THE POTENTIAL FEATURES OF CIVIC SYMPATHY AND AFFECT

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"The Potential Feautures of Civic Sympathy and Affect"

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1. INTRODUCTION

1.1 Thesis Orientation and Research Question

It is within the scope of the social aspects within architecture my thesis is positioned and should contribute towards a more emphasized focus on the cognitive processes shaping social encounters and its influence on our daily lives within shared spaces. The approach that has been the most relevant for this thesis is relating theoretical findings to and exploring them through a sensual and subjective exploration. This is in order to also gain what Kopljar (2016) describes as a step towards a more ecological sensibility. However since as far as I am aware there is no definite answer towards what our cognitive sensibilities consist of and how this mental capacity influence our daily lives within the process of urban sensibilities, therefore the results of this thesis will also neither be absolute but aim towards a more open and broader understanding of social encounters. But despite hoping to find any concrete answers, I am aiming to gain a better and more holistic understanding of the daily social encounters taking place within our shared spaces.

As I began researching this thesis i realized the grandness of the scope, therefore I would like to to abstract the area I am researching towards a more human and bodily scale. Moreover I would also like to state out the main theories I am going to apply in order to potentially gain a better understanding of the tactile and mental processes of citizens taking place within our shared spaces of the built environment. In terms on how to gain a better understanding of the cognitive and sensual experience taking place when we interact within the social encounters processes of these shared spaces, I would like to begin with stating out some of the main terminologies behind the broad scope of *affect theory* which is highlighted by Kopljar (2016) in her dissertation How to think about a place not yet. As a continuation towards the link within architectural and urban design theory, I would then like to continue the discussion made by he the modern urban visionary and sociologist Richard Sennett and his view on how to motivate a sense of affiliation through sympathy within the process of urban co-creation of daily social clusters from his publication of The Conscience of the eye. I have chosen to begin with the theoretical framework proposed by Sennet, in order to gain a better comprehension of the core and fundamental ideal. However as I began my research for this thesis, I realized the view of Sennett tends to be drawn towards a quite modernist approach and a common ideology within modern urban planning. Therefore I have chosen to also apply a more recent theorist, and supporter of a more post-humane view; Ash Amin, who criticizes Sennett's point of view, but also introduces another mind-set in terms of how we can invite for the reflection on a more sympathetic interaction within civic interactions through what he describes as *situated multiplicity*.

When it comes to the research question I am going to explore in this writing, I aim to develop a better understanding of the following question;

"What kind of features is it possible to develop in which to some degree promotes social encounters within shared spaces; through experiencing varying degrees of affect and sympathy."
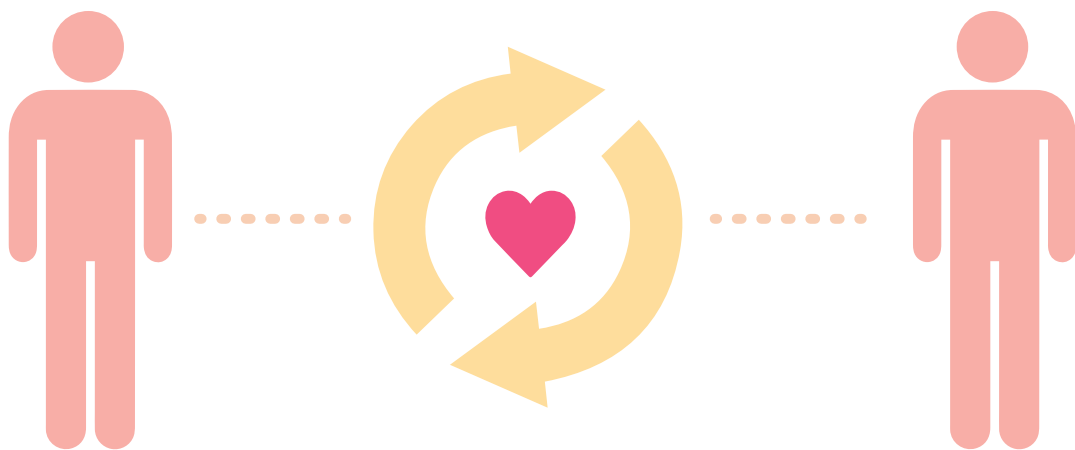
A varying experience of affect and sympathy

1.2 Thesis Methodology and the Modern Challenge Towards Social Disengagment

In regards of the methodology of this thesis I chose to begin with the theoretical review of the different approaches towards the scope of social encounters. Therefore this piece of writing starts off by describing some of the core elements within three following chapters and it's individual take on the matter revolving social encounters which is divided into the following areas; affect theory, the ideal of sympathy, and the situated multiplicity. The reason why I have chosen these three concepts is because these theories cover rather different perspectives within the broad scope of social encounters. Given the consideration of the limited amount of time for this piece of writing, this might serve as a beneficial take in order to help my understanding of the complexities of the humane experiences taking place within social encounters in our shared spaces.

After going through the chosen theoretical framework, I have made an attempt to synthesize some of the core ideas into a set of guidelines. From there on I realised that I would need a way to visualize my findings in order to communicate the main concepts behind the guidelines through a different means of expression than writing. Due to this I continued my piece of work by using sketching as a tool of investigation in order to incorporate the main ideas of the guidelines into spatial qualities. Rather than ending the thesis with a set of universal guidelines that can be applied anywhere, I chose to related my theoretical guidelines and spatial qualities into a specific case study in order to gain a better understanding of its potential to promote social encounters. Therefore I chose to apply my findings to a rather large and shared urban space where it seemed to me like the amount of social encounter processes could be improved. My choice therefore ended up being the central north parking lot of Lund central station, as many citizens seemed to be rather packed in the surrounding shared space, but avoiding this specific area because it is only reserved for car parking. However when looking more closely into this specific shared space, I realised there were also several civic scenarios taking place within the existing social encounters of the current situated multiplicity that had the potential to be developed. Therefore these existing scenarios influenced the placement of the further developed research intervention within the parking lot which may have the potential on how to some degree create an experience of affect and sympathy, and how this new type of scenario might look like.

When it comes to the reason behind why I chose to explore this specific area within social architecture, I do believe it was heavily influenced by when I also take part as an actor within the crowd when viewing and reflecting on the processes of social encounters taking place within the shared spaces around me. Through my own reflection of walking through the shared spaces of lund, especially during the busy rush hours of commute; several parts of the city seem to become very packed when large amounts of citizens, bicycles, buses, and car users are trying to navigate through narrow and small streets at the same time. Everyday I see in particular the street known as Sankt Petri Kyrkogata being particularly congested. This street runs alongside the square known as Clemenstorget and the grocery store ICA opposite of Lund central station. The view that strikes me is that the street is being completely blocked by still standing traffic that leads to a blockage where citizens and cyclists can hardly pass in between vehicles in order to move from the central station to the large shared space of bicycle parking covering the parts of Clemenstorget closest to the station. This area is under development and may also be the reason for the additional congestion, however according to Lunds Kommun (2019) the construction of

the Clementstorget is due to the application of a new tram line in order to tackle the challenge of commute and facilitate the 7000 commuters which has doubled in amount within the city of Lund since 2003. During this construction phase there is at some places less than a two meter passage along this existing bicycle parking due to the temporary extension of a fence surrounding the construction of the tram station of Clemenstorget. This narrow passage makes both the pedestrians and cyclists jammed into a too enclosed shared space where many of the actors are packed with groceries from the grocery store ICA or additional strollers making it even harder to pass by each others. Within this confined passage I have witnessed several cases of frustration expressed through yelling or bell ringing within the social encounter processes taking place within this shared space. Therefore I believe I am not the only common actor sharing this experience for myself, which seem to lead to increasing levels of frustration in the process of trying to move efficiently through a shared space that is blocked of traffic congestion. This also seem to lead to a decrease in engaging with one's spatial surroundings and its social encounters due to the time aspect of how quickly the citizens chooses to occupy this area of passage, which seem to me to be as quickly as possible on a weekday and perhaps this makes us engage less within the potential social encounters of the space.

Therefore I wonder if what this place is missing is an extension of the shared space that not only serves the purpose of a busy passage for commute, but also has

FIGURE. 2

Looking up towards the congested street of Sankt Petri Kyrkogata passing by the grocery store ICA, the picture was taken on a Saturday and it is still rather busy, however it is even more congested on weekdays.

FIGURE. 1

The current development of Clementstorget and the extension of the temporary construction fence which leads to a too narrow passage on weekdays for the commuting citizens leading to witnessed sceneries of frustration.


FIGURE. 3

The amount of commuting citizens moving from Lund Central Station to Clementstorget.

the potential to some degree create an experience of sympathy and affect as an alternative for the ones who wishes to take a break from the busy commute through introducing a slower civic rhythm within the social encounters processes. Not as a means of forcing citizens to act in a specific manner, but a more open space that has the potential for being occupied at a longer period of time alongside the existing rapid civic rhythm of commute.

In addition to the frustration of the traffic congestion it also seems as if many citizens today is very much entangled within their own world view of stress and worry, and seem to think they are left to themselves when in the process of commute citizens are walking and typing simultaneously. This feeling of frustration may be even more intensified by the physical act of constantly walking looking down on a smartphone while blocking out the social processes happening within our surrounding shared space. This type of digital intensification of the problem of disengagement might also lead to citizens feeling more isolated, and an increase of the stress related symptoms of mental health. According to a report developed by the department of psychology at the San Diego University by Twenge, J. M. et al. (2018) there is a tight correlation between increased screen time use and increasing mental health issues among adolescents; Especially among young girls where 48% of the participants spending more than five hours a day on electrical devices are more likely to have depressive symptoms with suicide related outcomes compared to the 28% of the participants of the study who only spend one hour of screen time use and were less likely due to attending more non-screen activities which included more interpersonal interaction.

Therefore this piece of writing is an attempt to challenge this modern day tendency of disengaging within social encounter through the increased screen time use smartphones, along with my observation of stress related experiences within the scenery of commute. I am aiming to do so by extending the traffic congested shared space into another additional shared space that has the potential to merge the existing busy rhythms with another calmer alternative where the social encounters can be experiences for a longer amount of time and not solely through a frustrated passage by introducing more diverse elements within the civic scenarios through some of the elements behind the experience of sympathy and affect.
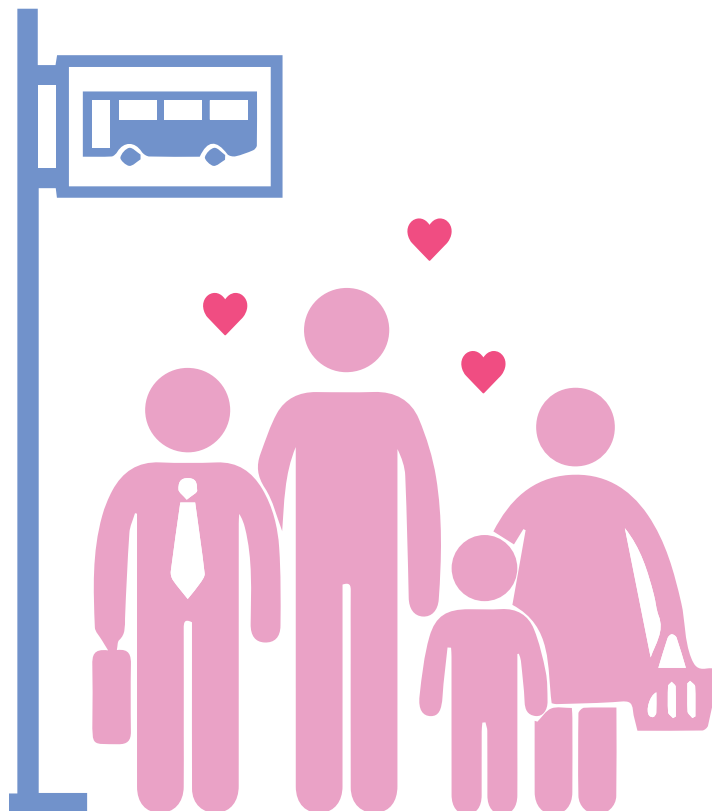
The humane experiences taking place within social encounters in our shared spaces.

1.3 Subjective Situatedness on the Qualities within Shared Spaces Through Occupying a Bench

Within this chapter I have tried to elaborate my subjective situatedness when it comes to the sensual experiences one is able to experience within shared spaces such as in the act of occupying a bench. Moreover I have also describes which type of qualties within shared spaces I tend to be drawn towards, which is based on my own subconcscious background of how I tend to view shared spaces.

In the light of my holistic and empirical experience of what the main qualities I tend to be drawn towards within shared spaces; one of the first attributions that comes to mind are the importance of openness and accessibility. There often seem to be these conditions present, when a shared space welcomes you as a green oasis secluded from the rest of the hectic pace and car traffic taking place within the shared spaces of the modern day city. Regarding a secluded green oasis, I also find the presence of lushness to be important. Especially how different aspects of green structures such as bushes or vegetation has the capacity to create a calming effect through displaying the current wind speed of this exact space and time by either gently swaying from a light breeze, or seem to almost break from rough wind streams. This quality of a shared space is something I often reflect upon when sitting on a bench of a shared space through using what I like to think of as an active gaze. However besides from the visual aspects of the swaying trees, there are also other sensual qualities they capture, especially when it comes to the perception of sound. By using the sensual experience of hearing one can also hear the strength of the wind speed depending on

Reflecting on the seasonal
qualities around us
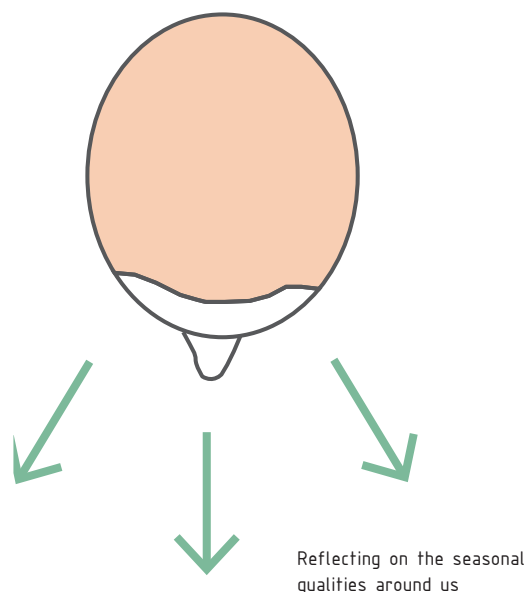
whether leaves and small twigs are slightly moved through a gentle and swaying sound, or roughly tossed around by a strong wind gust. However not only is there the sense of hearing that can determine the specific weather conditions around you; I believe by using the sense of smell, we are also able to determine the seasonal qualities around us. For instance if there is a heavy and perfumed smell of lilac in the air, you would most likely know you are in the spring season. Or if there is a sweet smell of dry leaves surrounding you, one would perhaps associate this with being in the early season of fall. Despite being able to determine the specific weather conditions through smell and hearing, I believe it also important to take into the account the importance of the sensual experience when determining the textural qualities of shared spaces. There seem to be something valuable in terms of how we experience the patina of shared spaces especially regarding the small details within a close and easy proximity for the human touch. One example is for instance the big difference on being seated on a timber bench with an elevated layer of timber slats with a narrow spacing in between allowing for the water of a heavy rainfall to pass by the slats, and avoiding the citizens to experience a wet and cold bum on a rainy day that on the contrary may be the case if the bench would have been constructed out of for instance solely concrete or plastic.
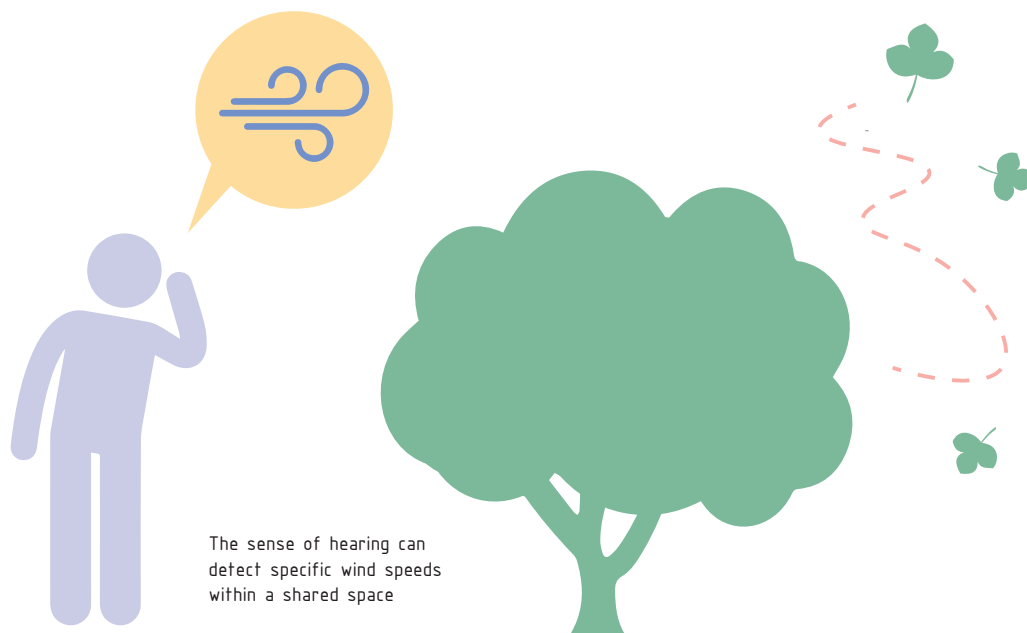
The sense of hearing can detect specific wind speeds within a shared space

The possibility to experience this type of green atmosphere is often a result of taking an active decision to stop and observe your surroundings. This action I do believe is a result of creating the opportunity of walkability within shared spaces where one can invite for the process of social encounters to take place. In order to provide the possibility of walkability and social encounters to take place, I do believe we as architects or urban designers has to remember to address the importance of experiencing variety within shared spaces. Generally speaking I do believe the quality of a shared space is enhanced due to the contrast of its surroundings. For example; if the context is dominated by either a busy car traffic or a consumerist centre of boutiques and restaurants. On this note we also have to remember to also apply this sense of variety and contrast within the applications of our design interventions within shared spaces. In this manner the experience of variety may be provided through for instance applying pocket spaces of seating possibilities. This can function as a means to withdraw from the busy street life if some individuals feel the urge to do so. However I am not a supporter of aiming at completely stripping a shared space of street life; but rather providing sufficient conditions for allowing new activities and creativity to take place as the shared space is being developed within the regeneration process of social encounters. To me the shared spaces such as a green park or an urban square seem to come to life when social gatherings such as a barbeque, a yoga class, or a street performance of dancers can suddenly take place out of the blue. Due to this I do believe we also need to refrain from "over-designing" spaces, but leave out empty spaces such as eg. a green lawn or an open spaces in between our interventions in order for a allowing a range of new and regenerative activities to take place.

These common factors of allowing for a range of sensual experiences to take place, along with providing accessibility and walkability to green structures within close proximity, the possibility to experience variety and contrast, as well as refraining from over-designing spaces in order to allow for spontaneous activities to take place are the result of my subjective situated knowledge shaped by reflecting on my surroundings as a common actor within the shared spaces I have come across to this day. This subjective and situated knowledge of mine may also been shaped by a subconscious background as I have grown with nature and animal life within a close proximity and easy access. I am therefore curious to see whether or not I will have the same view of the qualities regarding shared spaces after exploring the view of the different theorists discussing the process of promoting social encounters within shared spaces.
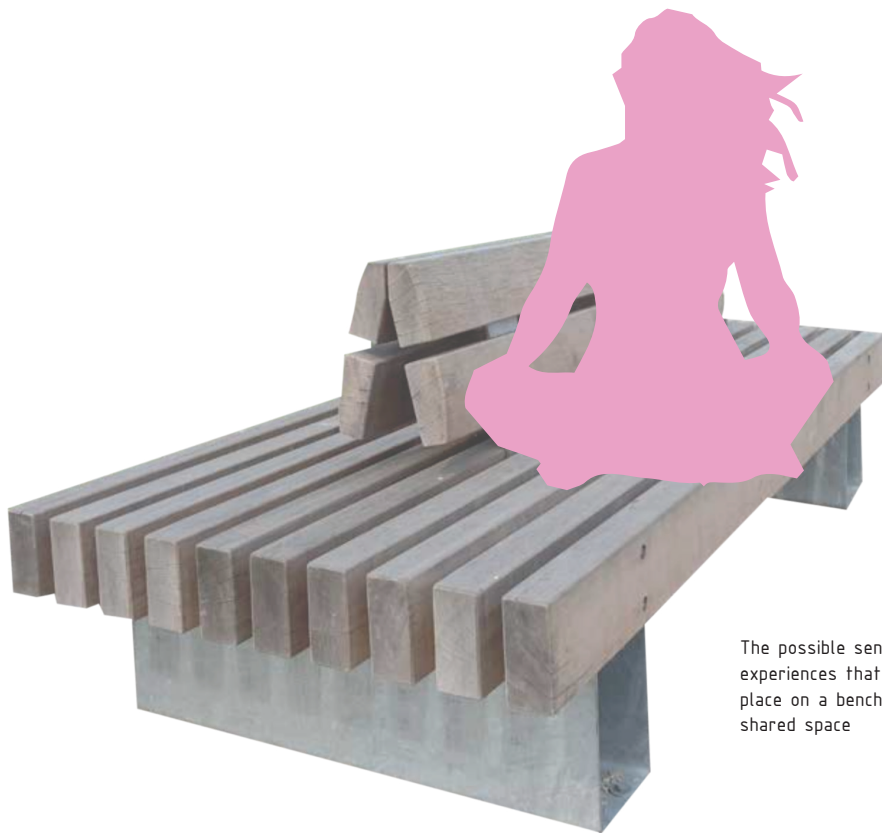
The possible sensual experiences that can take place on a bench of a shared space

2. AFFECT THEORY

The first chosen theory this thesis starts off with is the affect theory, which is a theory originally from the scope of psychology, but it has also been applied in a range of other fields. However I believe this is also a relevant concept to apply into the area of social architecture, because it may play a rather prominent role in terms of how it influences generative social encounters within the daily commute of the urban fabric. The term affect theory aims to somehow look at emotion as an influencing behaviour and organized pattern of how inhabitants choose to act within diverse situations. Therefore it may serve as an important aspect within the modern tendency of social disengagement; especially in terms of how we interact within the process of co-creational dialogue and ultimately how we as individuals respond to a range of external spatial stimuli within the built environment. There is however an excessive amount of definitions and applications on how affect theory may be characterized, nevertheless some of the main understandings and theorists behind the definition of affect theory is collected in a concise and comprehensible manner by Kopljar (2016) and her elaborations is therefore applied within the beginning of this writing in order to gain a better and more holistic understanding of the concept given the consideration of the short time frame. When it comes to my subjective understanding of the concept, I understand this theory as another sensual intelligence besides rational decision making we can make us of when engaging within social encounters.

When looking up the term *affect* within what is stated within a common dictionary, it is defined as; "Emotion or desire as influencing behaviour" (Oxford Dictionaries, 2019). However Kopljar (2016) claims there are not one single understanding of what the term *affect* is and how it is used within psychology and social urban studies. If there was one specific definition on what the complexity of our human and emotional life consists of, it probably would come as a surprise to most of us. There tend to be a lot of discussion on the topic of what our cognitive abilities are capable of, and to some extent one might wonder if we are not fully aware of that capacity even to this day. This seem to be specifically evident in the discussion on for instance why we are sleeping, and the reasoning behind why some of us are experiencing the state of dreaming on regular basis.

However despite not knowing to the full extent what the term of *affect* contains, one of the more fundamental understandings of the term is according to Kopljar (2016) a certain deep and inward state of mind and its cognitive forces that excels other than conscious knowing. This statement seem to provide a certain association to the ground breaking and fundamental thoughts of Sigmund Freud, and how he describes our mental state as a floating iceberg; meaning the majority of the iceberg is present underneath the water surface and we cannot see it. The remaining 90% of the floating iceberg is what Freud describes as our subconsciousness, but the fact that we cannot see it tends to be the reason for why we are not aware of it. This might be elements within the subconsciousness such as certain repressed memories. In addition to being a state within a condition of unconsciousness the term *affect* is also understood by Kopljar (2016) as based on the theories introduced by the communication theorist Eric Schouse as a momentary experience of intensity and unstructured potential.

Regarding this unstructured potential, one might claim that there is a certain possibility that we should increase this focus on the human state of *affect* because

it might play a bigger role in terms of how we interact through sympathetic interactions that ultimately also serves a more essential role in how we are able to gain a certain state of sensual engagement within the process of social encounters. This type of human potential within social encounters is particularly evident when Kopljar (2016) also describes this sensation of affect as what draws us towards a specific action or thought pattern as a counter reaction to our physical context.

In terms of the process of being drawn towards a certain mental response Kopljar (2016) describes this cognitive process as a potential triggering of action in which a certain type of in between-ness capability arises where one are able to act or be acted upon unconsciously. This might be relatable to the type of cognitive responses we are experiencing when we encounter something that provides a rapid and instant shock of emotion, for instance when one spots a dead bird on the sidewalk. This sudden burst of sympathy and its additional emphatic gestures is what Kopljar (2016) identifies the concept of affect as a responsive emotion that connects and communicates us to the external and physical environment. However some theorists also describes *affect* as according to Kopljar (2016) as a certain type of prepersonal

A condition within the subconsciousness
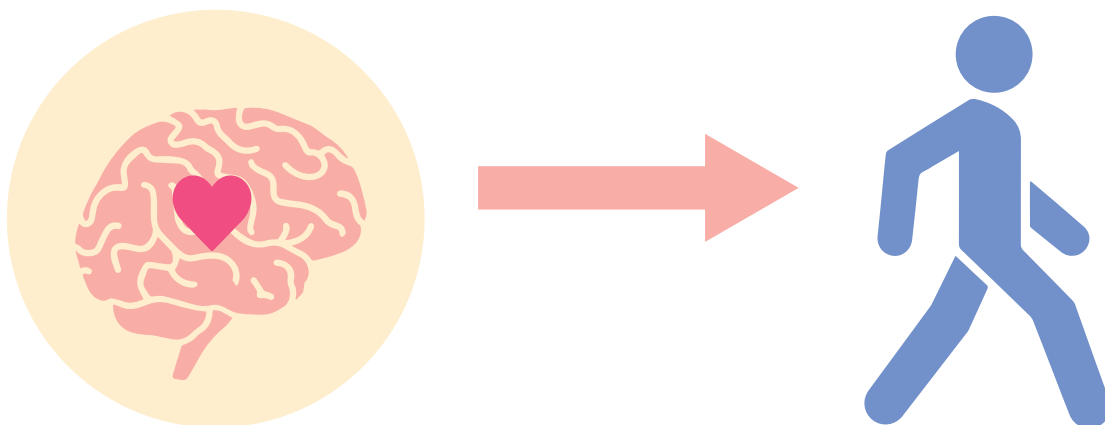
The state of affect as an influencing behaviour

intensification in which the cognitive state moves from one experimental state to another where the importance of the sensual impression is either enlarged or reduced which results in the body's capacity to act. Therefore one could also state to a certain degree according to Kopljar (2016) that the term *affect* is in fact generated as an answer to external stimuli in the form of alertness and urgency as a means of preparing the bodily preparedness to take action. If the mental state of affect plays such an elementary part of how we operate in terms of external stimuli of spatial atmospheres. One might wonder to what degree the human scale of the design interventions within shared spaces has a direct influence on our actions. If the already cognitive state of *affect* already plays such a dominant role in our decision making, is it then ultimately by chance which type of citizens that end up making an active decision in being engaged within social encounter processes of the common areas of a local neighbourhood. This might be the case, If we are to understand what some of the elementary theorists on the matter claim according with Kopljar (2016) that the state of *affect* is something that appears on a pre conceptualized signal level prior to our mental
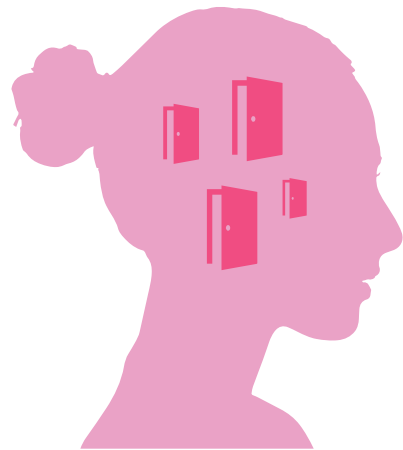
A type of imprinted mind-map of ethical guidelines
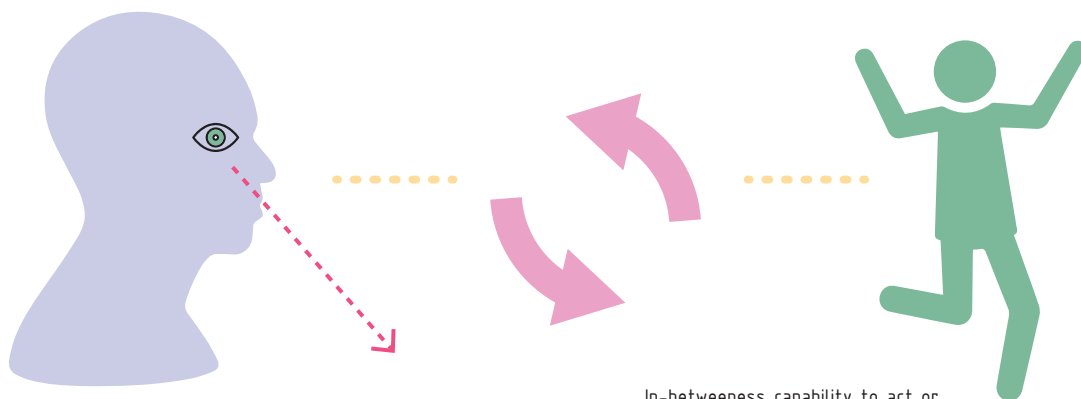
In-betweeness capability to act or be acted upon

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capacity to comprehend the situation through our subjective orientation. On this regard on an already existing subjective orientation has to some degree a correlation on what Immanuel Kant describes as our *a priori* knowledge, meaning we already has a mind-map of ethical guidelines imprinted within us. Some say that if you were to compare two toddlers, and only give one of them a big piece of chocolate cake, and not the other one. Both of them would ultimately have a certain type of reaction and wonder why they both were not given the same treat. Therefore an important aspect to remember about this state of *affect* within the mind is what Kopljar (2016) is due to the the form of assimilated prepersonal intensity as a cognitive effect of the body parts role within transhumance networks it is also however also prone to manipulation. Once again this proneness of manipulation can be traced back to the example of the chocolate cake, but instead of revolving around a sweet tooth and toddlers, this may also to some extent take place within our shared spaces. Some examples are for instance the result of a globalized market economy, when citizens pass by a range of billboards displaying for instance the newest burger from mcdonalds on either within the tube carriage or for instance on the bus stop. This might be the perfect place for a hidden marketing strategy manipulating the human state of *affect*, because the citizens are to a certain degree captured within the state of waiting for the next transit within the daily process of commuting. For this reason we have to remember the elements of the term in which Kopljar (2016) describes as its potential utility in which influences the perceived action in any given situation.

But despite the potential exposure towards manipulation we also have to remember to view affect as what Kopljar (2016) identifies as a new and distinct sort of intelligence on how we view our daily shared spaces. With an increased state of affect intelligence it might help to benefit the the positive outcome of social encounters. In terms of how we are to achieve this type of intelligence, there are considered four different categories of the intelligence in which it entails according with Kopljar (2016) the first one are the visible actions as a result of embodied practices while the second one is as earlier mentioned the unconscious motivation. However the third one is what Kopljar (2016) define as a parallel dualism of thinking and acting at the same time. Last but not least the fourth typology of the affect intelligence is described as Kopljar (2016) a type of universal expression which is not solely reserved for humans similar to darwinian thinking.
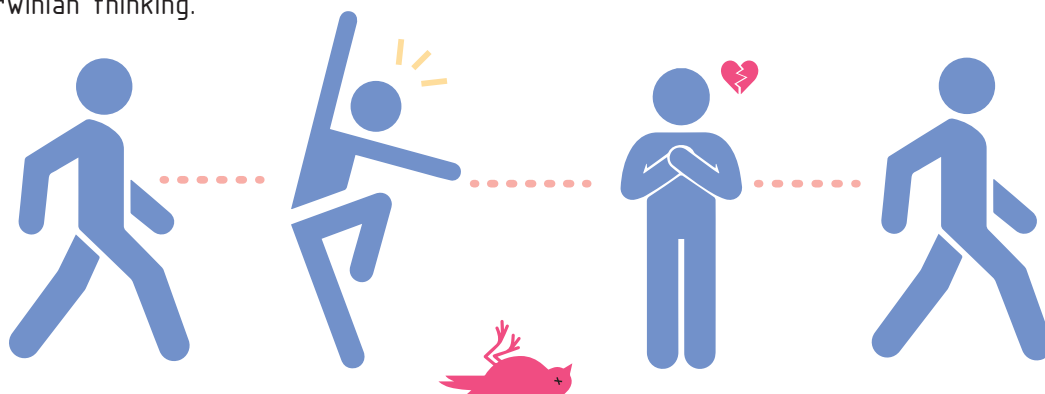
An answer to external stimuli in the form of alertness and urgency

3. THE IDEAL OF SYMPATHY

3.1 The Modern Challenge on How to Take Into the Pain of Civic Interactions

In order to cover some of the relevant ideas on the broad scope of social encounters, I have also continued this piece of writing by including some of the thoughts made by the American sociologist Richard Sennett. In addition to the new type of intelligence proposed within affect theory, Sennett also suggests a similar concept; where he claims we have to make a more adequate use of our our eyes in order to achieve a more aware reflection upon our spatial surroundings, in order to achieve an increased state of sensuality. However it is important to mention that this belief is influenced by the modernist ideal on being able to choreograph human movement. Nevertheless the thoughts made by Sennett also helps to detect the modern problem of disengagement, and serves as an increased understanding on where modern fear of exposure and its additional challenge of turning people outward is derived from within an historic perspective. Regarding my understanding of the concept developed by Sennett on aiming for the ideal of creating a sense of sympathy; I understand his piece of writing as a means of reflective thoughts that has the potential to incorporate a more sensual awareness towards the acting citizens within the social encounter processes taking place among the spatial actants within our shared spaces.
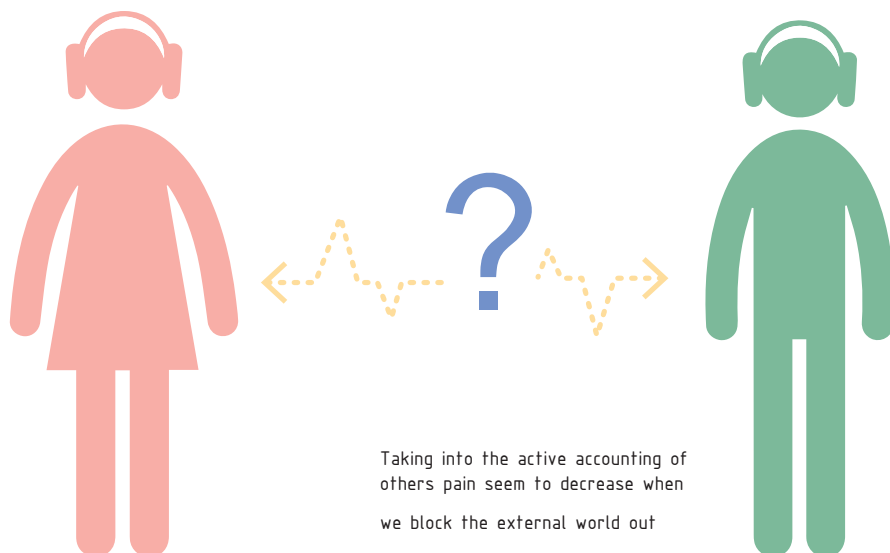
One of the challenges for us to function sufficiently as a collective society is often revolved around the interaction between citizens. But in today's modern world of constant use of smartphones and tablets we tend to remove ourselves from the daily friction of social encounter processes through listening to music while typing and walking, which seem to make the interpersonal communication within social encounters decrease. Sennet (1991) also highlighted this problem when he stated the civilized man must somehow take into account pain he can do nothing about, but now that accounting does not occur. This process is also evident when we think we are excluded to ourselves when we are blocking out the world around us. Similarly Sennett (1991) claims we are

The constant use of smartphones seem to some extent reduce the human friction within social encounters

constantly witnessing *scenes of submission* in which the citizen think they are simply keeping to themselves.

Therefore Sennett (1991) states one of our modern urban challenge is how to revive the reality of the outside as a dimension of human experience. This may be more important than ever within our highly consumed digital culture. However there has been some visionary efforts made in order to tackle this challenge such as the renowned app known as pokemon go that hit the consumer markets in 2016. According with The Guardian (2019) the game developers vision is to encourage people to go outside and explore their community while both exercising and interacting with people in the real world. Despite the positive aspects of getting social clusters who previously had a tendency to stay indoors to the outdoors and interact with other similar minded game enthusiast, The Guardian (2019) also claims the app has met some controversy for leading up to trespassing incidents and even car accidents. However perhaps we can learn something from the aspiring intention of the Pokemon go app in order to engage people in order to create a common public sphere for the interaction to take place. However some doubts worth mentioning towards the gaming app, is that it may attract a too heterogeneous cluster of like-minded gaming enthusiast for it to prevent the creation of the public realm.

Taking into the active accounting of others pain seem to decrease when

we block the external world out

3.2 The Act of Caring and Belonging

The reason behind why we historically have
experienced trouble on applying social diversity
within the shared spaces within architecture is due
to what Sennett (1991) describes as the codes of
both inwardness and unity which has shaped our
culture makes makes it difficult to cope with the
facts of diversity and understanding the experience
of difference as a positive human value. In order
to tackle this challenge Sennett (1991) suggests
the modern city should turn people outward and
not inward. Sennett (1991) continues to support
this argument by claiming rather than trying to
achieve a certain wholeness of the shared spaces
within the modern city, we should rather aim for
providing *the experience of otherness*. This is
due to what Sennet (1991) identifies as the reason
behind why polarities matter is because of what
lies in between and not the polarities itself.
Therefore Sennett (1991) states the shared spaces
of a city has the power to reorient citizens based
on diversity; in the presence of difference, citizens
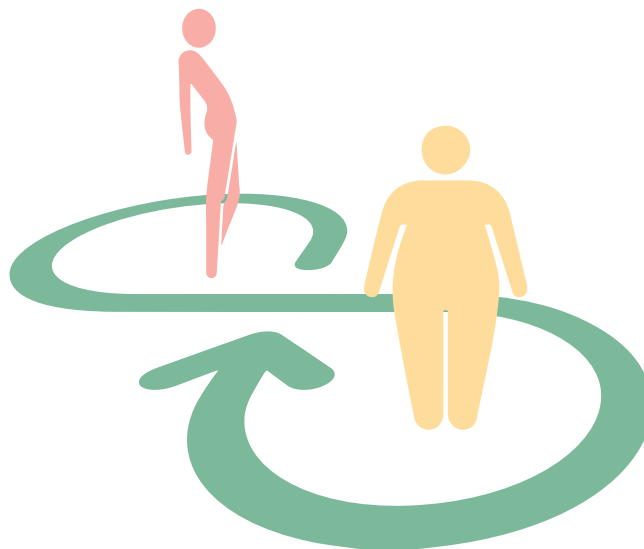
The experience of otherness

have at least the possibility to step outside of themselves.

The reason why often citizens of the shared spaces within modern day cities are experiencing difficulties in reorienting themselves is often due to Sennet (1991) claims the often used symbol known as the circle of cities confines the citizens of the experience of compassion and mutual regard within the geometric shaped grid of authority of cities in which the inner life of shared spaces remains shapeless. Due to this challenge we have to remember to apply a diverse range of shared spaces within the modern city where citizens has the opportunity to engage within the process of social encounters. By actively stepping out of oneself within the process of social encounters Sennett (1991) claims the act of caring through our vision and the desire to make something which is known as the poiesis from the ancient greece is a necessary part in order to make the process occur.
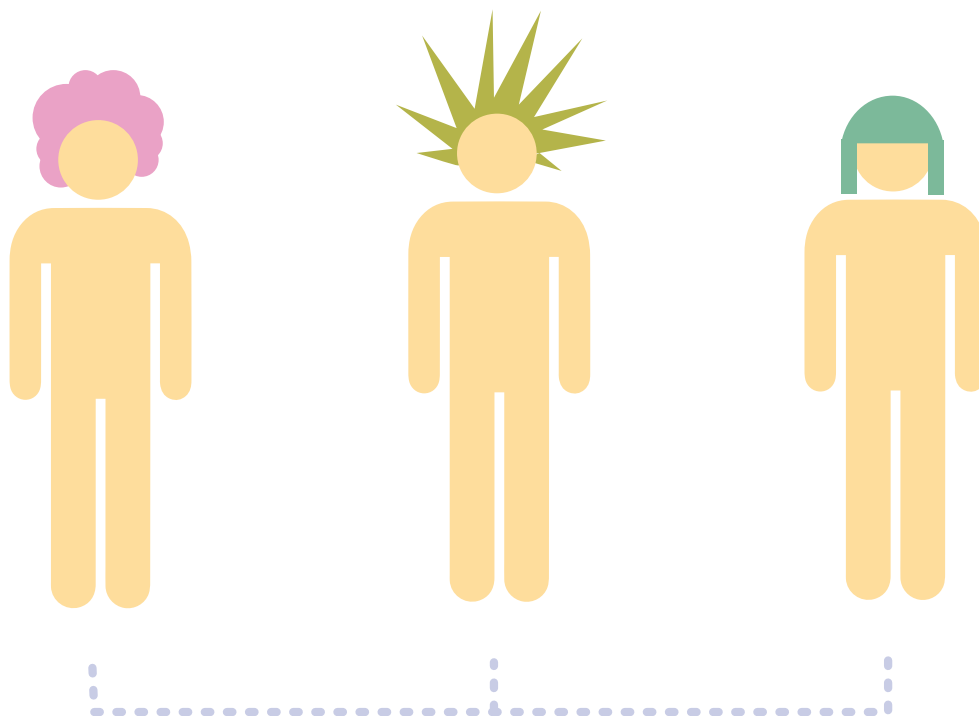
3.3 The Burst of Sympathy Among Strangers

When it comes to the creation of social encounters; we might have to remember the possibilities of framing influence within the shared spaces, this is of particularly importance due to its direct social consequence on the quality of the citizens daily life. Regarding this framing of social influence; it is an aspect that can be achieved when Sennett (1991) claims the burst of sympathy becomes present and was one of the main approaches our ancestors experienced unity with others.

In terms of the earlier example mentioned on the modern challenge on accounting for other citizens pain seem to decrease due to an expansion of the use of smartphones and tablets that seem to entail the potential of isolating us from the creation of the public realm within social encounters. In addition to the current development of a rapid globalized market economy that also tends to favouritize a specific pattern of over-controlled shared spaces creates what Sennett (1991) describes as a *shrug of silence* which poses a question to our critical eye; and then yet an additional problematic tendency on how to arouse sympathy among citizens within our shared spaces.
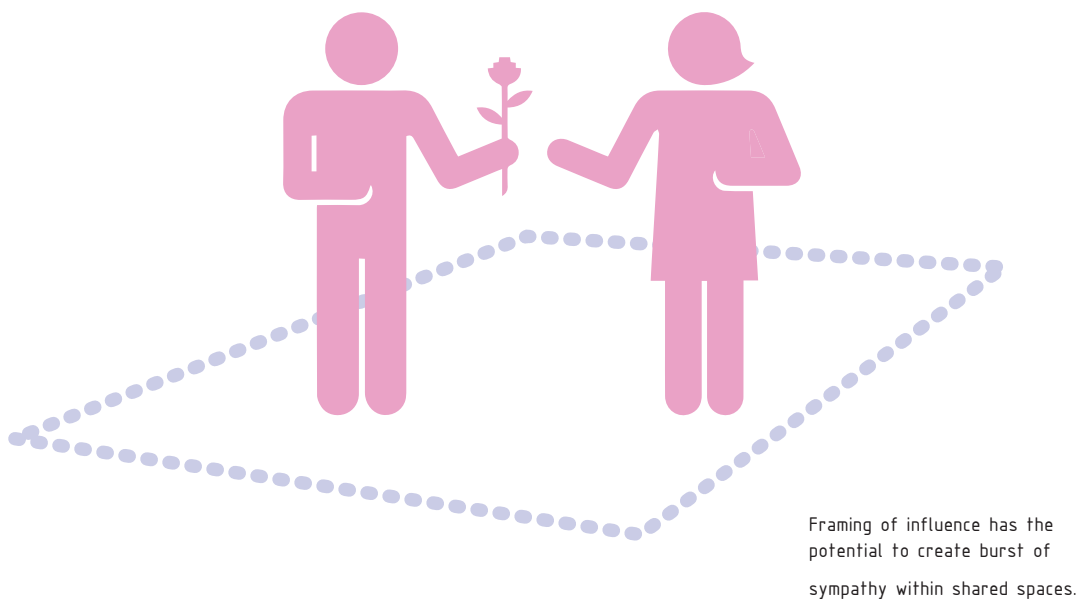
Framing of influence has the potential to create burst of

sympathy within shared spaces.

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In order to prevent *the shrug of silence* as a social tendency within the process of social encounters we have to remember what Sennett (1991) describes as the definition of the word *city* which can be traced back to *urbs* meaning the stones of a city as a mean of shelter, but maybe even more importantly *civitas* meaning the emotions that take place within a city. In today's rapidly urbanizing world, we may have to remember to strive for and make greater efforts in remembering the meaning of *civitas* and what it entails regarding the ongoing experience of emotions and sensuality. Sennet (1991) claims this loss of focus is especially evident within urban projects where the design has been too revolved around control, and ultimately there has been left no room left for the sensuality in which the citizens has been given the opportunity to experience for instance the textural quality of the materiality of the shared spaces.
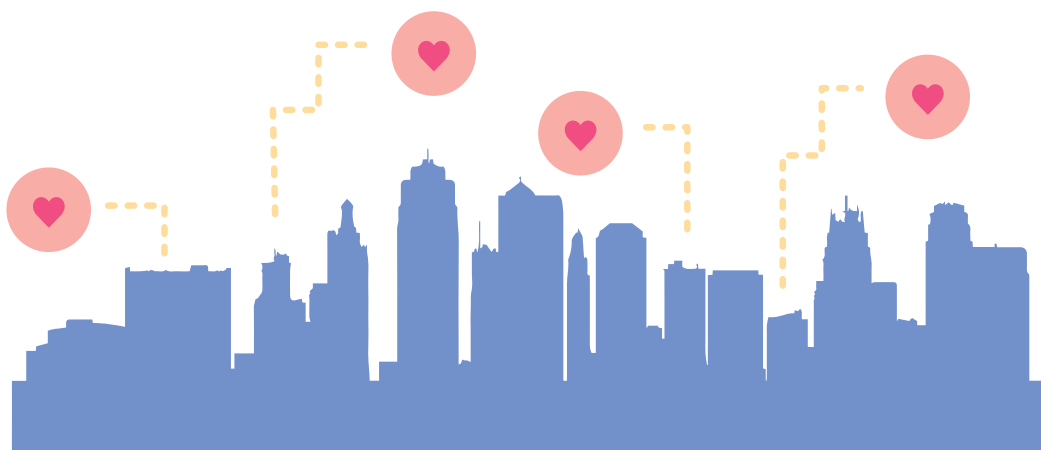
The importance room for sensuality within the shared spaces of urban projects

3.4 The Ideal of Sympathy from a Historic Perspective

It is not only within shared spaces of modern architecture, the tendency towards overlooking the ideal of sensual sympathy has occurred Sennett (1991) also claims this did occur within the enlightenment era; when visual designers did indeed sought to realize the ideal of sympathy within a certain kind of place, however paradoxically enough it was within this same era the anti-social architecture was born. This may very much be the case, as when we do think about the characteristics of enlightenment architecture, one of the first tendencies that many may might think of are the big scale arches ranging several meters above ground level with all its additional columns and ornaments surrounding the science based intellectual thinking taking places within academies and institutions. However despite the birth of the anti-social architecture, there are also some interesting aspects on the human interaction within social encounters to draw from the enlightenment era Sennett (1991) mentioned for instance the economist adam smith; who claims it is only through imagination that we can form an imagination on what other peoples sensations are. In addition to this belief by Adam Smith, there are also the thoughts introduced by the philosopher Rousseau worth mentioning as claimed by Sennett (1991) to say I put myself in his place, means i do not account for his differences from myself for a brief moment; by actively transporting ourselves out of ourselves through identifying the person who suffers.

The birth of anti social architecture
during the enlightment era

In terms of the ideas regarding on how to a certain degree motivate citizens through sympathetic and sensual gestures by recognizing the pain of others are introduced by Sennet (1991) where he raises the question on whether it is possible to realize this type of ideal on choreographing human movement through sympathetic gestures. This modernist ideal and concern was emphasized after Sennett (1991) claims today's society suffer from a divide between the outside and inside because we do not use our eyes sufficiently enough to reflect upon our society, which ultimately leads to a divide between the subjective and worldly perspective, and makes it hard to connect our subjective life to physical objects. Moreover Sennett (1991) states this destructive mindset is known as the *modern fear of exposure* and was created based on a thousand year old tradition where the zone of immunity within and around the church on holy ground protected citizens from the secular world of the undefined and immoral world of violence. This is very much the reason behind why Sennett (1991) claims the citizens of the medieval times were able to see and tolerate the pain they were exposed on a daily basis as only a spectacle because it was only on sacred ground that pain became real.
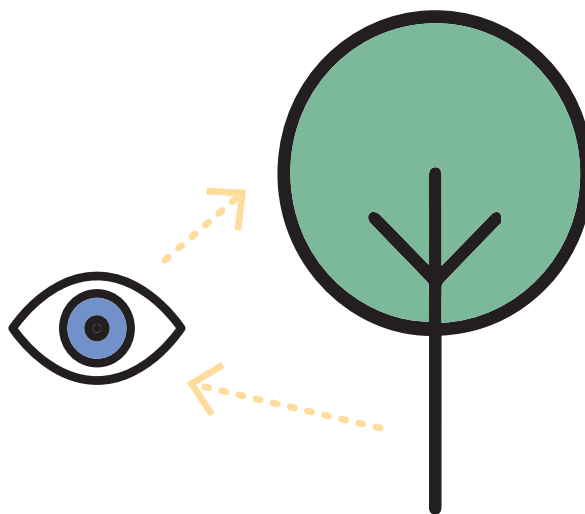
We have to make more use of our
eyes to reflect upon the world

around us

4. SITUATED MULTIPLICITY

4.1 The Current View on the Dynamics of Gathering

As the final perspective to include within this theoretical review of how to promote social encounters, I would like to continue with introducing the post-humane view of Ash Amin; who according with the British Academy (2019) specialises in the geographies of the transformations between society and space within the state of modern living. On the contrary to Sennett views on how to increase a state of sensuality, Amin claims the state of co-creational mingling is far from predictable. Moreover Amin also claims this traditional mindset is a way of applying concealed politics by linking moral to shared spaces. Moreover Amin claims we cannot motivate social interactions because each citizen is already shaped subconsciously by their individual background, which leads to only some responding to a material intervention while others will not. However within this contrasting view of Amin, he do shares one common trait with Sennett; where he claims the shared space can shape public behaviour, but only to some extent. But instead of aiming at reaching this ideal, Amin claims we should rather aim for guiding the civic process of negotiating space. When it comes to my understanding of the term situated multiplicity developed by Ash Amin, I understand it as aiming for reaching a state of toleratedness over the constant dynamic change of civic rhytms and habits taking place within shared spaces.

As a an antithesis to the modernist view that has been introduced within the last chapter, Amin (2008) claims that this type of inculcation of an ideal applied within the scene of shared spaces in order to manage sociality and it's civic engagement is a result of a traditional mindset dominating the view of contemporary urban visionaries. However Amin (2008) suggests that this application of concealed politics as a means of creating a strong link between moral virtue and shared space might not be as

Dominating view within architecture to
connect moral virtue to shared space
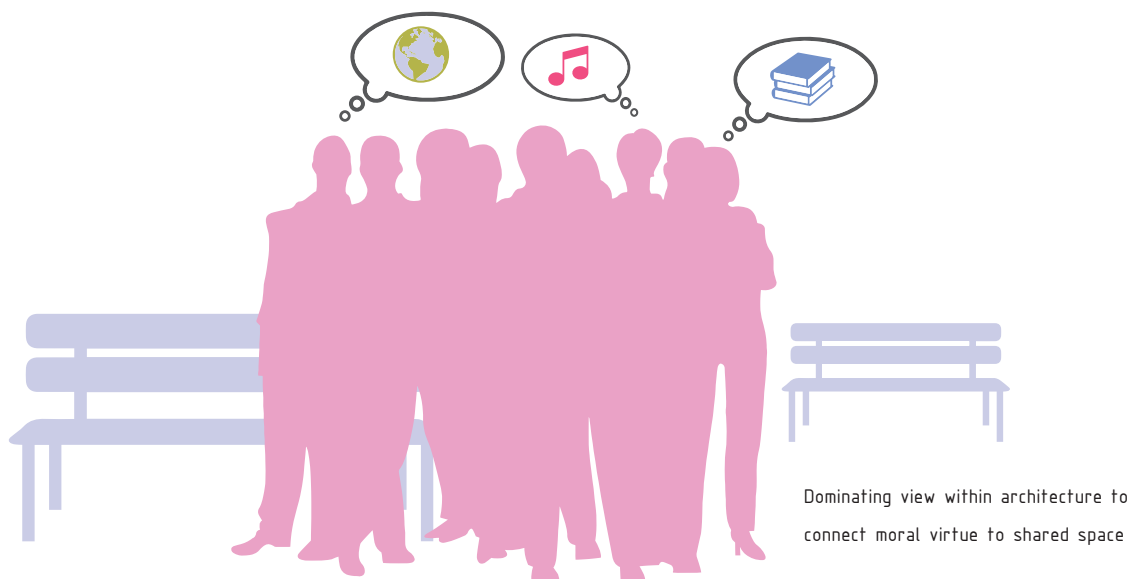
direct as they claim it to be. Therefore we might have to remember to question this dominating view within modern design principles and it's validity.

Amin (2008) claims on the other side that the civic formation of participation is rather more plural and distributed; in which he states the shared space itself is of secondary importance. Due to this statement Amin (2008) raises the question on how we are to cope with the contemporary challenge on how we are to read shared spaces without endorsing the *urban canon*; because if this modernist trend continues to overshadow the streetscape we will eradicate the last remaining spaces for democratic practices to take place.

As a contrast to the urban visionarian views of Sennett regarding that there is a possibility to engage a sense of sympathy Amin (2008) rather states that the civic dynamics of mingling within the process of social encounters within shared spaces are far from being predictable. Amin (2008) continues by claiming there has been several attempts made in order to motivate social interactions within the shared spaces, however the results have usually been characterized by an ambivalent consequence; where some citizens might develop a more sympathetic solidarity within the social encounter process, while some may simply not. The reasoning behind this ambivalence is according with Amin (2008) the sociality taking place within social clusters are more complex and depending on each individual's cultural background and their character which is also revolved around their social expectations towards the shared space which also influences their civic response towards the general commons. Altogether the thought itself surrounding the view on how to motivate a sense of sympathy towards social clusters in order to improve the inclusivity within shared spaces is characterized

Civic formation is more distributed
and far from predictable
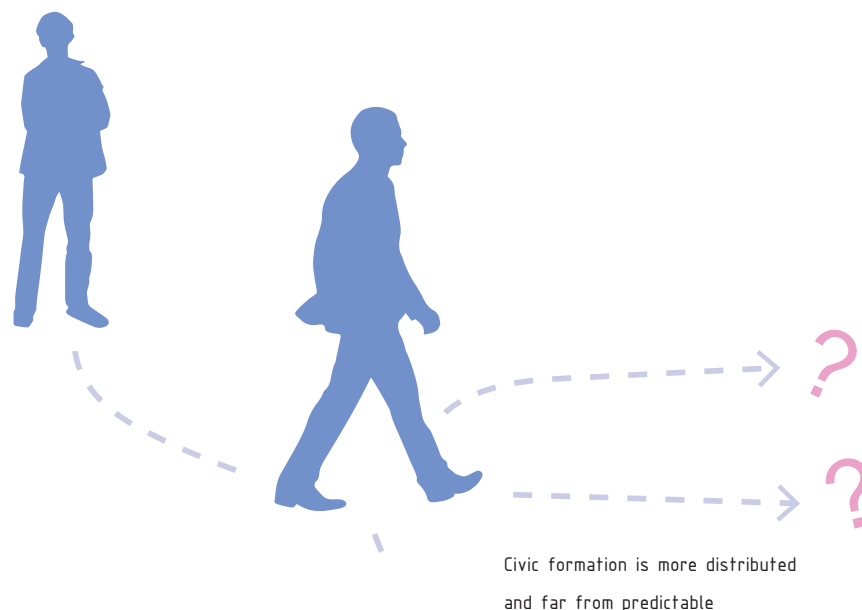
4.2 Public Regard Through the Total Dynamics of Citizens and Materiality

Nevertheless despite criticizing the endorsement of an ideal within the shared spaces, Amin (2008) however does not deny that to a certain extent how the shared space serves a role to some degree on shaping public behaviour or the common. This statement is particularly evident when Amin (2008) moreover states that the increasing scenery of consumption within the streetscapes does not necessarily lead to urban disregards and social indifference that undermines the human inclusive interaction, on the contrary Amin (2008) claims the intensification of retail with its additional frenziness leads to an increase of public regard and relationships among citzens due to more options for leisure practices.

Amin (2008) continues by stating that by providing access to public resources we are also ultimately shaping the codes of civic conduct through an aware civic sensibility of everyday use of the public common areas within shared spaces. This process is according to Amin (2008) not solely based on the quality of social interactions among citizens but also the visual aspects of the shared space along with the entangled relationship between citizens and the materiality. Therefore Amin (2008) suggests objects, technologies, and infrastructure should be viewed as an integral part of the urban social state. This can be understood in a way as an extension of the human body through acknowledging the social impacts of manmade products within shared spaces. Altogether Amin (2008) claims we should therefore ought to highlight the importance of the link between shared spaces and public culture by viewing the total dynamics shaping the public setting of both human and non-human objects.
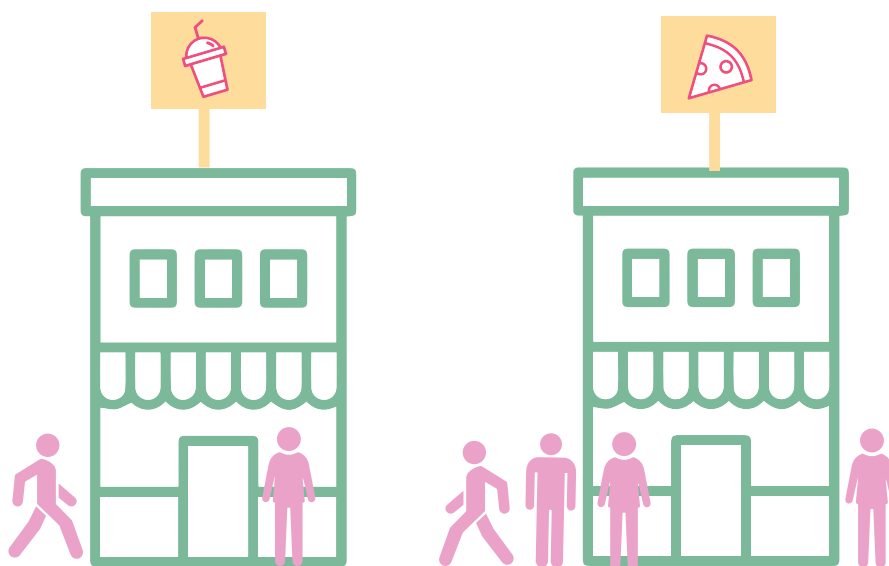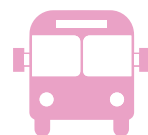

the intensification of retail leads to an increase of public regard and civic relationships within shared spaces
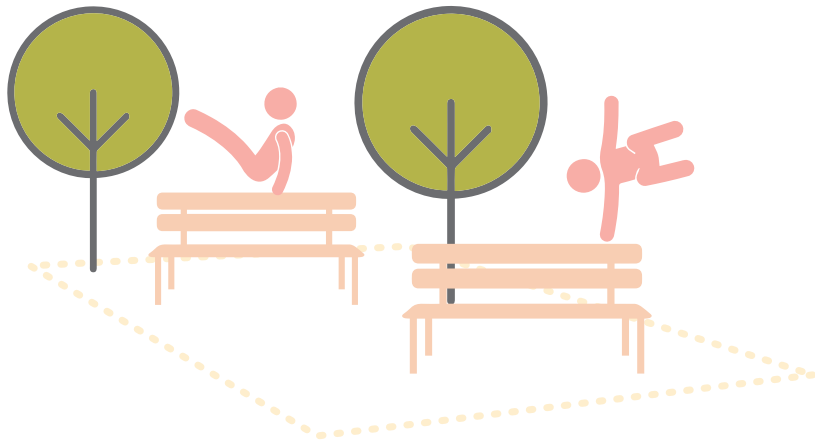
Viewing man-made products as an
extension of the human body by
acknowledging their social impacts
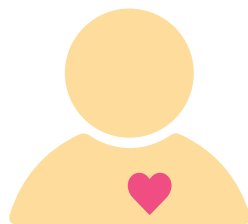
An aware civic sensibility of the
everyday use of common areas

4.3 Situated Multiplicity

Amin (2008) claims the collective impulses of the shared spaces are the results of pre-cognitive and unspoken human response to the certain condition known as *situated multiplicity*; a certain variation of togetherness of bodies, mass, and matter, and its additional uses and needs.

Amin (2008) continues this argument by claiming every shared space entails a certain form of its own rhythms which is under frequent change on both a daily and seasonal level. This is recognized by Amin (2008) as certain irregular modes of space-time aggregations. On another note Amin (2008) do claim there might be certain shared spaces that share similar patterns of social traits regarding its organization of vitality and inclusion. One example of these similar patterns are for instance the feeling of safe places which are according to Amin (2008) the combination of busyness and accessibility without the state of frenziness while still being lightly regulated this ultimately results in the feelings of showing trust towards the situation.

Amin (2008) furthermore states there are certain mechanisms that we can apply within shared spaces in order to guide the the process of negotiation of space and bodies, the first on is known as; *strange familiar* in which people feel un-threatened in the presence of otherness. While the other one is according to Amin (2008) known as the *familiar strange* where we aim to avoid certain intimate situations. Both of the application of these two mechanisms leads to Amin (2008) a range of social interactions to take place in both an efficient and safe manner by avoiding the state of the public
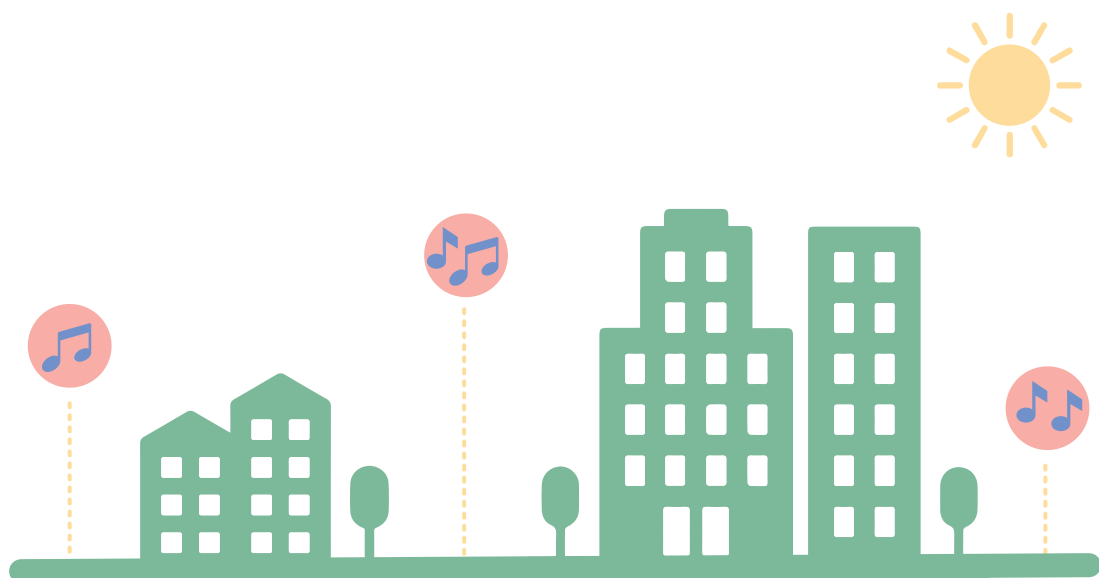
Every shared space entails its own rhyhtms of space-time aggregations based on daily and seasonal changes

anxiety leading up to the positive gains of social presence within shared spaces. By achieving this application Amin (2008) also claims the urban complexity and diversity are domesticated and valued through the social encounters within shared spaces. Amin (2008) suggests this is also a result of a situated spatial practice and not just revolved around the ethical orientation or the interpersonal interaction of the citizens taking part in the human interaction leading towards a certain state of *tolerated multiplicity* of the shared space.
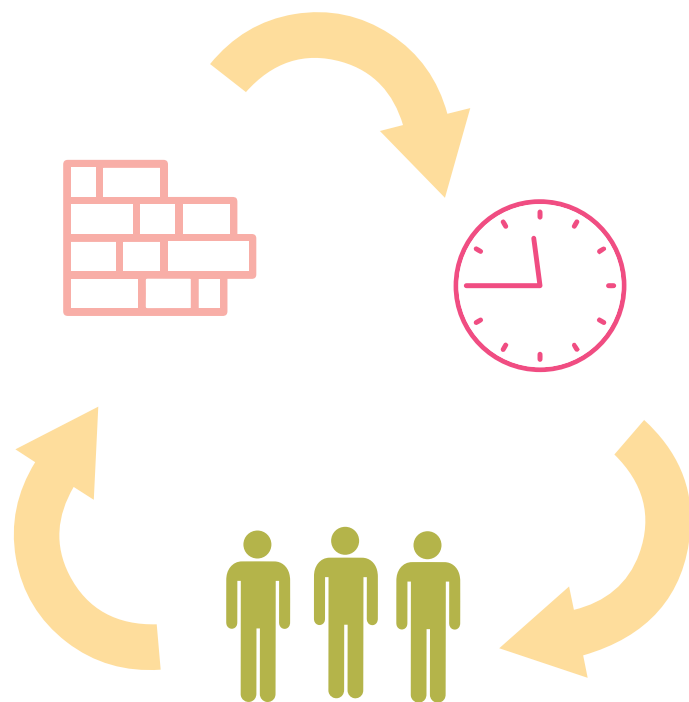
situated multiplicity; a variation of togetherness of bodies, mass, and matter and its additional uses and needs

4.4 Unconstrained Circulation Through Situated Surplus

Amin (2008) however also states that the urban rhythm cannot be reduced to solely the nature of civic interpersonal interactions among citizens. However in order to gain a certain degree of this scope of *tolerated multiplicity*, it is not achieved solely overnight; Amin (2008) states familiarity takes time to build and is usually the result of both invention and repetition. Therefore maybe we should aim for applying more long-term strategies in terms of how we design feautures within shared spaces such as seating platforms or bus stops, where we preferably want a positive association to the place to occur. However Amin (2008) claims the nature of free public mingling rarely accumulates as a long-term attitude and practice towards unfamiliar citizens. On another note Amin (2008) suggests in order to gain and sustain this type of positive social reflex we should also aspire to applying a form of *thrown-togetherness* for the sake of gaining urban diversity through relatively unconstrained circulation. By implementing this aspect Amin (2008) claims we would be able to generate strong civic feelings among each other along with being contained within a shared space through the application of *situated surplus*. This sort of excess of supply in terms of co-creational activities and mingling is not a part of an overall totality, but as Amin (2008) describes it; as a series of impulses of constant change that is produced by the diverse actants in correlation with the spatial character of the shared space. This process of gaining the state of *situated surplus* is often generated by what Amin (2008) characterize as a spatial embodiment of humans and objects within a close proximity regulated by the civic rhythm, order, and control developed by the *situated diversity*. This ultimately leads to what Amin (2008) describes as a high quality of self-regulating properties within complex urban systems.
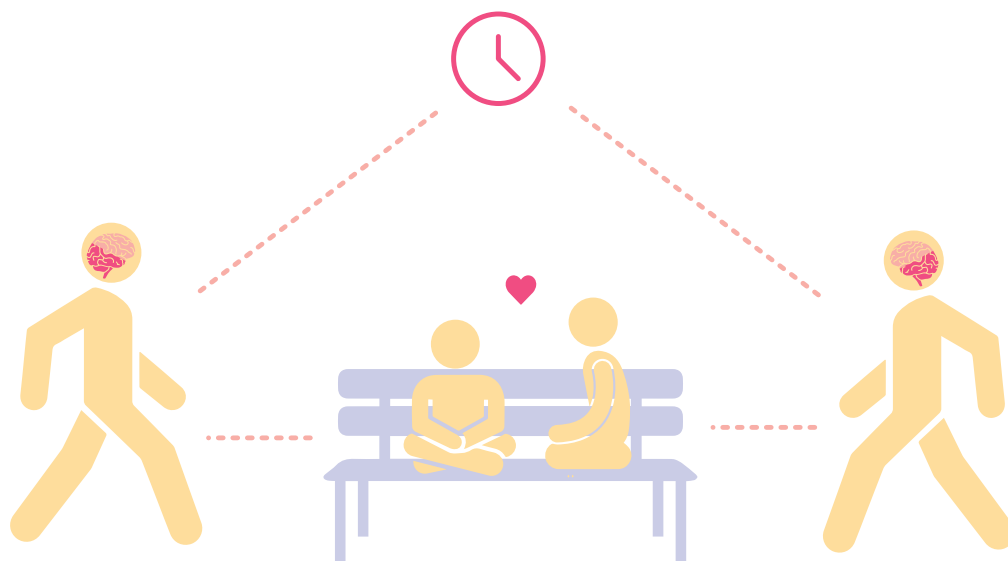
Familiarity takes time to build, therefre it can be applied as a long term strategy

But perhaps even more importantly Amin (2008) claims the ethical practices of human actors is formed through a pre-cognitively process of reflexivity instead of a present and conscious rationality, which is ultimately guided by the material arrangements serving as a compulsive field of orientation and action. Therefore Amin (2008) claims our ethical orientation in life is shaped elsewhere, however it has the capacity to be generated by the present time-space situation.

Throwntogetherness through *excess surplus;* a type of unconstrained circulation with an excess of supply. Can be achieved through a spatial embodiment of humans and objects within close proximity

4.5 The Five Resonances of Multiplicity

In order to allow for the *situated multiplicity* to occur, Amin (2008) claims there are five different resonances that entails the capacity to influence the dynamics of the civic and social practice.

The first resonance that is described in order to influence civic practice is what Amin (2008) describe as the *surplus itself*; meaning a sense of bewilderment and awe of the totality within situations of close proximity where individuals are in minor relationship to the surrounding shared space; which ultimately demands social tactics of adjustments while accommodating the situation through negotiating space. Ultimately the process of experiencing the resonance of the *surplus itself* leads to what Amin (2008) characterize as a combination of sensory, tacit, and neurological knowing contributing to the diversity of the civic culture within shared spaces.

Except for the first resonance revolving around the *surplus itself*, Amin (2008) also highlights the importance of the second resonance which is revolved around *the act of territorialization* in which the daily pattern of use is constantly under the process of being altered through the civic habit of purposeful orientation. By achieving this type of resonance within shared spaces, Amin (2008) claims we are able to adapt shared spaces into patterned grounds through the process of domestication in which participating citizens are able to orientate themselves both within and their way through it; a sort of neutralization of the public aversion where we are able to experience the free and yet diversified use of repetition.

the surplus itself; an awe of
situations within close proximity
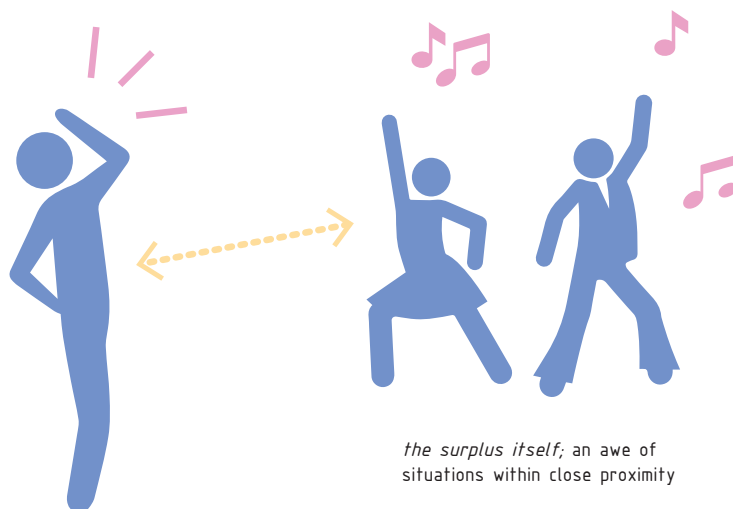
Subsequently, Amin (2008) also talks about his third version of the resonance typologies in which he categorize as *the act of emplacement;* this process is also a mode of domesticating time through usage and passage, however in contrast to the earlier resonances it is recognized by the range of the multiple temporalities of eg. slow or a frenzied passage of clusters. Amin (2008) continues by stating this sort of temporal variety is able to tame the placement of time through materialization along with rhythmic regularity or a contrasting juxtaposition, which ultimately leads to a civic capacity to negotiate complexity.

the act of territorialization; the daily pattern of use is constantly being altered through purposeful orientation
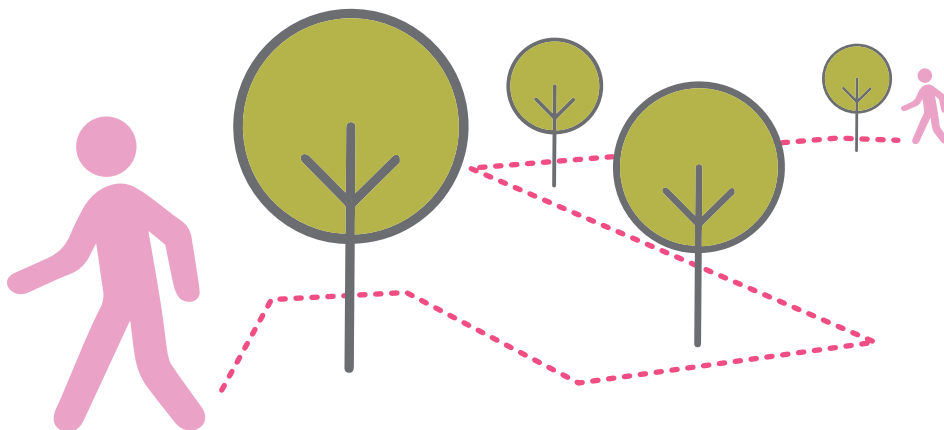
Moreover we also have the forth resonance, in which Amin (2008) recognize as *emergence* where there is both an order and disruption within the emergence of the interaction of bodies. Amin (2008) Within this process of *emergence* the civic rhythms are constantly being broken or altered leading up to new uses and rules within the shared space and is therefore unpredictable in both shape, timing, and duration. Through applying the act of *emergence* within the shared spaces, Amin (2008) suggests we are able to produce that sought after edgy and innovative feel through the range of relational possibilities.

Last, but not least; Amin (2008) describes his final resonance as *the symbolic expression;* where the displays of consumption along with the civic routines of usage works together simultaneously as a sensory code of public culture being read through the act of summarizing cultural trends that shapes our public opinions. Amin (2008) claims this *symbolic expression* functions as a sort of atmospheric influence within the background of shared spaces. However within all the five diversified resonances all share the basis common traits that Amin (2008) recognizes as an unconscious negotiation which serves as the foundation in order to structure the ability to tolerate the *situated multiplicity.*
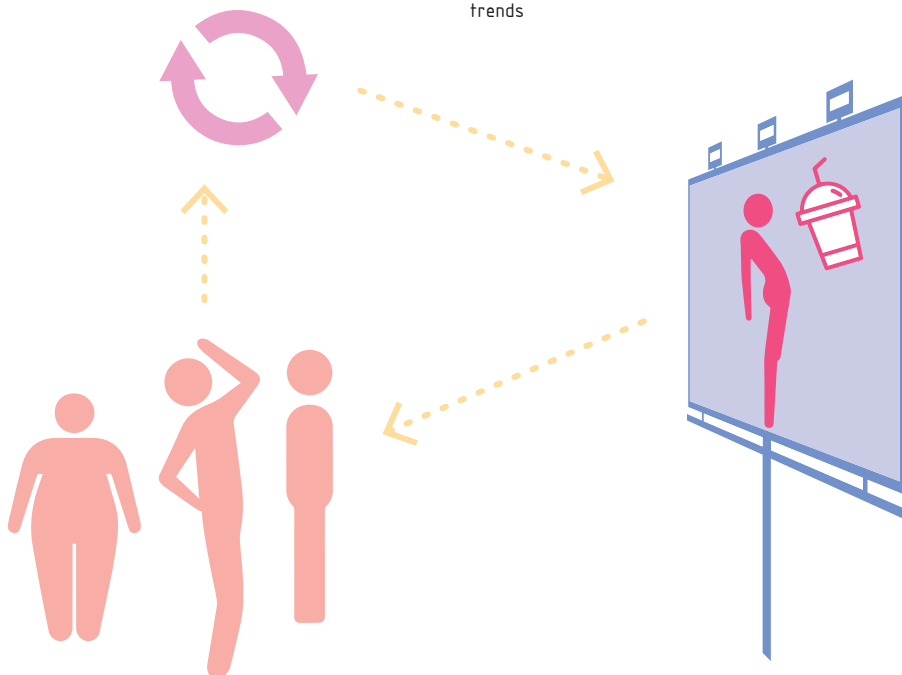
the act of emplacement where time is domesticated through use and passage
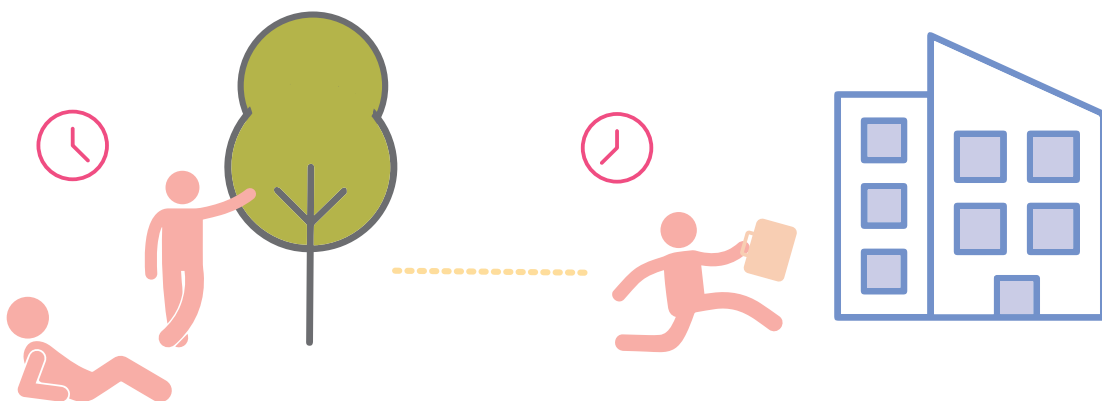
Emergence; order and disruption of
the interaction of bodies
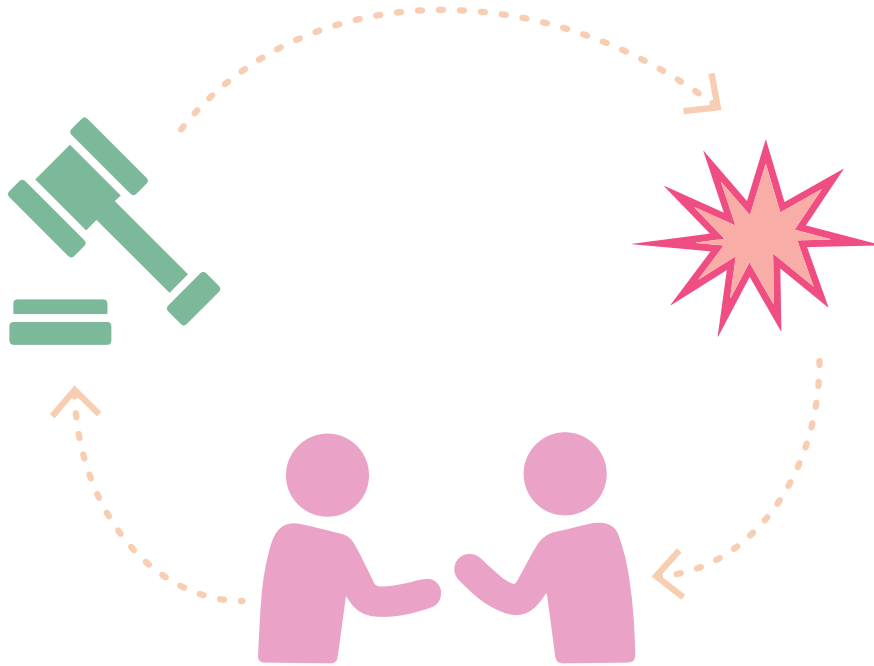
The symbolic expression of cultural
trends

5. GUIDELINES FROM THEORETICAL REVIEW

Within this chapter I have made an attempt to synthesise the main concepts behind the theoretical review of the following chapters on; affect theory, the ideal of sympathy, and the situated multiplicity. This attempt was made in order to collect the three different perspectives on the topic of social encounters for the sake of providing a set of guidelines to be used as tool within the research purposes later on; for the sake of looking at the potential to promote a set of features that may to some degree promote social encounters.

AFFECT THEORY
The Potential Utility of Subjective Orientation

UNCONSCIOUS DESIRE AND EMOTION

POTENTIAL OF DRAWING EFFECT

TRIGGERING ACTION

RESPONSIVE EMOTION TO EXTERNAL STIMULI
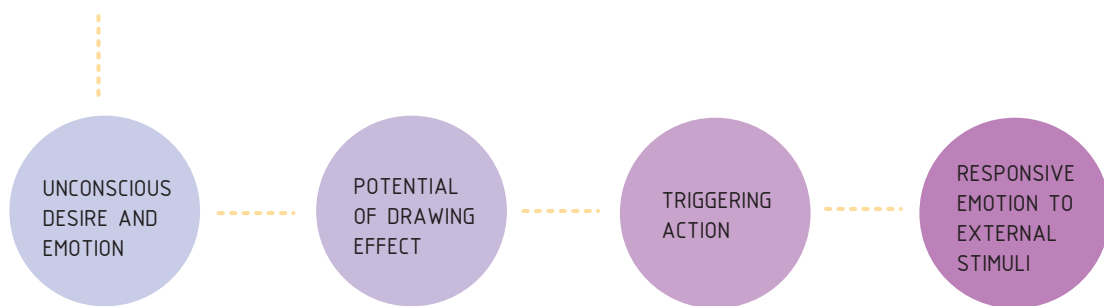
THE IDEAL OF SYMPATHY
the Possibility of Framing Influence

ACCOUNTING OF CIVIC PAIN

REVIVING THE OUTSIDE AS A HUMAN EXPERIENCE

VIEWING DIVERSITY AS A POSITIVE VALUE

THE EXPERIENCE OF OTHERNESS

TURNING PEOPLE OUTWARD

LEAVING ROOM FOR SENSUALITY

MOTIVATING CIVIC ENGAGEMENT THROUGH IMAGINATION

CONNECTING SUBJECTIVE LIVES TO PHYSICAL OBJECTS
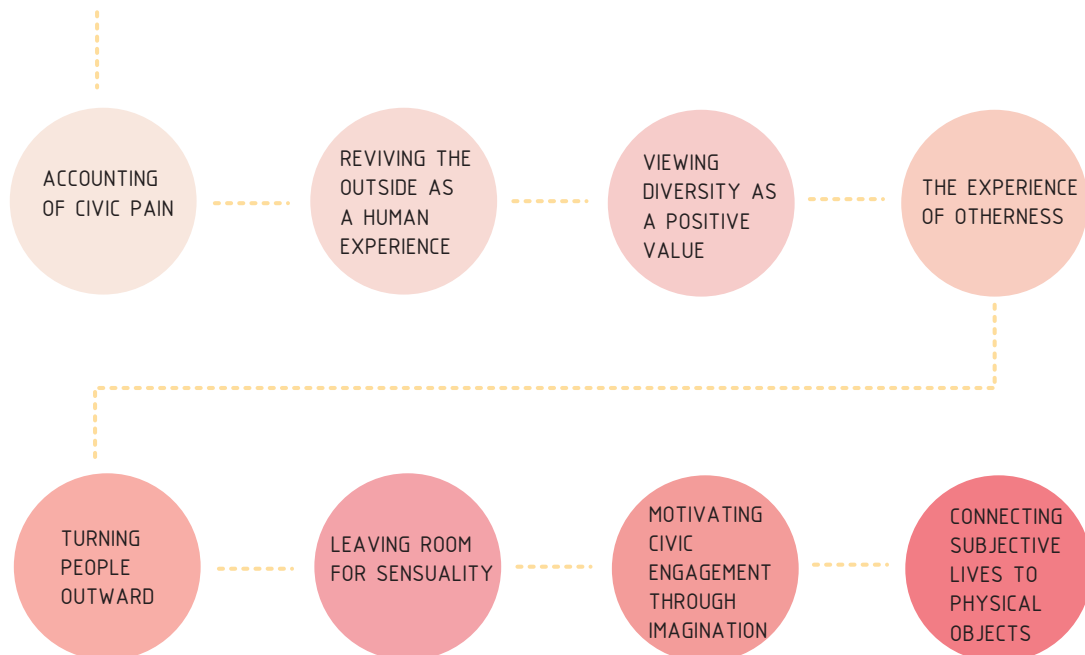
SITUATED MULTIPLICITY
Plural and Distributed Civic Formation

AVOIDANCE OF ENDORSING THE URBAN CANON

PROVIDING ACCESS TO PUBLIC RESOURCES

SHAPING CIVIC SENSIBILITY OF MATTER AND BODIES

SITUATED MULTPLICITY OF VARIATION OF TOGETHERNESS

COMBINING BUSYNESS AND ACCESSIBILITY, LEADS TO TRUST

EXCESS SURPLUS, TOTAL SITUATIONS OF CLOSE PROXIMITY

TERRITORIALIZATION, ALTERATION OF CIVIC ORIENTATION AND HABITS.

EMPLACEMENT OF TEMPORAL VARIETY OF REGULAR AND CONTRASTING RHYTMS

EMGERGENCE OF ORDER AND DISRUPTION

SYMBOLIC ORDERINGS OF CONSUMPTON AND ALONG WITH CIVIC ROUTINES

6. INTERPRETATION OF GUIDELINES INTO SPATIAL QUALITIES

As a continuation of the synthesized findings within the guidelines; I also wanted to incorporate my findings into specific spatial qualities. Therefore I chose sketching as a tool of investigation for the sake of visualizing how the main concepts from the guidelines could be experienced into a set of diverse social encounters. This exploration was also made in order to display possible situations of social encounters in which entails the potential of experiencing varying degrees of affect and sympathy in combination with the tolerated existence of situated multiplicity. These interpretations of the theoretical analysis also made the foundation for observing the similar existing qualities within the city of Lund, in order to be applied within my research proposal.

AFFECT THEORY

UNCONSCIOUS
DESIRE AND
EMOTION

POTENTIAL
OF DRAWING
EFFECT

TRIGGERING
ACTION

RESPONSIVE
EMOTION TO
EXTERNAL
STIMULI

THE IDEAL OF SYMPATHY

ACCOUNTING
OF CIVIC PAIN
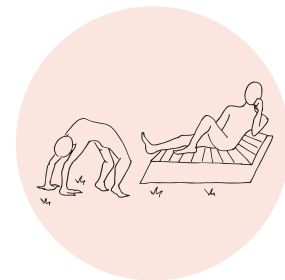
REVIVING THE
OUTSIDE AS
A HUMAN
EXPERIENCE

VIEWING
DIVERSITY AS
A POSITIVE
VALUE
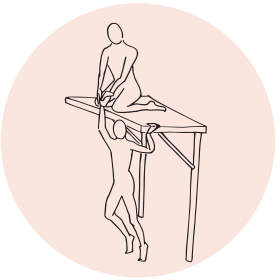
THE EXPERIENCE
OF OTHERNESS

TURNING
PEOPLE
OUTWARD
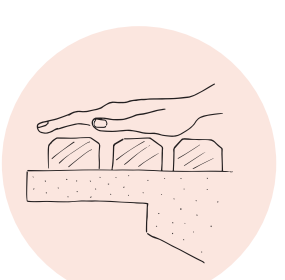
LEAVING ROOM
FOR SENSUALITY

MOTIVATING CIVIC
ENGAGEMENT
THROUGH
IMAGINATION
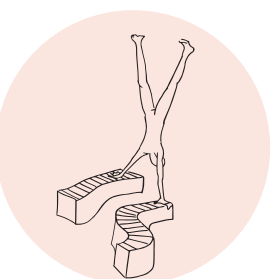
CONNECTING
SUBJECTIVE
LIVES TO
PHYSICAL
OBJECTS

SITUATED MULTIPLICITY

AVOIDANCE
OF ENDORSING
THE URBAN
CANON
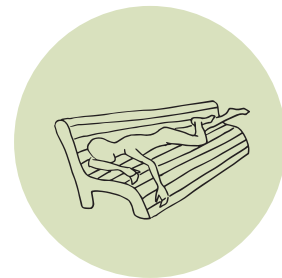
PROVIDING
ACCESS TO
PUBLIC
RESOURCES

SHAPING
CIVIC
SENSIBILITY
OF MATTER
AND BODIES

SITUATED
MULTPLICITY
OF VARIATION OF
TOGETHERNESS

COMBINING
BUSYNESS AND
ACCESSIBILITY,
LEADS TO
TRUST

EXCESS SURPLUS,
TOTAL SITUATIONS
OF CLOSE
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TERRITORIALIZATION,
ALTERATION OF CIVIC
ORIENTATION AND
HABITS.

EMPLACEMENT
OF TEMPORAL
VARIETY OF
REGULAR AND
CONTRASTING
RHYTMS

EMGERGENCE
OF ORDER
AND DISRUPTION

SYMBOLIC
ORDERINGS OF
CONSUMPTON AND
ALONG WITH CIVIC
ROUTINES

7. CHOICE OF CASE STUDY –
LUND C PARKING LOT

In order to test out the main concepts from the guidelines and its potential for promoting social encounters, I wanted to test this out within a case study. The choice therefore ended up with the parking lot of Lund central station, because this was an urban site that seemed to some extent be missing the abundance or excess surplus of social encounters and its additional human friction, because this shared space is mostly reserved for the domain of car users. This was a particularly interesting starting point for further investigation of what qualities of situated multiplicity besides car access this shared space entailed, and subsequently look at the potential areas the site could be developed in order to motivate the close proximity of human friction within social encounters through introducing a range of scenarios where city dwellers are given the opportunity to some extent experience varying degrees of affect and sympathy.

After aiming at interpreting the design guidelines from the collected exploration of the chosen theories of; affect theory, the ideal of sympathy, and lastly the *situated multiplicity* into design qualities, I came to the realisation that it would be beneficial to some degree test this out through a physical case study. This decision was made in order to try to somehow challenge my theoretical findings through making an attempt of visualizing the suggested guidelines that may to some degree promote a more inclusive human interaction.

In order to achieve that, I had to find a shared space where this type of social encounter might seem to not happen as frequently as on other more frictional shared spaces where the range of social encounters tend to be more based on the situated multiplicity. In that sense, the first urban spectacle that sprung to mind were the spatial occupation of parking lots within shared spaces, and questioning the way these

Figure. 5

Greeneries   Buildings   Pedestrian lanes
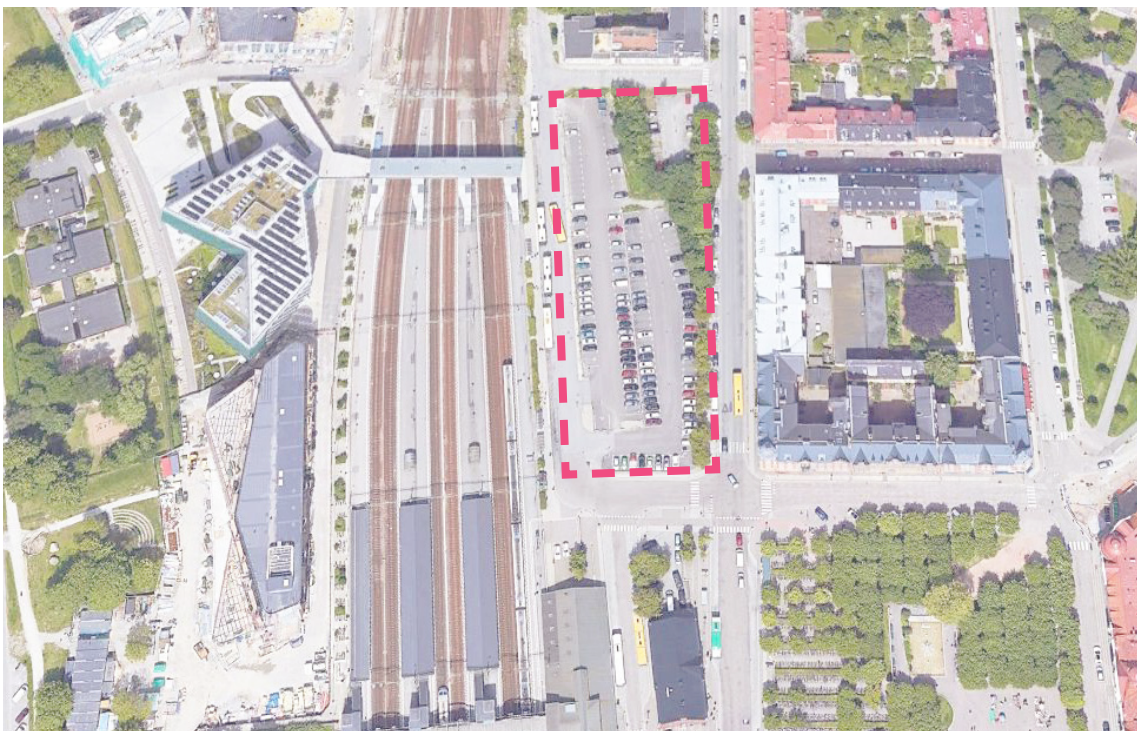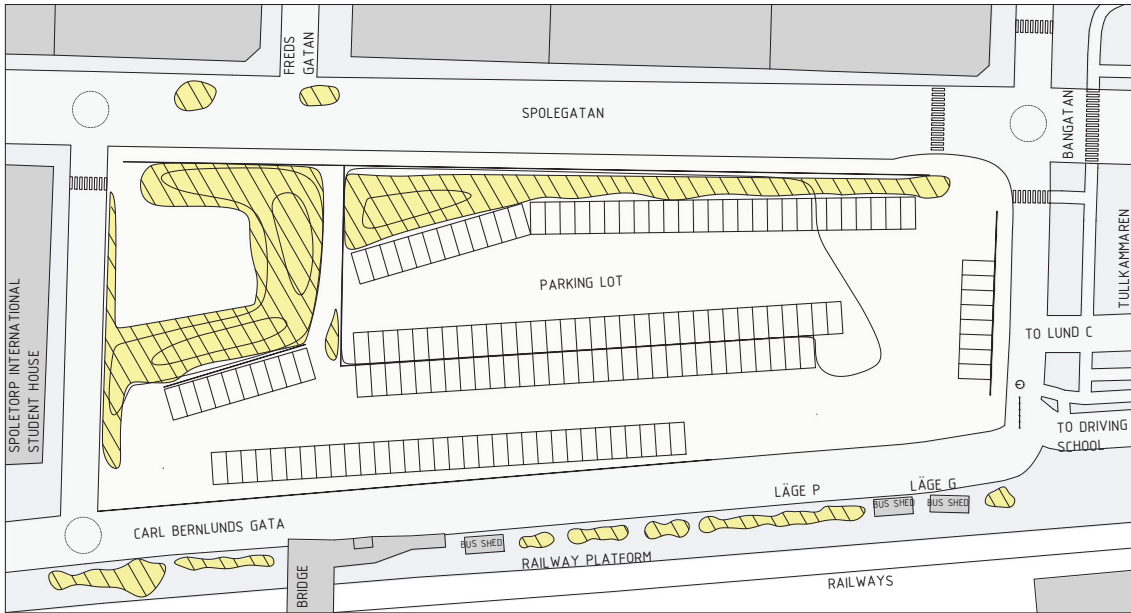
Figure. 4

Figure. 6

big scale open shared spaces are being used within the city in terms of to which degree it creates a sense of divere social encounters on a daily basis.

Therefore I chose to test my theoretical visualisation of the guidelines on the north facing parking lot of Lund central station. This is an area I pass by on a daily basis myself as a common actor, and I find it fascinating that the area left for parking space seem to be rather empty of human friction within social encounter processes compared to the parallel platform which inhabits many city dwellers waiting for either the next bus or train ride either within or next to the two situated bus sheds. But perhaps even more importantly just down the road know as "Bangatan", approximately at 100 meters distance; we have perhaps the most busy crossing in Lund which connects the square known as "Clementstorget" to all the different railway platforms of Lund Central station. As many citizens of the city of Lund may have experienced the following; if you tend to walk here at certain rush hours throughout a weekday, the pedestrian lanes are so packed of citizens that you even have to step onto the

Figure. 7

actual road in order to pass each other. Then the question is however, then why do we allow for such a big scale area like the northern parking lot as shown on the pictures, to occupy the shared spaces to such a vast extent of the urban scenery, when the neighbouring pedestrian crossing and lanes can be at certain times of the day incredibily packed. I am not suggesting to ban all form of parking lots, since that is also needed for eg. citizens dealing with different ranging degrees of immobility or elderies. However I am rather suggesting that such a central and valuable land plot of approximately 150 times 50 m, may serve more purposes than solely the act of occupying cars.

In that manner I have therefore looked at some of the already existing varying degrees of the *situated multiplicity* already taking place at the moment within the daily social encounters of this shared space, as well as making an attempt to provide some ideas of activities and its observed feautures of social encounters to be incorporated within the proposal. This may contribute to the observed social encounters processes as well as sustaining the state of existing situated multiplicity by creating opportunities to experiencing varying degrees of affect and sympathy.

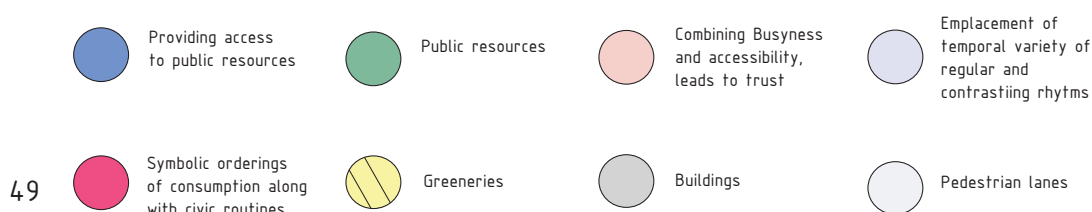Figure. 8

8. SITUATED MULTIPLICITY – EXISTING QUALITIES

When I started looking more in depth into the specific site characteristics and revolving situated multiplicity of the north facing parking lot of Lund central station, I realised there were actually more qualities to this shared space than what seemed to be the case of my first impression. Some of these qualities were for instance especially the different possible access routes for pedestrians and the contrasting civic rhythms of busyness and more calmer areas taking place within the shared space. When taking into consideration the existing qualities of situated multiplicity, I came to the realisation that this can function as a tool to influence the placement of the further development of the research intervention on how to provide potential scenarios of generating a sense of affect and sympathy.

When looking into the already existing forms of *situated multiplicity* taking different forms within the shared space of the nearby parking lot to Lund C, it seems as if one of the first versions the *situated multiplicity* are the quality of providing access to the different forms of public resources on site in terms of pedestrian use. Especially to qualities of public resources such as the colorful glazed bridge connecting the eastern and western part of the trail tracks together. Moreover there are also the bus sheds along the railway platform which seem to be fairly easy to access when you arrive as a citizen from the busy square known as Clementstorget, here there are several circulation routes to choose from, one is even to pass through the parking lot. However most citizens seem to pass by the parallel route along the enlisted building of Tullkammaren.

Along the diversified routes, there also seem to be creating the quality of combined civic business with accessibility. However these two combinations seem to be rather revolved around the routes spanning from Clementstorget along the railway platform and to the connecting bridge, as these combination of passages tend to be the most filled with citizens on their way to fulfil each and everyone's daily agenda ranging from traveling back and forth to either work or studies.

However in the areas of this site where there seem to be lacking this sort of frantic business along the accessibility routers, there seem to be a more contrasting rhythms such as calmness surrounding in and around particularly the green areas. One in particularly is the access route leading into the shared space from Fredsgatan, here the vegetation creates a sort of green and sacred tunnel, where only some sunshine is allowed to pass through the high ranging green leaves; which serves as a comfortable and contrasting atmosphere to the surrounding busy city traffic.

Another quality worth mentioning although it may not be covering the greater areas of the site are the symbolic orderings of consumptions, in which all three cases of consumption are all placed along Spolegatan. Their programme shaping the civic routine are ranging from a cafe, a local barberer on the corner of Fredsgatan, as well as a service office for a voluntary youth programme. The fact that they all serve a different function, may have a beneficial effect on serving a diversified use on the civic routines within this shared space.

● Providing access to public resources	● Public resources	● Combining Busyness and accessibility, leads to trust	● Emplacement of temporal variety of regular and contrastiing rhytms
● Symbolic orderings of consumption along with civic routines	● Greeneries	● Buildings	● Pedestrian lanes

49

SPOLETORP INTERNATIONAL STUDENT HOUSE

CAFE

BARBER

FREDS GATAN

YOUTH OFFICE

BRIDGE

CARL BERNLUNDS GATA

BUS SHED

LÄGE P

RAILWAY PLATFORM

RAILWAYS

PARKING LOT

SPOLEGATAN

BUS SHED

LÄGE G

BUS SHED

POTENTIAL OF
FURTHER
DEVELOPMENT

SECTION LINE

SECTION LINE

TO LUND C

CLEMENTSTORGET
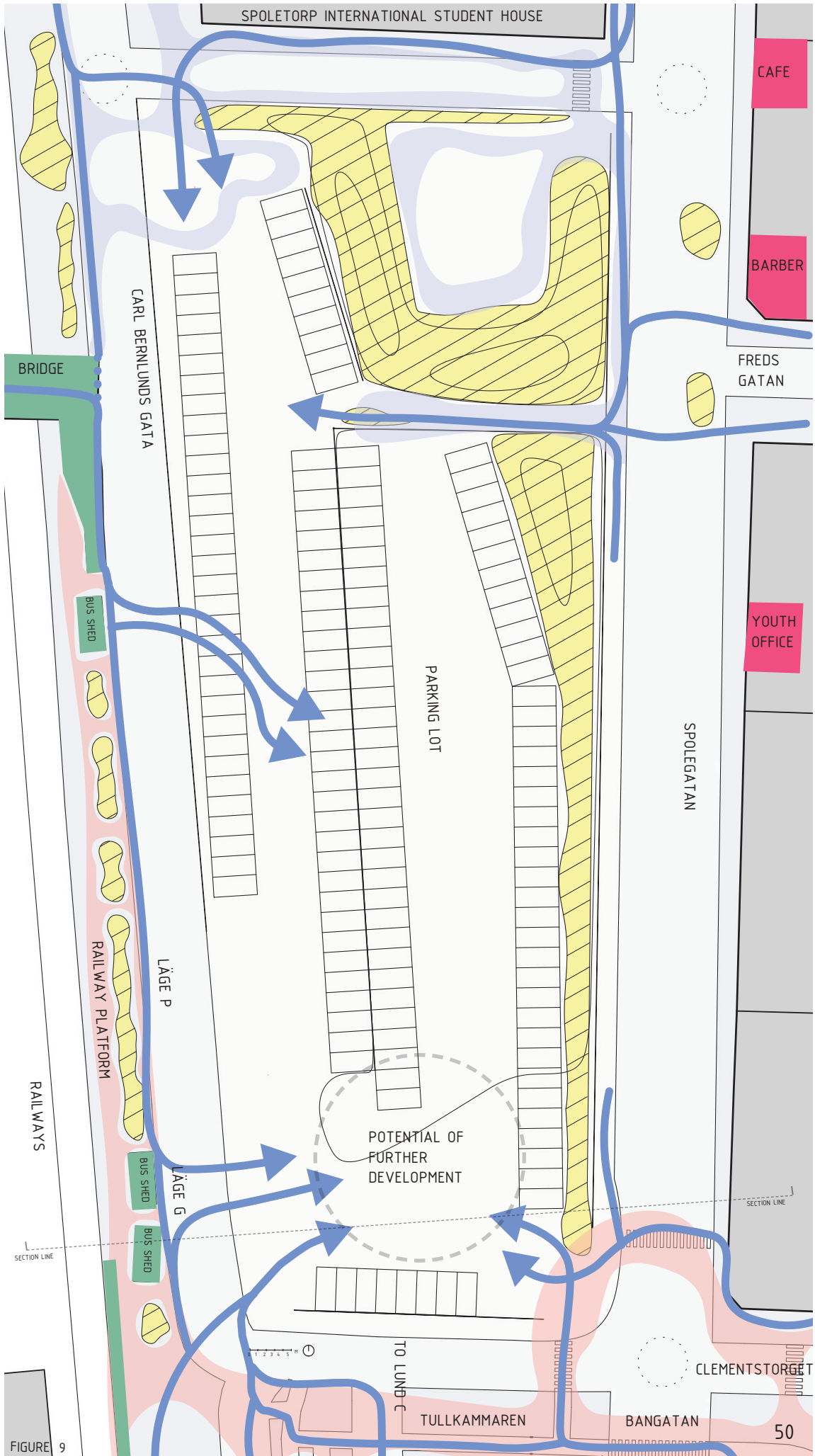
TULLKAMMAREN

BANGATAN

50

FIGURE 9

9. SITUATED MULTIPLICITY – EXISTING CIVIC SCENARIOS

After coming to the realisation of a sufficient placement of the developement of the research proposal from looking at the overall qualities of the situated multiplicity at greater scale, I decided to also continue to explore the existing civic scenarios within the social encounter processes that also serves the qualities of situated multiplicity at a more closer glance. This was in order to look at more in depth of the characteristics of the existing civic scenarios already taking place within the shared space along within the busy scenery of commute; in order to improve my understanding of what a new suitable type of civic scenario based on situated multiplicity might look like, that also has the potential to promote social encounters through creating possibilities of experiencing affect and sympathy.

When it comes to *the situated multiplicity* regarding the existing civic scenarios on site, one of particular extent is the situation in which many cyclist do not fully know which side of the road to cycle on as there is no bicycle lane when entering Carl Bernlunds gata from the city centre in order to reach the bicycle lifts on the colorful bridge connecting the western and eastern parts of the trail tracks together. This is also in combination with incoming buses leaving and arriving at great speed; however it seem to also create a sense of emergence of order and disruption, in the midst of shaping the civic pattern of movement with the friction between bus drivers and local cyclists. The vehicle of the greatest size seem often to have the right of way, despite sometimes this is broken or altered at times in the presence of some more daring cyclists.

Moreover there is also the civic scenario of *situated multiplicity* taking place within and surrounding the nearby bus sheds, here there is the potential of creating a variation of togetherness; within the process of waiting for one's daily commute. Either by choosing to withhold the level of participation and simply listening to music through a set of headphones, or choosing actively to engage with your surrounding social encounters on sharing eg. another disbelief why the bus is yet again delayed, or a conversation with another citizen that might have been ignited by the most peculiar setting as for instance wearing the same pair of choose that day, or if a local rainstorm is about to come across the citizens waiting outside the bus sheds.

Additionally there is also the scenario of citizens which to some extent has an engagement with the green bushes on site, by being placed parallel along the railway platform they create certain openings of passages that one is being allowed to enter and go through on your way back and forth along the long span of the platform to the bridge. In that manner the scenario serves to some degree as a function to shape the civic sensibility of matter and bodies. Similarly within close proximity of the bus sheds there is also placed a sign with the symbol saying all sorts of cycling pass that mark is prohibited on the platform. However this seem to arise another problem in combination with the first scenario mentioned above with the emergence of order and disruption between bus drivers and cyclists within the busy rush hours. Nevertheless at certain hours throughout the day that is the sometimes only the free passage for cyclists to move within the busy scenery of traffic, and perhaps it is an example of how we should aim for an avoidance of endorsing the urban canon.

In terms of the busy scenery of congesting traffic that also seems to affect the citizens walking on the pedestrian crossings, where one has to be both careful but also decisive if one is able to pass the street. At times there is also fast approaching cars coming into the pedestrian crossings and this leads to a territorialization and alteration of civic orientation and habits; some cars may honk and some pedestrians may react with either words or gestures that it is their right of way.

FIGURE. 10

SPOLEGATAN

CLEMENTSTORGET

BANGATAN

POTENTIAL OF
FURTHER
DEVELOPMENT

TO LUND C

PARKING LOT

CARL BERNLUNDS GATA

SIGN

BUS

PLATFORM

RAILWAYS
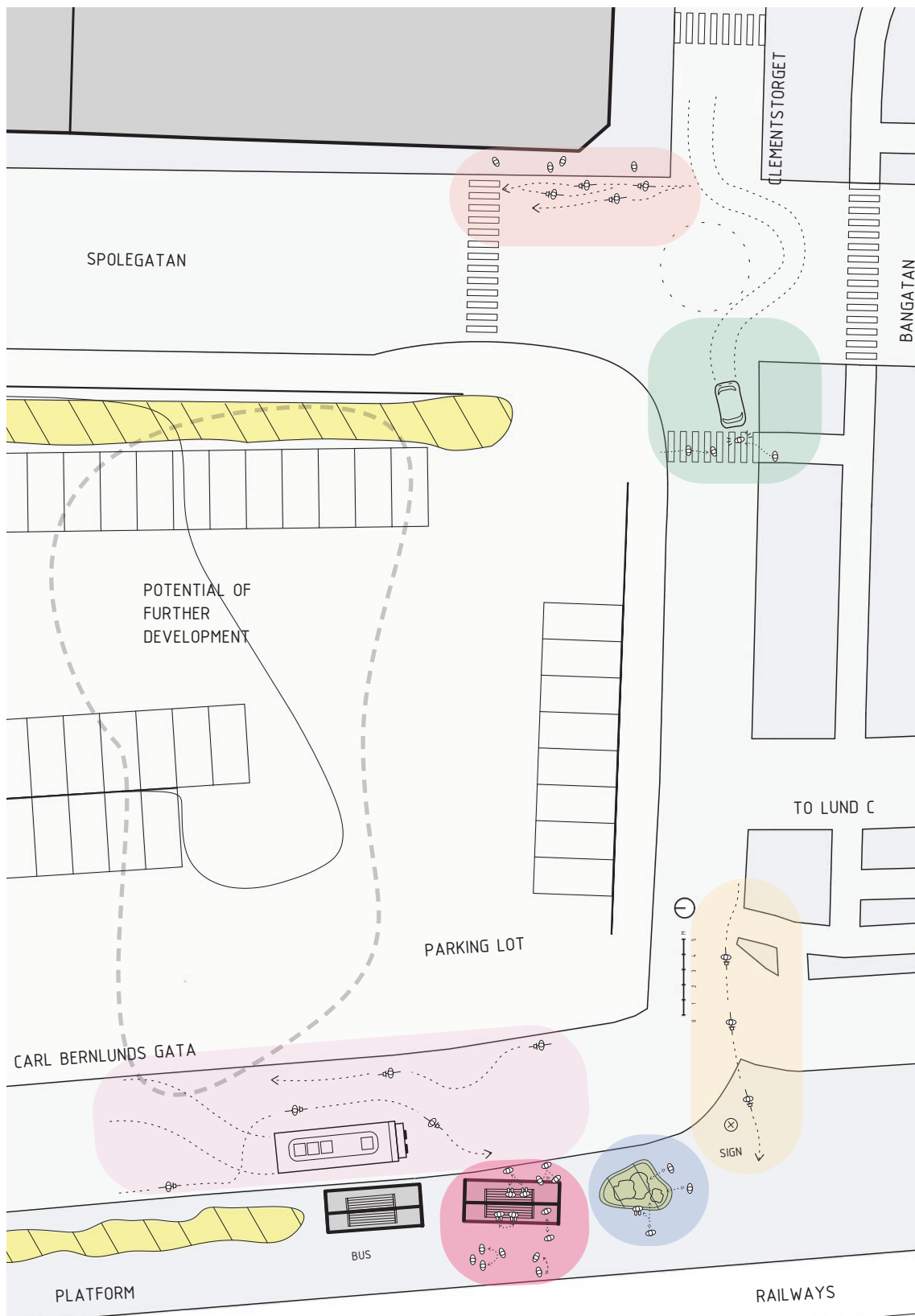
Emergence of order
and disruption

Variation of
togetherness

Shaping civic
sensibility of matter
and bodies

Avoidance of
endorsing the urban
canon

Territorialization
and alteration of
civic orientation and
habits

Excess surplus, total
situations of close
proximity

Pedestrian lanes

Greeneries

10. APPLICATION OF AFFECT AND SYMPATHY GUIDELINES THROUGH OBSERVATION OF THE EXISTING CORRESPONDING POTENTIAL

Within this chapter I have made an attempt on applying the developed guidelines from the analysis to the existing potential qualities already existing throughout the city of Lund; as a means of developing different ideas of civic scenarios to be incorporated within the shared space of the upcoming research application. Some are within closer proximity than others to the chosen site of Lund Central Station; however what they all share in common is to some extent the same qualities elaborated from the analysis of affect theory when it comes to the potential utility of subjective orientation, and the ideal of sympathy on the possibility of framing influence.

The first civic scenario that seem to promote social encounters within the city of Lund is figure A. with the elevated staircase in front of the main library. This staircase leading up to the library serves different functions than solely the use of passage, as many citizens seem to also use the different level changes as means of seating possibilities when in need of a break from studying, talk to classmates over a task, or simply catching a coffee if the sun appears in the horizon. Therefore figure A. with the utility of using level changes as seating possibilities works as an inspiration to apply a seating platform.

The second civic scenario that may be promoting social encounters I observed within the city of Lund is figure B. of the public stage of Stadsparken. This shared space of a public stage platform seem to spring to life at least every spring during the celebration of Valborg when the public stage turns into a DJ booth for the day. Throughout the rest of the summer months however it seems as it is also used by kids playing within the park, and I have also observed some citizens using the public stage and the surrounding grass as a means of sunbathing. Due to these observed qualities of what a public stage can provide, this element is therefore the second quality developed to be incorporated as a means to promote social encounters.

As a third example for an existing potential to promote social encounters, I also observed figure. C in which has an applied light structure above the street known as Kattesund. The combination of the narrow passage with these elevated light structures especially at night time seem to lead to a certain atmosphere of dimmed light that may lead to a slower civic rhythm of commute within the passage, and may therefore be a way of promoting more frequent social encounters during process of being within awe of an art application. Therefore the application of art structures within shared spaces, is yet another observed quality to be included within the proposal.

On a more active note, there is also the observation of figure. D where the presence of outdoor gym structures in Stadsparken seem to create a small community through the social encounters taking place within the participation of the gym structures. The observed quality I have encountered here is that some citizens, in particularly joggers seem to stop and engage here for a quick strength workout, sometimes for only five minutes or less. While others, stay and engage for a longer period of time, taking their time until an hour to work thoroughly through all the different gym structures. The perhaps most interesting aspect however of the outdoor gym seem to be the monkeybarre which attract both adults and youngsters simultaneously. Therefore I have chosen to include the gym structure of a monkey barre in particular due to the ability promoting a diversity among the social encounter processes.
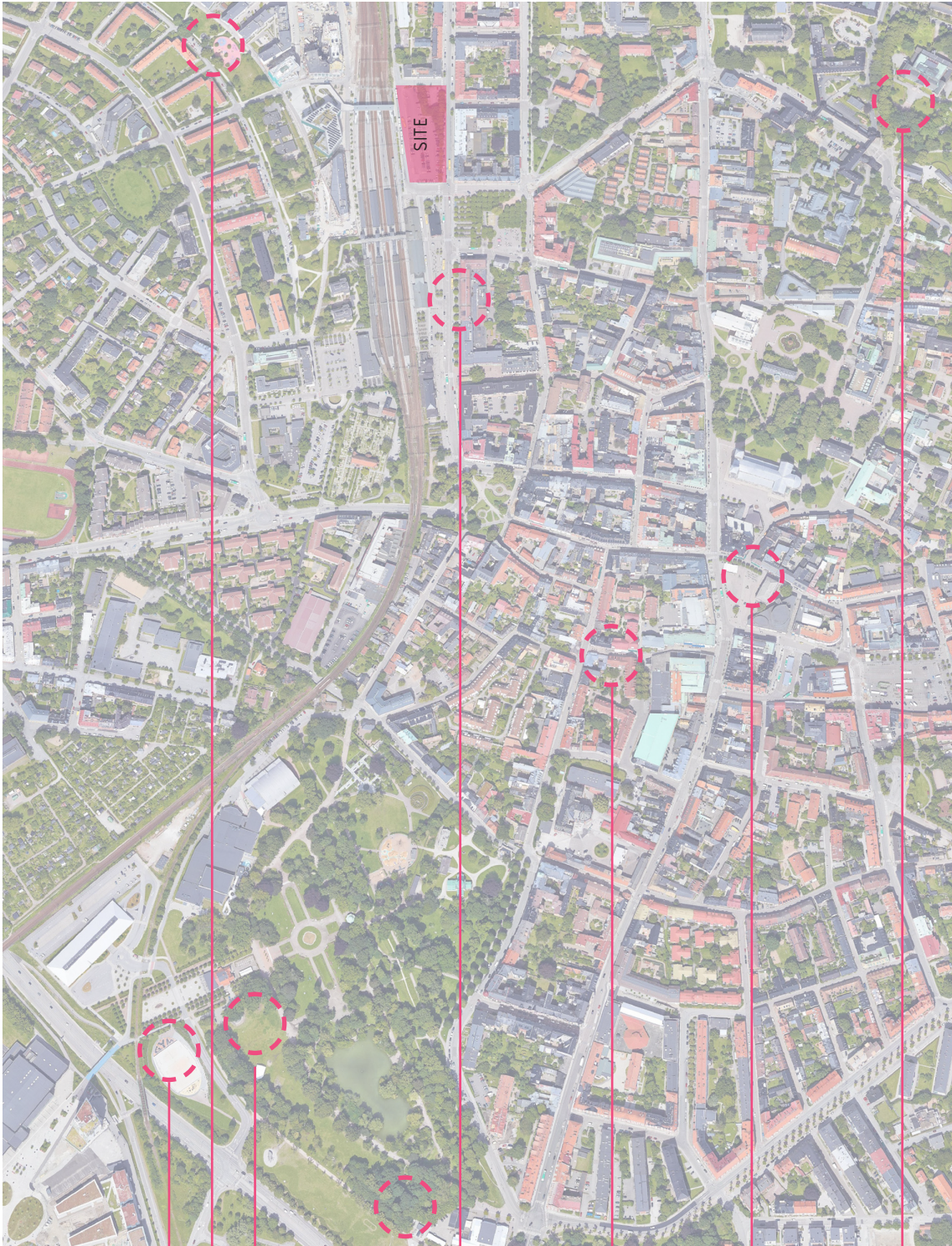
FIGURE. 11

D + J
B
G + J
H
E
C
F
A

A)

B)

C)

D)

J)

E)

F)

G)

H)

I)   FIGURE. 12

Another observed quality which is based right next to the outdoor gym, is figure. J where there is a volleyball field. Here also many citizens is attracted to the field, and it seem to be in particular students and adolescents. As the sport of volleyball is an activity that is heavily based on good communication skills and team work, this also seem to be a good source of promoting social encounters to take place. Especially because it involves such a larger number of participants, so the likelihood that you will play with a group of strangers that you may have not met before, may be higher than for instance the outdoor gym being placed next to it. Due to these observed qualities of promoting social encounters among strangers and bigger groups, I have chosen this to also be one of the applied qualities within the proposal of the development of the parking lot next to Lund Central Station.

When it comes to seating structures however, these also seem to have the potential to generate social encounters, such as in figure. E with the urban street furniture with a combination of table and seating elements. This type of furniture is placed outside the takeaway place known as Primo running alongside the street of Bangatan. As this is also a street which seem to have a high number of bypassing citizens, the street furniture might have the potential to provide citizens to take the rational decision making to sit down and perhaps rest a pair of tired feet while having a pizza slice. One problem about this however might be that a citizens might feel obligated to buy something in order to sit down, due to this reasoning I wanted to only incorporate the street furniture into the proposal of the shared space within the parking lot. When it comes to the free access to seating possibilities with a limited pressure of consumerism, there is another interesting example of this in figure F. with the application of urban chaise lounges in the midst of the city square known as Stortorget. The reason why I have chosen to incorporate this quality is because these sets of urban street furniture seem to both create an opportunity for social encounters while sitting next to other citizens on the square in the sunshine, while also being in close proximity of consumerist options; which provides the citizens with a rational free choice to either buy an ice cream or not. This combination I do find particularly of value to social encounters as the consumerist options seem to lead to more citizens occupying and appreciating the space, but still not segregating other citizens who do not wish or dont have the financial means to buy that piece of ice cream. The option of creating consumerist options within close proximity is also supported by Amin (2008) where he claims consumerism leads to an increase of public regard and more frenziness. Due to these reasonings the parking lot area could be developed in a way that allows for free mingling and the possibility to sit down regardless of a purchase or not, but still provide the application of consumerist elements such as food trucks which may draw citizens more into the area and also provide an increased state of affection of the shared space. Therefore I believe this combination of free access to street furniture along with some consumerist elements might promote more social encounters into the shared space of the proposal.

Not too far away from the site, there is also the observed quality of figure. G; where there is a playcourt with a public swing. This might benefit the potential to promote social encounters as it produces a sense of a meeting place by creating an option for active engagement. This element might also be a way of viewing diversity as a positive value, as the chosen speed to interact with the public swing might be very different from one citizen to another; some chooses to go at a fast past, while some might just prefer a slight gentle movement. A tendency of social encounters I have often come across regarding public swings of playcours

among children, is that they often want to achieve the difficult challenge of creating the exact same speed. Therefore by applying public swings next to each other in this way, one might also provide the possibility to invite for a reciprocative experience of social encounters. This experience might also be achieved through other means such as creating games on the ground level such as shown on figure J. Within this game it seems as if the kids would run from one light source to the other along the applied lines. For the reason of this observed quality, the element of the similar game play of hopscotch could also be applied within the proposal.

When it comes to recicopative experiences within social encounters, the last quality I observed within the city of Lund is figure. H with the skating rink of Stadsparken. Within this experience of social encounters this rink also seem to provide a direct sensual engagement with the patina of the rink, when applying the correct pressure on the board in order not fall while following the challenging shape of the rink. This sensual experience within the social encounter process of being within a skating community might also be intensified with an increase state of awareness towards the seasonal changes as one might avoid to skate, if the rink was for instance drenched in rain water in order to minimize the risk of falling. Due to these reasonings with the combinations of an increased awareness towards the textural qualities along with the specific weather conditions, the application of a skate rink within the proposal might also lead to an increase of the sensual engagement of the social encounter process the citizens find themselves in within the active participation within the skating community.


A)   B)   C)   D)

E)   F)   G)   H)   FIGURE. 12

I)   J)

11. AFFECT THEORY PROPOSAL – CREATING A SENSE OF AFFECT

As a result of exploring the more suitable placement for the potential of the further development of this research based on the existing qualities of situated multiplicity, I developed this researching proposal that aims at promoting a range of social encounters that might entail the potential of generating a sense of affect to some degree among its citizens. Therefore this is a proposal on introducing a new set of different civic scenarios with certain features that might promote social encounters as in combination with motivating to some degree a feeling of affect towards the civic participation of each social scenario and its spatial surroundings.

When it comes to the aspects on of how to create a sense of affect on site, one way in terms of creating a responsive emotion to external stimuli is through the application of seating platforms. Here the visiting citizens are given the possibility to act upon where to sit, chat, or lie down within the applied structure. In that sense it entails the potential to both work as a means to promote a social encounter among the citizens, as well as another option for recreational use and withdrawal from the busy scenery of traffic congestion.

Resposinve emotion to external stimuli

Unconscious desire and emotion
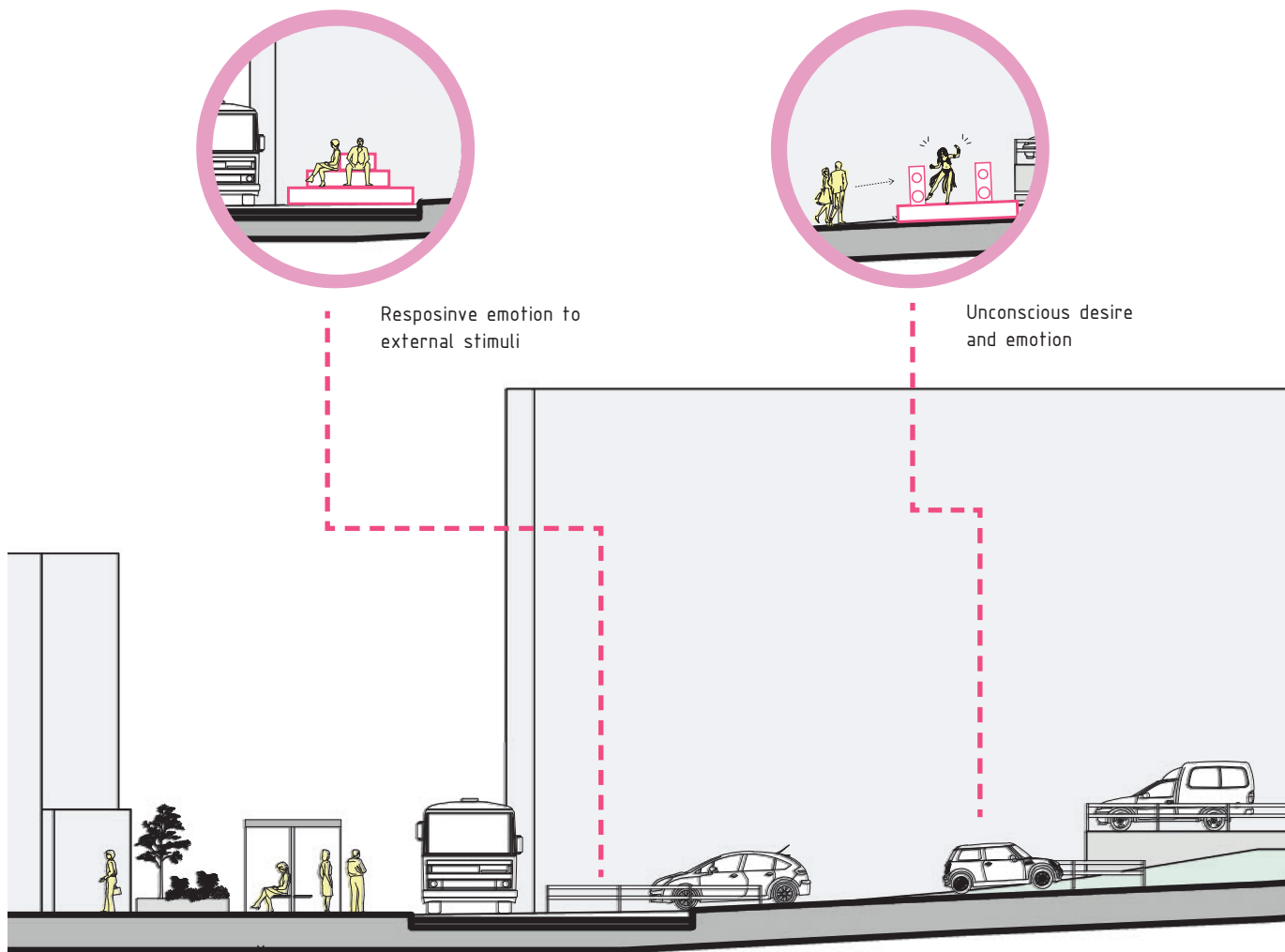
Secondly another aspect is how to initiate an unconscious desire and emotion. This may be accomplished through the application of a public stage for performances of dance and music. By doing so the sensual aspect of hearing the sound of the performance may attract more citizens into the shared space through an unconscious association to the soundscape and a desire to act upon it.

By the same token, this related affect aspect on how to create a potential of drawing effect may also be achieved through applying a set of street arts into the existing shared space. This may provoke a sense of unexpectedness and potentially draw citizens in for a closer examination and ultimately a participation.

Lastly there is also the condition on how to create a presence for the process of triggering action to take place in order to create a sense of affect. Of course this aspect as well as the other conditions above mentioned may vary completely on the citizens individual needs and aspirations; However by introducing outdoor gym structures such as a monkey barre, it may trigger a wish to participate within the active decision making on whether to test out the climbing frame out or not while passing by the shared space within the scenery of commute.
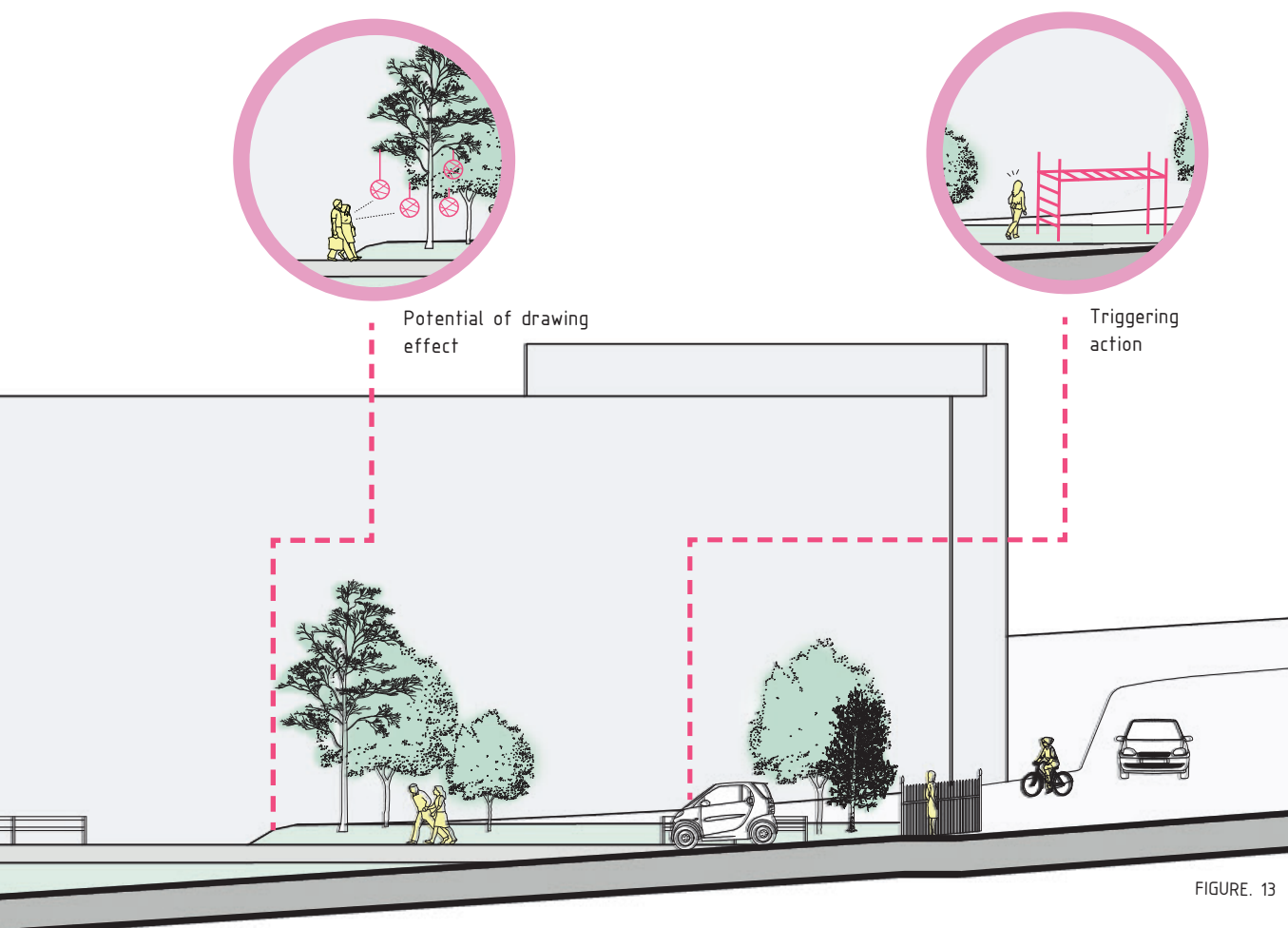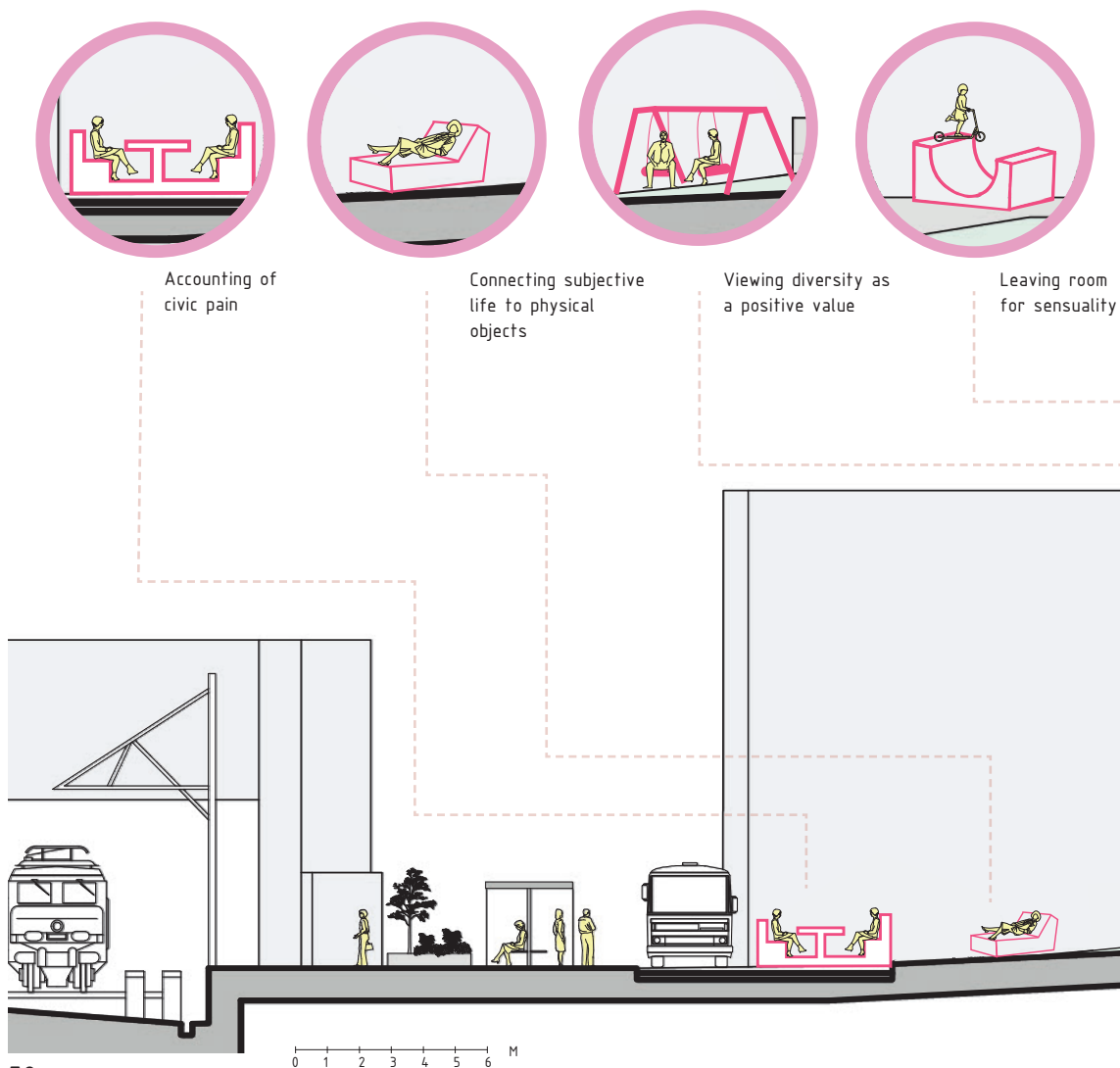

Potential of drawing effect

Triggering action

FIGURE. 13

12. THE IDEAL OF SYMPATHY PROPOSAL – CREATING AN EXPERIENCE OF SYMPATHY

After looking into how the previous research of the existing situated multiplicity qualities influenced the placement of this research proposal and its potential civic scenarios of experiencing a varying dimension of affect, I also wanted to introduced the following possible civic scenarios that had the same potential when it comes to promoting to some degree an experience of sympathy. The following features based on the concepts behind the ideal of sympathy is applied within each of the different scenarios as a means to promote a social encounters through motivating civic engagement that may promote social encounters through creating an opportunity on motivating sensual engagement through the experience of sympathy.

In regards of this proposal on how to motivate an experience of sympathy, one of the first aspects is through the application of urban furniture with a combined seating table elements. This provides the possibility for citizens to sit down either with someone they already know, or next to a new acquainntance. Through the conscious act of sitting down and taking a break from the busy scenery of commute, one provides

Accounting of civic pain

Connecting subjective life to physical objects

Viewing diversity as a positive value

Leaving room for sensuality

0 1 2 3 4 5 6 M

the opportunity to engage with other citizens and ultimately also through the possible conversation account for civic pain.

Secondly another element closely related to urban furniture, is the outdoor chaise lounge which is large enough both to be shared with a significant other, read a book, or to take an afternoon snooze within. Depending on each citizens individual need of that specific space and time, the urban chaise lounge has the potential to function as a means of connecting the subjective life to physical objects.
Thirdly on a more active note, there is also the possibility to implement a public swing. By inviting citizens into the option of the movement of what a community swing provides, it also has the potential to visualize the public differences in terms of who prefers a rapid motion and which one's preferring moving at a more slow pace. Within this proposed scenario, the capacity of viewing diversity as a positive value is therefore introduced.

In terms of initiating bodily movement, another element that may provide this is through the implementation of a skating rink. Through a direct sensual engagement of the patina of the rink and its textural quality, it provides its participating citizens with a direct engagement in terms of adapting the right amount of pressure on either a skateboard, a pair of rollerblades, or a kickbike in order to ride the concave shape without falling. Therefore the application of a skate rink provides the possibility on leaving room for sensuality.
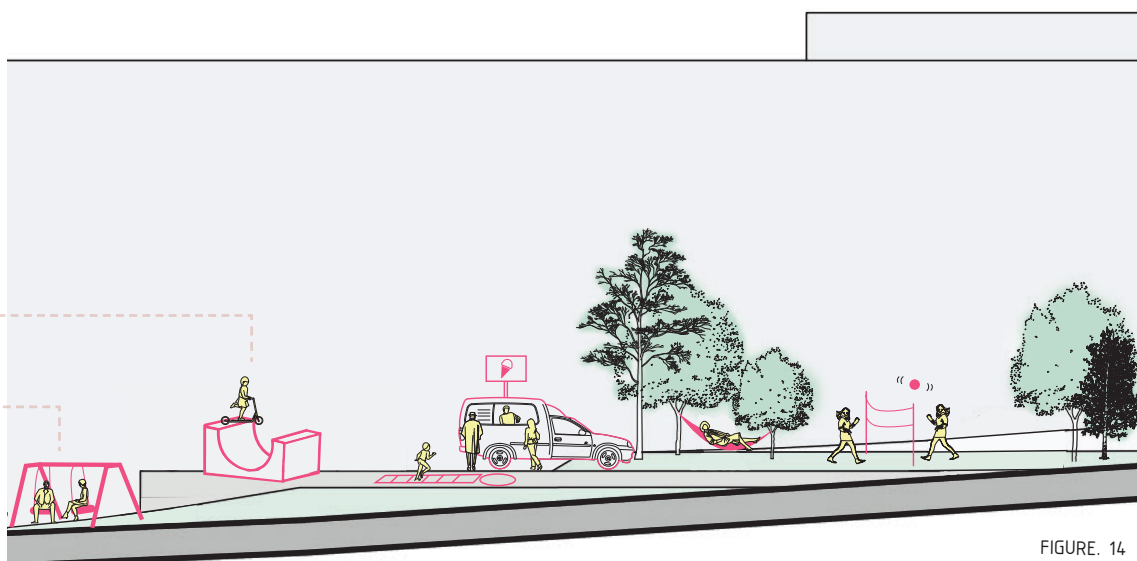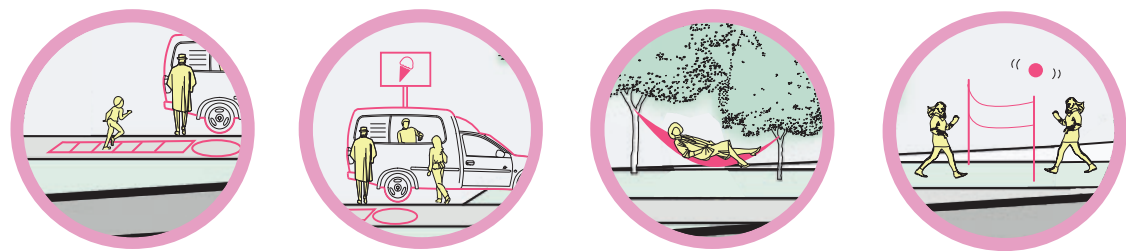

FIGURE. 14

However despite leaving room for the direct sensuality through an applied objects patina, there is also the potential of using the existing texture of the surrounding asphalt on the parking lot within the shared space One way of achieving this is for instance through the classic urban game of hopscotch, however instead of having only fixed rules it can also allow for new interpretations on how the game should be played. Overall the application of such a proposal might motivate civic engagement through imagination.

In comparison to motivating civic engagement, there is also the aspect on how to achieve the experience of otherness. One way of doing this might be through introducing the consumerist element of food trucks into the shared space. Here the social encounter of being able to talk to other citizens in line waiting to eg. buy an ice cream cone can be introduced. By applying this feauture, the citizens might be more attracted to visit the shared space as a motivating factor and increase the public regard to the area by engaging the experience of otherness.

On a different note there is also the challenge on how we somehow can motivate a sense of reviving the outside as a human experience. This may be achieved by introducing a set of outdoor hammocks connecting the negative space between the existing vegetation within the shared space; as a result we might achieve an experience in which citizens might choose to engage with as another additional option on creating a shared space of relaxation outside ones individual home.
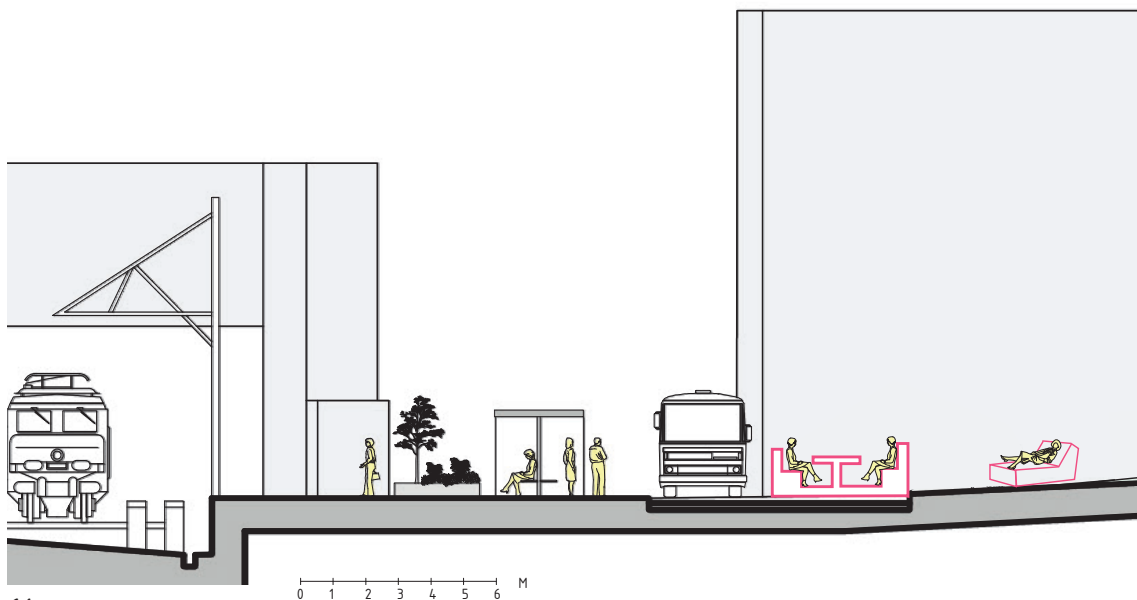
As a continuation on this idea on how to revive the outside and bring citizens together through creating new possibilities for social encounters, we may also remember to introduce scenarios in which we are also able to turn citizens outward. A social initiative in order to motivate this idea, is for instance by introduce a volleyball net, as this sport is completely dependent on engaging with several other participanting citizens in order to be executed. In this way the participanting citizens has to both actively engage to seek out other voluntary players, but also be present in a very active game that calls for persistent work as a team in order to guide the ball over to the opponent's side of the net.

Motivating civic engagement through imagination

The experience of otherness

Reviving the outside as a human experience

Turning people outward

FIGURE. 15

13. POSSIBLE FEATURES PROMOTING AFFECT AND SYMPATHY

13.1 Creating a Sense of Affect

FIGURE. 16

FIGURE. 17

13.2 Creating an Experience of Sympathy

FIGURE. 18

FIGURE. 19

14. ANALYSIS AND REFLECTION

14.1 Conclusion

Within this piece of work I have tried to develop a set of different scenarios within the proposal in terms of how a varying dimension of affect and sympathy can be achieved. In terms of what those features are, the results are spanning and diverse. However they seem to cover some common traits; in terms that all the potential interventions are relatively of a small scale and therefore most likely easy for the average human dweller to engage with for the sake of promoting an accessible social encounter as possible. Perhaps this leads to an increase of creating generative social encounters, as the psychological barrier of engagement might be lowered when the different interventions are of small character and leads to subtle changes within the urban fabric. Another solution of course could have been creating a big scale intervention of for instance a pavillion that shared all this different proposals within the same design. However within this piece of work I was more interested within the theories behind social encounters, and wanted rather to develop a set of guidelines that were visualized within the case study of Lund central station that incorporated some of the diverse theories behind the modern tendency of disengagement within the frantic scenery of commute.

As I continued this piece of work I have come to the realisation that the idea of promoting a sense of affect and sympathy within a design intervention cannot be achieved solely as a force of its own, especially after being introduced to the post-humane view and thoughts introduced by Amin; in which we should let go of a preconcerted ideal which has to a rather large extent been dominating a modernist view within architecture. And I myself was a sharer of this ideal as well until I finished this piece of work. Now however, I am more a sharer of the belief that these psychological traits of human dwellers that is a part of shaping the civic rhythms within the shared spaces cannot be controlled. However I do believe to some extent we can facilitate and help guide the process to take place in a symbiosis of matter and bodies. Nevertheless I do acknowledge the fact that our subjective and ethical positioning in life that shapes our daily cognitive state of reflexivity is shaped at an earlier and more unconscious stage in life. But despite this, it seems as if our present and live consciousness as it is taking place in this very moment, which ultimately also influences our active decision making; has the potential to be guided through spatial features within shared spaces.

14.2 How Does the Developed Features Contribute to the Modern Tendency of Disengagement?

In terms of how the features of the research intervention would deal with the modern tendency of frantic commute leading to a certain state of decrease in engaging within our spatial surroundings: I do believe some of the features of the research intervention, especially the ones that can be used by several city dwellers at once and at a more active basis such as eg. the communal swing, the hopscotch game, and the volleyball net might contribute as a mean to decrease the high level of public stress. Mainly because these applications also serve as an active and rational presence in the spatial surroundings where one has to engage with both matter and bodies simultaneously. By inviting to a more reciprocative game play and interaction based on some of the ideas on affect and sympathy developed through a specific situated multiplicity analysis of existing qualities of Lund central station, the developed features might help city dwellers to feel less isolated when given the opportunity to engage in an activity or hang out in a space where social friction and interaction might be intensified through certain small features of interventions within close proximity.

14.3 How Would the Developed Features Function?

In terms of the functionality of these sets of developed features for creating a potential to experience affect and sympathy through inviting city dwellers into more social friction within the interventions, neither one of the features is meant to be or function as an absolute design application. The features developed by the set of guidelines is more meant as a tool of creating awareness of the modern problem of disengagement and raising levels of stress within the frantic scene of commute; therefore the features introduced can work as a type of toolbox where either a developer or a municipality can pick and choose from in terms of which feature might suit their individual need for either present of future need in order to serve as a mean to challenge the problem of social disengagement within the built environment or raising civic stress levels.

14.4 Re-evaluation of my Research Method

When looking back on my research method for this thesis, I realize I may have spent too much of my time on the theoretical review; because the second part of the thesis concerning the case study and the visualisation of the possible features within the research intervention could have been developed further. However as I realised the chosen topic of social encounters covered such a vast area, I needed some additional time in the beginning of my work to cover some of the main relevant theorists and thoughts on the matter which did not end up being included in this piece of writing, but however helped me broaden my understanding of the topic and also abstracted my research question and focus area.

In terms of the time aspect of finishing this piece of writing, I am aware that the limited amount of time has made me only able to briefly touch upon rather big concepts and ideas. Looking back I probably should have decided on which concepts to base my writing on even sooner, as this might have given this piece of writing an improved depth. Nevertheless I am pleased to have gone through the process of reading my way through very different thoughts and approaches to the focus area of social encounters, and I hope it might benefit my way of thinking of a new design brief in the future.

As I have chosen the broad topic of social encounters within social architecture that shares multiple and shared aspects with others fields such as eg. sociology and psychology; I realize there are most likely many different ways of articulating myself within this piece of writing where I myself as an architecture student could have phrased better or more accurately; as my knowledge within these other specialised areas is limited. However I hope that despite being written from a subjective and sensual exploration on the matter, I hope that my little contribution to the area of social encounters and human friction has helped to raise some awareness on the topic.

14.5 Reflection on my Thesis Journey

As I view my journey throughout this thesis, I find it very interesting to look back towards my starting point. When I began this journey my foundation was built on a very much dominant modernist view claiming it would be possible to choreograph human movement within shared spaces. After going through the extensive reading and being introduced to more recent and diverse theorists who discusses the topic of social encounters; I have come to the realisation that there is so much more to this topic in terms of the social processes taking place within social encounters. I realize now that the social processes taking place within shared spaces of our built environment is not as black as white anymore, but entails a more diverse combination of different shades of grey which is also constantly being altered within the dynamic process of civic rhythms and habits.

Another additional realisation I have also come to terms with is the fact that most likely we will not be able to fully know the social consequences of the features we apply within shared spaces. A rather well known example about these unexpected consequences is the application of the Guggenheim museum made by Frank Gehry within the city of Bilbao; in the aftermath very few citizens were able to foresee the positive outcome the building had towards the city when it came to tourism and its additional economical boost towards the local society.

However despite not being able to fully know the social outcome of the spatial applications within shared spaces, I believe we can always try to incorporate and learn from other spatial applications made regardless of scale or media acclaim. Therefore I have become more enthusiastic when it comes to being a situated observer within the process of taking part as a common actor within shared spaces. I believe the realisation of becoming a more situated observer of the social encounter process taking place within shared spaces, has helped me understand better the big potential the social consequences our design decisions as architects has. These important decisions has a great potential to re-generate areas, but these same decisions can also backfire and strip shared spaces of public regard and street life. Therefore I do believe it is an extraordinary responsibility we are walking into as newly employed architects, because many of our decisions has a direct consequence on citizens quality of life within shared spaces.

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EXTENDED READING

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LIST OF FIGURES