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| **COURSE PARTICIPANTS / PHILOSOPHY AND ARCHITECTURE** | | |
| **NAME / SURNAME** | **NAME OF THE LECTURE** | **ABSTRACT** |
| 1. Edoardo Fregonese | Ontology of the City and Spatial Justice | In this talk I will show a functionalist ontology of the city in order to speak about spatial justice. A functionalist ontology means that every building (from hospital to school but also street and so on) has a cluster of specific functions (i.e., one of the hospital functions is to accommodate people who are sick), so they are built to satisfy the common and general needs of human people. In the second part of this talk I will briefly explain what ‘spatial justice’ means (fair distribution of resources, fair access to space). Then, given the functionalist ontology and the concept of spatial justice, I will argue that the first spatial injustice is the difference of distances between two different people and the same building (i.e. if you live in the city center, schools are very close, but if you live in the suburbs you always have to move with public transport): in fact, in an “utopian city” everything would be equidistant from everybody. But in the real world – and this is my last argument – in order to reduce the spatial disadvantage between citizens we could think to ways to compensate the distance from – or the lack of – resources (i.e., low-price bus tickets). |
| 1. Nicolas Cacciapaglia, Stefana Dilova, Alma Grossen, Daiana Rinja, Patrycja Stal | Perspectives of Current Equality Debates in Berlin | To provide a brief insight into the current equality discourse in Berlin, we decided to choose different case studies that unfold the variety of themes being discussed predominantly in the fields of architecture and urban studies. Through five narratives, each of which representing another scale – from personal to global – we’d like to address the relevance of architectural discussions to other fields of study. After a short introduction, social and gender aspects, as well as urban, infrastructural and technological issues will be presented in the following order: “On the Role of Women in the Profession of Architecture” (a personal narrative by Stefana Dilova), “Reintroducing Divided Spaces?” (a gender narrative by Daiana Rinja), “A Case Study of Gentrification” (an urban narrative by Alma Grossen), “On the Rehabilitation of Homeless People” (a social infrastructure narrative by Nicolas Cacciapaglia) and “Exchange of Data and Safety in the Urban Space/City” (a technological narrative by Patrycja Stal). With that we hope to form a basis for further discussions! |
| 1. Iskra Krstić | The commercialisation of space in post-socialist urban centres | The hallmark of urban change in post-socialist cities has been the rise of inequality and socio-spatial stratification, which go hand in hand. As Harloe noted: “Cities can be seen as stocks of physical assets whose privatization forms a large part of the capital involved in new class formation”. So far, several phases of the privatisation and commercialisation of urban space have been played out. Firstly, the massive privatisation of the housing sector in the early nineties, allowed the inherited privileges and inequalities to solidify throughout the post-socialist region, while enabling new ones to emerge. The forming of the real estate market, on the basis of the privatisation of the housing sector, brought in focus the commercial value of the industrial land. Flipping it often became much more profitable than maintaining production. The privatisation and deindustrialisation turned as much as 30% of industrial land in Budapest and Warsaw, 40% in Bratislava and 60% in Belgrade into *brownfields* ready for *urban regeneration*. The pressure of privatisation, stemming from the expanding character of the free market and backed-up by the austerity discourse, recently turned towards what was left: public space, green and recreational areas, and traffic facilities. |
| 1. Marko Luka Zubčić | **Normative Diversity and the City** | The relatively superior epistemic system is favourable from the position of any agent's self-interest, especially when facing the threat of global climate change. This epistemic system will to a large extent be grounded in the utilization of both the greatest number of epistemic agents and their maximal possible cognitive diversity (Landemore's democratic reason [DR]). As such, it in a significant part presents us with the case that not only do the obstacles for Epistemic Contribution (Fricker [EC]) of all and any must be removed (in turn reducing significant inequalities), but that normatively-diverse EC must be accelerated/incentivized. Reasons are given as to why cities (and neighborhoods) are uniquely favourable sites for EC/DR-based governance and should be utilized as such. Given the urgency our predicament calls for, how to accelerate/incetivize and harvest/streamline EC/DR, the paper argues, *should be* one of the key questions for epistemologists, political philosophers, social scientists, policy experts and new media experts today. Certain plausible policy implications of EC/DR-based governance in the urban context are discussed. |
| 1. Tal Eldar | **Different cities and different interpretations of social goods: an urban reflection on "Spheres of Justice"** | Most people will easily testify that different cities have different mentalities (or ethoses), different points of view and even different priorities. But what is it exactly, that makes Tel-Aviv (and its residents) so distinguished from Jerusalem (and its residents), and locates Shanghai so far from Beijing, and Hamburg so distinguished from Berlin? Though many explanations are available, such as historical ones, it remains interesting to reflect upon what is it exactly in different contemporary cities, that can make us act and feel so differently, by just taking a one hour bus drive in the city. In my presentation, I shall offer a new explanation for these differences, deriving from Michael Walzer's famous book, *Spheres of Justice*. According to Walzer, different goods (money, free time, recognition, political power, etc.), have different norms of distributive justice, that are derivatives of the social interpretation given to them. I suggest that in different cities a particular good can be interpreted differently and therefore these cities end up having the above mentioned differences. |
| 1. Marko Gavrilović | **Mr. Walker vs. Mr. Wheeler - The strugle for power on the streets of our cities** | At the beginning of the twentieth century, Henry Ford entered mass production of automobiles with the vision that every man should be able to get to his destination quickly and easily. Today, however, when he reaches his destination, that man is usually unable to park his car. Ford’s vision of freedom of movement also became vulnerable in terms of the walking safety, and many other problems that arose. That problems could be discerned in the early twentieth century, when large amounts of cars began to appear on the streets of Europe, the streets designed for pedestrians and horsedrawn carts. However, the interests of manufacturers have won over the desire of individuals, so eventually streets adjusted to this new fashion, mainly subordinating all other forms to automobile traffic.  Only in recent years, with the latest economic crisis, and the actualization of the environmental consequences of shortterm planning, there is a number of movements around the world with the aim of combating car traffic in urban areas, all in favor of cycling or public transport.  This presentation is suposed to question what still holds this unberable situation status-quo in many places around the globe. |
| 1. Andrea Mešanović | **Architecture and Epistemology of Institutions** | What should a town do to make its citizens happy? That is one of the main questions this work will attempt to elaborate and discuss. In idealized circumstances, a city should strive to protect its citizens by regarding their interests, providing care and ensuring equality. Such goals can only be met by creating specific and effective policies which would improve the citizens' quality of life and well-being. The creation of such policies must necessarily integrate several different segments, including culture, marketing, social services, media, sustainability, transportation and urban planning. The different approaches to public policies observable in the conduct of happier and less happy cities are the subject of institutional and philosophical research, while architecture and politics can provide possible suggestions for future development. Finally, this work will argue that policy making needs to include the engagement of all relevant entities in a manner congruent with the citizens' interests in order to ensure maximum livability. |
| 1. **Mišo Kapetanović** | **Informal construction in post-Yugoslav space** | Informal construction in post-Yugoslav space is widely present, yet a largely under- researched phenomenon. The lack of interest is partially understandable as informal houses are not a result of architectural practice. Informal construction traces back to the class relations of socialism and strata movements that affected housing distribution, however, both local architecture and urban planning treated it with harsh criticism. Most local researchers refer to the informal construction strictly as illegal, fixated on the facts that the informal houses are not following construction regulations, in-authenticity of their form and ignorance of existing architectural conventions. The result of this knowledge was a deep bias towards any kind of non-professional forms contemporary construction. In exploring proliferation of informality, the theoretical framework needs to employ other disciplines that engage with material culture, understandings of space and post-socialist transformation. The spread of informality is a distinct shift in the ways how the process of creating and providing shelter is imagined and regulated. Engaging the informal houses through culture studies has a primary purpose of opening houses' representative level, to consider them as media, interactive texts. Houses are substantial evidence of material culture, a product of human endeavour to provide shelter and organise livelihood. They are also powerful, even though not always successful mean of engaging the market, fuelling social mobility and communicating class aspirations. |
| 1. **Miloš Ničić** | **The Life Of The Memorial: Ideological Discourse In 1990-2002 Memorial Architecture In Serbia** | Memorial sculpture, alongside civic and landscape architecture, forms a specific set of markers in public space and reflects complex links between art and culture/power matrix. More than being just a focal point in public dialog among the major social stakeholders, memorial sculpture is of paramount importance in critical understanding of the circumstances and conditions in which its artefacts were erected and articulated in both official narratives and everyday lives. By looking through multilayered ideological framework of transitional Serbian society, this presentation will shed light on the ways public monuments in Serbia were envisioned, erected, utilized and/or demolished during the last years of 20th and at the beginning of the 21st century. |