an extremely high gender relevance. Over the years the female specific approach gradually gave way to the so-called gender-plus concept that focuses on the social role of a person instead of a distinction between sexes. Nevertheless, open space designers occasionally demonstrate a certain ignorance towards diverse user needs, in which case it is particularly important that for example a jury recognizes this as failure to address the subject matter and that these design proposals have no chance of winning at the competition. Precisely for such situations gender-sensitive planning processes or assessments prove to be worthwhile (E. KAIL, personal communication, July 15, 2020).

The Persistence of Hurdles at the Symbolic Level of Gendered Approaches in Urban planning

"You can have a brave mayor that has super great ideas and intentions but if the machinery of institution does not accompany these ideas it gets difficult." – Sara Ortiz Escalante[9]

In Barcelona Col·lectiu Punt 6 was working with two municipal departments to draft a government strategy – "La medida de gobierno de urbanismo con perspectiva de género" – which can be described as a declaration of how to include a gender perspective in urban planning. Due to the current mayor Ada Colau officially supporting feminism and being open about her non-conservative sexual identity, there has been a municipal push to work towards a more feminist city. Still the transformation of the patriarchal mentality remains a challenge. Sara Ortiz Escalante explains these persisting difficulties through the fact that despite a progressive party being in power in recent years, urban development is still dominated by old systems and paradigms that can only be changed very slowly. There may be political will from the top, but resistance comes from the institutional body. If the 'body' does not support these ideas the transformation process can come to halt easily because this political will alone cannot just easily transform the patriarchal and racist components of the institution (S. ORTIZ ESCALANTE, personal communication, July 29, 2020).

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8   Quote out of personal communication with Eva Kail (own translation form German to English), July 15th 2020

9   Quote out of personal communication with Sara Ortiz Escalante, July 29nd 2020

6.1.1. Prospects for Further Challenges when Fostering Inclusiveness in Urban Public Open Space

"Inclusion is not enough. We don't want to be included in a system that is patriarchal, capitalist and racist, because that means we are included in a system that is never going to support us." – Sara Ortiz Escalante[10]

Sara Ortiz Escalante concluded our video call with the quote above and further stated, instead of being included in such a system, rather there is a need to 'transform society through a transformation of social and physical configuration' and a need to 'change the mentality and the way we think spaces and approach projects'. To ultimately 'change the framework to include a feminist perspective linked to an ecological perspective with anti-capitalist as well as anti-racist views in order to create a system that supports the diversity instead of taking advantage of it.' (S. ORTIZ ESCALANTE, personal communication, July 29, 2020).

With multiple comments, Sara Ortiz Escalante addressed an undoing-gender-, or "engendering" process in the context of the necessary deconstruction of patriarchy and its limiting possibilities to ever achieve equality (S. ORTIZ ESCALANTE, personal communication, July 29, 2020). Feminist approaches to urban planning were introduced decades ago and yet the disparity between the imaginary and the symbolic level of gender equality is still noticeable and affects the urban planning reality. This points to the Structuralist Planning Assessment that states a change on one level requires similar changes on all three levels – the real, the imaginary and the symbolic (cf. DELEUZE, 1992).

To understand these insights of gender-sensitive approaches to urban planning and draw conclusions it is important to think back to how the relational approach helps us understand that a place is never solely a physical setting, but directly determined by social goods and people on the one hand, and by the interrelations of these on the other hand. The triad of 'conceptualizations, perceptions and everyday lives of people' – which is also found in the Structuralist Planning Assessment – emphasizes these interrelations between space as structure and space as a social process. It is important to remember that spaces are always the result of what is perceived linked with subjective interpretations. Places are never complete, but are continuously updated by new social and material interventions and new imaginaries.

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10   Quote out of personal communication with Sara Ortiz Escalante, July 29nd 2020

Eva Kail and Sara Ortiz Escalante spoke about their life-long experiences with gender-sensitive approaches to urban planning in two different European cities with quite different framework conditions, yet they shared several commonalities. To trace back to the Dimensions of Inclusiveness of Urban public open space from chapter 3, some of the most important common insights of the personal communication with the two experts can be allocated to specific dimensions accordingly:

Gender-sensitive approaches in urban planning are primarily geared to recognize and acknowledge the diverse requirements of daily life and the specific needs of various user groups (initially a focus was laid on the needs of women and girls).

- Dimension of Inclusion by Recognizing User Diversity

Participatory processes can improve the mutual understanding of different cultures, users and their differing needs. In that regard they are processes of anti-stigmatization of differing identities through engaging with the diversity of otherness.

- Dimension of Visibility and Civility: Inclusion by Encountering Public Life

To have this effect, however, it must be ensured that users from as many different user groups as possible are included or represented during the participatory process. The methods used for participation therefore must be diverse too in order to reach and include the diversity of user groups and their varying needs.

- Dimension of Symbolic Accessibility: Inclusion by Equal Participation & Appropriation Opportunities

The potential for conflict between different user groups can be reduced to some extent by carefully planning and designing them (including all the dimensions above). While individual open spaces may never meet all needs simultaneously, no matter how well designed, networks of open spaces at a larger spatial level can provide comprehensive supply for the diverse requirements of daily life and the specific needs of various user groups.

- Dimension of The Physical Setting: Inclusion by Design, Production and Use

Nevertheless, there will always be stigmatization of differing identities as well as conflicting needs that are simply part of encountering the diversity of otherness. There will always be inequality to some extent when it comes to participation and appropriation opportunities. Yet, work can and needs to be done on all levels of the Structuralist Approach – the symbolic, the imaginary and the real – in order to further create dialog and spaces of tolerance rather than unconsciously supporting excluding mechanism on a daily basis:

Gender-Sensitivity in Urban Development in the Netherlands

As the spotlight is – aside of Vienna – directed to Amsterdam in the next chapter, the insights of implementing a gender-sensitive perspective to urban planning shall be put into the Dutch context as well. According to findings of Zibell and Tuggener (2019) awareness of Gender Mainstreaming is very low in spatial development practices in the Netherlands. Dutch politics often focus on superficial policies for diversity and terms like emancipation, gender equality and diversity are often used (cf. ZIBELL & TUGGENER, 2019, pp. 42–43).

An interview with Milena Ivkovic revealed similar insights. In her work as a Process-Manager for participatory processes and designer of participatory tools in the Netherlands, she outlined the importance of incorporating inclusive approaches into participatory processes from the beginning on, and not by trying to add a gender perspective at the end. In her opinion a major challenge in urban planning is the lack of understanding that the average standards in urban planning are technocratic, simplified and "stark" and aim at the universal (averagely male human) body for the sake of "being practical". To re-define minimal standards towards being more inclusive as well as to communicate the importance of gender balanced participatory processes will enhance the quality of urban development results.

Milena Ivkovic concluded confidently "Luckily, the cities [in the Netherlands] are generally open to all kinds of innovations, critical views and experimentation. There are some new tendencies and technologies which can help bridge this gender gap." (cf. M. IVKOVIC, personal communication, August 27, 2020).

6.2. (Developing) Methods Towards Inclusion by Co-Creation in Urban Public Open Spaces in Practice in Amsterdam and Vienna

To analyze how different European cities implement values, strategies and policies regarding Inclusion in practice at the executing, operational level of Urban planning, two current and ongoing projects, *Wij Zijn Plein'40-'45* in Amsterdam and *PlaceCity Floridsdorf* in Vienna, were chosen for comparison. The two projects are both part of designated urban development areas by the respective municipalities due to the socio-spatial challenges faced on site. Both projects are of experimental character in the methods they apply and test within the urban renewal process.

Wij Zijn Plein '40-'45, Amsterdam

PlaceCity Floridsdorf, Vienna

Project site (yellow) plus adjacent area (yellow line) within city structure west of the city center.

Main project site (yellow) & adjacent area (yellow line) within city structure north of the Danube.

Project site with main square (Plein '40-'45) functions as a center for the whole area.

Area around Floridsdorf station has center function. Different "Enabling Spots" (locations for Placemaking) within.

Wij Zijn Plein '40-'45: Open Spaces of the project site (within yellow line).
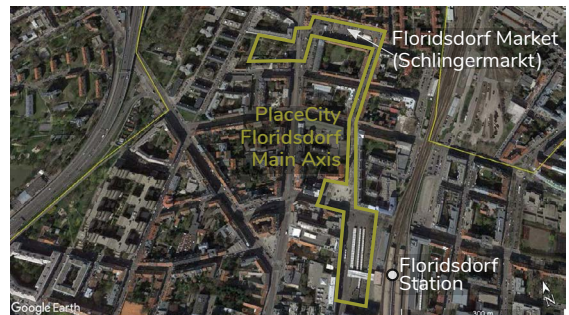
PlaceCity Floridsdorf: Open Spaces along Main Axis (yellow line) of Project Area.

Figure 7: The two project sites of the chosen projects on the operational level. *Wij Zijn Plein '40-'45* (Amsterdam) and *PlaceCity Floridsdorf* (Vienna) are both located in densely and diversely inhabited urban areas which they function as a center for. (Own graphic, basis map from Google Earth).

6.2.1. Amsterdam: Wij Zijn Plein '40-'45

Plein (Engl.: Square) '40-'45 is the physical site of the *Wij Zijn Plein '40-'45* (Engl.: We Are Square '40-'45) project, which is located in the Development Area Geuzenveld-Slotermeer, at Nieuw West district of Amsterdam. The square is about a 25-minute bike ride away from the city core (Amsterdam centrum). Aside of the city center, the most important junctions for the area are two adjacent train stops: Lelylaan in the east and Sloterdijk in the north-east.

The main objectives of urban renewal for the neighborhood around Plein '40-'45 are:

- **the reinforcement of the public space,**

- **spatial programming and**

- **adding built volume to create more housing (cf. Gemeente Amsterdam, 2019f, p. 30)**

With the artificial lake Sloterplas and its major parks just around the corner, the neighborhood is of importance for the whole district and beyond in terms of recreational use. Plein '40-'45 is the heart of the Slotermeer area but also has a central function (cf. Gemeente Amsterdam, 2017, p. 25) for the Geuzenveld area in the west. The square and the adjacent area next to it offer extensive supply possibilities and amenities for daily needs as well as essential social infrastructure and thus function as a meeting place for a large group of residents (cf. Ruimte en Duurzaamheid & Stadsdeel Nieuw-West, 2019)

Different Spatial Functions of Urban Public Open Spaces of *Plein '40-'45*

To understand the different uses in different parts of the square better, an outline of the public open space typology is given below in figure 10.

The sites public open space can be divided into a minimum of four different zones with different open space qualities:

1. Outdoor Market Area

2. Street Open Spaces

3. Front Yard of the Tuinstadhuis (District Hall building)

4. Lake Promenade

Figure 8: Public Open Space Zoning of the Wij Zijn Plein '40-'45 project site. (Own Graphic. Basis map from Google Earth).

The street open spaces of the wide streetscapes of Slotermeerlaan avenue and Burgermeester de Vlugtlaan offer generous room for diverse spatial opportunities. Especially the airy and green atmosphere created by the alley trees of Slotermeerlaan, invites people to linger and stay at the variety of restaurants which are encountered there. The outdoor market is certainly the central element of the site. The mixed market offers food and commodities five days a week. Lately there have been minor layout changes of the market stands due to the COVID-19 pandemic and wearing a mask was temporarily obligatory even outdoors throughout the market area.

There is a smaller square at the south side of the market that is physically separated from the market by a Second World War monument and a small restaurant. This smaller square – due to its location in front of the district hall building its name was chosen to be "The Front Yard" – is furnished with different seating elements, some of them next to smaller, shade-providing trees.

Outdoor Functions and Indoor Uses Complement Each Other

The outdoor functions of the different public open space zones are complemented by a variety of indoor uses in the adjacent buildings. As the heart of the site, the outdoor market is flagged by a building with different grocery stores and a mixed-use shopping mall on the squares north and east side. Different kinds of shops and services are offered in these indoor shopping spaces- Additionally there are offices above the mall. To the south end of the square is the high-rise office building of Nieuw-West, the Tuinstadhuis (District Hall building). As understood by the author, it contains an office for civil servants as well as space for the project team for the redevelopment of Plein '40-'45 and other activities.

A catering strip consisting of restaurants, bars and a café on the Slotermeerlaan is located west of the square. Various medical services (pharmacy, doctors practices, midwife) are to be found directly at the Slotermeerlaan, also the public library is located there. In the building rows behind there are schools and three hotels in proximity to the square. According to the policy draft the hospitality industry has expanded considerably in recent years so that the square is increasingly becoming a focal point of urban life in addition to shopping (cf. Ruimte en Duurzaamheid & Stadsdeel Nieuw-West, 2019).

The wide range of supply and services as shown in figure 8 (next page), as well as socio-spatial data of the district suggests a high degree of user diversity in and around Plein '40-'45.

Wij Zijn Plein '40-'45: Initiating Long-Term Participation for an Inclusive Neighborhood Square

Despite this multitude of supply facilities in and around the square, the municipality has decided to redevelop the neighborhood through densification and greater diversity of housing supply (In 2019 61% of the local housing share were social housing, compared to a 51% average for Amsterdam as a whole) and to renew Plein '40-'45 (cf. Ruimte en Duurzaamheid & Stadsdeel Nieuw-West, 2019).

Linked to the decision for urban renewal of this area, the project "Wij Zijn Plein '40-'45" (English: We are Square '40-'45) was born. It is a collaboration between residents, entrepreneurs and the Nieuw-West district working together intensively with the aim of creating a more inclusive neighborhood "that is lively, where people know each other, feel welcome and at home" (Wij Zijn Plein '40-'45, 2020a)
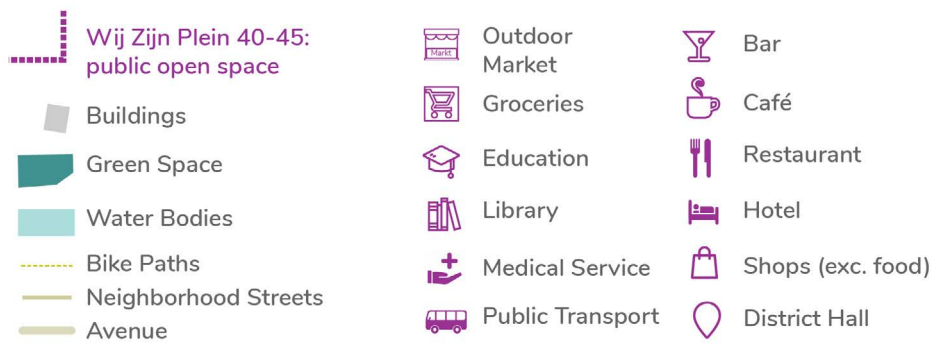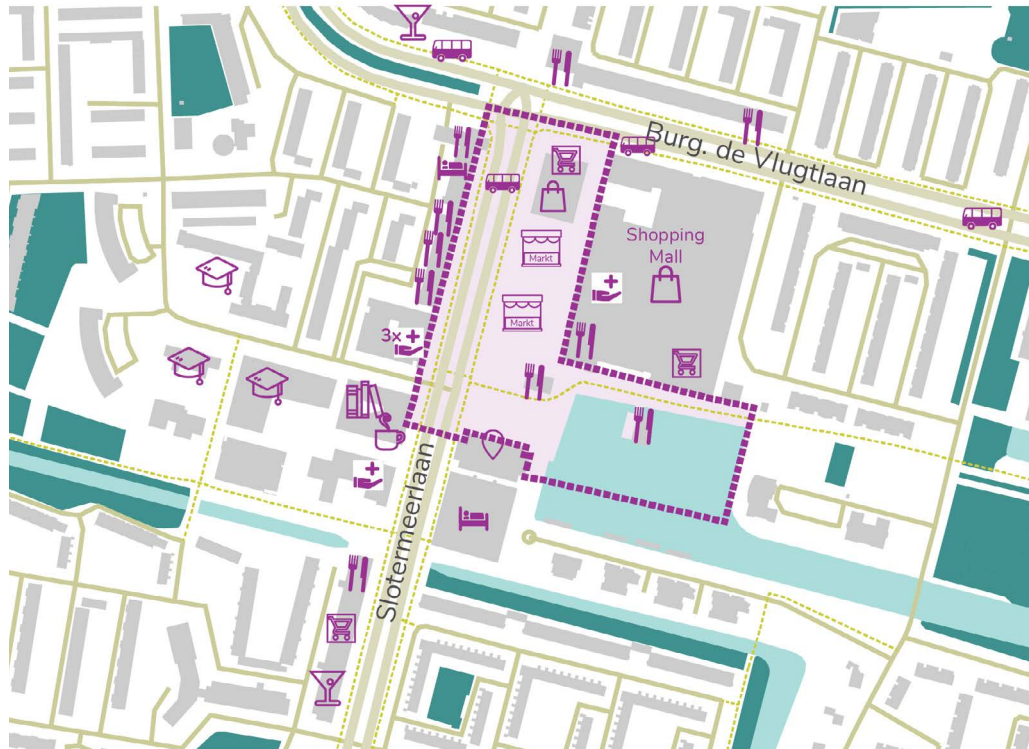
Figure 9: Infrastructures, supply and service on and around Plein '40-'45. (Own Graphic. Basis map from Open Street Map.)

Neighborhood Development Process: Objectives, Strategy and Methods

Jeroen Jonkers and his team[1] were appointed to the urban renewal process of Plein '40-'45. They are responsible for the new design of the open spaces as well as for promoting the City as Commons principles within the municipal structures as well as with other urban stakeholders in order to break with the old hierarchical and sovereign role of the municipality (J. JONKERS et al., personal communication, August 19, 2020).

"It is important that all users – young and old, current and new residents, and all cultures – feel welcome and (continue to) feel at home on the square. We therefore invite everyone to join us in thinking about a new design for the entire square." (Wij Zijn Plein '40-'45, 2020a)

The identified main objectives of the Renewal of Plein '40-'45 are:
- **Spatial and programmatic redevelopment of the project site (Urban Renewal)**
- **Promote City as a Commons processes with all stakeholders (municipal and others)**[2]
- **Social impact: increasing awareness of ownership and democratic rights for everyone**
- **Economic sustainability in the neighborhood** (cf. J. JONKERS et al., personal communication, August 19, 2020; cf. Ruimte en Duurzaamheid & Stadsdeel Nieuw-West, 2019)

Which can be translated into the main goal of co-creating and co-governing an inclusive and socially and economically sustainable neighborhood.

In order to achieve these goals, various local stakeholders and residents were invited to participate in co-creation processes since the beginning of the Wij Zijn Plein '40-'45 project. For transparent and accessible communication processes, a website and a Facebook page were created. The team of Jeroen Jonkers is working in the Stadshuis building at the south end of the square, which – prior to the COVID-19 pandemic – had its doors open to the users and neighbors of Plein '40-'45.

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1   Jeroen Jonkers, his team and I were in lively exchange about the Wij Zijn Plein '40-'45 project throughout the months prior to the finalization of this thesis. Much of the following information a nd documented material comes from personal conversations with them.
2   Wij Zijn Plein '40-'45 officially joined the international Co-City approach (see chapter 5.1.3), making Amsterdam one of more than 100 cities worldwide to be committed to strengthening collective participation and supportive of residents' claims to re-appropriate urban commons.

"The residents are the local experts and users of the place, so they can give us their knowledge and their wishes for the future and we, the designers need to translate that into a good spatial concept." – Pui-Yi Kong[3]

Actively involved stakeholders of the Wij Zijn Plein '40-'45 project are:

1. **Municipality (amongst others Jeroen Jonkers and his team of Urban Planners)**

2. **Three groups of Local Entrepreneurs:**

- Shopping center association

- Market and market stands "union"

- Business Improvement District (BID) Slotermerlaan

3. **Residents and Visitors:**

- Who live in the area

- Who don't live in the area but spend time there (cf. J. JONKERS et al., personal communication, August 19, 2020)

Due to activities aiming at community-building and increasing social coherence, smaller groups joined forces and new initiatives have emerged within the project WIj Zijn Plein '40-'45 project:

- **Jong (English: "Young") Plein '40-'45: initiated by 5 girls this group is especially for children between 8 and 14 years of age who are committed to the neighborhood.**

- **Buurtredactie Wij Zijn Plein '40-'45: a neighbourhood editorial team that is responsible and contributes stories for the website and Facebook page of the project**

- **Buurtprofessionals Wij Zijn Plein '40-'45: a group of citizens with different professional backgrounds offering their expertise to neighborhood initiatives** (J. JONKERS et al., personal communication, August 19, 2020; Wij Zijn Plein '40-'45, 2020b)

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3   Quote of Pui-Yi Kong who is a Public Space Designer at the Wij Zijn Plein '40-'45 project and member of the team around Jeroen Jonkers. Source: Personal Communication, August 2020.
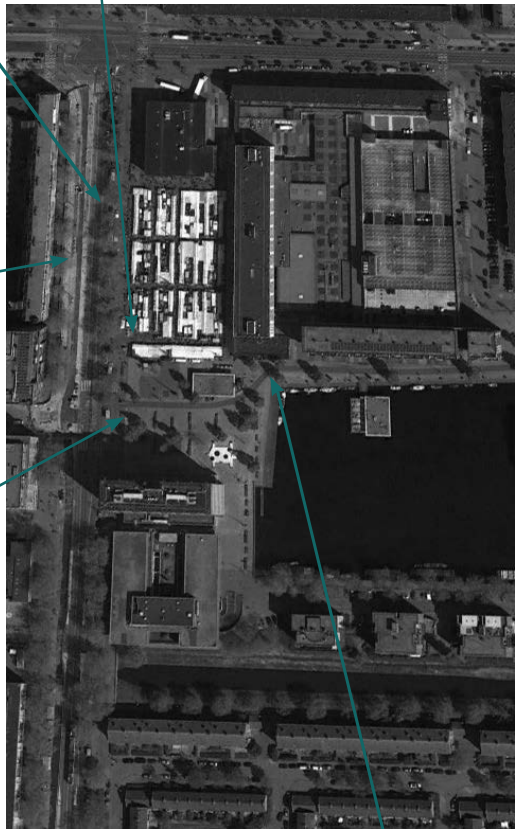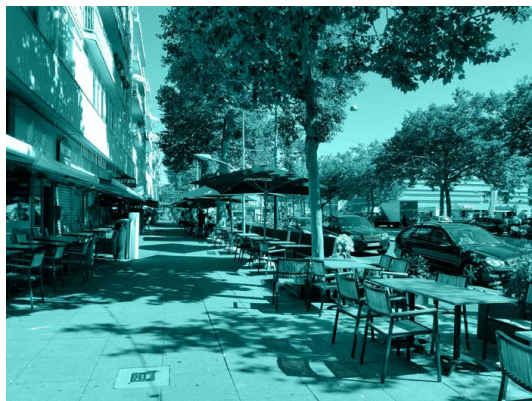
Figure 10: Impressions from Plein '40-'45. © Sophie Thiel

Placemaking as a means to foster residents' participation long-term

The City as a Commons approach has hardly been tested, especially not during municipal large-scale redevelopment processes in Amsterdam. Therefore, the whole project is characterized by an experimental nature regarding the choice of methods to achieve the project's objectives. The lack of exact specifications and standards of how to reach the goal of Urban Commoning is seen as an opportunity to redefine urban development processes towards being more inclusive. An inspirational source for participation methods are the theories of Project for Public Spaces, the Handbook Participation of the Municipality of Vienna and the Placemaking Concepts in general (cf. J. JONKERS et al., personal communication, August 19, 2020).

For the Wij Zijn Plein '40-'45 project the objectives of citizen participation are to:

- **encourage people to feel as an equal player with the municipality**

- **promote more participative and inclusive forms of urban governance (Reclaim rights as residents)**

- **change the governing role of the municipality: move away from the traditional administration agency (and administrated society)**

A wide range of participatory methods are sought to promote residents' ownership and co-creation of Plein '40-'45. According to Jeroen Jonkers' team, Placemaking in the Netherlands was usually interpreted solely as a brainstorming tool that helps urban planners to gain other perspectives for the planning process and "maybe incorporate a small project very temporarily". In contrast for the Wij Zijn Plein '40-'45, the Placemaking approach will play a crucial role for years to come – as urban renewal takes years too. For the entire project duration, the methods of Placemaking – which are mostly short-term, temporary initiatives – have to support and strengthen the projects long-term vision. The trial-phase serves as room to test ideas in order to find "the ideal model" for the Wij Zijn Plein '40-'45 which is then going to be implemented for the long-term redevelopment. Advantages of the positioning and integration of the project within the municipal administration, is the professional testing atmosphere given which facilitates high-quality participatory work. This allows for example that the element of playfulness is not only developed for the square, but in the continuing process getting more elaborated (J. JONKERS et al., personal communication, August 19, 2020).

The most important Placemaking and other participatory methods that were applied for Wij Zijn Plein '40-'45 include:

- **Oasis Game (according to Elos Foundation)**

- **Aunt Loekoe: playful furniture element in shape of a cow**

- **Toekomstcafé (Future Café): Workshops for each of the Five Open Space zones of the Plein**

The **Oasis Game** was a participative, placemaking method applied to involve more locals into the processes of the square's redevelopment and long-term community-building. The Oasis Game is a participatory community development method which engages residents to connect based on shared wishes, needs and dreams. The goal of an Oasis Game is to construct and materialize the most common dream of the neighborhood (Oasis) in an interactive, accessible and playful way (Game).

During an Oasis Game a team of residents and professionals collaborate – ideally between 20 and 30 people. The participants move around the neighborhood with assignments to mobilize and involve even more residents and ultimately create the space for them to actively dream along, decide and contribute to a shared result. The Oasis Game is completed when people feel strengthened in the feeling that they can achieve something together and that the shared dream has taken on a spectacular physical form in the neighborhood. During the Wij Zijn Plein '40-'45 Oasis Game residents were planting flowers and greenery jointly for the square, building a plastic waste-sculpture and were organizing a neighborhood festival while getting to know each other and building relationships that last (ELOS Foundation, n.d.; Wij Zijn Plein '40-'45, 2020b).

Figure 11: "Florytelling" was one of the Outcomes of the Oasis Game at Wij Zijn Plein '40-'45. Signboards were made and fixed in the flowerbeds to visualize stories and diverse faces from people in the neighborhood. Source: Wij Zijn Plein '40-'45 (2020b), edited.

"Aunt Loekoe" (see picture below, left) is the name of the temporarily placed, eye-catching furniture element in shape of a cow. It is a placemaking tool which ought to make the square more attractive for children. Aunt Loekoe was added to the area in front of the Stadstuinhuis in April 2019 in response to many suggestions and requests for some playful element for children. In 2020 a small contest was held where children led by the Jong Plein group could vote and decide on a new design for the cows' snout. The addition of Aunt Loekoe to the square is intended as a trial for a more child-friendly future use of the space (Wij Zijn Plein '40-'45, 2020b).
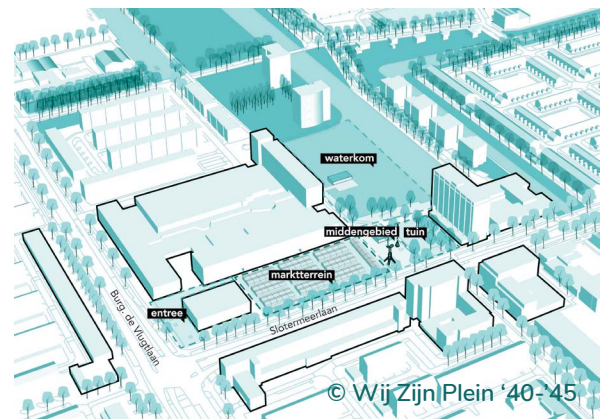
The workshop series of the **Future Cafés (Toekomstcafés)** was another important participatory method, however not really a Placemaking tool. These Future Cafés were design meetings in which the renovation of Plein '40-'45 was discussed. Each meeting had another subarea of the square (see the five zones proposed by the urban renewal team in figure above, right) as its topic. The workshops were divided into sub-themes such as access and mobility of the place, to let participants analyze and assess the current situation. Then future scenarios were created with the help of inspirational images. The first two workshops were set up as evening meetings, of which one was also brought to the square during daytime for further possibilities of including more people into the discussion. Due to the COVID-19 pandemic the other two of four Future Cafés were held online. Both were supplemented with online surveys that were available in multiple languages (Dutch, English, Arabic, Turkish). It was possible to send ideas and comments in via Email even after the workshops were over (Wij Zijn Plein '40-'45, 2020a).

In addition to participatory workshop-settings, the urban renewal team organized recurring talks and events (such as a monthly breakfast, or weekly Coffee get-togethers) and offered walk-in consultations. A substantial amount of information about the process and possibilities for residents to share ideas and thoughts were offered online even prior to the COVID-19 pandemic. The opportunity to submit ideas regarding the use of the district budget was also made possible in multiple languages this year in a low-threshold way online (J. JONKERS et al., personal communication, August 19, 2020).

Challenges Faced while Commonly Working Towards a more Inclusive Wij Zijn Plein '40-'45

Communication and participation are closely linked with each other which is why for a sustainable engagement of residents, it is important to clearly communicate both the contents and the ongoing process of the developments. According to Jeroen Jonkers especially the first months and years in particular took lots of communication work to change the narrative from residents "being angry about problems and a seemingly failing government" towards better understanding each other. It is crucial to listen to the needs of the people and increase their ownership to make them real partners in a co-governance sense (J. JONKERS et al., personal communication, August 19, 2020).

Jeroen Jonkers pointed out that in the beginning of his work for Wij Zijn Plein '40-'45 it was essential to explain extensively how "the government works" to create more understanding within residents and local entrepreneurs for the redevelopment process in general. What is important, for him, when working together with residents, is to show them continuous progress such as elaborations of initiatives and new renewal approaches (ibid).

"If people don't see progress and only keep on hearing about your plan of doing something in the future, you will lose either their interest or – even worse – they will make use of their justified right to complain." – Jeroen Jonkers [1]

Currently he detects a second layer, a more differentiated conversation and there is "no judging anymore" – neither on municipal side nor on the side of the residents or entrepreneurs. For him the most crucial part of this process is to find out how to be a "better government" or more concisely "a better partner from within" for all of the people that are motivated to contribute to their community in their neighborhood. Therefore, the main goal for Jeroen Jonkers and his team is to activate all stakeholders – municipal and civil – to think in the urban common way. This implies creating a daily, but long-lasting partnership between residents, local entrepreneurs and shopkeepers and the municipality (J. JONKERS et al., personal communication, August 19, 2020).

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1   Quote of J. JONKERS et al., personal communication, August 19, 2020

Active appropriation and ownership versus the right to be a passive citizen that is still cared for

Generally speaking it is the municipality's commitment to include everyone. For Jeroen Jonkers the key is to produce ownership (as in the City as a Commons concept) which means to give people a reason to have their say about developments in a way which they feel affected and they care about what happens. However, not everybody should have to "buy into the active ownership of Urban Commons idea, one has a right to be a passive citizen" (J. JONKERS et al., personal communication, August 19, 2020).

We debated about whether one always has a choice in wanting to be passive or being forced to being passive, for example because of structures for participation are excluding you from the chance to play an active part. When further thinking about possible reasons of why some people might not able to take part in the participative processes of such projects, we found ourselves in the middle of this kind of "systemic thinking" that immediately divides people in clusters or target groups. Jeroen pointed out, that this is a negative side-effect of "professionalizing everything within planning processes". We need to remind ourselves that we are living in the reality of super-diversity which implies that each and every one embodies several identities throughout life (cf. dimension of User diversity chapter 3.1.) and often at the same time too – given alone the topic of intersectionality (ibid). This is a clear statement towards the understanding of relational approaches and attempts to deconstruct identities also with the question of "how norms and categories are applied" (OSWIN, 2008, p. 96) and critique of standardization and homogenization (cf. ENGEL, 2005; HUNING et al., 2019, p. 5).

6.2.2. Vienna: Project PlaceCity Floridsdorf

The Viennese project "PlaceCity Floridsdorf" is located in the district of the same name Floridsdorf – north of the Danube – within the target area of urban development "Zentralraum Floridsdorf" (Central Area Floridsdorf). The general objective for this development area is the enhancement of a center with attractive public space, cultural programming and active (i.e. environmentally friendly) mobility (cf. Stadt Wien, 2019a, cf. 2020b, 2020a). The station Floridsdorf is about a 15-minute train ride or a 30-minute bike ride away from the city center.

The Zentralraum Floridsdorf covers a densely populated area, which can be located mainly around an important public transport hub – the metro, tram, bus and train station Floridsdorf. With the Floridsdorf train station and adjoining green and recreational sites, the area is of importance for adjacent neighborhoods and beyond (cf. UIV & Stadt Wien, 2019). PlaceCity is actually the name of an international project that aims for permanently and tangibly increasing the quality of life in cities through creating or revitalizing public space and thus generate added value for the population. Essential for the findings are two real-life case studies – one of which is Vienna Floridsdorf and the other one is taking place in Oslo. Both aim for developing, testing and evaluating placemaking tools in different urban contexts and ultimately make these tools available to every city in Europe. Placemaking is hereby understood as visible activities realized and executed by the neighborhood, businesses and other local actors. These local experts know their district, their neighbors, their streets best and know what challenges and opportunities their neighborhood holds (cf. BRADLEY et al., 2019; cf. UIV & Stadt Wien, 2019).

The PlaceCity Floridsdorf project comprises more than one specific location. Within a 15-minute walking radius from the transport hub station Floridsdorf up to 10 so-called "Enabling Spots" (German: "Ermöglichungsflächen") have been selected as venues for potential installations and activation. These spots are defined as open spaces that were kept free during the planning of new city districts for later development. They are thus cost-saving and offer the residents of the district the opportunity to participate in the design and/or become active themselves, as well as room for experiments (MA 19, 2018).

Figure 12: Impressions of the project area at proposed Ermöglichungsflächen. © Sophie Thiel
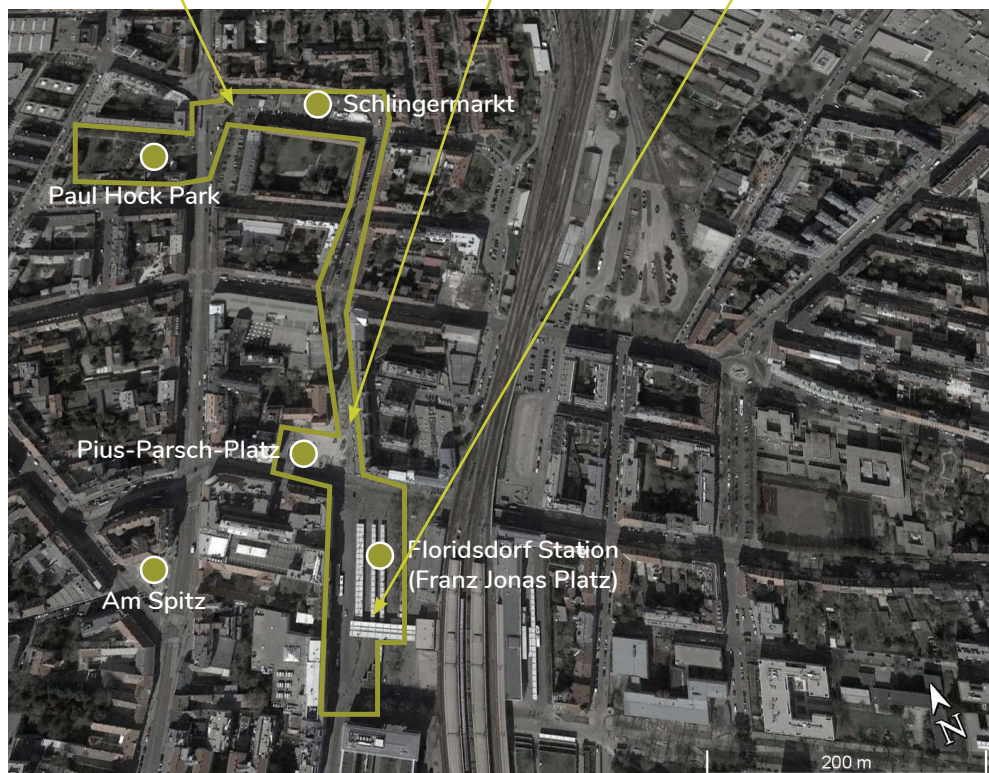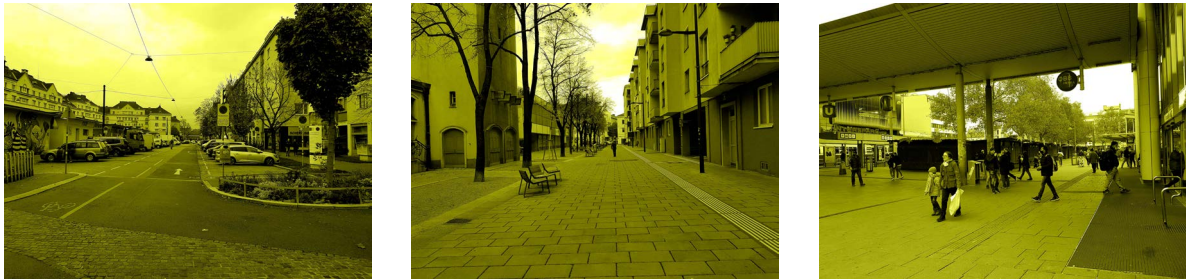

Figure 13: Plan of the Proposed Ermöglichungsflächen. Main Area is the square around the train station Floridsdorf. (Own graphic, cf. PlaceCity Wien, 2020, basis map: Google Earth 2020.)

Different Spatial Functions of Urban Public Open Spaces of PlaceCity Floridsdorf

The main project site can be defined as an axis that spans between the train station Floridsdorf and the Schlingermarkt – a market area a few blocks north of the transport hub. To understand the spatial uses at the different Enabling Spots better, an outline of the public open space typology is given. The project sites public open space can be divided into a minimum of three different types of Urban Open Spaces:

1. Outdoor Market (Schlingermarkt)

2. Street Open Spaces

3. Pedestrian only Area (Franz-Jonas-Platz, Pius-Parsch-Platz and northwards)
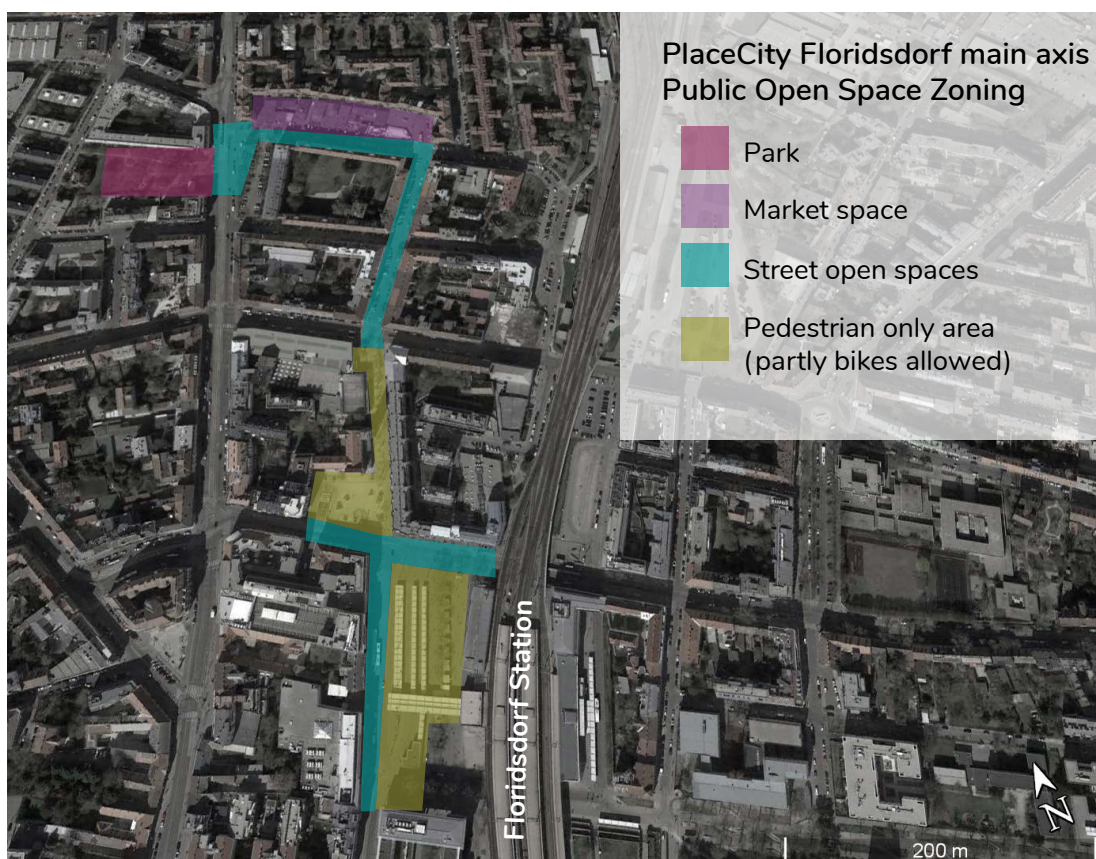
4. Park

Figure 14: Public Open Sace Zoning of the PlaceCity Floridsdorf project site (along the main axis). (Own graphic, basis map from Google Earth).

PlaceCity Floridsdorf: Participation for Long-Term Space Activation for a Thriving District Center

With the project PlaceCity Floridsdorf not only trying to activate underused public space temporarily, but also aiming to find long-term, sustainable solutions and engage with residents and local actors to revitalize public space now and for long-term collaborations. Therefore, the PlaceCity addresses successful and sustainable coexistence in public open space of urban centers. This includes the enhancement of public open space by creating opportunities for interim, and multiple uses as well as long-term functional and flexible utilization concepts that include active participation of residents and other local stakeholders in all processes (Stadt Wien, 2019b).

Neighborhood Development Process: Objectives, Strategy and Methods:

The main three project goals of PlaceCity Floridsdorf were defined from municipal side as:

1. **Strengthening a polycentric city** by strengthening and revitalizing the Floridsdorf center area: City of short distances, provide all services locally (MA 19, 2018; cf. MA18, 2020)

2. **Strengthening local stakeholders:** at the interface between formal and informal planning processes, as well as developing knowledge and collaborative understanding.

3. **Implementing the "socially and ecologically sustainable city" strategy on an everyday basis:** this goal of the Smart City Vienna framework strategy is to be integrated into daily urban life by implementing concrete operational projects such as PlaceCity (J. TOLLMANN, personal communication, October 7, 2020).

The idea of the participatory development of public spaces without modifying the existing physical setting significantly, is being further elaborated in the PlaceCity project. In order to be able to include various stakeholders that are involved in the (re-)production of public open space in Floridsdorf, an in-depth stakeholder analysis was conducted at the beginning of the project which was subsequently complemented in the course of the projects process (J. TOLLMANN, personal communication, October 7, 2020; UIV & Stadt Wien, 2019).

Identified actors and Stakeholders of the Project

A complex stakeholder structure of this project was revealed, consisting of a knowledge network of different representatives of the city administration, the Floridsdorf population, economy, art and culture as well as science. Together they work out measures to reach the goals of PlaceCity and implement them in the long term. Collaboration with the international project partners as a contribution to networking across content and territory is part of the PlaceCitys' cross-national project approach (cf. UIV & Stadt Wien, 2019)

Three main actors are identified to be in an enabling role:

1. **City of Vienna: Municipal Department Urban Development and Planning (MA18), With additional local support coming from the district authority of the 21st district of Vienna and the local urban renewal office (Gebietsbetreuung Stadterneuerung GB21/22).**

2. **Superwien (Urban planning bureau): Participation and activation of "Enabling Spots" (placemaking)**

3. **Die Angewandte (University of Applied Arts Vienna): Academic applied research (qualitative data, mapping)**

These three enabling actors of the PlaceCity project cooperate with local actors to create sustainable (long-term) coexistence in the public open spaces. Target groups for these local actors involve:

- **Residents and local entrepreneurs**
- **local experts in the neighborhood**
- **People who know the local community well**
- **Actors who were already involved in the project as accomplices (Stadt Wien, 2019b)**

Placemaking as a means to foster residents participation in the long-term

Placemaking is the chosen method to inspire and activate residents and other local actors for this project and to involve them in the long term. Throughout the project different "placemakers" from the public, private, civil and scientific sector are connected to jointly collect, test and distribute (winter) placemaking tools (cf. BRADLEY et al., 2019).

For PlaceCity Floridsdorf the objectives of citizen participation are to:

- **increase the activation and appropriation of public open space through residents**

- **guarantee low-threshold access for easier civic engagement**

- **work towards better collaboration between the municipality and other stakeholders**

Implementing the Placemaking concept at the Enabling Spots is the chosen method to achieve these goals. Due to the COVID-19 pandemic the "hot placemaking" activation phase of the project was postponed and will not start until January 2021. Prior to this, however, there will be an open call to jointly collect ideas and proposals for fitting placemaking tools. These newly developed Winter Placemaking tools aim to activate the public open spaces during the winter months even without snow or ice-related utilization possibilities (PlaceCity Wien, 2020).

There will be a city-wide invitation – online and analogue – to actively participate at programming the Enabling Spots with Placemaking tools, however the invitation focus will be on residents of the area itself since the goal is to promote local ideas and people. There are different duration possibilities planned for programming: one-time placemaking actions for a day or an evening, weekly activities and lastly also activities for the entire duration of the placemaking phase (January – February 2021) (ibid.).

So far, the population has been involved through interviews (e.g., by talking to and questioning local hairdressers) and in a "Visioning Workshop" which was held for the local youth to envision a future for the area. Additionally, there have been public forums on the topics Urban Heat and Public Space, Placemaking in Vienna and Local Economy. A further instrument was a co-creation workshop together with local businesses, local residents or representatives, city administrations, local Placemakers and actors from the private sector. These participatory methods have gathered the claims for use and perception (of the potentials) of public space (ibid.).

Challenges Faced while Working Towards Diverse and Long-term Involvement to Activate the Public Open Spaces of Floridsdorf

The municipal department MA18 'Urban Development and Planning' is the strategic urban development unit of the City of Vienna and takes up the role as the main municipal actor in the PlaceCity project. I was in contact with MA18 employee, Julia Tollmann who is responsible for the PlaceCity project at the MA18.

In Vienna, the city administration is considered to have dominant authority and is perceived as very powerful. The project is primarily intended to break down this perceived wall of control on both sides – the city administration and all other stakeholders – and to increase mutual understanding (J. TOLLMANN, personal communication, October 7, 2020).

"The journey is the reward. Which means that it is always about talking to people a lot in order to gain greater understanding and involvement." – Julia Tollmann[1]

For the City of Vienna, it is clear that the climate crisis and other challenges cannot be solved alone and that the goals set cannot be achieved without the help of various urban actors. This cooperation must be institutionalized, and the intersection of collaborations must be simplified. First and foremost, this means removing administrative hurdles (J. TOLLMANN, personal communication, October 7, 2020).

Another recurring topic in Vienna is the necessity to increase the awareness of public open space to be more than merely a space for "getting around", but a basis for vibrant and diverse cities as spaces of exchange and encounter. Inherent to this understanding – not only in Vienna – is the discourse about people-centered urban public open space and traffic planning which aims to give more space to human activities and take it away from motorized traffic (E. KAIL, personal communication, July 15, 2020; N. POHLER, personal communication, September 3, 2020; J. TOLLMANN, personal communication, October 7, 2020).

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1 Quote out of Personal Communication with Julia Tollmann (MA18). Own translation. (TOLLMANN Julia, Personal Communication, September 2020)

6.3. Analysis and Findings of Comparing Both Projects

Both urban development projects share the common goal of promoting sustainable, long-term collaboration between the municipality, residents, local entrepreneurs and other local stakeholders. Special focus is given to the activation and programming of public open space by involving the local population to take ownership and invite them to appropriate these public spaces. Both projects intend to build on the knowledge of local experts on site to achieve the project goals.

	PROJECT OBJECTIVES (Relevant to Inclusiveness of Public Open Space)	ENABLING ROLES at Activation Processes	planned PARTICIPATORY TOOLS AND METHODS
PlaceCity Wien	1. Long-term Activation and Revitalization of Public Open Space 2. Participation and long-term cooperation with residents and other local stakeholders	Consortium of 3 partners: • City of Vienna: framework conditions, guidelines • Superwien, Urban Planning bureau: Placemaking • University of Applied Arts: qual. research	• Future-Workshop, Co-Creation Workshops and Forums • Short- & longer-term Winter Placemaking at "Enabling Spots" as tool for urban revitalization planned
Wij Zijn Plein '40-'45 Amsterdam	1. Redevelopment of public open spaces through (participatory) re-design 2. Long-term participation and cooperation with local actors for co-governance	Team around Jeroen Jonkers to foster Co-City processes during re-development phase Responsibilitiies: initiate dialogue and co-creation processes to bridge government & local stakeholders	• Oasis Game: joint (symbolic) space production • Future Cafés (analogue and online) • Aunt Loekoe: temporary mobiliar as design activation tool

Table 3: Comparison of the two operational projects regarding their objectives, "enabling roles" and selected particpatory tools and methods. (Own graphic).

The similar objectives and participatory instruments used (or proposed to use) allows a direct reference to be made to the Dimensions of Inclusiveness – especially the Dimension of Symbolic Accessibility. Accordingly, inclusiveness by equal participation and appropriation opportunities seems to be an objective on the operational level, which is pursued by both cities, Amsterdam as well as Vienna. The assessment of both projects regarding this and the other three Dimensions will be made in chapter 6.4.

Participative Public Life Increases the Inclusiveness of Urban Public Open Space

Participatory work, as it is strongly promoted through gender-sensitive planning, is crucial to understand what diverse needs and utilization claims public open space must meet. The orientation of planning decisions towards the demands of use aims at the empowerment of civil society (initiatives). Participation and appropriation can be understood as the ways that the residents transform and personalize the urban public (open) space to satisfy their needs and demands. This process helps them to develop a sense of ownership and belonging (cf. SEZER, 2020, p. 50).

Participation is therefore one of the most essential elements when it comes to gaining and including diverse views and needs of residents and users for open space planning. While the Plein '40-'45 is going to be physically re-designed and has therefore a more extensive approach to participation in this process, the PlaceCity Floridsdorfs' main target is to activate the existing physical setting without changing the material surroundings extensively.

Both projects aim to test new possibilities for citizen participation in planning processes and beyond in the long term. However, the following analysis will show how the implementation of this claim on the operational level actually corresponds to the aspects of an inclusive public life.

Excursus: Participation

Participation enables all affected and/or interested residents (including people without citizenship and children under the age of 18) to represent and contribute their interests and concerns in public (urban planning/development) projects with the aim of influencing decisions. Depending on the extent of participation, organizations, the professional public as well as administration, political representatives or companies are involved in participatory processes (cf. MA 18, 2012, p. 10ff.).

There are different degrees of "citizen power" when it comes to participation. While a mere "information process" does not offer residents any possibility to influence the process, "consultations" give them the opportunity to express their views. Active or engaging forms of participation (i.e. cooperation processes, collaborations/partnerships) enable an intensive exchange of ideas between all participants. Through dialogue they can broaden their perspectives and arrive at new insights and joint solutions. They get to know and understand different needs. In active participation processes, participants are enabled to take on different perspectives and develop solutions for the common good that go beyond their own interests (cf. MA 18, 2012, p. 12; cf. OECD, 2020)

Considering the residents' right to codetermination and providing an equitable citizen participation partnership, where citizens have meaningful access to and influence on a planning process that affects their day-to-day lives (GABER, 2019, p. 199). This is a key to realizing change since it might empower the powerless, improve everyday environments, and achieve environmental justice (cf. MELCHER, 2013)

Participatory design and its core values and ideals are taking on new meanings and forms. These experimental practices rely on open-ended design processes and on value-based strategies of engagement which will allow meaning- and decision-making to emerge in often contentious private and public contexts (L. B. ANDERSEN et al., 2015; IVERSEN et al., 2012).

New forms of participation as in "coalitions of establishment and neighborhood" are understood as standalone structures separate from government and neighborhood. This challenges the understanding of participation "as a flow from government to community or vice versa" and emphasizes equal partnerships between local governments and the local community where they are working together for the shared goal of an equitable citizen participation process. (cf. ARNSTEIN, 1969; cf. GABER, 2019, p. 199)

6.4. Assessment of Both Operational Projects on the Basis of the Four Dimensions of Inclusiveness of Urban Public Open Spaces

To assess the (proposed) public open spaces of Plein '40-'45 and of PlaceCity Floridsdorf regarding their inclusiveness, the projects will be analyzed based on the four Dimensions of Inclusiveness of chapter 3 regarding the current status, the planning process – i.e. the conceptualized space production – as well as objectives and actions towards more inclusive co-existence.

The Dimensions of Inclusiveness can thus represent an instrument for reviewing and assessing the strengths and weaknesses of urban open space and its' planning processes regarding the efforts to increase the inclusiveness of public open spaces. These dimensions allow for identification of potentials of a more equal inclusive public life at any chosen public place. The assessment towards inclusion of the Wij Zijn Plein '40-'45 and PlaceCity Floridsdorf project are meant to be representative for common challenges in similar socio-spatial settings.

The following assessment is based on my personal interpretation and individual experiences during the empirical research consisting of interpretive policy analysis, semi-structured interviews, informal talks, social media content analysis, visual impressions and observations. Although I was working in a familiar European context, cultural factors and differences nonetheless always play an important role in influencing what we perceive. Therefore, the social processes, traces of use, situations and circumstances on site may be interpreted differently in another socio-cultural setting or have different meanings to what I interpret (cf. DREXLER, 2009; cf. HOKEMA, 2013, p. 65).

6.4.1. Towards Inclusion at Wij Zijn Plein '40-'45

The urban development project Wij Zijn Plein '40-'45 had a very experimental character from beginning on, this allows for flexibility regarding the implementation of the projects objectives towards long-term revitalization of the public open spaces proposedly together with various local stakeholders. In the following analysis I intend to find out whether this flexibility has lead the way to promote inclusivity as well.

Inclusion by Recognizing (socio-economic) User Diversity

User diversity of public open spaces refers to user groups from various backgrounds (e.g. ethnicity, origin, religion), social status (e.g. age, gender, and income groups) and socio-spatial connections with the urban public open space (e.g. residents and visitors). The ability of a public open space to embrace these user differences that produce a richer and more vivid public life is indicated by seven components which can decide whether someone is excluded or included in certain public open spaces. These are age, gender identity, physical abilities, socio-economic status, ethnicity, origin and religion (cf. FRANCIS, 1989; MONTGOMERY, 1998; SEZER, 2020).

At Plein '40-'45 one can observe a great diversity of users. Different zones of the public open spaces that make the square, provide different utilization opportunities and therefore a rather colorful mix of people who can be seen there. Most of the people that were observed on the square directly were either passers-by or users of the outdoor market as well as people on their way to or from the indoor shopping areas. Some were sitting at the south end of the market next to the water basin.

All in all the open space users were diverse and not one distinctive feature – for example women with children – could be particularly attributed to them, even though it was reckoned that at the morning time there were generally more women than men visible at the outdoor market and between the shopping malls. There were adults from different age groups, with or without children who had various ethnic and religious backgrounds. What was noticeable was that children and teenagers were underrepresented as users of outdoor spaces, especially those without direct supervision by adults. However, to be able to fully observe which other user groups might be underrepresented at Plein '40-'45 even though they are living in the area, a method approach including a comprehensive socio-spatial analysis as well as extensive observations would be necessary – both were not part of this research.

To examine whether the existence of various users was and is recognized during the Wij Zijn Plein '40-'45 redevelopment project is crucial for the assessment of the Dimension of User Diversity. Even though it was acknowledged in our interview that there should be more program for children, as it is right now, the open spaces of Plein '40-'45 are not very playfully designed and do not offer much utilization and appropriation opportunities tailored for children and teenagers.

The placement of Aunt Loekoe and the Jong Plein group being actively involved in the ongoing project are a good start regarding the acknowledgement of the needs of children. Senior citizens are another age group that was acknowledged and actively involved into the planning and re-design process by organizing different events and participatory workshops for them to participate. As of different socio-economic roles, especially the local entrepreneurs are being involved due to the Co-City approach of the project.

Another aspect of user diversity is to examine the communication strategies that are part of the Wij Zijn Plein '40-'45 redevelopment project. The exemplary use of different information channels throughout the project to be able to reach and communicate with various people, is acknowledged. Pre-COVID-19 the doors of the bureau of the redevelopment team were always open at Tuinstadshuis, there are different analogue as well as online groups to disseminate ongoing processes as well as events and objectives, and some of the services or comment-functions are available in multiple important languages found in the project area.

"The digital does not auto-discriminate and can be a great tool to foster transparency and democratization. For the Buurt Budget [neighborhood budget] for example, it was possible to put forward your idea on whatsapp in every language either written or as a spoken audio message." – Jeroen Jonkers[1]

A new information and meeting point was installed directly on site next to the Tuinstadhuis in November. This glass house ("Buurtkiosk") will function as a transparent studio for different activities regarding the redevelopment and programmation of Plein '40-'45.

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1   Quote of Jeroen Jonkers, Personal Communication, August 2020.

Symbolic Accessibility: Inclusion by equal Participation and Appropriation Opportunities

In what ways does the Wij Zijn Plein '40-'45 project increase participation and space appropriation opportunities for the residents and all square users? Participation and appropriation are important when it comes to satisfying one's needs and demands as well as it helps them to develop a sense of ownership and belonging. Achieving these features is multi-dimensional (cf. SEZER, 2020, p. 50). First there is spatial appropriation through distinctive spatial practice (which is related to the Dimension of the Physical Setting), secondly there is direct participation in design and management processes and thirdly there is appropriation and participation through temporary gatherings and festivities (BENTLEY et al., 1985; FRANCIS, 1989; LYNCH, 1960; MADANIPOUR et al., 1998; ZUKIN, 1995).

Thoughts about participatory methods regarding the re-design planning of Plein '40-'45:

The Wij Zijn Plein '40-'45 project works on several of these dimensions: On the one hand the project allows for direct participation through co-creation instruments during the planning process that targets the project sites redevelopment of open spaces. Emancipatory and participatory approaches in the workshops held ought to promote a sense of ownership and belonging for the residents of the neighborhood. Instruments such as the Oasis Game, helped to increase the space appropriation of the residents who participated. That such an approach can also have a long-lasting effect on appropriation claims is demonstrated by the emergence of groups such as "Jong Plein '40-'45" and "Schoon Plein '40-'45".

It is notable that throughout the planning process a multitude of participatory approaches were tested and applied, however, it was thought, that some participatory tools were reaching homogenous user groups only. This was the case for some parts of the Future Cafés, as there were according to photos, especially residents aged 60+ who promoted their rather homogenous views and wishes for redeveloping the square. A profound discussion about how to include diverse users and user groups ought to address inclusive language and an empowering discourse which influences engagement opportunities for people who represent populations with different functional needs. For example, when residents are invited to a consultation meeting or to participate in other activities, the invitation is only the first step. It is essential that they not only be able to access the activity but be able to participate in the meeting. This may involve changing the structure or setting of the meeting to facilitate communication, redress power differentials, and create a welcoming space for contribution, for example by providing childcare during a participatory workshop (cf. MA 18, 2012; cf. O'SULLIVAN & PHILLIPS, 2019).

Senior citizens are often overrepresented in open participation processes due to socio-economic circumstances. Participatory experiences from Vienna also revealed that men are more likely to speak out than women. Intersectionally speaking (e.g. women from an ethnic minority) such behavior differences might be even more distinct. For such cases gender-sensitive moderation can help to balance the situation by equalizing all voices and ensuring that everyone gets a fair amount of speaking time (MA 18, 2012, p. 37).

There was no information given on whether there are gender-dichotomic differentiations happening in the participatory processes of Wij Zijn Plein '40-'45. Throughout the whole research phase for this thesis the impression I got was, generally speaking, that in the Netherlands or at least in Amsterdam, gender-sensitivity is not an approach that is used in everyday planning. The reason for this stark contrast to Barcelona and Vienna is presumably the overall higher benchmark of existing gender equality in the Netherlands. Nevertheless, it is often the intersectional characteristics that have an exclusionary effect. To acknowledge these processes it is necessary to start by recognizing that traditional gender-roles still exist in in the heads of many people as value structures (i.e. the symbolic level) and that this affects the everyday social interaction in public open space. Such an understanding is crucial when it comes to promoting inclusion.

Participation in Governance Processes of Wij Zijn Plein '40-'45:

On the other hand there is this ongoing process of projected and tested co-governance towards a Co-City which' advantage is for diverse interest groups to gather and express their views in order to, for example, challenge government measures and to break the top-down planning hierarchy. The targeted Co-City approach might be a considerable advantage when it comes to creating and reproducing more inclusive public open spaces, due to its approach to involve five different actors (the so-called quintuple helix) into co-governance processes (LabGov et al., n.d.).

Participation and spatial Appropriation on an everyday basis:

The provision and free access to public spaces on a daily basis are essential for any society since they provide opportunities for expressing opinion and avenues for trying to influence action, even though the mere establishment of a public sphere does not remove social divides automatically (cf. MADANIPOUR, 2010, p. 10). However, inherent in the symbolic dimension of accessibility of urban development processes are significant tensions. The more accessible a place, the more impersonal it tends to become.

During my research I got the impression that Plein '40-'45 is a very accessible place. Accessible to an extend that diminishes opportunities for identifying oneself with the square on a more personal level and therefore hinders people to take ownership of the open spaces. This might

be even more reinforced due to the strong emphasis on commercial only uses in the past. An important way to promote space appropriation in that sense would be the possibility to gather and to organize public events, such as parades and festivals, to express the cultural values of user groups and diverse residents (cf. ZUKIN, 1995).

In turn this can promote intercultural awareness as long as an emphasis is laid on keeping the accessibility high for example through consumption-free space that ensures encounters (cf. chapter 3.2.). Space for everyone to enter as well as to participate in some collective experience provide an arena for socialization and therefore urban public life. In this sense they are a "counterweight to exclusionary and centrifugal forces that tend to tear apart the social fabric of polarized societies (cf. MADANIPOUR, 2010, p. 11).

Assessment of The Physical Setting of Plein '40-'45: Inclusion by Design, Production and Use

The legibility, i.e. the quality by which the built environment provokes a clear sense of place, either through its physical form or by its activity patterns and uses (cf. LYNCH, 1960), of Plein '40-'45 is given by the outdoor market space which is definitely creating place identity for diverse user groups and probably even for people that don't visit the area often. Also the second world war monument "Vrijheidscarillon" adds to the place identity of Plein '40-'45. I found walking underneath the trees at the Slotermeerlaan with views to the wide alley in front of me as well as sight connections to the market almost equally affirming.

The permeability, i.e. the condition of good physical and visual accessibility of the open space, of Plein '40-'45 is different given the referred area. Generally speaking, the permeability ought to be increased through removing big, physical obstacles which either obstruct the view or restrict the freedom of movement. As for the market space itself a high level of permeability should not be an objective since that would destroy the charm and diminish the place identity that this part of the square offers.

The visual permeability of the area spanning between Slotermeerlaan, Tuinstadhuis and the lakeside is noteworthy. Furthermore, the corridors for walking alongside the market space next to the big shopping mall or on Slotermeerlaan offer clearly laid out sight connections. The visual permeability regarding the relation between the public open spaces and adjacent ground floor uses and functions of buildings is emphasized at the big shopping mall and Slotermeerlaan, whereas this definitely needs improvement on all sides of the small shopping mall except for the south side facing the market. Its facades without active windows, create an unattractive and unsafe street scene and negatively influence the public life of the street.
The ground floor of the District Hall building could be more communicative with its surroundings too (cf. CARMONA et al., 2008; cf. MONTGOMERY, 1998). The massive World War II monument was observed to be limiting visual permeability whereas it offers a clear orientation point.

Flexibility is a quality that can be found in multiple aspects of Plein '40-'45: wide sidewalks, experiencing environmental comfort at the Slotermeerlaan and next to the lake, opportunities to use different modes of mobility in a very uncomplicated manner and the general availability of free areas for spontaneous use. At the same time spontaneous, new uses and appropriation of the public open spaces are possibly reduced by separating different utilization possibilities through physical elements (the monument as well as the small restaurant in the middle of the square cause a feeling as if these two parts of the square don't belong to each other).
This – together with the lack of flexible furniture – does not create an atmosphere that encourages playfulness or long-lasting meet-ups between friends or families. All in all a general lack of diversity of utilization opportunities can be noticed at Plein '40-'45. Most of the open spaces are directly or indirectly associated with consumption uses only (market, shopping malls, cafés, supermarket, restaurants, etc.).

The current state shows that the provision of good quality, well-managed (i.e. the principle of care and repair) urban public open spaces lags behind at Plein '40-'45. Investment in high quality, long-lasting, robust multi-use furniture is one step. Maintaining and caring for it another one. Both steps need to be integrated in the planning and governance processes of the project.

6.4.2. Towards Inclusion at PlaceCity Floridsdorf (Along the Main Axis)

While the actual implementation of the projects objectives towards activation and revitalization of the public open spaces goals has been postponed due to COVID-19, the planning processes on the operational level, as well as the proposed methods, user and utilization diversity and physical setting can still be assessed on aspects of their inclusiveness.

Inclusion by Recognizing (socio-economic) User Diversity

Due to station Floridsdorf being an important transport hub not only for the adjacent neighborhoods but also for the whole district and beyond where lots of people naturally come together, a wide variety of user diversity can be found at the square in next to the station (Franz-Jonas Platz). People of diverse identities regarding their age, gender, physical abilities, socio-economic status, ethnicity, origin and religion can be observed there. Marginalized groups could be observed in this area too, which is a clue for this area to provide sufficient space to not having an excluding effect on people that are often not wanted in many other places.

Throughout the project site (i.e. along the main axis of the PlaceCity Floridsdorf area) the only user-group that was underrepresented– just as at Plein '40-'45 – were children. Of course some children could be seen next to supervising adults, but they were observed to be mostly in a hurry from one site to another. This might be different in summer, when there are probably more children playing in the park as well as at the fountain element at Pius-Parsch-Platz. I asked myself where do the children go to play in this densely built area where there are no neighborhood parks to be found around every other corner? Especially when there is no supervising person available?

Unfortunately, the invitation process for people to participate in Placemaking at the Enabling Spots was not elaborated enough yet for me to gain inside information and be able to assess whether the PlaceCity project achieves to use multi-dimensional communication strategies. The conducted extensive stakeholder analysis gives hope for the further processes to be as inclusive as possible. Hopefully the forthcoming winter Placemaking activation of the public open spaces in this area will aim at the full scope of users and all of the intersectional aspects of their socio-economic identities.

Symbolic Accessibility: Inclusion by equal Participation and Appropriation Opportunities

At PlaceCity Floridsdorf what possibilities do residents get for participation and appropriation of the projects' public open spaces? Firstly, there were opportunities to participate in the various workshops held at the initial phase of the project. Other than the fact that a separate workshop was held only for young people of Floridsdorf, it is unfortunately not known how and to whom the invitation to these workshops was issued and how profoundly aspects of user diversity (cf. chapter 3.1.) were taken into account. Since the City of Vienna usually emphasizes Gender Mainstreaming in Urban Open Space Planning projects, it can be assumed that some aspects of inclusivity were considered.

Secondly, the projected use of Placemaking instruments for the activation phase bears lots of potential for Floridsdorf residents to develop a sense of ownership and belonging through creative, playful ways of identifying oneself with a place. However, the decision for certain placemaking tools must be made carefully and consciously. If the chosen tools only address certain user groups, other groups may feel excluded or even withdraw from public space completely. This means emphasis must be on achieving a diversity of activities in which as many residents as possible can identify themselves with their living environment. Public accessibility to these activities must be carefully considered. Keywords here are the time and day of the week of the activity, the specific location and socio-economic setting of the activity (cf. chapter 3.4.) ensuring that access is barrier-free, consumption-free, etc.

Given that there are different locations, as in different "Enabling Spots" throughout the project area, to choose from ensures flexibility regarding the projected reach of user diversity. A rich variety of public spaces that encourage diversity of users and uses should be maintained and, when possible, increased.

The 'identifiability' and sense of belonging of one person can lead to the exclusion of another which is why provision of diverse activities and free access to public spaces is important. After all, it is important to remember there will never be a place that will be 100% inclusive as needs and utilization claims differ between various users. There might always be stigmatization of differing identities as well as conflicting needs that are simply part of encountering the diversity of otherness. Yet it is important to ensure a high level of equal participation and appropriation opportunities for everyone.

Visibility and Civility: Inclusion by Encountering Public Life

While some places of the project area – especially at the square (Franz-Jonas-Platz) next to station Floridsdorf – already offer many possibilities to visually capture and observe the diversity of otherness, the proposed Placemaking method bears the potential of additionally offering 'everyday urban engagement'. This is especially important in former monotone or under-used urban public open places, such as neglected street corners or deprived squares, for example between Franz-Jonas-Platz and the Floridsdorf market (Schlingermarkt).

Since the pressure to use public spaces for diverse recreational purposes is generally very high in cities, except certain public open spaces such as streets with heavy motorized traffic, street corners or neglected spaces "in between buildings" have not developed their full potential to promote inclusive public life, all efforts made to increase visibility and civility are of importance. This becomes even more evident in times of a global public health crisis, as we currently experience with COVID-19 where at the same time trust in public life is reduced and social interactions are diminished by strict regulations and additional distrust in social encounters. This is even more so in the winter months, when public space often loses its attractiveness for a multitude of uses – as it is experienced in Vienna in many cases. In times like these, instruments and efforts are all the more necessary to ensure safe diverse social life in public open space.

Therefore, the proposed revitalization and activation by residents in the form of placemaking offers enormous potential for such under-used or conflict-ridden places – as chosen for the Enabling Spots in Floridsdorf. The active socio-spatial engagement that potentially happens during Placemaking through processes of (re-)producing public open space commonly and creatively, generates awareness, apprehension and recognition of the co-presence of social groups and urban livelihoods different from one's own. Co-creating places together with placemaking tools promotes urban encounters and potentially creates a sense of mutual respect and recognition among different urban groups without neglecting differences.

Such urban encounters offer new and more creative opportunities for Floridsdorf residents to see and to be seen, observe and to be observed, noticed and recognized, as well as enhance safe opportunities for socialization among different groups who may be unknown and unfamiliar to each other – despite COVID-19. In any case, the strong relation to local potential and the full range of socio-economic diversity is important. If the project really succeeds in activating the local population – in all its diversity of users (cf. chapter 3.1.) – through placemaking tools the project will be able to foster tolerance and empathy, enhance intercultural awareness and understanding.

Assessment of The Physical Setting of PlaceCity Floridsdorf (along the Main axis): Inclusion by Design, Production and Use

As already mentioned before, the transport hub Station Floridsdorf offers not only a plethora of important public transport connections, but also diverse consumption opportunities in various restaurants, cafès and other shopping areas. Most of the people there are obviously on their way to or from the station or bus and tram stops, others are lingering in groups or alone and others are on their way to or from restaurants, cafès or shopping areas.

A high utilization level of the seemingly thriving contemporary public life with consumption as well as consumption-free uses were clearly visibly around the station Floridsdorf. Both robustness and flexibility can be attributed to the square open space. What I noticed when moving around the square was the lack of a certain clarity which I would translate into a decreased permeability – i.e. the condition of good physical and visual accessibility of public open spaces, which improves people's awareness for different choices of street use.

When leaving the busy transport hub behind, the Pius-Parsch-Platz and the adjacent pedestrian zone can be observed to be much quieter. Some smaller groups or individuals are using the square to rest, for meet-ups or to bring children to or pick them up at the adjacent Kindergarten. As already mentioned, during the summer months Pius-Parsch-Platz square shows probably a high level of utilization too. What I noticed there however, is that elements for shade are missing which could be a reason for diminished utilization possibilities during summer heat. The adjacent pedestrian zone leading northwards is the main connecting route between Schlingermarkt and station Floridsdorf for pedestrians and cyclists. The pedestrian zone ends after one building block and this abrupt end also leads to a sudden decrease of permeability and legibility of the streetscape (cf. CARMONA et al., 2008; cf. MONTGOMERY, 1998). Especially along this next building block before reaching Floridsdorfer market (Schlingermarkt) dead facades and narrow sidewalks that are flanked by parked cars create an unattractive street scene with possible negative influence on public life.

The market space (Schlingermarkt) is contrary to its counterpart at Plein '40-'45 incredibly calm. Only very few people could be seen strolling around the narrow corridors between the small market buildings. A lot of the market stands seemed to be temporarily or indefinitely closed.

7. Discussion and Conclusions

With this research I offer new insights into the inclusive cities debate for urban planning and development. The pursuit of inclusive cities, which provide their urban dwellers with universal access to safe, inclusive and accessible public open spaces, has been a globally declared goal since the UN 2030 Sustainable Development Agenda (cf. UNITED NATIONS, n.d.-d). However, the term and scope of meaning of "inclusion" and "inclusive open space" is kept very vague. This master thesis therefore sought clues based on the assumption that approaches from gender-sensitive planning have already paved the way to more inclusive urban public open space. The results suggest that a relational approach, as employed in gender-sensitive planning approaches, is essential to understand and – where possible – direct the processes associated with fostering inclusion in urban public open spaces.

The empirical findings are discussed below based on the research questions that were raised at the beginning of this thesis. Conclusions will be drawn at the end of the discussion to every research question. This will be followed by two more sections of this chapter about theoretical and methodological reflections on the research contents and process and finally, directions for future research.

1. Research question: In reference to urban public open spaces, how is inclusion defined and embedded in a relational understanding of urban (open) space?

Although the term "inclusion" is used very frequently in a wide range of research fields and diverse contexts, a uniform and precise definition is still lacking, particularly for its use in the field of open space planning and urban development. Given the explicit and frequent use of the term "inclusive" or "inclusion" in the Sustainable Development Goals (cf. UNITED NATIONS, n.d.-d); as well as its repeated occurrence at the strategic level of multiple local (and national) urban planning policies within the researched countries Austria, the Netherlands and Spain (cf. chapter 4.3.), the insufficient clarity and lack of a distinct definition for urban- and open space planning is surprising.

For this reason, the thesis conducted a comprehensive, cross-disciplinary literature review and discourse analysis of "inclusion" which was found to be necessary in order to obtain knowledge about the full scope of meaning of the term to then find a definition that suits the realm of open space planning. Exact definitions originate primarily from educational science and pedagogy and political sciences (cf. HICKEY et al., 2015; cf. OHCHR, n.d.; cf. THINK INCLUSIVE, 2017; cf. I. M. YOUNG, 2002), as well as from sociology (cf. BEHRENS et al., 2016; cf. KRASE, 2016; cf. WOODWARD & KOHLI, 2001). While the former have played a major role in the definition of the term "inclusion" for this master's thesis, it was above all the link to sociology that bridges the gap to the subject of inclusion in a relational understanding of open space.

The Constitution of Inclusive Urban Public Open Space is embedded within Relational and Gendered Approaches to Urban planning

To obtain an understanding of essential processes regarding the inclusiveness of public open space, the relational understanding of space that embeds spatialities within its surrounding social constructs has been found crucial. As thoroughly explained in chapter 2, places are never simply given by a physical setting but are rather to be understood as a multi-dimensional construct that is directly determined through social goods and living beings as well as their ever-changing relations (cf. LÖW, 2015, p. 224).

A comprehensive approach to urban development can be derived from combining this relational planning approach with characteristics of gendered perspectives of landscape and open space planning, since they reveal how spatial structure and social structure are mutually constitutive. Structural principles such as gender and race cross all levels of socio-spatial constitution, in which societal privileges or disadvantages as well as exclusion and inclusion are thereby embedded. The relational perspective can be applied to (de)construct social concepts, such as gender, in order to address inequalities and discrimination and acknowledge that all these social concepts are always a product of interconnected, social processes (cf. ALSOS et al., 2013; cf. CRENSHAW, 2015; cf. DAMYANOVIC & HORELLI, 2019, p. 5; cf. KNAPP, 2005). This change to a more interpretative approach in urban (public open space) planning debates where fluidity, contingency, dynamism and simultaneity are essential characteristics (DAVOUDI, 2012, p. 438) allows for the inclusion discourse of open space planning to unfold.

The graphic below visualizes the interrelations between the relational approach and gender sensitive planning to explain why this thesis understanding of planning for inclusive (urban public) open space is based on these two approaches.

RELATIONAL APPROACH
Suggests a contingent, fluid & dynamic process happens simultaneously on multi-dimensions

GENDER SENSITIVE PLANNING (GSP)
Applies a relational understanding to break with dichotomic thinking

PLANNING FOR INCLUSIVE OPEN SPACE
Experiences of GSP pave way for relational constitution of polytomic inclusion in urban open space planning

Figure 15: Interrelations and Derivation of Inclusion in Open Space Planning from the Relational Approach and Gender-Sensitive Planning. (Own graphic.)

Based on these assumptions and thorough research about socio-spatial interrelations of diverse inclusive and exclusive mechanisms of public life in public (open) space, Four Dimensions of Inclusiveness of Urban Public Open Space could be elaborated.

Elaborating Relationally Embedded Dimensions of Inclusiveness of Urban Public Open Space

The findings of the theory review indicated that diversity and heterogeneity of society is one main aspect that needs to be considered when thinking about fostering inclusion in public open space as well as during urban development processes (cf. ANDERSEN & VAN KEMPEN, 2003; cf. ATKINSON, 2000; cf. MADANIPOUR, 2004; cf. WOODWARD & KOHLI, 2001).

Furthermore, urban inequality and the strive for equality as a relational problem needs to be understood not only in terms of measurable disparities between various segments of society (income gaps or differences in health or mortality outcomes, for instance), but also in terms of dynamic social relations between individuals and social groups and their spatial surroundings (cf. TONKISS, 2017, p. 189).

To aim at inclusive public open spaces means to involve a complex web of multiple spatial, social and economic factors which ought to make sure that tomorrow's cities provide opportunities and better living conditions for all (cf. The World Bank, 2020).

All these considerations about social diversity and socio-spatial inequalities can be translated into different dimensions that aim at fostering an inclusive public life in public urban open space. These dimensions employ concepts, which reflect on more just urban public spaces, especially as Sezer's features of "democratic public space" and Low & Iveson's "principles for social justice" (cf. LOW & IVESON, 2016; cf. SEZER, 2020, p. 50ff).
Additionally the main principles (Differences, Encounters and Simultaneity – the so-called "centrality") of Lefebvres' concept of "the Right to the City" are integrated (cf. HOLM, 2014, p. 48). Interrelations of the Principles of Social Justice and Physical, Social and Symbolic Dimensions of Public Space form this thesis understanding of inclusive public life. Imagining such an inclusive public life means to articulate the universally valid claim to be fully included into important urban resources and social infrastructures – i.e. urban public open space. Considerations about social and symbolic dimensions of public space as well as crucial qualities such as accessibility, equal (re)distribution, and opportunities to space appropriation and residents self-empowerment to shape urban development (cf. HOLM, 2014, p. 49; cf. LOW & IVESON, 2016; cf. SEZER, 2020, p. 50). Four Dimensions of Inclusiveness were drawn out of these relational constitutions (cf. chapter 3). The relational approach is emphasized by each of the four dimensions individually, as well as in the interaction between them. They provide a foundation for every further discussion on inclusion in open space planning.

Methodological Reflections about the Four Dimensions of Inclusiveness of Urban Public Open Space

Using the Four Dimensions of Inclusiveness to try to distinguish between mostly social or spatial characteristics of the inclusivity of ongoing urban development projects regarding public open space was useful to reveal typical aspects that are inherent in every relational process such as simultaneity, fluidity, dynamism and contingency. Which means that while assessing the projects inclusiveness dimensions it became evident that a clear distinction between the individual dimensions is impossible. Although there was never any intention to do so – i.e. it was already noted in chapter 3 that the Dimension of Physical Setting is interrelated with all other dimensions – by assessing the two projects on the operational level,

I now realized that the dimension of 'Inclusion through Recognizing User Diversity' is as well inseparably interwoven with all of the other dimensions. All of the dimension's boundaries are fluid, therefore, a distinct separation from one dimension to another does not make sense and an evaluation of inclusiveness should overall consider all dimensions jointly. For me, however, this shows one thing above all: the relational approach to urban development must not be ignored or attempts made on simplifying these processes. The conceptual framework still provided an operational foundation for the analyses to answer the main questions of the research.

Conclusions:

- A universal definition of what "Inclusive Cities" and "Inclusive Public Open Space" are, is still lacking which makes approaches towards inclusion in urban (public open space) planning hard to grasp and a precise pursuit of this overall goal difficult

- This thesis suggests the derivation of an understanding of inclusion for public open space planning through relational and gendered approaches in order to gain a profound understanding of the diverse and complex processes that influence inclusiveness in public open spaces

- Understanding processes of (de)constructing gender means to be able to apply relationally embedded processes which – in a broader sense – can then be applied to understand inclusive public life and its diversity of social identities

- The elaborated Four Dimensions of Inclusiveness of public open space emphasize the relational approach individually, as well as through the strong ties between them. This way these dimensions consider the inevitable dynamic social relations between individuals, social groups and their spatial surroundings and try to grasp the fluid, dynamic and contingent processes of socio-spatial constructions.

- All Four Dimensions of Inclusiveness need to be considered in order to foster an inclusive public life in urban public open space that involves the necessary multi-dimensional approach to socio-spatial complexities. The Four Dimensions of Inclusiveness are:

  1. Inclusion by Recognizing (socio-economic) User Diversity

  2. Visibility and Civility: Inclusion by Encountering Public Life

  3. Symbolic Accessibility: Inclusion by equal Participation and Appropriation Opportunities

  4. The Physical Setting: Inclusion by Design, Production and Use

2. Research question: What are the objectives of global and local urban policies to foster inclusive urban open spaces and how are they applied on the operational level?

For this thesis the UN 2030 Sustainable Development Agenda was chosen to be the representative, underlying symbolic level of inclusion with (almost) worldwide validity and – as I just analyzed more vaguely – defined objectives. As discussed in chapter 4.2., the topic of inclusive urban open spaces can be primarily assigned to the Sustainable Development Goals 5, 10 and 11. While the SDGs 5 and 10 focus primarily on a general reduction of unequal treatment and discrimination and thus the achievement of (gender) equality, SDG 11 specifically addresses the issue of urban open spaces for everyone (cf. UNITED NATIONS, n.d.-a; UNITED NATIONS, n.d.-b; UNITED NATIONS, n.d.-c).

Equality between genders is a global objective that was already a defined target in the international EU-wide Treaty of Amsterdam 1997. This treaty required EU countries to give priority to integrate gender equality targets into all programming objectives (cf. European Communities, 1997). A few years later another agreement was set up to prevent the risks of (social) exclusion (European Commission, 2004; cf. MADANIPOUR, 2004, p. 5).

Trans-national objectives like gender equality, participation, as well as social, economic and political inclusion are therefore targets naturally found at local policy levels within EU countries too (see chapter 4.3.). As pointed out in chapter 5.1 Gender Mainstreaming, Placemaking and City as a Commons are concrete urban planning and urban development strategies and concepts that incorporate or at least follow these international regulations to steer the achievement of above-mentioned objectives (cf. LabGov, 2018; cf. MA 18, 2013a; cf. PPS - Project for Public Spaces, 2018). I chose these three strategical concepts because they on the one hand reflect the international objectives, and on the other hand are also used at the operational level within the selected projects *Wij Zijn Plein '40-'45* and *PlaceCity Floridsdorf*.

For this thesis (in chapter 5) I was assessing these concepts by means of the defined Dimensions of Inclusiveness to uncover their added-value for the inclusive cities discourse. The Gender Mainstreaming concept is stated to have a "whole-of-society approach" (cf. MA 18, 2013a) which means the recognition of variability in the users of urban public open space. The results of the assessment support this claim when it comes to the diversity of social status (e.g. age, gender identity and income groups). While this covers some of the possible social roles in urban (public) life, the results challenge this claim when it comes to other user diversity aspects and their intersectionality (i.e. various backgrounds such as ethnicity, origin, religion).

The strength of Placemaking was found to be its potential to generate awareness, apprehension and recognition of the co-presence of social groups and urban livelihoods different from one's own (cf. PPS - Project for Public Spaces, 2018).

The City as Commons approach aims at fostering the establishment of a new form of public sphere that offer opportunities for expressing opinion and influence decision-making processes concerning the management and development of the city directly (cf. LabGov, 2018). However, the results of the assessment of both concepts point out that the ability to promote inclusion depends highly on who initiates the placemaking activity or co-governance process and how, where and at what time it is implemented as well as to how the co-creation and partaking of others is managed.

While all three concepts mainly build on the Dimension of Symbolic Accessibility and the Dimension of Visibility and Civility of Inclusiveness aiming at different participatory approaches, no single concept was found to cover most aspects of Inclusiveness on its own, which builds on existing evidence of urban planning processes being a complex multi-dimensional undertaking that needs a much greater transdisciplinary dialogue to enhance methodological and conceptual tools (cf. KNIERBEIN & TORNAGHI, 2015a, p. 15). These results suggest that a combination of different approaches to the planning, creation, development and management of urban public open space seems to be the best solution to diminish exclusionary processes and to achieve high levels of Inclusivity within the public life that unfolds in these spaces.

Towards Inclusive Open Space at the Operational Level at Plein '40-'45 in Amsterdam and Floridsdorf in Vienna

Two ongoing projects – 'Wij Zijn Plein'40-'45' in Amsterdam and "PlaceCity Floridsdorf" in Vienna – were compared in chapter 6.3 and 6.4 to analyze how different European cities implement values, strategies and policies regarding Inclusion in practice at the executing, operational level of Urban planning. Their similar objectives and participatory instruments used (or proposed to use) allows a direct reference to be made to the Dimensions of Inclusiveness – especially the Dimension of Symbolic Accessibility.

Inclusion by equal participation and appropriation opportunities is found to be an objective on the operational level, which is pursued by both cities, Amsterdam as well as Vienna. Participatory work, as it is strongly promoted through gender-sensitive planning, is crucial to understand what diverse needs and utilization claims public open space must meet. The orientation of planning decisions towards the demands of use aims at the empowerment of civil society (initiatives).

Participation and appropriation can be understood as the ways that the residents transform and personalize the urban public (open) space to satisfy their needs and demands. This process helps them to develop a sense of ownership and belonging (cf. MA 18, 2012; cf. SEZER, 2020, p. 50). Participation is therefore one of the most essential element when it comes to gaining and including diverse views and needs of residents and users for open space planning and fostering equal partnerships between local governments and the local community (cf. GABER, 2019; cf. MELCHER, 2013).

This offers a new perspective for participation concepts such as Placemaking and the City as a Commons, which put equal appropriation and participation even more in the foreground. Many of these methods of participation, as they are used today, originate from decades of development of gendered approaches in urban planning (cf. E. KAIL, personal communication, July 15, 2020).

The '*Wij Zijn Plein'40-'45*' project stands out for its extensive and diverse participation methods that emerged due to the projects dynamic and flexible structure aiming at re-design, programming and further co-governance processes of the square. The extensive stakeholder analysis that was conducted at the *PlaceCity Floridsdorf* project clearly states how many local actors actually are (or should be) involved in urban planning processes in order to promote more inclusive urban development processes.

These aspects suggest a great level of awareness of relational interconnections in both projects. Yet limitations in gathering enough insights about the project leaders enlightenment about social constructs (such as gender plus intersectional disadvantages) that become manifest on the project sites, do not allow a detailed assessment of the understanding of a comprehensive multi-dimensional approach of inclusionary and exclusionary mechanisms of urban public life on Plein '40-'45 and Floridsdorf.

Conclusions:

- Objectives that target aspects of inclusiveness like gender equality, equal participation and social, economic and political inclusion are existent on supra-national as well as on local urban planning policy levels.

- Concrete strategical urban planning and urban development concepts (such as Gender Mainstreaming, Placemaking and City as a Commons) promote some parts of objectives regarding inclusive cities. A common application of all concepts on the operational level was found to be crucial in order to foster all aspects of Inclusiveness in public open space.

- Placemaking is a method that addresses the dimension of diversity of users through its many different tools and can also be a tool to communicate and promote the need of encounters between different user groups which can have a positive long-term effect for public life

- To create equal participation opportunities is one main aspect of fostering inclusion in public open space planning and development processes on the operational level.

- New directions of participatory processes aim at experimental open-ended practices based on coalitions in forms of partnerships between local governments, residents and other local stakeholder where they are working together for the shared goal of an equitable citizen participation process

- Complex relationalities of socio-spatial processes can be best met by a dynamic and flexible framework structure that allow for diverse

3. According to the Structuralist Planning Assessment how do we need to approach 'Inclusion' for urban development?

By following the Structuralist Planning Assessment, a distinction of the mostly invisible socio-spatial relations of space production can be made between a real, an imaginary and a symbolic level. During this research the term "inclusion" was found to be most often used and mentioned at the symbolic level, i.e. most abstract aspects of the Structuralist Planning Assessment. The symbolic level can be described as the values and thought structures of society, the imaginary level as the desired level that appear for example in urban planning concepts, and the real level as the structural-spatial conditions with their socio-demographic structures (cf. LEFEBVRE, 1991; cf. TERLINDEN, 2010, p. 73). All three levels are simultaneously effective in each persons' daily space production (cf. DAMYANOVIC et al., 2018, p. 199; cf. DELEUZE, 1992; cf. FUCHS & DAMYANOVIC, 2013).

This distinction into three levels of the Structuralist Approach of landscape planning can be linked to the three levels found in policy-making and management, whereby:
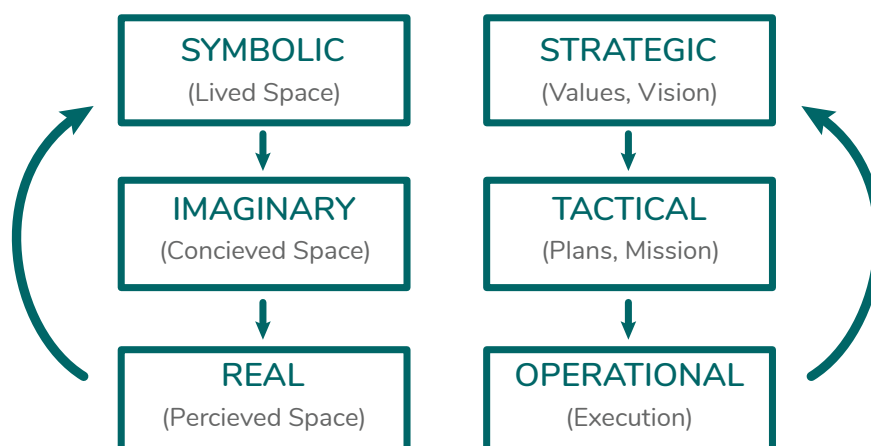
This distinction is important to understand that inclusive public open spaces can only be constituted when considering all three levels since they are closely interlinked and simultaneously effective as well as mutually reinforcing. Accordingly urban development and open space planning must aim at changes towards more inclusion on all of three levels. For urban development this proposes new, more flexible handlings of methods applied in concrete planning projects in order to be able to react on all levels accordingly.

Especially the work on the symbolic level was found to be neglected easily. In that regard insights of gender-sensitive planning practices of Barcelona and Vienna drew a picture of the possibilities as well as the limits of urban planning policies when it comes to implementing symbolic values and imagined realities of plans, concepts and strategies. The findings of these experiences offer opportunities for the objective of fostering inclusive urban spaces. Administrative decisions and implemented urban policies are the result of choices linked to political priorities that express not only specific interests but also determine the distribution of power. Decision-making about solutions to specific urban problems will shape the form of city space. What makes a lot of difference is the way such decisions are actually implemented in specific places and the way they are challenged by those who oppose the choices made (cf. STAVRIDES, 2019, p. 41)

The interviews with Eva Kail and Sara Ortiz Escalante revealed processes of undoing-gender-, or "engendering" in the context of claims to the deconstruction of patriarchal structures and its limiting possibilities to ever achieve equality. Feminist approaches to urban planning were introduced decades ago and yet the disparity between the imaginary and the symbolic level of gender equality is still noticeable and affects the urban planning reality. This points to the Structuralist Planning Assessment claim that a change on one level requires similar changes on all three levels – the real, the imaginary and the symbolic (cf. DELEUZE, 1992).

Although usually an unconscious process, the symbolic level in the form of value attitudes is capable of consensus. The globally recognized human rights, for example, reflect the "good life" aspired to by our society (cf. SCHNEIDER, 2019). For this thesis the UN 2030 Sustainable Development Agenda is chosen to be the representative, underlying symbolic level of inclusion with worldwide validity. The topic of inclusive urban open spaces can be primarily assigned to the Sustainable Development Goals 5, 10 and 11 – see chapter 4.

My research reveals the following findings regarding a distinction of the three levels of both operational projects, Wij Zijn Plein '40-'45 and PlaceCity Floridsdorf:

On the strategic level of policy-making and therefore the symbolic, value attitudes around Inclusion are gender equality, equal opportunities, social Cohesion, Tolerance, Freedom and Anti-Discrimination, participation and democracy, social-, economic- and political inclusion (cf. chapter 4). On the tactical level, urban planning and development concepts such as Placemaking, Co-City and Gender Mainstreaming were set to reach the objectives of the symbolic (see chapter 5). Another result on the tactical level is that both projects follow the imagined idea to strengthen the immediate project area as a center for the surroundings including long-term partnerships with the local community (cf. chapter 6.3.). On the execution and implementation level, therefore the real level of perceived space, concrete Placemaking tools, for example the Oasis Game and Aunt Lokoe at Wij Zijn Plein '40-'45, and the future Winter Placemaking activities at PlaceCity Floridsdorf, can be allocated.

Conclusions:

- **To Foster Inclusive urban public open space all Three Levels of Space Constitution – i.e. The symbolic, the imaginary and the real – must be considered**

- **Due to its abstractness, the influence on the symbolic level is difficult to trace down and delineate, however the symbolic level of individuals involved in urban planning projects is decisive for the projects success**

- **All four of this thesis Dimensions of Inclusiveness, as well as their interrelations, need to be considered when planning to foster the inclusiveness of public urban open space. In that regard, these dimensions represent a possible approach to convey the symbolic meaning of inclusion – i.e. the desired social norms and values – across the imaginary level of urban planning concepts and strategies into the real level of inclusiveness of urban public open space.**

Main research question: What is the added value of gender-sensitive contributions from open space planning when it comes to achieving inclusive urban public open spaces?

The main assumption of this thesis is that gender-sensitive approaches to urban planning and development embedded in a relational understanding of our socio-spatial environment, have already paved the way to more inclusive urban public open space. Based on this research' relational approach and Structural Planning Assessment, evidence has been found to confirm this initial theory. Addressing relational social constructs such as gender, has become particularly important for the understanding of a comprehensive multi-dimensional approach of inclusionary and exclusionary mechanisms in urban life.

This thesis argues by applying and elaborating gendered approaches to urban development processes, the constitution of inclusive urban public open spaces can be fostered. The relational approach of diversity and intersections of social identities is crucial to define what inclusion implies for public open space planning. Gender remains one of the most basic determinants of inequality globally, and women are consistently more likely to live in urban poverty and insecurity. Common occurrences of women's exclusion from property rights, from labor markets and control over household incomes and assets reproduces gendered inequality in urban economies continue to occur, and is especially marked in low-income urban settings. Demographic shifts caused the growth of female populations in two groups which are particularly vulnerable to urban disadvantage: women are far more likely than men to head single parent households; and are increasingly over-represented in older age groups (cf. CHANT & MCLLWAINE, 2013; cf. TACOLI, 2012). Understanding these relational social constructs means to better understand the interrelations between places and people which is key for being able to foster places that have the inclusion of people in all life situations as their goal.

It is suggested that inclusion involves a process of systemic reform with accompanying structural changes (THINK INCLUSIVE, 2017). Inclusion within the realm of urban planning needs to be constituted through such a systemic change. Gender-sensitive and relational approaches from open space planning and their power to break with dichotomic thinking, represent a possible starting point in this complex endeavor (cf. KNIERBEIN, 2015, p. 47). By viewing gender as a process category urban planning and urban development routines can be challenged to question how norms and categories are applied (cf. OSWIN, 2008, p. 96) as well as to always consider intersections of ones' identity that – of course – influence each persons' abilities to take part in urban public life. Intersectionality's different, simultaneously effective categories of marginalization and discrimination addresses societal structures as a whole (cf. MADANIPOUR, 2004, p. 5; cf. WINKER & DEGELE, 2009).

Conclusion:

Gender-sensitive contributions from (urban) open space planning add value to fostering inclusion by highlighting differences in needs and demands for use and of advocating for equal treatment of these needs and utilization claims (cf. MASSEY, 1994; cf. OHCHR, 1996; cf. UN Department of Economic and Social Affairs, 2002). Especially the realm of urban open space planning emphasizes the distinction of three Structuralist Levels of space production which is key when it comes to understand the complexity of socio-spatial interrelations and the influence of symbolic values.

7.1. Implications and Recommendations for Urban Open Space Planning and Urban Development Policy-making and Practice

The impossibility of "Achieving Inclusion"

As landscape planners we are constantly confronted with socio-spatial conflicts which we learn to meet with new material and physical concepts of space. Normally there is a state of problem which ought to be eliminated or balanced by a "state of solution".

However, what the relational approach urgently points out to us through this research is that there is no such thing as creating "inclusive public open space" as a spatial counterpart for socio-spatial problems like segregation and exclusion. Social inclusion is not simply a state that is achieved once and then maintained forever. Just like social exclusion, it is a socio-spatial process that is linked to dynamic conditions and behavioral patterns adapted to them.

For planning purposes, this means that questions of social inclusion and exclusion are not predicted in advance but form an essential part of the negotiation process. Social inclusion is not a state that is achieved once and then maintained forever. Just like social exclusion, it is a socio-spatial process that is linked to dynamic societal roles and behavior as well as framework conditions. Understanding Space and the interrelations between places and people as a relational concept is key for being able to foster places that have the inclusion of people in all life situations as their goal.

The Potential of the Concept of Four Dimensions of Inclusiveness for Urban Co-Existence

This thesis tries to bridge spatial and social approaches towards inclusive urban (public open) space by linking existing theories of space production and social constructions (i.e. gender) with concepts of (non) democratic spatial policies and gendered approaches to urban planning. The elaborated Four Dimensions of Inclusiveness offer a framework for a comprehensive understanding of important features that potentially shape inclusive public open spaces. This concept aims to create more equitable coexistence, encounters and interactions in public open space and can be used to assess all kinds of urban development processes regarding the objective of inclusion.

When applying relational conceptions of space to planning there must be a strong emphasis on spatial practice to serve as a trans-disciplinary catalyst for sustaining social change in spatial terms. Relational conceptions of space help the understanding of material and immaterial aspects of various urban development phenomena by focusing on social processes, as well as on their cultural and political contexts and inequalities (cf. KNIERBEIN & TORNAGHI, 2015b, pp. 7–9). The Four Dimensions of Inclusiveness ought to promote this synergy for social change in spatial terms.

All the dimension's boundaries were found to be fluid, therefore, a distinct separation from one dimension to another does not make sense and an evaluation of inclusion should overall consider all dimensions jointly. For me, however, this shows one thing above all: the relational approach to urban development must not be ignored or attempts made on simplifying these processes. However, to test the four dimensions in further projects and thereby further refine this concept for urban development projects is certainly reasonable.

The Four Dimensions of Inclusiveness a tool for new Participative Collaborations (as for example for Co-Governance)

The research conducted at both projects on operational level – Wij Zijn Plein '40-'45 as well as PlaceCity Floridsdorf – clearly pointed to the emphasis on new urban cooperations through profound collaborations between municipalities, residents and other stakeholders such as local entrepreneurs at all process levels (co-creation, co-living, and co-governance). The trend away from the municipality as an omnipotent actor whose administrative processes are inaccessible and opaque to city dwellers, striving for a partner role instead of just an administrative and determining role.

Especially in this process of shaping new relationships between complex stakeholder structures that are aiming at more inclusive governance processes, the Dimensions of Inclusiveness can reveal strengths, weaknesses, untapped potential as well as prospective risks within these processes.

For practical implications this means that the complexity of the matter cannot and should not be simplified. On the contrary, what is needed is rather an expansion of transdisciplinary cooperation in order to be able to deal with this complexity competently and not fall back into one-sided patterns of thought and action (cf. KNIERBEIN & TORNAGHI, 2015a, p. 15)

The "Enabling Role" within Urban Development and the Work on the Symbolic

A relational approach to public space is influential for an alternative and socio-ecologically just coexistence of people, in which planners and architects play a decisive role in being professionals in the built environment. This happens in the context that public perception is influenced above all by those opinions that are culturally, politically and socially dominant. It is ultimately a matter of influencing this public opinion to enact inclusive places of the collective good and equality, or, on the contrary, to continue reproducing spatial exclusion (cf. KNIERBEIN & TORNAGHI, 2015b, pp. 7–9).

Tireless effort is required to anchor the objectives of the symbolic level in the consciousness of the broad masses. Although there are global efforts and extensive international guidelines, the interviews conducted for this thesis revealed that the implementation of these goals are threatened due to inconsistent value structures on both the imaginary (tactical) and the real (operational) level of some of the involved actors. Naturally, a persons' own value pattern is extremely decisive in a leadership or guiding role (of development processes). If this person does not represent or understand the symbolic values that form the basis of (urban planning) strategies sufficiently, the outcome of the development process is diminished (cf. E. KAIL, personal communication, July 15, 2020; cf. S. ORTIZ ESCALANTE, personal communication, July 29, 2020).

Fortunately there is a trend towards a more comprehensive, cross-disciplinary approach to urban development processes, and both cities, Amsterdam and Vienna, have already demonstrated the need not only to pursue urban planning towards better co-existence but also to pursue co-governance goals in the sense of procedural justice on all levels of continuous urban development. This change to a more comprehensive approach to urban development where relational conceptions as well as "fluidity, contingency, dynamism and simultaneity are key characteristics" (DAVOUDI, 2012, p. 438) allows planners to better understand the variety of (e.g. gender) perspectives which may come together in a single place.

Standardization, Classification and Bureaucratization Procedures of Urban Development Processes can possibly Diminish Inclusive Effects

Everyone has multiple social roles and identities in every moment of their lives due to societal structures. Jeroen Jonkers addressed this phenomena which he linked back to the concept of super-diversity that derives out of multi-culturalism and migration aspects (VERTOVEC, 2007) but it is essential to relate this topic to the Gender discourse (i.e. Gender as a Societal category) where diverse social roles are addressed through the concept of ones' social gender identity (cf. AULENBACHER, 2008; cf. ENGEL, 2005; cf. HUNING et al., 2019).

Crucial part of this concept is the "upbringing of any respective person according to gender roles, social expectations and (behavioral) norms for women/girls and men/boys as well the fact that these norms are mutable and vary both within and between cultures." (MA 18, 2013a, p. 17). In all these debates it is important to remember that neither gender nor categories such as "race" or "class" must be understood in an essentialist way but rather their social constructs need to be considered constantly.

The understanding of social constructs such as diverse socio-economic identities can be traced back to processes of "Undoing Gender" that take up these debates and underline the crucial importance that the category of gender still has (cf. ALSOS et al., 2013; HUNING et al., 2019, p. 5–6). In view of these complex processes and with the power structures existing in society it is questionable that certain planning concepts – especially those that tend to become heavily bureaucratic, or aim at standardization – will ever be able to achieve equality (cf. M. IVKOVIC, personal communication, August 27, 2020; cf. J. JONKERS et al., personal communication, August 19, 2020; cf. S. ORTIZ ESCALANTE, personal communication, July 29, 2020; cf. TERLINDEN, 2010). Aiming too much at classifications can have the same effect as dichotomic thinking that rather reinforce simultaneously effective exclusionary or discriminatory mechanisms.

Learning to deal with the complexity of the interplay between relational space production and social constructs means above all how uncertainties of the processual nature of urban development are dealt with. The flexibility and dynamism in the two operational projects are already indicating that bureaucratic processes and procedures will have to give way to new approaches in the future. Therefore – as can be seen at Wij Zijn Plein '40-'45 – by keeping project processes flexible, experimental and open-ended, there is plenty of room for dynamic developments in order to be able to react to constantly changing circumstances as for example the outbreak of COVID-19 additionally was.

7.2. Directions for Future Research

During the course of this research, new directions for future research fields emerged, coming from the theoretical and methodological aspects that were addressed. While studying the work on the operational level of the two projects a future emphasize for research was found to be the new direction for equitable participation of diverse and multiple local stakeholders within urban development processes. Importantly for further research is to keep in mind not only the diversity of different stakeholders but also the diversity within each stakeholder "institution" (e.g. citizen initiatives) as well as the enabling establishment and their ability to include equitable treatment for all user groups. The emerging Co-City approach definitely offers a plethora of new insights when it comes to gaining knowledge about how municipal governments can better incorporate learnings from settled but also from arising, spontaneous, critical and insurgent practices of citizens initiatives. The threshold for new partnerships between the government and residents need to be lowered in order to be able to integrate and spark these initiatives as normal part of urban development planning. To legitimate new forms of collaboration for urban common space production also means to ensure equal and functioning governance in times of crisis. These aspects of equal participation opportunities according to a democratic society are mirroring the Dimension of Symbolic Accessibility of this thesis Four Dimensions of Inclusiveness of urban public open space.

Another recurring theme is the fair distribution of public open space towards cities for people not for cars. This topic is usually only assigned to the field of traffic planning, but in doing so the relational connections are neglected and the most important public good for the creation of inclusive open spaces is eroded: the urban public open space itself. The Four Dimensions of Inclusiveness could be used and elaborated for further research in this realm to promote human centered approaches in urban development policy.

The framing of the diversity of urban dwellers is a matter close to my heart and therefore I wish for further development of this discourse. Too many times during my research I came across the term "(socioeconomically) vulnerable" as a way to address women and everyone that happens not to be a "heterosexual white cisgender male". Have we not been put into this framing long enough? To know that I am being put into the vulnerable group as a woman, even though I am aware of my already privileged situation compared to many other people who are intersectionally discriminated against, stigmatized and double and triple compartmentalized, is tiresome! I have done a lot of research and put a lot of thought into it, unfortunately I did not find the progressive framing I was looking for. Not yet. Honestly, it hurts to potentially have reproduced in my work the kind of outdated framing that is essentially the kind of thinking that fuels processes of exclusion and segregation. This is a plea for future research within the realm of linguistics and political science to find progressive ways of framing this discourse and therefore provide new tools to be able to do crucial work on the symbolic level.

The legal equality of all humans must be given to promote the symbolic work in this respect too. If certain groups of people do not have the same land use rights or the same conditions for participation – be it participation in public life or the labor market. The (legal) constitution of space as well divides a society and produces distributions between societies. In hierarchically organized contexts, these are usually unequal distributions that favor certain groups of people (cf. DAMYANOVIC & HORELLI, 2019, p. 6; LÖW, 2015, p. 114 ff.).

8. List of References and Sources

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Tables

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