

TOWARDS AN INCLUSIVE THEORY OF PARTICIPATION IN  
ARCHITECTURE AND URBANISM

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## **ABSTRACT**

### **TOWARDS AN INCLUSIVE THEORY OF PARTICIPATION IN ARCHITECTURE AND URBANISM**

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Recently, participation has become one of the most significant concepts widely deliberated in different scientific and humanitarian discussions. The notion of participation started to be analytically explored in various disciplines, encompassing other conceptual and pragmatic frameworks that primarily depend on the political and social nature of human interactions. Yet, this theoretical and practical expansion was accompanied by manipulation, radicalization, and generalization of the notion of participation, limiting its understanding to exclusive professionals and high intellectuals. This has generated an urgent need to provide a comprehensive meaning of participation by reconsidering different ideological and pragmatic perspectives that validate participation in actions of controlling , representation, and decision-making. Thus, the study aims to comprehensively understand participation depending primarily on political, urban, and architectural concerns. Politically, the study analyzes participation inclusively concerning various representative and democratic systems acknowledging participation as a complementary political description and political practice. Accordingly, the study represents participation as a democratic model of political representations and practices where individuals

participate in the political actions of expression, representation, and making decisions.

Furthermore, the study aims to reflect upon the newly developed understanding of participation in urban production. The study focuses on reflecting participation as a democratic urban right, identity, and practice to assure individuals' participation in spatial representations and production of their own environments. That being the case, the growing emphasis on architecture's political and social interpretations, considering it as a political-spatial performance and a social-spatial representation, advocates the necessity to investigate the discursive relationship between architecture and participation. Accordingly, the study reconsiders the notion of participation to reflect the complex and pluralistic nature of architecture in different spatial productions, representations, and practices. The represented political, social, and spatial interpretations of participation provide a new discursive understanding of architecture as an open system supported by alternative principles, ideologies, methodologies, and technical experiments that advocate participation in architectural design. The study evaluates the chronological progression of participation in architecture and urban design through different experimental, communicative, technological, and pluralistic paradigms to propose an inclusive definition of participatory design as a socio-political matter of recognizing, expressing, adapting, and including political and social diversity in spatial production and representations. Concerning all previous aspects, the study's main objective is to deliver an extensive definition of participatory architecture that assigns more genuine meanings and characteristics to both participation and architecture. Eventually, the new understanding will provide a socio-political discourse that rejects conventional modes of architectural production and representations and offers new roles for both architects and users at the center of architectural practices.

Keywords: Participation, Participatory Architecture, Decision making in Architecture

## ÖZ

### MİMARLIK VE ŞEHİRCİLİKTE KAPSAYICI BİR KATILIM TEORİSİNE DOĞRU

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Katılım, son zamanlarda farklı bilimsel ve insani tartışmalarda yaygın olarak tartışılan en önemli kavramlardan biri haline geldi. Katılım kavramı, öncelikle insan etkileşimlerinin politik ve sosyal doğasına dayanan diğer kavramsal ve pragmatik çerçeveleri kapsayan çeşitli disiplinlerde analitik olarak araştırılmaya başlandı. Yine de, bu teorik ve pratik genişlemeye katılımın kavramsal olarak yorumlanması ve genelleştirilmesi eşlik etti ve katılımcı yaklaşımı seçkin profesyoneller ve entelektüellerle sınırladı. Bu durum, kontrol, temsil ve karar alma eylemlerine katılımı doğrulayan farklı ideolojik ve pragmatik bakış açılarını yeniden ele alarak katılımın kapsamlı bir anlamını sağlamaya yönelik acil bir ihtiyaç doğurmuştur. Bu çalışma, öncelikle politik, kentsel ve mimari bağlamlarda katılım kavramını kapsamlı bir şekilde anlamayı amaçlamaktadır. Katılımı tamamlayıcı siyasi bir pratik olarak kabul eden bu çalışma, katılım olgusunu çeşitli temsili ve demokratik sistemler şeklinde analiz etmektedir. Buna göre katılımı, bireylerin siyasi ifade, temsil ve karar alma eylemlerine katıldığı demokratik bir siyasi temsil ve pratik modeli olarak ele almaktadır.

Ayrıca bu çalışma, katılımcı anlayışı kentsel üretime yansıtmayı amaçlamaktadır. Çalışma, katılımın demokratik bir kentsel hak, ve pratik olarak yansıtılmasına,

bireylerin mekansal temsillere ve kendi çevrelerinin üretimine katılımını sağlamaya odaklanmakta; mimarlığın politik-mekansal bir performans ve sosyal-mekansal bir temsil olarak ele alınmasıyla, mimarlığın politik ve sosyal yorumlarına artan vurgu, mimarlık ve katılım arasındaki söylemsel ilişkinin araştırılması gerekliliğini savunmaktadır. Buna bağlı olarak bu tez çalışması, mimarlığın karmaşık ve çoğulcu doğasını farklı mekânsal üretimler, temsiller ve pratiklerde yansıtmak için katılım kavramını yeniden ele alıyor. Katılımın temsil edilen politik, sosyal ve mekansal yorumları, mimari tasarıma katılımı savunan ilkeler, ideolojiler, metodolojiler ve teknik deneylerle desteklenen açık bir sistem olarak alternatif bir mimarlık anlayışı sağlamaktadır. Çalışma, katılımcı tasarımın politik ve sosyal tanıma, ifade etme, uyarılma ve kullanıcıları, toplumu dahil etme gibi sosyo-politik meseleleri kapsayıcı bir tanımını yansıtmak için mimari ve kentsel tasarımda katılımın kronolojik ilerleyişini farklı deneysel, iletişimsel, teknolojik ve çoğulcu paradigmlar aracılığıyla mekânsal üretim ve temsillerdeki çeşitlilik üzerinden değerlendirmektedir. Önceki tüm yönlerle ilgili olarak, çalışmanın ana amacı, hem katılıma hem de mimarlığa daha gerçek anlamlar ve özellikler yükleyen kapsamlı bir katılımcı mimarlık tanımı sunmaktır. Nihayetinde yeni anlayış, geleneksel mimari üretim ve temsil biçimlerini reddeden ve mimari pratiklerin merkezinde hem mimarlara hem de kullanıcılara yeni roller sunan bir sosyo-politik söylem sağlayacaktır.

Anahtar Kelimeler: Katılım, Katılımcı Mimarlık, Mimarlıkta Karar Verme



To my mom *Iman*, dad *Saleh*, little sister *Rawan*, and little brother *Ayham*

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## CHAPTER 1

### INTRODUCTION

Architecture has witnessed a profound epistemological and philosophical shift during modern times of the 20<sup>th</sup> and 21<sup>st</sup> centuries, accompanied by a rapidly growing discursive definition of architectural production beyond fixed descriptions and standardized representative statements. Such a radical shift has uncovered the crisis-ridden essence of architecture in modern architectural theory and practice, as limited to normatively accepted representations and professionally gained knowledge and practices.<sup>1</sup> Consequentially, the drastic failure to address newly raised critical questions with conventional methodologies in architecture has resulted in rethinking architecture in a more inclusive and interdisciplinary manner. The main aim behind this debate was to produce a comprehensive architectural paradigm that expands perceptions of architectural problems as multiple compositions of related conceptual and physical issues beyond scientific absolutism and abstracted conclusions. This was in order to sustain a more convenient and practical meaning of architecture in relation to the human factor that was neglected before. Accordingly, a new definition of architecture has pointed toward the provision of alternative theoretical and practical interpretations based on different spatial architectural observations and experimentations of speculative, anticipatory, and catalytic nature.<sup>2</sup> These interpretations were the key factors that set architecture free from the classic modes of ideologies and practices that cost it its political legitimacy and social utility. Previously, the field of architecture used to be captured in spatial imitations,

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<sup>1</sup> Kate Nesbitt, "Introduction: The Necessity of Theory," in *Theorizing a New Agenda for Architecture: Anthology of Architectural Theory, 1965-1995*, ed. Kate Nesbitt (New York, NY: Princeton Architectural Press, 1996), 16–21.

<sup>2</sup> Ibid.

encompassing the concerns of delivering rational representations, valid reasoning, and coherent objective justifications, which made it meaningless beyond its strictly defined boundaries. However, the increasing influence of pragmatic needs and desires has reset architecture's boundaries more dynamically and flexibly, not to be limited to spatial matters rather than be represented as a matter of time spatializing.<sup>3</sup> This comprehensive progression in understanding architecture has been fed by the earlier tendencies of post-modern thoughts, such as phenomenological, post-structural, psychoanalytic, and other pragmatic attitudes that uninterruptedly investigated the already established prevailing meanings and judgments associated with architectural theory and practice.<sup>4</sup> Furthermore, the expanding influence of pragmatism - considering the practical sides of the objective conception - has changed the way of thinking about architecture. It acknowledged architecture as a process with tools of action, prediction, and problem solving rather than meaning to be described or represented. In that sense, architecture begun to be recognized as a collective spatial experience in which diverse philosophical, political, social, aesthetical, and linguistic responses are translated into possible architectural theoretical elucidations and practical interventions. Architecture in post-modernism is no longer an eclectic reduction of the complex urban reality to be taken shorthand by exclusive selections of problems and the solutions that solve them apart from the total experience of the urban conditions, possibilities, and demands. To elaborate, architecture has started to inclusively appropriate the complexity of the urban reality in multiple and dynamic forms, functions, programs, and principles.<sup>5</sup> This substantial shift has positioned architecture out of the limits of professional and technical

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<sup>3</sup> Robert Venturi, "Complexity and Contradiction in Architecture in Postmodernism: Architectural Responses to The Crisis Within Modernism," in *Theorizing a New Agenda for Architecture: Anthology of Architectural Theory, 1965-1995*, ed. Kate Nesbitt (New York, NY: Princeton Architectural Press, 1996), 72-77.

<sup>4</sup> K. Michael Hays, ed., "Introduction," in *Architecture Theory since 1968* (Cambridge, Massachusetts: MIT Press, 1998), x-xv.

<sup>5</sup> Roemer van Toorn, "Repositioning. Theory Now. Don't Excavate, Change Reality!," in *This Thing Called Theory*, ed. Teresa Stoppani, Giorgio Ponzio, and George Themistokleous (London, England: Routledge, 2016), 252-258.

critique that bounded architecture to a particular accepted normative set of beliefs and actions that defines its meaning, both monolithically and tediously.<sup>6</sup> Accordingly, architecture has evolved as transformative and responsive operations that project alternative urban realities with a socio-political autonomy and diversity projection. As an example, Jacques Derrida supportively considered architecture as a dynamic and interdependent relational process with practical tools of anticipation and experiences rather than an accurate technical prescription. From Derrida's perspective, pragmatic deconstructionism has allowed investigations about meanings and definitions associated with architecture through diverse interpretations from outside the professional domain. He considered these interpretations discursive practice for testing the meaningfulness of architecture and setting it free from any predetermined orders and resolutions to reflect its utmost nature.<sup>7</sup> As such, he appraised architecture as a possibility of thoughts and options that cannot be reduced to a compact representational status of these thoughts and choices.

Ultimately, architecture started to be identified depending on socio-political and cultural discourses related to its rich socio-political and cultural context embodied in societal spatial expressions, presentations, and practices in human communities.<sup>8</sup> In other words, the new definition of architecture has emerged in direct relation to the attempt to answer the political, social, and ethical questions raised by the society that defines architecture's meanings and is defined within architecture's spatial dimensions. Accordingly, architecture started to be critically positioned between possibilities and moralities and between practicality and ideologies, where it has the

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<sup>6</sup> Peter Eisenman, "The End of the Classical: The End of the Beginning, the End of the End (1984) in *Historicism: The Problem of Tradition*," in *Theorizing a New Agenda for Architecture: Anthology of Architectural Theory, 1965-1995*, ed. Kate Nesbitt (New York, NY: Princeton Architectural Press, 1996), 211–27.

<sup>7</sup> Robert Mugerauer, "Derrida and Beyond," in *Theorizing a New Agenda for Architecture: Anthology of Architectural Theory, 1965-1995*, ed. Kate Nesbitt (New York, NY: Princeton Architectural Press, 1996), 182–98.

<sup>8</sup> Kate Nesbitt, "Introduction: Postmodernism's Defining Theoretical Paradigms: Theme 5: Political and Ethical Agendas," in *Theorizing a New Agenda for Architecture: Anthology of Architectural Theory, 1965-1995*, ed. Kate Nesbitt (New York, NY: Princeton Architectural Press, 1996), 59–63.

role of autonomously criticizing and judging societal values and principles and the role of being differently understood and used for the relevance of society. All these explanations have transformed architecture into a dialectic project of a *socio-political locus*<sup>9</sup> where plural contradictions, confrontations, and discontinuities are highlighted for inclusion in constructing a more comprehensive architectural framework. A theoretical and practical framework that accurately and respectfully reflects the complex urban reality.<sup>10</sup> As such, planning and design in architecture are connected to urban political, social, cultural, and intellectual conditions regardless the technological and economic advancements, where political struggles, social disputes, and cultural diversity mainly direct architectural practices and define their objectivities. Pier Vittorio Aureli argued that architecture do not fail in passively expressing the dominant urban centers and relations of power; however, such dominant urban forces cannot sustain their legitimacy in architecture over issues regarding controlling and decision making without gaining the necessary validity that would be derived from their ascendant position over other antagonistic political and social orders. Architecture has the extraordinary potential to embed political, social, and cultural values and principles through the spatial experience that reflects these adjectives in its appearance and implications. Accordingly, meaningful architectural practices are the ones that justify strategies and implementations in terms of being politically acceptable and socially meaningful.<sup>11</sup> This is achieved by defining an open system of interactions and confrontations that are transforming and being transformed as a means of political and social connections.

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<sup>9</sup> Based on Aldo Rossi's architectural definition of the city as a *Political Locus*.

<sup>10</sup> Pier Vittorio Aureli, "The Possibility of an Absolute Architecture: Defining the Political and the Formal in Architecture," in *The Possibility of an Absolute Architecture* (London, England: MIT Press, 2011), 1–46.

<sup>11</sup> Alben Yaneva, "Architecture and Politics," in *Five Ways to Make Architecture Political: An Introduction to the Politics of Design Practice* (London, England: Bloomsbury Academic, 2017), 15–32.

## 1.1 Problem Definition

The problem definition depends primarily on the introductory discussion brought previously that redefine the term architecture beyond its professional scope. The introduction assures the need to recall a architecture beyond the professional limitations. Paradoxically, architecture has critically been positioned at the core of the evolving division between objectivity and subjectivity. Objectively, architecture has continued to be defined through predetermined normative guidance and instrumental objectives. Subjectively, architecture has expanded through the perspectives of subjective interpretations and plural variables. Consequentially, locating architecture at the center of its dichotomic nature between objectivity and subjectivity has left it vulnerable to being the victim of exclusionary deterministic frameworks. The progressive definition of architecture as a socio-political representation, besides its consideration as being an applied science, has been followed up with increasing exclusive determinism. Such a determinism reduced architecture to monolithic and restricted resolution in both theory and practice. It began to be hard to understand the complexity of architecture and maintain its complexity without defining it as a chaotic spatial situation to be sized and strictly controlled. Thus, architecture started to suffer from restricted interpretation and deterministic fragmentation at the expense of exploring, representing, and engaging its diverse socio-spatial alternatives and political perspectives. Supporting this argument, Amos Rapoport argued that the complexity of the urban environment has revealed many of misconceptions that commonly determine a superficial understanding of the urban orders that critically define architecture's ideologies and methodologies.<sup>12</sup> Such incomprehensive recognition of urban complexity has been translated into a deterministic tendency that expounded urban orders as a recognizable and predictable state of spatial formations. Accordingly, urban orders

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<sup>12</sup> Amos Rapoport, "Culture and The Urban Order," in *The City in Cultural Context*, ed. John Agnew, John Mercer, and David Sopher (London, England: Routledge, 2007), 50–75.

have excluded plurality and contradictions from their equation, considering these complexities to be anarchic, unidentifiable systems of disorder. However, misinterpreting the complexity of the urban reality indicated a significant issue of poor understanding of the political, social, and cultural urban dispositions. As Rapoport argues, these complex orders were negatively labeled as forms of chaotic sequences rather than misunderstood deferential orders.<sup>13</sup> More fundamentally, deterministic urban orders not only decay the distinctive nature of urban reality, limiting it to an inequitable abstract form but also lead to a potential loss of the urban environment's distinctive characteristics. Moreover, determinism in architecture has reflected on different scales affecting the physical, social, and political dimensions. Determinism has found its way into controlling forms of decision making, regulating forms of social representations, and implementing forms of professional practices and building laws. Thus, architecture was strictly contained under the relationship between urban law and urban order<sup>14</sup>. In reference to Henri Lefebvre's views, urban space has been subjected to the deterministic actions of revanchism<sup>15</sup>, idealization<sup>16</sup>, obfuscation<sup>17</sup>, and reification<sup>18</sup> by policing specific urban orders and spatial mechanisms to have control over social and political representations.<sup>19</sup> Similarly, Alfredo Mela emphasized the degradation of urban complexity through fragmentation and specifications as a direct impact of deterministic individualization, privatization, and economic strategies to maintain control over thriving urban conditions.<sup>20</sup> In addition to Mela's argument, Stavros Stavrides stated

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<sup>13</sup> Ibid.

<sup>14</sup> Based on Henri Lefebvre and David Harvey's viewpoints on the contradicting nature of urban spaces.

<sup>15</sup> The notion of forceful interpretation.

<sup>16</sup> The notion of exclusivity in an idealistic perspective.

<sup>17</sup> The notion of considering or representing abstract social practices and logic as a material or concrete thing.

<sup>18</sup> The notion of obscuring and domination of the role of the state over the role of capital.

<sup>19</sup> Eliza Jane Darling, "Lecture 1: The Urban Revolutions" (YouTube, August 25, 2017), [https://www.youtube.com/watch?v=9Aph\\_ThRVfU](https://www.youtube.com/watch?v=9Aph_ThRVfU).

<sup>20</sup> Alfredo Mela, "Urban Public Space between Fragmentation, Control, and Conflict," *City Territory and Architecture* 1, no. 1 (2014): 1–15, <https://doi.org/10.1186/s40410-014-0015-0>.



that the crucial understanding of the urban space as a deterministic spatial order had been developed from the dominant mechanisms and implications of urban orders that attempted to normalize socio-political spatial practices to be deterministically designed and operated. As such, these practices can become predictable, repeatable, and manipulatively accepted to represent architecture's exclusive meanings and functions, leaving no space for ambiguous complexity.<sup>21</sup>

Reaching this point, it is essential to allow the legitimate need for a comprehensive and pragmatic understanding of architecture to replace determinism. The one that was relied on as a temporary analgesic for the active dubieties acquired by urban complexity. This necessity assures the allowance of indeterminacy to investigate the possibilities of considering the urban complexity of architecture through its informalities, contradictions, and disorders.<sup>22</sup> Thus, such a comprehensive cognizance depends on defining architecture according to its complex and dynamic urban reality without compromising its ideas, notions, meanings, and uses. It is meaningful to consider urban orders from plural perspectives and attitudes since the richness of generated interpretations indicates a higher recognition of the urban reality with reduced risk of losing its complexity. As the urban sociologist Richard Sennett suggested, the new approach needs to define architecture as an *open system*<sup>23</sup> stimulated by a dynamic multiplicity in which multidimensional spatial actors accommodate circumstantial changes in different sequential and contextual scales.<sup>24</sup> In other words, it is ultimately necessary to redefine the stability of architectural theories and practices beyond professionally developed rigid and overdetermined forms that reduce architecture's meanings to a shallow stabilized version marked as

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<sup>21</sup> Stavros Stavrides, "Commoning Space: An Urban Archipelago of Enclosures," in *Common Space: The City as Commons* (London, England: Zed Books, 2016), 13–30.

<sup>22</sup> Pablo Sendra and Richard Sennett, "Open Forms," in *Designing Disorder: Experiments and Disruptions in the City* (London, England: Verso Books, 2020), 23–36.

<sup>23</sup> A concept developed initially by the American journalist and activist Jane Jacobs and methodologically developed by the writer and architect Richard Sennett.

<sup>24</sup> Richard Sennett, "Opening the City," in *Building and Dwelling: Ethics for the City* (London, England: Penguin Books, 2019).

a fixed status and located under absolute control. Instead, the stability of architectural ideas and techniques requires the necessity to be shifted towards resolving political, social, and cultural contradictions and differentials stemming from people's diverse identities, actions, and desires. Accordingly, including dialectic ideas and practices in architectural spatial definitions and orders can provide a clear, practical justification for urban complexity to resolve its inconsistencies and ambiguities by engaging such subjective perspectives in architectural productions, representations, and practices both equally and plurally. To elaborate, architecture requires the participation of all spatial explanations and interpretations related to its physical, social, and political components to be comprehensively represented. Eventually, this dialectic understanding of architecture, involving different sets of knowledge and practice, and including ideas and implementations, has been critically associated with the notion of participation. Therefore, efforts have not wavered from understanding architecture purely by including different socio-political modes of production, representation, and performance but also studying the nature of their participation. In that sense, participation gained equal attention to investigate its characteristics, methods, and implications in spatial ideas and practices in architecture.

That being the case, the notion of participation has begun to stand out as one of today's most iconic academic, professional, and political trends. From an academic perspective, the concept of participation has witnessed an expeditious development of its epistemological and ideological conceptions. Increasing numbers of academic researchers in diverse social, political, and applied scientific disciplines have started to scrutinize the notion of participation and expand the analytical explorations associated with its concepts, definitions, and theories. Accordingly, the idea of participation has begun to take a central role in many academic research studies that increasingly incorporate the social and political aspects of including people as a primary element in defining theoretical presuppositions. Within the field of architecture and urban planning, the growing presence of participation has been significantly noticed in the augmentation of urban and architectural studies related

to participatory design theories and approaches. Such a remarkable turnout for participatory studies in architecture and urban planning has aligned with the blooming diversification of participatory approaches starting from the 1960's under the titles of *Participatory Design*, *Collaborative Design*, *Co-design*, *Interactive Design*, *Communitarian Design*, *User-centered Design*, *Contextual Design*, etc. Consequently, professional architectural practice has begun to reflect this rapid theoretical expansion of participatory design approaches. Architects, urban planners, and designers actively started responding to this rich extended theoretical ground by developing new practical forms of participatory models, techniques, and practices. All these factors have produced a comprehensive empirical and expressive body of knowledge related to participation. Yet, the level of extensivity and complexity reached has resulted in overwhelming confusion and ambiguity. Understanding participation and distinguishing between its different explanations, appearances, and implications was initially exclusively limited to academic and professional elites. Nevertheless, studying, evaluating, and interpreting the concept of participation and its accumulated theoretical and practical body of knowledge has never been an easy assignment, even for expert academic researchers, because of the continuously increasing dynamic and subjective variables that need to be considered within the scope of participation studies. Otherwise, the notion of participation is deliberated inadequately and only in fragmented and synoptic forms to be intellectually and practically digested and implemented by the commons within the already existing available possibilities. Eventually, this has generated a new challenge to deliver a more richly composite and interdisciplinary understanding of participation and avoid any predetermined generalizations becoming widely accepted by its false intelligible and applicable supremacy.

Beyond the scope of architecture, participation has experienced unprecedented interest in the political field that promoted the issue of participation as a central matter strongly presented in contemporary political agendas. The compelling circumstances of globalization, socio-political activism, and diversity of expressive communication modes have contributed to the rise of a new political discourse that

played a vital role in defining the contemporary movement of democracy in a direct reference to participation. Politically, participation is beginning to be recognized in all political debates and arguments that favor democracy as a discursive political model, encouraging autonomy in political expressions and praxes. As such, growing democratic tendencies have spared no effort to promote participation as a generative principle in determining democratic representations and practices in the political domain. Moreover, the widespread democratic debates have effectively advocated the development of individual political consciousness and widened their activist awareness, leading to increased public attention concerning political inclusivity, equity, and autonomy. All these factors have pushed toward a more consensual acceptance of participation as a democratic model and more systematic attempts to embody participation in operating political systems. Eventually, different-in-scale worldwide political structures of governments, international administrations, and national authorities have competed to adopt participative plans and programs under the cover of political reformations and corrective political movements that allegedly aim to achieve more democratic conditions in today's political environments. Global and local governments with democratic and social liberal orientations have invested in numerous participatory political initiatives, programs, and schemes to promote democratic inclusion for citizens in political decision making concerning their built environment and related arrangements.<sup>25</sup> However, this has raised a number of suspicions about the validity of certain authoritarian intentions behind promoting diverse forms and scales of political participation to reach more democratic situations. Many questions were raised, interrogating the capability of governments and elected officials to deliver an authentic and effective participatory model to

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<sup>25</sup> Within The local context of Turkey, *The Great Metropolitan Municipality of Istanbul* has organized a series of international and national urban and architectural design competitions to advocate participatory-based urban interventions to reclaim the city's public spaces within the scope of the campaign titled (*Istanbul is Yours "Istanbul Senin"*) including *Taksim Square Urban Design Competition* and *Haliç Coastline Urban Design Competition*. Later, *The Great Metropolitan Municipality of Ankara* had a shy attempt to prioritize public participation within the framework of *100. Yıl Çarşısı and Urban Surroundings Architectural Idea Competition*.

achieve superior levels of democracy, rather than to use it as a political excuse to justify certain decisions and pass other hidden political agendas. As an unavoidable result, participation has lost its meaning for the resonant political slogans and eloquent speeches that emptied the concept of participation from its fundamental principles and reformed it as an acquiescent vessel to be filled according to exclusive political visions and resolutions. The essence of participation has been unfairly reduced to a consumed keyword to be included in political campaigns to capture people's constant desires to seek more solid and consistent forms of democracy. Even with good political intentions, exerted participatory models in the political realm have fallen under excessive accountability for their feasibility of achieving a truthful notion of democracy. Since the presence of political intent is insufficient to evaluate the success of participatory models in attaining democracy, participatory-led policies have been criticized because of the absence of their capability to hand the political act of controlling and decision making to the public as an accurate translation of democratic principles. This has added a new challenge, regarding the earlier one, to emancipate participation from political manipulation and radicalization, and to further clarify the political perception of participation as a core matter of active political action of controlling and decision making. Ultimately, it is essential to contemplate the earlier-mentioned challenges as complementary aspects to compose a more complex problem definition related to the concept of participation. The previous discussions about discursive relationship, which combines politics and architecture, necessitate an adequate formulation of participation to address political and spatial practices equally and correspondingly.

## **1.2 Aim of Study**

The new understanding of urban reality complexity with diverse dialectic and dynamic situations has changed the perspective of architecture. It transformed architecture from being a predetermined profession into a subjective argument that progresses through plural inclusion of different urban orders and provoked

interpretations. Architecture started to be recognized as a comprehensive methodology that combines multiple patterns of conceptual thinking and pragmatic practice. The meaning of architecture has included theoretical and practical knowledge into one inclusive activity that is embedded in its urban context and retrieved from its transformations. Accepting architecture's new extensive meaning as a social-applied complementary discipline related to its political, social, economic, and intellectual contexts has stimulated this growing tendency toward the notion of participatory architecture. Hence, the evolving participatory nature in architecture defines the scientific essence of architectural design theory and practice, as depending on comprising both instrumental and expressive research tools and measuring systems. Participation is critical to testing and exploring the different perspectives of spatial practices in architecture to reclaim its complex entanglements. Thus, participation can be considered the most accurate manifestation of the nature of architecture, including all its possible spatial embodiments and attitudes, besides being considered an inclusive exposure to its complex urban context. The reason behind such a propensity towards participation is related to having a reasonable opportunity to include different substantiated interpretations of spatial formulations by motivating skepticism. Skepticism about architectural concepts, ideas, theories, and practices allows not only the discovery and assessment of unlimited prospects and possibilities but also motivates a more relevant selection and appropriation of such alternatives based on more alternatives and variables. Therefore, participation in architecture is defined as political action in the urban situation with diverse dialectic orientations and transformative perspectives. Nevertheless, the credibility of such a political position relies on the affirmation of its autonomy and pragmatic applicability, regardless of its objective rationality.

That being the case, participation as a growing methodology has faced many critiques that questioned its attainable restrictions and limitations. Participation has been confined to accusations of being a redundant method consuming unnecessary time, effort, and sources to include ineffectual aspects with no significant importance. Consequentially, critiques have reached the point of criticizing the

fallacious modifications of participation simulated by fragmentation and abstraction. Under the name of participation, some designers and architects developed many architectural alternatives that ended up unsuccessfully in including all urban agencies acting without segmented taxonomies or neglection. Allegedly, participation has been exclusively controlled to ensure consensual decisions, mechanisms, and implications are achieved to replace the traditionally accepted ones under cover of plurality and comprehensiveness. From one perspective, this has restricted individuals' capacities in participatory practices to balance their unequal contributions. This is despite the absence of a proper evaluation to prioritize them according to their quality and substantiality in achieving significant progression. From another perspective, this has forced counterfeit versions of participation where individuals are included passively in complicated urban circumstances without any previous or appropriate preparation to formally meet participation's requirements.<sup>26</sup> All these factors have critically threatened the validity of participation and compromised its distinctive qualities as a methodology. In that sense, the neglect of participation to overcome existing abstract formulations and preset systematic methods has raised considerable doubt about the practical adequacy of participation as a scientific methodology in architecture.

Based on the above, this study aims mainly to deliver a more comprehensive understanding of participation in reference to different theoretical and practical perspectives. The study aims to redefine participation in relation to the ideological and pragmatic aspects of political theory, urbanism, and architecture. Moreover, the study concentrates on analyzing architecture's diverse spatial productions, representations, and practices by thoughtfully contemplating the nature of participation as a critical methodology to provide a more authentic perception of

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<sup>26</sup> A. E. Demirel and M. N. Alhanoush Alkhalaf, "Towards more Inclusive Housing through Participatory Design" (PowerPoint presentation, *7th Conference on Urban Studies 2022: Sustainable, Decent, Affordable Housing and Living Environments*, Ankara, TR, May 16-17-18, 2022).

architecture. To elaborate, participation in architecture has set the ground for the prosperity of an extensive yet critical architectural research methodology that associates contemporary architectural design with complex and active conditions, experiences, and circumstances derived from urban political, social, and cultural contexts. The study aims to establish an extensive theoretical framework that provides an inclusive definition of participation to maximize architectural spatial responses to political, social, and cultural urban segments. In that sense, this study highlights the importance of describing a new manifestation of participatory architecture to reproduce the architectural design as a more comprehensive and explorational action. In short, the aim on study focuses on two main objectives of redefining architecture by investigating participation and redefining participation by adopting the expanded meaning of architecture. Thus, the study aims to provide a scrutinized evaluation of participation as an architectural methodology by investigating its distinctive characteristics and limitations. This is in order to obtain a discursive reading of participation's theoretical and practical development concerning spatial representations and productions. The main argument relies on expanding the understanding of participation from several philosophical and professional perspectives to justify its prominence as an inclusive methodology in architecture that is compatible with its complex nature. The more comprehensive the understanding of participation that is developed, the more opportunities there will be to adapt participation to more spatial representations and practices, as claimed by designers and users. Acknowledging a discursive perception of participation assures constructive criticism of the exerted manipulations, curtailments, and restrictions upon participatory methods that ultimately contribute to defining a more intelligible and practical manifestation of participation in architecture.

### **1.3 Structure of Study**

Since evaluating the concept of participation is one of the main objectives of this study, the associated framework is centered around providing an extensive



assessment of participation from several perspectives related to spatial representations, productions, and praxes. The study is assembled upon elucidating multiple analyses of the notion of participation that have developed over time, supported by an eclectic overview of different critical ideological and pragmatic shifts between different forms of representations and decision-making practices. Understanding and synthesizing different participatory models in politics, urbanism and architecture have critically contributed to participation's evolution overall. In that sense, the outline of the study is structured as follows:

The first chapter provides a discursive evaluation of the notion of participation in political science. The chapter's main argument is discussed by analyzing different philosophical origins and political interpretations of participation. It deals with participation as a significant political model concerning the political practices of controlling, representing, and decision-making. Moreover, the chapter acknowledges the importance of understanding the evolving dialectic nature of participation as an active dichotomy transferring between the political description and the political application. Accordingly, the chapter relates the model of participation to the main two competing, yet contradicting, political models of representation and democracy. To be more specific, it delivers an inclusive overview of participation based on highlighting the consecutive development and influence of both political models of representation and democracy from the progressive Classic Greek, Classic Western, and Modern Western philosophies' perspectives. Eventually, the chapter debates the importance of understanding participation by understanding the evolution of the political models of representation and democracy. The chapter tries to investigate the reasons behind their successive precedence, failure, and transformation in specific critical turning points. The chronological argument presented aims to encourage an inclusive reading of the dual nature of participation to preserve an adequate and responsive balance between political representations and political actions, depending on accumulated theoretical and practical political knowledge. The chapter concludes by providing two distinctive participatory models of deliberative and radical democracy as valid political models to be considered for the time being. These two

participatory models supply a logical verification of participation as an accepted political methodology that maintains a political poise between autonomous representations and various actions in contemporary complex political reality.

The second chapter deals with translating the findings of the previous chapter to be appropriated in the urban context. In other words, the chapter relocates the political model of participation scrutinized into a participatory framework that deals with the politics of urban space's production. The chapter concentrates on defining different socio-political patterns in urban living environments in relation to participatory forms of spatial representation, control, and decision making. To serve such an intention, the chapter's structure is arranged by demonstrating participation in three main intersecting concerns related to urban rights, urban identity, and urban spatial practices. Firstly, participation is considered a full political right of individuals to gain equal and effective access to spatial practices in urban environment to decide, accept, and maintain their preferable characteristics and patterns of implications. Nevertheless, participation is critically examined to politically sustain the critical equilibrium between radical individualism and common heterogenic multiplicity. Secondly, participation is recognized as a political identity with legitimate, inclusive status and independent mechanisms, by extension. The political identity of participation advocates building a comprehensive form of urban representation to include conflicting and different socio-political representations. To put it another way, participation is identified as socio-political standing by perceiving different identifiable urban modes and maintaining their co-existentiality. Thirdly, participation is argued to be a spatial practice where it is translated into democratic architectural interventions. Such a comprehensive definition of urban spatial practices allows indeterminacy to interpret the production of urban space without compromising its diverse methods and implications. Notably, it is essential to address all these three concerns equally with full attention to their complementarity since participation cannot be understood as separate alternative forms of urban rights, identities, and practices.

The third chapter elaborates on the notion of participation in the aspect of architectural design and urban planning, both theoretically and professionally. The chapter attempts to provide an inclusive assessment of participation in theory and practice in architectural design, starting with the analysis of the development of architectural theoretical principles, ideological concepts, methodologies, and technical experiments in modern architecture. The main argument is structured upon defining participation in the discipline of architecture as a result of the failure of conventional practices of architectural design limited to instrumental and technical interpretations. Regarding the previous philosophical discussions, the chapter explores the development of participation in the architecture and urban planning professions, depending on the review of various progressing paradigms of participatory architecture. More precisely, the chapter comprehensively evaluates the different experimental, organizational, communicative, technological-assisted, and pluralistic participatory paradigms in architecture and urban planning to better reflect participation's discursive development and distinctive characteristics. Starting with the exploratory paradigm of participatory architecture, the focus is on a debate of the early radical experimental participatory practices engaged in by pioneering architects like Giancarlo de Carlo, Peter Smithson, Herman Hertzberger, Sherry Arnstein, Walter Segal, Lucian Kroll, Ralph Erskine, N. John Habraken, Henry Sanoff, and Christopher Alexander. Each developed participatory archetype is critically evaluated from the theoretical and practical perspectives to highlight participatory practices and determine its diverse incidents and methods. The earliest participatory practices in architecture were meant to get to know participation's meaning and main objectives. Moving toward the organizational paradigm of participatory practices, more attention is drawn towards analyzing participation in more extensive and complex scales to sustain its applicability and sufficiency. Participation is increasingly evaluated in urban planning models to organize and manage participatory practices in more comprehensive conditions. Progressing towards the communicative paradigm of participatory approaches, the replacement of earlier instrumental participatory practices is manifested to allow inclusion for

more subjective confrontations, argumentations, and negotiations in participatory practices in architecture. Participation is reconsidered based on communicative models to enhance its quality and adapt to the rate of social and political bifurcations. In parallel, participation is appraised through the feedback delivered from the architectural models of management and evaluation. Ending with the pluralistic paradigm of participatory practices, the absence of equally accessed active political status in previous models is intentionally underlined to expand the political empowerment and emancipation in participatory approaches. In that sense, participation is pragmatically rationalized through practical models of architecture.

The final chapter concludes the philosophical, political, and professional arguments by emphasizing the need to construct a comprehensive definition of participation and architecture based on the discursive relationship that combines them and the synthesized superimposition of this relationship in previous discussions. In addition, the chapter addresses the importance of composing the meaning of participation by accepting its paradoxical nature in architecture, one that constantly conflicts between its idealism and pragmatism. More inherently, the chapter notes the impossibility of reaching an accurate balance in the duality of equal participation between objectivity and subjectivity but instead acknowledges the necessity to avoid monolithic determinacy as an alternative to such a duality. As such, the discursive meaning of participation as an inclusive and pragmatic methodology is projected in a more critical prominence where participation is effectively debatable, interpretable, and applicable. Moreover, the chapter ensures the crucial influence of understanding participation on re-assigning a more inclusive and expressive meaning of architecture and the role of the architect. The chapter directs the earlier discussions towards a political and professional discourse of architecture to emancipate its ideologies and practices from instrumental limitations. From such a perspective, the final chapter illustrates different participatory models to emphasize the characteristics of the new expanding meaning of architecture. Finally, the chapter ends up by illustrating a new definition of participatory architecture as a means to engage different political

and social actors actively in controlling spatial representations and decisions where the role of the architect is expanded beyond technical and professional issues.



## CHAPTER 2

### PARTICIPATION IN POLITICAL THEORY

In light of the earlier discussions that prevail the political nature of architecture, it is essential to start expressing the notion of participation in architecture by providing a comprehensive understanding of architecture as both a political representation and a political action. Considering architecture's active political context as defined through power holders and relations in different forms of representations and modes of production in association with controlling mechanisms and decision-making procedures is critically responsible for providing architecture's political meanings, functions, and spatial practices. The newly recognized political condition of architecture directly reflected architectural representations and practices in both the theoretical and practical dimensions of the concept of democracy. In other words, there is a growing tendency to explicitly define participation through the discursive and dialectical relationship that connects architecture and democracy in their political contexts theoretically, within the intersection between spatial theory and democratic political theory, on the one side, and practically, within the intersection between socio-spatial practices and democratic practices, on the other.<sup>27</sup>

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<sup>27</sup> Based on the discussions derived from Teresa Hoskyns, "Introduction: democracy and public space – theory and practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '1-16'.

## 2.1 The Relation Between Participation and Democracy

Etymologically, the origins of the word democracy refer to the “political system of government in which the sovereign power is vested in the ordinary people as a whole exercising power directly or by elected officials; a state so governed by common people”.<sup>28</sup> In parallel, the word “participation” has been defined as the “act or fact of sharing or partaking in common with another or others; act or state of receiving or having a part of something”<sup>29</sup>, retrieved from the late Latin word “*Participationem*”.<sup>30</sup> As such, the political notion of participation can be directly related to democracy as a primary political representational act exerted by collectives of individuals who are taking an active part in the actions of ruling, controlling, and decision making. In that sense, it is arguable that the essence of participation in its political understanding is fundamentally relevant to the existence of democracy, in which participation is an indispensable action in achieving democracy, as well as determining its quality status and practical implications.<sup>31</sup> However, within the accelerated institutionalization and exclusive conceptualizing of democracy and associated political participatory practices<sup>32</sup>, participatory democracy has reflected an ambiguous nature that is open to different political contestations and interpretations. These political discourses hold a more complicated and equivocal understanding full of contradictions and limitations apart from its original inclusive

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<sup>28</sup> “Democracy” Etymonline.com, accessed August 7, 2022, <https://www.etymonline.com/word/democracy>.

<sup>29</sup> “Participation” Etymonline.com, accessed August 3, 2022, <https://www.etymonline.com/word/participation>.

<sup>30</sup> Ibid.

<sup>31</sup> Gerald Finch, Sidney Verba, and Norman H. Nie, “Participation in America: Political Democracy and Social Equality, (1972) as retrieved from Jan W. van Deth, “What Is Political Participation?” in *Oxford Research Encyclopedia of Politics* (Oxford University Press, November 22, 2016).

<sup>32</sup> Based on critiques of Olle Törnquist in Olle Törnquist, “Introduction: The Problem Is Representation! Towards an Analytical Framework” in *Rethinking Popular Representation*, ed. O. Törnquist, N. Webster, and K. Stokke, 2009th ed. (New York, NY: Palgrave Macmillan, 2009), ‘1-23’.



connotations.<sup>33</sup> Accordingly, there is an urgent need to provide an extensive analytical understanding of the concept of democracy in relation to political participation beyond the conventional definitions and concepts. This is in order to represent the quality of political participation of individuals and their political ability to practice representations in all their symbolic<sup>34</sup>, descriptive<sup>35</sup> and substantive<sup>36</sup> forms as the main determinant of participatory democracy.<sup>37</sup>

## 2.2 The Historical Development of Participation

This new analytic understanding of political participation in forms of democracy has been critically related to the chronological development of democracy as a political spatial context and a political spatial practice. The notion of political participation is determined where democratic actions and participatory practices are taking place, and in which democratic relations and participatory mechanisms are responsible for producing the political identity of the environment concerning its socio-political characteristics. Thus, it is important to highlight the historical evolution of political participation in democracy both theoretically and practically, depending on the analysis of its sequential development within the history of political philosophy and political models of representative systems.

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<sup>33</sup> Teresa Hoskyns, "Introduction: democracy and public space – theory and practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '1-16'.

<sup>34</sup> A type of political representation formed within the boundaries of the civil society to stand for individuals' socio-political rights and identities in forms of Self-management, associational life, and public discourse equality.

<sup>35</sup> A type of political representation formed within the boundaries of the political authority to stand for communities' socio-political interests in forms of political parties, organizations, and movements.

<sup>36</sup> A type of political representation formed within the boundaries of the political decision-making representatives to stand for society's socio-political views and ideas in forms of political nationality, kinship, ethnicity.

<sup>37</sup> Based on critiques of in Neera Chandhoke, "Relationship Between Participation and Representation in *Rethinking Popular Representation*, ed. O. Törnquist, N. Webster, and K. Stokke, 2009th ed. (New York, NY: Palgrave Macmillan, 2009), '25-37'.

### 2.2.1 Participation in Classic Philosophy

Political participation and democracy are considered to be as old as the human settlements and communities. Nevertheless, the earliest forms of the political participation can be explicitly dated back to the Greek political notion of democracy, as had been influenced by the early forms and ideas of Greek political philosophy, which was reflected in the spatial collective construction of the political model of the Greek city, ‘*Polis*’, and in the establishment of the structure of its active political center, ‘*Agora*’. The traditional Greek political philosophy, which had been developed mainly upon the philosophical interpretations of political concepts and ideas delivered by *Plato*, has provided an objective understanding of traditional Greek democracy as a dominant and homogenous political representative system. Such a systemic order gave individuals the opportunity to participate formally and consensually in political activities under the supervision of the official political framework and through its formal channels, as offered by the state.<sup>38</sup> Plato influenced the establishment of the traditional Greek democracy upon harmonious and unified political forms of participation where the political engagement of Greek citizens in politics are organized and controlled by an administrative, continuous, and rigid system operated through preserving the notion of political ‘*Consensus Gentium*’.<sup>39,40</sup>

Consequently, democracy has been formulated and ruled by widely accepted rationality, constant homogeneity, mutual communication, and instrumental objectivity, which are critical to achieving political agreement and acceptance in participation among individuals in different political practices, communications, and

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<sup>38</sup> Teresa Hoskyns, “Ancient Greece and the tri-partite model of democracy” in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), ‘19-29’.

<sup>39</sup> A Greek terminology refers to the general shared agreement “*Consensus*” of people belonging to the same nation “*Gentium*” as retrieved from “*Gentium*,” Etymonline.com, accessed August 23, 2022, <https://www.etymonline.com/search?q=Gentium>, “*Consensus*,” Etymonline.com, accessed August 23, 2022, <https://www.etymonline.com/word/consensus>.

<sup>40</sup> Henry Sanoff, “Multiple Views of Participatory Design” *METU Journal of Faculty of Architecture*, Vo 1 23 (2) 131-143 (2006).

activities. In other words, traditional Greek democracy was developed to sustain consensual political order during the political practices of ruling and decision making. As such, the classic Greek model of the political center, *Agora*, has functioned as a dominant political representative system representing the Greek city-state through homogenous and static orders. These orders preserved the idea of political consensus by objective rational norms and instruments developed upon mutual understanding and communication in order to control political participation and achieve political consistency and stability in the forms of common agreement and acceptance.<sup>41</sup>

Later on, under the progressive impact of the advanced understanding of the Greek political philosophy delivered by *Aristotle*, the developed notion of the Greek democracy shifted towards one of active participation and engagement of individual Greek citizens in the political actions and practices in the Greek *Polis*, as based on socio-political equality and diversity in the political representations. The new emerging form of *Aristotelian Democracy* was considered beyond previously defined dominant and monotonous political orders and representative systems. With the introduction of the new political model of the modern *Athenian Polis* during the golden period of influential political discourse delivered by *Pericles*<sup>42</sup>, the essence of Greek democracy expanded with various practices and activities of political confrontations, argumentations, and conflictual disagreements. These democratic activities sustained the thriving equity, liberty, and diversity of socio-political identity and characteristics of individuals with no objective or instrumental constrains.<sup>43</sup> Opposing the former notion of representative democracy, the recently

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<sup>41</sup> Teresa Hoskyns, "Ancient Greece and the tri-partite model of democracy" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '19-29'.

<sup>42</sup> A Greek politician and ruler who contributed to the construction of the golden age of the Greek Athens through supporting arts, architecture, philosophy, and democracy building within the vision of iconic Acropolis as retrieved from Kristin Baird Rattini, "Who Was Pericles?," *National Geographic*, April 8, 2019, <https://www.nationalgeographic.com/culture/article/pericles>.

<sup>43</sup> Teresa Hoskyns, "Ancient Greece and the tri-partite model of democracy" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '19-29'.

evolving participatory democracy has been formulated as a heterogenic and open-to-subjective interpretations political system in which individuals participate free from any dominant representative orders of political frameworks and agonistically against any predetermined and fixed political arrangement or status. This was in order to reflect a comprehensive representation of their diverse socio-political qualities. Unlike classic Greek democracy, the later-developed participatory democracy was assembled upon the political participation of different socio-political identity holders of ‘*Agons*’<sup>44</sup> in conflictual and confrontational political condition to break previously established political orders and authoritarian structures by advocating the notion of political ‘*Dissensus*’<sup>45</sup>.<sup>46</sup> To put it another way, controversial Greek democracy was built to guarantee the rise and flourishing of political argumentations, disputes, and confrontations in a way that sustained a political inclusivity and diversity during the political actions of ruling, controlling, and decision making. Accordingly, the new Greek *Agora* was expounded, exceeding its administrative and rigid political-spatial structure to be represented in the New Greek model of tri-partite democracy that maintains the core of the democratic actions and participatory practices formed by different socio-political identities in diverse participatory spatial activities. To elaborate, the new Greek political center was expanded to extend beyond its institutional limits and monotonous mechanisms of the traditional Greek ‘*Agora*’ towards different political-spatial structures that have the political capacity to hold democratic and participatory practices like the

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<sup>44</sup> A Greek terminology refers to either physical conflict or battle within the competing context of Greek athlete ceremonial contests or a dramatic conflict or struggle between the main characters within the theatrical context of Greek plays as retrieved from “Definition of Agon,” Merriam-webster.com, accessed August 23, 2022, <https://www.merriam-webster.com/dictionary/agon>.

<sup>45</sup> A Greek terminology refers to the disagreement or the conflictual disturbing condition against the established natural political or social order enforced by authoritarian dominating structure as retrieved from Jacques Rancière, *Dissensus: On Politics and Aesthetics* (Continuum International Publishing Group, 2010).

<sup>46</sup> Borş, Sabin and Dragoş Dascălu. “Notes towards a Theory of Contestational Architecture.” (2013).

market, the theater, and the assembly.<sup>47</sup> These multifunctional spaces are politically defined by the democratic participation of citizens in different activities of trade, production, consumption, opinion expression, and discussions in the case of markets, by the democratic engagement of citizens to play political roles and to reflect their political disagreements, argumentations, and conflicts dramatically in the case of the theatre, and by the democratic and collective involvement of citizens in the discursive practices and activities of political public fora, discussions, and decision making in the case of the assembly.<sup>48</sup>

In support of the later understanding of Greek participative democracy, Hannah Arendt emphasized a new understanding of the nature of politics that explicitly contributes to the definition of a new version of political-spatially practiced democracy that depends on the act of political participation of individuals.<sup>49</sup> In Hannah Arendt's idiosyncratic works, she provided an innovative philosophical argumentation of the political conditions retrieved from the Greek political practices in contradiction to the conventional political philosophy that was reduced to a homogenous form of utopic political representation. She argued that the Greek participative model of democracy is expressed through capacities, potentialities, and opportunities of human political conditions derived from participatory practices. These participatory practices place the human pluralistic nature and autonomous political action central to democratic practices.<sup>50</sup> To express this distinctly, democracy has become the result of the political participation of individuals that reflects the nature of the human pluralistic and co-existential condition. Here, political action is formed and enhanced by the plural interaction among individuals who provide a meaningful political justification through the collective actions of

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<sup>47</sup> Teresa Hoskyns, "Ancient Greece and the tri-partite model of democracy" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '19-29'.

<sup>48</sup> Ibid.

<sup>49</sup> Hannah Arendt, "Introduction by Margaret Canovan," in *The Human Condition*, 2nd ed. (Chicago, IL: University of Chicago Press, 1998).

<sup>50</sup> Hannah Arendt, "The human conditions," in *The Human Condition*, 2nd ed. (Chicago, IL: University of Chicago Press, 1998). '7-21'.

presenting, understanding, communicating, and accepting various and distinctive socio-political identities.<sup>51</sup> Therefore, Arendt has encouraged the civic participation of citizens in the political equation of their environment in order to develop their political capacities and unique characteristics to be, respectively, reflected effectively on their political interpretations and interventions in the processes of controlling, ruling, and decision making democratically. She elaborated her point of view by explaining that “*Civic participatory is the lifeblood of democracy that is critical for the function of the essential human condition of plurality*”.<sup>52</sup>

Despite the difficulties and concerning speculation of unpredictability and lack of control over political actions, the developed participative model of democracy has been sustained by the enlarged political and pluralistic mentality that is achieved through the human capacities of compromise and commitment. These efforts maintained a certain political guidance over the pluralistic condition of ambiguous political actions. To support such an explanation, Hannah Arendt stressed the political and pluralistic presence of the human condition by underlining the autonomous and participatory political actions of practice and speech, ‘*Praxis*’ and ‘*Lexis*’. Actions of practice and speech were considered equivalently free from any predominant social restrictions or economic limitations, as well as from any unsatisfied needs and prerequisites.<sup>53</sup> In other words, the definition of the political participation in democratic actions had become associated with the satisfaction and fulfilment of individual capacities and conditions as prerequisite to elaborating on the human pluralistic condition. Such a political fulfilment is considered as an emancipated form of political practice, apart from any dominating conditions to develop autonomous political interactions and practices. This has been translated not

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<sup>51</sup> Rod Dacombe, “Participation and Democracy in Theory and Practice” in *Rethinking Civic Participation in Democratic Theory and Practice* (Basingstoke, England: Palgrave Macmillan UK, 2018).

<sup>52</sup> Rod Dacombe, “The Problem with Civic Participation” in *Rethinking Civic Participation in Democratic Theory and Practice* (Basingstoke, England: Palgrave Macmillan UK, 2018).

<sup>53</sup> Hannah Arendt, “Man: A Social or a political animal” in *The Human Condition*, 2nd ed. (Chicago, IL: University of Chicago Press, 1998). ‘21-27’

only by the separation and distinction between the individual biologic and economic realm and the collective political realm, represented etymologically as ‘*Oikos*’ and ‘*Politikos*’ in Greek terms or as the later developed ‘*Urbs*’ and ‘*Civitas*’ in Roman terms, but the satisfaction and fulfilment of the individualistic conditions as a prior step to give the individual the chance to engage autonomously and agonistically in the collective political condition.<sup>54</sup>

In addition, the political nature of human participatory pluralistic actions has been backed up by the investigation of the concept of ‘*Vita Activa*’, which explains the main differences between the concepts of ‘*Labor*’, ‘*Work*’, and ‘*Action*’ in relation to the human condition. This was achieved by distinguishing between the fundamental human individual conditions of labor, that is corresponding to the biological needs of the human, and work, that is corresponding to the objective and materialized capacities of human activity, from the sophisticated human condition of action, that is corresponding to the political nature of human as a pluralistic distinctive individual in a social binding construction to interact freely and deliberatively.<sup>55</sup>

From another perspective to reinforce the previously explained Greek participatory model of democracy, the French philosopher Jacques Rancière also stated the conflictual and agonistic nature of political practices and actions by discussing the dialectical relationship that distinguishes between the concept of ‘*Polis*’. *Polis* is referred to as the natural homogenous political order that depends on the dominant and stabilizing modes of political representations and consensual status in forms of objective political instruments and administrative systems. On contrary, the concept of ‘*Politics*’, refers to the conflictual and antagonistic conditions against the established harmonious and unified political order, as depending on the heterogenic

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<sup>54</sup> Pier Vittorio Aureli, “Instauratio Urbis” *Possibility of an Absolute Architecture* (MIT Press, 2011). “85-140”.

<sup>55</sup> Hannah Arendt, “The human conditions,” in *The Human Condition*, 2nd ed. (Chicago, IL: University of Chicago Press, 1998). ‘7-21’

and dynamic modes of political participation in the forms of autonomous, subjective-interpretative, and democratic practices.<sup>56</sup>

### **2.2.2 Participation in Western Philosophy**

However, the notion of democracy has fallen into a particular political predicament as a result of the rapid expansion of societies and, sequentially, the issues of the massive complexification of socio-political identities, the increasing tensions of conflicts and political confrontations, and the high specialization of governmental orders and administrative legislations. Following these concerns made the core of the democratic system, as represented in political participatory practices, under intense scrutiny.<sup>57</sup> Accordingly, political participation has failed to maintain its fundamental position in the democratic political process, and moreover, democracy has started to be critically discussed and interpreted under the influence of a number of philosophical and theoretical political approaches beyond the political collective participation of individuals in societies. This led to the decisively present democracy becoming a political system swinging between institutional and experimental frameworks. In that sense, the concept of democracy has been crucially defined by the ideological contradiction between the political models of participation, which refers to the collective political right of individuals to actively participate in defining, controlling, and the functioning of political action. This is in direct relation to individuals' autonomous socio-political status for developing their individual capacities, potentials, and identities, and liberty, which emphasizes the individualistic political right of individuals to act freely according to their interests

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<sup>56</sup> Borș, Sabin and Dragoș Dascălu. "Notes towards a Theory of Contestational Architecture." (2013).

<sup>57</sup> Jan W. Van Deth, "What Is Political Participation?" in *Oxford Research Encyclopedia of Politics* (Oxford University Press, November 22, 2016).



and preferences by preserving a political homogenized and dominant regulating system.<sup>58</sup>

To be more specific, C.B. Macpherson argued that democracy reached a historic turning point where it bifurcated into participatory democracy, advocating a contested and practical political approach that maintains a level of flexibility to include different socio-political ideologies and identities rather than limiting its mechanism under the influence of certain monolithic and rigid political practice. Apart from participatory democracy, Macpherson illustrated representative democracy as the second bifurcated type of democracy that promote a procedural political approach to emphasize the importance of constructing an institutional framework that consists of formal political procedures and representations. These formal political orders control the political system in the dimension of the city-state by minimizing the political actions of individuals into the individualistic right of free act under the influence of direct and homogeneous political identity and ideology.<sup>59</sup>

As follows, after considering the critical definition of democracy in relation to the evolving conflictual political duality between *Plato's Democracy* vs. *Aristotle's Democracy* in the Ancient Grecian philosophical and political models, the concept of democracy started to be investigated under the impact of the new emerging political duality between Representation and Participation. Such a critical growth of the political duality between representation and participation has been reflected upon by different contradictory political models.<sup>60</sup> To begin with, Thomas More argued that the early notion of political participation in modern times can be traced back to the emergence of a limited number of democratic utopias that flourished from the

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<sup>58</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

<sup>59</sup> Michael Clarke and Rick Tilman, "C. B. Macpherson's Contributions to Democratic Theory" *Journal of Economic Issues* 22, no. 1 (1988): 181-96, <https://doi.org/10.1080/00213624.1988.11504739>.

<sup>60</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

16<sup>th</sup> century in forms of decentralized urban Western settlements. These settlements were distinguished with a self-governmental and self-managerial political structure of people over their urban environments and sources. This opposed the commonly spread socio-political class-based separation political structures in most urban villages and towns at that time.<sup>61</sup>

However, Thomas Hobbes reflected upon the widely accepted argument during the same period of the 16<sup>th</sup> and 17<sup>th</sup> Centuries, supporting the modern political systems of representation based on Plato's earlier political interpretations. These claimed that the concept of democracy operating through inclusive political participation resulted from a lack, or even absence, of the governing and controlling political structures. Democracy was accused of preventing any structural orders that are essential to concentrating power over a singular locus to sustain harmony and unity, and to avoid any political division or anarchism in modern settlements. Upon such a perspective, Hobbes has been noted as one of the earliest promoters of the notion of *Liberalism* as a representative political system in modern societies. Liberal systems were politically accepted because of the concentration of sovereign power and domination of political absolutism through ultimate obedience to dominant political systems, and infallible laws and legislative orders, to achieve the ultimate political gain with no hazardous and agonistic interruption.<sup>62</sup>

By contrast, Charles Louis de Secondat and Baron Montesquieu emphasized the concept of *Aristocratic Liberalism*<sup>63</sup> later, around the 17<sup>th</sup> century, as a response to Hobbes's comprehensive political ideologies, which promoted liberalism in order to mediate the concept of political participation in the developed liberal model of

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<sup>61</sup> Based on discussions of Thomas more taking place in his book under the title of *Utopia*, 1516 as retrieved from Dominic Baker-Smith, "Thomas More," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta (Metaphysics Research Lab, Stanford University, 2019).

<sup>62</sup> Noel Malcolm, "Thomas Hobbes: Liberal Illiberal," *Journal of the British Academy*, 4 (2016): 113–36, <https://doi.org/10.5871/jba/004.113>.

<sup>63</sup> One type of governments referring to democratic form of governing beside other forms of monarchies and despotisms.

political representations. Liberal models were widely adopted under the pretext of crossing over the limitations of the political exclusivity of informal actions and activities taking place outside the formal political representative framework and administrative law's capacity.<sup>64</sup> Accordingly, the new model of Aristocratic liberalism was rendered at two peculiar political levels of individual political deliberations and societal homogenous political representation, operated and regulated through two distinctive corresponding political power forms of *Legislative and Executive Power*. *Legislative power* is responsible for political deliberation and political accountability of individuals, whereas *executive power* deals with the formation of administrative laws and political legislations in homogenous and authoritarian political representations.<sup>65</sup>

Despite these efforts to include a certain political participation in dominant representative political models to promote democratic actions, C.B. Macpherson stated that democracy at that period of time, within the domination of liberal systems of political representation, had been continuously associated with the misconception of the thriving of the poor, ignorant and uneducated individuals' rule over the modern urban society, its properties, and its political decisions.<sup>66</sup> Thus, Edmund Burke examined the tolerable levels of democracy and political participation within the political framework of liberal systems by investigating the political capacity of representative political systems in relation to electorates. He resembled electorates as representative political systems depending on the rational and instrumental

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<sup>64</sup> Based on discussions on Democracy's corruption by the spirit of inequality and the spirit of extreme quality taking place in the work of *The Spirit of the Laws* by Charles Louis de Secondat and Baron Montesquieu as retrieved from Hilary Bok, "Baron de Montesquieu, Charles-Louis de Secondat," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta (Metaphysics Research Lab, Stanford University, 2018).

<sup>65</sup> Represented in the democratic system in The UK hosting both of "House of Commons" and "House of Lords" as retrieved from Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

<sup>66</sup> Michael Clarke and Rick Tilman, "C. B. Macpherson's Contributions to Democratic Theory" *Journal of Economic Issues* 22, no. 1 (1988): 181-96, <https://doi.org/10.1080/00213624.1988.11504739>.

processes of decision making and conscious judgment, reflecting their politically eligible electors with no subjective bias that may contradict the opinion of their represented political identities.<sup>67</sup>

On a more comprehensive level, Jean-Jacques Rousseau provided an opposing social contract based on the autonomous socio-political identities of individuals against the one earlier-developed representative liberal political system of Hobbes, who argued about the importance of promoting democratic participatory practices within the political system through the active engagement of citizens in the political actions of self-management and self-government. Rousseau supported this political framework by formulating the notion of “*common good*” as a political action through collective sharing of individual rights and political practices publicly. As such, collective practices sustain the development of their political participation and to consequentially insure its qualitative progression through the political experience of participation.<sup>68</sup>

Notwithstanding all previously mentioned theoretical and practical attempts at stimulating political models of autonomous and democratic participation of individuals beyond the political rigid firmness of representative orders, the earlier-defined philosophical-political duality between representation and participation has continued to discursively affect the concept of democracy. This is carried out by giving priority to political models of liberal, representative democracy over those of the participative, radical democracy performed during the 19<sup>th</sup> and 20<sup>th</sup> Centuries. Corresponding to the increasing denial of the importance of political urban context and the neglect of participatory political practices in prevalent political representative systems, despite the extensive attempts to include a democratic and participative dimension, the theoretical and practical conception of modern

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<sup>67</sup> Teresa Hoskyns, “From politics to the political: Democracy as a spatial practice” in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), ’30-56.

<sup>68</sup> Carole Pateman, “Conclusions,” in *Participation and Democratic Theory* (Cambridge, England: Cambridge University Press, 2014), 103–11, <https://doi.org/10.1017/CBO9780511720444>.

democracy throughout 19<sup>th</sup> and 20<sup>th</sup> Centuries found its new legitimate size and mutually accepted position in the ascendancy of liberalism. Liberalism could be regarded as a prominent political philosophy in the field of political science under the direct influence of various radical transformative factors represented in the political models of authoritarian representation, capitalism, and political economy. This philosophical-political transformation in the field of political science towards *Representative Liberalism*, governing the interpretation of concepts like democracy and political participation, was paralleled by the industrial revolution, the expansion of technological enhancements, and large urban migrations of individuals from rural settlements towards urban environments and centers which, in turn, have led to the evolution of industrial and urbanized societies with higher levels of socio-political and economic complexity.<sup>69</sup> Accordingly, the new emerging forms of modern democracy have been determined in direct relation to the development of the political notions of capitalism and liberalism to achieve an ultimate function and control over different sources and capitals revolutionarily escalated by the Western industrial-urban expansion. This has upheld the flourishing of individualism within the limits of the homogenous political structures that restrict individual political participation in the borders of achieving individual economic gain by instrumental means that guarantee the stability and rigidity of political representative orders.

It is arguable that as a turning point occurred in the form of the first wave of democratization<sup>70</sup> across Western civilization during the 19<sup>th</sup> and early 20<sup>th</sup> Centuries, the new definition of modern democracy was declared within the boundaries of representative political frameworks offered by the political model of liberalism. These models reduced the notion of political participation to a restrictive level of

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<sup>69</sup> Rod Dacombe, “The Problem with Civic Participation” in *Rethinking Civic Participation in Democratic Theory and Practice* (Basingstoke, England: Palgrave Macmillan UK, 2018).

<sup>70</sup> Based on the conceptualization of Samuel P. Huntington representing the sudden shift and distribution of the political power occurred in three distinctive waves of democratization as retrieved from Samuel P. Huntington, “Democracy’s Third Wave,” *Journal of Democracy*, no. 2 (1991): 12–34, <https://doi.org/10.1353/jod.1991.0016>.

liberal democracy in order to control the expanding socio-political and economic complexity of urban environments under the cover of mass democratization.<sup>71</sup> From that perspective, C.B. Macpherson illustrated such a developed understanding of liberal democracy in the form of the protective model of democracy. Within the scope of such model, democracy is reflected as a procedural political approach to creating an institutional framework that consists of formal political instruments and orders that control the political system in a homogenous manner. Accordingly, democracy is defined in correspondence to protect the earlier developed liberal individualistic notions of class, society, and private property based on people's economic and private needs, and profits.<sup>72</sup>

Similarly, Jeremy Bentham and James Mill affirmed the same argumentation arguing that the political models of liberal democracy during the 19<sup>th</sup> and early periods of the 20<sup>th</sup> Centuries have stressed the liberal and representative definition rather than the democratic and participatory definition of the political identity of individuals. They argued that individual political identity needs to be represented in the political characteristics of citizenship, as depending on the right of individuals to act freely from any collective political action according to their own needs, demands, and interests, and forwarding them to politically interact and deliberate within the boundaries of the liberal capitalist paradigm ruled by economic exchange values.<sup>73</sup>

On a brighter note, John Stuart Mill and his scholar fellow James Madison provided an opportunistic liberal model of *Developmental Democracy*, including a certain level of active and formal political participation, in contradiction to other traditional models of liberal democracy. This was achieved by rejecting the ultimate domination and control exerted by a limited number of representative political powerholders

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<sup>71</sup> Carole Pateman, "Conclusions," in *Participation and Democratic Theory* (Cambridge, England: Cambridge University Press, 2014), 103–11, <https://doi.org/10.1017/CBO9780511720444>.

<sup>72</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

<sup>73</sup> Ibid

over less empowered and politically incapable individuals in the name of sustaining a functioning political authority.<sup>74</sup> To be more specific, the model of developmental democracy was constructed upon a mixture of both political representative and political participatory orders and practices taking place at different national and local levels. As such, political representation is instrumentally effective and functional in the former scale of national political interactions, while political participation is essential to developing and sustaining democratic institutionalized processes by improving and developing individuals' political autonomy and, accordingly, diversity through political actions with the later scale of local political activities.<sup>75</sup> Nevertheless, the political model of developmental democracy is practiced within the authoritarian control of a representative liberal system that can be employed only by the total submission of individual political identities to the absolute determinism and efficacy of the political representative system.

Eventually, the continuous efforts invested in promoting democratic and participatory interpretations in representative political models of liberalism have failed as a definite consequence of the domination of an authoritarian political framework that has exclusively embraced capitalistic economic liberal modes. These political orders endorsed the bias preferences of individually oriented and economically measured exchange values over democratic practices and political actions to preserve an objective political consistency and stability to gain the favor of political powerholders and gainers. This has led to the failure of any developed modern democratic models produced during the first wave of democratization as a result of the fragility of the democracy contributing to aggressive political conflicts and revolutionary dispute against the stability and constancy of representative models of liberalism. Negatively, this tendency has radicalized the notion of

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<sup>74</sup> Based on the discussion in the work of John Stuart Mill under the title of *On Liberty*, 1859 as retrieved from Rod Dacombe, "The Problem with Civic Participation" in *Rethinking Civic Participation in Democratic Theory and Practice* (Basingstoke, England: Palgrave Macmillan UK, 2018).

<sup>75</sup> Ibid

democracy as a legitimate totalitarian form of social and political organization of the rapidly growing industrialized and urbanized Western societies to ensure political participation by radical enforcement of laws in forms of Communism and Fascism.<sup>76</sup> Thus, the concept of democracy has been critically accused of the rise of authoritarianism and totalitarian political systems that are considered to be an echo of anti-democratic systems, which in return were the first spark to ignite the Second World War. This inevitable result has occurred because of the insufficiency and impracticality of political participation to politically mobilize diverse individuals with different political status and socio-economic backgrounds without avoiding destructive political clashes under the rule of static representative liberal systems.

Respectively, political science theorists like David Trend and Robert Dahl have emphasized the profound political contrast between the representative and participatory democratic models in the growing political dichotomy between East and West during the early periods of the 20<sup>th</sup> century. Such a dichotomy led to a fallacious political interpretation of modern democracy as a radical political action organized by centralized authoritarian systems. In return, these systems encouraged the exclusion of citizens' participation by passive communitarianism, and the ultimate domination of capitalism and economic-political elites over the political action.<sup>77</sup>

As a result of such failure of democracy against liberal political systems after the radicalization and stabilization of its participatory political models, ending with liberal and totalitarian politics taking the lead over authoritarian and totalitarian politics, the notion of democracy and political participation has been dramatically limited in theory and practice during the second wave of democratization after the Second World War. This limitation was paralleled with the accelerated rise of

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<sup>76</sup> Carole Pateman, "Conclusions," in *Participation and Democratic Theory* (Cambridge, England: Cambridge University Press, 2014), 103–11, <https://doi.org/10.1017/CBO9780511720444>.

<sup>77</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.



Western neo liberal political systems since the rapid sovereignty of economic privatization and capitalism over the political systems world-wide.<sup>78</sup> The new developed political representative models of neoliberalism have claimed that the essence of democracy is not sufficient in the political processes of controlling and decision making because of the political nature of democracy as a contested experience with pluralistic articulations and contributions. These different interpretations are the main reasons for its insufficiency against unequal representational and exclusive political practices, and its impracticality in large-scale political practices. In other words, neoliberal political systems have critically referred to the political limitations of democracy in providing proper and reasonable justifications in relation to individuals' political desires, and in achieving its fundamental necessity of deliberative and coherent political outcomes at both the theoretical and practical levels.

Joseph Schumpeter, among other political scientists, has critically supported scaling down the civic political participation in democratic models developed during the second wave of democratization under the influence of neoliberal ideologies. Such ideologies led to a new political consideration of the social democratic participation that minimized the role of democracy to the restricted institutional arrangement of the political decision.<sup>79</sup> He argued that the previously established democratic models are unrealistic, impractical, and unstable because of the political nature of individuals and the tendency to exclude them from the political system, and practices by the exclusive political separation of classes sustained by neoliberal structures. Subsequently, the new conception of democracy within the framework of the newly emerging political models of neo-liberal democracy has been developed upon the consensual and systematic construction of the politically defined *One-*

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<sup>78</sup> Rod Dacombe, "The Problem with Civic Participation," in *Rethinking Civic Participation in Democratic Theory and Practice*, ed. Jean-Paul Gagnon and Mark Chou (Basingstoke, England: Palgrave Macmillan, 2018), 1–20.

<sup>79</sup> Ibid

*Dimensional Society*, depending on the empirical and scientifically defined instrumental foundation of the discipline of political science that defines democracy in the context of political idealism and superior elitism.<sup>80</sup> Accordingly, Schumpeter described the alternative democratic method of *Minimal Democracy* that depends on the neglect of political participation and the reduction of the political accountability of democracy. According to him, reduction of democracy is achieved by narrowing the major political function of democracy into the passive process of voting among previously generated and approved multiple options with either approval or rejection.<sup>81</sup> The reason behind such a decrease of political participatory practices in minimal democracy is retrieved from the classic Greek notion of democracy influenced by Plato's notion of the Republic System where the practice of democracy is limited to the political elite class of *Great free men* who may hold political abilities out of their political experiences and responsibilities.<sup>82</sup> To put it another way, the model of minimal democracy has aimed to get rid of the burden of delivering unnecessarily excessive levels of political participation in advanced techno-industrial societies that are operating effectively by producing an authoritarian institutionalized political system of liberal guardianship for the sake of stability, sufficiency, and simplicity. This model is stimulated by the neoliberal distinction between the different political classes of modern society in reference to their fixed socio-political identities and economic conditions, which is sufficient to produce an administrative political system. In such systems, individuals with limited socio-economic status are prevented from any progressive and autonomous experience for any political gain except for the fully controlled political process of choosing political representatives from among experienced political elites holding

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<sup>80</sup> Joseph Alois Schumpeter, "Socialism and Democracy," in *Capitalism, Socialism and Democracy* (Routledge, 2010), '252-270'.

<sup>81</sup> John E. Elliott, "Joseph A. Schumpeter and the Theory of Democracy," *Review of Social Economy*, 52: no. 4 (1994): 280–300, <https://doi.org/10.1080/758523325>.

<sup>82</sup> Rod Dacombe, "The Problem with Civic Participation," in *Rethinking Civic Participation in Democratic Theory and Practice*, ed. Jean-Paul Gagnon and Mark Chou (Basingstoke, England: Palgrave Macmillan, 2018), 1–20.

distinctive characters and qualities that are essential to democratic stability and coherency. Such a political framework is continued by the absolute submission and consensual acceptance of individuals to the unarguable wisdom and efficacy political representatives exclusively promoted by elitist neoliberal systems, and the objective passiveness of individuals under the influence of powerholders in which people are only subjected to their desired political actions and practices.<sup>83</sup>

In accordance with such a point of view, Kenneth Arrow dwelled on the idea of the impossibility of maintaining any political participatory model to accumulate individual's preferences into a consensual political action or homogenous practice.<sup>84</sup> In return, William Riker emphasized the impossibility theorem of participatory democracy by the widely spread bias preference of *Liberalist Democracy* over *Populist Democracy* during the second wave of Western democratization through the reduction of political democratic action to voting mechanisms that separate and select between either consensually agreed or disagreed political representation.<sup>85</sup> Eventually, the evolving forms of minimal representative democracy within the domination of neoliberal authoritarian political systems have begun to be considered a *Democratic Fallacy*<sup>86</sup> as a clear sign of democracy's dependency on administrative and authoritarian political structures. This paved the way for a critical trade-off between the individual political participation in democratic practices and the

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<sup>83</sup> John E. Elliott, "Joseph A. Schumpeter and the Theory of Democracy," *Review of Social Economy*, 52: no. 4 (1994): 280–300, <https://doi.org/10.1080/758523325>.

<sup>84</sup> Based on the discussion of *The Impossibility Theorem* as retrieved from Michael Morreau, "Arrow's Theorem," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta (Metaphysics Research Lab, Stanford University, 2019).

<sup>85</sup> Rod Dacombe, "The Problem with Civic Participation," in *Rethinking Civic Participation in Democratic Theory and Practice*, ed. Jean-Paul Gagnon and Mark Chou (Basingstoke, England: Palgrave Macmillan, 2018), 1–20.

<sup>86</sup> Based on discussions of *The Mystical Fallacy of Democracy* in the work of Walter Lippmann under the title of *The Phantom Public*, 1927 as retrieved from Patrick Di Mascio, "Afterword — Lippmann and Dewey: The varieties of liberal experience," *E-rea [online]* 9.2 (2012), <https://doi.org/10.4000/erea.2572>.

stability, efficiency, and practicality of governmental systems and the technical superiority of professional and experienced political elite classes.<sup>87</sup>

This critique has been confirmed by the analysis of newly emerging forms of *Industrial Democracy*<sup>88</sup> within the context of developed techno-industrial societies in modern periods. New forms of industrial democracy opened the door for discursively thinking about the dilemma between giving full political control to experts for the sake of instant functionality and stability and revising the political potential of participatory practice among working individuals for ultimate management. These reasons are supported by the idea of freeing the system from any rigid political orders and socio-economic burdens that restrict the effectiveness of the system both mutually and incrementally.<sup>89</sup> From Harold Lasswell's perspective, this has resulted from the failure to explore the full political potentials of participatory democracy and the intentional disconnection of the idea of democracy from its roots, as represented in the collective political action of individuals being focused solely on instrumentally responding to who gets what, when, and how from the political process.<sup>90</sup>

Moving towards the third wave of Western democratization, adopted mainly by the thriving of political struggles and social movements during the 1960's and 1970's, the contemporary notion of participatory democracy started to be formulated upon the political realization of the incompatibility between liberalism and democracy

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<sup>87</sup> Rod Dacombe, "The Problem with Civic Participation," in *Rethinking Civic Participation in Democratic Theory and Practice*, ed. Jean-Paul Gagnon and Mark Chou (Basingstoke, England: Palgrave Macmillan, 2018), 1–20.

<sup>88</sup> A participatory political model of democracy established within the context of working place environment in Yugoslavia under the rule of communist government; giving the full control to experts for the sake of instant function and revising the practice of participation among workers for ultimate management that free the system from any socio-economic burden that reflects on the effectiveness of the system mutually in educative manner as retrieved from Carole Pateman, "Conclusions," in *Participation and Democratic Theory* (Cambridge, England: Cambridge University Press, 2014), 103–11, <https://doi.org/10.1017/CBO9780511720444>.

<sup>89</sup> *Ibid*

<sup>90</sup> The Editors of Encyclopedia Britannica, "Harold Laswell," in *Encyclopedia Britannica*, February 9, 2022.

because of their clarified continuous contradictions, both in theory and in practice.<sup>91</sup> The new developed notion of participatory democracy highlighted the earlier neo-liberal model of representative democracy as another restrictive form of capitalist democracy, as bounded with homogenous representative administrative systems governed by dominant socio-economic orders and frameworks. Such transformation in conventional political systems were highly adopted in order to provide an alternative comprehensive definition of democratic practices depending on social and political participation of individuals beyond their exclusive socio-economic classifications. This contemporary participatory-based model of democracy has evolved as a consequence of the dramatic philosophical transformation in political science from universalism and liberalism towards contextualism and active political participation. This was supported by the influential circumstances of globalization, rapid convergence of political and social studies, growth of expressive and inclusive modes of social communication, advancement of political discourses, and the expansion of diverse socio-political identities and characteristics that resulted in the urgent need to politically reformulate the concept of democracy, accordingly.<sup>92</sup> The later-defined broader notion of participatory democracy has emancipated from the stable scope and fixed administrative boundaries of political representative structure by rediscovering the deliberative connection between political participation and democracy and reviving the symbiotic relationship that combines them. Here, the concept of democracy is sustained by the collective political actions of individuals reflecting their own different socio-political identities while their political

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<sup>91</sup> Based on discussions in the work of Chantal Mouffe under the title of *Radical Democracy in Hegemony and Socialist Strategy*, 1985 as retrieved from Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

<sup>92</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

autonomous, experiences, relations, and potentials are preserved and developed through the persistence of democratic practices.<sup>93</sup>

Within this perspective, Pitkin and Shumer have stressed the particular effectiveness of the political and deliberative practice of participation in democracy as a meaningful method to give individual citizens the opportunity to discover their full social diversity as well as their high influential political power.<sup>94</sup> Similarly, Archon Fung promoted the vital role of political participation in the practice of democracy as participation of individuals is capable of utilizing and combining a condensed level of individual expertise and knowledge to be effectively used to enhance the political functionality of participatory democracy.<sup>95</sup> In this sense, Tocqueville located the essence of participatory democracy in the social character of its practitioners. As such, participatory democracy is defined as a reflective process where the political actions of individuals are constructed from the political confrontation and deliberative comparison between their different social preferences and norms.<sup>96</sup> Therefore, Benjamin Barber argued that the lack of political participation in common political life, which is considered the fundamental pillar of democracy, is associated with the absence of individual distinctive social characteristics or the dominant restriction over its political responsive diversity.<sup>97</sup>

Moreover, the contemporary model of participatory democracy has not only inclusively accepted the socio-political diversity of individuals in the construction

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<sup>93</sup> Carole Pateman, *Participation and Democratic Theory* (Cambridge, England: Cambridge University Press, 2014), <https://doi.org/10.1017/cbo9780511720444>.

<sup>94</sup> Rod Dacombe, "Participation and Democracy in Theory and Practice" in *Rethinking Civic Participation in Democratic Theory and Practice* (Basingstoke, England: Palgrave Macmillan UK, 2018), 21-46.

<sup>95</sup> Ibid

<sup>96</sup> Alexis de Tocqueville, "Participatory Democracy in Theory," in *Participatory Democracy versus Elitist Democracy: Lessons from Brazil*, ed. William R. Nylen and Lawrence C. Dodd (Gordonville, VA: Palgrave Macmillan, 2003), '26-34', <https://doi.org/10.1057/9781403980304>.

<sup>97</sup> Rod Dacombe, "The Problem with Civic Participation," in *Rethinking Civic Participation in Democratic Theory and Practice*, ed. Jean-Paul Gagnon and Mark Chou (Basingstoke, England: Palgrave Macmillan, 2018), 1–20.

process of the political action, but has also handed over the fundamentals of the political power of controlling and decision making to them to gain full political authority to shape and manage political action in favor of their distinctive socio-political contributions. From this viewpoint, Anne Phillips supported the necessity for participation in political action in order to ensure an inclusive socio-political representation of the plurality nature of the society's social construct beyond unequal distribution of power among social groups and entities. She argued that political participation is crucial to phrase a more comprehensive, coherent, and acceptable political practice.<sup>98</sup> Equivalently, John Dewey strengthened the notion of participatory forms of democracy as effective and sustainable ways to provide a higher quality of decision making, as depending on the widened active political engagement of individuals in defining and resolving their political problems and challenges.<sup>99</sup> Thus, Mary Parker Follett has promoted the idea of citizenry control in the political practice of contemporary democracy in the context of state and governmental institutions to find better patterns of management beyond the political division of modern societies and the exclusive obsession of the expert and professional elites regarding the role of control and management.<sup>100</sup>

### **2.2.3 Participation in Modern Philosophical Discourses**

At this point, it is worth mentioning that the contemporary philosophical-political framework of participatory democracy was constructed in direct reference to the philosophical and political interpretations that are delivered by the vital concept of

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<sup>98</sup> Ibid.

<sup>99</sup> Eldridge, Michael. "Dewey's Faith in Democracy as Shared Experience." *Transactions of the Charles S. Peirce Society*, 32: no. 1 (1996): 11–30. <http://www.jstor.org/stable/40320585>.

<sup>100</sup> Ricardo S. Morse, "Prophet of Participation: Mary Parker Follett and Public *Participation* in Public Administration" *Administrative Theory & Praxis*, 28: no. 1 (2006): 1–32, <https://doi.org/10.1080/10841806.2006.11029519>.

*Hegemony*<sup>101</sup> formulated by the Italian philosopher, Antonio Gramsci. He argued that the idea of hegemony is one of the main pillars of the contemporary structure of the political model of praxis beside political ideology and intellectuality. The concept of hegemony, as delivered by Gramsci, was concerned with providing a comprehensive understanding of political mechanisms of power and patterns of control over decision making beyond the traditional deterministic coercive orders and forcefully implied political instruments. These mainly progressed in professionally or economically oriented authoritarian and totalitarian political systems, depending on the meticulous recognition of the integral role of individuals' social-cultural characteristics and associated cultural diversity, socio-political identity, and philosophical ideology in the architecture of the contemporary political functioning system.<sup>102</sup> Accordingly, the political understating of hegemony has been defined to include both communicatively and consensually achieved consent forms, in addition to the radically and aggressively practiced coercive forms in the construction of political structure. This was in stark contrast to previous homogenous representative political systems that were dependent upon violent tools and aggressively implied political and economic coercions that left it in direct political conflict with the autonomous socio-political identity of individuals, which is formulated upon different social, cultural, and ideological variables.<sup>103</sup>

Despite the advanced grasp and adaptation of the political understanding of hegemony in modern political models of liberalism and capitalism, political domination has been redefined within an ambiguous liability depending on the active political nature of different social and cultural variables that may allow a radical

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<sup>101</sup> A Greek terminology Hēgemonia refers to preponderance, dominance, leadership, used to describe the authority or sovereignty of one city-state to control over a number of others as retrieved from "Hegemony," Etymonline.com, accessed August 24, 2022, <https://www.etymonline.com/word/hegemony>.

<sup>102</sup> Antonio Francesco Gramsci, "Notes on Politics: State and Civil Society," in *Selections from the Prison Notebooks of Antonio Gramsci*, trans. Geoffrey N. Smith and Quintin Hoare (New York, NY: International Publishers Co, 1971), 445–557.

<sup>103</sup> Ibid.



transformation through common actions and practices out of free participation and engagement.<sup>104</sup> This has developed unlike previous political systems that took advantage using political ideology and consciousness developed by a set of socio-cultural values and norms of consensually accepted *Common Sense*<sup>105</sup> by the social masses for the benefit of the ruling dominating system besides its typical deterministic political and economist violently enforced interpretations. As such, homogeneity cannot be considered a static form of an agreement but rather a circumstantial and transformative medium of common practices where power is released from any dominant central institutional core of political representation and embodied in dynamic forms of spontaneous actions and practices of individuals.<sup>106</sup>

This comprehensive perception of the political complexity of hegemony has led to the development of two distinctive contemporary political models of participatory democracy, as represented in the forms of deliberative participatory democracy and radical participatory democracy. Within the framework of these models, democracy is practiced as either a deliberative communicative practice with constructive socio-political characteristics in the former model, or as a radical agonistic practice with pragmatic mobilization and empowerment of excluded or misrepresented socio-political characteristics in the latter. In both participatory democratic models, the essence of the political action is formulated through the active stimulation of the socio-cultural transformation of the hegemonic status of the political system, either deliberatively or agonistically.

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<sup>104</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

<sup>105</sup> Refers to a socio-political Status que achieved through cultural and social stabilization and mutual beneficial relationship among different entities.

<sup>106</sup> Gramsci refers to circumstantial and transformative medium of common practices as *Historic Bloc*, which forms the basis of counter consensual hegemony to a certain dominant social order through a nexus of counter institutions, social relations, and ideas as retrieved from Tom Bottomore, ed., *Dictionary of Marxist Thought*, 2nd ed. (London, England: Blackwell, 1991).

### 2.3 Deliberative and Agonistic Models of Participatory Democracy

Starting with the participatory model of deliberative democracy, this model has mainly been developed according to the political ideas and interpretations of the German philosopher and sociologist, Jurgen Habermas. The model was noted with explicit historical references to the philosophies espoused by Kant, Hegel, Gramsci, and Rawls upon political-philosophical concepts like socio-cultural justice, rational intellectuality, the welfare state, and civil society. Originally, the participatory model of deliberative democracy can be traced back to the idealistic vision of the bourgeois civil society and related public sphere *Bürgerliche Gesellschaft*.<sup>107</sup> This began in the 18<sup>th</sup> Century, where individuals with high socio-cultural communicative capacities ideologically influenced the political system and participatively transformed its rigid mechanisms. Communicative political systems are dependent on producing a common rational deliberation depending on socio-cultural diverse conditions and experiences, along with economic independency and individual properties' satisfactory, in order to encounter the dominant political representative orders and rooted socio-economic infrastructure.<sup>108</sup> As such, the generated notion of civil society, established upon the culture of socio-political consensual deliberation and communication apart from the totalitarian culture of consumption, economic value, and exchange systems, has mirrored as an intermediate zone of civility. Civil society took a neutral independent place between the strongly connected political public realm and economic private realm in traditional representative political systems.<sup>109</sup> Philosophers like Hegel and Gramsci defined the notion of civil society depending on the inclusive definition of the city-state as a coherent political duality functioning

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<sup>107</sup> A Dutch Terminology conceptualized by Hegel referring to the Civil Society as retrieved from Jerrold Seigel, "*Localism, State-Building, and Bürgerliche Gesellschaft: Germany*," in *Modernity and Bourgeois Life: Society, Politics, and Culture in England, France, and Germany since 1750* (Cambridge, England: Cambridge University Press, 2012), 114–94.

<sup>108</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

<sup>109</sup> *Ibid.*

inseparably through two entities. These two major factors are represented in the distinctive political society as an administrative legal institution of political control and decision making, and civil society as a socio cultural-oriented construction of political diversity and economic deliberation depending on contextual and transformative norms and values in society.<sup>110</sup> In this sense, civil society has been given the chance to develop an alternative hegemony built up from the socio-cultural collective and communicative intellectuality, acting as an encounter between hegemonic order against authoritarian representative political hegemony in a passive form of socio-political revolutionary action.

Consequentially, the model of participatory democracy has considered the action of deliberative communication among members of society as the primary political action to reach hegemonic normative rationality. This is achieved through discursive participatory practices in order to liberate the political system from its utilitarian limiting dimension. From this perspective, the communicative and deliberative participatory practices defining democratic actions are crucial to the legitimacy of the civil participatory institutions to act, control, and decide for the common interests and demands, as reached collectively within societal relationships. This idea is supported by Habermas's dual understanding of democracy as both an administrative system that is deeply integrated with communicative mechanisms and actively dynamic orders willing to transform under the ambiguous influence of participatory pragmatism, and as a culture of common social practice of individuals to seek the common needs and interests that allow them to accumulate a socially driven political power to counter the traditionally formed administrative power of representative authority.<sup>111</sup> His philosophical explanations and academic contributions, represented in the theories of communicative action and deliberative democracy, have set a

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<sup>110</sup> Antonio Francesco Gramsci, "Notes on Politics: State and Civil Society," in *Selections from the Prison Notebooks of Antonio Gramsci*, trans. Geoffrey N. Smith and Quintin Hoare (New York, NY: International Publishers Co, 1971), 445–557.

<sup>111</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

comprehensive framework hosting the practice of participatory deliberative democracy in which political practice is expressed, managed, and interpreted by communicative-based political deliberations among the different socio-political identities. These communicative-based political interactions legitimize the collective and consensual rule of the consenting majority actively participating in the political process of discussions and deliberation, as achieved through the generation of an authentic citizenry oriented communicative rationality with influential political response.<sup>112</sup>

However, the successful accomplishment of participatory deliberative democracy relies on the fulfilment of the distinctive reciprocal<sup>113</sup>, accessible<sup>114</sup>, binding<sup>115</sup>, and provisional<sup>116</sup> requirements of political communication in order to sustain a persuasive communicative form. This will provide a political authority that is capable of translating individual consultations into a consensually justifiable political act of controlling and decision-making.<sup>117</sup> To concretize this political mode of participatory deliberation, many arguments have declared the urgent necessity to reconceptualize the concept of civil society in a universal context. Accordingly, civil society will reflect the political interdependence on the non-formally institutionalized socio-cultural deliberation and negotiation in large-scale networks of social, political, and economic interactions at the global level that are more conscious and sensitive to multiple socio-political realizations and contradictions. This is to better understand consensually defined opportunities instead of focusing

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<sup>112</sup> James Bohman and William Rehg, "Jürgen Habermas," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta (Metaphysics Research Lab, Stanford University, 2017).

<sup>113</sup> The state of being accepted by autonomous and egalitarian identities seeking socio-political fairness terms of cooperation.

<sup>114</sup> The state of being reachable understandable to the relevant different identities.

<sup>115</sup> The state of being reasonable and assistive to achieve a consent decision or binding law upon all different identities.

<sup>116</sup> The state of being dynamic and open to the possibilities of changing through constructive communication and dialog.

<sup>117</sup> Amy Gutmann and Dennis Thompson, *Why Deliberative Democracy?* (Princeton, NJ: Princeton University Press, 2004), 3-7.

on the conflictual nature of their diversity. Theoreticians like James Bohman and Daniele Archibugi supported the construction of civil society at a global level. Their contributions depend on the Kantian understanding of universal and global consensus, despite the critiques that doubt its possibility since the existential nature of globalization is actually associated with advanced communicative infrastructure and multiple networks of deliberative actions and coordination.<sup>118</sup> Accordingly, participatory deliberative democracy has started to be referred to within the framework of globalization and its global political institutions as a *Cosmopolitan Democracy*. This form of universal democracy explores the democratic process of formulating political actions by the norms and values consensually developed on the global level from communicative tools and deliberative mediums, regardless the geographical location or the dominating political structure at national levels. In other words, the newly emerging cosmopolitan democracy has maximized the cultural hegemony of socio-political communication and interaction to preserve a democratic condition that cannot be regulated or controlled by a single political apex. This would lead to a dynamic political balance between universality and plurality<sup>119</sup> that operates through constant participation and meaningful communication.<sup>120</sup>

However, the participatory model of deliberative democracy has faced many intemperate assessments attained from critiques developed against globalization and

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<sup>118</sup> James Bohman, "The Globalization of the Public Sphere: Cosmopolitan Publicity and the Problem of Cultural Pluralism" *Philosophy & Social Criticism*, 24: no. 2–3 (1998): 199–216, <https://doi.org/10.1177/019145379802400213>.

<sup>119</sup> The paradox between consensual communication and plural communication has the capacity to differentiate between typical hegemonic consent and pluralistic consent; where consensual decision-making process promotes agreement on both the action and the justification of the action in a homogenous manner whereas, deliberative decision-making process involves rich interactions of confrontations, negotiation, and discursive acceptance which promote agreement on the action with recognition of pluralistic justification that legitimize different values, norms, preferences, and judgements of different political entities. As retrieved from Nicole Curato et al., "Twelve Key Findings in Deliberative Democracy Research," *Daedalus*, 146: no. 3 (2017): 28–38, [https://doi.org/10.1162/daed\\_a\\_00444](https://doi.org/10.1162/daed_a_00444).

<sup>120</sup> James Bohman, "The Globalization of the Public Sphere: Cosmopolitan Publicity and the Problem of Cultural Pluralism" *Philosophy & Social Criticism*, 24: no. 2–3 (1998): 199–216, <https://doi.org/10.1177/019145379802400213>.

cosmopolitan democracy. These critiques are represented in the rapid growth of the individualistic nature in contemporary societies under the continuous influence of modern liberalism and capitalism, thus preventing the achievement of collective interactions and activities. Moreover, it is represented in the expanding skepticism accusing the participatory deliberative model of democracy with impracticality and questioning its realistic viability, and the imbalanced and manipulative relationship that maintains an equal political intervention from both the global representative international political system. In addition, it is illustrated in the exclusivity of a generated global civil realm that cannot be defined beyond the consensually accepted socio-culturally developed values and norms. Such deficiencies are supported by the global market and international economics and the democratic deliberative political systems operated through participatory forms of mass interactions, communication and global networking.<sup>121</sup> Political scientists like William Riker argue that the participatory model of deliberative democracy is suffering from arbitrariness and instability due to the conflictual nature of political interventions of different socio-political identities which have been seen as a threat to democracy's theoretical and practical notions.<sup>122</sup> This viewpoint has led to passive examination of the participatory model of deliberative democracy out of a utopian consideration. This is reached by recognizing political deliberation as a consensual communicative discussion with an uninterrupted flow, whereas the reality of political communicative deliberation is expressed as a complex process. A process involving dispositional and procedural actions that emphasize the quality of deliberative opinions and ideas in communication through relating it to dynamic and responsive perspectives of reasoning and socio-cultural rationality.

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<sup>121</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

<sup>122</sup> Nicole Curato et al., "Twelve Key Findings in Deliberative Democracy Research," *Daedalus*, 146: no. 3 (2017): 28–38, [https://doi.org/10.1162/daed\\_a\\_00444](https://doi.org/10.1162/daed_a_00444).

Moreover, cosmopolitan deliberative democracy has recently begun to be accused of being controlled and manipulated by certain representative hierarchical political structures. Such political structures run by privileged entities and socio-cultural elite classes under the pretense of achieving civil communication and political deliberation's consistency on a global level within the scope of the studies conducted by political scientists like James Druckman, Kjersten Nelson, Simon Niemeyer.<sup>123</sup> Arguing the same issue, David Chandler warned of the capture of cosmopolitan democracy and its communicative-based practices in homogenous international orders and systems that represent the core of deliberative actions in limited socio-cultural characteristics and restricted forms of socio-political norms and values, such as in the case of international organizations and political institutions.<sup>124</sup>

In addition, critiques developed by the political philosopher Lynn Sanders and Chantal Mouffe have started to question the exclusivity that is implicitly associated with the rational and communicative practices of political deliberation. This is because the basic ground for developing the political action of deliberative democracy is provided by excluding individuals with insufficient reason to communicate during the process of deliberative argumentation and by ensuring an abstract communicative cohesion that prevents any socio-political interaction outside the normatively discussed, consensually accepted, and culturally imposed boundaries.<sup>125</sup> As such, the participatory model of deliberative democracy has been considered to arbitrarily miss the full socio-political possibilities defined beyond communicative tools or mediums. In addition, it has been passively classified as uncivilized socio-political inputs disturbing the consensual nature of political deliberation at the expense of remaining replicas of liberal democratic rationalism.

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<sup>123</sup> Ibid.

<sup>124</sup> David Chandler, "The Cosmopolitan Paradox," in *Constructing Global Civil Society* (London, England: Palgrave Macmillan UK, 2004), 171–95.

<sup>125</sup> Nicole Curato et al., "Twelve Key Findings in Deliberative Democracy Research," *Daedalus*, 146: no. 3 (2017): 28–38, [https://doi.org/10.1162/daed\\_a\\_00444](https://doi.org/10.1162/daed_a_00444).

In parallel, as a reaction to the traditional models of liberal representative democracy's shortcomings and the early forms of the participatory model of deliberative democracy's ambiguity, the participatory model of radical democracy has mainly been formulated upon the political interpretations and ideas of the Belgian political theorist Chantal Mouffe. These interpretations rendered the different previous philosophical contributions determined by Carl Schmitt, Michel de Certeau, Claude Lefort, Kim Dovey, and other political scientists advocating the crucial need to redefine political democratic practices according to the issues of political power, its practicing channels, and redistribution mechanisms. The birth of the participatory model of radical democracy can be dated back to the emergence of contemporary democratic revolution represented in the new social movements out of the social struggles and political manifestations of politically less empowered social classes during the 1960's and 1970's. This has occurred after the failure of traditional political models and the domination of liberal representative models of democracy.<sup>126</sup> The participatory model of radical democracy has been founded upon the philosophical vision of the French philosopher, Claude Lefort, who expressed the concept of democracy as a social practice of society that is characterized by the political process of institutionalizing socio-political conflicts and contradictions. Such a model is realized in order to politically legitimize their co-existential pluralistic conditions despite their differences and clashing nature. He achieved this through criticizing the political framework of totalitarianism abolishing the separation between the state and society. As such, this led to the generation of hegemonic one-dimensional political hierarchy between those who order and those who obey, which prevent any political confrontation of different socio-political identities not to mention any form of socio-political diversity in the first place.<sup>127</sup> He

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<sup>126</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

<sup>127</sup> Claude Lefort, "Democracy and Totalitarianism," in *The Political Forms of Modern Society: Bureaucracy, Democracy, Totalitarianism*, ed. John B. Thompson, 1st ed. (London, England: MIT Press, 1986), 237-321.



has argued about the necessity of generating democratic transformative practices as a political structure of society that ensure the egalitarian distribution of power among conflicting socio-political representations and identities. He emphasized that such efforts need to be exerted in direct reference to the medieval gradual development of states, consisting of competing different societies and communities in which political power is defined and managed by the dynamic local popular sovereignty.<sup>128</sup> As such, Chantal Mouffe identified the core of the participatory model of radical democracy upon the radicalization of the social resistance and manifestation to produce a counter-hegemonic power. This was dependent on plural political practice against traditional liberal or communicative hegemony that has been produced to give ultimate control of one dominating political class or culture over the others. This is achievable through democratic political subjectivations that decentralize and redistribute power towards different centers of socio-political struggles in a way that prevents any accumulation of dominant power over a certain socio-political dimension. Mouffe strengthened her political framework by introducing the concept of “*Violating Consensus*” that recognizes conflicts and disputes as creative points to liberate political practice from any rationally developed political consensus. She emphasized the importance of the notion of plural agonism in the practice of democracy through the active participation of citizens in political conflicts and disputes in order to obtain their political subjectivity. Such a political subjectivity allows them to hold political power to pursue their needs and solutions out of the influential authoritarian control by distributing power among both governmental and collective civil participatory institutions without any predetermined priorities.<sup>129</sup> Consequentially, the inclusion of political disagreements and antagonism and their placement at the heart of the political action within the political framework of agonistic and pluralistic democracy, after their exclusion by the construction of

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<sup>128</sup> Ibid.

<sup>129</sup> Ernesto Laclau and Chantal Mouffe, “Hegemony and Radical Democracy,” in *Hegemony and Socialist Strategy* (London, England: Verso Books, 2nd edition, 2001), ‘149-194’.

political representative or communicative consensus, has advocated democracy as an agonistic approach. Accordingly, democracy is redefined by considering socio-political contradicting and opposing socio-cultural relations to be reflected autonomously in pluralistic practices, rather than dealing with the establishment of a socio-political order that governs socio-political conflicts and contradictions by either consensually transforming or totally eliminating them. Participatory model of radical democracy has the capacity to scale up to advocate the agonistic pluralism of different contradicting socio-political entities at the global level by generating a multi-polar international order that ensures an egalitarian distribution of power and domination among different socio-political modes and identities. This allows to pass by international conflicts and disputes without any political suppression or neglect.<sup>130</sup> In such a cosmopolitan scale beyond the boundaries of the nation-state democracy, James Bohman has supportively affirmed the necessity to hold an autonomous, political plurality out of the established unified forms of *Demos* to stimulate the process of democratization. As such, more active political channels can be secured for more diverse political confrontations, bargains, and transformations taking part in a comprehensive and interactive structure of different *Demoi-s* with different political orders, scales, and perspectives.<sup>131</sup> Ultimately, democratization provides the essential tools to preserve the co-existence of plural political deliberations and collaborations. Furthermore, it sustains their equal influence over the common political tendency towards fierce opposition and direct political comparisons and compromises that give no space for political diversity defined outside the existing political structure of democracy. In other words, sustaining the plural presence, inclusion, and influence of diverse *Demoi-s* across the defined borders of traditional democracy is essential to enriching the political democratic conditions through increasingly new forms of democracy. Such pragmatic forms of

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<sup>130</sup> Chantal Mouffe, "Democracy Power and The Political," in *The Democratic Paradox* (London, England: Verso Books, 2000), 17–33.

<sup>131</sup> James Bohman, "From Demos to Demoi: Democracy across Borders," *Ratio Juris* 18, no. 3 (2005): 293–314, <https://doi.org/10.1111/j.1467-9337.2005.00300.x>.

democracy guarantee the necessary dynamicity and multiplicity to accept new forms of political practice.<sup>132</sup>

## **2.4 Final Remarks**

This being said, it is both conceptually and realistically precarious to embrace one of the earlier discussed political models of democracy to attain the most comprehensive political perception of participation when this is at the expense of marginalizing other political models that consider the concept of participation from different philosophical perspectives and under different political circumstances. Evaluating participation's philosophical and political progression over sequentially correlated and responsive democratic and representative models aims to expand the meaning of participation beyond the limits of any currently operating political systems. More specifically, analyzing the discursive relationship that combines systems of political representation and political democracy is critical to designating a broader meaning of participation. In addition, it is critical to acknowledging its primary bases that depend on benefiting from the incremental digressive development of representative and democratic orders responsively. This allows the projection of participation as an ongoing contestational political project that maintains a discerning political equilibrium to sustain the commitment to harmonic productivity and unified instrumentality on the one hand, and the inclusion of diverse possibilities and negotiable creativity on the other. Furthermore, it is inherently demanding to relate participation, whether theoretically or practically to the political structure of decision making in both representative and democratic orders. As will follow, spatial interpretations and projections of the notion of participation require a prior genuine political framework that deals with participation as a purely political matter for assigning the essential political status to access the decision-making

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<sup>132</sup> Ibid.

process and granting full political ability to participate in such. Accordingly, the arguments presented pave the way to grasping participatory spatial models in architecture and urban design more extensively. The political matter of participation is architecturally translated by considering design to be a political subject that is directly associated with making spatial decisions regarding all agents participating in defining, analyzing, and resolving design problematics, as well as agents participating in implementing, evaluating, and experiencing design outcomes.

## CHAPTER 3

### PARTICIPATION IN URBANISM

Architecturally, the earlier-mentioned prosperous propensity towards democratic political arrangements has been translated in parallel into different architectural principles and spatial practices advocating active participation of individuals in defining, regulating, and controlling, both autonomously and appropriately, their living environments. Such architectural values and practices support individuals' spatial interactions beyond the domination of rationality and instrumentality of political monotonous and authoritarian influence over control and decision-making in architectural practices. Moreover, democratic, participatory practices have started to be reflected in design and planning spatial practices in the field of architecture as a response to solving issues related to the city and individuals' urban environments. These issues are represented in urban decay and deterioration, the expansion of scattered and poor environments, unemployment, and the political misrepresentations in the spatial dimension of the public realm since the exclusion of socio-political agencies. Moreover, they are illustrated in the domination of political authority and economic-led markets over spatial practices through privatization and controlling consumption patterns.<sup>133</sup>

#### 3.1 Participation as a Democratic Urban Right

To begin with, the French philosopher and sociologist Henri Lefebvre prominently promoted democratic spatial practices through the concept of *The Right to The City*, which he has developed to state the political right of individuals to actively

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<sup>133</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

participate in the political action of the spatial production of the city. This right offers individuals the chance to reclaim their political right to gain active access to architectural practices, that in return, express and reflect the political characteristics of their living urban environments.<sup>134</sup> This concept was originally developed upon the observations and philosophical argumentations held by Henri Lefebvre in 1967, to be widely adopted starting from the *French Revolution* in Paris organized by less empowered social groups like workers and university students in 1968 as a participative social movement to recover the autonomy of the political environment. The concept continued to be adopted ending with global and international movements of participatory spatial democracy, as promoted by international organizations like *UNESCO* and *UN-HABITAT*, that ensure the value of the political participation of a city's inhabitants within the process of spatial creation, control, and management of their living environments.<sup>135</sup> In that sense, Lefebvre stressed the value of the political participation of individuals in gaining the political power to control the urban production of their living environments and to make sovereign decisions related to the production of urban spaces. He supported the idea of handing over decisions to individuals to be taken according to their socio-political identities and representations beyond any authoritarian ascendancy of traditional political systems that control through rationality, instrumentality, and capital dominance. This has been explicitly expressed within the French urban context by criticizing the role of technocratic high-tech industrial governments like the previously established *de Gaulle or Pompidou Governments*. Such political structures allowed modern liberal capitalistic orders to design and create cities as well as to control the progress of urbanization, which prioritize economic exchange value over the use value extended from the everyday practices of inhabitants. In other words, the concept of *The Right of The City* has developed to restore the individual right to collectively reform their

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<sup>134</sup> Ibid.

<sup>135</sup> Loren King, "Henri Lefebvre and the Right to the City," in *The Routledge Handbook of Philosophy of the City* (London, England: Routledge, 2019), 76–86.

urban environments according to their socio-political attributes and cultural dynamics, instead of their liberal individualistic right of property ownership.<sup>136</sup>

However, Margit Mayer has warned about the misconception and inconsistency associated with the notion of urban rights under the huge influence of neo-liberalism and individualism. She has highlighted the necessity to refute allegations that equalize the urban civil right to the city and the individualistic human rights of the city inhabitants, which are maintained and spread in forms of privatization and economically led standards within the formal legitimacy of neo-liberal institutions and international socio-political organizations like *UNESCO* and *UN-HABITAT*. Mayer has argued that these international organizations and institutions have mis-conceptually contributed to raising the bar for individuals' standardized needs at the expense of their marginalized socio-political and sophisticated cultural requirements.<sup>137</sup>

From the same perspective, David Harvey has supportively demonstrated the concept of *The Right to The City* by analyzing the developed dialectic relationship that combines between both individuals and their inhabited urban environment. He dissected the role of this relationship in effecting, shaping, and representing the characteristics and qualities of both entities in an influential relationship on each other. This dialectic description has been emphasized by the support of the urban sociologist Robert Park, who noted the strong dialectic and discursive relationship that relates the city to its inhabitants, as he stated that if the city is shaped and formulated by its inhabitants, then the inhabitants will be socio-politically re-identified by living and experiencing the new-made nature of their city.<sup>138</sup> That being the case, the above-mentioned dialectic relationship has been sponsored by the

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<sup>136</sup> Ibid.

<sup>137</sup> Margit Mayer, "The 'Right to the City' in the Context of Shifting Mottos of Urban Social Movements" *City*, 13: no. 2–3 (2009): 362–74, <https://doi.org/10.1080/13604810902982755>.

<sup>138</sup> David Harvey, "Neoliberalism and the City," *Studies in Social Justice*, 1: no. 1 (2007): 2–13, <https://doi.org/10.26522/ssj.v1i1.977>.

fundamental role of the contemporary socio-political and cultural discourses that have been explicitly expressed in the contemporary architectural praxes. It was developed under the influence of post-modernistic philosophies and interpretations in recognizing the complexity of the political, social, and cultural aspects of inhabited cities and urban environments. This elucidations promoted the deconstruction of the traditional image of the city as controlled by a dominant and restrictive urban structure. Harvey drew attention to the conflictual and aggressive nature of the city, where social disputes, oppositions, and conflicts are integral to encouraging new innovative and creative social and cultural forms that show high levels of socio-politic endurance, adaptability, and resilience. He stressed this understanding by claiming that the city is the *Site of Creative Destruction* of any prescribed urban order or homogenous urban image.<sup>139</sup> To put it another way, the concept of the city, within the architectural context of postmodernism, has started to encourage new forms of socio-political tolerance and divergent culture acceptance. These forms are represented in multiple co-existential socio-political discursive fragmentations to embrace a sophisticated understanding that displays the notion of the city and the urban environment in relation to different and contradicting socio-political ideologies and representations without any limitation or suppression.

This discursive understanding has contradicted and rejected the earlier instrumental justifications and objective interpretations that promoted traditional urban orders to be replaced with urban political actions of inclusion and social heterogeneity. It ensured the rightful presence of co-existence, respect, acceptance, and productive interaction among different and diverse socio-political identities.<sup>140</sup> Thus, *The Right to The City* is recognized beyond the right of the inhabitants' accessibility to certain physical qualities in the urban context but rather their right to engage in the

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<sup>139</sup> David Harvey, "The Right to the City," *International Journal of Urban and Regional Research*, 27: no. 4 (2003): 939–41, <https://doi.org/10.1111/j.2003.00492.x>.

<sup>140</sup> David Harvey, "Neoliberalism and the City," *Studies in Social Justice*, 1: no. 1 (2007): 2–13, <https://doi.org/10.26522/ssj.v1i1.977>.



production process of their urban environments by altering and transforming them according to their intentions and desires in the most appropriate way to reflect their socio-politic diversity and heterogeneity.<sup>141</sup>

Reaching this point, David Harvey wondered about the possibility of fulfilling the capacity of the concept of the *Right to The City* under the domination of representative socio-political power, restrictive social homogenous tendency, individuality, and other passive utopic resolutions.<sup>142</sup> Consequentially, he reached to the conclusion that advocated the idea of *Social Justice*, as an effective legitimate and procedural means to sustain the social influence of the individuals over their urban environment. He believed in the concept of Social Justice to sustain individual presence in urban production without compromising or suppressing their diversity, heterogeneity, and social differences as well as shifting the constructed socio-political identity away, apart from ineffective liberal socialism or radical social independency in forms of individuality.<sup>143</sup>

Unfortunately, the concept of *Social Justice* has become a subject to various ambiguous definitions, and interpretations have been produced to define the juridical dimension of the social engagements of individuals in the process of urban production. It has started to be depending on multiple rational perspectives and socio-political ideologies of defining justice<sup>144</sup> philosophically, linguistically,

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<sup>141</sup> David Harvey, "The Right to the City," *International Journal of Urban and Regional Research*, 27: no. 4 (2003): 939–41, <https://doi.org/10.1111/j.2003.00492.x>.

<sup>142</sup> Represented as the bad edge of postmodernity by Mike Davis in 1990 referring to the post-modernistic interpretations and actions of militarizing, privatization, and power communalization of the public spaces as retrieved from David Harvey, "Social Justice, Postmodernism and the City," *International Journal of Urban and Regional Research*, 16: no. 4 (1992): 588–601, <https://doi.org/10.1111/j.1468-2427.1992.tb00198.x>.

<sup>143</sup> David Harvey, "Social Justice, Postmodernism and the City," *International Journal of Urban and Regional Research*, 16: no. 4 (1992): 588–601, <https://doi.org/10.1111/j.1468-2427.1992.tb00198.x>.

<sup>144</sup> Referred to as the ideological embarrassment of dilemmatic conclusions and interpretations of postmodernism by Roberto Unger as retrieved from David Harvey, "Social Justice, Postmodernism and the City," *International Journal of Urban and Regional Research*, 16: no. 4 (1992): 588–601, <https://doi.org/10.1111/j.1468-2427.1992.tb00198.x>.

legislatively, or pragmatically. Moreover, the concept of Social Justice has been challenged by the dependency of the contemporary juridical construction upon individual rights by the accumulation of capitalistic and liberal precepts. This stimulated individual independence and freedom of choices which, in return, have left speculative power out of control to generate greater forms of monopolistic power and widening the socio-economic gap between individuals, which has been reflected in forms of social inequality, social exclusivity, and social injustice. Hence, Harvey concluded the crucial need to redefine the concept of *Social Justice* as independent of any rational value or conception reached by any instrumental tool. He supported such a claim by providing a pragmatic definition based on practiced alternatives that are produced in socio-politically redistributive urban modes to face different patterns of evolved political oppressions and social inequalities.<sup>145</sup>

Owing to this necessity, the American political theorist and social activist, Iris Marion Young, elucidated the concept of *Social Justice*. She clarified the structural nature of social injustice that is produced and reproduced depending on the passive homogenization of the conception of justice into an objective and systematic set of norms and values that pretend to be consensually accepted by the majority of individuals in the social structure. From such a perspective, the concept of *Justice* is held in a limited way that cannot be traced back to the individual's interpretations and motivations without forgetting to note the deprivation of individuals from the means to develop and exercise their social capacities to form and adjust the concept of justice effectively and appropriately.<sup>146</sup> Therefore, Young found that with the *Social Connection Model of Responsibility*<sup>147</sup> defines *Social Justice* differently by

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<sup>145</sup> David Harvey, "Social Justice, Postmodernism and the City," *International Journal of Urban and Regional Research*, 16: no. 4 (1992): 588–601, <https://doi.org/10.1111/j.1468-2427.1992.tb00198.x>.

<sup>146</sup> Iris Marion Young, "Structure as the Subject of Justice," in *Responsibility for Justice* (Cary, NC: Oxford University Press, 2010), 43–75.

<sup>147</sup> A philosophical political model that defines the structure of justice collectively depending on the common responsibilities of all individuals affecting and being affected in the model as retrieved

putting the emphasis on social responsibility of individuals upon their abilities to recognize their actions that produce any form of social oppression or injustice.<sup>148</sup> She supported her model of social responsibility with her most widely promulgated idea of distinguishing five distinct faces of social oppression, which could not be dismantled into more fundamental oppressive principles. These five aspects include social exploitation under the influence of socio-economic orders and limits, marginalization and social extermination of misrepresented or less-empowered socio-political identities, social frailty and powerlessness through deprivation of any form of social expression or autonomous practice against socio-cultural status, cultural imperialism through rendering social diversity into homogenous selective cultural representation, and physical forms of social violence and aggression. Such challenging forms of social injustice are fundamentally related to the comprehensive understanding and implementation of *Social Justice* by providing an alternative pragmatic definition. The new definition depends on mobilizing social power to allow freedom of collective socio-political interactions from any social, political, or economic restrictions that advocate any form of injustice, in which *The Right to The City* is developed deliberately through the creation of urban social commons that attract active democratic participation of different socio-political identities.<sup>149</sup>

Additionally, the American urbanist, Sherry Arnstein, specifically related the fundamental civic right of individuals to engage actively in the construction of their urban reality with the issue of their accessibility to channels of urban political empowerment. These active political channels give them the chance to reach an executive position with sufficient socio-political power to take control over the

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from Iris Marion Young, "Responsibility and Global Justice: A Social Connection Model," *Social Philosophy & Policy* 23, no. 1 (2006): 102–30, <https://doi.org/10.1017/S0265052506060043>.

<sup>148</sup> Iris Marion Young, "Five Faces of Oppression," in *Oppression, Privilege, and Resistance: Theoretical Perspectives on Racism, Sexism, and Heterosexism*, ed. Lisa M. Heldke and Peg O'Connor (Maidenhead, England: McGraw-Hill Education, 2003), 37–63.

<sup>149</sup> David Harvey, "The Right to the City," *International Journal of Urban and Regional Research*, 27: no. 4 (2003): 939–41, <https://doi.org/10.1111/j.2003.00492.x>.

actions of creating, managing, and deciding their urban environments autonomously and deliberatively by criticizing the associated misleading or passive conception of participation in the urban equation that is limited to the paradoxical controversy between Anarchism and Utopianism.<sup>150</sup> This critique has been reflected by denouncing both the utopic and deceptive rhetoric of participation as an ideal form of absolute achievable common control and the euphemistic nihilist meaning of participation as an absolute practice of individual control under the confirmation of redundancy of any systematic orders or collective forms of control. On the contrary, Arnstein expressed the individual's urban right in the essence of citizens' participation as an active political process of power redistribution beyond the limits of fundamental consensus. Power redistribution through participation aims to include powerless outright racial, ethnic, ideological, and excluded socio-cultural and political oppositions to politically enable them to participate in shaping the social, economic, and political processes of their inhabited environments in a way that would guarantee their socio-political and cultural inclusion.<sup>151</sup> Otherwise, the action of participation without an egalitarian and democratic redistribution of political power among all individuals is an empty ritual that maintains the socio-political status quo beside the static and manipulative socio-political hierarchy.

Following the extensive practical experience in three forms of federal social programs of *Urban Renewal*, *Anti-poverty*, and *Model Cities* that advocate the urban right of individuals through encouraging participatory methodologies and techniques in the programs' implications during her professional term in the U.S. Department of Health, Education, and Welfare (*HEW*), Sherry Arnstein proposed a provocative typology against traditional systems. This typology is assimilated in the analogical framework of *The Ladder of Citizen Participation* and arranged in a pattern of eight

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<sup>150</sup> Rod Dacombe, "Participation and Democracy in Theory and Practice," in *Rethinking Civic Participation in Democratic Theory and Practice*, ed. Jean-Paul Gagnon and Mark Chou (Basingstoke, England: Palgrave Macmillan UK, 2018), 21–46.

<sup>151</sup> Sherry R. Arnstein, "A Ladder of Citizen Participation," *Journal of the American Institute of Planners*, 35: no. 4 (1969): 216–24, <https://doi.org/10.1080/01944366908977225>.

different stages corresponding to the gradual levels of individuals' political engagement in the architectural processes of planning and designing their inhabited urban environments. The typology focuses on individuals' political participation in relation to their capability to reclaim their political position with access to urban power channels and practical mechanisms beyond the homogenous structure of control and passive forms of individuals' participation.<sup>152</sup>

Despite the high abstraction level of the urban complex reality and the monolithic understanding of political power transformation between power holders and power seekers in *The Ladder of Participation*, Arnstein's work has ingeniously distinguished between non-participatory and participatory political practices. Non-participatory political practices represented in levels of *Manipulation* and *Therapy*, in which the main political objective is to preserve traditionally established power relations and give powerholders the privilege to keep homogenous control and manipulate participants in favor of monotonous and absolute political authority. On the other hand, the participatory practices represented in levels of *Tokenism*, *Placation*, and *Citizen Control*, in which the main political objective is to encourage political expressions and active interpretations of less empowered political individuals to support deliberative and constructive political negotiation. Such an active political deliberation is crucial for the sake of producing appropriate alternative political structures, and accordingly to ensure the influence of alternative political representations to gain significant influence over decision making and controlling the architectural process of designing and building living environments. In the lowest participatory level of *Tokenism*, including participation for "information" and "consulting", the individuals' political participation in the urban context is reduced to manipulative forms of notifying individuals of their socio-political rights, duties, responsibilities. Furthermore, individuals' political participation is limited to the dormant expression of their opinions, ideas, and points

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<sup>152</sup> Ibid.

of view with a high possibility of their invalidity or being unfit to be considered as such in attitude surveys, neighborhood meetings, and public hearings.<sup>153</sup> Looking over the medium participatory level of Placation, including participation for “placation” and “partnership”, the individuals’ political participation in the urban context can be expanded to include a certain level of political power redistribution to incorporate a few selected powerless individuals to raise the quality of urban-related decision making. This gives a more legitimate dimension of prevalent control and decision making without its stability and consistency being compromised by the socio-legislative accountability of existing political structure, as based upon the power influence in, for example, joint policy boards, planning committees, and mechanisms for resolving impasses. Yet, in the highest participatory level of Citizen Control, including participation for “delegated power” and “citizen control”, the individuals’ political participation in the urban context is evolved around deliberative negotiation, inclusive sharing of power, and transparent socio-political accountability of any form of decisions related to the production, management, and operation of the urban environment. This level of participation is reached through egalitarian redistribution of power that fulfills the representation of every individual’s socio-political identity.<sup>154</sup>

Taking into consideration the fundamental right of individuals to democratically participate in creating, shaping, and transforming their urban environment according to their needs and desires, the issue of sharing power among individuals - to have an inclusive and subjective control over the process of decision making in the urban context - is reviewed as the primary component to define the modality of political participation for individuals. Participation is fundamentally depending on the collective socio-political actions of discussion, judging, managing, calculating,

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<sup>153</sup> “Arnstein’s Ladder of Citizen Participation” Citizenshandbook.org, accessed September 5, 2022, <https://www.citizenshandbook.org/arnsteinsladder.html>.

<sup>154</sup> Sherry R. Arnstein, “A Ladder of Citizen Participation,” *Journal of the American Institute of Planners*, 35: no. 4 (1969): 216–24, <https://doi.org/10.1080/01944366908977225>.

annotating, and evaluating to reach a convenient choice. Under this circumstance, the Australian architectural and urban critic, Kim Dovey, criticized the widespread misconception, vague purpose, and ambivalent meaning of the notion of power that is shifting between certain paradoxical positions. According to him, power can either be referred to as a form of relationship rule between individuals or a form of capacity to give the individual a chance to achieve a certain end. Dovey has investigated the influential contribution of sharing urban political power among individuals over the quality of participatory action of decision-making by investigating the role of power and its tangible impact on built forms. In this sense, he highlighted two different types of political power dominating the process of decision making in forms of *Power-over* and *Power-to*.<sup>155</sup> He has argued that *Power-over* is a manipulative type of power that is given depending on organizational statics, ultimate domination, and restrictions to sustain only the politically compatible decisions and choices, whereas *Power-to* is a free form of power that is assigned to promote a wider political capacity of agency, depending on the free ability to interpret organizational, and political systems and structures in a deductive and dynamic manner.<sup>156</sup>

Such a comprehensive understanding of the influential character of political power over participatory practices in the urban context has been echoed in the distinctive separation between *Strategies* and *Tactics*, as developed by the French philosopher, Michel de Certeau. He defined strategies in reference to the homogenous power of top-down approaches that are hierarchically generated by rigid orders of governments, corporations, and other institutional bodies, and are instrumentally imposed, whereas tactics refers to the heterogenic power of grassroots practices depending on the subjective nature and ambiguity of the socio-political context to

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<sup>155</sup> Kim Dovey, "Power," in *Framing Places: Mediating Power in Built Form* (New York, NY: Routledge Member of the Taylor and Francis Group, 1999), 8–16.

<sup>156</sup> Ina Wagner and Tone Bratteteig, "Decision-making in design" in *Disentangling Participation: Power and Decision-Making in Participatory Design* (Springer International Publishing, 2014).

provide incremental resistant measures which re-appropriate the dominant apparatus of control.<sup>157</sup>

In addition to the developed legitimate right of individuals to actively participate in the socio-political spatial production of their urban environments, democratic, participatory practices have contributed to the construction of an inclusive and transformative socio-political identifiable status. Such a status regulates the nature of political actions, their diverse socio-political and cultural characteristics, and their complex influence upon relationships under the name of citizenship. The individual's legitimate right to participate in the creation of their urban habitations has formally shaped in the concept of democratic citizenship. The democratic identity of citizenship encourages and administratively governs the act of political participation among citizens to obtain a certain political power in order to make decisions related to producing, controlling, and transforming the urban space through a set of accepted and emancipating political rights and actions.

### **3.2 Participation as a Democratic Urban Identity**

Many recent discussions argue about the ambiguous and contested nature of the concept of citizenship because of its incapability to hold on to its different and agonistic interpretations, ranging between considering citizenship as an institutionalized political process, a legal instrumentally categorized status, or a social form of identification. This nature is more explicitly recognized because of more ingrained failings reflecting on the deficiency of conceptually and practically merging between citizenship's subsidiary concepts like equity, justice, and ideology and other socio-political characteristics. Despite this nature of the notion of citizenship, the contemporary notion of citizenship has been homogenously

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<sup>157</sup> Michele Lamont, "The Practice of Everyday Life. Michel de Certeau , Steven F. Rendall" *American Journal of Sociology*, 93: no.3 (1987): 720–21, <https://doi.org/10.1086/228800>.



determined by the objectivity of law and norms as a right-centric form of socio-political membership in a rigid structural status of a political, social, and cultural dominating organization.<sup>158</sup> The origin of such a contemporary legal-led understanding of the concept of citizenship is directly related to the classic Greek liberal model of citizenship. Within the scope Greek model, citizenship was defined as the legal, political status of all individuals living within the borders of the city-state and bound to the influence of law and the implementation of constitution. The model was agreed upon to guarantee the autonomy of individuals' political practices and actions amongst individuals who are considered to be legitimate Greek citizens depending on specific socio-political characteristics.<sup>159</sup> As such, the classic Greek notion of citizenship locates individuals in a passive position where they are subjected to the exclusive and dominantly homogenous practice of citizenship. As such, individuals are under the protection of the law and selective limitation of accepted socio-political identity rather than participating in its formulation, adaptation, or even in its implementation in reference to their diverse socio-political methodologies. Another limitation in the definition of the classic Greek model of citizenship is associated with its restrictive domain in preserving individuals' political autonomy from interference by other individuals or the authorities, which in practice is only within the borders of their private environments.<sup>160</sup> Citizenship has been developed to be practiced for mainly protecting individuals or certain exclusive class's rights according to their beneficial techno-economic preferences under a certain homogenous political order and set of restrictive laws. Such legislations preserve an individual's ultimate legitimacy in claiming ownership of property depending on the strength of their socio-political classification regardless of the damage to social diversity and cultural inclusivity.

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<sup>158</sup> Elizabeth F. Cohen and Cyril Ghosh, "Introduction: What Is Citizenship?" in *Citizenship* (Oxford, England: Polity Press, 2019).

<sup>159</sup> Dominique Leydet, "Citizenship," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta (Metaphysics Research Lab, Stanford University, 2017).

<sup>160</sup> *Ibid.*

Apart from that, the counter-Greek republican model of citizenship that has emphasized the notion of citizens' active participation in the political actions of deliberation and decision-making. The republican model of citizenship defined citizens as an active political agency in constructing the political structure collectively according to their diverse socio-political identities rather than being subject to its selective and dominant orders. However, the liberal model of citizenship has continued to be the most influential model in modern times under the necessity of unified political representation of citizens' socio-political characteristics and the efficiency of authoritarian law-based orders in regulating them.<sup>161</sup> The reason behind the consistency of a state-centric form of citizenship by the sponsor of strict laws and fixed regulation can be associated with the impossibility of holding an action-centric form of citizenship. This has been escalated as a result of the rapid scale of complexity of modern societies that limits the scale of the civic engagements and the excessive expansion of heterogeneity of socio-political identities of individuals in modern societies. The rapid complexity complicated the process of reaching mutual common ground with the philosophical or ethical unity to shape the base of the citizens' collective political action.<sup>162</sup>

However, many political scientists and scholars, such as the American political theorist Elizabeth Cohen, as argued about the necessity to strip the commonly accepted normatively driven structure of citizenship from strict homogenous norms and the static standardized hierarchical structure that is limited to political status, identity, institutions, and rights by re-locating the notion of citizenship in the heart of the existing political practices and actions.<sup>163</sup> Accordingly, Elizabeth Cohen has generated the framework of contemporary citizenship laying on plural sources of pragmatic political actions as a productive tool of political gradient categorization,

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<sup>161</sup> Elizabeth F. Cohen and Cyril Ghosh, "What Is Citizenship?" in *Citizenship* (Oxford, England: Polity Press, 2019).

<sup>162</sup> Ibid.

<sup>163</sup> Elizabeth F. Cohen, "The Myth of Full Citizenship" in *Semi-Citizenship in Democratic Politics* (Cambridge, England: Cambridge University Press, 2014), '12-58'.

with distinctive characteristics of socio-political multiplicity and cultural transformability. This helps to constantly reshape the concept of citizenship with a generative boundary that has the capacity to adjust its level of inclusivity and multiplicity of different socio-political identities and cultural values, instead of defining it with a fixed separating and exclusive borderline. The borderline that reduces the notion of citizenship to a predetermined set of values and norms. Furthermore, she claimed that such a re-location of the concept of citizenship out of the instrumental legislative domain is not only achievable but a necessity for fulfilling the philosophical, ethical, and pragmatic dimensions of citizenship under the impact of universalism and globalization over the national-state socio-political identity and the level of inclusivity of local cultures in diversity.<sup>164</sup> From the same perspective, the notion of contemporary citizenship is significantly related to the construction of a collective identity through building a comprehensive structure of citizenry participation in the democratic practices of deliberation, discussion, confrontation, and negotiation. Reconstructing the concept of citizenship accordingly assists to provide transformative and inclusive political principles that are pragmatically developed, transformed, and accepted to be integrated into a frequently practiced and contested legal-political status of individuals to sustain their subjective nature of diversity. In this case, the concept of citizenship is adapted to hold the capacity of contemporary societies characterized by a high degree of complexity and diversity and to provide a flexible structure of socio-political practices and legislative principles to rise to the level of democratic collective participation and cultural differences.

Taking into account the above-mentioned extended understanding of the concept of *The Right to The City* as an act of political participation among citizens to obtain political power to make decisions related to the production of their urban spaces, it

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<sup>164</sup> Elizabeth F. Cohen and Cyril Ghosh, “What Is Citizenship?” in *Citizenship* (Oxford, England: Polity Press, 2019).

is acceptable to assert that the concept of citizenship has been unfolded into two main distinctive crucial meanings. Citizenship is defined as an action-based citizenship that advocates the pragmatic right of individuals to participate in political contesting actions to claim the power to pursue their urban needs and necessities autonomously apart from authoritarian orders and frameworks of political practices. On the contrary, citizenship is designated as a right-based citizenship that stimulates the legislative right of individuals to be included and represented inclusively by developing alternative political mechanisms that involve neo-liberal policies that accept diverse socio-political identities and invite cultural heterogeneity, apart from the domination of capitalist and individualist ideologies.<sup>165</sup>

Backing up this elaborated understanding, post-Marxist philosophers like Michael Hardt and Antonio Negri have discussed the essentiality of transforming the notion of citizenship from traditionally accepted forms of socio-political practices toward more complex and pragmatic forms of political actions. This kind of political actions denotes a radical and agonistic resistance that takes advantage of the newly emerging complex and ambiguous international political organization, universal social values, global networks of communication, and pragmatic patterns of ethical judgments as well as accepts no political, social, or cultural limits.<sup>166</sup> They have regarded this transformation in relation to the new recognizable universal and constitutionalized socio-political order combined with the radical philosophical transformation of modern politics under the direct impact of globalization and rapid social, economic, cultural, and legal changes. Such changes led to new forms of socio-cultural identities and cultural differences beyond the traditional, modern political structure,

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<sup>165</sup> Depending on the philosophical argumentations developed by Henri Lefebvre upon the concept of “The Right to The City” as retrieved from Teresa Hoskyns, “From politics to the political: Democracy as a spatial practice” in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), 30-56.

<sup>166</sup> Michael Hardt and Antonio Negri, “The Political Constitution of the Present: Alternatives Within Empire,” in *Empire* (London, England: Harvard University Press, 2009), 42–66, <https://doi.org/10.2307/j.ctvjnrw54>.

which was limited to the monolithic dimension of liberal capitalism, national political sovereignty, and dominant imperialistic culture. Accordingly, based on biopolitical and psychoanalytical expounding that rebuilt a political reconciliation between the political administration of law and political regulation of the practice, Michael Hardt and Antonio Negri described a conceptual and pragmatic shift in the meaning of the contemporary notion of citizenship. They referred to the socio-political and cultural independency of the citizens' participation from the administrative socio-political organization and authoritarian implementations and the philosophical and ethical relational dependency of their participation upon the recognition of the political order and its apparatus. As such, the contemporary conception of citizenship is illustrated, unlike its former modern understanding during the techno-industrial process of modernization that detached political participation from the political structure of the government completely, and eliminated any complementary relationship that could possibly connect them.<sup>167</sup> From their point of view, this conceptual and pragmatic shift in the notion of citizenship has resembled the shift from *Habit* to *Performance*, in which habit is defined through the cultural standard of social agreement over the production of the political actions and activities in which its characteristics are limited to the socially accepted and politically controllable representations. On the other hand, they defined performance through the political resistance of developed social identities out of differential interpretations and reactions against existing social consensual practices.<sup>168</sup>

In his turn, by identifying democracy with dependence on the human's subjective nature to freely politically express and socially interact, the American philosopher and sociologist John Dewey argued to give way for a trade-off between the wide engagement of citizens in participatory democratic practices and the utilitarian

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<sup>167</sup> Ibid.

<sup>168</sup> Teresa Hoskyns, "From politics to the political: Democracy as a spatial practice" in *Empty Place: Democracy and Public Space*, ed. Peter Ache (Routledge, 2014), '30-56.

practicality of the administrative state and technical systems. He suggested that in order to emancipate the notion of the citizenry and civic society from the socio-political and economic dominating representations, and disconnect it from its objective cultural context.<sup>169</sup> According to his ideas, the concept of democratic citizenship refers to the substantive and deliberative identity, which is constructed upon sharing power to experience and practice life beyond any limits of predetermined sets or orders. Thus, democratic citizenship reflects the pluralistic nature of the ways of experiencing, holding multiple and different values with transformation adaptability, and expressing the plural conditions of its practitioners.<sup>170</sup>

At another level, the American author and activist Jane Jacobs has strengthened such an alternative conception by promoting spontaneous self-diversification among citizens in terms of their ways of experiencing their urban environments beyond any restrictive process of homogenous political and social dominating orders.<sup>171</sup> Not to forget mentioning the American political theorist of public administration, H. George Frederickson, who has motivated the notion of democratic and participatively practiced citizenship by highlighting the strong dependency of public administration systems and orders upon the diverse acceptance and sufficient participation of citizens, with their inclusive socio-political identities and actions. This has led to a dramatic political transformation of traditional political representations of monolithic governments into a subjectively responsive and

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<sup>169</sup> “AMERICANA,” *Americanaejournal.hu*, accessed August 24, 2022, <https://americanaejournal.hu/vol3no2/visnovsky>.

<sup>170</sup> Rod Dacombe, “The Problem with Civic Participation,” in *Rethinking Civic Participation in Democratic Theory and Practice*, ed. Jean-Paul Gagnon and Mark Chou (Basingstoke, England: Palgrave Macmillan, 2018), 1–20.

<sup>171</sup> David Harvey, “Social Justice, Postmodernism and the City,” *International Journal of Urban and Regional Research*, 16: no. 4 (1992): 588–601, <https://doi.org/10.1111/j.1468-2427.1992.tb00198.x>.

transformative political form of collective governance.<sup>172</sup> He has suggested the reconstruction of the political, administrative order by means of trading off a certain degree of homogenous bureaucratic efficiency and objective instrumentality for the sake of increasing the subjective socio-political responses of individuals in the new political system to utilizing the philosophical distinction between *Civis*, *Civitas*, and *Civilitas*. From their point of view, *Civis* is referring to the citizens in relation to its political context, *Civitas*, is referring to the political identity of citizens in the form of citizenship, and *Civilitas*, is referring to the political system and representative governing system that controls the political action of decision-making.<sup>173</sup> According to such comprehensive philosophical and political dissection, Frederickson was referring to a symbiotic relationship that connects the three entities of citizens, citizenship, and governing system of citizens. Such a relationship guarantees to thrive socio-political inclusivity and diversity of *Civitas* depends on comprehensively reflecting the inclusive and heterogenic culture and the socio-political qualities of the individual *Civis*, that are developed and progressively transformed, in return, by *Civis*'s democratic participation in the political practice of *Civilitas* to determine their socio-political characteristics according to their political experiences of controlling and decision making.<sup>174</sup>

It is worth raising the point that Hanna Pitkin and Sara Schumer have also argued about the necessity of participatory and deliberative practices in the contemporary model of democracy to define meaningful citizenship. They argued to give individual citizens the opportunity to discover their full social potential and the high influential levels of their own political power. As such, the political power given to individual

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<sup>172</sup> Thomas A. Bryer and Terry L. Cooper, "H. George Frederickson and the Dialogue on Citizenship in Public Administration," *Public Administration Review* 72, no. 1 (2012): 108–16, <https://doi.org/10.1111/j.1540-6210.2012.02632.x>.

<sup>173</sup> Louis C. Gawthrop and Dwight Waldo, "Civis, Civitas, and Civilitas: A New Focus for the Year 2000" *Public Administration Review*, 44 (1984): 101-11, <https://doi.org/10.2307/975549>.

<sup>174</sup> Thomas A. Bryer and Terry L. Cooper, "H. George Frederickson and the Dialogue on Citizenship in Public Administration" *Public Administration Review*, 72: no. s1 (2012): S108–16, <https://doi.org/10.1111/j.1540-6210.2012.02632.x>.

citizens has led to more efficient, accepted, and inclusive political transformative organization that is responsive to the diverse socio-political identities and cultural orientations of individuals in society.<sup>175</sup>

### **3.3 Participation as a Democratic Urban Spatial Practice**

Up to this point, the notion of participatory democracy was translated to different architectural principles and values that advocated individuals' architectural right to politically participate in having control over political actions and decisions and socially reflect their complex identities and superimposed characteristics in the production of their urban environments. Alongside this discursive translation, the dialectic equation that analytically connects the political philosophy and practices of participatory democracy and architectural spatial ideologies and participatory practices have produced an expansive conception of the architectural space. A space whose spatial characteristics and identity are determined by the level of democratic comprehensibility and subjective inclusivity of participatory practices - taking place within its structure and operating mechanisms - in exchange for reflecting space's socio-political capacity to include diverse actors with different actions and spatial patterns. In other words, the contemporary philosophical-political framework of participatory democracy has influenced the way of thinking about urban reality and its spatial representations. It has considered space's rich dynamic and interdependent socio-political relations and experiences, which were totally neglected by the restrictions of predetermined pure natural and applied scientific approaches that theoretically formulated the description of space based on a rationality and instrumentality that was detached from experience-based reality. In that sense, the urban space has started to be realized by various multitudes of different interactions

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<sup>175</sup> Hanna Fenichel Pitkin and Sara M. Shumer, "70. On Participation" in *Democracy*, ed. Ricardo Blaug and John Schwarzmantel (New York Chichester, West Sussex: Columbia University Press, 2016), 391–96.



of entities occupying the urban space and their dynamic spatial representations of socio-political qualities and cultural attributions. This exceeded the previous reducing objectivity in the physical abstraction of the urban space that failed to provide a comprehensive certainty of its complex socio-political nature or conducting theoretical prescribed preciseness of its spatial mechanisms in reference to its hosted experiences and interactions.

To support this argument, the French philosopher Henri Lefebvre explained that the nature of urban space is defined by the dialectic relationship that connects individuals with their spatial conditions as a socio-political product. A complex socio-political dimension where individuals collectively create and produce the urban space in a certain political mode of actions and practices, and as a socio-political process of production. Accordingly, the space is redefined and reproduced by socio-politically transforming individual's spatial practices through different modified social forms and political modes of actions and practices.<sup>176</sup> He argued that under the realization of the complex social and political contexts of spatial practices, the meaning of urban space has started to cross its absolute definition. Urban space has succeeded in overlapping the meaning limited to the analysis of its moments of creation, operation, and declination as defined by its complex and dynamic political, social, and cultural spatial reality with no compromise to its diverse ideas, notions, meanings, and uses.<sup>177</sup> According to his extensive interpretations, Henri Lefebvre has theorized a unitarian framework that extends the spatial understanding of the urban space under the work of the spatial triad notion of space that combines space's spatial physicality, its spatial organization of modes and mechanisms and its practical spatial implementations.<sup>178</sup> Within this point of view, the urban space has been experienced as the contested spatial dimension of the complex and multiple dialectic nature of

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<sup>176</sup> Henri Lefebvre, "The Plan of Present Work," in *The Production of Space*, 1st ed. (London, England: Blackwell, 1991), 1–67.

<sup>177</sup> Ibid.

<sup>178</sup> Henri Lefebvre, "Social Space," in *The Production of Space*, 1st ed. (London, England: Blackwell, 1991), 68–168.

urban reality on different materialistic, intellectual, and emotional levels.<sup>179</sup> To put it another way, the contemporary realization of the urban space has not been limited to absolute, rational, or relative definitions that refer to a fractional understanding of the urban space as an *Isotopic*<sup>180</sup>, *Heterotopic*<sup>181</sup>, or *Utopic*<sup>182</sup> space rather than a complex spatial condition. Accordingly, the space is illustrated by combining all these definitions and skipping their restrictions at the same time to reflect the complex nature of urban production, management, and diverse appropriations.<sup>183</sup>

Following the same argumentation, the urban design researcher Ali Madanipour referred to urban space by the spatial reflections of the physical, social, and political appropriations. These interpretations vary between the physical arrangements and typologies of the urban environment, the formulations and mechanisms of socio-political activities and functions of the urban space, and the patterns of social and cultural practices in the urban space. Thus, urban space has been located at the center of dynamic multi-dimensional dichotomies of different theoretical and practical levels as a sequence of urban complexity. This composed situation is entangled by hosting, promoting, and manipulating socio-political and cultural norms and orders that hold the capability to form the nature of identities and interactions among the individuals living within its boundaries.<sup>184</sup> Eventually, the urban public space is

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<sup>179</sup> Henri Lefebvre, “The Urban Phenomenon: From the City to the Urban Society,” in *The Urban Revolution*, trans. Robert Bononno (Minneapolis, MN: University of Minnesota Press, 2003), 1–22.

<sup>180</sup> Isotopic space refers to the homogenous space that is defined upon absolute logical orders and instrumentally reached analogous functions.

<sup>181</sup> Heterotopic space refers to the relative heterogenic space that is defined upon different multiple orders and unrelated diverse experiences and functions

<sup>182</sup> Utopic space refers to the impossible condition and impracticality of space that is structured upon dynamic and transformative orders that harmoniously determine the quality and characteristics of the space to hold diverse identities and spatial representations with no adaptation of practical feedback.

<sup>183</sup> Based on Henri Lefebvre’s ideas and David Harvey’s interpretations as retrieved from Alves dos Santos Junior Orlando, “Urban Common Space, Heterotopia and the Right to the City: Reflections on the Ideas of Henri Lefebvre and David Harvey,” *Urbe Revista Brasileira de Gestão Urbana*, 6: no. 541 (2014): 146-57, <https://doi.org/10.7213/urbe.06.002.se02>.

<sup>184</sup> Ali Madanipour, “Public and Private Spaces of the City,” in *Public and Private Spaces of the City*, 1st edition (London, England: Routledge, 2003), 201–11.

defined, operated, and criticized through the socio-political dialectical tensions where complex sets of conflicting political practices and social identities constantly take place in a certain customary cultural order.

Unfortunately, the progressive concept of the urban space by the expansion of democratic spatial practices has encountered an increasing deterministic reaction as a consequence of the increasing ambiguity of transformative subjectivities and responsive practices being integral to the definition of the contemporary urban space. Thus, the urban space has started to become the main victim of exclusionary deterministic approaches that attempt to homogenize and stabilize the urban space as a monolithic and regulated resolve in order to sustain a controlled and dominated structure that may hold and restrain its dynamic and dichotomic nature. This determinism is not only detrimental to the complex nature of the urban space but also leads to a potential loss of such nature and distinctive characteristics. Such a loss is indicated by the time of assigning the urban space and its spatial practices to a fixed order and rigid structure of political and social interactions that tie the success of the urban space to their uninterrupted consistency and sustained stability. As a sequel of such socio-political spatially practiced determinism in urban architecture, the notion of urban space has suffered from the domination of neoliberal fragmentation and specification of the urban space as closed urban systems. These closed urban orders embedded in forms of individualization, privatization, and capitalist economic preferences that have been obtained by an exclusive dominating social structure and political influence.<sup>185</sup> In that sense, the urban public space has been subjected to the supremacy of legitimate laws and orders and the utility of socio-economic gains and interests imposing an authoritarian framework to control the spatial practices within

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<sup>185</sup> Alfredo Mela, "Urban Public Space between Fragmentation, Control and Conflict," *City Territory and Architecture*, 1: no. 1 (2014), <https://doi.org/10.1186/s40410-014-0015-0>.

the boundaries of administrative idealization, petrified obfuscation, and objective reifications.<sup>186</sup>

Ali Madanipour argued that such unfair and forced association of the urban spatial practices with the rigid structure of authoritarian orders and within the domain of its mechanisms has put the notion of the urban space at risk of degradation. To be more specific, it assured the declination of space in case of the structure's failure being timed with the reduction of the size and scope of the state's influence, radical de-industrialization, or shrinkage of economic growth, leading to the ultimate control of privatization, globalization and economic liberalization over the quality and practicality of spatial practices.<sup>187</sup> This deterioration will have resulted from the shift in consideration of the urban space from a socio-political spatial necessity of action towards a redundant, luxurious spatial practice that deals with the urban complexity with deterministic homogenous orders, fragmented physical transformations, and superiority of economic- and consumption-driven architectural interventions. Consequentially, this will eventually lead to the loss of the distinctive condition of the urban space both physically, politically, and intellectually.

Being on the same wavelength, the Greek architect and author, Stavros Stavrides, pointed out that despite the comprehensive and inclusive definition of urban space as an open space for common public use, practices, and representations, the essence of the urban space and associated rules, mechanisms, and spatial forms has been captured by predominant urban enclosures. Ever since, space has struggled against deterministic and authoritarian controlling political orders and social taxonomies and hierarchies that mainly aim to normalize and stabilize the socio-political spatial practices to become a part of a predictable and repeatable socio-political order that

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<sup>186</sup> Eliza Jane Darling, "Lecture 1: The Urban Revolution" (YouTube, August 25, 2017), accessed March, 7 2021, [https://www.youtube.com/watch?v=9Aph\\_ThRVfU](https://www.youtube.com/watch?v=9Aph_ThRVfU).

<sup>187</sup> Ali Madanipour, "Whose Public Space?," in *Whose Public Space?: International Case Studies in Urban Design and Development*, ed. Ali Madanipour (London, England: Routledge, 2010), 237–42, <https://doi.org/10.4324/9780203860946>.

is easy to control, transform, and apply. He argued that the spatiotemporal transformations taking place in the urban environments are being shaped through diverse geometries of ruling political factors and hierarchical social relations that depend on the instrumentality and consistency of the urban order mechanisms to tame complicated and highly differentiated forms of human habits and actions. This is highly maintained to legitimize practices' passive homogenization, and to provide certain socio-political normalized conditions through the repeatable, predictable, and compatible political order and social relations, that are necessary for urban endurance and urban reproduction.<sup>188</sup> Accordingly, the spatial practice has been politically and socially captivated within the limits of dominant political strategies and exclusive social antagonism under the excuse of protecting individuals and community members' accepted shared actions, identities, and values in contemporary urban environments in the forms of collective private spaces and controlled enclave public spaces. In a nutshell, Stavrides demonstrated the issue of the special practice within the limitation of considering the common spatial practice as a homogeneous structure and a homogenizing tool of socio-political practice that becomes exclusively a selective process of defining shared political identities, social characteristics, and common cultural values participating in the spatial practice. He argued that spatial principles and interactions are under the full control of sovereignty and discipline of urban power that determines a specific political and social articulations situated in the defined set of urban orders to manipulate members subject to their influence. Thus, the misapprehension of participatory common spatial practice lay in concentrating only upon the common shared socio-political actions that are explicitly separated from what was considered a hostile or an alien urban order of the different socio-political actions that were practiced outside the commonly accepted urban reality.<sup>189</sup> Respectively, the notion of the urban space has not narrowed down to a

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<sup>188</sup> Stavros Stavrides, "Introduction," in *Common Space: The City as Commons* (London, England: Zed Books, 2016), 1–12.

<sup>189</sup> Stavros Stavrides, "Commoning Space," in *Common Space: The City as Commons* (London, England: Zed Books, 2016), 13–64.

normative spatial practice that produces the urban order as a final product out of participation of commonly shared and accepted characteristics, identities, and relations. It has been rather widely exposed as an open socio-political means of establishing and expanding commoning spatial practices to include diversity and explore the full potentiality of different socio-political sets and orders in the complex urban reality. In light of what has just been discussed, it is essential to allow the growing legitimate need for a comprehensive spatial practice that assures the allowance of a certain indeterminacy to reflect the complex nature of the urban reality with no compromise to its diverse contesting ideas, notions, meanings, and uses.

The American journalist and activist, Jane Jacobs, referred to the spatial practice of creating the urban environment and its spatial identity as an open process, allowing different political improvisations and social interactions to take place in the spatial practice of different individuals beyond the rigidity of the socio-political system and cultural values that dominate over the urban environment.<sup>190</sup> This has been comprehensively reflected in the redefinition of the spatial practice of creating urban space in direct relation to political structures, social formations, and cultural statements of societies occupying and representing the urban reality. As such, the urban space has begun to be considered a spatial entity intercomposed of different socio-political strata that are distinctive to each different set of physical, intellectual, and political orders and characteristics.<sup>191</sup>

To be more precise, the spatial democratic practice in the urban context has become highly sophisticated by unfolding the three associated different concepts: *Public Space*, which refers to the physical, existential condition of the public dimension in

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<sup>190</sup> Richard Sennett, "Part Three: Opening The City," in *Building and Dwelling: Ethics for the City* (Harlow, England: Penguin Books, 2019).

<sup>191</sup> Ali Madanipour, "Whose Public Space?," in *Whose Public Space?: International Case Studies in Urban Design and Development*, ed. Ali Madanipour (London, England: Routledge, 2010), 237–42, <https://doi.org/10.4324/9780203860946>.

relation to the physical accessibility, occupation, ownership and other relatable entities surrounding and interconnecting with it, the *Public Realm*, which refers to the administrative order and public mechanisms of controlling systems that deal with the public dimension, like state institutions and administrations, governmental systems, and public management, and the *Public Sphere*, which refers to the public political interactions and actions taking part on the common social dimension of individuals to define publicly accepted and operated norms and values.<sup>192</sup>

The American philosopher Nancy Fraser expressed the failure of traditional spatial practices in the urban environment according to the misunderstanding of the rich complexity and duality of the concept of the public realm, as a public administrative apparatus to maintain political order for control and decision making, and as a contesting public dimension of social and cultural discourses, argumentations, and associations. This led to the emergence of the public sphere from the momentum of public socio-political participation apart from the public realm which is limited to the formal institutionalization and formulations of practicing politics.<sup>193</sup> Thus, the spatial practice has been placed in an intermediate civic position between the abstract political homogeneity of the city-state and the fragmented social bifurcation and heterogeneity of society's individual identities. As such, spatial practices were translated to an ambiguous and transformative separation between the public realm and the public sphere; which has not been present in neither the traditional socialist spatial practices nor in the later neo-socialist spatial practices. Accordingly, public practices avoided traditional forms of socialist spatial practices that rendered both the public realm and public sphere (as an absolute political homogenous activity that is directly limited to territorially based governmental structures) in which individual citizens are participating in the socio-political spatial action through administrative political organizations and formal structures of trade unions, labor clubs and

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<sup>192</sup> Nancy Fraser, "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy" *Social Text*, no. 25/26 (1990): 56-80, <https://doi.org/10.2307/466240>.

<sup>193</sup> *Ibid.*

associations, and political parties. Furthermore, public practices were differentiated from the later neo-socialist spatial practices that were passively separated between the public realm and public sphere, leading to an absolute ascendancy of liberal and capitalist orders over the public realm and monolithic socio-economic subordination of the public sphere.<sup>194</sup> Accordingly, Nancy Fraser criticized the separation between the two concepts of the public realm and the public sphere has led to several problems such as the utilitarian singularity of public spatial practices by the extermination of its unofficial political multiplicity, and the exclusivity of public spatial practices through the detachment of the public sphere from its physical spatial reflections and consequently from its legitimate administrative spatial mechanisms and systematic orders. More inherently, this separation led to the deterioration of the public space by leaving it to the absolute control of neo-liberal and capitalist forces in forms of economic domination, social enclavism, and privatization.<sup>195</sup> She has encouraged a system of interactive multiples of urban spatial and subaltern counter-spatial practices that act as a parallel discursive spatial dimension where oppositional socio-political interpretations of urban reality can take part in diffused and extended political, social, and cultural processes in between and beyond sovereign jurisdictional orders.<sup>196</sup> Moreover, Nancy Fraser has boosted the compatibility between the public realm and public sphere in spatial forms for direct and quasi-direct democracy to reclaim the strong notion of publicity in public spaces. According to her, this is achievable through direct participation in the public political actions of occupying, operating, managing, and using public spaces and related

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<sup>194</sup> Mary Kaldor, "The Idea of Global Civil Society" *International Affairs*, 79: no. 3 (2003): 583–93, <https://doi.org/10.1111/1468-2346.00324>.

<sup>195</sup> Nancy Fraser, "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy" *Social Text*, no. 25/26 (1990): 56-80, <https://doi.org/10.2307/466240>.

<sup>196</sup> Catherine Fleming Bruce, "The globalization-friendly global public sphere: Contrasting paths to moral legitimacy and accountability" in *Public Sphere Reconsidered: Theories and Practices*, João Carlos Correia et al eds. (LabCom, 2011), <https://doi.org/10.13140/2.1.1603.7127>.



administrative mechanisms to achieve both political deliberation and political decision-making.<sup>197</sup>

Similarly, Stanley Benn and Gerald Gaus argued that the degree of publicity in urban actions can be determined by examining three main differentiating factors of public accessibility and availability, the public socio-political organization by authority, and the informative public resources by the political use and social expression of values and identities of individuals. Such an examination is accurately inspected in reference to the different aspects of the spatial practice in its complementary forms of public space, public realm, and the public sphere.<sup>198</sup> Eventually, the newly developed understanding will provide a pragmatic spatial practice that ranges between facts and norms and releases the urban socio-political structure from any dominant deterministic forms of socio-political passivity, manipulative patterns of consumption, and monolithic mass culture. This pragmatism is ensured by preserving the quality of socio-political production and communication among individuals in inhabiting the urban reality.<sup>199</sup> This means that the urban spatial practice is shaped and transformed by collective political decisions and interactive social norms that cannot gain the upper hand in the spatial praxis' formulations, stipulation, and practical adaptation since it is neither possible to achieve, nor desirable to obtain, the singular public space.<sup>200</sup>

From Ali Madanipour's point of view, the contemporary urban space has been located between its normative and descriptive definitions that range across a wide spectrum of rational and instrumental socio-political regulations and orders alongside

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<sup>197</sup> Nancy Fraser, "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy" *Social Text*, no. 25/26 (1990): 56-80, <https://doi.org/10.2307/466240>.

<sup>198</sup> S. I. Benn and Gerlad F. Gaus, eds., "The Public and the Private: Concepts and Action," in *Public and Private in Social Life* (New York, NY: St. Martin's Press & Croom Helm, 1983), 7-11.

<sup>199</sup> Douglas Kellner, "Habermas, the Public Sphere, and Democracy," in *Re-Imagining Public Space* (New York: Palgrave Macmillan US, 2014), 19-43.

<sup>200</sup> Seyla Benhabib and Nancy Frazer's interpretations, 1992 as retrieved from Nick Couldry and Tanja Dreher, "Globalization and the Public Sphere: Exploring the Space of Community Media in Sydney" *Global Media and Communication*, 3: no. 1 (2007): 79-100, <https://doi.org/10.1177/1742766507074360>.

expressive democratic socio-political reflections and expressions. This is resembled by the dual notion of the urban space between representation and performance as a public stage for fixed socio-political displays and a public arena for socio-political communicative and responsive participation. This being the case, the contemporary urban spatial practice has been developed to dwell in the grey area between the two rational and romantic perspectives. The areas in which socio-political characteristics of spatial practices are super-implosively identifiable, gradually distinctive, transformative, and responsively influential upon both the abovementioned prospects that maintain the spatial coexistence of ambiguous and clarified urban actions and practices.<sup>201</sup> Hence, the spatial practice of urban space has become a multi-dimensional and dynamic process accommodating different socio-political and cultural appropriations, which are under a sequent change and transformation and a legitimate justification of its inclusivity. In other words, the quality of urban spatial practice has begun to be realized not only by the eminence of socio-political affirmation of its claims but also by the critical absence of other socio-political affirmations for other existing counterclaims.<sup>202</sup>

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<sup>201</sup> Ali Madanipour, "Public and Private Spaces of the City," in *Public and Private Spaces of the City*, 1st edition (London, England: Routledge, 2003), 201–11.

<sup>202</sup> Ali Madanipour, "Whose Public Space?," in *Whose Public Space?: International Case Studies in Urban Design and Development*, ed. Ali Madanipour (London, England: Routledge, 2010), 237–42, <https://doi.org/10.4324/9780203860946>.

## CHAPTER 4

### PARTICIPATION IN ARCHITECTURE

In the previous chapters, the notion of participation has been discussed comprehensively with its philosophical and political dimensions, reflecting the participatory spatial practices concerning different forms of democratic socio-political representations and inclusive modes of urban production. The earlier chapters have mainly covered the emergence of participation in politics and its progression in different political forms of representations and performances. In addition, they have explicitly reflected participation in the urban context by highlighting democratic participatory orders of control and decision making in urban spatial practices. The main aim was to relocate these architectural spatial practices apart from their politically dominant authoritarian structure and their instrumentally based justifications. In other words, the earlier parts have introduced a discursive environment to develop an alternative version of architectural design depending on the active democratic representations and inclusive political participation of different socio-political entities to take over production, control, and decision-making processes in architectural spatial practices. The new developing architectural paradigm evolves around replacing limited and monolithic representations of experienced professionals and power-holder elites that excluded other possibly affecting or affected socio-political factors. Accordingly, the following chapter will focus on delivering a comprehensive notion of participatory design in architecture, both theoretically and professionally, by providing a comprehensive chronological assessment of participation in theory and practice in architectural design. This chapter's framework covers the chronological development of architectural theoretical principles, ideological concepts, methodologies, and technical experiments directly related to participatory spatial representations and practices. In reference to the scope of previous discussions, the notion of participation in

architecture has evolved around the progressive transformation of the philosophical and political characteristics of contemporary architectural design as a response to its conventional forms that have defined architectural design as a reasonable, objective and purely functional procedure under the absolute control of the designer, the dominated socio-political formulations, and other fixed technical priorities. This has been supported by the widespread new philosophical perceptions in socio-political, post-structural, phenomenological, psychoanalytical, and other discursive different post-modern philosophies that have positioned the traditional notion of architectural design under excessive theoretical and practical theoretical scrutiny. Accordingly, the scope of the chapter concentrates on analyzing participatory architecture in different conceptual and pragmatic paradigms. The chapter covers participation from architecture's critical, exploratory, organizational, and pluralistic perspectives.

#### **4.1 Architecture of Open System as a Mode of Participation**

After the failure of the traditional socio-political and economic framework of homogenously institutionalized, fundamentalist, and bureaucratic-centric modernist architectural practices, the essence of participation has begun to evolve as a revolutionary shift in the modern architectural paradigm that questioned the limitations and passive subordination to traditionally established systems of architectural production. This failure has paralleled the emergence of radical social movements in the Western urban context, which took place mainly in the US, UK, and France during the 1950s and 1960s, in forms of civil rights uprisings, civil society organizations, social justice acts, and cooperative communitarian-based socio-economic organizations. This shift was supported by the different political, social, and cultural discussions and discourses based on a new socio-political set of theories and philosophical approaches that became widespread during the same period, such as post-modernism, post-structuralism, and divergent types of sociological philosophies.

#### 4.1.1 Giancarlo de Carlo's Conceptualization of Participation for an Open System of Architecture

One of the significant contributions in theorizing the notion of architectural design, considering the issue of participation, has been provided by the eminent Italian architect, planner, and educator, Giancarlo de Carlo, who has harshly criticized the failure of modern architecture in capturing the critical socio-political essence in architectural design. This failure has been represented by modern architects' shortfall in escaping from modern instrumental and technical-based methodological and epistemological authoritarian architectural design approaches and frameworks. Within the context of de Carlo's distinguished lecture given in Liège in 1969, he has provided an extensive critique against the modern movement in architecture since the premeditated elimination of the ambiguous and subjective nature of the social dimension in Modern Architecture and its replacement with objective political and social ideals. Such ideals were rooted back to the appearance of the monocentric individual perspective and its ultimate domination through selective socio-politic and superior cultural representations.<sup>203</sup> To support his argument, he proclaimed that despite the tremendous intellectual expansion and technical advancement that accompanied the Modern Movement, the modern notion of architecture has been paralleled with great abstraction and simplification of complex interpretations and justifications of human socio-political representations, appropriation, and responsive actions, which were reduced to conventional predetermined problematics and encountered with functional-oriented logical commodifying solutions.<sup>204</sup> Hence, Modern Architecture stood no chance against the diminution of architectural design socio-political configurations and values within the limits of instrumental methods, logical structure, and obscured calculated mechanisms and orders. For him, the

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<sup>203</sup> Giancarlo De Carlo, "The Architecture's Public," in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London, England: Routledge, 2005) 3-18.

<sup>204</sup> Giancarlo De Carlo, "An Architecture of Participation," *Perspecta 17* (1980): 74-79, <https://doi.org/10.2307/1567006>.

reason behind the socio-political deterioration in Modern Architecture was mainly functioned by the administrative socio-political stability, the technobureaucratic immobility, and exclusive professional specializations, rejecting new architectural concepts and ideas threatening its dominant and stable existentiality.<sup>205</sup> This reduction has materialized in the modern preferences of dominating capitalist and techno-based architectural practices, instrumentally justified classical epistemological architectural methodologies, architectural professionalism in theory and practice, and objective architectural representations. All these materialized implications have eliminated the socio-political factors from the precisely measured equivalent equation of architectural representations in art and history. Correspondingly, de Carlo questioned the ambiguity of the discipline of architecture because of its irreconcilable contradictions that are resulted from its claim to bring art and technology together. He was skeptical against the credibility of architects and their total subjugation to power in the form of professionalism and building technology specialization. Such evolving contradictions have led to a failure to comprehensively justify professional intentions, motivations, and consequences in architectural dilemmas generated beyond the boundaries of dominated architectural representations and analytical instruments that are socio-politically unexplainable. Giancarlo Di Carlo suggested putting the emphasis on the question “How?” instead of “How? How?” in the theory and practice of architecture. Favoring the question of “How?” instead of “Why?” has resulted in misunderstanding and misinterpretation of architectural, socio-political values and inclusive principles as well as architects’ irresponsibility, absence of their commitment, and even in some extreme cases their ignorance of their vital role in constructing society.<sup>206</sup>

Giancarlo de Carlo - as a former member of *The International Congresses of Modern Architecture (CIAM)* and, later on, one of the rebellious founding members of Team

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<sup>205</sup> Ibid.

<sup>206</sup> Giancarlo De Carlo, “The Architecture’s Public,” in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London, England: Routledge, 2005) 3-18.

X during the early periods of post-modernism<sup>207</sup> - rejected the domination of socio-political elitism and technical professionalism in the production modes in Modern Architecture by refusing the outcome objectives in both charters of the *CIAM Frankfurt Congress* in the early periods, and *Hoddesdon CIAM Congress* in later periods of the organization. Within the framework of the CIAM organization, architects have incrementally focused on delivering rational, objective, and efficient architectural designs instead of accepting subjective reality of architecture in planning and designing in complex socio-politic contexts. Generally, many opportunities have been offered within the scope of the international forum of *CIAM* to contribute to a modern discursive understanding of architecture in a thriving socio-political context supported by different architects, urbanists, and other professional practitioners who have posited new concepts, ideas, and architectural principles in the urban design of housing and cities. However, the various conferences held by *CIAM* over its lifespan have, for the most part, concentrated upon rationalizing modern architecture benefiting from the industrial and technical advances, or at least, during the earlier charters of *CIAM* Congresses like the *CIAM Congress of Minimum Dwelling* in Frankfurt, Germany, in 1929, the *CIAM Congress of The Functional City* in Athens, Greece in 1933, and the *CIAM Congress of Dwelling and Recovery* in Paris, France in 1937, coinciding with the period before the Second World War.<sup>208</sup> As an early example, *CIAM's* second Congress of *Minimum Dwelling* was restricted to rational and instrumental architectural techniques and methods to solve the issue of providing affordable housing units for families on a minimum wage within the framework of providing a substantial level of living standards following the German concept of *Existenzminimum*.<sup>209</sup> The delivered architectural interventions were reduced to the

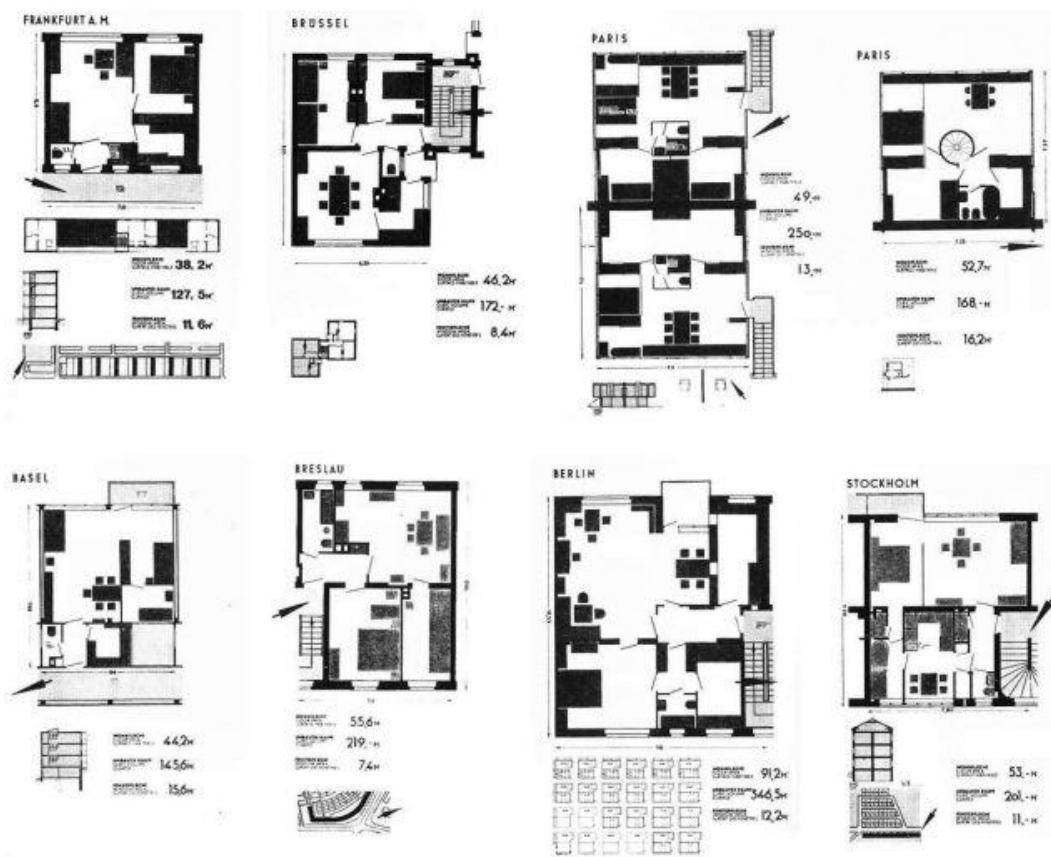
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<sup>207</sup> "Spatial Agency: Giancarlo de Carlo," Spatialagency.net, accessed September 27, 2022, <https://www.spatialagency.net/database/giancarlo.de.carlo>.

<sup>208</sup> Claire Zimmerman, "The CIAM Discourse on Urbanism, 1928-1960 Eric Mumford", *Journal of the Society of Architectural Historians* 60, no. 1 (2001): 98–100, <https://doi.org/10.2307/991687>.

<sup>209</sup> Eric Mumford, "CIAM and Its Outcomes", *Urban Planning* 4, no. 3 (2019): 98-291, <https://doi.org/10.17645/up.v4i3.2383>.

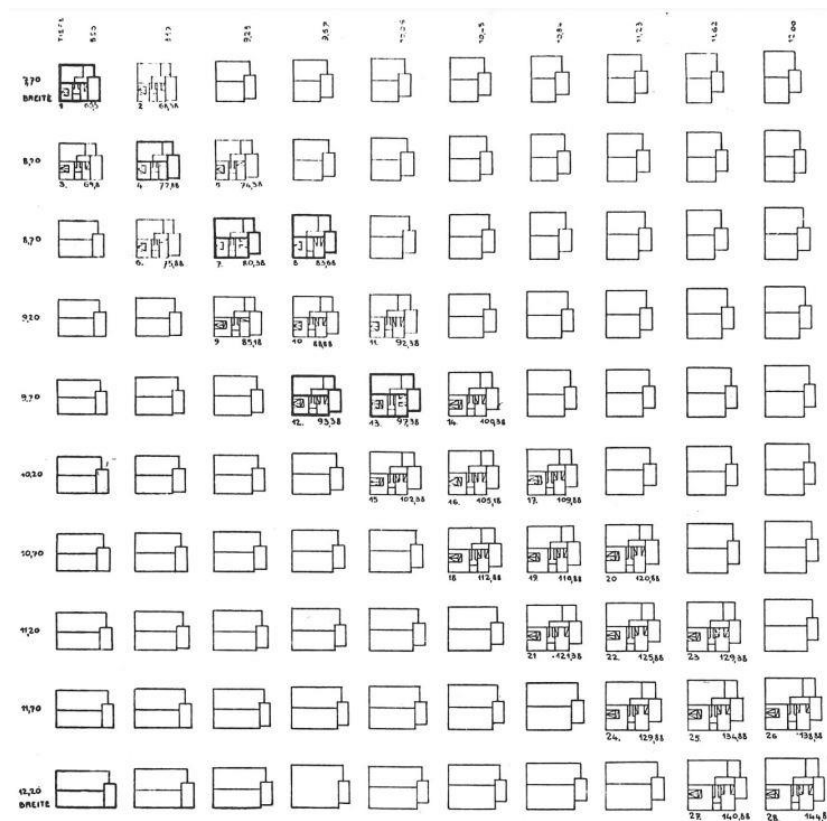
fastest, cheapest, and most efficient architectural techniques and methods possible to provide a basic living unit for human habitation. This was achieved depending on the complete abstraction and standardization of users' socio-political patterns and interactions upon rough estimations and calculations for physical spatial characteristics and predetermined fixed generalizations of the essential physiological behaviors of users in living environments.<sup>210</sup>



**Figure 1:** Architectural alternatives of dwelling units in different European cities depending on the concept of *Existenzminimum* as generated at CIAM's second Congress of *Minimum Dwelling* in Frankfurt, Germany in 1929. Image source: Marson Korbi and Andrea Migotto, "Between Rationalization and Political Project: The Existenzminimum from Klein and Teige to Today," *Urban Planning* 4, no. 3 (2019): 299–314, <https://doi.org/10.17645/up.v4i3.2157>.

<sup>210</sup> Giancarlo De Carlo, "The Architecture's Public," in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London, England: Routledge, 2005) 3-18.

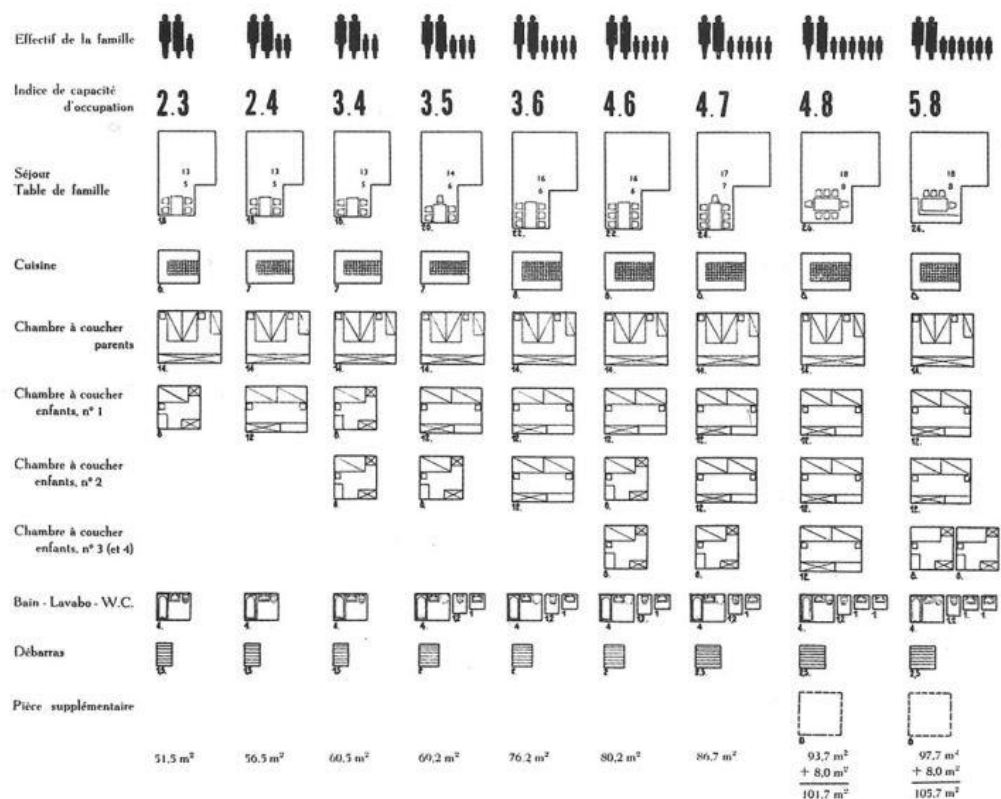




**Figure 2:** An example of comparing different plans and layout to reach for the most sufficient plan arrangements depending on the concept of *Existenzminimum* as generated at CIAM’s second Congress of *Minimum Dwelling* in Frankfurt, Germany, in 1929. Image source: Marson Korbi and Andrea Migotto, “Between Rationalization and Political Project: The Existenzminimum from Klein and Teige to Today,” *Urban Planning* 4, no. 3 (2019): 299–314, <https://doi.org/10.17645/up.v4i3.2157>.

Similarly, the later example of the *CIAM’s* eighth Congress, *The Heart of The City* in Hoddesdon, England, in 1951, mainly focused on finding a number of generative solutions for several emerging urban issues that the Western urban context suffered from severely during the mid-20th Century after the Second World War, recapitulated in the deterioration of urban city centers, the spread of informal neighborhoods, and the radical urban growth and sprawls leading to long commuting distances and the absence of socio-political spatial characteristics in modern urban environments. The architectural solutions so generated were limited to homogeneous urban regeneration, zoning, and economic-led gentrifications reflecting the dominant control of static political structure and capitalistic investments in developing urban

systems, communication networks, and complex interactions. Nevertheless, these rational measurements have procured heavily weighted economic and political segregation consequences within the modern urban context.<sup>211</sup>



**Figure 3:** An example of calculating the minimum surface efficiency needed for dwelling apartments in post-war France depending on the size of families, as generated at CIAM's second Congress of *Minimum Dwelling* in Frankfurt, Germany in 1929. Image source: Marson Korbi and Andrea Migotto, "Between Rationalization and Political Project: The Existenzminimum from Klein and Teige to Today," *Urban Planning* 4, no. 3 (2019): 299–314, <https://doi.org/10.17645/up.v4i3.2157>.

In consideration of this argument, de Carlo warned about the loss of the dialectic and complex nature of the architectural operations that have been reduced to an abstract procedural version of three consequential and restricted phases of defining the

<sup>211</sup> Ibid.

architectural problem, elaborating an architectural solution, and evaluating the results. According to de Carlo, the concentration on typical architectural procedures during the modern movement was directed to provide an objective and rational architectural solution as represented in a single unaltered product with no alternatives. Such a generated architectural object is controlled mainly by the authoritarian political and financial status and subjected to no socio-political compensations. Conventional architectural practices prevented any deliberation of political power or social transformations. Moreover, defining the architectural problem has become inaccurate and unsystematic, responding only to the rational justifications of the generated architectural solution. Nevertheless, evaluating the architectural results has lost its existential meaning due to architectural absolutism and, accordingly, the absence of any proper criterion allowing any socio-political or cultural judicious assessment. Instead, de Carlo has argued that practicing participation in architectural operations can provide a total restructuring and re-equilibration of different architectural phases and the relationship between them to be dealt with as a design challenge. To elaborate, the introduction of participation in architectural operations can release the full capacity to regenerate new characteristics and patterns in architectural practice, which dissolve the totalitarian rigidity, inherent domination, and authoritarian aggression to a more socio-politically reflected creative flexibility, dynamic interpretation, contextual appropriation, and decisional correspondence. This participatory-based transformation of architectural practices can be crucial in defining architectural problems and objectivities, designing regenerative architectural alternatives, and testing satisfaction more accurately and practically.<sup>212</sup> Therefore, de Carlo argued that there is an urgent necessity to gradually shift modern architectural design towards what he called an “Open System of Architecture”, with no prescribed courses and definite implications relying on the balance between the objective quality of planning and subjective quality of designing

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<sup>212</sup> Giancarlo De Carlo, “An Architecture of Participation,” *Perspecta* 17 (1980): 74-79, <https://doi.org/10.2307/1567006>.

to transfer design architecture from being a process designed for the user to one designed collectively with the user.<sup>213</sup> Quality of planning has been determined by the continuous relevance of professional revision of planning conditions to ensure transformative architectural orders that constantly absorb new socio-political representations, interpretations, and modifications in correspondence to architecture's contextual circumstantiality. On the other hand, quality of design has been determined by the flexibility and adaptability of architectural design to include different architectural methods, techniques, and principles through a democratic process of deliberations, negotiations, and confrontations among users instead of locking it to a fixed architectural scheme accomplishing its equilibrium conditions.<sup>214</sup> These two distinctive qualities of planning and designing in participatory architectural practices can be sustained by discovering different socio-political descriptions, requirements, and desires and formulating a dialectic and appropriative hypothesis beyond static functions and objective values. In addition, these qualities are obtained by defining an adaptive and transformative use influencing both architects' and users' equally.<sup>215</sup>

However, as the architect and the director of the *Centre for Development and Emergency Planning*, Nabeel Hamdi, emphasized the distinctive nature of participation in planning and design in the modern urban environment, where the quality of participatory planning is favored at the expense of the quality of participatory design, especially at the early stages of participation in architecture. According to Hamdi, the reason behind such a preference is related to the common misconception of participation's applicability and feasibility in architectural planning more than architectural design, because of the ability to reach a participatory-based homogenous consensus in decision making, management,

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<sup>213</sup> Giancarlo De Carlo, "The Architecture's Public," in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London, England: Routledge, 2005) 3-18.

<sup>214</sup> Ibid.

<sup>215</sup> Ibid.

maintenance, and implication in architectural planning strategies and orders. On the contrary, participation's applicability and feasibility in architectural design are considered to be limited to the acts of liberal designers and architects who certainly succeeded in achieving a more comprehensive level of participation in a few architectural design experiments.<sup>216</sup> Thus, participation in architecture must sensitively be relocated at the central intersection between planning and designing. Accordingly, participatory architecture can be no longer only a planned objective requirement under a certain inclusive authoritarian supervision but rather a subjective design action that is more sensitive and responsive to its dynamic socio-politic characteristics.<sup>217</sup>

#### **4.1.2 Herman Hertzberger's Participatory Approach of Polyvalence and Incompletion in Architecture**

The Dutch architect and professor, Herman Hertzberger, contributed to the progression of the notion of participation in both architectural theory and design practice in reflection of his early pedagogical and professional experiments that came to pass during the 1960s and 1970s. Within his later published series of *Lessons for Students in Architecture* in 1991, which summarized most of his conducted hypotheses and lectures during his academic work, starting in 1970, at TU Delft, Hertzberger critically highlighted the inaccurate modern indications in providing alleged efficient solutions for complex architectural problems through the arbitrary actions of segregation, specification, and exclusive statement of different functions and types of utilities instead of their integration and composition. According to him, these actions got through under cover of a distorted image of functionalist architecture, leading to dysfunctionality and severe loss of efficiency in architectural

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<sup>216</sup> Nabeel Hamdi, "Participation and Community 'Participation: The Means or The Ends?,'" in *Housing without Houses: Participation, Flexibility, Enablement* (London, England: ITDG Publishing, 1991), 85–88.

<sup>217</sup> *Ibid.*

interventions that divest functionalist architecture from its integral meanings.<sup>218</sup> He argued that the architectural problem cannot be limited to a static solitary condition which inherently implies a fixed and clearcut solution; on the contrary, the architectural problem must be defined as a permanent subject of change relying on the dynamic conditions of temporal situations and use patterns that require a distinctive identity of continuous flexibility and changeability that suits different changing functions and uses equally with optimal alternatives. As such, Herman Hertzberger introduced the principles of *Polyvalence* and *Incompletion* in an architectural spatial context to provide a distinctive, archetypal spatial form that offers the capacity to hold multiple meanings to represent different individual interpretations and fulfill dynamic patterns of uses and functions. The success of such spatial arrangement is guaranteed by its ability to re-generate new architectural programs within its integral designed spatial configurations.<sup>219</sup> To put it another way, Herman Hertzberger suggested providing an open-to-use architectural language instead of assigning a completed architectural narrative by planning and designing a polyvalent structure. Such a structure will give users a reasonable competency to spatially appropriate it according to their interpretations and requirements with no restrictions or compromises.<sup>220</sup> Moving towards the practical field, Herman Hertzberger's conceptual framework has been implemented in many experimental architectural proposals, such as the *Diagoon Housing* project in Delft, the Netherlands, between 1967-1970 and *Centraal Beheer* project in Apeldoorn, the Netherlands between 1972-1978. In both projects, the notion of participation

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<sup>218</sup> Herman Hertzberger, "Making Space, Leaving Space: Functionality, Flexibility and Polyvalence" in *Lessons for Students in Architecture* (Rotterdam, Netherlands: 010 Uitgeverij, 2005), 146-149

<sup>219</sup> Ibid.

<sup>220</sup> Hertzberger.nl, accessed October 6, 2022, <https://www.hertzberger.nl/images/nieuws/DiagoonHousingDelft2016.pdf>.

emerged through the priority given to users to determine their individual and subjective spatial experiences and interpretations in each of these projects.<sup>221</sup>

In the case of *Diagoon Housing*, the project started as an experimental architectural proposal to design an entire neighborhood in Vaassen Village in Delft and construct a prototype of a living unit. The main idea of design has evolved around allowing the vertical and horizontal articulations of spaces to be adjusted by inhabitants according to their spatial needs and preferences.<sup>222</sup> In this sense, the living unit was designed with two communal cores concluding the essential mechanical and service systems and reaching four independent units connected visually and physically in split floors. The design rejects the persistent criterion of separating floors and rooms according to special functions to allow adaptation of different spatial configurations through time in which the inhabiting patterns are experienced and applied by users rather than being forced on them.<sup>223</sup> Moreover, some design decisions have intentionally been left to be decided by future users according to their preferences, like the amount of glass and opaque panels used in the windows framework and the level of separation between adjacent gardens and terraces of neighboring units. Adjacent spaces were limited with footing traces to guide users to complete it in case of requesting a higher level of privacy through different architectural interventions or technical means.<sup>224</sup>

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<sup>221</sup> Ammon Beyerle, "Participation in Architecture: Agonism in Practice" (The University of Melbourne, 2018).

<sup>222</sup> Hertzberger.nl, accessed October 6, 2022,

<https://www.hertzberger.nl/images/nieuws/DiagoonHousingDelft2016.pdf>.

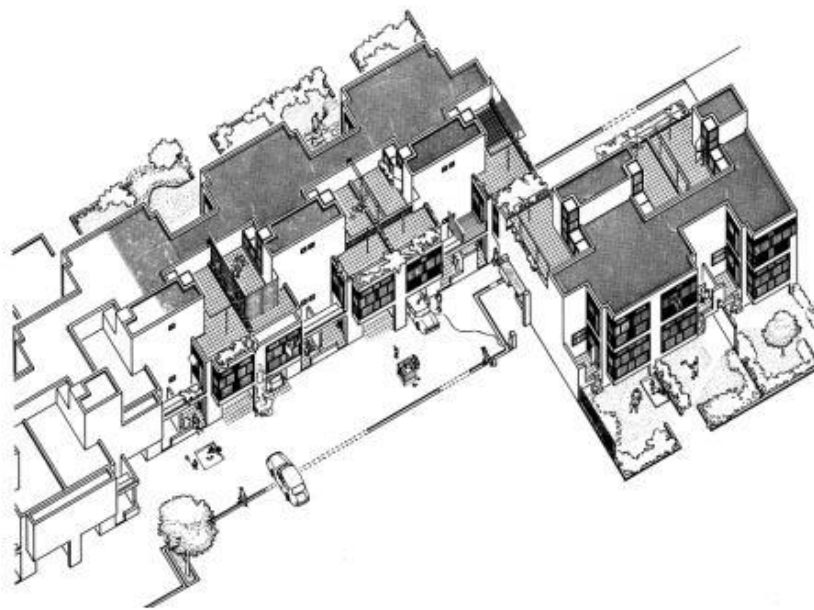
<sup>223</sup> "Diagoon Experimental Housing, Delft," AHH, 1967, accessed October 7, 2022,

<https://www.ahh.nl/index.php/en/projects2/14-woningbouw/79-diagoon-experimental-housing>.

<sup>224</sup> Ibid.



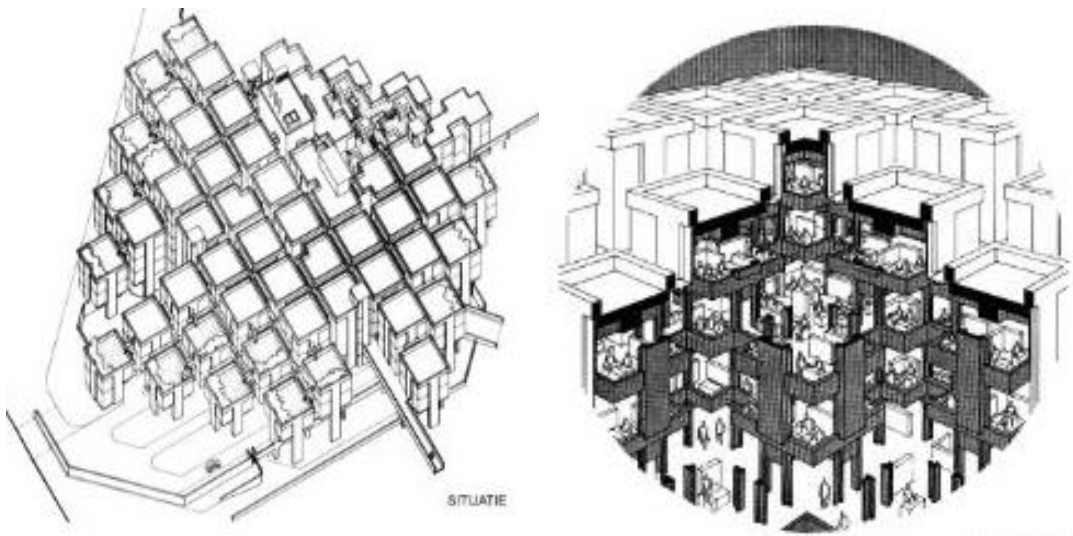
**Figure 4:** Series of plans showing the different possibilities of spatial arrangements in *Diagoon Housing* project designed by *Herman Hertzberger* in reference to the principles of *Polyvalence and Incompletion*. Image source: *Alberto Martínez García*, “*Domesticity in the Netherlands: From the Modern Movement to the Present*,” *Metalocus.es*, accessed February 13, 2023, <https://www.metalocus.es/en/news/2-domesticity-netherlands-modern-movement-present>.



**Figure 5:** An isometric view of several dwelling units in *Diagoon Housing* project showing common spaces like terraces, gardens, and backyards. Image source: *Hertzberger.nl*, accessed October 6, 2022, <https://www.hertzberger.nl/images/nieuws/DiagoonHousingDelft2016.pdf>.



Similarly, the *Centraal Beheer* project built upon the idea of delivering an office building that advocates the participation of its users to alter their working spaces according to their needs and intentions. The design has provided a dynamic urban block - in the form of repetitive spatial units with high transformation adaptability - with a vast potential to form different spatial programs in scale and time.<sup>225</sup> The project consisted of sixty towers of repetitive spatial units connected through physical overpasses and bridges. These architectural solutions have enriched the complex urban experience by simulating the network of public streets and flexible framework of balconies, ledges, terraces, and stepped platforms designed in an open way for people to appropriate and use differently.<sup>226</sup>

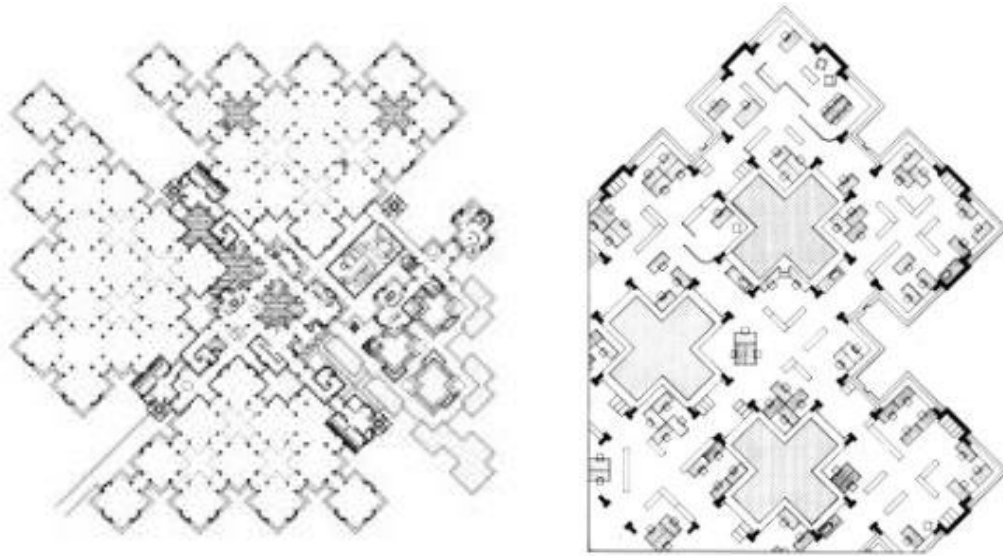


**Figure 6:** Diagrams of the *Centraal Beheer* project showing the high transformation adaptability of urban blocks to users' needs with different spatial characteristics. Image source: "Centraal Beheer Offices, Apeldoorn," AHH, 1968, accessed October 7, 2022, <https://www.ahh.nl/index.php/en/projects2/12-utiliteitsbouw/85-centraal-beheer-offices-apeldoorn>.

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<sup>225</sup> Ammon Beyerle, "Participation in Architecture: Agonism in Practice" (The University of Melbourne, 2018).

<sup>226</sup> "Centraal Beheer Offices, Apeldoorn," AHH, 1968, accessed October 7, 2022, <https://www.ahh.nl/index.php/en/projects2/12-utiliteitsbouw/85-centraal-beheer-offices-apeldoorn>.

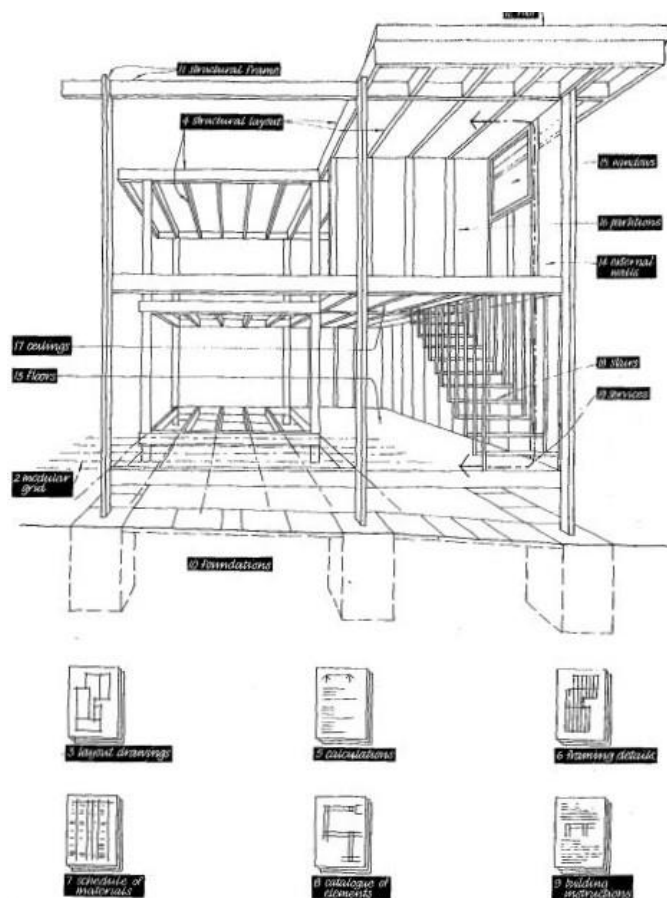


**Figure 7:** Plans of the Centraal Beheer project showing the flexibility of the network of balconies, ledges, terraces, and stepped platforms to transform according to desired scales and uses. Image source: “Centraal Beheer Offices, Apeldoorn,” AHH, 1968, accessed October 7, 2022, <https://www.ahh.nl/index.php/en/projects2/12-utiliteitsbouw/85-centraal-beheer-offices-apeldoorn>.

#### **4.1.3 Walter Segal’s Method of Participatory Architectural Design and Construction**

The German-born and England-based architect Walter Segal has encouraged participation in architectural practice based on his personal experiments. He has explored a revolutionary design methodology for self-built houses that started in the mid-1960s that enables individuals to participate in the design and construction of their own housing units within the limits of their physical, economic, and technical capacities. The previously mentioned design methodology, known later by his name as the *Segal Method*, started as an ergonomic response to the urgent need to build a temporary structure with standard materials and construction techniques that implied no fixed foundations except for paving supporting slabs. Segal designed the earliest house with this model for his family in their house garden within the restricted framework of time, materials, and budget until the completion of the reconstruction

of his main house.<sup>227</sup> Later on, the *Segal Method* started to spread and be more widely adopted by other architects, contractors, and commissioners with the rapid growth of difficulties and delays in architectural design and construction. These difficulties and delays have mainly resulted from inflated prices and constantly changing economic variables, the rigidity of authorized regulations and fixed planning and designing codes, and the domination of liberal economics and financial orders over housing building and construction during the same period.<sup>228</sup>



**Figure 8:** Planning process and building process in the Segal Method. Image source: Walter Segal, “Special Issue: The Segal Method,” *Architects’ Journal* 186, no. Special issue (1986), [http://www.ianwhite.info/THE\\_SEGAL\\_METHOD.pdf](http://www.ianwhite.info/THE_SEGAL_METHOD.pdf).

<sup>227</sup> Ammon Beyerle, “Participation in Architecture: Agonism in Practice” (The University of Melbourne, 2018).

<sup>228</sup> “Spatial Agency: Walter Segal,” *Spatialagency.net*, accessed October 11, 2022, <https://www.spatialagency.net/database/walter.segal>.



**Figure 9:** Users' participation in the building process and the construction of a dwelling unit following the Segal Method. Left image source: Kate Luxton, "Walter Segal Exhibition," Charlie Luxton Design, January 21, 2016, <https://charlieluxtondesign.com/walter-segal-exhibition/>. Right image source: "Walter's Way: The Self-Build Revolution," ArchDaily, January 8, 2016, <https://www.archdaily.com/780083/walters-way-the-self-build-revolution>.

In more details, however, the *Segal Method* proposed a modular base structure of a semi-prefabricated, screw-and-bolt based, and non-loadbearing timber structure with dry jointing techniques of other modular partitions and components. The structure was easy for the inhabitants to understand, construct, and change directly with no radical technical or administrative intervention from the architect.<sup>229</sup> According to the methodology, developed, Walter Segal provided a detailed systematic arrangement depending on several factors of housing conditions, standards of living, design and construction feasibility, and future transformative adaptability, which can be unprofessionally practiced and spontaneously applied by users. To be more specific, the *Segal Method* depended on differentiating the *Planning Process* that consisted of easy-to-understand sections of "Modular grids, Layout drawings, Structural layouts, Calculations, framing drawings, Schedule of materials, Catalogue of elements, and Building instructions" from the *Building Process*, which included

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<sup>229</sup> Jon Broome, "Mass Housing Cannot Be Sustained," in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London: Routledge, 2005), 83–94.

easy-to-apply steps of “Foundations, Structural frames, Roof, Floors, External walls, Windows, Partitions, Ceilings, Stairs and other features, and other services.”<sup>230</sup>

#### **4.1.4 N. John Habraken’s Participatory Model of Open Building Concept**

The famous Dutch architect, educator, and theorist, N. John Habraken, has indirectly promoted the essence of participation in architecture by questioning the revealed critical condition of the contradictory nature of architecture during modern times. Habraken perceived architecture's different characteristics and objectives as either a technical-based professional practice or an experience-based amateurish act. He has stated the necessity to understand the classic co-existential dialectics between the two meanings of architecture as a technical profession, where architects are involved technically as master builders in an innovative spatial production of iconic buildings, and as a common practice, where ordinary individuals are involved skillfully in a modest spatial production of their living environments.<sup>231</sup> According to Habraken, who built upon the formulated professional identity of architecture back from the Renaissance, delivered by *Leon Battista Alberti* in the work of *On the Art of Building*, the architect is a person with professional abilities and technical skills to design and find innovative alternatives without being restricted to conventional methods, opinions, or practices. Similarly, modernism has defined the profession in which the architect is detached from the spatial production of the everyday environment.<sup>232</sup> Thus, after the ascendancy of technical and industrial advancements over the spatial production of everyday living environments and the rapid development of construction materials, machines, and tools, the architect started to lead the process as a design problem to be addressed professionally. This has led to a new

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<sup>230</sup> Walter Segal, “Special Issue: The Segal Method,” *Architects’ Journal* 186, no. Special issue (1986), [http://www.ianwhite.info/THE\\_SEGAL\\_METHOD.pdf](http://www.ianwhite.info/THE_SEGAL_METHOD.pdf).

<sup>231</sup> N. John Habraken, “Questions That Will Not Go Away: Some Remarks on Long-Term Trends in Architecture and Their Impact on Architectural Education,” *Open House International* 31, no. 2 (2006): 12–19, <https://doi.org/10.1108/ohi-02-2006-b0003>.

<sup>232</sup> *Ibid.*

architectural paradigm in urban production that limited the practice of creating the built environment within a technical design challenge to be solved with accurate methods and techniques that only the architect can handle. As a result, the modest nature of traditional design methods of living environments has been expelled from modern architectural practices that sought distinctive identity through complexity and technical adequacy. Consequentially, the architect was prevented from designing and building living environments with conventional arrangements and context-based architectural interventions since they were considered a degradation of the architect's talents and capacities. However, it is a professionally undeniable requirement to deal with the complexity of existing urban reality.<sup>233</sup>

In that sense, N. John Habraken rejected the influence of any architectural ideology over the urban reality in modern architecture by critically questioning the acceptance of different social and cultural values, the adaptability of transformative and ambiguous factors, requirements, and circumstances, and the level of sharing and distributing responsibilities and channels of control in architectural practices. Habraken claimed that experience-based traditional architectural design approaches and methodologies used earlier in designing and building urban living environments had absorbed socio-cultural diversity, fulfilled the transformative nature of living context, and allowed pluralistic mechanisms for inclusive control and decision making, unlike the ones promoted by modern architecture.<sup>234</sup> Thus, there is a growing necessity to adjust modern architectural practices to learn from their conventional versions in urban living environments by introducing creativity in architectural design and building techniques. This goal is reached by stimulating limits and constraints derived from the everyday urban environments, innovative skills and methods in professional identity to accept diversity and explore possibilities, and new research formats in architectural research to better assign

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<sup>233</sup> Ibid.

<sup>234</sup> Ibid.

credentials to everyday living socio-cultural patterns and their political representations in modern practice.

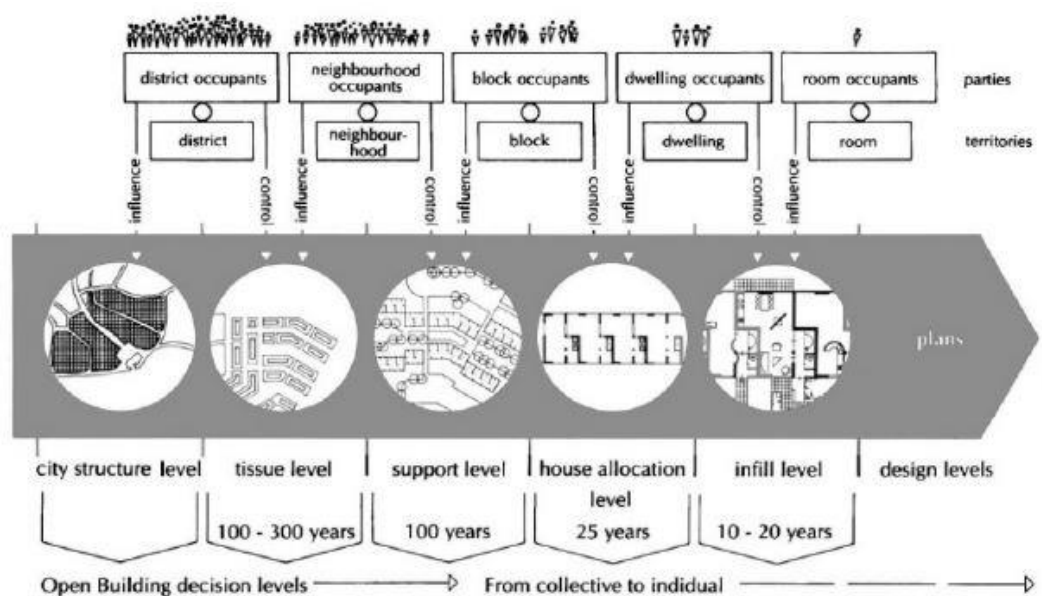
To transform such comprehensive perception into a complete framework with a valid planned structure with application channels, N. John Habraken provided an alternative urban system in his most well-known work, *Supports: An Alternative to Mass Housing*, in its English version back in 1972, in which he criticized modern efforts to standardize and objectify the nature of the urban living environment. Mainly, modern architecture has generalized its implementations depending on generalizations and narrowed concentration on the issue of efficiency in the problem of mass housing.<sup>235</sup> From his point of view, modern architectural interventions in urban design have led to the development of instrumentally ideal design methods with no feasible realization of their applications that lacked the fundamental natural relationships in urban living environments. In such circumstances, the architect has no power to create or control except rationally, leading eventually to significant urban political, social, and cultural degradations.<sup>236</sup> Instead, there is an excellent chance to hire technological advances to not only fulfill the questions related to efficiency but also to assist the thriving of the urban complexity in living environments to host its representative and representational meanings with other new architectural insights. From this perspective, Habraken has introduced the support structure, a new design methodological framework of an open system operating on a city scale that provides the primary super-infrastructural system. As such, the system acts as a spatial-forming guide of urban design to infill with smaller living units according to people's desires and needs. This flexible system offers a clear professional distinction between the urban designer, who deals with constructing an infrastructural engineering utopic system with the help of technological advances

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<sup>235</sup> N. John. Habraken, "Introduction," in *Supports: An Alternative to Mass Housing* (London: Routledge, 2021), 1–3.

<sup>236</sup> N. John. Habraken, "People," in *Supports: An Alternative to Mass Housing* (London: Routledge, 2021), 4–21.

and rational political orders, and the architect, who concentrates on finding alternative architectural interventions appropriating to the super-system and correspondingly. By such means, designers and architects can deliver individuals' dynamic needs and requirements on various, more minor independent scales.<sup>237</sup>



**Figure 10:** Support system offers a gradual open system with different scales that range from the city scale to dwelling unit scale enabling planners, designers, and users to participate in alternative architectural interventions. Image source: Tian Tian Lo, Marc Aurel Schnabel, and Yan Gao, “ModRule: A User-Centric Mass Housing Design Platform,” in *Communications in Computer and Information Science* (Berlin, Heidelberg: Springer Berlin Heidelberg, 2015), 236–54.

Architecturally, this has been translated to the *Open Building Concept* separating the permanent foundational base of buildings from the temporary fit-out skin spatial arrangements to redistribute the design’s responsibilities and mechanisms of control and decision making. According to Habraken, the new concept redefined the dialectical relationship that combines industrial spatial manufacturing

<sup>237</sup> N. John. Habraken, “The Support Structures,” in *Supports: An Alternative to Mass Housing* (London: Routledge, 2021), 58–92.



methodologies and individuals' spatial consuming patterns depending on two main strategies of technical feasibility as a prominent and easy-to-access tool to be used by all parties and social responsiveness as an inclusive commitment to all parties' needs and demands.<sup>238</sup> To elaborate upon the employment of technological advancement to satisfy the complexity of urban living environments, Habraken located two levels of technologically assisted standardization sets. The first level deals with the instrumental coordination of urban systems and managerial mechanisms in design and construction through sets of professional codes and criterion, while the second deals with the establishment of social conventions depending on individual interferences in forms of spatial interacting patterns and sophisticated humanistic requirements that define architectural norms and principles in planning and designing.<sup>239</sup>

#### **4.1.5 Lars Lerup's Participatory Approach of Building the Unfinished**

The Swedish designer, writer, and professor of architecture at *Rice University*, Lars Lerup, theorized a comprehensive framework to understand the production of architecture and the assignment of its meanings. He was concerned about the integral influence of individuals participating in such processes in his notable work, *Building the Unfinished: Architecture and Human Actions* in 1977, by providing a new methodology to analyze the existing dialectical and interactive relationships between people and their built urban environments. He proposed an interactionist evaluating model of architecture based on hermeneutic philosophies traced back to the work of German philosopher *Martin Heidegger* to understand the meaning of architecture. The methodology has recognized architecture as an open forum of persistent socio-

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<sup>238</sup> N. John Habraken, "Open Building as a Condition for Industrial Construction," in *Proceedings of the 20th International Symposium on Automation and Robotics in Construction ISARC 2003 - The Future Site* (International Association for Automation and Robotics in Construction (IAARC), 2003).

<sup>239</sup> Ibid.

political interpretations and transformative physical reflections.<sup>240</sup> To put it differently, Lars Lerup favored complex interpretive principles over simplistic rational tenets to guide the evaluation of architecture and elicitation of its indirect meanings. Such a preference has been actualized since the traditional perspectives were limited to predicting formal physical settings of architecture and failed to predict the ones indirectly transformed by political, social, and cultural factors.<sup>241</sup> According to him, architecture's essence lies in the act of interaction as a “*completed matrix with unknown combinations*”<sup>242</sup> that provides unpredictable alternatives negotiated through experiencing, comparing, and communicating by individuals who offer unlimited variants to be tried and explored.<sup>243</sup> He supported his ideas by demonstrating the urban environment in different contexts of Swedish villages, colonial Spanish towns, and North American urban settlements that vary politically, socially, and culturally. The diverse examples have stressed that the physical formulation of architecture may hold different meanings depending on the participatory orders that users perform to appropriate their urban environments.

## 4.2 Exploring / Experimenting Participation in Architecture

The introductory notion of architectural participation has developed by encouraging people to engage more effectively and directly in planning and designing their inhabiting urban environments by a limited number of exploratory architectural initiatives and organizational strategies, besides some radical and distinctive

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<sup>240</sup> Kenneth Ames, “Review: Building the Unfinished: Architecture and Human Action by Lars Lerup; The Arts in a Democratic Society by Dennis Alan Mann; Outlaw Aesthetics by Fred Schroeder,” *Journal of the Society of Architectural Historians* 38, no. 3 (1979): 303–4, <https://doi.org/10.2307/989415>.

<sup>241</sup> Lars Lerup, “The Vantage Point,” in *Building the Unfinished: Architecture and Human Action* (Thousand Oaks, CA: SAGE Publications, 1977), 17–32.

<sup>242</sup> Lars Lerup, “The Vantage Point,” in *Building the Unfinished: Architecture and Human Action* (Thousand Oaks, CA: SAGE Publications, 1977), 30–31.

<sup>243</sup> Lars Lerup, “The Vantage Point,” in *Building the Unfinished: Architecture and Human Action* (Thousand Oaks, CA: SAGE Publications, 1977), 17–32.

experimental architectural practices of architectural pioneers and well-known professional figures at that time.<sup>244</sup> To be more specific, architects like *Giancarlo de Carlo*, *Peter Smithson*, *Herman Hertzberger*, *Sherry Arnstein*, *Walter Segal*, *Lucien Kroll*, *Ralph Erskine*, *N. John Habraken*, *Henri Sanoff*, and *Christopher Alexander* have greatly contributed to the formation of the early notion of participatory architecture in theory and practice. These architects have succeeded in exerting exquisite avant-garde works that solidified the idea of participation in its early stages during the 1960s and 1970s. In addition, the earliest notion of participation was shaped by the flourishing of discursive theories and practices supported by philosophical themes of phenomenology, environmental psychology, and sociology of consensus, starting, in particular, in the 1970s.

#### **4.2.1 Christopher Alexander’s Participatory System of Pattern Language in Architectural Design**

To begin with, the American-British architect and urban theorist, Christopher Alexander, promoted a new participatory approach in architecture, building, and planning regarding his previous arguments and interpretations in his earlier works like *A City is Not a Tree*, in which he criticized the conventional attitude in architecture and planning due to its real tendency towards functional rationality and abstract simplification of the complex socio-political structure of societies. He represented this professional propensity as a primitive intellectual human act practiced mainly by architects and designers in forms of functional zoning and rational categorizing to maintain an inductive understanding and having ultimate control over design, leading to a catastrophic loss of the ambiguity and multiplicity of the urban reality.<sup>245</sup> Essentially, Christopher Alexander developed his new theory

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<sup>244</sup> Rachael Luck, “Participatory Design in Architectural Practice: Changing Practices in Future Making in Uncertain Times,” *Design Studies* 59 (2018): 139–57, <https://doi.org/10.1016/j.destud.2018.10.003>.

<sup>245</sup> Christopher Alexander, “A City Is Not a Tree”, *Architectural Forum* 122, no. 1 (1965): 58–62.

in architecture and planning as dependent on an idiosyncratic community planning experiment that took place on the campus of the University of Oregon in the US during the late 1960s and early 1970s. The experiment was conducted after an active period of protests against authoritarian and capitalist dominance over a number of political decisions within the construction process of new buildings on the campus. The experiment consolidated on advocating the participation of different individuals, including university administrative members, faculty members, students, and other technicians within groups of users in designing their working spaces.<sup>246</sup>

His major work was later translated into the written piece *The Center for Environmental Structure Series*, consisting primarily, besides other later volumes, of the main complementary three works under the headings of *The Oregon Experiment*, *A Pattern Language: Towns, Buildings, Construction*, and *The Timeless Way of Building*. The latter volume, *The Timeless Way of Building*, published in 1979 described the philosophical background in depth and comprehensively summarized the theoretical framework of the developed participatory architectural approach, concluding the experimental-based discussions in the previous publications. It provided alternative human-centric spatial configurations in the form of interactive architectural design patterns in contemporary post-industrial urban environments as an upgraded version of traditional architectural practices in old pre-industrial settings that prioritized the socio-political characteristics in urban environments.<sup>247</sup> That being the case, the second volume, *A Pattern Language*, published in 1977, provided a modest comprehensive language - parallel to the complex technical and specialized one which is usually used by professionals and experts - which was explained in simple and explicit vocabulary to give straightforward instructions in designing and building as dependent on 253 different design patterns that it introduced. These design patterns display a complex set of spatial qualities that vary between scales of

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<sup>246</sup> Christopher Alexander, "Introduction", in *The Oregon Experiment* (New York, NY: Oxford University Press, 1975), 1–8.

<sup>247</sup> Ibid.

cities, neighborhoods, and buildings to assist users in actively planning, designing, and constructing their environments without significant interference from designers or architects.<sup>248</sup> The first volume, *The Oregon Experiment*, published in 1975, focused on developing the participatory experience through a community planning initiative taking place on the campus of the University of Oregon. The experiment followed the proposed guiding planning principles, including organic orders of planning and designing, participation in decisions, piecemeal growth of participation, design patterns of planning and building, subjective diagnosis, and user-oriented coordination, which arose based on the theoretical and practical results of the experiment.<sup>249</sup> Christopher Alexander argued that the essence of architectural design depends on users since their participation in planning, designing, and construction is crucial to delivering a more comprehensive, responsive, and adaptive environment to users according to their different needs and requirements. Moreover, it is critical to connect them to their environment by actively engaging them in determining their identity and distinctive characteristics and developing a sense of belonging and ownership.<sup>250</sup> This can be achieved by disregarding the false impression about the exclusive ability of architects and designers to plan and design buildings. Besides, it can be achieved along with giving the users a chance to actively participate in the interdependent action of controlling the process of their production, operation, and management, which cannot otherwise be achieved without a certain sense of authority and ownership of the urban environment.<sup>251</sup> At the scale of the Campus project at the University of Oregon, this framework was translated into a user-design approach where planning and designing were initiated based on offering users the necessary legitimacy to propose projects that were more sensitive to their

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<sup>248</sup> Jon Broome, "Mass Housing Cannot Be Sustained," in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London, England: Routledge, 2005), 83–94.

<sup>249</sup> Christopher Alexander, "Participation", in *The Oregon Experiment* (New York, NY: Oxford University Press, 1975), 38–66.

<sup>250</sup> Christopher Alexander, "Participation", in *The Oregon Experiment* (New York, NY: Oxford University Press, 1975), 38–66.

<sup>251</sup> *Ibid.*

needs and demands. Planning and designing were led by the accumulated profile and previous experiences of particular groups of users targeting desired spatial qualities and characteristics before being reflected in technical mediums. Moreover, the design and construction decisions were made consensually after meaningful discussions without any intrusion from architects and builders, and implemented by assisting users with the necessary tools and design patterns to reach their architectural vision without manipulation or concessions.

However, the proposed participatory design model raised a critical question about its feasibility regarding the matter of size, since the notion of participation thrives in small projects. Under such conditions, users are more inclusively represented, and decisions are more comprehensively taken because of the strong attachment and sense of belonging generated that captures their imaginations and emotions. In addition, the quality of participation is determined by the level of responsibility users accept for their environments, which increases in small projects where users find themselves more than passive objects under the one-directional influence of their environments.<sup>252</sup>

#### **4.2.2 Lucien Kroll's Participatory-Based Generative Model of Architecture**

The Belgian architect Lucien Kroll is a prominent figure among others in the field of participatory design in its early period during the 1960s and the 1970s due to his extraordinary work and projects that encouraged users to define and construct their inhabiting environments and dwelling spaces. Unlike traditional bureaucratic and professional-driven architectural orders, he provided an alternative representation of architectural practice by including users' heterogenic, incremental, and improvised

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<sup>252</sup> Ibid.

participatory orders.<sup>253</sup> The major work of Lucien Kroll, entitled *An Architecture of Complexity* in 1987 has reflected Kroll's theoretical perception and analytical practice in architecture that rejected standardized economic and industrial supremacy over the identity and characteristics of modern architecture. He has refused the strict definition of modern architecture interpreted by dominant authoritarian and techno-bureaucratic driven capitalistic means, where the socio-political objectives were neglected in the modern architectural formations utilized. In other words, the main motive of Lucien Kroll's unconventional approach was the critical reduction of architectural characteristics and values to only be captured within a materialistic perspective. Such a stenography has been actualized by prioritizing industrial efficiency and economic profit with total marginalization of political, social, and cultural plurality and diversity, as derived from users' rich representative profiles and behaviors.<sup>254</sup> In a practical translation of his ideas, Lucien Kroll has promoted a participatory-based generative model of architecture practically in many of the projects he has been involved in, including his most renowned work, the *Maison Médicale*, a student housing project at the Catholic University of Louvain known widely by the name *MéMé* and that lasted between 1969 and 1972 until the completion of its construction. Within the scope of the project, he was assigned by the students after a long conflict against the university administration to claim the right to deliberatively design and build their living environment by adopting Kroll's alternative architectural approach that calls for the active participation of users in constructing their living spaces.<sup>255</sup> Lucien Kroll has involved students actively in forms of reconfigurable groups handed over to a different team member of the architects within the office to take part in the design and construction process of the

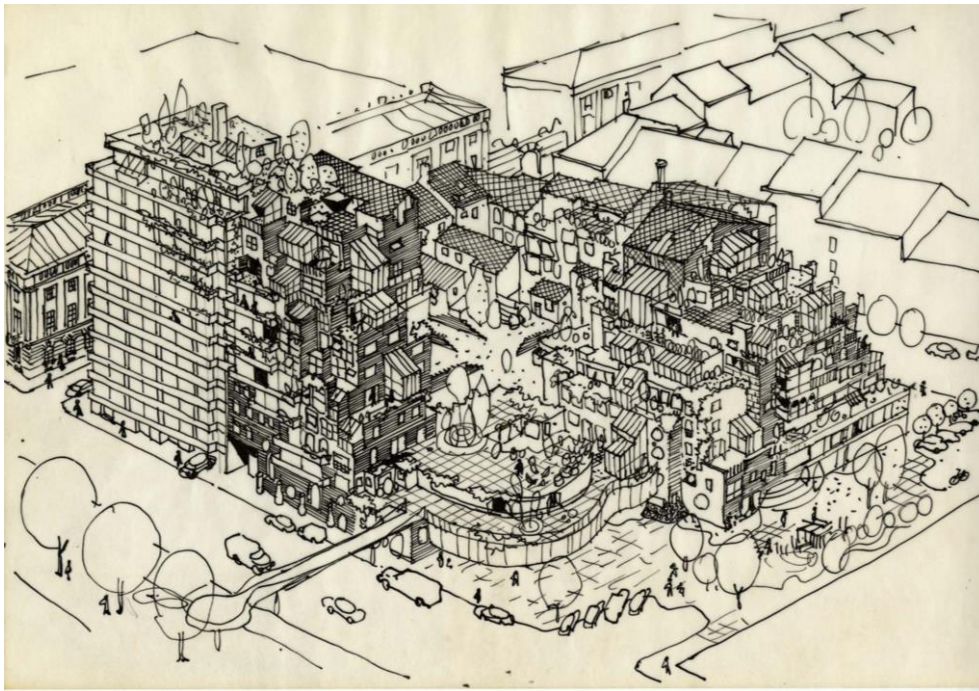
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<sup>253</sup> Rachael Luck, "Participatory Design in Architectural Practice: Changing Practices in Future Making in Uncertain Times," *Design Studies* 59 (2018): 139–57, <https://doi.org/10.1016/j.destud.2018.10.003>.

<sup>254</sup> Lucien Kroll, "From Mud to Components," in *An Architecture of Complexity* (Cambridge, Mass.: MIT Press, 1986), 1–16.

<sup>255</sup> Ammon Beyerle, "Participation in Architecture: Agonism in Practice" (The University of Melbourne, 2018).

building through moderating discussions and consultation. These activities have advocated interactive feedback, building physical models, experimenting on construction sites, and participating in architectural façade and interior arrangements.<sup>256</sup> To put it another way, the *MéMé* project was led by an active and incremental, participative attitude rather than an objective and analytical approach to design, allowing students to make proper decisions and necessary changes during the design and construction phases according to their needs, requirements, and preferences to reach a fragmented and indeterminate architectural representation that reflected their nature accurately.



**Figure 11:** An early sketch of the Maison Médicale project developed by Lucien Kroll as a visual visionary of the student housing dormitory at the Catholic University of Louvain in 1969. Image source: Lucien Kroll, “The Collective Invention in Architecture. Lucien Kroll Passes Away,” Metalocus.es, accessed February 13, 2023, <https://www.metalocus.es/en/news/collective-invention-architecture-lucien-kroll-passes-away>.

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<sup>256</sup> Senem Türkkul, “A Habitable Domestic Space: Lucien Kroll and His Participatory Methods” (Middle East Technical University, 2022).





**Figure 12:** An image of Maison Médicale after its construction, showing the incremental and collective interventions in the façade made by different groups of both architects and university students. Image source: Raffaella Poletti, “Lucien Kroll: Utopia Interrupted,” *Domus* web, June 30, 2010, <https://www.domusweb.it/en/architecture/2010/06/30/lucien-kroll-utopia-interrupted.html>.

#### **4.2.3 Ralph Erskine’s Community Participation of Open-Door Policy in Architecture**

The British architect and planner, who lived in Sweden for most of his life and practiced in both countries, Ralph Erskine, has contributed to the early notion of participation by questioning the nature of architecture as a high status of *Brukskunst*, presenting architecture as the distinctive type of art associated with both commodifying and aesthetic values that seek functional and spiritual satisfactions

equally.<sup>257</sup> However, Ralph Erskine argued that the established academic traditions, the dominant classic expression of architectural culture, and consequently the philosophical impoverishment of aesthetic values have played a vital role in limiting modern architecture in the form of exotic monuments responding to a materialistic technicality, elitist cultural supremacy, and seduction of proficient aesthetics. He has compared modern architects, designers, and planners to an exclusive cult, with a secret language and exotic salvationist practices, which claims its significant superiority by excluding the established inferiority of all other considered underprivileged individuals.<sup>258</sup> Instead, Ralph Erskine stressed the importance of humanity studies like anthropology, sociology, and psychology to better understand the different attitudes, concepts, and requirements that feed the complexity of architecture without exclusive neglect or simplification over the expense of function, technique, economic profit, aesthetic generalization, or political opportunism.<sup>259</sup> To express it in other words, Erskine has warned about the loss of architecture's essential values in modern communities due to the deprivation from realizing the complexity of architecture necessary to provide dialectical and responsive architectural alternatives. As such, there will be no balancing between the conflicting objective rationality and subjective compromises and reflecting the reality of its context without general abstraction or determinism. His ideas have been practically interpreted in his professional work, which mainly developed after moving to and practicing architecture in Sweden for most of his career. Within the professional context of practice, his architectural philosophies and techniques have progressed, especially in the urban housing project the *Byker Wall* in Newcastle, Britain, between 1969 and 1982, which developed to host more than 600 families. Erskine developed a participatory framework with possible future inhabitants

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<sup>257</sup> Ralph Erskine, "Democratic Architecture - The Universal and Useful Art: Projects and Reflections," *Journal of the Royal Society of Arts* 130, no. 5314 (1982): 642–659.  
<http://www.jstor.org/stable/41373445>.

<sup>258</sup> Ibid.

<sup>259</sup> Ibid.

supported by an open-door policy and a working office on-site for better interactions in negotiations, discussions, and bargaining with users over design and building decisions.<sup>260</sup> He constantly invited users with different social and economic profiles to actively take part in construction site. He prioritized their comments, preferences, and recommendations to be considered in all architectural interventions and modifications. The project has been notably recognized for encouraging informal architectural interventions and modifications by inhabitants, representing a radical break from the spread of orthodox architectural approaches of Brutalist Architecture in Britain during the same period.



**Figure 13:** An image of the Byker Wall project in Newcastle showing the individual modifications and projections on parts of the façade made by inhabitants. Image source: Newcastle Libraries, Byker Wall Byker City Engineers, 1974, <https://www.flickr.com/photos/39821974@N06/4078269651/>.

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<sup>260</sup> Ammon Beyerle, “Participation in Architecture: Agonism in Practice” (The University of Melbourne, 2018).

#### 4.2.4 Henry Sanoff's Community Participation in Democratic Architecture

The professor emeritus of Architecture and Urban Design in the College of Design at *North Carolina State University*, Henry Sanoff, is considered one of the most significant figures responsible for establishing the theoretical and practical bases of participatory architecture starting in the 1960s. He has made major contributions to theorizing concepts and implying experiments that aim to engage users both systematically and comprehensively in their living and working urban environments.<sup>261</sup> He has focused on shifting conventional architectural design practices towards more action-based research practices. In that sense, architectural design is expanded concerning its social and political context rather than being trapped in its traditional placement within the natural and applied scientific dimension.<sup>262</sup> Following up his ideas, action-based research architectural practices were related to their contextual circumstances, explaining architecture as a complex socio-political situation where architectural design is problematized, analyzed, and realized through the direct engagement of experts with their technical experiences and professional judgments and users with their accumulated experience-based knowledge and sensitive interactions with their urban context in the same weight of effectiveness.

In his books and articles, he argued about the strong connections between the ideal forms of participation and democracy. Sanoff considered participation in architecture and urban design as a collective political practice of democracy that formulates decentralized collective patterns of control and inclusive decision-making mechanisms related to design according to the complex political representations of actors affecting and being affected. He has stressed the crucial

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<sup>261</sup> "Henry Sanoff," Academia.edu, accessed November 1, 2022, <https://ncsu.academia.edu/HenrySanoff/CurriculumVitae>.

<sup>262</sup> Henry Sanoff, "Community Participation Methods in Design and Planning," (March 5, 2021), <https://vimeo.com/519966975>.

relationship between participation and democracy, in which more significant support and contentment of democratic values are reached through increased consideration of the act of participation.<sup>263</sup> Sanoff stressed the great support and contentment of democratic values to obtain significant involvement and inclusivity of participation. Accordingly, he emphasized the importance of executing architectural practices as participatory democratic actions to give all expert and amateur individuals the full opportunity to participate in architectural design decision-making inclusively. Moreover, participatory architectural practices can be critical to extending decision-making actions beyond passive voting forms and building an objective consensus and to enhance forms of political engagements and social representations in generated architectural solutions.<sup>264</sup>

This distinctive methodological framework was enforced in his earliest practical experiments in the field of participatory design when he was assigned to help rooted agricultural academic programs in local state universities and agricultural communal expansion services in the US. Sanoff had a hand in defining problems and issues in farming societies, providing architectural solutions and setting officials with proper training to help trace and tackle these problems after being exposed to harsh condemnation from local farming societies due to discarding their poor urban conditions and denying their essential needs back in the early 1970s.<sup>265</sup> Henry Sanoff came up with the idea of playing board games as a creative architectural approach to design problem solving that simulates the complexity of the urban conditions of farming societies to be examined, with its abstracted essences, characteristics, and spatial implications, by participants. These board games simulated the political and social structure of farmers, landlords and merchants and all related spatial

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<sup>263</sup> Henry Sanoff, "Multiple Views of Participatory Design," *Focus: The Journal of Planning Practice and Education* 8, no. 1/7 (2011), <https://doi.org/10.15368/focus.2011v8n1.1>.

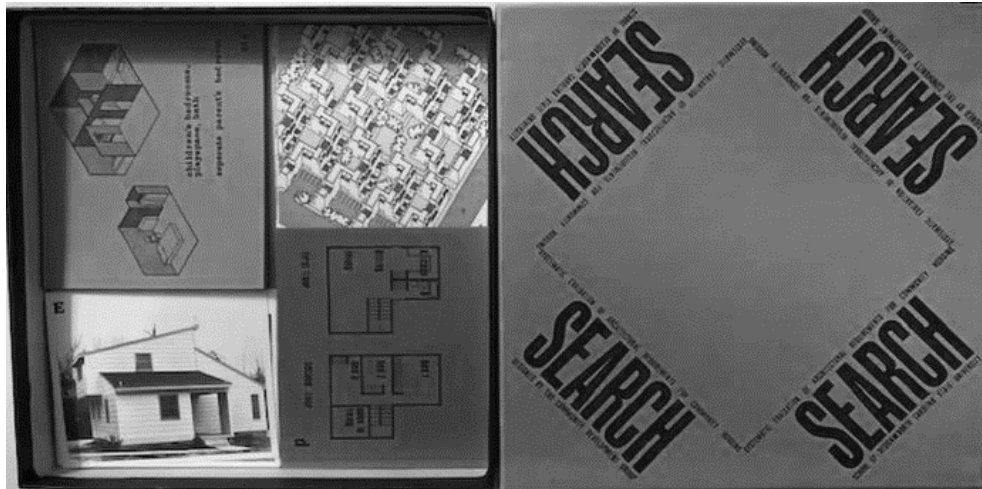
<sup>264</sup> Henry Sanoff, "Introduction," in *Democratic Design: Participation Case Studies in Urban and Small-Town Environments* (Saarbrücken, Germany: VDM Verlag Dr. Müller, 2010), 1–7.

<sup>265</sup> Henry Sanoff, "Community Participation Methods in Design and Planning," (March 5, 2021), <https://vimeo.com/519966975>.

performances. Accordingly, it is possible to come up with adequate and responsive architectural alternatives that support their needs and requirements. He developed the *Systematic Evaluation for Architectural Requirements for Communal Housing, SEARCH*, as a board game to be played by different participants amongst individual farmers, academicians, professionals, and government officials during the participatory assessment of the spatial qualities of farmers' houses. The developed game has significantly helped to generate architectural solutions derived from the game-playing patterns that mirror participants' simulations of their abilities to discover design problems, understand their complexity, identify their design capacities, and apply proper design actions responding to their desired living spatial arrangements.<sup>266</sup> The game was crucial in helping farmers to explicitly express irritating hardships and expected spatial modifications related to their living and working urban environments to professionals and officials. The game helped to translate complex and uncommunicative spatial design decisions into simple moves taken while playing the game as a simulation of possible architectural determinations that can be echoed in urban reality. In addition, the game was a moderated communication medium to convey sophisticated architectural knowledge in the form of straightforward, appealing spatial representations to participants and, in return, to systematically deliver simple ideas full of potential generated by individuals from their experiences to experts to be taken into consideration.

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<sup>266</sup> Ibid



**Figure 14:** The box of the Systematic Evaluation for Architectural Requirements for Communal Housing board game designed by Henry Sanoff. Image source: Henry Sanoff, “Community Participation Methods in Design and Planning,” (March 5, 2021), <https://vimeo.com/519966975>.

Later on, these experiments formulated the theoretical base of Sanoff’s significant work *Design Games* in 1979, in which he proposed gaming as a gradually preferred methodological approach in architectural design to measure and learn about socio-political problematics, characteristics, and dynamics in urban living and working environments. The practicality of such a methodology is preserved by simulating their complexity to an understandable abstracted level for both designer and users. From Sanoff’s perspective, the reasons behind the incremental favoring for gaming as a valid methodology in architectural design is the ability of games to facilitate a common understanding of strategies to solve problems and issues and to project insights and predictions of alternatives that allow practical feedback. Moreover, games are profoundly sufficient to sharpen the skills of perceiving, bargaining, and communication, leading to raising the quality of discussions and tactics performed

by stimulating players' desire to achieve a win and to utilize what might seem unrealistic thoughts or opinions to promote creativity in finding solutions.<sup>267</sup>

However, Henry Sanoff argued that ensuring such abilities is strongly associated with establishing and fulfilling the game's rules, which are achieved by considering the game's values, structure, scenario, and objectives. According to him, examining values is essential to understanding the player's behaviors and patterns of decision-making since these values reflect individual beliefs, opinions, and attitudes in action while playing. Participants can closely evaluate the values and, therefore, can be fitted in phrasing the most convenient and richly composed solution suiting all different perspectives. On the other hand, Sanoff considered plotting a scenario to be one of the crucial aspects of gaming since it hosts the examined urban situation as an abstract representation and provides sensitive controlling factors of time settings, environmental settings, level of detail, and level of knowledge that control the game's inputs and outputs to operate most sufficiently and to explicitly achieve its objectives. That being said, setting objectives, as another critical element in gaming, ensures goal achievement and benefit gains that range between individual and group conditions and cognitive, organizational, and communication skills. Eventually, these necessary aspects are sustained by providing a comprehensive structure for gaming to preserve its stability, practicality, and transformability to reality by overviewing dynamic variables and experiences to be guided systematically to applicable goals and techniques.<sup>268</sup>

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<sup>267</sup> Henry Sanoff, "Why Design Games," in *Design Games* (Burlington, Massachusetts: William Kaufmann Inc., 1979), 1–2.

<sup>268</sup> Henry Sanoff, "Designing Games," in *Design Games* (Burlington, Massachusetts: William Kaufmann Inc., 1979), 3–8.





**Figure 15:** An image showing *Henry Sanoff* with a group of architects and programmers discussing different architectural possibilities depending on the feedback of other teams and groups. Image source: Henry Sanoff, “Small Towns,” in *Democratic Design: Participation Case Studies in Urban and Small-Town Environments*, (Saarbrücken, Germany: VDM Verlag Dr. Müller, 2010), pp. 52.



**Figure 16:** An image showing a workshop held in Japan by Henry Sanoff to engage users with different profiles in generating architectural proposals for the landfill reclaimed area as a part of Marine City project in Nanao. Image source: Henry Sanoff, “Community Facilities,” in *Democratic Design: Participation Case Studies in Urban and Small-Town Environments*, (Saarbrücken, Germany: VDM Verlag Dr. Müller, 2010), pp. 132

### 4.3 Organizing Participation in Architecture

In general, it is acceptable to state that Henry Sanoff's influential efforts have concentrated on formulating a comprehensive systematic methodology to explain participation according to quantitatively determined and measured phases, techniques, orders, and strategies that can be implemented and evaluated in scientific procedures. His influential writings can evidently support such significant theoretical contributions, such as *Designing with Community Participation* in 1978, *Participatory design: Theory and technique* in 1990, *Integrating Programming Evaluation and Participation in Design* in 1993, and *Community Participation Methods in Design and Planning* in 2000. In these works, he explicitly provided an inclusive framework of participation's objectives, values, and forms of practices to understand urban environments better and meaningfully transform them.

Henri Sanoff strengthened his methodology by organizing participation systematically by setting up a convenient and applicable strategic planning of participation. Such management requires an environmental assessment of the urban reality, considering needs, priorities, problems, issues, opportunities, and applications under unified, commonly accepted statements and synthesizing interpretations to adjust decisions according to needs and intentions. He structured his systematic framework to be represented by four different stages of participation, including *Awareness*, in which the design problem is explored and its contextual circumstances are discovered; *Perception*, in which the design problem is practically experienced and digested collectively to form a shared understanding of its dimension and the capacities of suggested solutions; *Decision making*, in which design intervention is introduced and synthesized according to previous stages; and *Implementation*, in which the design solution is investigated to evaluate its levels of validity, practicality, and prosperity.<sup>269</sup> In a nutshell, Henry Sanoff has referred to

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<sup>269</sup> Henry Sanoff, "Participation Methods," in *Community Participation Methods in Design and Planning* (Milton, QLD, Australia: John Wiley & Sons, 1999), 35–43.

participation as a comprehensive discursive process where participants are engaged in all design phases to discover design problems by sharing experiences to compare and collectively understand and interpret design problems by sharing values and attitudes to respect and include. Moreover, participation directs participants to consider commonly accepted design alternatives by sharing knowledge and information to negotiate and equally reflect on design alternatives by sharing responsibility to evaluate and enhance. This methodology systematically questioned who participates, why, how, whether participation is successful, why, and why not in every architectural design procedure. As such, architects and individuals can hold complete knowledge about the nature of participation and its influence on architectural design.<sup>270</sup>

The other substantial interpretation developed by Sanoff in defining participation in architectural design is related to the argument that confirms the relationship between participation and building a socio-political consensus. This tight relationship considers recognizing common interests and shared values out of the subjective processes of exchanging and compromising as the basis for achieving consensual pluralism in participation.<sup>271</sup> According to him, participation is obligated to provide sufficient justifications for its proposed decisions and feasible solutions through building consensus, leaning on achieving it as collective and binding progress of exchanging, negotiating, and persuading to reach broader ideas, alternatives, and strategies. Authentic consensual participation is independent of being restricted in the abstract progress of homogenizing and objectifying agreements, intentions, and goals.<sup>272</sup> In other words, Sanoff argues that sustaining participation is associated with attaining the equation of building the consensus without compromising the existence of conflicts and disputes, which are considered the major generator of diversity and

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<sup>270</sup> Ibid.

<sup>271</sup> Henry Sanoff, "Participation Purpose," in *Community Participation Methods in Design and Planning* (Milton, QLD, Australia: John Wiley & Sons, 1999), 1–34.

<sup>272</sup> Ibid.

the primary indicators of inclusivity in any participatory process. Thus, despite looking towards contradictions between opposing opinions, intentions, and desires as disturbing encounters standing against consensus building, it is worth considering conflicts of interest as a common challenge in participation that need to be resolved for the mutual sake of all parties through controllable means of negotiation and mediation.

Reaching this point, where Sanoff's systematic approach has been put forward to promote the increasing need to organize and manage architectural participation in a consensual manner, it is crucial to sustaining its applicability, sufficiency, and continuity in more complex urban conditions. Notably, the previously discussed reforming efforts and progressive experiments, as exerted individually by many leading architects and designers to articulate the first archetype of architectural participation, have paved the way to introducing a new architectural paradigm. This new architectural paradigm is dependent on the idea of organizing and managing the practice of architectural participation. The narrow sequential and contextual circumstances that controlled such exploratory individual experiments during the early trials of participatory design were the main obstacles to providing a convenient and practical generalization of participatory design methodologies to be adopted in different sequences, contexts, and scales. Thus, parallel to independent approaches, the newly emerging architectural model of organizational participation has introduced a remarkable opportunity to start practicing participation in a new architectural spectrum in participatory project management and organization forms. These organizational models have evolved around the supposition of building constructive collaborations and partnerships on different scales between different socio-political entities, including individuals, groups, and communities, along with local stakeholders, developers, and authorized representatives. Organizational models of participation have inclusively combined revolutionary individualistic efforts with traditional representative orders to achieve more consistently effective forms of participation in various contexts and scales.

### 4.3.1 Community Design Centers' Organizational Participation in Architecture

From this perspective, Henri Sanoff has affirmed the initial motivation behind practicing such organizational and managerial participation techniques, starting in the 1960s and 1970s. At that time, such practices were realized by the construction of Community Design Centers, Community Technical Aid Centers, Community Action Groups, Collaborative Design Centers, Community Development Groups, Community Buildings, and other Cooperative Communitarian Organizations where different individual, collective, and representative actors can engage in the process of creating, managing, and evaluating their urban environments as a form of collective public social responsibility.<sup>273</sup> These organizational arrangements have opened a new horizon to integrating representative top-down participatory approaches with radical individual and communal participatory initiatives, leading to a new hybrid definition of participation that includes characteristics from rational and descriptive orders. Participatory organizations like CDCs have offered public collaborations between professionals, university students, civil society activists, community members, and individuals with diverse ethnic, religious, and economic status to take an integral part in providing comprehensive architectural design services, including architectural planning, designing, and implementing directed for less-fortuned individuals and societies with no control over their urban inhabitations.<sup>274</sup> However, it is essential to state that there were ideological and logistic differences between the CDCs in the contexts of the US and Europe. Whereas the former founded CDCs in the US, which started to operate back in the 1960s and were directed mainly by influential radical ideologies and experimental contributions since they were dependent on grass-root socio-political momentum

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<sup>273</sup> Rachael Luck, "Participatory Design in Architectural Practice: Changing Practices in Future Making in Uncertain Times," *Design Studies* 59 (2018): 139–57, <https://doi.org/10.1016/j.destud.2018.10.003>.

<sup>274</sup> Ibid.

with the help of young and inexperienced professional support, modest federal funding, and higher educational institution-affiliated research programs to empower individuals to directly participate in architectural planning, designing, and implementation, the later-established CDCs in the European context, which thrived later starting from the 1970s, were systematically institutionalized, mostly leaning on conservative and bureaucratic ideologies, as well as rationalized orders since they were functioning under the management of well-experienced architects with significant financial and technical support from governments and local organizations to set and develop comprehensive participatory prototypes to be strictly followed for ideal results.<sup>275</sup> However, despite these fundamental differences in structure, methods of operation, and mechanisms, the role of the architect has dramatically shifted from the responsibility of designing and providing creative settings in order to execute and control participation, towards the responsibility of planning and providing technical assistance to plan better participation under a unified, prescriptive structure. In other words, the architect has stepped down from being the main protagonist that defines, shapes, and controls radical architectural participation in individual professional experimentations to be an active element in a more complex equation. Within the borders of the new domain, architects were directed to assist technically and contribute to refining predetermined institutionalized orders in such organizational models of architectural participation where other political, social, and economic factors have the upper hand in structuring it.

#### **4.4 Expressing Communicative Participation in Architecture**

All these discursive factors have led to the manifestation of a new communicative notion of architectural participation to regulate and enhance the quality of participation on a new urban scale in architectural planning and design. These efforts

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<sup>275</sup> Paul Jenkins and Marcia Pereira, "International Experience," in *Architecture, Participation and Society*, ed. Paul Jenkins and Leslie Forsyth (London, England: Routledge, 2010), 39–59.

have translated through different means to construct consensual communication based on commonly accepted values and attitudes, resulting from sustaining the velocity of subjective confrontations, argumentations, and negotiations among diverse socio-political actors. The early introductory notion of architectural participation and associated normative approaches failed to provide the necessary empirical evidence to prove proficiency, including descriptive norms and values delivered from large-scale urban complexity and diversity. As a definite consequence, there was a strong tendency to consider the communicative participation model to replace its former instrumental participation model, starting from the 1980s, to gain the ability to justify participatory practices in more complex and diverse contexts. Such a perspective has been supported by the collective actions of communication and deliberation, besides their resulting subjective merits and principles.<sup>276</sup> The new notion of communicative participation has been supported by a new set of developed philosophical arguments regarding communicative actions and deliberative rationality, delivered mainly under the influence of the German philosopher and sociologist Jurgen Habermas's *Theory of Communicative Action* in 1984. Habermas's theory has promoted the concept of democratic practices in decision-making by advocating communication to construct a commonly respected and influential socio-political consensus. In addition, Thomas McCarthy endorsed the notion of participation by expressively explaining the communicative approach while translating Habermas's original work that promoted societal control through common actions delivered from deliberative and communicative discourses exerted by individuals.<sup>277</sup> Accordingly, the communication-based model has promoted communicative rationality that refused progressive territorialization measures in

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<sup>276</sup> Tim Richardson and Stephen Connelly, "Reinventing Public Participation: Planning in the Age of Consensus," in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London: Routledge, 2005), 95–122.

<sup>277</sup> Juergen Habermas, "Translator's Introduction," in *The Theory of Communicative Action: Volume 1: Reason and the Rationalization of Society*, trans. Thomas McCarthy (Harrison, NY: Beacon Press, 1984), '8-41'.

professionalism, consumerism, and possessive individualism.<sup>278</sup> Supportively, the early concerns noted by the American political theorist William E. Connolly criticizing the bias in pluralism were considered guidance for participation in a descriptive understanding of political agons and social differences. He emphasized the necessity to maintain differences in political and social values from any confronting conflictual status enforcing a particular dominant perspective over others, or simply killing any further potentials generated from these different perspectives.<sup>279</sup> Accordingly, the concept of pluralism has shifted from a conservative and instrumental order to a progressive, contestational order that pays its respect to agonism and related multiplications without threatening the nature of diversity. As a result, the notion of communicative participation was introduced into the philosophical and political framework of the developed theory of *The Social Arena*,<sup>280</sup> which advocated the concept of ideal consensus by supporting the actions of interactions, exchanges, confrontations, and comparisons. Accordingly, the communicative consensus has maintained the political struggle rather than resolving it among different socio-political identities.

#### **4.4.1 Johann Albrecht's Participatory Approach of Societal Orientation and Guidance for Architecture**

Architecturally, the rapidly growing notion of communicative participation has found its place in diverse theoretical and professional architectural paradigms. The widespread communicative orientations have profoundly influenced newly developed architectural theories and practices since the 1980s. As one of the most

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<sup>278</sup> Ibid.

<sup>279</sup> Tim Fiske, "Agonism," in *Encyclopedia Britannica*, November 25, 2014.

<sup>280</sup> The Social Arena Theory is a philosophical explanation of the political struggle of obtaining the necessary political power to have control over the decision-making process by engaging in open and pluralistic political confrontations as retrieved from Orwin Renn, "The Social Arena Concept of Risk Debates," in *Social Theories of Risk*, ed. Sheldon Krinsky and Dominic Golding (Westport, CT: Praeger, 1992), 179–96, <https://doi.org/10.18419/opus-7275>.



outstanding examples, the established theoretical framework for participation in architecture, proposed by the architect and associate professor at the University of Illinois or Urbana-Champaign, Johann Albrecht, can be considered one of the most remarkable works in the theory of urban architecture. The developed theoretical framework demonstrated the nature of participatory design in architecture under the influence of the communicative model. Johann Albrecht critically stated that the earliest forms of participatory design in architecture were increasing polemical trends, with the full potential to address political and social issues. Unfortunately, they failed to avoid the modern influence to reduce urban problems to the limits of technical topics related to the physical conditions of built environments, which can only be tackled by an exclusive professional and authoritarian mindset.<sup>281</sup> In other words, leading participatory design practices were authentic attempts to focus on delivering alternative rational and instrumental justifications based on promising theoretical and practical architectural patterns to legitimize the inclusion of the social factor without acknowledging its complex and uncertain conditions. Thus, these attempts could not replace the previous predominant professional-oriented architectural approaches or integrate with people's genuine and informal spatial practices. According to him, the decline of the early participatory model is due to various structural problems in architecture as a profession, including the absence of architects' active correspondence beyond the limits of the service mentality under the control of dominant socio-political denominators. One of the other causes is the lack of a comprehensive system to evaluate knowledge and values in order to represent an accountable reference for both professionals and individuals who share different sets of principles and values.<sup>282</sup> More inherently, the main factor behind these reasons is not fulfilling the urgent need to construct a comprehensive theoretical foundation for participatory planning and design in architecture that systematically

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<sup>281</sup> Johann Albrecht, "Towards a Theory of Participation in Architecture: An Examination of Humanistic Planning Theories," *Journal of Architectural Education* 42, no. 1 (1988): 24-31, <https://doi.org/10.2307/1424997>.

<sup>282</sup> Ibid.

advocates participation's political, social, and cultural aspects. In that sense, Johann Albrecht, in his work *Towards a Theory of Participation in Architecture* in 1988, has encouraged the communicative model of participation by developing a theoretical methodology in participatory architecture in direct relation to communication and humanistic planning theories. The proposed methodology aims to reach the active conditions of societal orientation and guidance necessary to maintaining a discursive version of architectural participation in society. Furthermore, he argued that communication is critical to constructing a deliberative model of participation led by societal guidance, balancing society's abilities to take control and build consensus. Achieving such societal guidance depends on establishing active and constant communication, which is necessary to expand society's body of knowledge and channels of power.<sup>283</sup> Such an expansion is critical to increasing societal orientation and consciousness to convert the demands and desires of society's members to collective directives by consensually committing to similar values and obtaining subjective control through descriptive and reflective forms of power. Responsively, the communication model in architectural participation has effectively contributed to generating a dynamic and creative authority located under the social control of society and is based on constant social contact beyond objectivization and instrumentalization to contextualize the fusion between technical and experience-based systems of values and knowledge.<sup>284</sup> Such a distinctive quality of communicative participation in architecture has allowed architectural interventions to respond sensitively to frequent societal changes that can be digested or reflected within the architectural context more sufficiently without any outside intrusions.

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<sup>283</sup> Ibid.

<sup>284</sup> Ammon Beyerle, "Theory Review: what is (agonistic) participation and architecture," in *Participation in Architecture: Agonism in Practice* (The University of Melbourne, 2018) '35-42.'

#### 4.4.2 Participatory Models of Architectural Management and Evaluation

The communicative model of architectural participation later took a revolutionary turn around the early 1990s, expanding participation in architecture from concentrating on planning, designing, and constructing practices to considering managing, evaluating, and spatially experiencing practices. Participation in architectural practices has started to involve users in terms of recognizing their urban environments, evaluating their spatial characteristics, and providing expressive reactions while spatially exploring their urban environments within the evolving frameworks of facilities management and post-occupancy evaluation. These newly introduced participatory practices have offered an unmissable opportunity to build upon more comprehensive and descriptive feedback from users to adjust further architectural implementations in an effective manner. For example, Henry Sanoff developed the participatory model of *Post-Occupancy Evaluation* to allow users to evaluate the inhabited built environment, both descriptively and psychologically, highlighting the positive and negative sides of their spatial experiences to be reflected in modified architectural patterns of design and construction in the future.<sup>285</sup> These measures have developed due to the growing belief in the significant impact of the physical environment in determining users' physical and mental conditions. The post-occupancy evaluation approach has inherently depended on participatory techniques and activities, including evaluation tasks, visual assessments of surrounding environments, and user analyses of building contextual, materialistic, volumetric, and orientational aspects.<sup>286</sup> Other participatory approaches like Walkthroughs and Touring interviews have focused on analyzing and examining the physical aspects of the built environments instead of focusing on the patterns of use and functions by advocating users' physical interactions with the

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<sup>285</sup> Henry Sanoff, "Participation Methods: Post-Occupancy Evaluation," in *Community Participation Methods in Design and Planning* (Milton, QLD, Australia: John Wiley & Sons, 1999), 83–87.

<sup>286</sup> *Ibid.*

tectonic structure and components of these built environments.<sup>287</sup> As such, participatory architectural practices have accumulated a vast body of experience-based knowledge founded upon users' activities, needs, orientations, navigations, and experiences inside their inhabiting environment. Eventually, such participatory practices can discursively affect how architecture is practiced and implemented afterward.<sup>288</sup>

#### **4.4.3 Participatory Models of Technological-Led Architectural Practices**

From another valid standpoint, radical technological advances in the late 20th Century have played an additional role in defining a new discursive shift in architectural participation by providing a dynamic set of interactive tools and programmed instruments for engaging users in broader alternatives of architectural designs, building systems, and spatial models. Although the explicit prejudice over the failure of its early applications, technological enhancement in architecture has succeeded in breaking further political, economic, and professional restrictions associated with conventional architectural practices without compromising the spatial quality of the architecture so produced. Some architects believed in the negative influence of technology to imply standardization and normalization over spatial production, eliminating its distinctive qualities through the process of mass production. However, technologically oriented architectural techniques and methods have succeeded in prioritizing users' ideas, needs, and desires by providing easily accessible, manageable, and adaptable architectural models. For example, modular computational systems have provided distinctive prefabricated and customized structural units to be installed and used according to users' preferences. Another

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<sup>287</sup> Henry Sanoff, "Participation Methods: Post-Occupancy Evaluation Techniques," in *Community Participation Methods in Design and Planning* (Milton, QLD, Australia: John Wiley & Sons, 1999), 88–99.

<sup>288</sup> Paul Jenkins Marcia Pereira Townsend, "Wider Scoping of Relevant Literature: Facilities Management and Post-Occupancy Evaluation," in *Architecture, Participation, and Society*, ed. Leslie Forsyth and Paul Jenkins (London, England: Routledge, 2009), '73-74'.

approach to be acknowledged is the “computer-aided design/manufacturing” (CAD/CAM) developed in many professional disciplines to optimize workflow and increase productivity. In architectural production, the computer-aided design/manufacturing approach has been adapted to achieve sustainable solutions with better management of material, time, and workforce capital, leaving more space for designers to interact with their clients and respond to their needs and desires. Using such advanced technology has allowed architectural designers to effectively integrate users along the distinctive stages of design, fabrication, and installation of their inhabited spaces. By applying technology to provide standardized architectural design components, designers can develop more affordable, customizable, and sustainable design alternatives according to clients' preferences.

#### **4.5 Expanding Pluralistic Participation in Architecture**

However, the communicative model of participation in architecture has lost its increase in momentum and begun to be located at the core of the increasing critiques that refer to the unjust exclusion of non-communitive actors from decision making and consensus building.<sup>289</sup> Communicative participatory practices have turned a blind eye to the absence of participants' active political status and neglected the poor political and communicative eligibility of individuals to put their requirements, needs, and desires in a deliberative set of political expressions and communicative discussions in order for them to be taken into consideration. As such, the communicative model has fallen into the false assumption of the effectiveness of engaging individuals directly through communicative channels in architectural practices without giving serious attention to individuals' political capabilities to use

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<sup>289</sup> Tim Richardson and Stephen Connelly, “Reinventing Public Participation: Planning in the Age of Consensus,” in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London: Routledge, 2005), 95–122.

these channels effectively and expressively.<sup>290</sup> The political and social nature of the civic culture, in lacking any indications of political empowerment and emancipation, has prevented communication-based architectural practices from achieving a comprehensive and responsive form of participation, reflecting social complexity due to the low political profile of individuals. In addition, the earlier developed participatory models have suffered from a radical inconsistency between their theoretical frameworks and practical methodologies as reflected in pragmatic architectural paradigms. This incompatibility is significantly represented in the growing fissure between participatory planning strategies derived from ideal conceptions of including different, diverse, or conflictual factors and participatory design's practical improvisations, as led by the nature and domination of such included factors. These critical reasons have paved the way to the development of a new pragmatic notion of architectural participation, replacing predeterminism in architectural processes and outcomes and recognizing new multiple patterns and methods of architectural practices and spatial production that emphasize the differences and diversities beyond rigid binaries. The contemporary pragmatic model of participatory architecture has opened the door to rediscovering alternative embodiments and implications for different political and social interpretations.<sup>291</sup> This model was constructed as based upon the ideas delivered from the new evolving ideologies of deconstructionism, post-structuralism, and feminism, promoting the philosophy of pragmatic rationality that redefined architecture as a discursive framework of multiple power relationships producing plural and mutual political and social identity. The distinctive works of Friedrich Nietzsche, Bent Flyvbjerg, and Michel Foucault have significantly contributed to phrasing the contemporary notion of participation and accepting multi-inductive practices beyond the obligation of

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<sup>290</sup> Rod Dacombe, "The Problem with Civic Participation: The Problem with Participation," in *Rethinking Civic Participation in Democratic Theory and Practice* (Basingstoke, England: Palgrave Macmillan, 2018), '9-13'.

<sup>291</sup> Rachael Luck, "Participatory Design in Architectural Practice: Changing Practices in Future Making in Uncertain Times," *Design Studies* 59 (2018): 139–57, <https://doi.org/10.1016/j.destud.2018.10.003>.

reaching consensus.<sup>292</sup> To elaborate, the French philosophers and psychoanalysts, Felix Guattari and Gilles Deleuze, have supportively provided a fundamental share in the development of the philosophical understanding of pragmatic participation through their distinctive psychoanalytical analogy that describes the rhizomatic nature of socio-political spatial practices. They argued about the necessity to replace the strict binary rationality that reductively controls the socio-political paradoxicalities in forms of co-existing dichotomies with heterogenic rationality that inclusively expresses socio-political diversity in forms of pragmatic multiplicity.<sup>293</sup> In other words, they have attempted to restore the pragmatic nature of socio-political networks over their previously accepted structural configurations that are limited to certain forms of segmentary and stratification. Architecturally, such a philosophical orientation has translated into a dynamic tendency towards multiple spatial experimentations and practices coming into contact with different perspectives, and indeed practical connections with urban reality. As such, the pragmatic model of participatory architecture has accepted new spatial practices delivered from different political, social, and cultural perspectives to include other opportunities, conflicts, and experiences that objectively reflect the complex urban reality more comprehensively, spontaneously, and pluralistically.

#### **4.6 Final Remarks**

All previous discussions and reviews considered, one is inevitably forced to state that there neither is, nor can be, a realistic feasibility of covering all alternative theorized, practiced, or even discussed participatory design models, approaches, techniques, and applications in the fields of architecture and urban design. In that

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<sup>292</sup> Tim Richardson and Stephen Connelly, "Reinventing Public Participation: Planning in the Age of Consensus," in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (Routledge, 2005), 95–122.

<sup>293</sup> Gilles Deleuze and Felix Guattari, "Introduction," in *A Thousand Plateaus: Capitalism and Schizophrenia* (Minneapolis, MN: University of Minnesota Press, 1987), 3–25.

sense, the research conducted has attempted to concentrate on delivering a comprehensive synthetic evaluation of participatory design's essential conceptual and practical principles and values instead of focusing on presenting participatory architecture in enumerated examples of limited theoretical and experimental perspectives that are valid for particular periods and contexts. Different architectural models were scrutinized to reflect an exceptional perusal of participatory design's qualities and characteristics. In other words, the research disposition is realized in which delivering expressive clarifications is prioritized at the expense of nuance classifications. Providing an extensive methodological and technical assessment of participation's theoretical and practical development in the architecture profession contributes to a more comprehensive assimilation of the causality and modality behind participation's progression, adaptation, transformation, and diversification as a deliberated and practiced architectural model. Furthermore, conducting such a comprehensive chronological evaluation of participation in the field of architecture and urban design has projected the notion of participatory design in a wide spectrum of different architectural theories and practices that assured the dynamic nature of participation that cannot be conceptually and practically contained in specific architectural methods, techniques, and applications. Accordingly, analyzing the sequential discursive interpretations and radical transformation of participatory architecture throughout the profession's history indicates that homogenizing participatory design in objective definitions, classifications, and instrumentals is an unavailing attempt in both theory and practice. It is more meaningful to concentrate on deliberating design's participatory principles and determining its specifications and characteristics as based on critically and analytically evaluating participatory design's diverse architectural spatial translations in different urban scales, contexts, and circumstances.

That being said, the comprehensive evaluation of the theoretical and practical dimensions of participation in architecture and urban planning has explicitly highlighted the progression of participation's principles and values in direct connection to the complex expansion of participatory design meaning and the



incremental reflection of its actual discursive nature that extends to cover new definitions and interpretations. Within the earliest exploratory participatory models in architecture and urban design, the most significant characteristic of participatory design was initially perceived by considering design to be a revolutionary *Social Project*<sup>294</sup> since its initial commitment to the aim of involving both professionals and individuals in recognizing, analyzing, and expounding design problems and solutions. In that sense, the most profound essence of participatory design evolved around considering design to be a socio-technical process primarily based on the active interaction between designers and users to define their collective roles, contributions, and responsibilities in design. Unlike the classic understanding of design as a purely scientific methodology controlled by objective rationality and instrumental orders, the earliest qualities of participatory design have been realized by the dual presence of both professional practice and creative experience in architectural practices. On the one hand, designers sought to exploit their technical proficiency and professional advances to adapt the design to its rich contextual social influences and circumstances to assign a valid social justification for the design's interventions and projections. On the other hand, users tended to utilize their experiences and interactions with design techniques, instruments, and orders to develop a design based on their reflections and experiences to add more practical value to the design's upcoming interpretations and applications. Thus, the collective responsibility of designers and users to include the objectivity of what is technologically applicable and the subjectivity of what is socially acceptable and preferable has determined the principal value of participatory design in the heterogenic quality of participation.

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<sup>294</sup> The word *Project* is preferably considered to indicate the concentration on delivering definite outputs under conclusive orders within predetermined boundaries in time and scale. Analogically, design in early exploratory participatory models has been realized strictly with the single aim of including designers and users regardless of their participation's quality, efficiency, and inclusivity.

However, the rapid growth of urban complexity and, respectively, the factors influential on urban design have significantly contributed to shifting participatory design's fundamentals towards constructing a socio-political consensus to define the common ground necessary to complete new designs with large-scale and gradually increasing variables. The later-evolved organizational and communicative participatory models focused on expressing participatory design's quality depending on defining design as a *Socio-Political Program*<sup>295</sup> that primarily intends to bring all social and political agents together, including designers, contractors, clients, users, and indeed other local or governmental bodies, with direct influence over the design with different schemes and plans. Accordingly, the integral characteristic of participatory design has been mainly represented in its potential to generate and regulate different interactive forms and communicative channels between diverse social and political perspectives to moderate their contradictions and differences during the design practice. To elaborate, the viability of participatory design has been associated with its power to facilitate, employ, and control different planned strategies of social and political confrontations, negotiations, partnerships, and mutual acceptance to reach a consensually legitimized design practice with definite social and political identity. Before, the less complex nature and the small scale of the common practice of architectural design indicated designers and users to be the only two significant agents involved in managing and executing architectural design. Designers were inclusively engaged in planning, designing, estimating costs, and supplying materials, whereas users were taking part in evaluating, approving, managing, financing, and constructing design outputs. Nevertheless, the piecemeal complexification of urban reality has necessitated more functional specifications and punctuation, leading to the presence of diverse socio-political actors in the practice

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<sup>295</sup> The word *Program* is preferably considered to indicate the concentration on realizing benefits objectively despite the different methods and techniques of carried-out plans and schemes. Analogically, design in communicative participatory models has been recognized with the primary objective of achieving qualitative participation in various communicative forms of confrontations, negotiations, and mutual agreements.

of design. Thus, the new argument has relied on analyzing the capability of participatory design to fulfill designers' professional propensities and their technical requests, investors' and contractors' economic revenue estimations, managerial and operative governmental and civil-society institutions' political and social strategies, the client's aesthetic desires, and the users' functional preferences in one consensually and compromisingly constructed alternative. Eventually, the common accordance and communicative-based cohesion in design that resulted from continuous socio-political operations converging all possible social and political factors to include their preferences and desires in common terms have relocated the essence of participatory design within the communicative quality of participation.

Thereafter, the quality of participatory design extended following the subsequent growing propensity to include the previously excluded non-communicative and socio-politically dissented-considered factors required to widen the perspective to determine additional design possibilities and alternatives that had previously been disregarded. Taking pluralistic and pragmatic participatory models into account, the peculiarity of participatory design was reformulated by reviewing design as multiple *Socio-Political Performances*<sup>296</sup> that allow different social and political agents to participate in design practices despite their political and social stances and interpositions. In that sense, the more comprehensive quality of participatory design started to be illustrated in the political autonomy and inclusivity of deliberating and performing different spatial forms in design practices depending on their pragmatic descriptions, despite the condition of their socio-political consensus or dissent. To put it differently, the significance of participatory design has been designated in the political multiplicity that allows different political interventions to coexist in a single design practice apart from any political homogeneity. As such, design became a

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<sup>296</sup> The word *Performance* is preferably considered to indicate the concentration on the pragmatic and subjective nature of executing actions. Analogically, design in conflictual participatory models has been realized with the dynamic multiplicity of including different subjectivities depending on their autonomous and pragmatic capacities in design.

highly responsive medium that reflected the possibility of integrating different political, social, technical, and aesthetic values in an inclusively expressive and dynamic manner, avoiding any chance to dedicate degrading political compromises or inconvenient professional compensations. In a nutshell, the contemporary tendency to politically emancipate design practices in architecture and urban design through political inclusivity and dynamic multiplicity has assured the essence of participatory design in the pluralistic political quality of participation.

Ultimately, the design's complete idiosyncrasy is recognized complementarily by realizing participatory design's different characteristics of inclusive diversity, communicative expressivity, and pragmatic multiplicity retrieved from the comprehensive reading of participatory design's theoretical and practical progressions, transformations, and projections. Correspondingly, the architectural design will be defined as a composite set of correlated socio-political projects, programs, and performances. Similarly, the quality of participatory design will be revealed depending on including not only the presence of socio-political diversity but also the inclusivity and autonomous multiplicity of such diversity in design conceptions and practices.

## **CHAPTER 5**

### **CONCLUSION**

In conclusion, the research study has attempted to deliver a composite research/action-based understanding of participation as a valid architectural design methodology to reflect the recently disclosed complex socio-political nature of architecture and to embody the expanding diversity of its different spatial representations, explanations, productions, and exertions based on increasing political, social, cultural, and technical considerations. The study's main objective has been primarily fulfilled by providing a discursive multidisciplinary assessment of the concept of participation in both theory and practice. The research has comprehensively evaluated different philosophical, political, and professional arguments related to the broadest meaning of participation. Accordingly, the study has aimed to capture participation's principles and values, as elicited from different interconnecting philosophical, socio-political, and professional interpretations. Within the study framework, the notion of participation has been explicitly realized by analyzing the essential philosophical, political, and social conceptions and their expanding pragmatic projections that deal with participation in the fields of politics, urbanism, and architecture. In that sense, the meaning of participation has been significantly expanded to include the richness of motivating, adapting, and reflecting core participatory principles and values in different urban political and social scales, contexts, and circumstances.

To elaborate, the study has relocated the notion of participation in its political context by conceiving participation as one of the most profound and widespread political models that deals with rationalizing the political practices of controlling, representing, and deciding upon particular courses of consecutive political identities and actions. To put it another way, participation has been politically associated with the formality and modality of political control and decision-making. Based on

extensive philosophical fundamentals, the study has reflected the political quality of participation by critically reviewing the political characteristics of representative and democratic models as dialectic participatory models depending on opposing irreconcilable understandings of participation in defining political identity and performing political practice. Emphasizing such political dichotomy in determining participation either descriptively, as a political representative model, or practically, as a political democratic model, has revealed the necessity to legitimize the dialectic nature of participation between political idealism and political pragmatism. In that sense, the study has called attention to highly considered contemporary participatory models of deliberative democracy and radical democracy that hold to the dialectic nature of political participation. Both models of deliberative democracy and radical democracy have adequate capacity and essential mechanisms to sustain a political equilibrium between objective and subjective participation. Within the scope of communicative democracy, such a balance is preserved communicatively by stimulating participation through the rational common political actions of deliberation, negotiation, and mutual agreement. In comparison, the balance in radical democracy is maintained pluralistically by encouraging participation through the inclusive political efforts of multiplication, diversification, and coexistence. In addition, the study has reflected the acquired political understanding of participation in defining urbanism as a complex composition of complementary participatory factors that represent, control, and decide upon spatial reality. The study has employed the earlier findings about the role of participation in creating, changing, and controlling political actions to explain the complexity of actions related to urban production through the socio-political spatial interpretations of participation. Realizing this purpose, the study has concentrated on connecting participation with the three interdependent components of urbanism, including urban rights, urban identity, and urban spatial practices, to deliver an inclusive description of the deep-rooted relation between participation and urban spatial production. On the one hand, participation has been considered a full right of individuals to participate in all spatial actions related to indicating, regulating, and modifying urban production; on the

other, participation has been deemed a legitimate, inclusive identity with enforceable spatial orders and mechanisms that allow individuals to systematically determine the urban manifestations and modulate its transformations. Further, however, participation has been noted as an inclusive framework of multiple dynamic practices that shape the diverse spatial methods, techniques, and procedures essential to controlling urban productivity, dynamicity, and diversity. Following participation's political and urban elucidations, the study has focused on delivering a synthesized participatory-based definition of architectural design depending on a scrutinized evaluation of participation in architecture from different conceptual and realistic perspectives. The study has sequentially provided a comprehensive comparative assessment of participation in architecture theory and practice, covering diverse experimental, communicative, and radical participatory architectural models. As such, the fundamental character of architectural design and urban planning has been actively reallocated under both the normative and descriptive influence of participatory ideologies and practices in the profession of architecture to take account of diversity, inclusivity, and multiplicity as inherent components to project the most genuine meaning of architectural design and planning.

### **5.1 Towards New Definitions of Methodology, Profession, and Responsibility**

In light of all the research's objectives and findings, participation is notably reckoned as a compounded referential approach this philosophically to its political principles and propositions, urbanistically to its spatial projections and socio-political embodiments, professionally and to its architectural methodologies and practical techniques. Thus, participation has been emancipated to be discursively correlated with either its historically bifurcated philosophical, ideological, and sociopolitical fundamentals, its generatively expanding interdisciplinary and pragmatic alternatives, or the inclusive composition of both references. Such a multi-referential appraisal has assigned participation a new set of distinctive characteristics and

qualities that redefine it as a multidisciplinary methodology with the necessary prerogative to reproduce advanced political structures, systems of urban production, and architectural practices, correspondingly. Based on the previous argumentation, genuine participation has started to be realized by noticing its current peculiarities, encompassing participation's contextuality, expressiveness, progressiveness, transparency, indeterminacy, and pragmatic legitimacy. To begin with, the current understanding of participation allows dynamic flexibility to adapt participation to various active political, social, and technical circumstances and demands. Genuine participation holds the quality to contextualize its methods and results to adjust to the available scales, types, and levels of socio-political or technical intensification, permanence, and recurrence of hosting environments. In addition, the widened perception of participation acknowledges the importance of expression to reflect diverse political, social, and professional commons, differences, and alternatives through multiple and independent forms of communicative interactions. Authentic participation encourages expression through different illustrative actions of informing, consulting, debating, refuting, compromising, and collaborating between all distinct aspects to indicate a more inclusive cognizance of all possible intentions, goals, and preferences besides methods, strategies, and alternatives lying in participation. Moreover, actual participation relies on the progressive accumulation of conceptual and practical knowledge through mutual learning from earlier conducted speculations and tested applications to avoid redundant, abstract, or passive forms of participation. Participation thrives by taking into consideration the rich history of its all developed hypotheses, methodologies, and pragmatic ramifications to utilize the value of accessible assets to better explore further possibilities and potentials on the one hand and to avoid wasting it on previously carried-out formalities on the other. Concerning such progressive quality, participation advocates transparent accessibility to get the maximum advantage from accumulative knowledge, prospective potentials, and rendered opportunities offered by participation, and to prevent any chance of authoritarian manipulation or professional supremacy. Besides, participation encourages transparent and equal



representation of all possible political, social, and technical capitals to ensure productivity and omit selectivity. All these characteristics have contributed to revealing participation's most inherent quality of indeterminacy, which defines participatory conceptual and practical structures beyond the restrictions and limitations of any dominant political authorities, social orders, cultural generalizations, or scientific constants. Furthermore, they disclose the pragmatic legitimacy of participation in operating through the active engagement of all possible political, social, and professional representatives, despite their consensual or conflictual status. Participation derives its validity as a methodology for determining particular political, spatial, or professional decisions from the inclusive and equal acceptance of all effective and affected variables and alternatives, leaving no possibility to appeal under the pretext of exclusion, negligence, or discrimination.

It is vital to conclude that all these characteristics have not only contributed to reformulating a new discursive perception of genuine participation unparalleled in terms of comprehensiveness and multireference, but also have profoundly influenced the proclivity towards including participation as a fundamental socio-political and professional practice in contemporary political operations and professional behaviors, correspondingly. Politically, the widened perception of participation has strikingly altered the conventional political structures of dominant governing mechanisms, representative formulations, and decision-making orders. Politics have been reproduced as an indicative political system with new participatory meanings and methods of controlling, representing, and making decisions in order to be responsive to a spatially indicated set of combined normative and pragmatic rationalities. Under the direct influence of participation, political representations and actions of decision making have started to be ruled by a compounded group of instrumental, communicative, and pragmatic rationalities<sup>297</sup> that reflect the validity

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<sup>297</sup> Ina Wagner and Tone Bratteteig, "Decision-Making in Design," in *Disentangling Participation: Power and Decision-Making in Participatory Design* (Switzerland: Springer International Publishing, 2014), 13–21.

of diverse political representations and choices depending on its knowledge base as assembled collectively, including knowledge retrieved from different scientific conclusions, communicative deliberations, and lived experiences. In other words, recognizing all active technical speculations, socio-political interests, and professional creativity has provided extensive interconnecting knowledge that stimulates various political representations and measures to be inclusively manifested and practiced under the participatory models of politics. Accordingly, genuine participation has redefined the political system of governing and decision making to adapt to the qualities of socio-political responsiveness, inclusivity, transparency, and multiplicity by reflecting it in forms of democratic political-spatial systems such as decentralized authority, participatory governance, deliberation forums, citizenry mobilizing and empowering policies, and collective political agendas. Such evolving forms of participatory politics have redefined the political identity to represent social, cultural, economic, and environmental diversities and inclusively describe them in transparent and dynamic political expressions.<sup>298</sup> Moreover, the new mechanisms of participatory politics have enriched political autonomy through progressive deliberations and pragmatic multiplicity.<sup>299</sup> That being the case, it is noteworthy to state that participation has encouraged both communication- and conflictual-oriented participatory political structures to allow marginalized and politically less-empowered citizens, including the young, elderly, disabled, migrants, low-income earners, and individuals belonging to minorities, to claim their political rights in presenting choices, preferences, and alternatives besides taking control over the political procedures and decisions that directly affect their fate. Contemporary participatory politics have started to be realized in either top-down-led participatory approaches that seek active political participation communicatively and systematically, like in the case of decentralized authority,

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<sup>298</sup> Brian Wampler, "Participation, Representation, and Social Justice: Using Participatory Governance to Transform Representative Democracy," *Polity* 44, no. 4 (2012): 666–82, <https://doi.org/10.1057/pol.2012.21>.

<sup>299</sup> *Ibid.*

participatory governance, and participatory political agendas, or down-top-led participatory approaches that seek active political participation agonistically and pragmatically like in the case of citizenry mobilizing and empowering political movements and social forums. Nevertheless, genuine participation has focused on the common potentials of both participatory models of consensual and agonistic politics, rather than concentrating on their distinctive methodologies. As long as both models share the same qualities and objectives, participation has accepted the tendency towards either one of the described models depending on its recognition of the communicative or agonistic urgent need missing in existing political manifestations and practices.

Not unexpectedly, such a political transformation has overshadowed the comprehensive revision of the architecture profession and the architect's role, considering architecture to be a political project to make decisions related to representational and practical patterns of spatial production and inhabited environments. Dealing with the profession of architecture, genuine participation has promoted a new transformative understanding of architecture, deploying participation's distinctive characteristics in architectural practices of planning, designing, constructing, using, and evaluating spaces.<sup>300</sup> Architecture has become a participatory spatial agency that is expanding beyond the rigid structures and orders related exclusively to physical representations and applications to inclusively reflect its complex spatial arrangements and practices in direct connection with different political, social, cultural, economic, environmental, and technical interactions and productions.<sup>301</sup> In addition, participatory architecture has sequentially utilized the ambiguity and indeterminacy derived from the growing multiplicity of its spatial representations and practices to sustain efficiency, equity, and transparency among

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<sup>300</sup> Jeremy Till, "The negotiation of hope," in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London, England: Routledge, 2005), 19–41.

<sup>301</sup> Nishat Awan, Tatjana Schneider, and Jeremy Till, eds., "Introduction," in *Spatial Agency: Other Ways of Doing Architecture* (London, England: Routledge, 2011), 46–64.

all involved factors in architecture with no room for manipulation, discrimination, and solitary domination. Accordingly, the participatory-led transformations have encouraged architecture to argue about the profession's accountability, appropriability, and transparency to both paradoxical sets of normative and descriptive knowledge. Such an argument has discursively reflected that architecture, as a contestational profession progressively thrived by considering different functional, socio-political, imaginative, and contextual intellectualities to enlarge its spatial capacities rationally, politically, and pragmatically.<sup>302</sup> In a nutshell, genuine participation has realized architecture as a profession beyond the idealistic notion of problem solving but rather a pragmatic collective practice of sense-making where actions, choices, preferences, and possibilities are anticipated, discovered, and experienced instead of being predetermined. Ending with the architect's role, genuine participation has illustrated an extensive definition of the architect that exceeds even the boundaries of architecture as a professional and technical discipline. Participatory spatial practices have actually emancipated the architect from the limitation of his/her role instead of depriving him/her of his/her professional ascendancy and technical supremacy. In other words, the architect's role is no longer bound to technical skills, instrumental methods, and professional expertise. Still, it is also directly associated with the responsibility for serving the different physical, political, social, economic, and environmental requirements and challenges. Within the scope of participation, the role of the architect is extended to the participatory roles of facilitating a high-quality acceptance and influence of political inclusivity and social diversity, consulting and advocating the progression of political and social expressions through technical and experience-based professional assistance, mediating socio-political, and technical disputes and confusions through mutual communication and deliberation, and creatively resolving the multiplicity of potentials, possibilities, and challenges in architectural

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<sup>302</sup> Sabin &. Borş and Dragos Dascalu, "Notes towards a Theory of Contestational Architecture," *Annals of Philosophy, Social and Human Disciplines II*, 2013, 99–121.

representations and practices. These roles necessitate the architect to embody the position of the user, developer, contractor, and others participating in different phases of architectural design to observe the different perspectives, requirements, and possibilities. To put it another way, the inclusive role of the architect requires him/her to step down from the professional role and take the role of the amateur practitioner to be exposed to diverse alternatives and potentials beyond assembled professional familiarity.<sup>303</sup> Moreover, the inclusive duty of the architect demands his/her responsibility to transfer technical knowledge and rational logic to non-experts to familiarize them with design limitations, challenges, and possibilities. Such performances will not degrade the architect's position or dispossess his/her professional uniqueness. Instead, these actions will assist the architect in delivering his/her interpretations and proposals more comprehensively, in better understanding of non-technical demands and requirements, and in triggering his/her creativity to fulfill the new challenges of discovering, interpreting, and architecturally translating diverse alternatives, since limitations and challenges stimulate creativity.

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<sup>303</sup> Jeremy Till, "The negotiation of hope," in *Architecture and Participation*, ed. Peter Blundell Jones, Doina Petrescu, and Jeremy Till (London, England: Routledge, 2005), 19–41.



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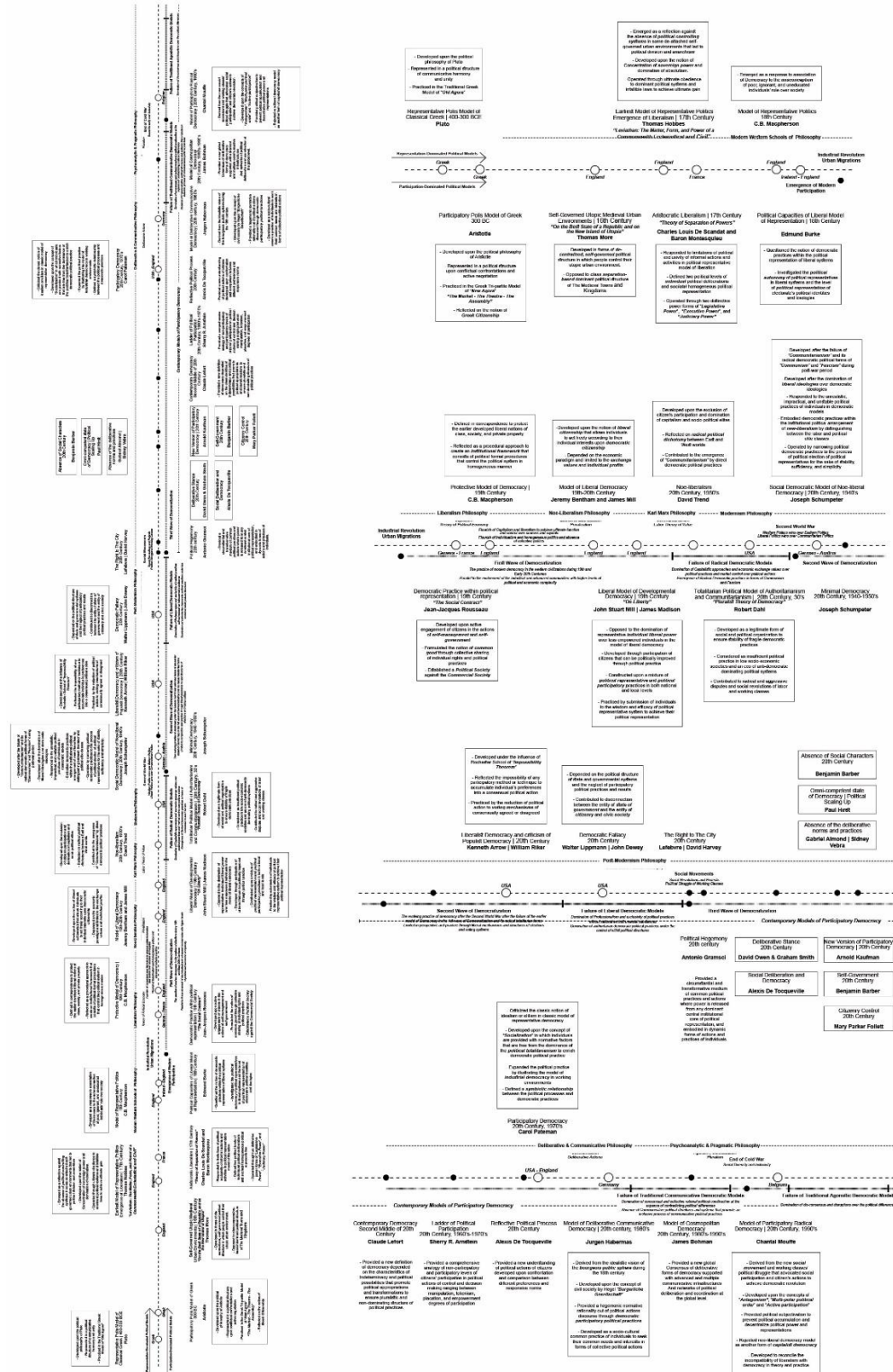
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## APPENDICES



# A. A diagrammatic summary of participation in political theory



## B. A diagrammatic summary of participation in architecture and urbanism

