DESIGNING THE COMMONS:
AN INQUIRY ON *CASE DEL QUARTIERE* IN TURIN, ITALY

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ABSTRACT

DESIGNING THE COMMONS:
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The debates on the commons, and the practice of commoning have emerged in the 1990s as a critical reaction towards the dominant property rights arrangements based on neoliberal, top-down policies. Commons refers to shared spaces, communal properties, or things that cannot be appropriated while spatially it addresses the threshold between the public and the private. From this perspective, the contemporary commoning practices such as solidarity initiatives around housing, social and alternative economy cooperatives, educational and cultural self-organized ventures have strengthened the bonds of the communities, and their relation with the city.

This study seeks to develop a theoretical mapping of the debate of commons that comprises different perspectives from different disciplines. Afterwards, the study investigates how the practices of commons have developed new architectural, and urban environments through an in depth analysis of various international examples. Moreover, it analyzes the practice of commons through the lens of "Neighborhood Houses" in Italy. Neighborhood Houses as where collective thoughts and experiences are expressed, and which experiences of participation, involvement and

self-organization are initiated, can be seen as a significant examples of “common spaces.” This thesis aims to analyze these houses’ administrative organization, programmatic context, and especially their spatial, architectural and urban characteristics. Following the case studies of Neighborhood Houses, the study will offer a toolkit for architects showing possible design strategies in producing the spaces of commons.

Keywords: Commons, Commoning, Spaces of Commons, Neighborhood Houses, Public, Private

ÖZ

MÜŞTEREKLERİ TASARLAMAK:
İTALYA TORİNO'DAKİ MAHALLE EVLERİ ÜZERİNE BİR İNCELEME

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Müşterekler üzerine tartışmalar ve müşterekleşme pratikleri, 1990'larda neoliberal, tepeden aşağı politikalara dayanan baskın mülkiyet hakları düzenlemelerine eleştirel bir tepki olarak ortaya çıkmıştır. Müşterekler, mekânsal olarak kamusal ve özel arasındaki eşik değere hitap ederken paylaşılan yerler, ortak mülkler veya tahsis edilmeyen şeyler anlamına gelir. Bu açıdan bakıldığında, konut üzerine dayanışma girişimleri, sosyal ve alternatif ekonomi kooperatifleri, eğitimsel ve kültürel öz-örgüt girişimleri gibi çağdaş müşterekleşme pratikleri, toplumların bağlarını ve kentle ilişkilerini güçlendirmiştir.

Bu çalışma, farklı disiplinlerden farklı bakış açıları içeren müşterekler üzerine tartışmaların kuramsal bir haritasını çıkarmayı amaçlamaktadır. Daha sonra çalışma, çeşitli uluslararası örneklerin derinlemesine analizi ile müşterekleşme pratiklerinin yeni mimari ve kentsel ortamları nasıl geliştirdiğini araştırıyor. Ayrıca, İtalya'daki "Mahalle Evleri" merceğinden müşterekleşme pratiklerini analiz ediyor. Kollektif düşünce ve deneyimlerin ifade edildiği ve katılım, aidiyet ve öz-örgütlenme

deneyimlerinin başlatıldığı mahalle evleri, “müşterek mekanların” önemli bir örneği olarak görülebilir. Bu tez, bu evlerin idari organizasyonlarını, programlı bağlamlarını ve özellikle mekansal, mimari ve kentsel bağlamlarını analiz etmeyi amaçlamaktadır. Bu çalışma, mahalle evleri çalışmaları üzerinden mimarlar için müşterek mekân üretiminde olası tasarım stratejilerini gösteren bir araç takımı sunacaktır.

Anahtar Kelimeler: Müşterekler, Müşterekleşme, Müşterek Mekanlar, Mahalle Evleri, Kamusal, Özel

To my family,

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CHAPTER 1

INTRODUCTION

> We imagine city as a collective space which belongs to all those who live in it, who have the right to find there the conditions for their political, social, economic and ecological fulfillment at the same time assuming duties of solidarity. This concept of the city is blocked by capitalist dialectic based on difference in public and private good. From these two poles State and Market emerge as the only two subjects. We want to escape this dialectic, not to focus on eventually "third subject," but on a group of collective subjectivities and the commons that they produce.[1]

The idea of *commons* has been discussed within the domain of history of economics in relation to emergence of capitalism. The effects of capitalism, since the 19th century, have changed various aspects of urban life. As a result of these effects, a remarkable shift in political, social, cultural, economic, and spatial environments has occurred. Among such changes, industrial capitalism played the most significant role in the transition from public to private, affecting not only the economic environment but also the society itself. Therefore, new meanings and formations regarding life and society have arisen as a result of industrial capitalism. "New classes were formed according to hierarchical patterns, new ways of working were developed to generate more profits, new habits and lifestyles emerged to

[1] David Bollier, *Think like a commoner: A short introduction to the life of the commons*, New Society Publishers, (2014):46.

control everyday life, and many other parts of life were changed basically to spread the space of capitalism."[2]

The transformation of societies, social relations, and subjectivities created the new era of "cosmo-capitalism" in which our institutions, activities and leisure time, as well as our working life are reshaped and directed to the aims of capitalist accumulation.[3] "This system still feeds today's economic war by supporting the forces of market financialization, creating increased inequality and social fragility for a growing majority, and accelerating obsolescence."[4] Furthermore, this new way of being in society has actually become interested in analyzing "crises and disasters" that define 21st century people, and opening up new communal ways of being together. In regard to this, reformulation of the meaning of *commons* has started to be necessary to cultivate "a new way of challenging capitalism and imagining its transcendence."[5] Moreover, as a simple notion of "free resources for all,"[6] the *commons* began to introduce new possibilities.

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[2] As David Harvey and Henri Lefevbre points, Marx's oeuvre offers only a few dispersed comments on the urban condition and its role under capitalism. However, these comments open up a powerful set of insights that reveal a vast and crucial terrain for conceiving the various sociospatial contradictions that mark urban life under capitalism. David Harvey, *The Limits to Capital,* Oxford: Blackwell, 1982b. Henri Lefebvre, *Marxist Thought and the City,* Minneapolis: University of Minnesota Press, 2016.

[3] Pierre Dardot and Christian Laval, *Common: On Revolution in the 21st Century,* Translated by Matthew MacLellan, New York: Bloomsbury Academic, (2019):2.

[4] *Ibid.*

[5] *Ibid.*

[6] *See, e.g.,* Stavros Stavrides, *Common space: The city as commons,* Zed Books Ltd..2016. David Harvey, *Rebel cities: From the right to the city to the urban revolution*, Verso books, 2012. On the Commons: A Public Interview with Massimo De Angelis and Stavros Stavrides, An Architektur, 2010. Dagmar Pelger, Anita Kaspar and Jörg Stollman (eds.), "Spatial Commons: Urban Open Space as a Resource", Universitätsverlag der TU Berlin, 2016; Peter Linebaugh, *The Magna Carta Manifesto: Liberties and Commons for All,* University of California Press, 2008. Pierre Dardot and Christian Laval, *Common: On Revolution in the 21st Century,* Translated by Matthew MacLellan, New York: Bloomsbury Academic, 2019.

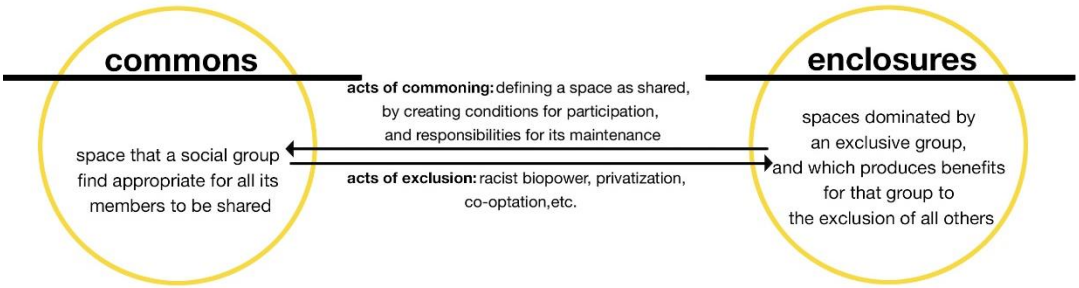

Figure 1.1 Brief Theory about Commons and Enclosure (Source: Figure is adapted by the author from Meng Yi Dai's Master Thesis: "A Commons for Resistance")

The commons, between the 16th and 18th century, provided a very significant basis for the livelihoods of communities and played a fundamental role for the reproduction of people. However, the *enclosure*[7] process, basically defined as the privatization of shared wealth, fenced areas to prevent people from accessing common resources. On the other hand, this new proletariat was created through this process, based mainly on the salary necessary for its reproduction and the capital's accumulation required to feed the industrial revolution. Even today, there is a whole phenomenon that enclosure associated with the *commons.* In the cities, many enclosures occur through global speculation and urban real estate. For example, investors from China the major investors in New York and London are buying up the building and lands. After all, the people are forced to leave their neighborhoods because they cannot afford to live there anymore and modest properties are being redeveloped into gated corporate headquarters or luxury apartments which is starting to drain the life out of the city. But indeed, this kind of diversity makes the city great, lively and fun.

[7] For detailed information see Aykut Çoban, "Ecological Commons and Enclosure Policies in Turkey" in *The Politics of the Commons: from Theory to Struggle,* SEHAK Derneği ve Rosa Luxemburg Foundation, (2018): 34.

The changes on the notion of *public* due to industrial capitalism has affected also the *public life* and *public spaces.* Public space, here, can be understood as a relationship based on ownership, which is assumed to be open and accessible to all, used by a person for limited purposes. "Today, what we perceive as 'the public' is under treatment: public services are at the mercy of austerity, public housing is sold, and the public sphere is disappearing."[8] Here, industrial capitalism demonstrates its power as the main cause of the decline of public life, and hence the effects of pushing society to exist behind private spaces or private public spaces. However, the crucial features of public spaces such as spontaneous encounters, various social interactions and basically community's collective life has started to disappear. Therefore, in a period of social, economic and cultural crises - as the one we experience now - it is crucial to consider the "publicness", the public character of public space to provide collective bonds. Raúl Zibechi, a prominent political theorist and writer, examines "societies in movement" that questions the decisions and practices redefining the "public" by prioritizing the "private" both ethically and functionally.[9] "Societies in movement", therefore, inquires of a re-invention of the *public realm*. Additionally, sociologist Richard Sennett's public life explanation in 'public realm' as follows:

> The most important fact about the public realm is what happens in it. Gathering together strangers enables certain kinds of activities which cannot happen, or do not happen as well, in the intimate private realm. In public, people can access unfamiliar knowledge, expanding horizons of their information. Markets depend on these expanding horizons of information. In public, people can discuss and debate with people who may not share the same assumptions or the same

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[8] Justin McGuirk, "Guardian Cities", 2015, Retrieved 20 May, 2019 from https://www.theguardian.com/cities/2015/jun/15/urban-common-radical-community-gardens

[9] Raúl Zibechi, *Dispersing power: Social movements as anti-state forces*, AK Press, (2010):11.

> interests. Democratic government depends on such exchanges between strangers.[10]

Here, the inquiry could be whether "publicness", and therefore especially the public realm as practiced in public spaces would emerge in the form of the *commons* in the current period of crisis? Public space is a space produced, defined and controlled by an authority to be able to regulate the public behavior. In such a view, public space is not simply space given to people, neither space used by people.[11] However, in contemporary cities, 'dead public spaces' are beginning to replace the definition of public space.[12] "Shopping malls, corporate public spaces, and closed communities have become commonplace as they are seen as a naturalized part of the post-industrial city."[13] Moreover, public space has always been a significant concept in academic studies since it is closely linked to the notions of urban and urbanity. As scholars such as Georg Simmel[14] or Louis Wirth[15] have indicated, in urban public space density and heterogeneity may be experienced in an intensity that may not be found elsewhere.[16] Hence, the public urban space has been seen as the place where modern society is seen as a union of foreigners mediated by market and state-protected. Furthermore, despite growing dissatisfaction and criticism of neoliberalism, it is still not able to shift this socio-economic structure to a better one. On the other hand, we are still stuck in a state of 'capitalist realism' that is

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[10] Richard Sennett, "The Public Realm" in *The SAGE Handbook of the 21st Century City* edited by Suzanne Hall, Ricky Burdett, (2017): 586.
[11] Stavros Stavrides, "Public Space as Commons", 2012, Retrieved 11 December, 2020 from https://kritikidiepistimonikotita.files.wordpress.com/2012/10/public-space-as-commons.doc.
[12] Richard Sennett, *The Fall of Public Man*, New York: W.W. Norton, 1992.
[13] Ronan Paddison and Joanne Sharp, "Questioning the End of Public Space: Reclaiming Control of Local Banal Spaces", Scottish Geographical Journal, 123:2, (2007): 87.
[14] George Simmel, "Die Großstädte und das Geistesleben (The Metropolis and Mental Life)" In *Die Großstadt: Vorträge und Aufsätze zur Städteausstellung*, edited by Theodore Petermann, Jahrbuch der Gehe-Stiftung zu Dresden, Vol. 9, (1903): 185–206.
[15] Louis Wirth, *Urbanism as a Way of Life*, *The American Journal of Sociology,* The University of Chicago Press, Vol. 44, No. 1 (1938): 1-24.
[16] Michael Hardt and Antonio Negri, *Commonwealth,* Harvard University Press, (2009):249-262.

claimed by Mark Fisher.[17] Although Margaret Thatcher's persistence that 'there is no alternative', there are still many debates to open path for the new alternatives to extend the boundaries, as Harvey also asks:

> Is there an urban alternative and, if so, from where it might come?[18]

Hence, various alternatives have emerged in contemporary cities around the world to counter the backdrop of increasing the enclosures of public realm through forces of privatization and neoliberalization. Primarily defined as the creation of alternative spatial and social relations outside of state institutions and the market economy, the concept of *commons* represents a counter-hegemonic spatial practice. And, this practice goes beyond the popularized DIY urbanism movement, co-housing practices, occupied urban squares and so on embraced by the institutions and professional actors. Briefly, the *commons* has started to be at the heart for the struggle to "the right to the city."[19]

1.1 Rise of the Commons

> Commons could be a way to understand not only what is at stake but also how to get there. I believe that we need to create forms of collective struggle that match collective emancipatory aims, forms that can also show us what is worthy of dreaming about an emancipated future.[20]

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[17] Mark Fisher, *Capitalist realism:Is there no alternative?,* Winchester, UK; Washington [D.C.] : Zero Books, (2009).
[18] David Harvey, *Rebel cities: From the right to the city to the urban revolution*, Verso books, (2012):16.
[19] *See,* Henri Lefebvre, *Le Droit à la ville [The right to the city]* (2nd ed.), Paris, France: Anthropos, 1968.
[20] On the Commons: A Public Interview with Massimo De Angelis and Stavros Stavrides, An Architektur, 2010, Retrieved 25 April, 2020 from https://www.e-flux.com/journal/17/67351/on-the-commons-a-public-interview-with-massimo-de-angelis-and-stavros-stavrides/.

The discussions made by public and academics have resulted in various social movements around the world, as geographer David Harvey claims it, expressed a growing discomfort with the conjunction of deregulated capitalism, neoliberal politics, privatization, and marketization of common public goods on a global scale.[21] Therefore, the loss of commonalities has vocalized most often and most aloud in cities. According to Harvey, cities have experienced several waves of privatization, of enclosures, of spatial controls and surveillance in the past years.[22] These neoliberal politics, therefore, have diminished the financing of public goods, led to a decline in state-supplied public goods, and turned public goods into vehicles for private capital accumulation.[23] "The public is what is constantly appropriated, yet constantly resists appropriation."[24] Here, it can be seen that these processes gave birth to the social movements that claim that the only possible response for populations to the described waves is to organize themselves to protest and achieve their "own commons."[25]

In the late 1960's, French Marxist philosopher and sociologist Henri Lefebvre published an impressive piece called "The Right to the City".[26] In the meantime of Lefebvre's publication, the revolutionary outbreaks rose up in Latin America, Europe, and the US. Thus, "The Right to the City" became a cornerstone in urban social movements. One of its basic theses is that:

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[21] Henric Benesch, Feras Hammami, Ingrid Holmberg and Evren Uzer, *Heritage as common(s), common(s) as heritage,* Makadam Publishers, Gothenburg, (2015): 20.
[22] David Harvey, *Rebel cities: From the right to the city to the urban revolution*, Verso books, (2012):67.
[23] Michael Hardt and Antonio Negri, *Commonwealth,* Harvard University Press, 2009.
[24] Andrea Mubi Brighenti, "The Publicness of Public Space: On the Public Domain", Trento: Universita degli studi Trento, (2010): 35.
[25] David Harvey, *Rebel cities: From the right to the city to the urban revolution*, Verso books, 2012. Alex Jeffrey, Colin McFarlane and Alex Vasudevan, "Rethinking Enclosure. Space, Subjectivity and the Commons", *Antipode,* 44(4), (2012): 1247-1267.
[26] This publication is done in the 100th anniversary of the publication of Karl Marx's *Capital.*

> The city as a projection of society on the ground that is, not only on the actual site, but at a specific level, perceived and conceived by though, (…) the city is the place of confrontations and of (conflictual) relations (…), the city is the 'site of desire' and site of revolutions.[27]

Peter Marcuse, who has the same point of view with Lefebvre, explains the right to the city as a "right to live in a society in which people are free to satisfy their own wishes, in which everybody has the same opportunities of achieving it and in which everybody is supported in pursuing that goal."[28] Moreover, if the city is interpreted as a collective product of its citizens, it should also belong to the citizens who created it. The contemporary city, therefore, is where can be seen glimpses of commons in terms of new radical spaces of democracy, ways of organizing, and non-commodified social innovations in many areas such as housing, education, food and energy. Hence, the city is both the ultimate focal point in the organization of neoliberal capital, but also it is the ultimate site for resistance and struggle against this, and creating alternatives through the productive endeavors of the collective multitude. And, it brings that space should be socially produced, and therefore, the city will demonstrate itself as the physical dimension of a society.[29]

In addition, Pulska Grupa[30] calls for "a new concept of the city guided by four principles to reimagine how city life is organized."[31] The first principle is the "right to mobility"[32] which guarantees access to and use of space. Secondly, "flexibility of

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[27] Henri Lefebvre, *Writings on Cities,* edited and translated by Eleonore Kofman and Elizabeth Lebas, Oxford and Massachusetts: Blackwell, (1996): 109.
[28] Peter Marcuse, "*¿Qué derecho para qué ciudad en Lefebvre?" (What Right to What City in Lefebvre),* Urban, (2), 2011, p.20.
[29] Manuel Castells, *The City and the Grassroots: A Cross-Cultural Theory of Urban Social Movements,* Berkeley and Los Angeles: University of California Press, (1984): 311.
[30] A group of architects and urban planners from Pula in Croatia.
[31] David Bollier, "The Commons, Political Transformation and Cities", Vis Green Academy, 2011, Retrieved 9 July, 2020 from https://alterglobalizacion.files.wordpress.com/2013/01/commons-david-bollier.pdf.
[32] *Ibid.*

organizing"[33] which allows citizens to engage in shaping public spaces and laws, rather than being bureaucratically regulated. Thirdly, "the re-appropriation of tools"[34] that means people can use the resources to create their own physical spaces. And finally, "a city with many ecologies"[35] which is the fundamental concept of encouraging diversity to increase resilience and creativity. Importantly, it is important to recognize that the struggle for the commons in cities is the struggle to regain democracy. There are many initiatives that are attempting to reclaim the "right to the city," but they are highly fragmented and not fully connected.

On the other hand, thinking about the discourse of the commons can start to link these projects. Nikos Salingaros, who is the founder of P2P Urbanism,[36] and a significant figure about cities and common spaces, claims that "central planning that ignores local conditions and the complex needs of final users, and which tries to do away with the commons for monetary reasons."[37] Indeed, Salingaros' idea is to make the commoners re-invent cities instead of making them simply instruments of the Market and State. Since 1980s, several social struggles for and through urban commons have occurred in cities as housing projects, communal gardens, social kindergartens and groceries, self-organized health centers and theaters, squats-social centers, collective kitchens, give-away bazaars, DIY offline networks and neighborhood houses constitute an emerging and fruitful common spaces. Meanwhile, commons debate touches upon all those discussions and brings new perspectives to this debate. The alternatives on various concepts such as property-

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[33] *Ibid.*
[34] *Ibid.*
[35] *Ibid.*
[36] P2P Urbanism is kind of a network between architects, planners, and designers. Moreover, it gives people a chance to design and build their own environments.
[37] David Bollier, "The Commons, Political Transformation and Cities", Vis Green Academy, 2011, Retrieved 9 July, 2020 from https://alterglobalizacion.files.wordpress.com/2013/01/commons-david-bollier.pdf.

rights regimes[38], the role of public institutions[39], the public-private sector relationship, economic models[40], social and environmental sustainability are started to be discussed by an increasing number of intellectuals. Thus, they look for sustainable alternatives to current economic models. Moreover, it is increasingly repeated in scientific circles, especially in the social sciences, but also in the political language.

The commons, which have become inevitable in contemporary public debates, concretize the breaks and continuities, and stand out as a reality that needs to be studied today. Parallel to this dynamic, various disciplines have produced notable contributions defining a certain number of theoretical positions on the subject. One of the most recent conference "The City as a Commons"[41] takes place in Pavia, Italy in September 2019, made a notable contribution to the commons debate. Here, the commons were introduced with multiple perspectives with a range of case studies' theoretical and spatial implications. Therefore, urban surfaces as spatial commons were discussed by Sabina Andron[42], the farce of the commons was examined by Amir Djalali[43], housing commons was searched by Charalampos Tsavdaroglou and

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[38] Ana Džokić and Marc Neelen, "Instituting Commoning", *Footprint,* 9(1), (2015): 21-34, Stavros Stavrides, "Common Space as Threshold Space: Urban Commoning in Struggles to Re-Appropriate Public Space", *Footprint*, 9(1), (2015): 9-20.
[39] Michele Vianello, "New Rights and the Space of Practices: Italian Contributions to a Theory of the Urban Commons, *Footprint*", 9(1), (2015): 35-50.
[40] Vinay Gidwani and Amita Baviskar, "Urban Commons", *Economic and Political Weekly,* Vol.46, Issue No:50, (2011): 42-43.
[41] I had a chance to participate in this conference with my paper titled "An Inquiry on the Architecture of the Commons" where I mainly discussed the commoning practices in Ovacık, Turkey.
[42] Sabina Andron, "Boundary, Occupation, Conflict: a Conceptual Framework for Urban Surfaces as Spatial Commons", In Book of Abstracts of Research Symposium, The City as a Commons, Pavia, (2019): 33-34. Also, for more information about Andron's researches "The right to the surface is the right to the city": https://sabinaandron.com/surfacesandinscriptions/.
[43] Amir Djalali "The Farce of the Commons: Practices of Autonomy and Co-optation in Bologna", In Book of Abstracts of Research Symposium, *The City as a Commons,* Pavia, (2019): 50-52. Also, Djalali's PhD thesis "Common Space: Politics and the Production of Architectural Knowledge", PhD Thesis, Technische Universiteit Delft, 2014.

Konstantinos Lalenis[44], and many other contributors were participated with different perspectives. Stavros Stavrides, architect and activist, was a key-note speaker in the conference and his contribution was mainly on urban struggles and practices of urban commoning.

Figure 1.2 The City as a Commons in Pavia, Italy in 2-7 September 2019

The conferences, books, articles and other activities on the topic show that people are naturally interested in cooperating together, and helping to create and re-create cities. Additionally, to create an active participation in city-making, the commons can provide a structure and also, variety of tools. "Importantly, the concept of the commons now demonstrates its power as a key component for change in various locations and contexts around the world."[45] Moreover, the book *Common Space: The City as Commons* written by an architect, activist and academic Stavros Stavrides is one of the most outstanding contribution to the debate of commons. Here, Stavrides defines how we design buildings and spaces creates new social relations and shapes old ones. Moreover, how the idea of commons opposes to the notion of "ownership"

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[44] Charalampos Tsavdaroglou and Konstantinos Lalenis, "The refugees' Right to Housing: Housing Commons vs. State Spatial Policies of Refugee Accommodation Centers in Athens and Thessaloniki", In Book of Abstracts of Research Symposium, *The City as a Commons,* Pavia, (2019):44-45.

[45] Michel Bauwens, Vasilis Kostakis, Stacco Troncoso and Ann Marie Utratel, *Commons Transition and P2P: A primer,* Transnational Institute, 2017, Retrieved 20 May, 2020 from https://www.tni.org/files/publication-downloads/commons_transition_and_p2p_primer_v9.pdf

and spatial taxonomy based on legal criteria (ownership, accessibility, etc.), political criteria (forms of authority that control space), or economic criteria (value attributed to space by a certain historically embedded system of market relations). “Basically, it exists as an antithesis of public/private space, and therefore, be understood as completely different from the dichotomy of public versus private space.”[46]

Figure 1.3 Common Space: The City as Commons written by Stavros Stavrides, and its translation by Cenk Saraçoğlu

The emergence of the commons as a political reaction was originally born out of dispersed social and cultural struggles against the capital order and the entrepreneurial state. In the past two decades, the commons have become a central term used to denote an alternative to neoliberalism. For this reason, it has come to be seen as an effective principle for struggles and movements, has begun to resist the dynamics of capital, and as a result new modes of action and discussions have emerged. In other words, the commons are not purely a conceptual intervention, but rather the concrete product of social movements and various ideas. These movements and ideas are based on opposition to the dominant tendency of our era, that is, the spread of private property to every aspect of our society, our culture and our lives.

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[46] Franklin Obeng-Odoom, “Defending Cities for People, not for Profit (Review of *The City as Commons)”,* Urbani Izziv, Urbanistični inštitut Republike Slovenije, Vol. 28, No. 2, (2017): 159-161.

Without being confined to the distinction between public and private, the third alternative "commons" has occurred. As the commons are increasingly involved in the way people live, consume, and understand themselves, it has been designed as an alternative system encompassing aspects of production, governance, and property.[47]And now it seems more and more intertwined with the disciplines of architecture, design, and production of space. Moreover, in this work, it is important to find ways to initiate an effective production of the design of the commons and of a common design in itself. This is demonstrated by examining the concept of the commons with its relationship and potential relevance to the design-to-construct/make/produce discipline, namely architecture. Here, it should be examined how do we reclaim our commons? Or how do we get our cities back as our common spaces?

1.2 Aim of the Thesis and the Structure

The initial inquiry of this study springs from the effects of intensive enlargement of capitalism into everyday life. Regarding that inquiry, the concept of "commons" and its spatial practice related to the city is chosen as an alternative to the effects of capitalism. This study aims to create a theoretical and a spatial mapping of the debate of commons that includes various perspectives. Afterwards, it investigates how the practices of commons have occurred in new architectural and urban environments while enhancing the practice of commons through the lens of *Case del Quartiere* in Italy. This term, *Case del Quartiere*, is translated to English as "Neighborhood Houses," and they work as community centers rather than houses. Since the beginning 1990s, the commons constitutes a field of studies and research aimed at understanding practices and collective, cooperative and autonomous production and reproduction operations. Through it, this study is developed mainly as an exploratory

[47] Elena Antonopoulou, Christos Chondros and Maria Koutsari, "Towards the Production of Design Commons: A Matter of Scale and Reconfiguration", ARQ (Santiago), No.91 Santiago, 2015.

exercise of theoretical and spatial debate around the notion of the commons, motivated by the desire to imagine the city beyond the state and the market, the public and the private. Through making theoretical and spatial mapping of the debate, this thesis seeks if the commons can be handled and designed through a design process. Furthermore, "Neighborhood Houses" in Turin as a significant example of common space that shows "commons can be designed through a design process".

The thesis is divided into five main parts. In the introduction, a historical overview will be given, beginning with the spread of industrial capitalism in the 19th century and ending with the emergence of the commons. Here, it will be discussed how public life, and relatively public spaces are changed related to changes on social, political, economic, cultural and spatial environments. Moreover, different alternatives have emerged in cities around the world will be analyzed against the increasing effects of privatization and neo-liberalization in cities. Therefore, it is addressed the rise of commons in recent decades through the lens of the most recent literature.

In the second chapter, this study will construct theoretical mapping of the debate of "commons" in several disciplines; economics, geography, law, urban design, etc. Here, many primary resources on the commons from different disciplines will be analyzed and interpreted, and moreover, their relation with architecture will be shown. The historical review and various definitions of the commons will be done, and moreover, commoning, common spaces and their spatial relations with the city will be discussed.

In the third chapter, a spatial mapping of the debate of commons that shows various examples from different geographies in several forms of "common spaces"; for instance, DIY urbanism movement, co-housing practices, occupied urban squares and many more. Throughout the research, the qualitative analysis methods such as

historical analysis, case study analysis, and discourse analysis are applied to analyze very contemporary notions “commons”, “commoning” and therefore, “common spaces” as creating theoretical and spatial mapping of them. Moreover, this method enables to the researcher to comprehend, observe, analyze and interpret the situations.

In the fourth chapter, in order to make an in-depth research on common spaces, the study focuses on “Neighborhood Houses in Turin”. Neighborhood Houses are decided to be studied within this thesis to restate the importance of commons in architectural and urban design. In addition, it is aimed to reveal how the concept of the commons manifests itself in concrete examples by examining the practices of houses with their multiple relationships. Regarding this, three case studies from Turin have been analyzed on-site from November 2019 to February 2020. The selected case studies were from different areas of Turin; “Cascina Roccafranca”, “Casa del Quartiere di San Salvario”, and lastly “Bagni Pubblici di Via Agliè”. In order to obtain a detailed data for such analysis, interview, drawings, site-visit, and photography are used as a research technique. This interview is done with two administrators in Casa del Quartiere di San Salvario. Moreover, in a 6-month educational experience in Turin, working with an architecture professor Davide Rolfo, and a sociology professor Daniela Ciaffi who work on this subject both, was added an important value to this study. Therefore, according to the inferences of case studies, this study offers spatial tools for architects to design/produce the “common spaces”.

In the last chapter, this thesis provides a discussion about the commons with particular reference to the design strategies, and approaches that have been analyzed through the case studies of the houses. Moreover, Neighborhood Houses is used as key examples to show the commons can be designed. Also, it is discussed the role of architects, how they are positioned themselves in this post-capitalist living. Finally, it questions to how we reinvent the city as a commons.

CHAPTER 2

THEORETICAL MAPPING OF THE DEBATE OF "COMMONS"

> The city, of course, is not just a built environment consisting of buildings and streets and subways and parks and waste systems and communication cables but also a living dynamic of cultural practices, intellectual circuits, affective networks, and social institutions. These elements of the common contained in the city are not only the prerequisite for bio-political production but also its result; the city is the source of the common and the receptacle into which it flows.[48]

In the time of accelerating financial, political and ecological crises, the new concept of the commons has become a rapidly growing field in both academic, and activist circles. Therefore, the discussions on alternative societies, social movements, and urban transformation have been shaped by the notion of commons since the 1980s. Meanwhile, the commons debate which spreads out over the past twenty years have been insisted that "another world is possible" by creating new threshold between public (understood as the domain of the state) and the private (understood as the domain of the market and private property). Additionally, the question which is posed by urban sociologist Saskia Sassen in her recent essay "Who owns our cities?" is arguably at the root of these debates and of social movements.[49] In this essay, Sassen examines the transformation in the pattern of land ownership, and how they transform from public into the private as well as from small into large across some

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[48] Michael Hardt and Antonio Negri, *Commonwealth,* Harvard University Press, (2009):154.
[49] Saskia Sassen, "Who owns our cities – and why this urban takeover should concern us all", The Guardian, 2015, Retrieved 20 May, 2019 from https://www.theguardian.com/cities/2015/nov/24/who-owns-our-cities-and-why-this-urban-takeover-should-concern-us-all

of the major cities around the world. This transformation thus shrinks the texture and scale of the publicly accessible spaces, and significantly changes the very character of the city as well as the relationship between the city and its citizens. Furthermore, the possible answer to the Sassen's significant question is that "commons" can be a way to own the city.

2.1 On the Various Definitions of the Commons

Before starting analysis and discussions on the "commons", a research over definition of the term in the dictionary and a historical review over the term were made. To begin with, according to the Online Etymology Dictionary, the term common has been used in English since 1300, and means "belonging to all, general."[50] Also, it is derived from the Old French *comun* "common, general, free, open, public" that was from the 9th century. Additionally, it is rooted as *communis* in Latin "in common, public, shared by all or many; general, not specific; familiar, not pretentious."[51] The basic definition of the commons is that shared places, communal lands, or things that cannot be appropriated, referring to "three core meanings; natural resources, urban areas and lastly, social and cultural values."[52] Indeed, it is difficult to grasp the full content of this new term *commons* since it semantically has multi-layered content. It has been translated into Turkish as *müşterekler*.[53]

Today, the meaning of commons has expanded to the goods and outcomes of collective, and individual work for collective lives from land, water, and air.

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[50] Retrieved 20 May, 2019 from https://www.etymonline.com/word/common.
[51] *Ibid.*
[52] Bülent Duru, "What are the Commons? On Natural, Urban, Social Commons and Their Effects on Urban Social Movements", edited by Erkin Erdoğan, Nuran Yüce and Özdeş Özbay in *The Politics of the Commons: from Theory to Struggle,* Sivil ve Ekolojik Haklar Derneği, (2018): 13.
[53] The articles about commons in Turkish from different perspectives can be accessed in https://musterekler.sehak.org/

Architect and activist Stavros Stavrides who is one of the most important contributors to the debate of "commons" in his book *Common Space: The City as Commons*, claims that "commons is not something that just exists out there, nor is it something that is objectively present in certain resources or things. It is a relation of people with the conditions they describe as essential for their existence, collectively."[54] Therefore, the commons is identified with the notion of social practice in terms of its creation, development, and maintenance. Constructed in this way, as long as people hold the spirit of collective, this notion can be re-emerged in "any nooks and crannies, neighborhoods and city centers, and in villages and farms."[55]

[54] Stavros Stavrides and Mathias Heyden, "City as Commons", *Berlin Journals: On the History and Present State of the City,* 4, 2018.
[55] Maribel Casas-Cortés, Sebastian Cobarrubias and John Pickles, "The Commons", Chapter 26 in *A Companion to Urban Anthropology,* edited by Donald M. Nonini, John Wiley & Sons Ltd.,(2014): 450.

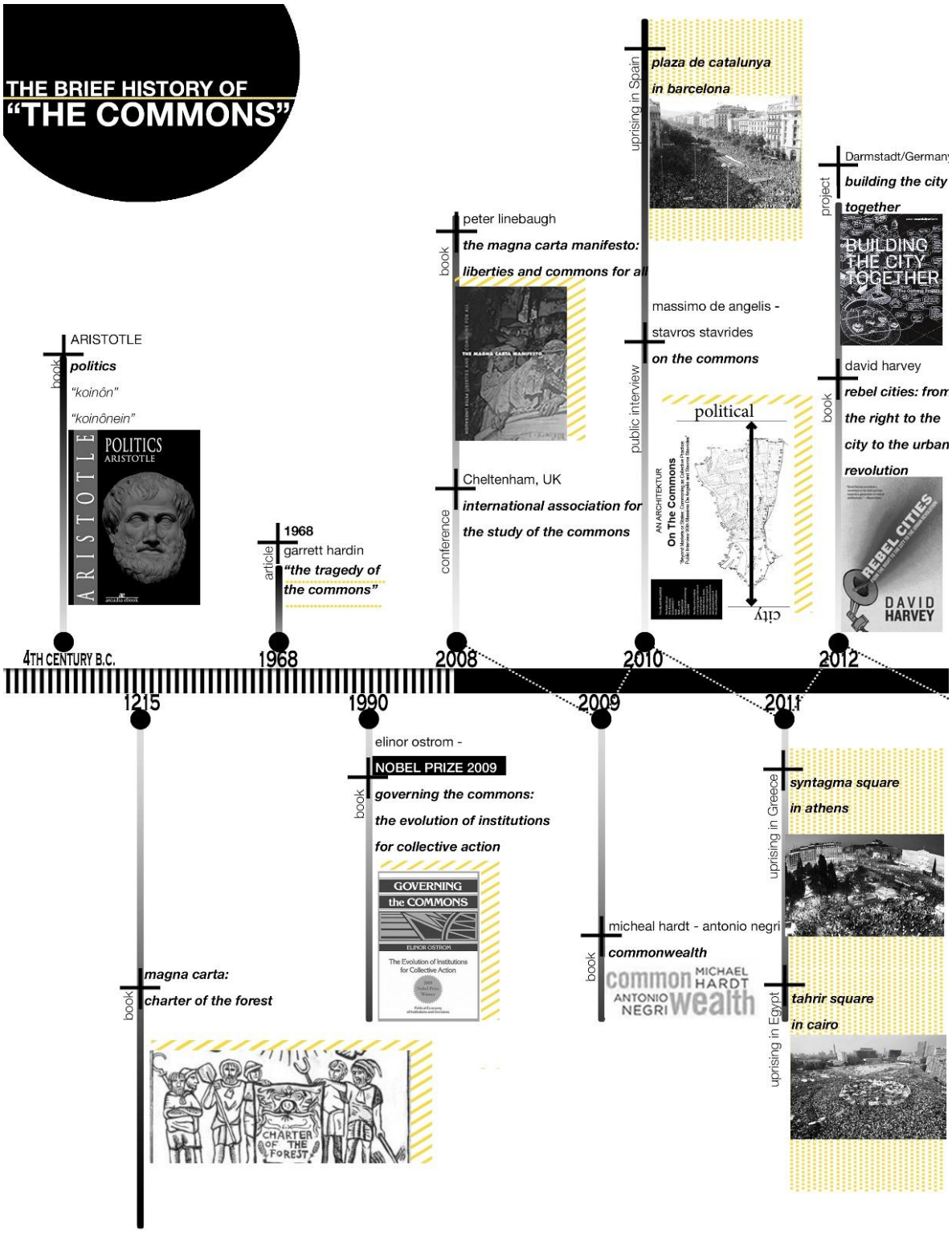

Figure 2.1 Visual Map of Brief History of the Commons - 1 (Source: Developed by the author)

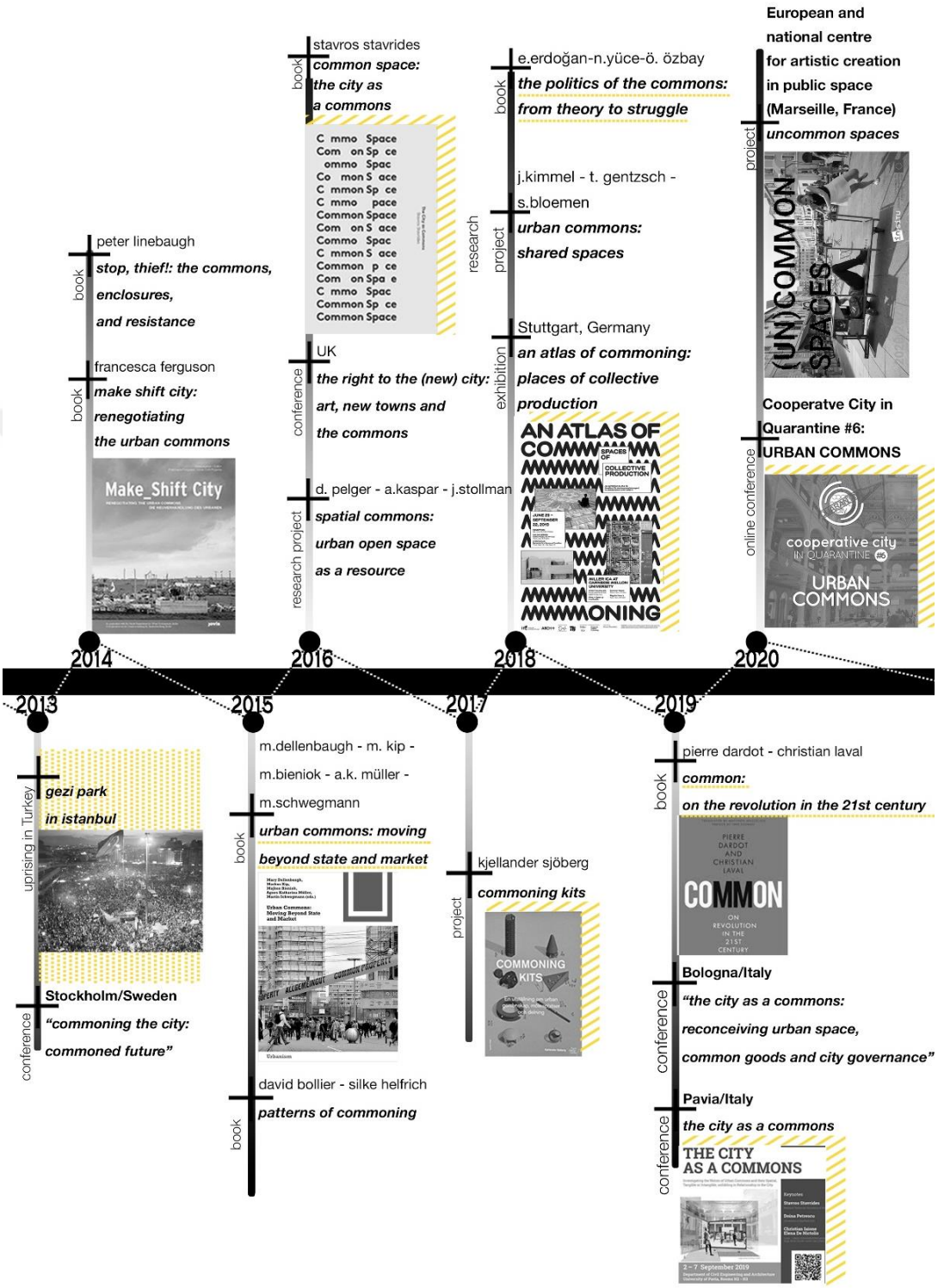

Figure 2.2 Visual Map of Brief History of the Commons - 2 (Source: Developed by the author)

Here, Figures 2.1 and 2.2 show that the term "commons" takes place in various historical contexts, both in theory and in practice. Actually, theorizing the "commons" comes from very ancient times. In 4th century, Aristotle introduced the "common" as *koinôn* "to put in common" *(koinônein)*[56]. A long time ago, Aristotle observed that "what is common to the greatest number has the least care bestowed upon it. Everyone thinks chiefly of his own, hardly at all of the common interest."[57] Over 180 years ago, William Forster Lloyd, a political economist at Oxford University, "sketched a theory of commons, which predicted improvident use for property owned in common."[58] The term, practically, first appeared in the feudal system of medieval Northern Europe. At that time, the unparceled lands cultivated in common by the peasantry under with the permission of the feudal lord, and those lands were known as "common lands."[59] Later, in modern Europe, these collectively managed lands were transformed into public or private property. Therefore, common land as a rural form of agriculture is rarely seen today.[60]

The commons, in the late 1960s, emerged as a result of insufficient resources, and began to describe universal resources such as air and water.[61] Since the early 1990s, increasing processes of digitalization and neoliberalization have contributed to different meaning attributed to commons. The gradual decline of government regulations and provisions, as well as increased competitiveness between various

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[56] Aristotle, *Politics: A Treatise on Government*, part III, translated by Benjamin Jowett, Batoche Books, Kitchener, (1999): 24. Retrieved 19 May, 2019 from https://socialsciences.mcmaster.ca/econ/ugcm/3ll3/aristotle/Politics.pdf.
[57] *Ibid.*
[58] Garrett Hardin, "The Tragedy of the Commons", Science, New Series, Vol. 162, No. 3859, (1968): 1244.
[59] Dagmar Pelger, Anita Kaspar and Jörg Stollman (eds.), "Spatial Commons: Urban Open Space as a Resource", Universitätsverlag der TU Berlin, (2016):3.
[60] *See, e.g.,* Dagmar Pelger, Anita Kaspar and Jörg Stollman (eds.), "Spatial Commons: Urban Open Space as a Resource", Universitätsverlag der TU Berlin, 2016,; Brigitte Kratzwald, "Urban Commons – Dissident Practices in Emancipatory Spaces", in *Urban Commons: Moving beyond State and Market*, Mary Dellenbaugh, Markus Kip, Majken Bieniok, Agnes Katharina Müller, Martin Schwegmann (eds.), (2015):28.
[61] Dagmar Pelger, Anita Kaspar and Jörg Stollman (eds.), "Spatial Commons: Urban Open Space as a Resource", Universitätsverlag der TU Berlin, 2016.

spheres of life, has led to increased resource scarcity in both environmental and social realms.[62] As a result, this has paved the way for economic development and greater participation in planning, political and architectural decisions at all levels of society. More importantly, this notion has created a ground to design new spaces that function as commons accessible to everyone.

The very first interest in the topic of the commons has sprung up by the seminal essay "The Tragedy of the Commons" by Garrett Hardin in 1968. He explains the quintessential open access commons that were neither government nor privately owned.[63] For instance, the atmosphere is one of the compendious commons that no one can claim ownership of it. "Furthermore, the article has come to symbolize the degradation of the environment to be expected whenever many individuals own a scarce resource in common."[64]To explain the nature of this theory, he wants the readers to look from a rational herdsmen for envisioning a pasture "open to all". "The essence of Hardin's metaphor of the tragedy is that herdsmen who share a common pasture are guided by the relentless logic of individual rational decisions to optimize personal gain, ultimately overfilling their herds and destroying their shared resources." [65]

> Therein is the tragedy. Each man is locked into a system that compels him to increase his herd without limit - in a world that is limited. Ruin is the destination toward which all men rush, each pursuing his own best interest

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[62] *See, e.g.,* Dagmar Pelger, Anita Kaspar and Jörg Stollman (eds.), "Spatial Commons: Urban Open Space as a Resource", Universitätsverlag der TU Berlin, 2016; Peter Linebaugh, *The Magna Carta Manifesto: Liberties and Commons for All,* University of California Press, 2008; Tine De Moor, *The Dilemma of the Commoners: Understanding the Use of Common-Pool Resources in Long-Term Perspective,* Cambridge University Press, 2015.
[63] Garrett Hardin, "The Tragedy of the Commons", Science, New Series, Vol. 162, No. 3859, 1968.
[64] Elinor Ostrom, *How Inexorable is the Tragedy of the Commons? Institutional Arrangements for Changing the Structure of Social Dilemmas,* Indiana University, 1986.
[65] Alexandar Latta, "The Tragedy of the Commons by Garrett Hardin", in *Introduction to Sustainable Development,* edited by David V.J. Bell and Yuk-kuen Annie Cheung, Encyclopedia of Life Support Systems, Volume I, (2009): 98.

> in a society that believes in the freedom of the commons. Freedom in a commons brings ruin to all.[66]

During the post 1980 neoiberal era, this article has gained broader meaning. Indeed, as seen in the post-1980's world, the idea of removing the relations of commons property would result their destruction. In Hardin's 1978 article, "Political Requirements for Preserving our Common Heritage", he shows that "there is already a need for coercive force in a crowded world."[67] Hence, in "Tragedy of the Commons", he observes incerase in the world's population as a sigificant topic, and to preserve the commons, he proposes to limit of population growth, to include the commons in private or public ownership.[68] After some years, Elinor Ostrom received the Nobel Prize for Economics in 2009 by showing that "natural resources like forests and fisheries are notably effectively managed by commons-like organizations that allow a self-managed community of users equal access, without private ownership or state control."[69] Actually, it is not really surprizing Ostrom won the Nobel Prize right after 2008 crisis as his point was highlighting different ways of looking at economics. With her seminal book *Governing the Commons: The Evolution of Institutions for Collective Action*, the debate has extended to the academic level.

Commons, then, is not the same as public. It is an ambiguous term but, it can be defined as "denoting an asset owned by a local or national authority on behalf of all

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[66] Garrett Hardin, "The Tragedy of the Commons", *Science,* New Series, Vol. 162, no. 3859, (1968): 1244.
[67] Garrett Hardin, "Political Requirements for Preserving Our Common Heritage, in Wildlife and America." In H. P. Brokaw (Ed.), *Wildlife in America,* Washington, DC: Council of Environmental Quality, 1978: 310–317.
[68] Erkin Erdoğan, Nuran Yüce and Özdeş Özbay (eds.), Preface in *The Politics of the Commons: from Theory to Struggle,* Sivil ve Ekolojik Haklar Derneği, (2018): 7.
[69] Elinor Ostrom, *Governing the Commons: The Evolution of Institutions for Collective Action*, Cambridge University Press, 1990.

the citizens of that jurisdiction, whether or not they make use of it."[70] Geographer David Harvey describes clearly in the book *Rebel Cities: From the Right to the City to the Urban Revolution* how things are differentiated as public or common that has been examined here:

> There is an important distinction here between public spaces and public goods, on the one hand, and the commons on the other. Public spaces and public goods in the city have always been a matter of state power and public administration, and such spaces and goods do not necessarily a commons make. Throughout the history of urbanization, the provision of public spaces and public goods (such as sanitation, public health, education, and the like) by either public or private means has been crucial for capitalist development… While these public spaces and public goods contribute mightily to the qualities of the commons, it takes political action on the part of citizens and the people to appropriate them or to make them so.[71]

As it has been explained by Harvey, public spaces and also their goods are not synonyms of the commons; on the other hand, they can contribute to the qualities of the commons. Moreover, public urban space which has always been administrated by the state needs to be appropriated for common purposes to become an urban commons.[72] Harvey explains that "Syntagma Square in Athens, Tahrir Square in Cairo, and the Plaza de Catalunya in Barcelona were public spaces that became an urban commons as people assembled there to express their political views, and make

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[70] John Bingham-Hall, "Future of Cities: Commoning and Collective Approaches to Urban Space", Theatrum Mundi, LSE Cities, *London School of Economics and Political Science, (*2016):2.
[71] David Harvey, *Rebel cities: From the right to the city to the urban revolution*, Verso books, (2012):73.
[72] Alex Jeffrey, Colin McFarlane and Alex Vasudevan, "Rethinking Enclosure. Space, Subjectivity and the Commons", *Antipode,* 44(4), (2012): 1247-1267.

demands."[73] Harvey also gives a thorough description of the essence of the commons and common space. He examines that the commons is not "a particular kind of thing" but "an unstable and malleable social relation between a particular self-defined social group and those aspects of its actually existing or yet-to-be-created social and/or physical environment deemed crucial to its life and livelihood."[74] From that point, commons has two relational characteristics as social and spatial.

Here, Edward Soja's socio-spatial dialectics also should be emphasized. Adding space to assessments of radical economic, political, and social change seems inevitable, not only as a context, but also as a powerful actor and significant source of change.[75] In addition, Harvey expresses the concept of the commons as a fundamental practice for an urban space politics. According to Harvey, "through their daily activities and struggles, individuals and social groups create the social world of the city, and thereby create something common as a framework within which all can dwell."[76] As Harvey explains, it is necessary to dwell the city

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[73] David Harvey, *Rebel cities: From the right to the city to the urban revolution*, Verso books, (2012):73.
[74] *Ibid.*
[75] Jovana Timotijević, "Common(ing Space): Fragments of Reflection on Urban Spatial Commons", 2020, Retrieved 8 July,2020 from https://rs.boell.org/en/2020/03/20/commoning-space-fragments-reflection-urban-spatial-commons.
[76] David Harvey, *Rebel cities: From the right to the city to the urban revolution*, Verso books, (2012):74.

collectively[77], against capitalist urbanization that threatens "to destroy the city as a social, political and livable commons."[78]

As it is analyzed in this chapter, there are different debates about the commons as many scholars have different positions like more Marxist, or more anarchist although the main understanding is similar to each other. Importantly, the main questions here could be the commons is the non-existing of state power? Or, on the contrary, is it necessity of the state-power that allows the commons becoming a political thing? Actually, it is the main core of the interview of De Angelis and Stavrides[79], and I mainly agree with the idea of allowing commons to become a political thing rather than totally thinking of non-existing of state-power. Because commons, commoning and therefore common spaces can be occurred everywhere while struggles against the system continues.

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[77] An example of contemporary ways of dwelling the city collectively in architectural practice should be explained here. The visionary manifesto Open Source Architecture written by Carlo Ratti and Matthew Claudel explains the line between collaboration, technology, networks, labor, design and powerful architectural ideas. Moreover, digital prototyping tools are admired with re-networked collaboration at the bottom, and empowerment of citizens. Significantly, it declares a state of change with Linux, Creative Commons, and Arduino. Here, Ratti and Claudel show that toolkit is for everyone. People can also take this toolkit and use it to build their own garden wall. For example, get the drawings of the houses that can be made from very easy to build materials. Houses that can be produced like containers. And here is actually to say that the whole process is common and this toolkit also provides an instrumentality to both the designer and the user and to end with it. In fact, this is not exactly a participatory design, the fact that the discipline transforms the working and design processes, and that perhaps the processes and the design themselves have become common as commons, leaving only this spatiality and in this toolkit.

[78] David Harvey, "The Creation of the Urban Commons", 2012, Retrieved 25 April, 2020 from https://mappingthecommons.wordpress.com/2012/11/13/the-creation-of-the-urban-commons-by-david-harvey/.

[79] On the Commons: A Public Interview with Massimo De Angelis and Stavros Stavrides, An Architektur, 2010, Retrieved 25 April, 2020 from https://www.e-flux.com/journal/17/67351/on-the-commons-a-public-interview-with-massimo-de-angelis-and-stavros-stavrides/.

2.2 From Commons to Commoning and Common Spaces

> Commoning is about complex and historically specific processes through which representation, practices and values intersect in circumscribing what is to be shared and how in a specific society.[80]

The term commoning encountered by historian Peter Linebaugh in the book *The Magna Carta Manifesto,* and later developed by David Bollier and Silke Helfrich means to suggest that "the commons is really more of a verb than a noun."[81] As Linebaugh claimed that commoning refers to a group of ongoing activities, and (re)production of commons, not a stable physical resource.[82] The word commoning, thus, encapsulates the essential social feature of the commons. Also, the notion of commoning has its roots in the network of relationships made with a common understanding that everything belongs to all of us.[83] Indeed, this is the very essence of the commons itself. The act of commoning shows a shift in thought from the dominant ethic of "you are on your own" to "we are in this together."[84] *Commons* and therefore, *commoning* are ideas that are being increasingly used in urban studies to explore, and illuminate dynamics in the contemporary city.

Common spaces, as the basis of both private and public spaces, provide the accessibility to everybody with the right to act equally on its commonality. Common space is not alternative to public space, nor they are mutually exclusive. Moreover, common space, rather than just a physical space, is made of collective knowledge, habits, languages, memory and affects. Public space, as space marked by the

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[80] Stavros Stavrides, *Common space: The city as commons*, Zed Books Ltd..(2016): 34.
[81] David Bollier and Silke Helfrich (eds.), *Patterns of Commoning,* Common Strategies Group in Cooperation with off the Common Books, 2015.
[82] Peter Linebaugh, *The Magna Carta Manifesto: Liberties and Commons for All,* University of California Press, (2008): 298.
[83] https://www.universityofcommons.com/what-is-commoning-anyway/
[84] Craft and the Commons Exhibition Callout Paper, Craftspace, Retrieved 14 May, 2019 from http://arts.brighton.ac.uk/__data/assets/pdf_file/0004/5737/Commons-Thinking.pdf

presence of an authority, is space "given" to people according to certain terms, on the other hand, common space is space "taken" by people.[85] Therefore, they are produced in the autonomous settlements of the homeless movements in Latin America, and in the camps of the occupied squares of the Arab Spring with collective inventiveness, and moreover, in building squats and in the creation of open neighborhood centres or in self-organized 'reclaim-the-city' events in attempts to reclaim and transform public space.

Public Space	Common Space
■Bound to property	■Exists in spite of property
■Concerns exchange value	■Concerns use value
■For and of the amorphous public	■For and of a specific community of commoners
■Putatively open to all	■Openness to others determined by commoning practices
■Managed,policed,surveilled by governing authorities and their imposed laws	■Managed by commoners, their commoning practices, and associated rules and norms
■Defined by hegemonic norms of publicity, in/out groups, civility	■Spatiotemporally specific in and through its community of commoners and commoning practices
■Although changing, more constant in status as "public space" regardless of the practices and publics producing it	■Flexible in terms of geographic and temporal scale
■Practiced, performed, routinized,normalized, yet occasionally destabilized, in its publicness	■Spontaneous, inventive, embracing of difference in its commonness
■Partaken in	■Dwelled in

Figure 2.3 Public Space versus Common Space (Source: Figure is adapted by the author from Luke M. Cianciotto's article "Public Space, Common Space, and the Spaces In-Between. Note: These descriptors are not absolutes, but rather approximations useful in discerning these concepts.)

2.3 Urban Commons and the City

Commons as originally defined through natural resources as a practice, and also concept has been translated into the urban literature recently. Thereafter, the idea of commons has made significant contributions to urban studies as well. Firstly, the city is a key site of the commons with the possibility of resistance, struggles and production of initiatives. Day by day, an increasing number of citizen initiatives are seeking for alternative ways of collectively managing urban resources. Those initiatives, therefore, have the potential of social change. The recent municipalist

[85] Stavros Stavrides, "Public Space as Commons", 2012, Retrieved 11 December, 2020 from https://kritikidiepistimonikotita.files.wordpress.com/2012/10/public-space-as-commons.doc

movements in Europe that are exploring ways for collectivize urban politics, now, spreaded the academic discussions about urban commons.

Urban commons basically refers to self-organized system of collectively sustaining, creating and managing spaces which are defined through use, as opposed to ownership. Moreover, urban commons has the potential of creating "a powerful alternative system" with its strong components of political, social and physical. It explores with many ways of managing a variety of sectors, such as waste, housing, transport, energy and public space, in favor of democratizing the management of and access to resources. These resources which are suffered from austerity policies cutting public spending, and privatization of urban space. Here, it is very significant to understand the dynamics of such initiatives in order to find a minimum relation between place-making, and the market and the state. Significantly, a do-it-yourself, peer-to-peer culture in creating and managing urban spaces is newly flourishing.

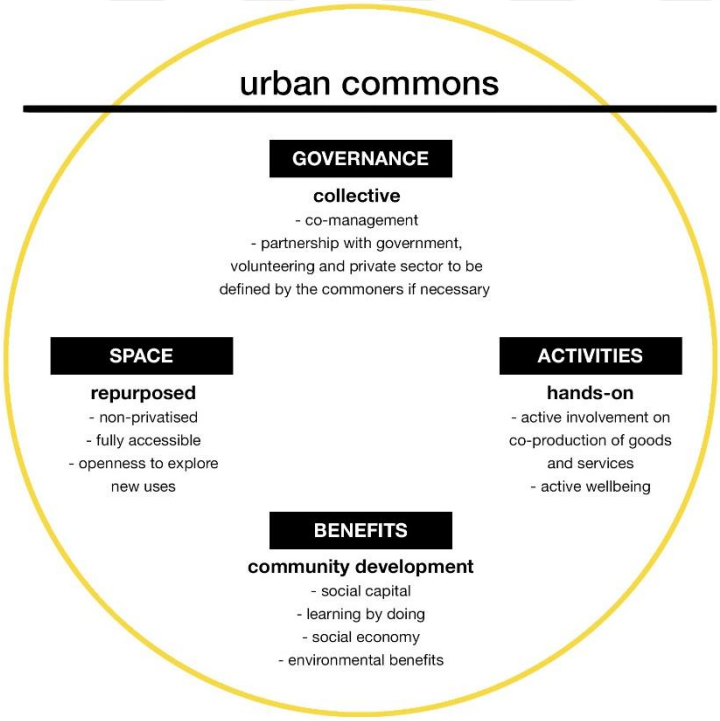

Figure 2.4 Urban Commons Framework (Source: Figure is adapted by the author from Sofia Croso Mazzuco, "Repurposing Underused Public Spaces into Urban Commons: An Active Participatory Urban Regeneration Model for Gospel Oak")

Moreover, the establishment of an indicative system of urban commons was made possible by a detailed study of grassroots initiatives as exemplified in Figure 2.3, this framework is composed of four basic elements. Firstly, the collective governance is the main factor as the urban commons rely on a non-hierarchical governance process. Secondly, space is briefly characterized by the openness and accessibility. To be able to allow alternative modes of appropriation, space of urban commons should be flexible. Thirdly, hands-on-activities in all urban commons provide local development, and they have tangible outcomes of service co-production. Lastly, benefits occur in various ways in individual and collective level, such as citizens' relations development, energy and food production, local economic development, and many more.[86]

To conclude, right from the dictionary definition of the commons, it is significant that commons designates the goods, services, and resources (material/immaterial) that are produced, and appropriated collectively by a given community through practices and relationships of sharing. These sharing practices are, outside the scope of the State and Market, and their respective property regimes, public and private. That definition gained density throughout the exposition of other theoretical approaches that are discussed in this chapter. Moreover, it will take shape with the discussion of struggles and resistance as well as case studies that will be discussed in Chapter III.

[86]Sofia Croso Mazzuco, "Repurposing Underused Public Spaces into Urban Commons: An Active Participatory Urban Regeneration Model for Gospel Oak", London, UK, Retrieved 25 May, 2020 from https://www.iasc-commons.org/wp-content/uploads/2017/11/7G_Sofia-Mazzuco-1.pdf.

CHAPTER 3

SPATIAL MAPPING OF THE DEBATE OF "COMMONS"

> The city is the site where people of all sorts and classes mingle, however reluctantly and agonistically, to produce a common if perpetually changing and transitory life. The commonality of that life has long been a matter of commentary by urbanists of all stripes, and the compelling subject of a wide range of evocative writings and representations (in novels, films, painting, videos, and the like) that attempt to pin down the character of that life (or the particular character of life in a particular city in a given place and time) and its deeper meanings.[87]

Contemporary cities are facing the gentrification of their neighborhoods, driven by rising rents and housing costs, also ongoing land and real estate privatization.[88] Many citizens already started to lose the bonds with their cities. Shops and cafes serve only affluent groups, housing becomes unaffordable, shared spaces becomes rare and, finally, diversity and involvement in the city are lost. Regarding these issues, some cities have started to respond in different ways to these situations. Some cities, also known as *Rebel Cities,* who rebelled against regulations of the national authorities took a step to protect, and strength community initiatives, meanwhile

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[87] David Harvey, *Rebel cities: From the right to the city to the urban revolution*, Verso books, (2012):67.

[88] For an extensive case-study of landgrabbing in Berlin, see Erwin Hepperle, Robert Dixon-Gough, Reinfried Mansberger, Jenny Paulsson, Franz Reuter and Meltem Yilmaz (eds.), *Challenges for Governance Structures in Urban and Regional Development,* European Academy for Land Use and Development, 2015.

they do not always definitively acknowledge the value of "commons".[89] However, commons can be claimed as the primary source as well as the output for understanding the cases and initiatives in contemporary cities.

Today, there are several examples that illustrate alternative spatial practices that can be defined as the commons movement in European cities.[90] To start with Italian cities, buildings which are unused for a long time are explicitly categorized as 'commons' in Naples[91], and therefore in Bologna[92], a separate regulation is in place for management of the 'commons'. Additionally, in various Spanish cities, for instance Barcelona[93] and Madrid[94] municipalities are emphasizing the needs of communities by creating new ways of democratic participation. Thus, the city of Paris[95] is using participatory budgeting to make comprehensive decisions on municipal finances. Thanks to centuries-old community land trusts, citizens in the UK use housing projects that are collectively owned rather than private or

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[89] Jens Kimmel, Till Gentzsch and Sophie Bloemen, *Urban Commons Shared Spaces,* A Research Project and Report by Commons Network & Raumlaborberlin, Berlin-Amsterdam, (2018): 12, Retrieved 25 May, 2020 from www.commonsnetwork.org/wp-content/uploads/2018/11/SharedSpacesCommonsNetwork.pdf.

[90] For detailed information about 100 briefcase examples of urban commons projects and public policies from the cities from all over the world see "The Co-Cities Report", Retrieved 23 December, 2020 from https://labgov.city/wp-content/uploads/sites/19/Co-Cities_report_2020.pdf.

[91] Michel Bauwens, "Naples and its Department of the Commons", 2016, Retrieved 23 December, 2020 from https://blog.p2pfoundation.net/naples-department-commons/2016/08/28.

[92]This Regulation was drafted by a working group appointed by the City of Bologna within the project "The City as a Commons" supported by Fondazione del Monte di Bologna e Ravenna. "Regulation on Collaboration between Citizens and the City for the Care and Regeneration of Urban Commons", Retrieved 23 December, 2020 from https://labgov.city/explore-by-lab/bolognalab/.

[93] Luke Stobart, "The Commons Experiment in Barcelona", 2018, Retrieved 27 December, 2020 from https://commons.sehak.org/2018/12/01/the-commons-experiment-in-barcelona-luke-stobart/.

[94] European Commons Assembly, "The European Commons Assembly in Madrid for a Renewed Political Force in Europe", Retrieved 27 December, 2020 from https://blog.p2pfoundation.net/european-commons-assembly-madrid-renewed-political-force-europe/2017/10/16.

[95] Yves Cabannes (ed.), "Participatory Budgeting in Paris: Act, Reflect, Grow", In: Cabannes, *Another city is possible with Participatory Budgeting,* Montréal/New York/London: Black Rose Books, (2017):179 – 203, Retrieved 29 December, 2020 from https://budgetparticipatif.paris.fr/bp/plugins/download/PB_in_Paris.pdf

government-controlled.[96] Moreover, Ghent City in Belgium[97] was the first to recognize the commons as a distinct category in the city, and has begun to build a supportive and participatory infrastructure. As accentuated up to this chapter, the inquiry of this thesis is formed around the theoretical components of the debate of "commons." Here, in this chapter, commons will be analyzed through its thematic spatiality with examples from diverse parts of the world. Additionally, the different kinds of spatial practices will be analyzed with examples of DIY urbanism practices, co-housing practices, and occupied urban squares.

3.1 Do-It-Yourself Urbanism Practices as Commons

Do-It-Yourself (DIY) urbanism is a self-motivated activity performed by individuals or community organizations who use their funds to declare the rights of an appropriate city shared by every citizen.[98] The public or private space is basically owned by groups of citizens and architects/designers/activists, and transformed into urban public spaces. DIY urbanism is perceived as a local renovation of empty, dysfunctional spaces and wasted spaces. Also, the scale of its projects can range from a small green area to a building scale or to a street.[99] Therefore, it can be associated with 'guerilla urbanism', 'pop-up urbanism' or 'tactical urbanism' in that all of them have similar meanings in the literature.

From a contemporary perspective, an initiated can be analyzed as an urban commons. Boerenhof is an inner courtyard located in Ghent. This area was inhabited

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[96] "About United Kingdom", Co-Operative Housing International , Retrieved 29 December, 2020 from https://www.housinginternational.coop/co-ops/united-kingdom/.
[97] Michel Bauwens and Yurek Onzia, "Commons Transition Plan for the City of Gent.' Ghent, Belgium: City of Ghent and P2P Foundation, 2017, Retrieved 8 July, 2020 from https://blog.p2pfoundation.net/a-commons-transition-plan-for-the-city-of-ghent/2017/09/14.
[98] Kurt Iveson, "Cities within the City: Do-It-Yourself Urbanism and the Right to the City", *International Journal of Urban and Regional Research,* Vol. 37.3, (2013): 941–956.
[99] Mike Lydon and Anthony Garcia, *Tactical Urbanism: Short-Term Action for Long Term Change*, Island Press, Washington, DC, (2015): 171-208.

by eighty dilapidated garages until 2014 (Figure 3.1 in the left). Moreover, this property was bought by the city of Ghent, and the goal was to develop the site as a parking lot.[100] But, many residents of this area disagreed with this plan and in 2018, the Boerenhof Commons project, which was formed by the residents who live in this area, convinced the City of Ghent to use the entire area as a green area, partly shared with the neighborhood. Now, owners of the nearby houses can own and self-organize a piece of garden. Here, green spaces without borders is defined as common space.

Figure 3.1 The Boerenhof Commons, Ghent, 2013 and 2018 (Source: Google Maps)

Regarding my studies on commons in Turkey, there are only a few examples considered as commons. However, there are some practices which could be thought of as small scale examples. To start with, Ovacık is in the eastern part of Turkey, and its municipality has an alternative municipal understanding. In 2015, the team Plankton Project, a collaboration that brings together designers who hold the belief that small-scale endeavors can achieve wide-reaching impact, had realized its first project there. The project "Stop: Ovacık" is designed as a local-based bus station with the collaboration of Ovacık Municipality, locals, and domestic workers. It was

[100] Burak Pak and Kris Scheerlinck. "Learning from the Urban Commons in Flanders and Brussels: Palesthetics",Conference Paper, The City As A Commons: Reconceiving Urban Space, Common Goods And City Governance, 2015.

a significant example of a commoning process as it included a collective construction process right from the beginning.

Figure 3.2 Durak, Ovacık (Source: http://xxi.com.tr/i/bir-imkan-olarak-mimarlik)

Furthermore, individuals and groups from all over the world are working hard to protect commons and, more importantly, to encourage urban gardening. The word "bostan"[101] means "vegetable garden" or "watermelon field" in English, and is known as urban gardening in the city, productive, and primitive agricultural knowledge as well as reconnecting to the land. In Istanbul, there are different bostans in terms of their purposes and practices such as "Kuzguncuk Neighborhood Garden, Roma Solidarity Garden, Yedikule Producers Garden and Tarlataban University Garden."[102]

[101] "The Turkish term indicates areas of agricultural production of vegetables, legumes and herbs. Bostans are usually small plots of lands, usually around four to five acres, and are tended by relatively few individuals." See Tugba Tanyeri-Erdemir, "Chasing Calves in Istanbul: The City, Its Walls and Orchards", Annex, Vol.4-Migrating Gardens, 2009:(6-7).

[102] Gökçe Su Yoğurtcuoğlu, "Bostan Hikayeleri", *Sivil Düşün,* Issue 1, (2017): 5, Retrieved 8 July, 2020 from https://issuu.com/sivilduun/docs/5368.

Figure 3.3 Kuzguncuk Bostanı, 2017 and 2018 (Source: Bostan Hikayeleri Projesi – 66 Kolektif and Hilmi Türkmen – Mayor of Uskudar Municipality)

To begin with, Kuzguncuk Garden, also known as Ilia Bostan by the locals, has remained in the neighborhood despite the fact that its cultivators, owners, and uses have changed over time. It has over "a hundred small 4-to-6-meter blocks."[103] Kuzguncuk Bostanı is cited as an example of neighborhood movement that enables "the right of use" rather than "the right of property." It also introduced new urban uses to citizens and inspired not only other neighborhoods but universities and many urban movements. This garden is an area where locals, including children, spend time together, produce productively efficiently without commercial concerns, do various activities and play freely, in short, where commonness turns into physicality. This place where local people collectively manage and use their own wishes and sometimes eat together the harvested products. Generally, it is not only a cultivation area but also a common meeting place.

[103] Boğaçhan Dünderalp, "Kuzguncuk Bostanı", *Sivil Düşün,* Issue 1, (2017): 15, Retrieved 8 July, 2020 from https://issuu.com/sivilduun/docs/5368.

Figure 3.4 Yedikule Bostanları, 2017 (Source: beyond.istanbul and https://www.atlasdergisi.com/gundem/yedikule-bostanlari-mirasin-talani-2.html)

Yedikule Bostanları, together with the Istanbul City Walls, have been a cultural heritage in the middle of the city for centuries.[104] Yedikule Bostanları, a commercial agricultural area, is a vital garden that produces for Istanbul's markets and greengrocers. And it directly creates the connection between producers and consumers. Gardeners are considered occupiers even though they pay the municipality rent.[105] Thus, they are not allowed to put in the garden the animal manure necessary for the productive and healthy growth of the crops. Therefore, the farmer cannot obtain agricultural insurance and cannot benefit from financial support since they do not have documents. Recently, the Istanbul Metropolitan Municipality acknowledged that it was preparing a project to revive Yedikule Bostanları with the concept of "Urban Agriculture Park".[106]

3.2 Co-Housing Practices as Commons

Co-housing projects aim to combine private self-contained houses with shared spaces. Residents can continually negotiate the boundaries between the private and

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[104] Dilek Yürük, "Garden Stories", *Sivil Düşün*, Issue 1, (2017):7, Retrieved 8 July, 2020 from https://issuu.com/sivilduun/docs/5368.
[105] *Ibid.*
[106] https://www.ibb.istanbul/News/Detail/34513

the shared as they navigate through their daily lives. Furthermore, since co-housing projects are built to enhance natural surveillance and community encounters, residents must create their own boundaries and strategies to reduce their interactions with other residents and visitors.[107] Stavros Stavrides in his book *Common Space: The City as Commons*, explores inhabited commons spaces by focusing on in Athenian neighborhood, spaces of co-habitation in social housing complexes, metropolitan streets, and occupied squares.

Figure 3.5 Alexandras Prosfygika refugee housing complex in Athenian neighborhood. (Source: https://inura08.files.wordpress.com/2008/09/alexandras_en_.pdf)

This refugee housing complex is designed to meet the needs of people unable to produce their own family shelter, and has created a remarkable balance between private, public and communal space. A rich and evolving common life emerging from the buildings, transforms the open space into an ambiguous "network of small courtyards, pavements, tree-shaded areas, playgrounds and meeting places."[108]

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[107] Andre Pusey and Paul Chatterton, "Commons" in *Urban Theory: New Critical Perspectives,* Routledge, (2016): 68.
[108] Stavros Stavrides, *Common space: The city as commons*, Zed Books Ltd..(2016): 81.

Figure 3.6 The Karl Marx Hof apartments in the north of Vienna (Source: https://www.wien.info/en/sightseeing/architecture-design/social-housing)

Moreover, The Karl Marx Hof apartments are significant social housing examples that were embraced in the Red Vienna Housing movement. The 'Red *Höfe*' had communal facilities in the courtyard areas, buildings for a communal laundry, a kindergarten and, in one case, a central collective kitchen and dining room.[109] The central courtyard, which had dimensions comparable to a small city square, had access both to communal and to private spaces,[110] and thus became the main common space for the buildings' inhabitants. Although this "courtyard was explicitly separated from the rest of the city's public space by doors and passages often of monumental proportions, direct access and use of the courtyards was (and still is) possible for outsiders."[111]

[109] Eve Blau, *The Architecture of Red Vienna 1919–1934,* Cambridge, MA: MIT Press, (1999):213.
[110] *Ibid.*
[111] Stavros Stavrides, *Common space: The city as commons*, Zed Books Ltd..(2016): 114.

Figure 3.7 Lilac Co-Housing Project – Leeds, UK (Source: https://www.modcell.com/news/lilac-official-opening/)

Additionally, Lilac Co-Housing is a cooperative co-housing project in Leeds in North England, which includes 20 houses based around the central common house. Fundamentally, the project is functioning as urban commons on three levels: the institutional, the interpersonal and the spatial.[112] At the institutional level, Lilac is a legally cooperative society, rooted in a passionate desire for people to govern themselves and not have authority imposed on them. Therefore, this co-operative framework provides fertile ground for creating practices of commoning and identities as commoners.[113] The second aspect is that Lilac as an urban commons are creating a strong sense of community and interpersonal bonds. The third aspect of Lilac as an urban commons is the physical layout which includes private, public and common spaces. This is because it changes the conventional line between public and private space, and, more significantly, it opens up the possibility of developing "spaces of commons."[114]

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[112] Andre Pusey and Paul Chatterton, "Commons" in *Urban Theory: New Critical Perspectives,* Routledge, (2016): 66.
[113] *Ibid.*
[114] *Ibid.*

3.3 Occupied Urban Squares as Commons

The idea of commons affirms itself in various ways in moments of crisis. One of them is the occupied urban squares movement, for example Gezi Park in Turkey, Zuccotti Park in US and Tahrir Square in Egypt. Except for Zuccotti, they transformed public space which is state-owned into a temporary commons through mass self-organization.

Figure 3.8 Tahrir Square, 12 February 2011 (Source: https://en.thecitizen.de/2011/12/30/tahrir-sol-zuccotti-beautiful-photos-creative-commons/)

These squares are changed into a network of common spaces that are expanding and inventive. Jeffrey C. Alexander argued that "Tahrir Square's communal atmosphere transformed the square into a living and breathing microcosm of a civil sphere."[115] Common spaces became vibrant during the occupied public squares movement. Additionally, these types of spaces neither define the people who use these spaces nor are defined by the people who use them.[116]

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[115] Jeffrey C. Alexander, "Performative Revolution in Egypt: An Essay in Cultural Power", London: Bloomsbury Publishing, 2011.
[116] Stavros Stavrides, *Common space: The city as commons*, Zed Books Ltd..(2016): 170.

Moreover, in Brussels, group Free 54 started to protest the removal of public benches from one of the most popular squares, Sainte-Catherine Church's in 2015. The city of Brussels had entered into a deal with the owners of the district's restaurants to allow them to extend their terraces in public parks, use homeless people to clear benches and garbage cans, and walk around as an excuse.[117] People who lost their rights in the urban realm came together to protest against this misuse of public space. To spend time, and occupy the space, they installed their own portable benches and bars before further privatization decisions were overturned. According to the public declaration, this movement aims to turn Saint-Catherine into a public space where all citizens can openly use as "a meeting place, a place to eat, drink and dance together, a place to take a breath, a place where everyone is free and welcome, no matter their language, income or age"[118]. In this context, it is a clear attempt to reframe the privatized "public space as a common-pool resource."[119]

Figure 3.9 Free 54 movement: Saint-Catherine as urban commons (Source: Brussel Nieuws, 2015 and the public Facebook group of Free 54)

[117] Burak Pak and Kris Scheerlinck, "Learning from the Urban Commons in Flanders and Brussels: Palesthetics", Conference Paper, The City As A Comheritage
mons: Reconceiving Urban Space, Common Goods And City Governance, 2015.
[118] Free54, The declaration of the Group, 2015, Retrieved 20 May, 2020 from https://www.facebook.com/Free-54-1658129241072428/
[119] Burak Pak and Kris Scheerlinck, "Learning from the Urban Commons in Flanders and Brussels: Palesthetics", Conference Paper, The City As A Commons: Reconceiving Urban Space, Common Goods And City Governance, 2015.

In addition to these cases mentioned above, Stavrides' book *Common Space: The City as Commons* from various socio-political geographies provides many other examples exploring the potential of the concept to revive the anti-capitalist common spaces that actually exist. It is explored by the excavation of emancipatory urban practices expressed by each in terms of their ability to build common worlds. Besides, Stavrides provides a variety of ideas and examples for urban planning theory, architecture, and practice. Moreover, to extend analysis of each space, Stavrides employs key ideas from across diverse geography, such as Benjamin's flaneur and porosity, Foucault's heterotopia, Turner's threshold, Zibechi's societies in movement, De Certeau's tactics of daily life, and Holston's insurgent citizenship.[120] Stavrides conducts a thorough examination of contemporary and historical issues in order to express "the city as commons" by eliminating these concepts.

To create social commonality of the space, various bottom-up actions are occurring. But, is it also possible to predefine and design the spaces of the commons? Commoning methods identify, and produce tools that other people use in a common way. Importantly, urban spaces will be built as common spaces if these methods are used. These methods do not only create goods and spaces but also help to create "new forms of social life, forms of life-in-common."[121] Urban catalysts may be significant commoning initiatives that cause people of a specific area to explore the possibilities of sharing and social involvement. These spaces, therefore, become 'collectively private spaces'[122] or become 'public space' based on the degree of physical containment these spaces contain and the degree of control defined by

[120] Mehmet Penpecioğlu, Book review of *Common Space: The City as Commons* by Stavros Stavrides, *International Development Planning Review,* 2019.
[121] Stavros Stavrides, *Common Space: The City as Commons,* London: Zed Books, (2016): 120.
[122] One example to these collectively private spaces can be open green spaces of a gated community.

administration over them. Finally, both of these reorganizations in enclosed common space cause the common space to be disrupted.[123]

3.4 Designing the Commons

In 2015, a competition called "Designing the Urban Commons" was coordinated by the London School of Economics to re-design spaces in London as commons and 53 spatial and economic interventions were submitted. And, 'Commoning Kits,' curated by Swedish architectural studio Kjellander Sjöberg, 13 urban interventions are explored and proposed by architecture studios with the intention of commonality and the fundamental concept of sharing. "Their interventions include meeting places, farming, recreation places and a warehouse for shared items in hopes of people coming together to form a community, and create common spaces in their city."[124]

Figure 3.10 Kjellander Sjöberg, Commoning Kits, Form/Design Center, 2017 (Source: Kjellander Sjöberg website)

[123] *Ibid.*
[124] Kjellander Sjöberg, Commoning Kits, Form/Design Center, 2017, Retrieved 25 May, 2020 from https://kjellandersjoberg.se/en/projects/project/commoning-kits/.

These “Commoning Kits” are made up of a dialogue mechanism and a study that introduces innovative prototypes that can be used in a variety of environments and cities, depending on local needs. The exhibition discusses how it is possible to develop and utilize new forms of co-use, urban commons, and collaborative markets as drivers for greater political engagement, livability, and inclusion.

Figure 3.11 Model of Farming, Kjellander Sjöberg, Commoning Kits, Form/Design Center, 2017 (Source: Kjellander Sjöberg website)

This project addresses a variety of topics, including the types of meeting places that are needed, as well as what makes an urban space or atmosphere accessible and welcoming. Can they be planned from the top down or started from the ground? Who will be in charge of the funding and implementation? Furthermore, the project's exhibition provides a range of opportunities to engage in public think tanks and city debates.

Figure 3.12 Some illustration from the exhibition of Kjellander Sjöberg, 2017
(Source: Kjellander Sjöberg website)

In Brussels, there is a realized example which is very similar, and this initiative is called Usitoo, and it is basically a warehouse that houses different household objects which are not used by people very often. This place works like a library, that is, for a certain amount of time, one borrows the requisite equipment. A small recurring fee is requested from all members for maintaining the inventory. The inventory is created through donations that give members the points they can spend in the borrowing process. Furthermore, Tournevie which is a similar project, specifically serves for toolmaking. As we have seen, these commoning catalysts can take different forms that drive and enable sharing within a community. These are often "threshold areas" that exceed different levels of privacy and openness according to their spatiality. Thinking of common areas as threshold areas allows us to refine and organize common areas. It also provides openness for new members, and this openness and visibility also contribute to daily social interactions. More importantly, these spaces need to be designed with 'porous' features where they divide and unite both the private and the open, and the common life between private

and public takes place in every-day life. Moreover, the design decisions that make up every space, be it private, private collective, common or open to everyone, define these spaces. It is, therefore, a good feature to find a balanced ratio of spatial enclosure and openness when 'designing' common spaces.

To conclude, the notion of commons can produce a remarkable social transformation. As can be seen in the examples of this chapter, the commons movement can occur in various forms in terms of its spatiality. Moreover, they are not designed to be "commons"; they are temporary like occupied urban squares, or guerilla gardening, and also bottom-up processes. Alternatively, they can be designed as co-housing practices like Lilac Co-Housing Project*, Höfe*, and many more. Here, Stavros Stavrides claims that "inventive architectural solutions can contribute invaluably to the dynamics of common space creation. But architecture alone cannot guarantee that designed spaces will become commoned spaces, spaces of commoning and spaces-as-commons."[125] Referring to Stavrides, this thesis seeks the answer to whether these spaces can be designed or how they can be designed. And moreover, how architects can be involved in this process through design. And in that point, this thesis will analyze Italian "Neighborhood Houses" as examples of "designed commons".

[125] Stavros Stavrides, *Common Space: The City as Commons,* London: Zed Books, (2016): 120.

CHAPTER 4

CASE DEL QUARTIERE AS THE "COMMONS"

> The creating of instituting society, as instituted society, is each time a common world – *kosmos koinos:* the positing of individuals of their types, relations and activities; but also the positing things, their types, relations and signification – all of which are caught up each time in receptacles and frames of reference instituted as common, which make them exist together.[126]

4.1 The Debates on Urban Commons in Italy

The debate on the commons has a long history in the international literature. In recent years, especially after successive economic crisis, it has led to the concept of "Urban Commons" and its role in shaping societies.[127] Ugo Mattei, international law scholar, lawyer and activist, is known as an important figure in the commons initiatives in Italy. In "Institutionalizing the Commons: An Italian Primer", Mattei explains the historical development of the commons in Italy as "a unique experiment in transforming indignation into new institutions of the commons."[128] After, Mattei adds "perhaps this praxis 'Italian style' could become an example for a global strategy."[129] Over the last decade, the commons have become crucial due to a

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[126] Cornelius Castoriadis, *The Imaginary Institution of Society,* translated by K. Blamey, MIT Press, (1998): 370.
[127] Daniela Patti, "Regulating the Urban Commons – What We Can Learn from Italian Experiences", 2017 from https://cooperativecity.org/2017/11/21/urban-commons-learning-from-italy/.
[128] Ugo Mattei, "Institutionalizing the Commons: An Italian Primer", 2015, Retrieved 30 Dec, 2019 from https://geo.coop/content/institutionalizing-commons-italian-primer.
[129] David Bollier, "A Short History of the Commons in Italy (2005-present)", 2019, Retrieved 30 Dec, 2019 from http://www.bollier.org/blog/short-history-commons-italy-2005-present.

referendum rejecting the privatization of water infrastructures in Italy. Following this, many city governments began to enter this debate locally. The idea of the commons inspired the commons' arrangements in many Italian cities, extending from water to many other sources, both physical and intangible. Thereafter, practices in Italy about the commons have inspired other parts of the world such as Barcelona, Berlin, Jakarta, Philippines and many more.[130] In addition to this, there are many urban change projects that can be analyzed from urban commons perspective which are listed by the newspaper Actors of Urban Change.[131] These projects, finally, shows that the urban commons present a new opportunity for bottom-up resource use and civic engagement in urban planning.[132]

Figure 4.1 Actors of Urban Change from an Urban Commons Perspective (Source: Actors of Urban Change Newspaper, Issue 3)

[130] Birgit Daiber, "The Right to the City. Urban Commons and Sustainable Cities", 2019, Retrieved 1 August, 2020 from https://www.transform-network.net/focus/overview/article/commons/the-right-to-the-city-urban-commons-and-sustainable-cities/.

[131] Here, the aim of the projects of the program Actors of Urban Change can come into play to create a more sustainable, inclusive and just city. The projects were carried out by cross-sectoral teams (made up of members from the public, private, and non-profit sectors) in Bratislava and Bologna, which brought different perspectives, but also different institutions, together in each project.

[132] Mary Dellenbaugh and Martin Schwegmann, "Actors of Urban Change from an Urban Commons Perspective", in Urban Commons: Actors of Urban Change, Issue 3, Robert Bosch Stiftung,(2017):17.

Furthermore, numerous protests in recent years have shown how the language of enclosure has destroyed the common wealth, from the Arab Spring to the Indignados movement in Spain to the Occupy movement. Moreover, Mattei's book *Beni Comuni: un Manifesto*[133] focused on these concepts to stand out more. Furthermore, several single-issue struggles are linked together, despite the fact that they have long been seen as distinct but share similar aims, rivals, and values. In the Italian context, several cities have chosen to follow a path that is deeply rooted in context-specific approaches. Through collective struggle for the urban commons, it enables urban innovation, and thereby a reconceptualization of the "city as a commons."

4.2 The Collaborative Management of Urban Commons through Co-City Project

> Co-City is an extraordinary opportunity to support new forms of active participation of citizens in the regeneration of the city. I hope that new enterprises will be created around this new model of relationship between the public and private sectors.[134]

The Co-City Project's main aim is to research and test new approaches to collaborative city building based on inclusive economic development, participatory urban governance, and social innovation.[135] This project was officially started in 2016 with partnership of the City of Turin (lead partner), the University of Torino, Italian Association of Municipalities, Cascina Roccafranca Foundation and the network of Neighborhood Houses. Furthermore, the commons-based city model

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[133] Ugo Mattei, *Beni Comuni: un Manifesto,* Editori Laterza, 2012.
[134] Chiara Appendino, Mayor of Turin, "Turin turns abandoned buildings into drivers of urban regeneration", 2018, Retrieved 5 July, 2020 from https://ec.europa.eu/regional_policy/en/projects/italy/turin-turns-abandoned-buildings-into-drivers-of-urban-regeneration.
[135] Transitioning from the Urban Commons to the City as a Commons, Co-Cities Open Book, Retrieved 4 April, 2020 from http://labgov.city/wp-content/uploads/sites/19/Co-Cities-Protocol-.pdf.

includes the Co-City protocol, which has been developed and implemented in several cities like Bologna, Turin, Naples, Reggio Emilia, Messina, Rome, Ghent, Madrid, Barcelona, A Coruna, Athens, and others. Among them, Co-Bologna project in Bologna, Italy became the most successful and prominent one. They created new relationship between citizens and the local administration by designing a policy and regularity framework.[136] Importantly, Italian practices for organizing Urban Commons describe well the political positions, and solutions to be used as a collective form of property.[137]

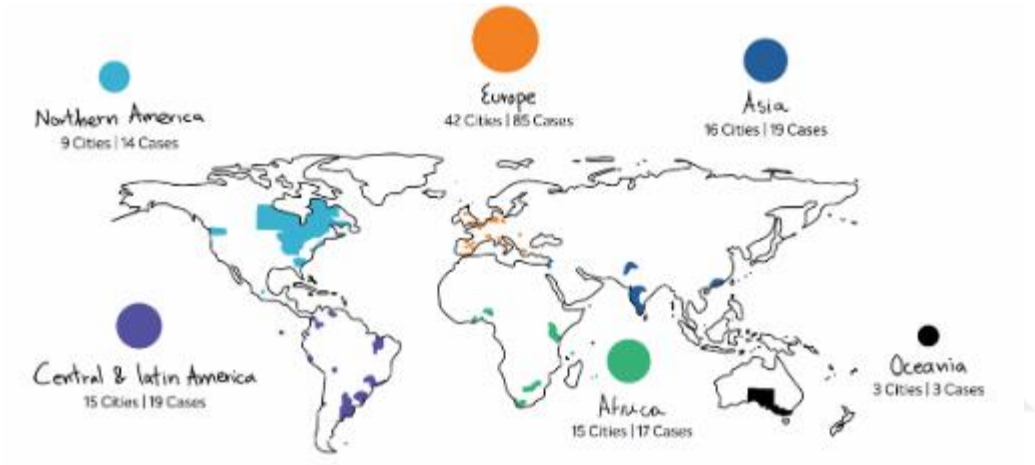

Figure 4.2 Urban Co-Management around the world (Source: https://labgov.georgetown.edu/co-cities_project/)

[136] *See Bologna Regulation on Public Collaboration for Urban Commons*, LABGOV, http://www.labgov.it/2014/12/18/ bologna-regulation-on-public-collaboration-for-urban-commons/.

[137] In Rome, the Green Spaces Regulation, adopted by the City Council in 2014, stipulated that societies adopting the green space be responsible for the routine maintenance of all running costs. The City Council of Bologna officially adopted the Regulation on citizen-government collaboration to protect and renovate urban communal areas in 2014. Thanks to the regulation, citizens can submit proposals for projects to be developed. In addition, the latest agreement for discussing urban commons in Naples was adopted by the City Council in 2014. This Regulation outlines the definition of the commons and the collective management process for civic use and collective benefit. Retrieved 20 April, 2020 from https://cooperativecity.org/2017/11/21/urban-commons-learning-from-italy/.

Turin took inspiration from Bologna version of Regulations[138] to create new Regulations on the urban commons.[139] In 2015, they were made with the support of URBACT expert and LabGov's founder Christian Iaione along with other experts and locals. The Co-City approach revolves around the adaptation of cooperative governance regimes to the management of urban resources and services.[140] Also, Turin built a particular administrative approach to tackle urban poverty through the commons, thanks to the Urban Innovative Actions which is a Co-City project. Among its main objectives, the Turin Regulation provides for the implementation of "pacts of collaboration" between citizens, associations and local administration regarding the reuse of abandoned urban spaces and structures.[141] And, Turin with the Co-City project was granted by Urban Innovative Actions (UIA).[142]

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[138] The name of the regulation is "Regulation on Collaboration Between Citizens and the City for the Care and Regeneration of Urban Commons", Retrieved 20 April, 2020 from https://www.rtes.fr/sites/default/files/IMG/pdf/bolognaregulation_1_.pdf

[139] Bologna version of Regulation on the urban commons is one of the core policy tools of the Co-City approach.

[140] Sheila Foster and Christian Iaione, "Ostrom in the City: Design Principles for the Urban Commons", 2017, Retrieved 20 April, 2020 from https://www.thenatureofcities.com/2017/08/20/ostrom-city-design-principles-urban-commons/.

[141] UIA Turin Co-City Project, http://commoning.city/co-cities-experimentations/co-city/.

[142] Valeria Vacchiano, Tiziana Eliantonio and Fabrizio Barbiero, "Social Inclusion Successful initiatives in Turin", 2018, Retrieved 20 April, 2020 from https://urbact.eu/social-inclusion-successful-initiatives-turin.

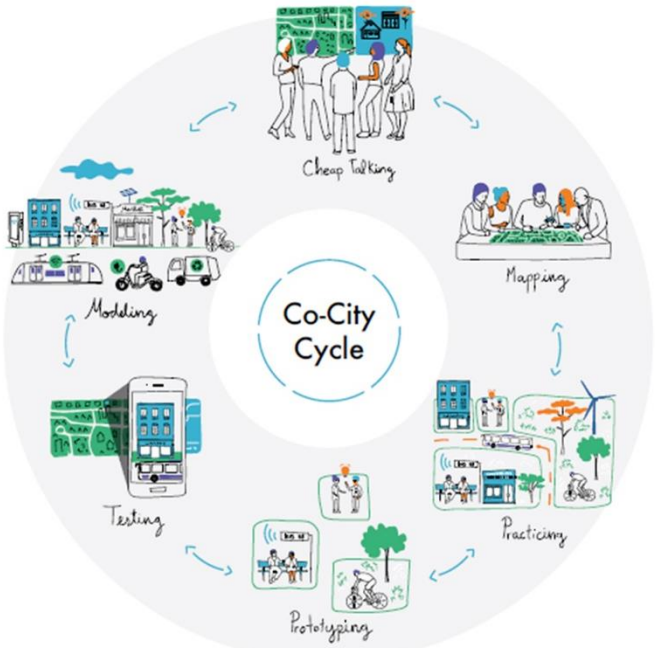

Figure 4.3 Co-City Cycle (Source: Transitioning from the Urban Commons to the City as a Commons)

The Co-City project aims to break the cycle of poverty in the city, as well as and a lack of participation. In order to achieve these aims, the creation of an innovative, polycentric commons-based urban welfare are encouraged, as well as productive communities centered on urban commons, low-cost service co-production, and public spaces' maintenance.[143] Therefore, this work plan is focused on empowering project's communities to generate economic activities and inclusive community development. The toolkit supported by the Co-City project brings together various contents. To start with, an unusual legal framework was created that allowed the signing of cooperation agreements between citizens and urban authorities to lead to "the maintenance, co-management and regeneration of urban commons."[144] Furthermore, an innovative ICT (Infrastructure and Core Technology) infrastructure

[143] *Ibid.*
[144] In Bologna, New Regulation on collaboration among citizens and the City is approved in 2016.

has emerged to create local social market and network among them. Moreover, management economy courses for sustainability were given.

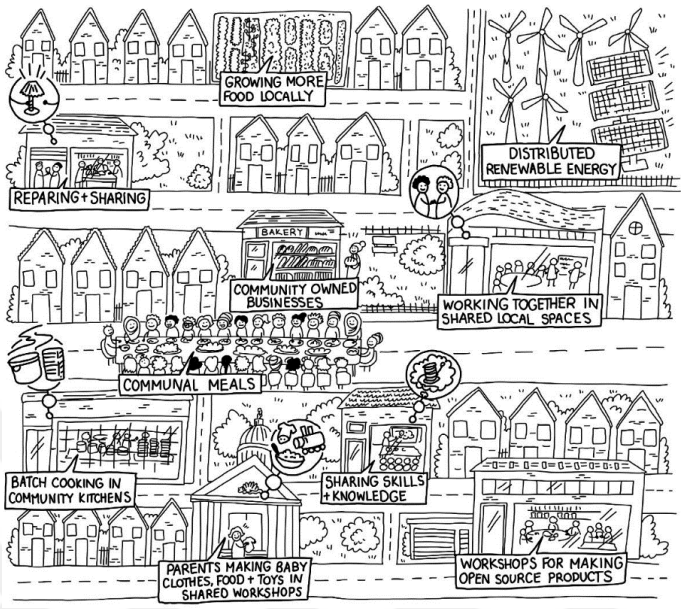

Figure 4.4 Urban Commons Regulation, Bologna (Source: URBACT III – 2nd chance: Integrating "urban commons" in the reactivation of vacant buildings and sites)

The adoption of the Urban Commons Regulation[145] provides new ways for active citizens to engage, manage together, or take action to regenerate urban commons. Neighborhood Houses in Turin, as a part of Co-City project, are implemented by the city of Turin to promote the spread of community spaces. Since 2006, they represent a crucial platform for the implementation of the project. These are the places where citizens can reach information about the Co-City project and the various opportunities offered. Citizens can find the opportunity to meet other city dwellers

[145] Turin City Council approved the Regulation for Collaboration between Citizens and Administration for the Care and Regeneration of the Urban Commons on January 11th, 2016.

interested in establishing a collaboration to regenerate the same "urban commons"[146] as well as find the necessary support to prepare proposals for cooperation agreements. Now, these houses are the places where social and cultural workshops are made, collective thoughts and experiences are expressed, which initiate experiences of sharing, collaborating, cooperating and commoning. These spaces are born from a very rich history of the city, which in the previous decades have already seen experiments with places capable of triggering thoughts and projects and involving citizens.

4.3 Neighborhood Houses as the Common Spaces in Turin

The city of Turin located in northern Italy is a significant business and cultural center. It is the Piedmont region's capital, as well as the first Italian capital from 1861 to 1865. The city is mostly on the Po River's western side, in front of the Susa Valley, and is surrounded by the western Alpine arch and Superga Hill. Although the city's population was 886,837 in 2017[147], Eurostat reports that the urban area's population is now 1.7 million. Turin is divided into 33 quarters within 8 municipal districts, locally called *circoscrizioni,* more often referred to as *quartieri.*[148] The name of the districts are "Centro, Crocetta, Santa Rita, Mirafiori Nord, Borgo San Paolo, Cenisia, Pozzo Strada and Cit Turin."[149]

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[146] Christian Iaione, "The CO-CITY Project Journal No: 4", Project led by the City of Turin, (2019): 5, Retrieved 10 April, 2020 from https://www.uia-initiative.eu/sites/default/files/2019-10/Turin_COCITY_Journal%204.pdf.
[147] "Statistiche demografiche ISTAT", Retrieved from www.demo.istat.it.
[148] https://it.wikipedia.org/wiki/Circoscrizioni_di_Torino#cite_note-2.
[149] http://www.comune.torino.it/decentr/

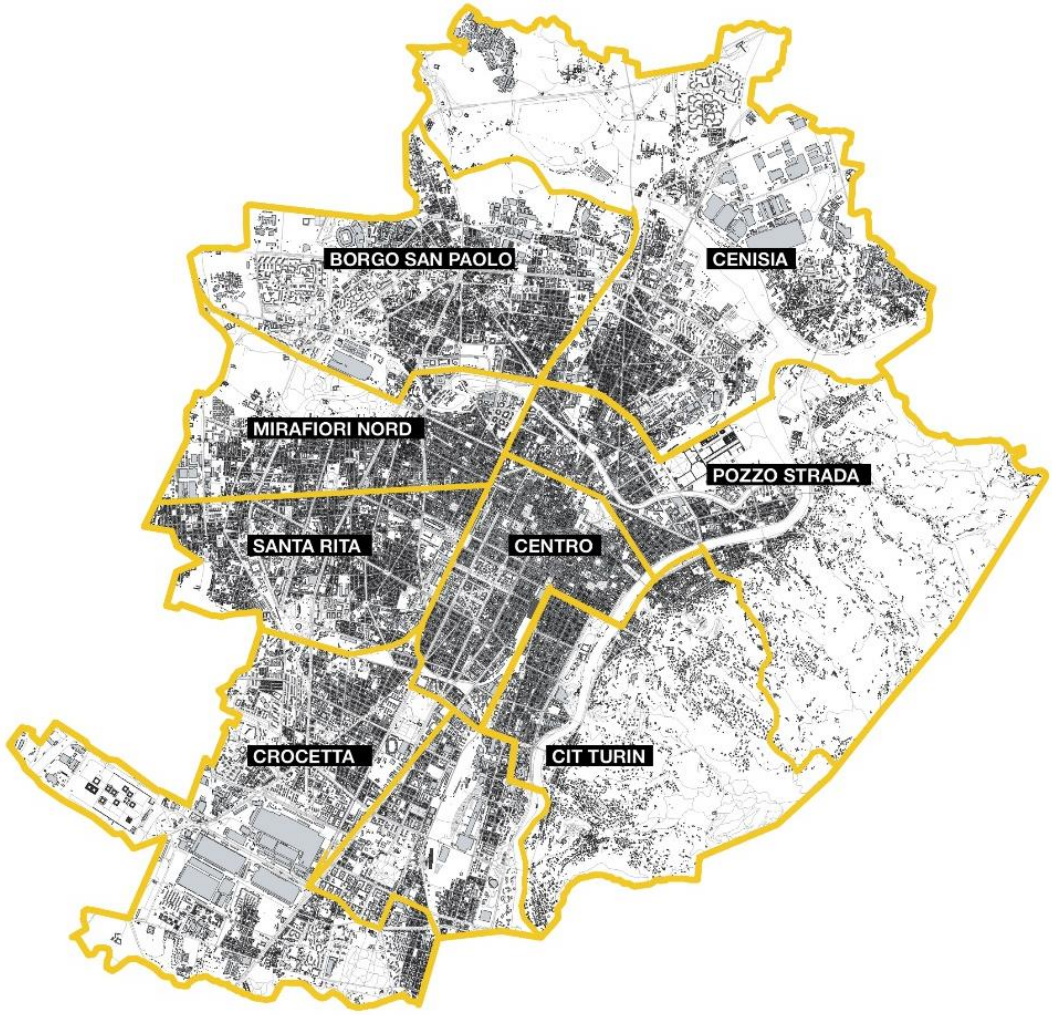

Figure 4.5 Municipal Districts of Turin (Source: Developed by the author)

The 'Neighbourhood Houses - *Case del Quartiere (CdQ)*' in Turin are roughly defined as neighborhood community centers, but they are distinguished from more conventional community centers by a number of unique characteristics (e.g., their roots, spirit, functions, management style, relationship with the neighborhood, etc.). "Because they were designed to be felt, used, and lived in by people as if they were their own home, they were called *homes.*"[150] Moreover, *Rete delle Case del*

[150] Emanuela Roman Fieri, "Neighborhood Houses, Casa Del Quartiere", EU-MIA Research Report, (2014):11, Retrieved 3 May, 2020 from http://www.eu-mia.eu/media/library/20-01-2014-15-00-59/at_download/AttachmentFile.

Quartiere (Network of Neighborhood Houses) is the first Italian network of eight *Case del Quartiere* (Neighborhood Houses) in Turin. These houses from different zones came to together to create this network in 2012. The houses are strictly connected to each other, and each houses is formed by experiences of collectivity through actions of citizen participation and self-organization. In addition, they encourage many initiatives, including both formal and informal citizens and association groups to respond to them socially, culturally and economically.[151]

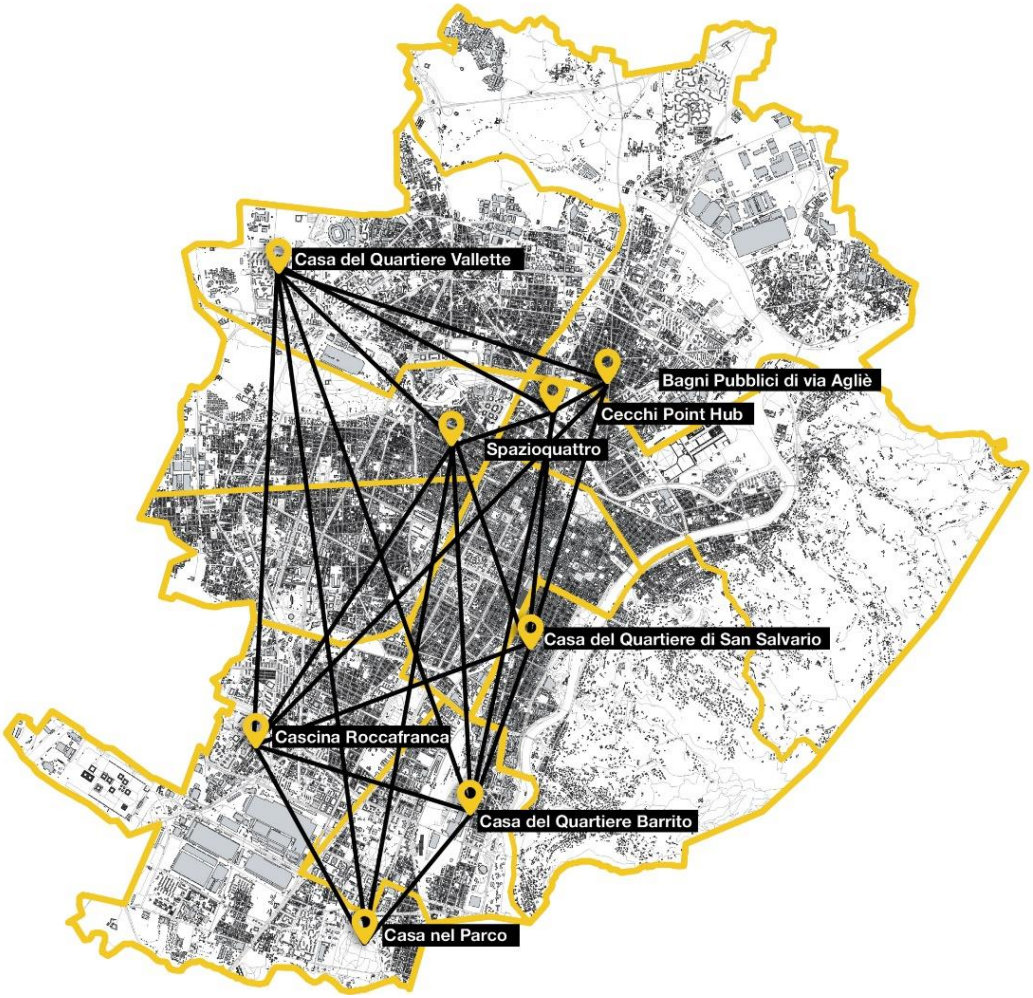

Figure 4.6 Network of Neighborhood Houses in Turin (Source: Developed by the author)

[151] https://eucanet.wordpress.com/2018/04/05/bpp_-rete-delle-case-del-quartiere-di-torino/

The name of the houses are Cascina Roccafranca, Casa del Quartiere di San Salvario, Bagni Pubblici di Via Agliè, Cecchi Point Hub, Casa nel Parco, +SpazioQuattro, Casa del Quartiere Barrito, and Casa di Quartiere Vallette. Each of them runs as a multi-functional community hub independently, and also their structures are diversified. Some of them have big buildings with spacious spaces for theatres/concerts/cinemas, while others have smaller spaces for different activities such as events, classrooms and workshops. However, they all share one feature written in Rete delle Case del Quartiere's manifesto: "They are not focused on a specific goal or field of activity, and are open to everyone regardless of age, culture, geographical origin, etc."[152] According to Chiara Marabisso[153] and Anna Rowinski[154], all Neighborhood Houses in Turin come from different experiences. There is not a model of organization of the Neighborhood Houses; rather there is a kind of manifesto which says what are the aims, the vision, main points, objectives and what Neighborhood Houses have to have. On the other hand, the organization of them are all different according to their areas. All of them use the building that the City of Turin has their properties, but they have different contracts with the administrator.[155]

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[152] Vittorio Bianco, From Rete Delle Case Del Quartiere: "The Best Way to Build a European Identity is to Have Europeans Working Together", Retrieved 18 June, 2020 from https://encc.eu/sites/default/files/2019-09/vittorio_bianco_from_rete_delle_case_del_quartiere.pdf.
[153] Chiara Marabisso is the coordinator of public space and environment projects of the House. This interview is done in 11 November, 2019 with Chiara Marabisso and Anna Rowinski in the cafe of Casa del Quartiere di San Salvario.
[154] Anna Rowinski is the coordinator of the activities and projects of the House.
[155] Interview with Chiara Marabisso and Anna Rowinski in Casa del Quartiere di San Salvario in December 2019.

Figure 4.7 The Manifesto of Network of Neighborhood Houses
(Source: http://www.retecasedelquartiere.org/)

The manifesto expresses that the Neighborhood Houses are open to all citizens, and have active participation.[156] They are defined as accessible, welcoming places, and generators of encounters. Here accessibility is interpreted as affordable, functional and diverse places. They belong to everyone, but owned by no one. Moreover, they host multiple projects. Their operators are seen as competent social artisans as they need to be managed by work teams that coordinate planning and organizational functions. Furthermore, the places are in-between the public and the private. And they research for the right relationship between economic autonomy, and public support. The places are rooted in the territory, and they need to be structured as part of the surrounding territory in which they are born and developed. And finally, they

[156] "Manifesto delle Case del Quartiere di Torino", Retrieved 5 February, 2021 from http://www.retecasedelquartiere.org/manifesto-delle-case-del-quartiere-di-torino/.

have the structures with their own form of governance and management models that are able to learn from experiences.[157]

In 2007, Cascina Roccafranca as the first Neighborhood House was founded in Turin. In the following years, new houses developed in other areas of the city, through different paths and stories but with a common base; spaces for public use have been redeveloped thanks to the collaboration between public institutions, associations, and citizens.[158] In fact, the aims of the network are to develop, organize and provide the system in an active and transparent way; planning various activities according to the needs of neighborhood; increasing communication activities; to promote public spaces for socio-cultural purposes at local and national level.

The role of the network is very significant because it links each *Casa* (House) to the neighborhood, and local administration. Moreover, the houses are strongly entrenched in the territory from which they originated. The locals and associations of the neighborhood are important figures in the houses' creation process. Thanks to the participatory planning process, everyone takes part as an active participant from the first to the last step of the project.[159] As a part of an urban transformation process, the houses are generally renovated from old, and abandoned buildings into new and attractive spaces. These buildings, indeed, are owned or bought by the city. The architecture, colors and furniture of the houses are planned to be pleasant and attractive.

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[157] *Ibid.*
[158] Levente Polyak, Daniela Pattia and Bahanur Nasya. "Cascina Roccafranca", Open Heritage: People, Places, Potential, Retrieved 29 Nov, 2020 from https://openheritage.eu/wp-content/uploads/2018/11/1_Open-Heritage_Cascina-Roccafrance_Observatory-Case.pdf
[159] Christian Iaione, "The CO-CITY Project Journal No: 4", Project led by the City of Turin, 2019, Retrieved 10 April, 2020 from https://www.uia-initiative.eu/sites/default/files/2019-10/Turin_COCITY_Journal%204.pdf.

Houses, in relation to their functions, are places that allow people, ideas and projects to meet and flourish, stimulating situations of getting together and socializing. They also support immigrant associations, and informal citizen groups to plan, and implement their initiatives. These are kind of *empty boxes* that need to be filled with functions, tasks and events, but this should not be the responsibility of the houses' governing body; rather, it should come mainly from the citizens.[160] The houses also play a crucial role in neighborhood level incorporation and social cohesion, promoting positive relation between the immigrants, and the city. Furthermore, they focused on the collaboration of public and private sectors. Many of them are housed in public buildings, and are managed by well-established private entities such as associations, foundations and cooperatives in the neighborhood.[161] In addition, the houses guide and provide self-organized projects and activities by preparing houses for people who will use knowledge, space, tools and resources.

Turin has undergone many radical transformations and changes in the last 20 years. With these transformations and changes, Turin has become a "post-industrial town" from an "industrial town". Furthermore, cultural, social, educational and requalification initiatives all over the city drew great inspiration from the leftovers of a decaying industrial fabric. In this sense, it occurs from the need to re-claim and re-dwell, with the participation of the citizens.[162] Those spaces become the perfect container for presenting opportunities, activities and moments for inclusion, increased participation and social clustering, in the perspective of empty spaces, recycling and reuse. This is the most efficient "humus"[163] to create new unique

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[160] Emanuela Roman Fieri, "Neighborhood Houses, Casa Del Quartiere", EU-MIA Research Report, (2014):11, Retrieved 3 May, 2020 from http://www.eu-mia.eu/media/library/20-01-2014-15-00-59/at_download/AttachmentFile.
[161] https://encc.eu/network/members/rete-delle-case-del-quartiere
[162] Daniele Maldera, "It happens in Turin. From Cascina Roccafranca to the "Case del Quartiere Network", Retrieved 29 Nov, 2020 from https://www.tafterjournal.it/2015/07/15/it-happens-in-turin-from-cascina-roccafranca-to-the-case-del-quartiere-network/.
[163] *Ibid.*

house; *the Case del Quartiere,* and at the same time, common spaces, multipurpose cultural hubs, and social laboratories. This house provides a variety of activities, such as organizing or attending a workshop or a creative atelier, exploring popular subjects, or simply using the available resources. To conclude, these houses are new urban practices realized, and they can capture the needs of the specific contexts in which these realities are born and rooted. At the crossroads between public and private sector, the Neighborhood houses open the way for self-organization, projects and initiatives of citizens and neighborhood associations, creating spaces that are open, inclusive, and constantly changing. Despite the progressive institutionalization, every house preserves its uniqueness, and its privileged relationship with the surrounding neighborhood.

4.4 In Depth Analysis on Neighborhood Houses: Case Studies from Turin

In the previous subchapter, Turin's Neighborhood Houses' general characteristics were discussed. Therefore, case studies have been conducted to develop more in-depth analysis, so this research were able to analyze and observe cases on-site and conduct in-depth interviews, and plan analysis. These case studies are Cascina Roccafranca, Casa del Quartiere di San Salvario and lastly Bagni Pubblici di Via Agliè, each of them are from different areas of the City.

Figure 4.8 Case Studies, Cascina Roccafranca, Casa del Quartiere di San Salvario and Bagni Pubblici di Via Agliè, Turin (Source: Developed by the author)

4.4.1 Cascina Roccafranca

Cascina Roccafranca was built in the 17th century the religious community's farmhouse.[164] Moreover, the farmhouse Roccafranca was expanded by Baroness Chionio, who was its owner in 1840, and transformed its original structure. The area of the farm linked to Roccafranca has been reduced since 1957, and in that year

[164] Levente Polyak, Daniela Pattia and Bahanur Nasya, "Cascina Roccafranca", Open Heritage: People, Places, Potential, Retrieved 29 Nov, 2020 from https://openheritage.eu/wp-content/uploads/2018/11/1_Open-Heritage_Cascina-Roccafrance_Observatory-Case.pdf

taken over by the Fiat Mirafiori Company, and proposed as a housing for the accommodation of employees. Thereafter, Roccafranca gradually has lost its function in the 1970s, and was left abandoned.

This building has not been used for nearly 30 years and has become an urban void that has deteriorated over time, becoming the place of small-scale criminal activity, homelessness and marginalization.[165] The farmhouse Roccafranca was purchased by the Municipality of Turin in 2002.[166] Following the implementation of the European urban regeneration, Roccafranca was renovated. It was financed by the "Urban 2 Mirafiori Nord Community Initiative Program", aimed at the physical, economic and social revitalization of the neighborhood characterized by the presence of the FIAT plants. While preserving its historical environments, some spaces with innovative structures and techniques and materials were integrated. Afterwards, as the first neighborhood house Cascina Roccafranca was re-opened in 2007, and it is still a part of a network of neighborhood houses.

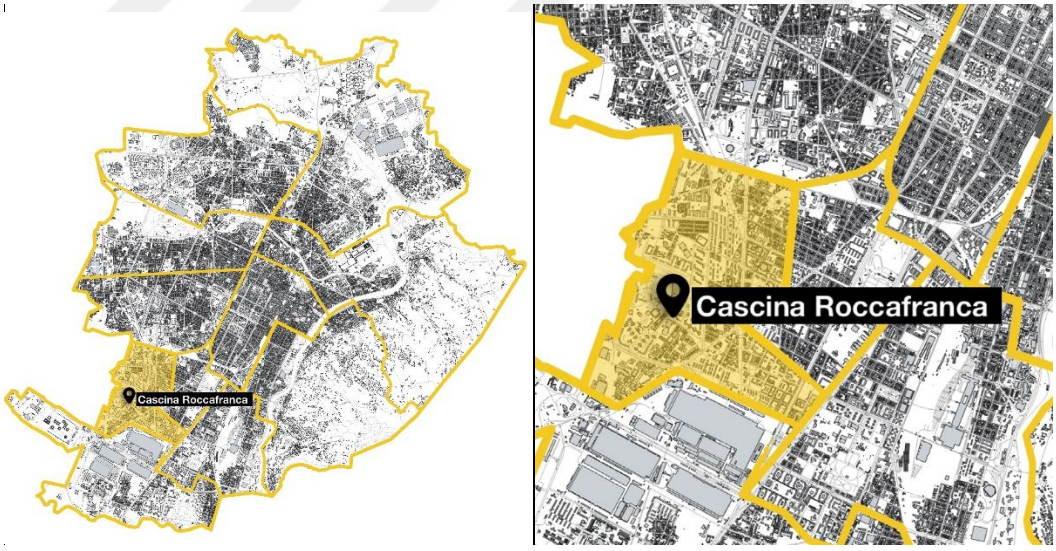

Figure 4.9 Mirafiori Nord District, and location of Cascina Roccafranca, Turin (Source: Developed by the author)

[165] *Ibid.*
[166] "Cascina Roccafranca compie 10 anni!", 2007, Retrieved 18 May, 2020 from http://www.spaziotorino.it/scatto/?tag=cascina-roccafranca

Cascina Roccafranca is located in Mirafiori Nord in the southern skirt of Turin. This area has a population of approximately 25,000 inhabitants, of whom 30% are over 65. As reported in the Open Heritage Observatory Case for Roccafranca[167], this place has faced with significant challenges socially and as well as economically; unemployment, violence, high levels of air and noise pollution. This area, on the other hand, has remarkable green and open spaces as well as an economy with immense growth potential.[168] Thus, director of the Cascina Roccafranca describes Mirafiori Nord district as a suitable place for this type of project, and this house as totally *anchored* with its surroundings. Moreover, the citizens' participation was at the center of this project and participation was already strong in Mirafiori.[169]

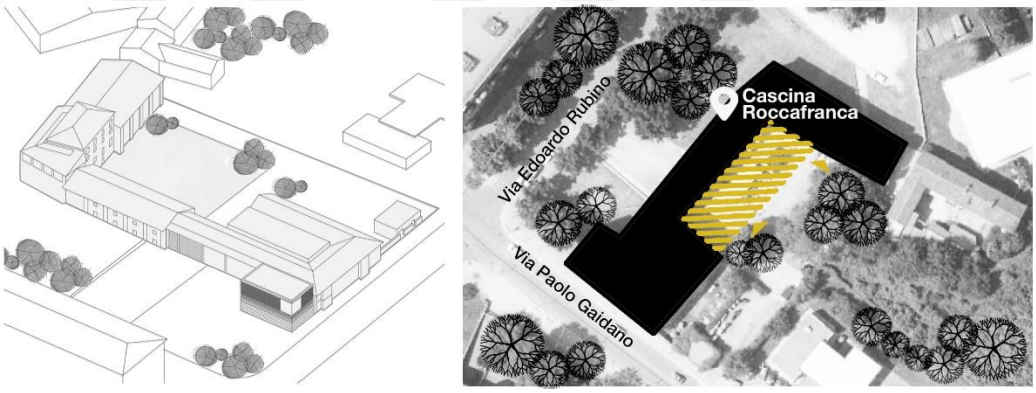

Figure 4.10 Illustration, and the map of Cascina Roccafranca (Source: Developed by the author)

This socio-cultural house is managed by the Cascina Roccafranca Foundation. In its own right, this foundation is an institution composed of a combination of the public system (city municipal administration and district administration) and the private system (local organization representatives). Managing the house in this manner is

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[167] Levente Polyak, Daniela Pattia and Bahanur Nasya, "Cascina Roccafranca", Open Heritage: People, Places, Potential, Retrieved 29 Nov, 2020 from https://openheritage.eu/wp-content/uploads/2018/11/1_Open-Heritage_Cascina-Roccafrance_Observatory-Case.pdf
[168] *Ibid.*
[169] Open Heritage Project's Interview with Renato Bergamin, director of the Cascina Roccafranca Foundation, Retrieved 29 Nov, 2020 from https://openheritage.eu/wp-content/uploads/2018/11/1_Open-Heritage_Cascina-Roccafrance_Observatory-Case.pdf

intended to be a common and reciprocal promise of its purpose and gives management flexibility, and also self-economic sustainability.[170] The house is characterized by the recent policies of the city administration aimed at promoting social inclusion, and citizen participation in public life.

Figure 4.11 Courtyard, Cascina Roccafranca (Source: Author's own Archive)

In order to join events, approximately 3500 people visit the house every week[171] and many people work in this house voluntarily. Importantly, these kind of characteristics make Roccafranca a common space, and a collaborative, creative and bottomed-up model for the building community. There are many cultural activities set up by Roccafranca itself, as well as monthly events, music, theatre and dance programmes while others are organized directly by the community groups. There are a lot of people involved, not only from the neighborhood, but from every part of the city.

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[170] Daniele Maldera, "It happens in Turin. From Cascina Roccafranca to the "Case del Quartiere Network", Retrieved 29 Nov, 2020 from https://www.tafterjournal.it/2015/07/15/it-happens-in-turin-from-cascina-roccafranca-to-the-case-del-quartiere-network/.
[171] Daniela Patti, "Cascina Roccafranca – The Public-Civic Governance of Space", Retrieved 29 Nov, 2020 from https://cooperativecity.org/2017/05/06/cascina-roccafranca/.

Figure 4.12 Some of Cascina Roccafranca Events (Source: Facebook account of Cascina Roccafranca)

The total area of Cascina Roccafranca includes 2500 square meters of buildings and 2000 square meters of courtyard, and has an important place in the memory of local history and people. Moreover, "Roccafranca represents a bridge between agricultural life and cooperative economy."[172] In 2013, Roccafranca was renovated by Crotti + Forsans Architetti. In addition, this redesign and construction of the property was an egalitarian and *shared* mechanism that provided a transparent, clear and continuous conflict in the study of needs and proposals.[173] It is characterized by a historical construction process based on the juxtaposition and *integration* of the individual architectural bodies which are the villa, the stable, the barn and the canopies around the central courtyard.

[172] Levente Polyak, Daniela Pattia and Bahanur Nasya, "Cascina Roccafranca", Open Heritage: People, Places, Potential, Retrieved 29 Nov, 2020 from https://openheritage.eu/wp-content/uploads/2018/11/1_Open-Heritage_Cascina-Roccafrance_Observatory-Case.pdf
[173] https://www.theplan.it/award-2016-renovation/casa-del-quartiere-cascina-roccafranca-a-torino-1.

Figure 4.13 Double Height Gallery, Cascina Roccafranca (Source: Author's own Archive)

The reconstruction project has protected the old principles of the building. To be able to get functionality, the intervention is characterized by the total continuity of the routes made with walkways and metal stairs. In addition, routes connect all the different building parts and the different activities hosted in the complex, and make all spaces *accessible* and *activated.*[174]

Figure 4.14 The South Front of the Villa and the Barn, and Section of the Stable Body, Cascina Roccafranca (Source: Crotti + Forsans Architetti)

The building welcomes diverse gatherings and individuals while providing a strong identity and style. In addition, glass and translucent elements were used for

[174] Casa del Quartiere Cascina Roccafranca a Torino, Crotti + Forsans Architetti, Arch. Antonio De Rossi, Retrieved 5 May, 2020 from https://www.theplan.it/award-2016-renovation/casa-del-quartiere-cascina-roccafranca-a-torino-1.

inclusiveness and openness, as well as architectural features such as brick, door, window fixtures that are necessary for identification, and recognition of space. Briefly, all spaces inside are *appropriated* according to their functions. Furthermore, Stefania Ialuzzi who is the project manager at Roccafranca defines this building as "transparent to facilitate the idea of *sharing* and of publicness. She continues that there have been similar activities in the district in the past, but they were not concentrated in a space but carried out in rented spaces often in former classrooms or basements – never in a beautifully designed space."[175] As a consequence, Roccafranca is the representation of *collaboration,* alternative economies, and self-organization activities that are directly opposed to the nature of capitalist policies.

Figure 4.15 Longitudinal Section on the Photovoltaic Gallery, the Internal Court and the Villa, Cascina Roccafranca (Source: Crotti + Forsans Architetti)

In addition, a 100 m2 area of photovoltaic glazed gallery *void* the central area of the house, and it is used as a meeting space and distribution hub. Moreover, the creation of glass cuts in the perimeter walls obtains visual transparency between the bodies to create a fully *accessible* atmosphere.[176]

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[175] Open Heritage Project's Interview with Stefania Ialuzzi, project manager at Cascina Roccafranca, Retrieved 29 Nov, 2020 from https://openheritage.eu/wp-content/uploads/2018/11/1_Open-Heritage_Cascina-Roccafrance_Observatory-Case.pdf

[176] Casa del Quartiere Cascina Roccafranca a Torino, Crotti + Forsans Architetti, Arch. Antonio De Rossi, Retrieved 5 May, 2020 from https://www.theplan.it/award-2016-renovation/casa-del-quartiere-cascina-roccafranca-a-torino-1.

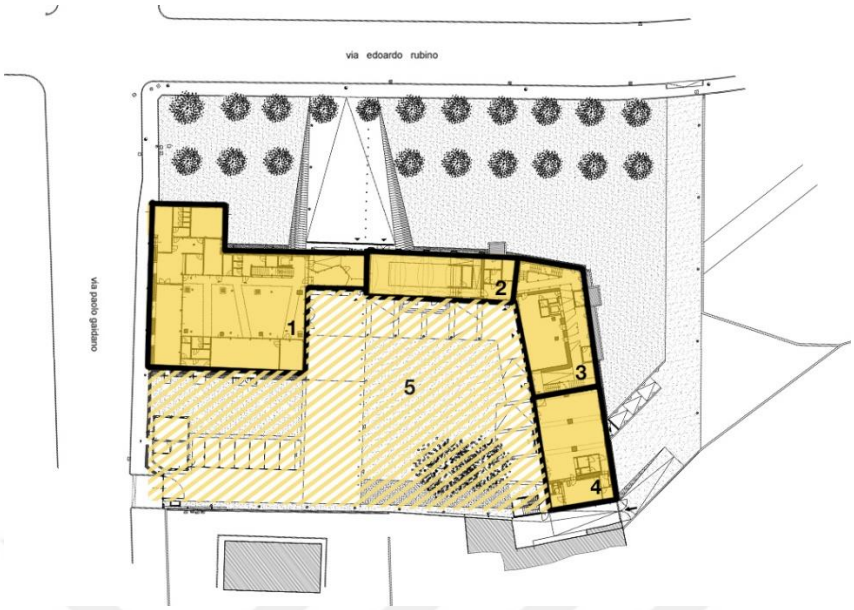

Figure 4.16 Canopy(1), Barn(2), Villa(3), Stall(4), Courtyard(5), Ground Floor Plan of Cascina Roccafranca (Source: Crotti + Forsans Architetti)

Today, Roccafranca consists of five parts considering the pre-existing parts in the old house shown in Figure 4.16. First, the canopy (shown as number 1 in Figure 4.16) that was originally used as a warehouse, now the main entrance to the house. As a matter of fact, it includes an entrance hall, a reception area, a square and a playground. Inside the entrance hall, there is also the *welcoming* space, where first reception activities take place. The redevelopment project attributed a particularly significant value to this place as an empty space capable of functioning as a backdrop for the various activities that take place inside the Cascina Roccafranca. What is more, rooms are located around the gallery used for many different events. There is a mezzanine floor on the upper floor that connects to all other floors of the building with stairs and walkways.

Figure 4.17 Hall in the ground floor, and the gallery from first floor, Cascina Roccafranca (Source: Crotti + Forsans Architetti)

Secondly, in the Barn (shown as number 2 in Figure 4.16) there is a restaurant which can be *accessed* from several parts; from the villa, from the internal courtyard and from the external front facing north (park side). Additionally, the restaurant and cafeteria are run by a social cooperative that includes socially excluded or disabled employees. There is a large hall on the upper floor for gatherings, activities, and parties that adds *appropriating and stratifying* characteristics to the space.

Figure 4.18 Andirivieni Osteria Restaurant, Cascina Roccafranca (Source: Author's Own Archive)

Figure 4.19 The corridor towards the multimedia room and artistic laboratory, Cascina Roccafranca (Source: Crotti + Forsans Architetti)

The Villa (shown as number 3 in Figure 4.16) is the oldest, but also the most damaged part of the building. It has been completely restored while preserving its original architectural style. Currently, the Ecomuseum is currently housed on the ground floor, with administrative offices on the upper floors. The corridors of each floor of the villa are *activated* by using display areas with historical neighborhood photographs.

Figure 4.20 The Villa and the Stall, Cascina Roccafranca (Source: Author's Own Archive)

Moreover, the Stall (shown as number 4 in Figure 4.16), the best-preserved part of the old farmhouse, has been restored in accordance with the original structure. There is the cafeteria which can be *accessed* from several sides on the ground floor; from the entrance hall, directly from Via Rubino pedestrian side, from the inner courtyard, from the barn and from the villa. On the first floor, there are various spaces devoted to courses and workshops, as well as a multimedia room and an impressive-artistic laboratory. Finally, the inner courtyard works as a crossing point linking different parts of the building, and especially is used for events in summer. Described by the project manager of Roccafranca "these spaces have an inclusive spirit. In the same room, you can do yoga in the morning, children's activities in the afternoon, the meeting of another group in the evening. The space is shared and needs to be adapted to everyone's needs."[177] Here, it can be seen *stratified* functions of the spaces.

Figure 4.21 Courtyard, Cascina Roccafranca (Source: https://www.cascinaroccafranca.it/)

In addition to that, two pre-existing mulberry trees have been preserved and other trees have been added in the renovation time that brings the space a *welcoming* feature with *planting*. More importantly, the participatory planning process around the Roccafranca concept fed the planning of the space with many ideas. The notion

[177] Open Heritage Project's Interview with Stefania de Masi, project manager at Cascina Roccafranca, Retrieved 29 Nov, 2020 from https://openheritage.eu/wp-content/uploads/2018/11/1_Open-Heritage_Cascina-Roccafrance_Observatory-Case.pdf

of complete *accessibility,* as in a public living room, with no barriers or control thresholds, came from this process. Thanks to the principle of architectural openness, people can easily see and comprehend the life inside of the building, and in this way, it enables to create a unity.

The principle of architectural openness often enables people to see what is happening inside the building. Creating collectivity in the houses means coexisting and functioning together to achieve *commoning.*

4.4.2 Casa del Quartiere di San Salvario

San Salvario district, a semi-central area of Turin, is next to the Valentino Park and Politecnico di Torino Faculty of Architecture. In 2010, the Art-Nouveau building of the old public baths was became the "Neighborhood House of San Salvario." The House is located in Via Morgari. However, the building was completely renovated before the house was opened, and now it is not working as public baths. Still, "the memory of the previous function of this place remains on the façade of the building and in the name of the restaurant-café inside, Bagni Municipali."[178]

[178] There is another Casa del Quartiere which has been created inside a public baths building. It is Barrito in the neighbourhood of Nizza, likewise Bagni Pubblici di Via Aglié, here the shower service is still operating. *See* https://www.retecasedelquartiere.org/cdq-san-salvario/.

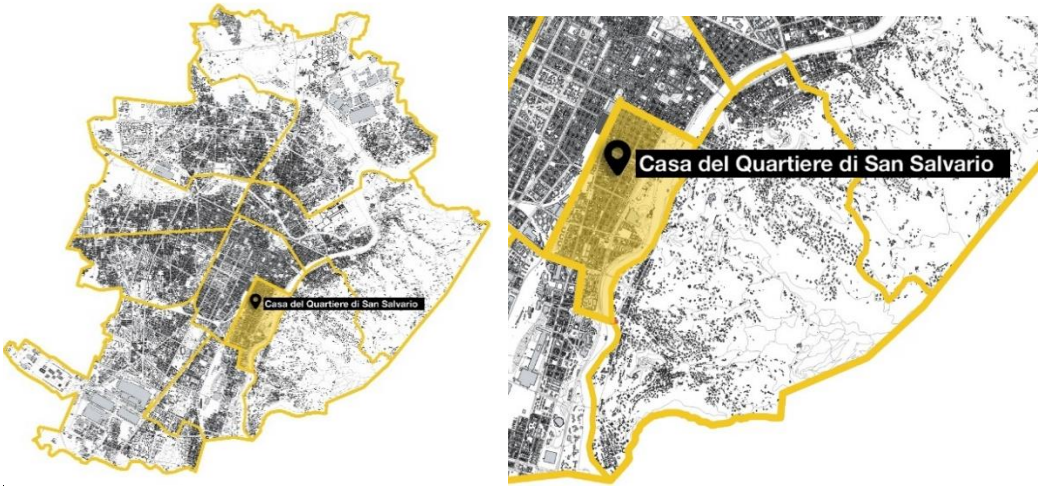

Figure 4.22 San Salvario District, and Casa del Quartiere di San Salvario (Source: Developed by the author)

Although the house was opened in 2010, its bottom-up creation process began in the early 2000s. During this time, there was a rapid increase in the immigrant population in the San Salvario district, which was seen by local media as a symbol of decay and insecurity.

Figure 4.23 Illustration, Casa del Quartiere di San Salvario (Source: Developed by the author)

In 1997, respondents from the third sector prepared an action plan, involving the building of a house for the reconstruction and growth of the area, and shared it with Circoscrizione 8 and the Municipality. In addition, the Municipality has agreed to support the setting up of the Agency and its initiatives. Immediately after the legal

establishment of the agency in 2003, participatory preparation and feasibility works started to be carried out to find a suitable place for the future house, including local residents, the Municipality and all potential stakeholders. In 2003, after this participatory process, the study "A Neighborhood House in San Salvario" was carried out and its report delivered to the Mayor of Torino. This house is governed by the Chairman of the Agency, the Municipal Councilor for Integration and Urban Regeneration and the Chairman of Circoscrizione 8. The staff of the house consists of six people employed by the managing unit, and sixteen people working in restaurant-café, Cooperativa Tavola di Babele. There are also around fifteen other volunteers and trainees.

Figure 4.24 Casa del Quartiere di San Salvario, Turin (Source: MuseoTorino.it)

Regarding the numerical figures for users, there are approximately 2500 people who have enrolled for courses, workshops, and other cultural and educational activities that are held on a regular basis during the year. In addition, the total number of users is estimated to be around 70,000 per year. [179] Since 2010, an open and multicultural

[179] Emanuela Roman Fieri, "Neighborhood Houses, Casa Del Quartiere", EU-MIA Research Report, (2014):19, Retrieved 3 May, 2020 from http://www.eu-mia.eu/media/library/20-01-2014-15-00-59/at_download/AttachmentFile.

space has hosted over 200 cultural events, 250 courses, 9 educational services and 13 free consultancy counters every year.[180] Additionally, the house is a place where both Italians and migrants with their children are able to talk, and meet, so it plays an important role in social cohesion in this very simple and casual way.

The house has 700 square meters on two floors and 600 square meters of a large internal courtyard which serves as an aggregation function for inhabitants of all ages. The courtyard is unique in the San Salvario district, a *planted* gathering space for inhabitants of all ages. Especially children benefit from it, finding a closed place where they can run and play undisturbed without the danger of cars. The courtyard is used all year round, but especially in summer it becomes the main space of the cultural planning of the house. Over 50 events attended by more than 15,000 people, in fact, involved the courtyard only in 2019.[181]

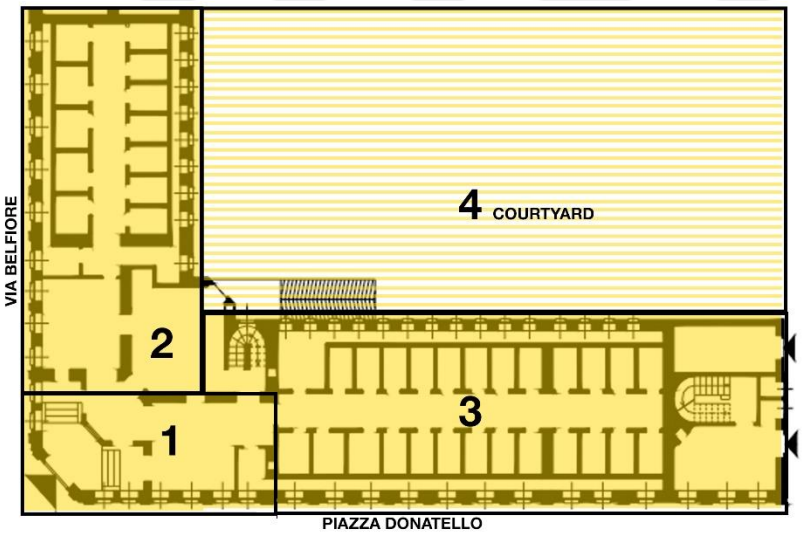

Figure 4.25 Entrance(1), Restaurant and Classrooms(2), Classrooms(3), Courtyard(4), Ground Floor Plan of Casa del Quartiere (Source: Developed by the author)

[180] *Ibid.*
[181] Luigi Greco, "Siamo Freschi", Bottom Up, Quando la Citta si Transforma dal Basso, Retrieved 19 May, 2020 from https://www.bottomuptorino.it/i-progetti/stiamo-freschi/. (Architect Luigi Greco has made a project for the courtyard of this house.)

In the ground floor, there are information desks with a listening area (shown as number 1), a bar with a restaurant, and a large classroom (shown as number 2). In the first floor, there are co-working offices, meeting and conference rooms and gyms. People can attend art workshops, dance courses and activities including oriental disciplines, music, singing, languages and computer science. And moreover, birthday parties, conferences and shows can be organized; activities can be proposed to plan and *integrate* with others. Additionally, the house works as a laboratory for the design and implementation of social and cultural events involving citizens, associations, artistic and cultural operators, and it is an open and multicultural space for events and people to meet and be together. Chiara Marabisso[182] and Anna Rowinski[183], in an interview with me, claims that "participation is always alive, we do not use any participation techniques, we are just interested in keeping and enhancing the identity of the neighborhood beyond extreme conflicts. Anyone can come to the neighborhood house, ours is not a self-referential project, we are not service providers, but partners of the various projects."[184]

[182] Chiara Marabisso is the coordinator of public space and environment projects of the House.
[183] Anna Rowinski is the coordinator of the activities ad projects of the House.
[184] This interview is done by the author in 11 November, 2019 with Chiara Marabisso and Anna Rowinski in the cafe of Casa del Quartiere di San Salvario.

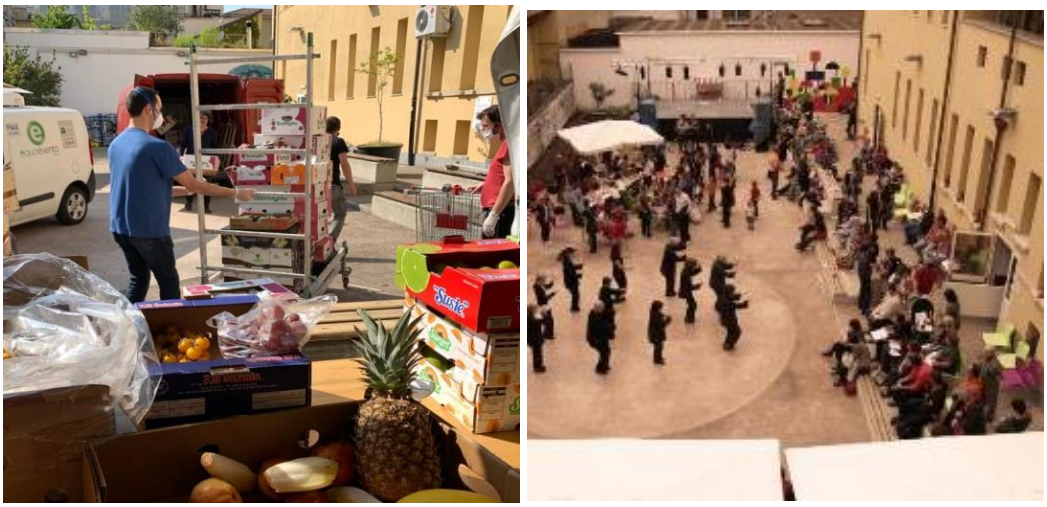

Figure 4.26 Courtyard, Casa del Quartiere di San Salvario (Source: Author's own archive and http://mappa.italiachecambia.org/)

The function of spaces, activities, events and organizations have allowed to define the factors that can be the basis of the design of the house. The courtyard provides a *stratifying* function which is equipped for outdoor dining, reading, break/siesta, and evening activities such as projections and small shows. Nowadays, as it can be seen in Figure 4.26 on the left photo, the courtyard of the house is used as a food storage for helping people who have been disadvantaged due to the pandemic. The spaces in this house are in close connection with the other functions and easily accessible from the courtyard. This courtyard cultivates the *accessibility* and *active* participation. Basically, this single building has various different functions and subjects in it, namely it works as an intersecting point. And, this idea of multifunctional space is part, not only of the aim of providing services in a concentrated way to the territory, but also of mutual enrichment and completion of the functions and of the participating subjects.

Figure 4.27 First Floor Open Corridor, Casa del Quartiere di San Salvario (Source: Author's own archive and Facebook account of CdQ di San Salvario)

The integration of functions through the design of spaces and the organization of their management is significant. Also, passages from one space to another were created. With doors, windows, other openings, corridors, glass walls make the visual communication possible and this invites people to discover the places, and promote the vitality of the place. As far as possible, rigid partitions between spaces assigned to specific activities were avoided while *sharing* of the spaces emphasized.

Figure 4.28 Multipurpose Hub, Casa del Quartiere di San Salvario (Source: Author's own archive and Instagram account of CdQ di San Salvario)

The spaces inside which are dedicated to particular functions can be transformed and used when it is necessary. They highlight the act of *appropriating*. The connection between social spaces, cultural spaces with different activities, courses and events make the Casa del Quartiere a more lively and *active* area. On the other hand, combining different functions also increases the economic sustainability of the house. The house is organized around a meeting place for activities and people. And also, there is no clear separation between spaces. To be able to achieve visibility and flexibility, the house tries to offer a multiplicity of spaces and services, therefore the house can become a place of reference for every type of user. In my interview, Chiara Marabisso says that "We are open to any kind of proposals. There is no limitation. Anybody can enter anytime. Here, we are open every day between 9 am to midnight. Friday and Saturday night until 2 am."[185]

Figure 4.29 Café and Reading Place, Casa del Quartiere di San Salvario (Source: Author's own archive and Instagram account of CdQ di San Salvario)

The house contains numerous and disparate functions, and the goal is to ensure that there is not a simple coexistence, but an *integration.* A space around which various

[185] Chiara Marabisso is the coordinator of public space and environment projects of the House. This interview is done by the author in 11 November, 2019 with Chiara Marabisso and Anna Rowinski in the cafe of Casa del Quartiere di San Salvario.

activities revolve can be a starting point; a central space that encompasses the entrance / reception functions but also hosts the building's reference points (a place for information, a place for a break, a place for refreshment). The house, including its spaces and furnishings as well as the activities, was designed to encourage socialization for conviviality and intimacy, and create *welcoming* spaces for rest and meetings.

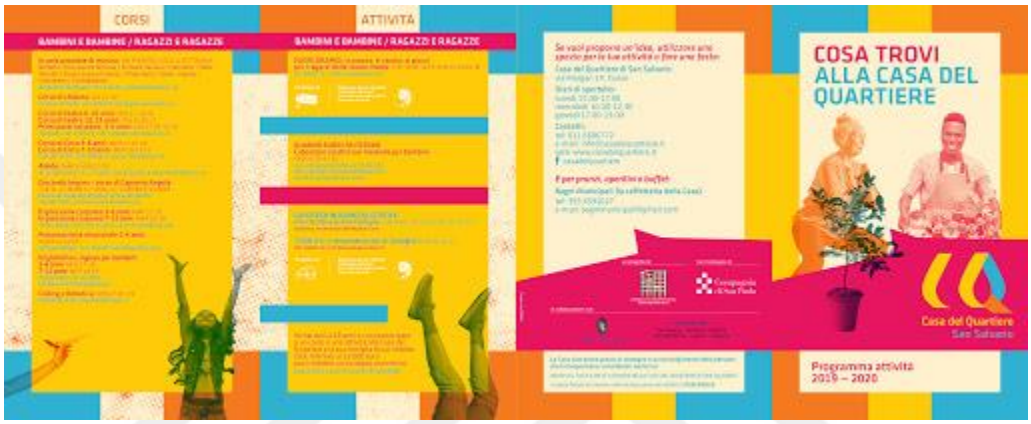

Figure 4.30 Programme Booklet 2019-2020, Casa del Quartiere di San Salvario (Source: Casa del Quartiere di San Salvario)

Being in this neighborhood house feels like a kind of good living room, where there are still some problems but there is a method of coexistence, and it gives many ways to resolve conflicts. Moreover, this network of neighborhood houses and therefore, these houses make virtual community rebirths. Contrary to those who believe that they are a matter that can only concern small towns, they can also happen in a big city like Turin. The house tries to respond to the needs, at least some needs, of all the inhabitants of the neighborhood (and not only), of all ages and cultures while *anchoring* the environment where it is located. Anyone can enter the Casa del Quartiere di San Salvario for many reasons, to look for a book, to participate in a workshop or course, to sit at the café, to find a silent corner. This place includes spatial organization, which bridges the relations between production and reproduction, and even ownership and access to resources' access. Whatever the reason, the House tries to achieve the aim by carefully planning the spaces, paying particular attention to their subdivision, furnishings and lighting.

Figure 4.31 Some of Casa del Quartiere di San Salvario Events (Source: Facebook account of San Salvario)

The management of the house is essential for good functioning. It is important to organize spaces and times to ensure that the different functions interact positively with each other and that different activities do not create situations of incompatibility. The management must also favor the liveliness of the atmosphere inside the house. For this reason, proposals for management models are being studied in which the common idea behind it is that the organization is extended as much as possible to all those who work or participate in the life of the Neighborhood house. Finally, all these houses share the same idea on commons based on the inclusion of resources, as well as their participation, and uses by people equally.

4.4.3 Bagni Pubblici di Via Agliè

Bagni Pubblici di Via Agliè is located in Barriera di Milano that is known as a working-class district. Since the beginning, the houses in this area have been built small and with low ceilings, and at the same time have been cheaper compared to

other parts of the city.[186] This district hosted many factories that produced auto car parts for Fiat at the time, and it experienced a major industrial boom. However, this period has come to an end, and the region has lost its production identity. As a result, it faced challenges in its renewal, and witnessed a broad demographic change. Today, "this neighborhood officially has the highest density of immigrants in Turin"[187], corresponding to 36% of the district's total population according to data from 2016.

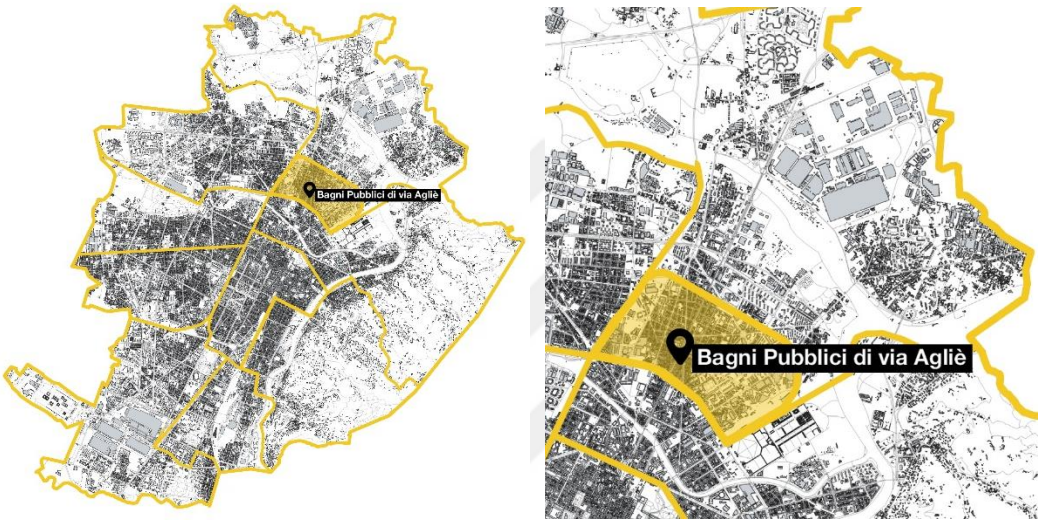

Figure 4.32 Barriera di Milano District, and Bagni Pubblici di Via Agliè (Source: Developed by the author)

Before the Second World War, there were about 40 baths in Turin, including the Bagni Pubblici di Via Agliè. Most workers' homes had no bathrooms in their homes, while others had shared bathrooms in their apartments. But as the rhythm of work increased after the economic boom, bathrooms became more important and workers had to take a shower every day. For this reason, many homes were restored and shared bathrooms were incorporated in many buildings in the 1980s. The most of

[186] "Urban Redevelopment at the Neighbourhood Scale: The Case of Bagni Pubblici di via Agliè in Torino", Jorge Mosquera's interview with Erika Mattarella, 2019, Retrieved 3 April, 2020 from https://cooperativecity.org/2019/01/14/urban-redevelopment-at-the-neighbourhood-scale-the-case-of-bagni-pubblici-di-via-aglie-9-in-torino/.
[187] *Ibid.*

the baths were closed by the municipality due to a significant drop in the number of people using them.[188]

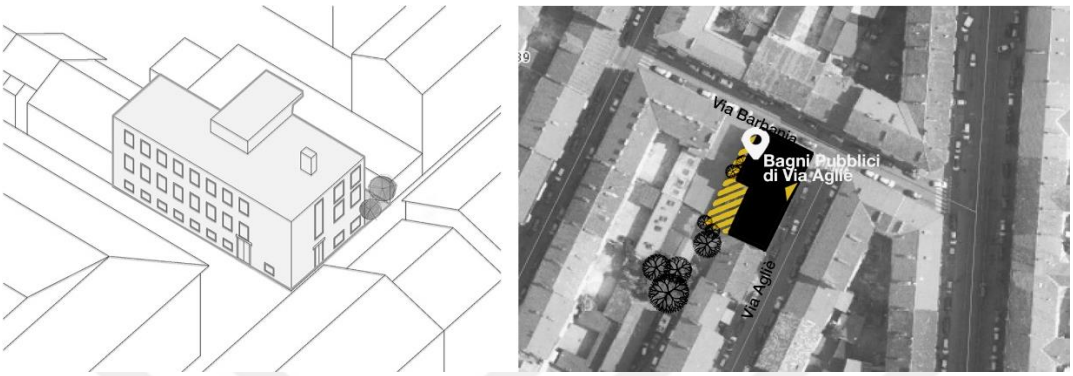

Figure 4.33 Illustration, Bagni Pubblici di Via Agliè (Source: Developed by the author)

Bagni Pubblici di Via Agliè was originally built before the WWII, but after bombing in the war, it was rebuilt in a modern style. During the second half of the 20th century, Via Agliè was still used with its bathing facilities. It has recently been closed for a number of years, and reopened in 2006 originally as a bath only. In 2007, the Consorzio Kairos consortium of social cooperatives appealed to Compagnia di San Paolo, and proposed the transformation of Bagni Pubblici di Via Agliè into a cultural clustering and multi-ethnic socialization for the district.[189] Meanwhile, for a ten-year period from 2009 to 2019, Consorzio Kairos was charged with handling Bagni Pubblici di Via Aglié by the public call of Circoscrizione 6. [190] Also, this cooperative has completely renovated the building. The project was about to involve the

[188] *Ibid.*
[189] "Urban Redevelopment at the Neighbourhood Scale: The Case of Bagni Pubblici di via Agliè in Torino", Jorge Mosquera's interview with Erika Mattarella, 2019, Retrieved 3 April, 2020 from https://cooperativecity.org/2019/01/14/urban-redevelopment-at-the-neighbourhood-scale-the-case-of-bagni-pubblici-di-via-aglie-9-in-torino/.
[190] Emanuela Roman Fieri, "Neighborhood Houses, Casa Del Quartiere", EU-MIA Research Report, (2014):11, Retrieved 3 May, 2020 from http://www.eu-mia.eu/media/library/20-01-2014-15-00-59/at_download/AttachmentFile.

neighborhood, and also inform people on the fact that Bagni Pubblici is open to anyone who may need it for any reason.

Erika Mattarella who is director of the House says "In the beginning we held icebreaker cooking events to encourage social interaction, and we included activities such as henna painting and hair braiding from different parts of Africa."[191] In 2007, an event called "European Neighbors' Day" (Festa dei Vicini di Casa) was held, an initiative involving a large network of cities including Turin supported by the Council of Europe. The goal of the project was to promote relations between neighbors. And, the street was used as the party courtyard, and it was an unexpected hit, attended by over 200 guests. Here, it was observed that citizens had positive memories related to old public baths. The Consorzio Kairos team interviewed with the neighbors over the following six months to recognize such a major and unexpected participation, and it was agreed that to the insufficient meeting points in the district.[192] So, they decided to resolve this deficit, and to turn the baths into a gathering ground for social activity for the community. To reopen the upper floor, they needed funds and for this, they applied for a tender, and they wanted to support residents' participation and support their demands. Afterwards, they got this tender, and Bagni Pubblici di Via Agliè has become a Neighborhood House.

Firstly, they tried to involve the city's cultural institutions to bring cultural activities here.[193] Moreover, they worked with the citizens for each activity. Most of the

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[191] "Urban Redevelopment at the Neighbourhood Scale: The Case of Bagni Pubblici di via Agliè in Torino", Jorge Mosquera's interview with Erika Mattarella, 2019, Retrieved 3 April, 2020 from https://cooperativecity.org/2019/01/14/urban-redevelopment-at-the-neighbourhood-scale-the-case-of-bagni-pubblici-di-via-aglie-9-in-torino/.
[192] *Ibid.*
[193] As the institutions did not answer, they worked together with the citizens to make a program for activities. And, this process totally run by social cooperation. For example, popular jazz festival was occurred by a contrabass player who lives near Bagni Pubblici. When this person started to invite other musicians to play here, there was no idea about a Jazz Club in this very informal hall. But after that, also with popular and professional musicians, they now have free jazz concert. The other activities also started in the similar way. Another example is a retired midwife who gave breastfeeding

people use this house for different reasons. The information point supports around 2500 people a year requesting assistance with any problems. Recently, 600 random people were interviewed by professor Salone from the University of Turin as part of "an academic study on cultural points in this district, and Bagni Pubblici was found as the most popular one."[194]

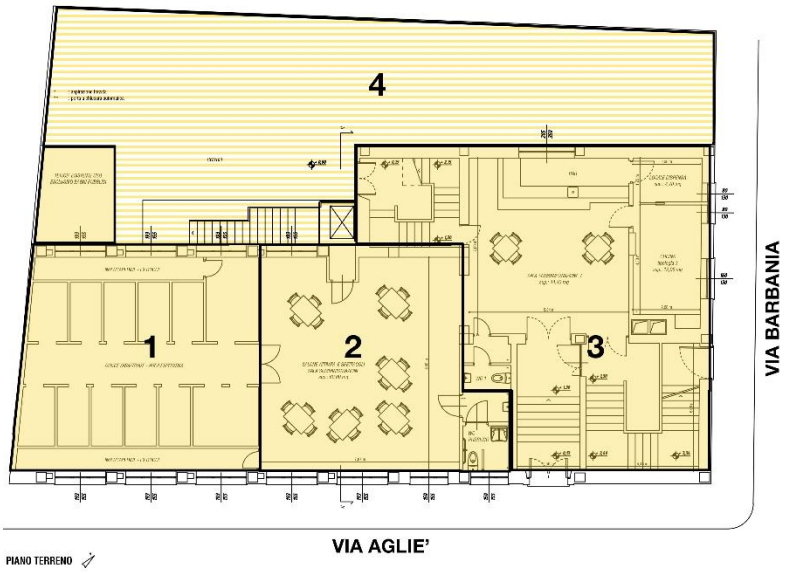

Figure 4.34 Temporary Exhibition Areas(1), Multipurpose Hall(2), Café and Entrance(3), Courtyard(4), Ground Floor Plan of Bagni Pubblici di Via Agliè (Source: Erika Mattarella)

On the ground floor, an unused area of shower stalls and laundry room have been converted into a small art gallery holding temporary exhibitions (shown as number 1 in Figure 4.35). Thus, the historic shower cubicles of the baths are available for all artists who want to offer temporary exhibitions and shows. There is also a recording studio (Where Else Studio) in part of the old shower stalls, and this space

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assistance to the new mothers. It was very special because this event requires a private and comfortable ambiance, so the house was selected as the right place. *See* "Urban Redevelopment at the Neighbourhood Scale: The Case of Bagni Pubblici di via Agliè in Torino", Jorge Mosquera's interview with Erika Mattarella, 2019, Retrieved 3 April, 2020 from https://cooperativecity.org/2019/01/14/urban-redevelopment-at-the-neighbourhood-scale-the-case-of-bagni-pubblici-di-via-aglie-9-in-torino/.

[194] *Ibid.*

is *shared* by citizens and musicians. Erika Mattarella explains about the initiative that "since 2006, the house has been transformed from a huge ruined building inhabited by hundreds of pigeons"[195] into a new center of social and cultural aggregation. Further, Matteralla says "we have always tried to carry out initiatives dedicated to art, reading and theater by transforming the ground floor of the structure into a creative and multi-ethnic exhibition space. At the beginning it was a gamble, nobody wanted to exhibit their works inside a public bathroom, and nobody imagined the potential of this place, but then people believed in our initiatives, and this is the result. Five cultural associations are based in via Agliè, seven painters exhibit their works."[196]

Figure 4.35 Ground Floor, Multipurpose Area (Source: Author's Own Archive)

[195] "Bagni Pubblici Via Aglie'" Retrieved 10 February, 2021 from http://www.consorziokairos.org/bagni-pubblici-via-aglie/.
[196] *Ibid.*

Figure 4.36 Shower Stalls and Staircase in the Ground Floor using as Temporary Exhibition Area (Source: http://www.consorziokairos.org/bagni-pubblici-via-aglie/)

Moreover, there is a multipurpose hall which covers 100 square meters with tables, chairs, open bookcases and free internet. And, this place works as an *integrating* and *stratifying* point for courses, workshops, meetings, co-working spaces, public events and for eating (shown as number 2 in Figure 4.34). Additionally, the high ceiling of the space, highlights the *void* of house. Still in many places inside the house, the historic skeleton of the baths reveals itself. The café named Acqua Alta[197] that is located in the ground floor (shown as number 3 in Figure 4.34) is characterized with simplicity, *accessibility* for everyone. Also, it has *anchored* with the courtyard, as well as with the inside of the building.

Figure 4.37 Café, Via Agliè (Source: Facebook account of Via Agliè)

[197] In fact, the name of the bar "Acqua Alta" and the writing below "where no fish out of the water" explains very essence of the house.

Figure 4.38 Courtyard, Bagni Pubblici di Via Agliè (Source: Author's Own Archive and Instagram account of Via Agliè)

The courtyard of the house is *actively* used, also, in these pandemic times (like the other houses). In particular, the courtyard is used as a food storage center for people who need help. Such people can freely come and take what they need. Additionally, this house looks like a multifunctional space that could serve a thousand different purposes. An inclusive reality where a thousand different worlds can meet, and where there is room for everyone regardless of social condition, origin or even the state of health.

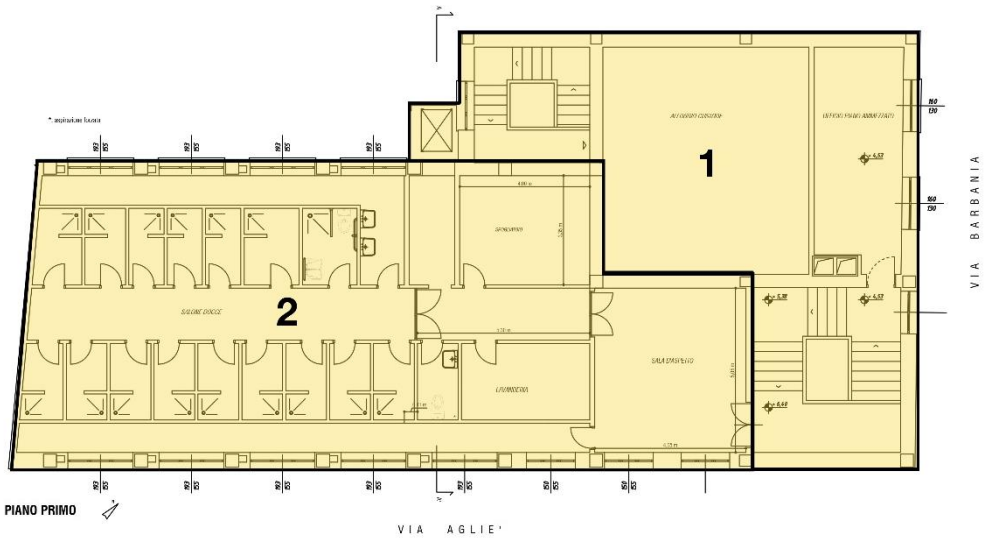


Figure 4.39 Storage and Atelier(1), Baths(2), First Floor of Bagni Pubblici di Via Agliè (Source: Erika Mattarella)

Simona Sirna says that “Here, every place becomes a meeting point with infinite potential and those points are immense resources for the whole territory. Many people who have passed from here, and who have become part of this large, extended, multi-ethnic and colorful family, is the proof of this claim.”[198]Also, there is an area with shower stalls which are still in use (shown as number 2 in Figure 4.39).

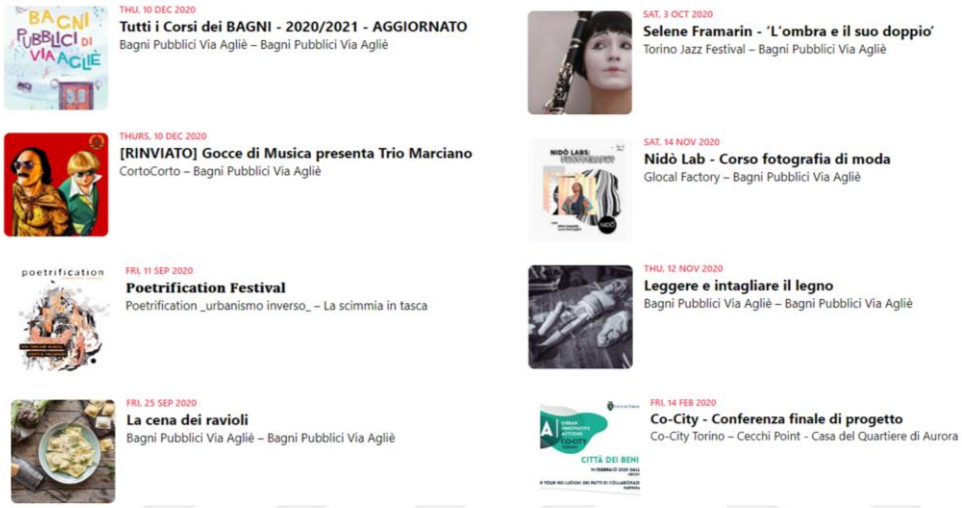


Figure 4.40 Some of Bagni Pubblici di Via Agliè Events (Source: Facebook account of Via Agliè)

This building also houses the Senegalese tailor Malik Niang's workshop, which offers sewing classes (Baobab Couture), as well as a variety of cultural and social activities and events. Additionally, this neighborhood house is available for gatherings and activities for free to immigrants and community associations. However, immigrant associations are not only given meeting places; the management unit is in fact dedicated to helping and assisting them. Besides the associations, an informal group of people named The Bathers (i Bagnanti) is also involved in the organization of Via Aglié initiatives. Finally, this house has a help

[198] Simona Sirna, “ I Bagni Pubblici di Via Agliè: la casa per tutti che narra un quartiere diverso” September 2020, Retrieved 20 Nov, 2020 from https://www.italiachecambia.org/2020/09/bagni-pubblici-via-aglie-casa-tutti-narra-quartiere-diverso/

desk that informs citizens about access to rights and services, and job applications in general.

Figure 4.41 Bagni Pubblici di Via Agliè (Source: Author's own Archive and cheFare)

Commoning, here, finds its meaning with the citizens' relations of the space and their attempt to create different world based sharing. The spaces inside are not only a space that is governed by all and remains open to all but one that expresses and encourages new forms of social relationships. To conclude, the practices and activities of these citizens often expand, contract, and spread in the urban area at numerous moments and in various ways, transcending the physical boundaries of the original or primary environment of action (the left photo of Figure 4.41).

4.5 A Toolkit: Instruments for Architects

Neighborhood Houses are places to be, and to produce together, but also to reflect, deepen and compare the common needs. As they are open and accessible, simple bonds are built collectively. In the houses, the inhabitants of the city can find other people who accompany them in the use of the spaces, in the organization of public events and in the co-creation of local development projects. Moreover, anyone can take care of their daily places, self-organizing and exchanging good practices between the different houses and the different territories. Each house offers citizens the opportunity to use spaces and equipment for public and private purposes. And, in order to support the activity of the different houses, an economic contribution is required for the use of the space.

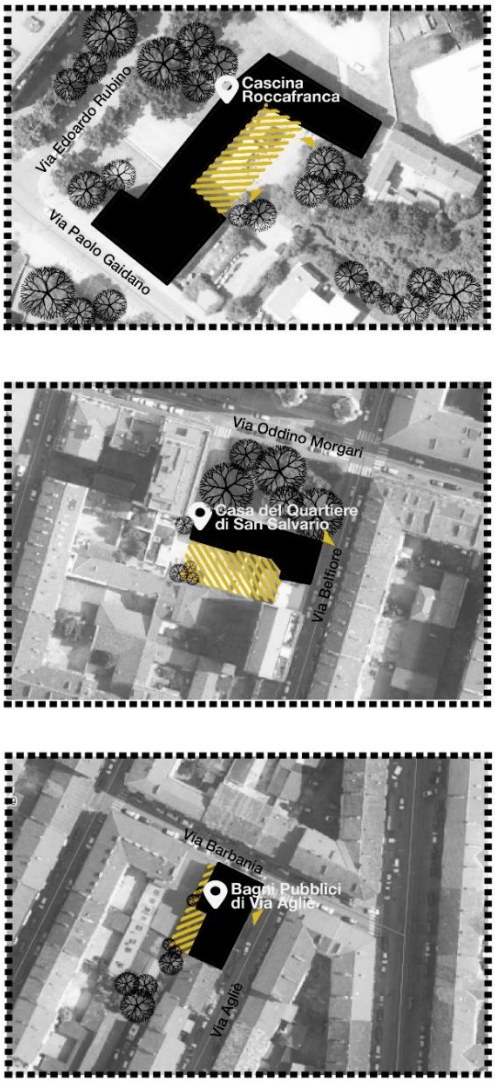


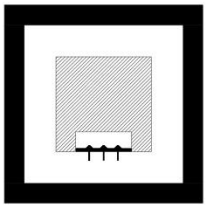
Figure 4.42 The Urban Conditions of the Houses (Source: Developed by the author)

Neighborhood Houses contain different functions according to the characteristics of the area which they are in, and also the dimensions of the building. Figure 4.42 shows their urban conditions in the illustrated graphics. According to the figure, these three cases are placed in very *accessible* places in the city. Moreover, the buildings are *anchored* with the streets as well as their *planted* open courtyards. Sometimes, for the activities and events which they hold, they also use nearby streets as courtyards.

Figure 4.43 Collage of Cafe (from left to right Cascina Roccafranca, Casa del Quartiere di San Salvario and Bagni Pubblici di Via Agliè)

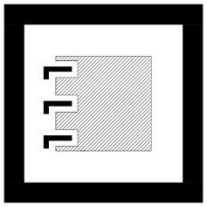
Figure 4.44 Collage of Courtyard (from left to right Cascina Roccafranca, Casa del Quartiere di San Salvario and Bagni Pubblici di Via Agliè)

Figure 4.45 Collage of Multipurpose Space (from left to right Cascina Roccafranca, Casa del Quartiere di San Salvario and Bagni Pubblici di Via Agliè)



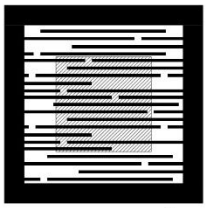
welcoming

welcoming;
inviting, gathering & informing node for the entrance.



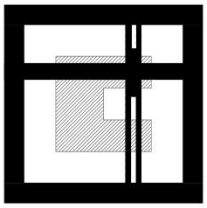
anchoring

anchoring;
creating individual connections to certain locations to have the sense of oneness, wholeness.



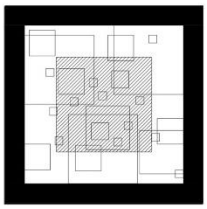
accessing

accessing;
allowing continuous flows within spaces without any architectural boundaries to express they are accessible for everyone.



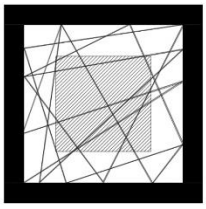
integrating

integrating;
composing harmonies with prior usages, by using architectural elements, materials, colors, textures.



sharing

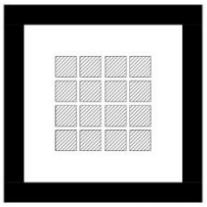
sharing,
creating collective spaces for the citizens to be, and produce together.



activating

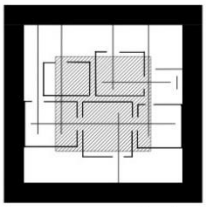
activating;
designing richly diverse spaces to attract people and activate these spaces.

Figure 4.46 Toolkit -1 (Source: Developed by the author)



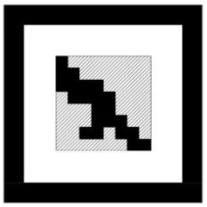
appropriating

appropriating;
dividing zones based on their usages.



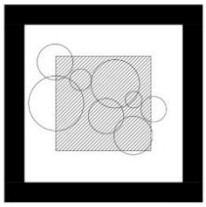
encountering

encountering;
designing interior spaces to increase social interactions via transparency&openness.



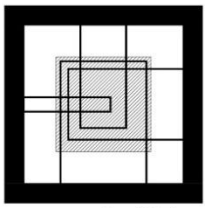
void

void;
designing an empty inner space within the building to provide flexible use for multiple purposes.



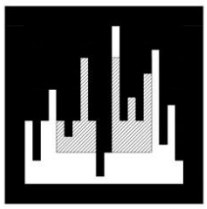
planting

planting;
providing green spaces for outdoor activities.



stratifying

stratfying;
containing several activities within kind of manifolded spaces.



commoning

commoning;
combining all prior tools, and sharing/producing spaces dynamically/collectively.

Figure 4.47 Toolkit – 2 (Source: Developed by the author)

The collages of three case studies are given in Figure 4.44, 4.45 and 4.46. Here, it shows how they have commonalities between them. These can be briefly listed in five parts. Firstly, all three houses are saved from decay in the city, and renovated and reused. Secondly, they are always open and accessible to all. Thirdly, programs, activities and functions of the houses are decided according to the needs of the neighborhood. Fourthly, all spaces of the houses are flexible; they can be easily transformed to another space. This feature makes the spaces always lively, and active, as well as integrated. Finally, management models are important elements that keep these places alive.

To conclude, this thesis creates "a toolkit" that arises from the commonalities which is started from their urban conditions. Yet, it shows that Neighborhood Houses also work very well as designed common spaces with their various features like welcoming, anchoring, accessing, integrating, sharing, activating, appropriating, encountering, void, planting, stratifying, and commoning. Here, all these tools are produced and developed in *–ing* form because they symbolize the "actions" rather than just a noun. Since the common spaces are powerful sources for the city, these tools can be used to activate and empower them through different perspectives. Finally, they aim to describe how places and people interact, co-exist and move through life together. Figure 4.46 and Figure 4.47 express these tools, and their brief meanings.

CHAPTER 5

CONCLUSION

> The common is neither public nor private, neither political nor economic. The common belongs to everybody and to nobody – like air and language. No particular commons without community – the universal commons (nature and culture), however, are commons without (or beyond) community.[199]

The cities have always been more and more subject to ongoing transformation processes affected by the market, the economics and the politics. Moreover, these processes employ all available social, spatial and economic mechanisms in order to reproduce itself witnessing what academic Neil Brenner calls neoliberal urbanization. Various processes are being produced and maintained within urban context to make cities into junctions of circulation and commodity consumption. However, their socio-spatial conjuncture, a system of governance, and patterns of conflicts are used in favor of capitalist production rather than the development of society and in particular, urban communities.

Furthermore, contemporary cities are arenas where commodification appears, but they are also highly modified spatial structures.[200] They also host increasingly privatized-built structures, networks of production and exchange, and infrastructure. Moreover, they are continually (re)organizing to gain more profit and serve

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[199] Lieven De Cauter, "The Open Society and its Emergencies' Theses on Urbanity in the Age of Disaster", 2014, Retrieved 5 May, 2019 from https://www.archined.nl/2014/06/the-open-society-and-its-emergencies-theses-on-urbanity-in-the-age-of-disaster/.
[200] Neil Brenner, Peter Marcuse and Margit Mayer, *Cities for People, Not for Profit: Critical Urban Theory and the Right to the City, City 13,* (2011): 178.

economic growth. Thus, such urbanization enables processes of capitalist enclosure of public spaces, privatization of public services, asymmetrical power relations, and increased social inequalities. Furthermore, "in the contemporary capitalist city, people have to invent forms of life in order to survive."[201] Cities around the world have begun to produce different practices against such effects of capitalism to help unleash the power of doing[202] that capitalism has consistently caught in its mechanisms. Defined creating of alternative spatial and social relations outside of state institutions and market economy, the "commons" represent a mode of counter-hegemonic spatial practices that are increasingly adopted by collective communities.

The "commons" especially fueled after the civil disobedience movements of 21st century, the right to the city movements, and inconvertible climate, finance, and social crises brings a new structure of social production and reproduction. Particularly after the 2008 financial crisis, it has witnessed the emergence of new urban commons initiatives worldwide. Architects have started to take part in the relevant struggles and participatory actions for creating these commons. In European cities such as Brussels, Bologna, Barcelona, Turin a new generation of architects started to get involved. In some cases, they started the co-creation of urban commons organizations. These citizen initiatives are the harbingers of the emergence of a new type of architect, the "commons architect" as an antipode of the starchitect. The architect's role becomes more mediating instead of stable.

The study's inquiry is to arise through a criticism towards the effects of neoliberal urbanization in every part of life, including space-making. In light of this criticism, this study seeks to create alternative production of spaces through collective

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[201] Stavros Stavrides, "Emerging common spaces as a challenge to the city of crisis" in *City,* (2014): 213.
[202] John Holloway, *Crack Capitalism,* Pluto Press, London, (2010): 246-247.

improvisation, and collective creativity. Moreover, common spaces are created in which people express their needs and develop common lifestyles. Common spaces are both an explicit scope of urban commoning and one of its significant shaping factors. In this regard, the importance of this work has been shaped as the development of a multidimensional analysis by combining theoretical mapping of the commons with spatial mapping. Here, theorizing urban commons provides a valuable framework for new collective action, policy-making, and place-making. Therefore, the contribution of this study to the field of architecture is that it creates an integrity with the interdisciplinary aspect of architecture.

Therefore, this study explores how the production of common spaces in contemporary cities shapes urban communities of sharing and struggle oriented towards possible different urban futures. Spatial mapping of commons is offered in an effort to study such practices which treat the city as a collective work in the making.[203] It was also crucial to consider that movements like do-it-yourself urbanism, occupy movement, guerilla urbanism are all temporary. Moreover, they all develop with people's initiations. Furthermore, there is an answer to Stavros Stavrides's sharp analysis on designing the commons in the light of this study; the commons ultimately be handled, and it can be as well designed.[204] Importantly, this thesis claims that neighborhood house is a good example of the designed commons. Design is the result of the product, and the design process is now considered a commons, and this study draws attention to the commonality of this design process. And now it is a conclusion that the commons' issue has transformed the process and nature of the discipline itself.

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[203] Here, it should be emphasized Lefebvre's call to reclaim the "right to the city" as the examples in this study concerns the idea of how the city itself is produced by a collective work.

[204] "Inventive architectural solutions can contribute invaluably to the dynamics of common space creation. But architecture alone cannot guarantee that designed spaces will become commoned spaces, spaces of commoning and spaces-as-commons." *See* Stavros Stavrides, *Common space: The city as commons,* Zed Books Ltd..(2016):120.

For me, this thesis was not a starting point nor an arrival point; it was mainly a journey between fields, a displacement along border lines, an act of taking courage to speak from other places, and with that, learning to think differently. Placing new paths and walking (dis) paths to better prospect the urban worlds, still only interviewed through the lens of the commons. Among many other disciplines, the architecture's responsibility is to transform or interpret this thinking into spatial practices as a form of post-capitalist living. So, how will architects position themselves within this framework? It should be noted here that the relationship between architecture and power structures is defined as one-sided in the post-capitalist turn. Many professionals practice in architecture, starting to define themselves simply as "service providers", while others are experimenting with urban guerrilla tactics, co-housing, squatting, and many more.[205] Rather than existing property patterns defined as public or private, the commons offers critical spatial practices. The commons, therefore, keeps the potential to explore forms of (re)production public spaces, or spaces of public domain, enabling us to resist to privatization processes of the urban space.

This study seeks to examine a series of Neighborhood Houses as a commons in Turin, Italy. It unravels their dynamics, management models, strategies and tactics, organizational models, and spatial implications through case studies. Neighborhood Houses are essential examples to see how people collectively organize and manage spaces and how they are supported by municipality and public. Furthermore, Neighborhood Houses show that it is possible to create more democratic ways of creating and governing the spaces with participatory and collaborative design practices. Here, linking Neighborhood Houses with the Turkish context, some examples can be analyzed. People decided to keep the spirit of the Gezi Uprising alive after it. Yet, one of the Istanbul's newly-formed solidarity groups who were

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[205] Hülya Ertaş, "Comma Network: Building Knowledge Commons for Commons Architecture" In Book of Abstracts of Research Symposium, *The City as a Commons,* Pavia, (2019): 68-69.

Yeldeğirmeni Dayanışması, was housed in the squat building 'Don Quixote' in the district Kadıköy. Don Quixote House was not a place that 'belongs' to Yeldeğirmeni Solidarity, it is not supposed to belong to anyone but everyone at the same time. It is characterized with its name "Don Quixote" and its reanimation has done by the collaboration and participation of the entire neighborhood. Moreover, the concept of the commons that is neither public nor private became visible with Don Quixote House. Also it demonstrated a possibility of acting/living/being together. Another example that is analyzed in the article "Architecture after Crises"[206] written by Turkish sociologist and art historian Pelin Tan, is "Architecture for All (HerkesİçinMimarlık).[207]" It is basically the Istanbul-based community of many young architects who have created many design, preservation and format practices. Their simple social architectures involve social empowerment, and their practice is more about constructing a new discourse based on different ways of being together. Finally, those examples represent a mode of counter-hegemonic spatial practice in Turkey. However, the future of those squatted spaces is still unknown, unlike in Italy. However, these initiatives offer experimental or alternative lifestyles opportunities if they are to be spread across the city or to different areas. Meanwhile, thanks to the community activity and participation, they can turn into a "real alternative" that acts as a breathing space.

Finally, the toolkit,[208] which includes spatial strategies that come out of the "Neighborhood Houses" are actually like pattern language. It addresses the very essence of the usage process of spaces according to the citizens' needs, activities that hold on, and many more. In other words, this toolkit is the outcome of the analysis of Neighborhood Houses in Turin, and with using and developing this

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[206] Pelin Tan, "Architecture after Crises: A journey through contemporary commoning practices", *ARQ 91*, UC Chile, 2015: (114-121), Retrieved 5 May, 2019 from https://scielo.conicyt.cl/pdf/arq/n91/en_art18.pdf.
[207] For more information, *see* https://herkesicinmimarlik.org/.
[208] This toolkit is explained in Chapter 4.5.

toolkit, the notion of Neighborhood Houses can be spread in another part of the world, also in Turkey.

In conclusion, we are living in a time in which the "commons" is a term that designates a regime of practice, institutions, struggles, and research, all dedicated to realizing a non-capitalist future. Moreover, as a further discussion, understanding commons' spatial elements and finding design principles will create a significant area for collectiveness. Moreover, creating a toolkit to spread the notion of commons worldwide makes this notion more powerful. I hope this study can speak to various readers, such as researches interested in the opportunities and risks of collaborative action-driven inquires; commons scholars reflecting on how urban commons are enacted into reality; and practitioners discussing commoning processes.

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