

Unit 2:

Hello Neighbours!

Sanaa Asim & Victor Hwang

Process document Process document Process document Process document

The Super Wicked Problem: Climate change

How can we affect change when we have a problem as complex as the climate crisis - intertwined with political, economic, social, humanitarian crises, where each action taken has a knock-on effect on the rest of the problem.

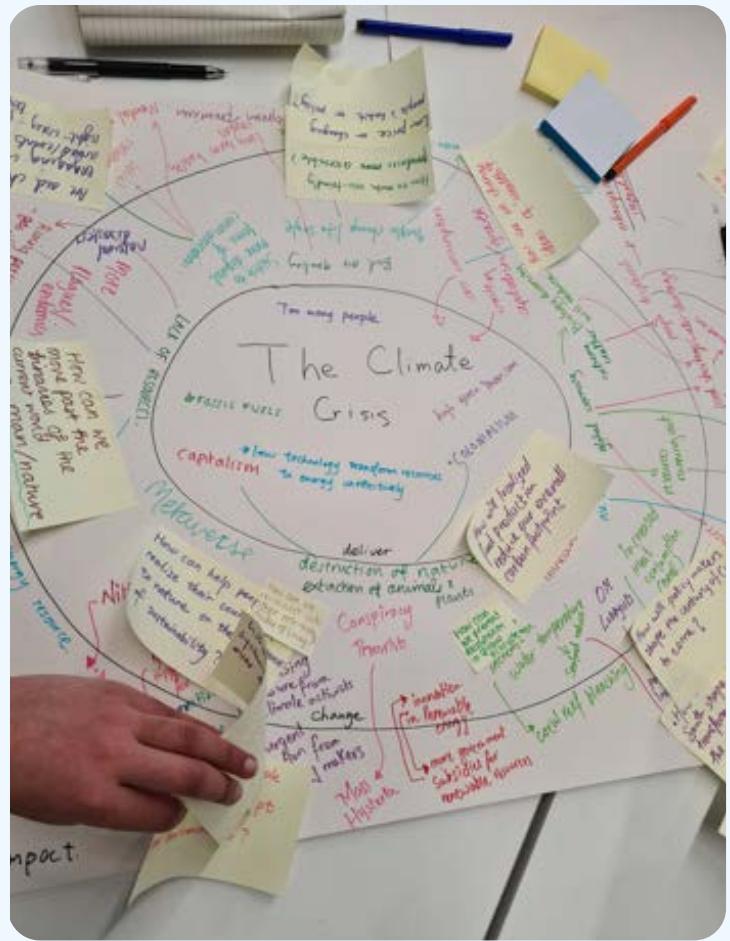
This is a super wicked problem, where each component is in itself a wicked problem. The nature of problems like this breed inaction and passivity because there is so much information and nothing clear to hold on to. How do we remedy this?

Through mapping of course!

Breaking it down:

First, we began breaking the climate crisis down by using the STEEP analysis. STEEP, stands for Sociological, Technological, Economical, Environmental and Political, and using a colour code, we mapped out the way these problems directly and indirectly lead to what we understand as the climate crisis. The closer the problem to the middle, the more directly it connects to the climate crisis. This allowed us to understand and consider the different scales of problems, as well as looking at causation. This helped us get to the core of these relatively smaller issues that eventually lead to the climate crisis.

After mapping collectively in small groups, we used colour coded post it notes to ask “How might we?” questions, enabling us to identify which areas we could potentially intervene in.



After ruminating on our initial STEEP map, we re-grouped and began mapping according to the Multi Level Perspective framework.

With a focus on the social aspect of the problems mapped during the initial mapping phase, we separated the HMW questions into different layers: Ecology, Landscape, Mentalite, Regime and Niche.

This allowed us to consider the different levels that a problem might manifest, and the use of Mentalite and Regime also enabled us to look at the behaviour and mindsets that might allow these problems to persist.

To create interventions that have a longterm impact on how people think and act, which necessary to combat the current rate of climate change, it's important to consider the behaviours and norms behind the problems in our initial mapping.

Using the MLP map, we broke away into groups focusing on different areas and levels of these problems.

Our chosen focus is SPACE.

Our group decided to focus on the spatial element of the climate crisis, particularly around housing. When mapping the “Mentalite” level of the MLP map, we found that current norms in society, such as thinking in an individualistic manner, have a knock on effect on many different problems in the “Regime” level, such as affecting the extent to which resources are shared, or even what we assign value to. We considered the difference we saw in cultures where communal living and spaces were more pronounced, and decided to explore the connections between these practices and the spaces they occupy further.

How might we...?

HMW
remove/replace
the value of
ownership?

HMW centre the
interrelations
between living
beings through
the organisation
of space?

HMW examine
how spaces
affect the labour
that takes place
within them?

HMW disconnect
“home” from the
specific place, and
make it more about the
interrelations with the
environment, physical,
social and natural?

HMW challenge the
social hierarchy
enforce in spatial
design, both local (a
single house_ and at
a larger scale (urban
planning)?

HMW examine
how spaces
affect the labour
that takes place
within them?

Why should we...?

WSW create structures that change with the landscape?

Reduce impact of the land? (does it even do this? would it not take more resources?)
Added flexibility - mobile? - like nomadic (not suited for every culture and traditions of homemaking)

WSW examine how spaces affect the labour that takes place within them?

"Geography of a space is important, not only to understand a particular social formation, but also politically, to devise a means for its transformation" -
<https://doi.org/10.1177%2f030981688502600111>

Having control of a space means you can control the labour that takes place within it - understanding the spatial dimension of labour is key to overturn long rooted power hierarchies , both in the domestic space but also in general.

WSW change the location of activities away from a single detached space?

Greater sense of community, greater awareness of the way each person is interconnected with others, a support network.

WSW reconceptualise individual and shared domestic space of cohabitation schemes?

How much of what we consider important now in terms of individual and domestic space is engrained in us due to current spatial configurations and how much is natural?
Knowing this might allow us to devise a means for the transformation of the behaviours that take place within these spaces.

WSW explore the definition of "common needs" in relation to groupings of different people?

"Common" recalls the normalisation of "man", as being a common being, with common measurements and needs. Evidently this is not actually practical nor is it realistic - redefining common needs can be the first step in to shifting how space is made and for whom

WSW expose the economic and social roots of cohabitation?

Exposing the roots can give us understanding and clarity into why things are the way they are, which could give us a clearer idea of how we shift current expectations and configurations of space.

WSW create locally managed spaces?

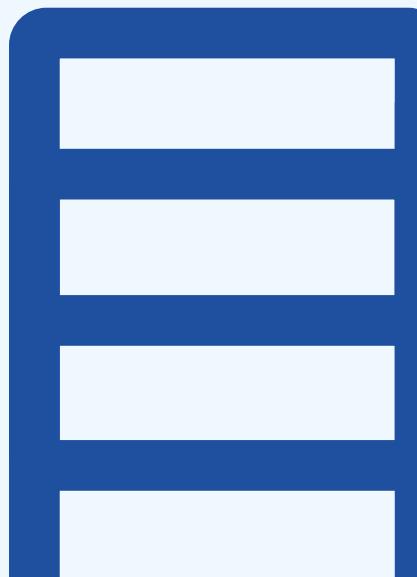
House ownership is going down as more and more people are forced to rent. In some cases, a single landlord can own an entire building - the wealth of the many goes only to the few. Within this power dynamic, there is an element of surveillance that prevents renters from living as they would like, and prevents them from being able to use the space to fit their specific needs, instead spaces are generalised for the "common needs".

WSW challenge the social hierarchy created by spaces?

Space reinforces established hierarchies between rich/poor, between races, between genders, between cultures, which lead to greater inequalities. To transform these power dynamics, we could do so through space.

WSW redefine "home" away from a place, and relate the concept more to interrelations in life?

WSW devalue ownership?



Initial Research & Findings

How do they affect our living spaces?

We initially began our desk research by following our impulse to look at the notion of collectivity as opposed to individualism.

How might we live more collectively?

We began by noting down the different models of co-living that we could think of, outside of the nuclear family unit. First we looked at different family structures, before moving to other examples of co-living. For example, communes, retirement homes, boarding schools, prisons.

- How did these function at the moment and why?
- What is the historical basis for this way of living?

We discovered that much thinking about the structure and function of the nuclear family was shaped by the sociologist Talcott Parsons. He argues that there is a functional relationship between the isolated nuclear family and the economic system of industrial societies (Parsons, 1959).

By separating the nuclear family from their extended family, the function of providing for the psychological needs of the family, such as the socialisation of children, came down to this individual family unit.

However, studies of social networks in Northern America and Northern Europe in the past 40 years have indicated that the nuclear family is not isolated from its kin to the degree assumed by Parsons. This, alongside considering our personal experiences of multi-generational households

in the UK, seemed to indicate the potential for change in what is considered a "family unit". It also indicates the insufficiency of current family models.

Alongside this, we discovered that according to a 2019 survey by Statista, the main reason for owning a home in the UK is that "it provides a sense of security", giving us insight into the mentality behind housing - not necessarily for shelter, but for future wealth preservation.

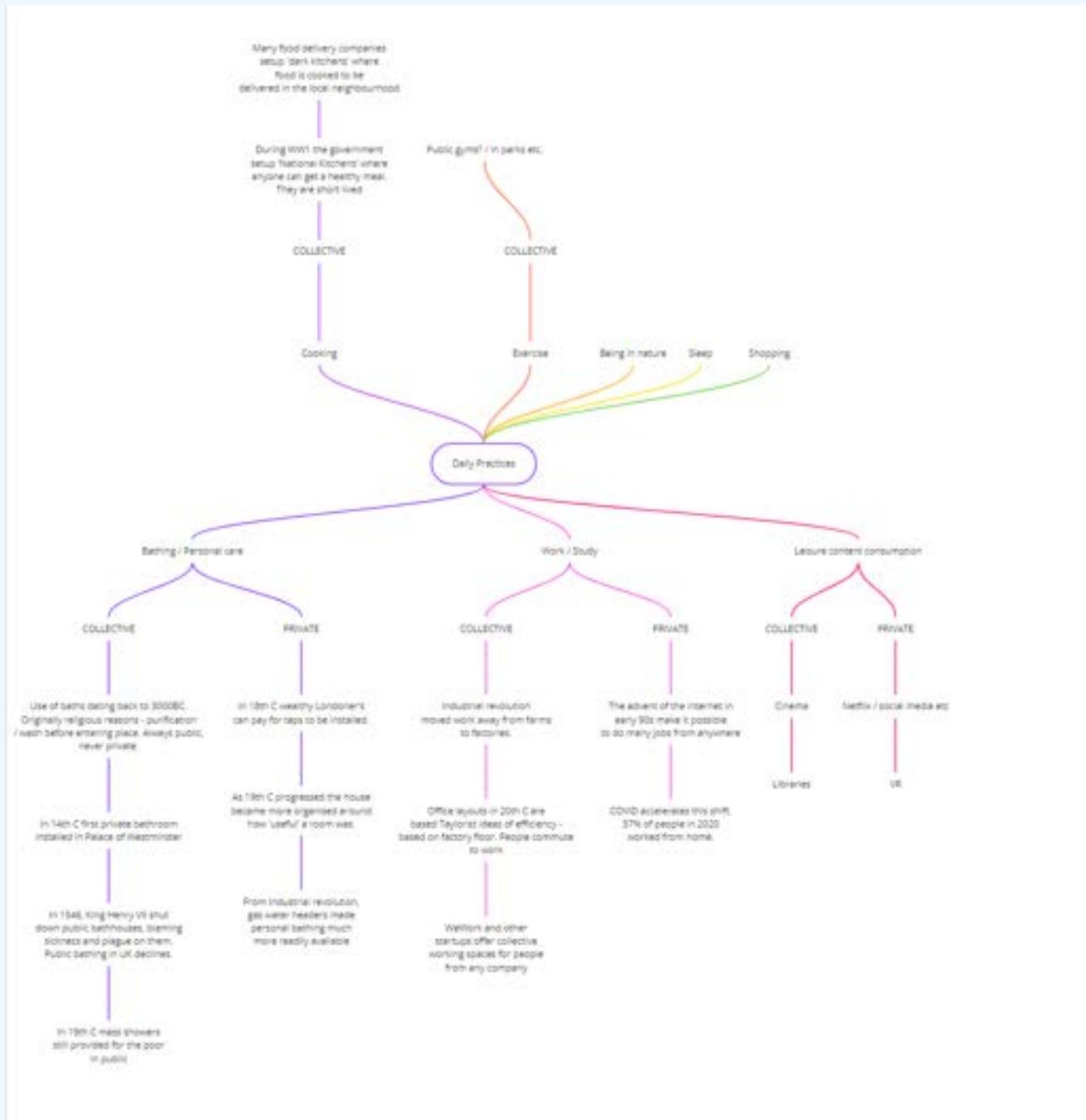
This served as the catalyst to explore how the concept of "ownership" and "private property" led to a way of living that utilised more resources than needed. Due to the notion that this house is my own private property, and so shouldn't be shared, each individual housing unit needs its own separate domestic infrastructure, causing untold ecological damage to the surrounding natural area.

This is in comparison to multiple indigenous communities the world over, who did not own land, but were its equals/served land instead.

We ascertained that changing our daily practices that are individualised and isolated from the human and non-human beings around us, into something more collective and collaborative, might serve to change the current prevailing notion of "ownership", and could introduce a more collective aspect to our way of life, in London specifically.

Models of cohabitation

Daily Practices...



...done collectively?

The Context

We focus on London, a city where increasing rent and house prices push people to live in flatshares, as lodgers and in more collective settings than single family homes. Despite this, London is going through a “loneliness epidemic”.

Increasing energy prices and the cost of living means more financial hardship and poverty and less stable lives. Pair this with the reduction in state support and the high demand for mental health services, we can see an environment where connections with others are few, and consequently quality of life suffers.

The Problem

Current methods of “space making” in domestic spaces are focused on efficiency, fitting many people into urban spaces at the cheapest price.

This leads to consumptive daily practices and an individualistic mindset, focusing on efficiency and benefit for the individual.

This detaches individuals from each other, and from the natural world, reinforcing the notion that we live separately from the land we occupy and preventing the development of local community.

The Goal

We want to provide an alternative method of space making in domestic spaces, that is grounded in the notion of “relationality” (between people, land, life, community), by and for residents.

We want to open up people’s minds up to the idea that space and daily practices can be conversational, an exchange between two individuals or groups, and not purely independent of one another.

How?

To achieve our goal, we need to learn more about the current norms of domestic space making in the UK, and how spaces are dictated by these norms and vice versa.

Our next steps include open conversations and informal interviews, co-mapping workshops, observations and narrative interviews with residents and other stakeholders.

Redefining the problem:

Poster experimentation



We created our poster by experimenting and prototyping different layouts in Figma. Above you can see our entire process laid out, from beginning to end (left to right).

We simultaneously developed different layouts using the text we had written in advance in short sprints of around 10-20 minutes, before discussing and repeating.

On this spread, you can see a few close up examples of where we experimented with colour, image, layout and title.



Welcome to my house

How can the spaces we live in better support collective daily practices?

Our lives consist of daily practices for example shopping or cooking. Whilst many of these daily practices were communal, over the last few centuries they have become increasingly individualised.

The consequences of daily practices are the individualisation of our daily practices is reflected in the spaces we live in. Crafty photo now build houses are each constructed with their own identical spaces for these practices. There can be large kitchens, large offices, bedrooms, baths, etc.

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How can we encourage these spaces to be used for shared practices? This can be done by making resources available to any that can use them.

These spaces are built for "domestic units", which don't reflect the shared practices, spaces, and resources in the UK, reflecting a culture of individualised and often separate daily practices.

As well as individualisation of daily life is ecological damage. As Daily Living spaces, whether it is a communal or shared space, the nature of practices and spaces determines the impact of the space on the wider environment and the world around us.

This could provide examples of alternative models of individualisation already in existence in London. It would also provide insights into how to create spaces that encourage us to become "ecological beings".

What does a collective scheme for domestic living look like?

Starting on crafty photo now build houses are each constructed with their own identical spaces for these practices. This can be done by making resources available to any that can use them.

What can we learn from models of living external to the nuclear family?

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What support structures are required for collective living?

The majority of people who practice a shared form of domesticity, rather than a nuclear family, have done so through their work or through their own personal choice.

BREAKING DOWN THE HOUSE

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Our lives consist of daily practices. Whilst many of these daily practices were communal, over the last few centuries they have become increasingly individualised.

The transformation of daily practices originates in the Industrial Revolution, as people left communal farms and went to work in urban factories. After WW2, Market Capitalism accelerated the trend, with individual ownership becoming a ~~means~~ to profit. The advent of the internet and the global pandemic has solidified many formerly collective practices as individual. Shopping, working and leisure have all become essentially individual practices.

This individualisation of our daily practices is reflected in the spaces we live in. Copy-paste new build houses are each constructed with their own identical spaces for these practices - their own large kitchens, home office, bedrooms, baths, driveways.

This way of constructing the spaces we live in is bad for our ecosystem in a few ways. Firstly, it leads to needless duplication. This use of land and material resources is wasteful in a way that cannot continue.

These spaces are built for "common needs", which don't reflect the diverse practices and family structures that exist in the UK, enforcing a certain model of cohabitation and thus, specifically practices.

It also undermines our ability to be ecological beings. As Timothy Morton states, solidarity is a fundamental part of being ecological. The individualisation of practices and spaces dislocates our ability to be in solidarity with one another, non-human entities and the world around us.

We have decided to explore the nature of these daily practices in London

It is a city that attracts people from all walks of life, from all over the world, many of whom have traditional daily practices that don't fit the homogenous housing stock provided.

These daily practices may follow different models of cohabitation in comparison to individualised norms in London, which often leads to a negotiation between their practices and the spaces they take place in.

Through this, we could explore not only the effect of spatial configuration on the transformation of daily practices, but also how some of these practices resist transformation entirely.

This could provide examples of alternative models of cohabitation already in existence in London and provide insight into how we conceptualise spaces that encourage us to become ecological beings.

What does a collective scheme for domestic living look like?

Focusing on daily practices, differences between cohabitation, cooperative and collective schemes, we question what 'commons' in habitation means today.

Looking at "sharing" as a practice, we see a design problem beyond dominant models of domestic cohabitation in London.

What can we learn from models of living external to the nuclear family?

Centring on migratory ways of living helps expand the notion of "liveable spaces". Looking at the negotiation between space and practice allows for experiments challenging the concept of the nuclear family and the public/private binary.

What support structures are required for collective living?

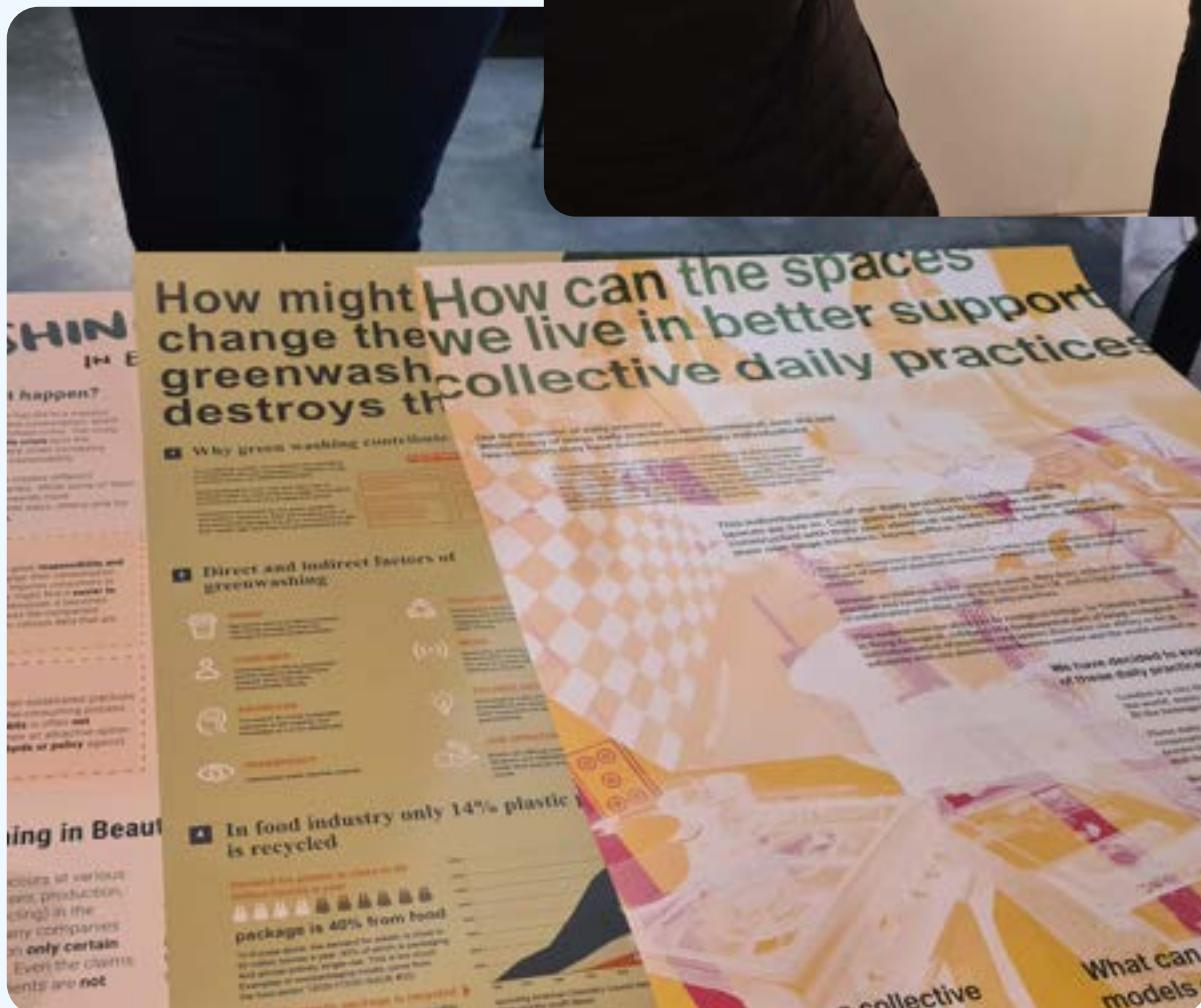
The majority of people who purchase a house do so for financial security, rather than to live in a certain way. How can we separate "living" from transactions?

The final poster

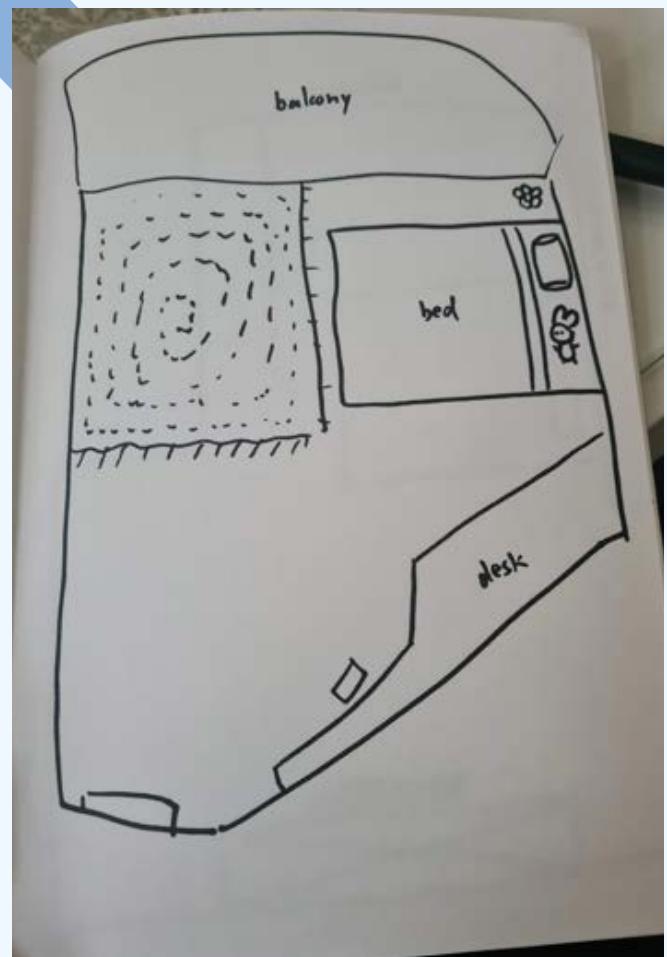
The Exhibition

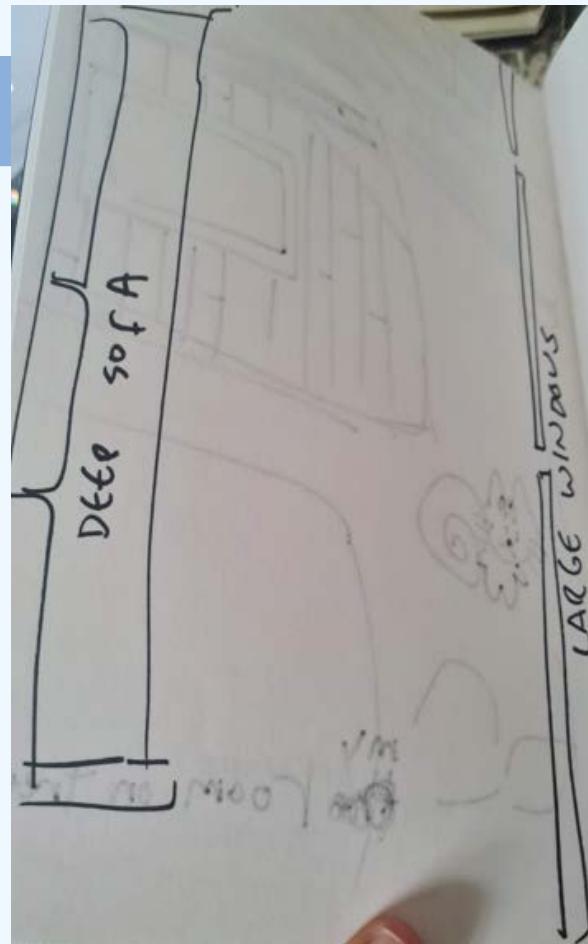
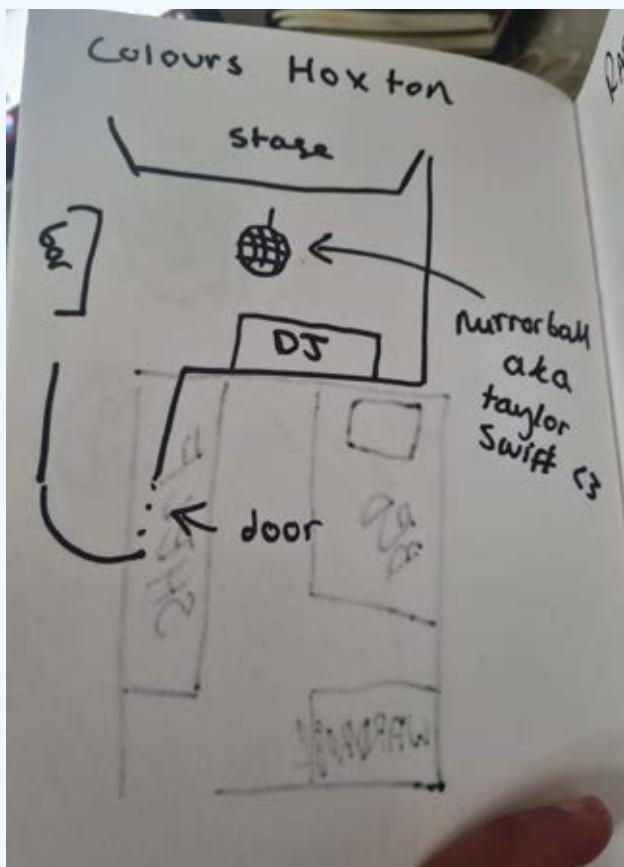
In this way, we were able to identify elements from each others designs that we liked, such as the collage (which features photos from our own homes), the floor plan overlay (which is the layout of a house on Victor's street) and the tilted title.

Our final poster became an amalgamation of all these elements.



What is your favourite room?





Alongside our poster, we left a notebook and pen with the prompt "Draw the floorplan of your favourite room!", for people to participate in a small mapping exercise. This served to test mapping and co-mapping as a research method to answer the questions we had about people's practices.

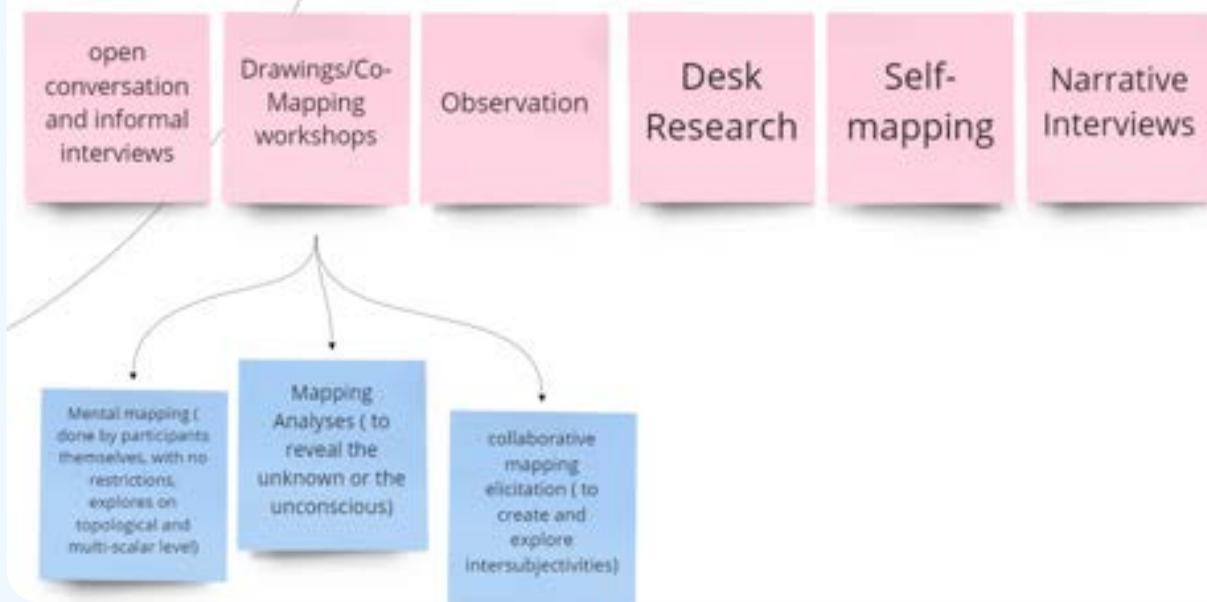
The notebook filled up quickly - here are just a few of the rooms that were drawn. We could learn a lot about what an individual valued in their spaces, not only from the rooms themselves, but the information that was included in the floorplan.

Discovery phase

From the discussions we had during the exhibition, and following on from our desk research, we decided to centre our primary research around not only people's living spaces, but also their practices surrounding food. Food is often said to bring people together, so we wanted to explore these practices and see if there is truth to that phrase.

Research Methods

How will we research to answer these questions? (Research methods)



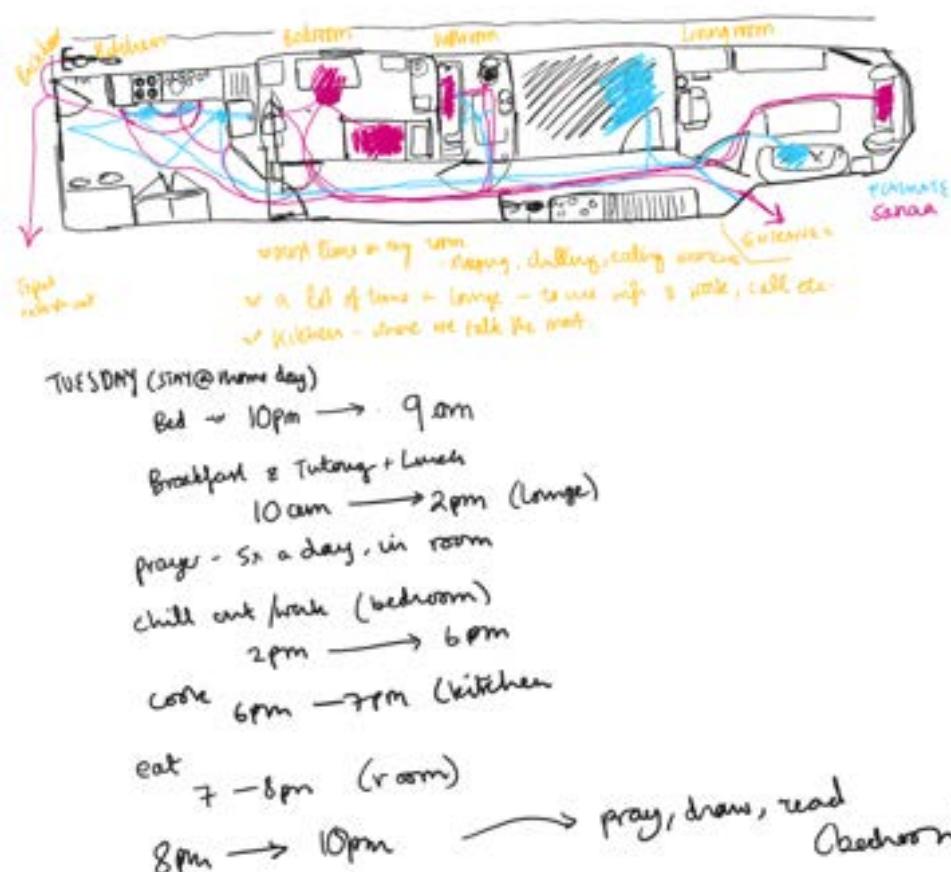
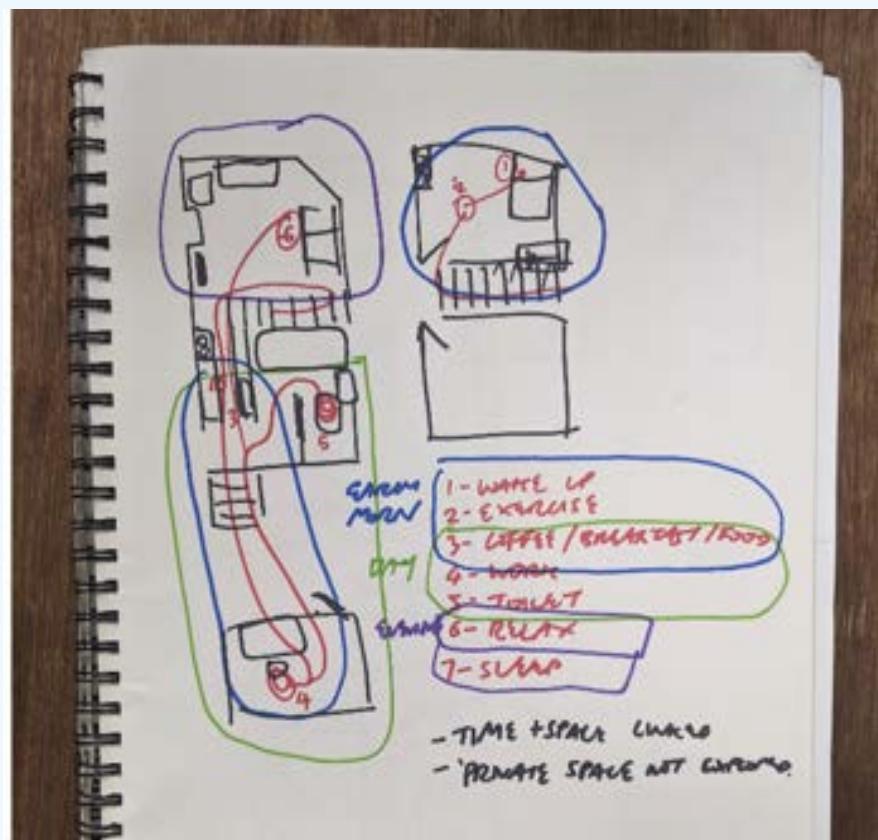
#1: Self Mapping

We tested our mapping process on ourselves, first, each individually mapping our living spaces and "the way we live our lives inside them".

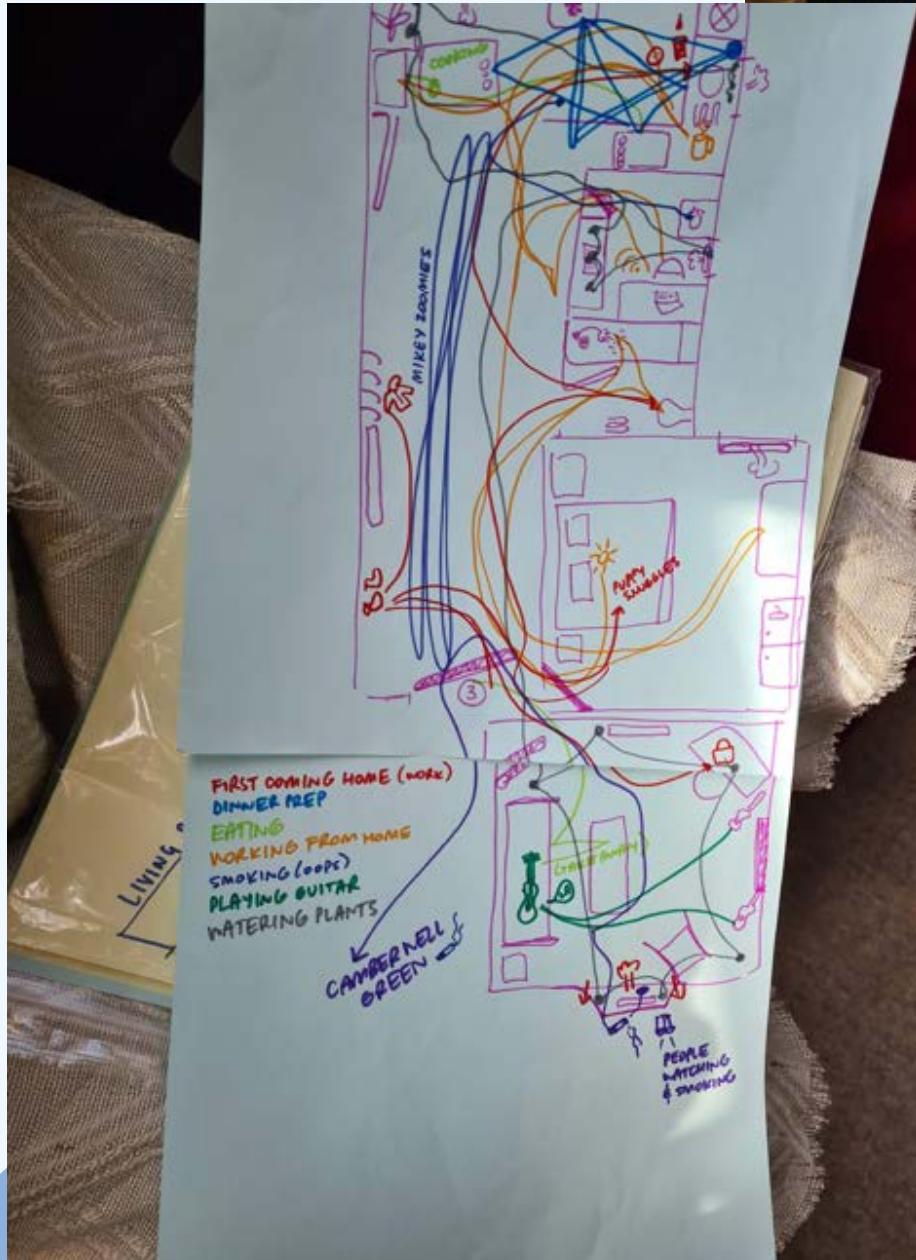
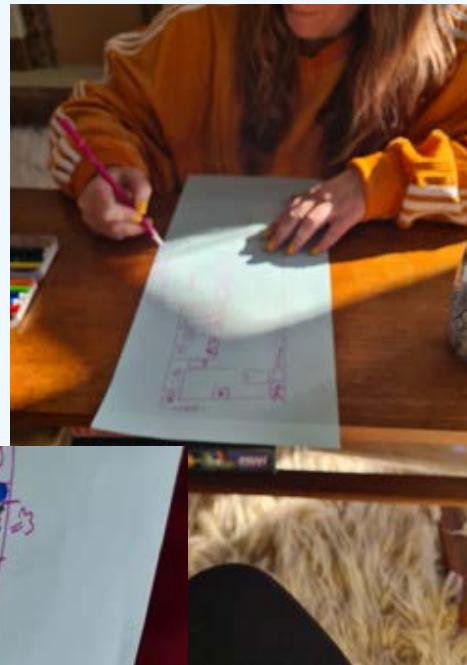
What was interesting is that we both had the impulse to write about the timings of our daily routine.

I ended up mapping my flatmates movements as well, as I felt it necessary to be able to explain my own movements.

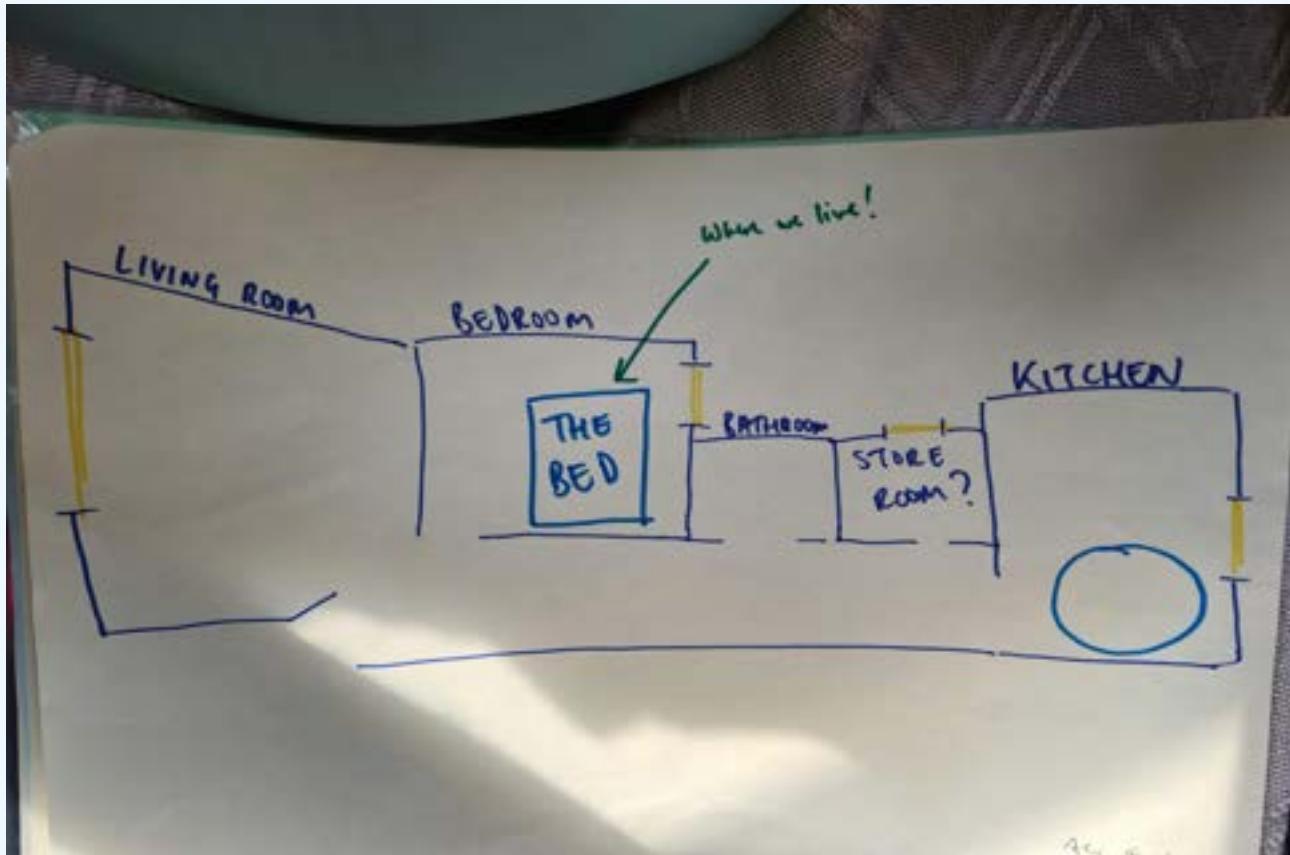
We both noticed more about how much time we spend in certain rooms, and how we tended to have rhythms. Carrying out this mapping made us eager to learn about how others lived, to compare our maps with theirs.



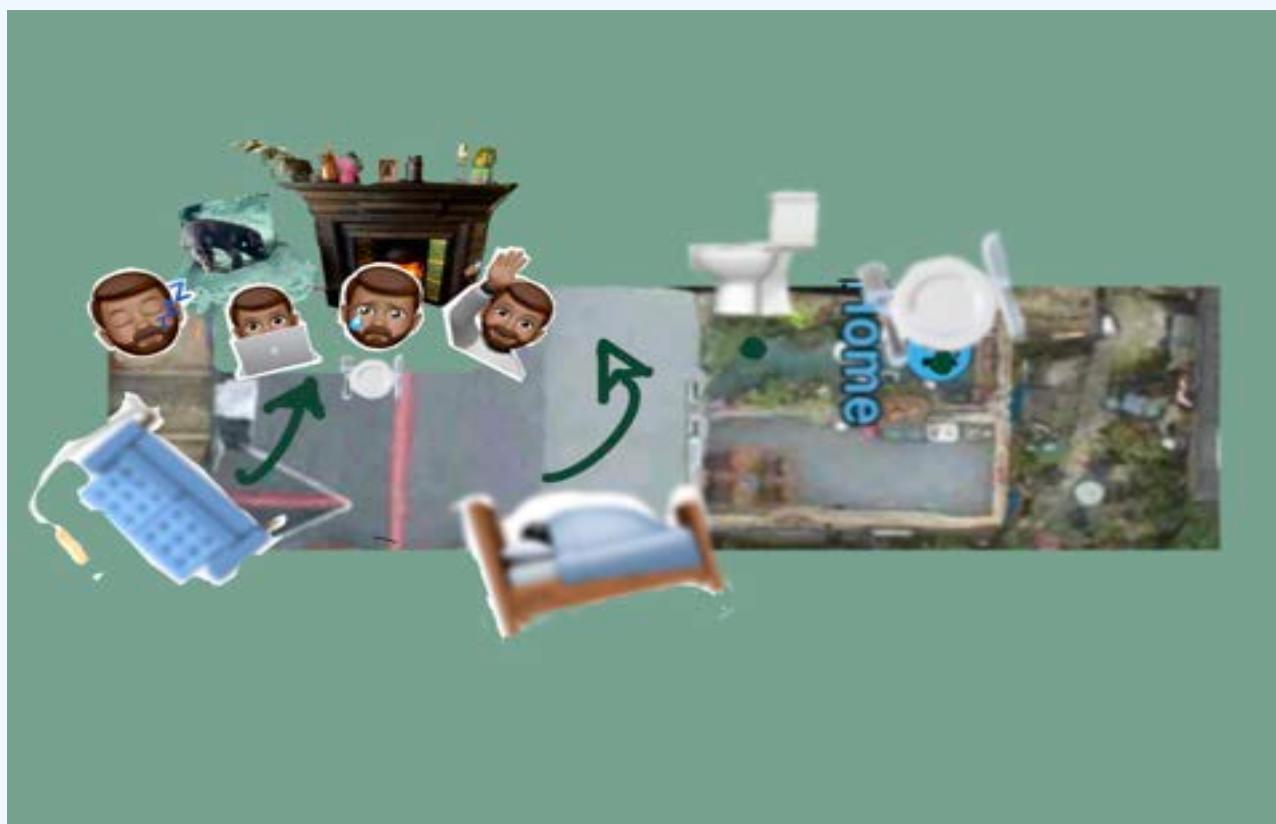
#2: Mental Mapping



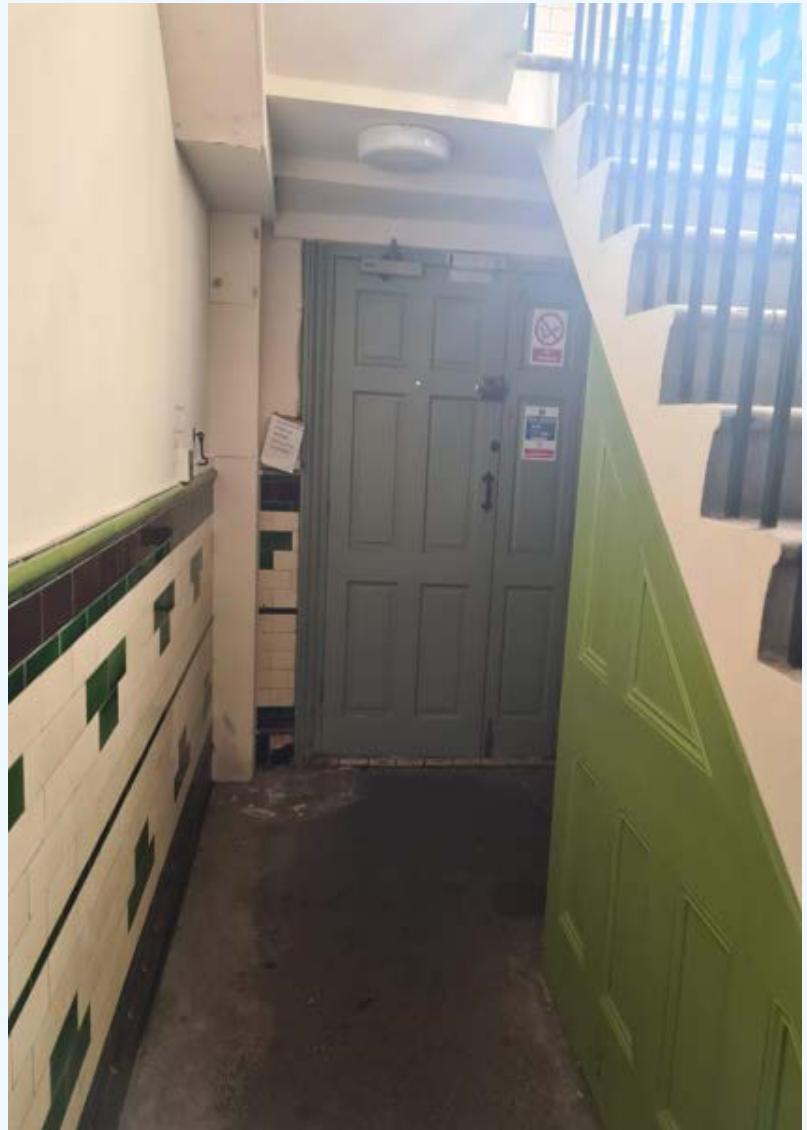
Though it might look like 5+ people live in this apartment, this participant decided to map different routines in different colours, as well as her dog's movements. This provided an insight into how the space is used according to different practices. It's interesting to note the similarities in some, such as "Working from home" and "First coming home", and the specificity of others e.g. "Playing Guitar". This means that when targeting our intervention on a certain space, we need to consider all the practices that use that space. The Kitchen is used in 4 different routines on this map for example.



The above map is sparse except for the bed and the kitchen table, where the interviewee spent most of their time. It's interesting that they have a "?" regarding a room in their own home, where they have lived for over 12 years.



The above map is a creative collage of the interviewee's apartment, using a satellite image alongside emojis to represent his emotions in his home. Rather than his living practices, his focus on his emotional state could be an interesting approach to consider in our intervention.



These two pictures are of the shared spaces in the building, where a lot of the interactions between neighbours took place on the way in/out of the building.

After the self-mapping took place, we found that we needed a control to determine how much of the variation we saw was due to an individual's life style, and how much was actually a result of the space itself.

The maps on the last 2 pages are all maps done by residents who live in the same apartment building as me, when we asked them to "Map their way of life". The apartments physical structure is identical.

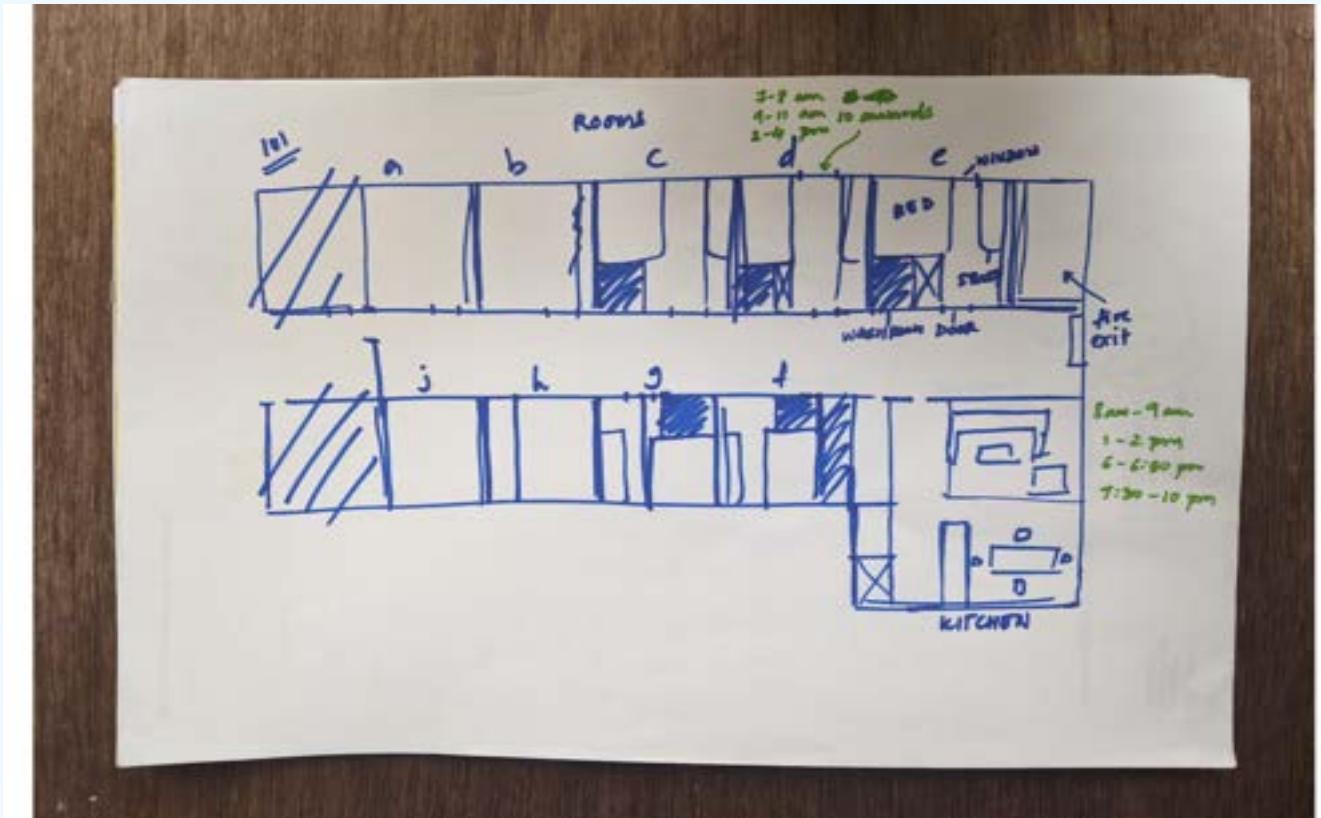
While they drew the maps, I informally interviewed the participants about their practices surrounding food. As I was interviewing actual neighbours, I also took the opportunity to ask them about their practices surrounding neighbouring and what they felt makes a good neighbour. In terms of food, most of the participants cooked regularly and sharing food with others, notably friends and family visiting, was a major motivator to cooking.

Some participants preferred to cook alone for peace of mind and efficiency, while some shared their

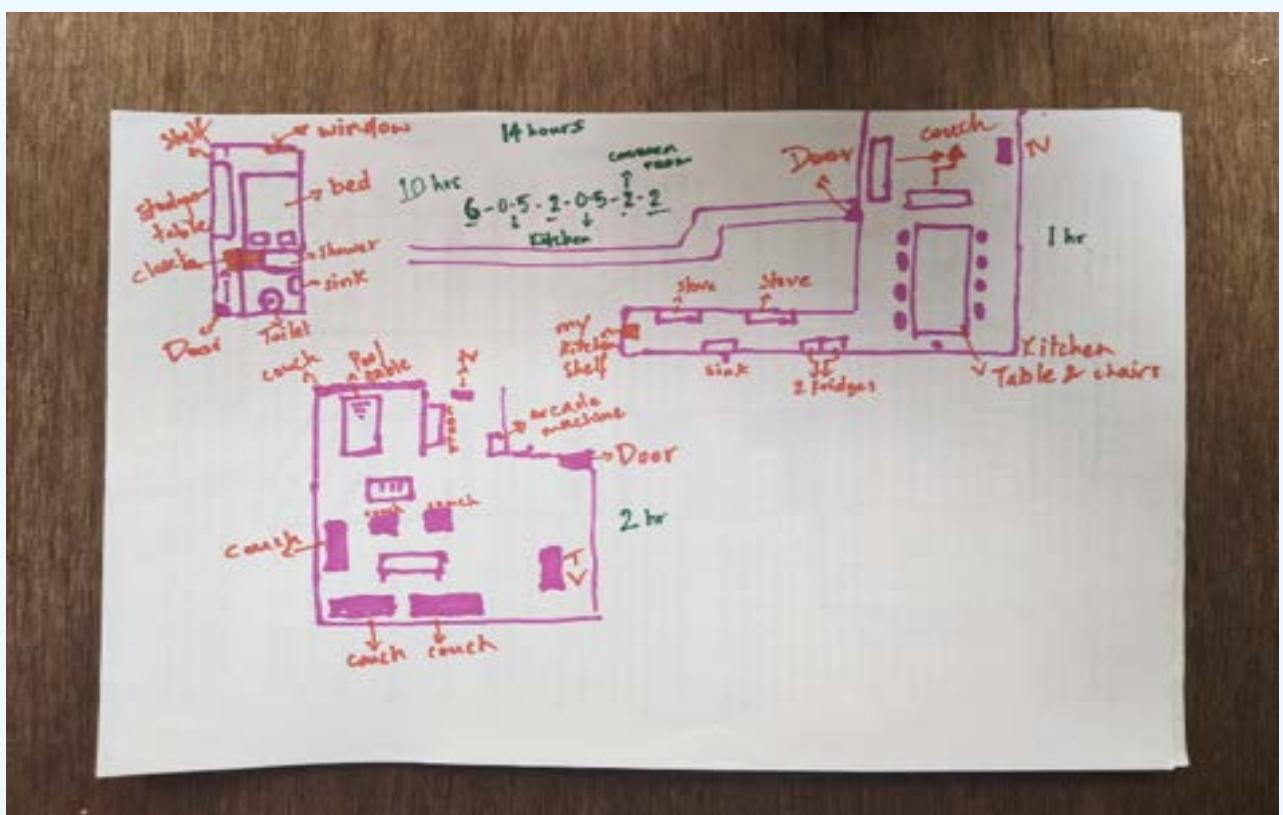
duties and considered cooking an act of bonding. For those living in flatmate situations, deciding who cooked when was not a conscious decision and was based on feeling like "it's your turn".

When talking about neighbours, I heard conflicting descriptions of what makes a good neighbour. On the one hand, being involved with each other's lives and sharing food is the ideal neighbourly relationship. On the other hand, it's important to maintain distance and not affect other people's lives too much. For example, one interviewee's neighbour had told him he was too loud on several occasions, causing him to tread lightly in his everyday life.

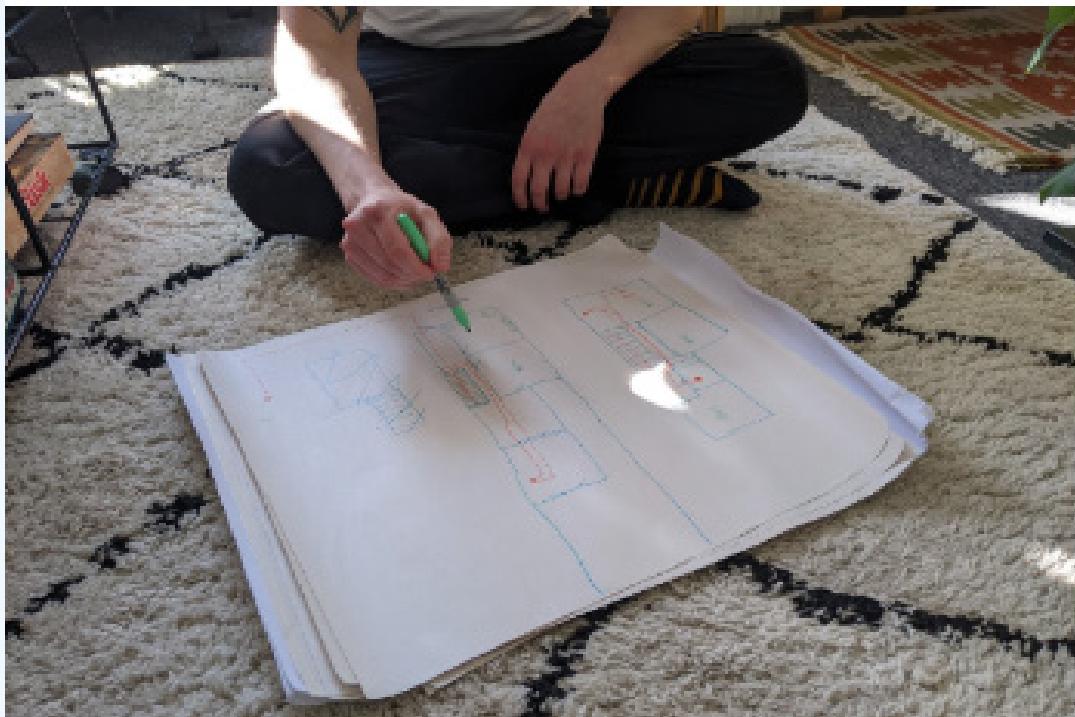
Another interesting finding is the lack of knowledge about other neighbours, for which I became a conduit, answering their questions about each other. People could hear parts of each other's lives (e.g. playing instruments) and were interested in knowing more about who was playing and what their life was like,



The above map is from someone who lives in student accommodation. Note the uniformity of each unit, and how almost all the time is spent within the individual space, despite the existence of a large common area (the kitchen).



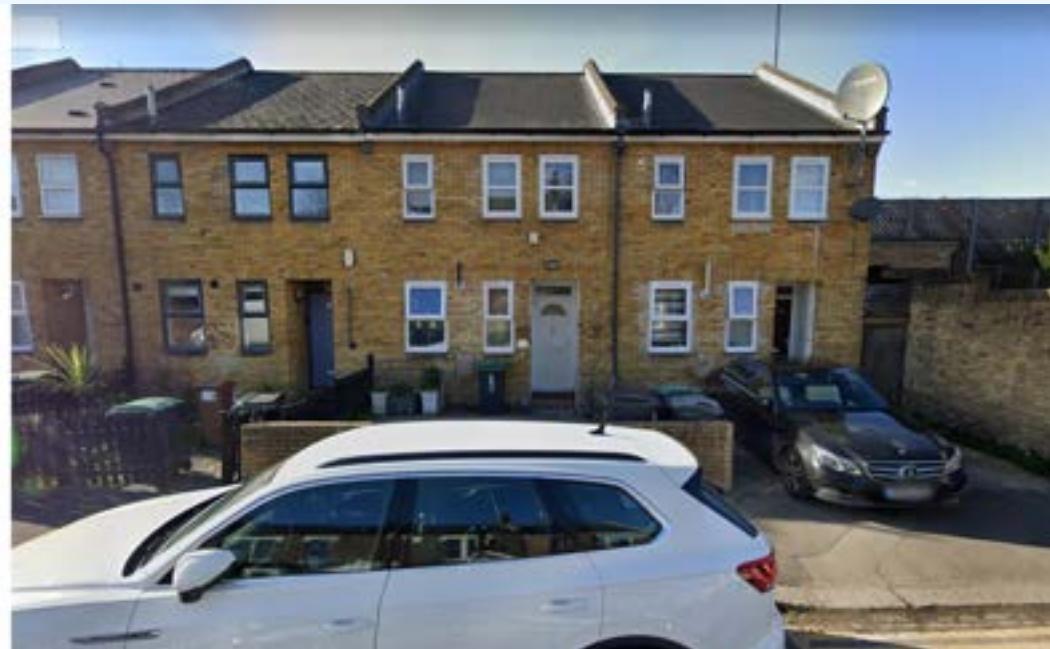
The above map is also from someone who lives in student accommodation, however this student spends a lot more time in common spaces like the common room, as shown by the dominance of these spaces in his mapping. Interestingly, these spaces are all disconnected and presented isolated from each other.



Mapping in progress



The above map shows someone who lives with a flatmate. Their own movements are represented by the pink dotted line, almost floating from space to space, wandering in circles, almost descriptive of their own personality. This is in contrast to their flatmate whose movements are represented by very sharp direct lines, implying they move with a purpose, with no stops on the way. Interestingly, while mapping the flatmate's movements, the participant had to add in furniture they had forgotten about, since they never use it.



**These are photos of exteriors/
interiors of some of the spaces ,
occupied by those who took part
in our informal interviews on the
opposite page.**



#3: Informal Interviews

Delving further into exploring the relationships people have with the people who live “with” them, we decided to have short narrative interviews with participants. Our prompt was: “Tell us a story about one of your neighbours.”

“It’s a ghost town around here, I’ll need to dig deep in my memory”

“I have a feeling that we sometimes wait for each other. If we hear each other leaving, we wait for each other so as not to meet each other. I’ve had this impression in the past but i’m not sure if it’s true.”

“It’s really nice to feel like we could help a neighbour, particularly knowing what it’s like to be juggling work and having a baby as well. (...) So just year, really felt really nice for us as a family to be able to help them”

“I’ve just been sort of getting grumpy at fact that their stuff is lying all over the hallway again”

From not only the mapping activities, but the narrative interviews, we discovered that rather than observing people's individual daily practices and trying to make them more collective, it might be prudent to first assess how people in London actually relate to the people they live with and around. We cannot encourage more collective practices when the basis for those practices, that is, the community itself doesn't exist.

However, through our interviews and mapping process, we found that the people who live in the most physical proximity to us, whether that be our neighbours or our flatmates, tend to have the greatest impact on our way of life. Despite this, most of the people we spoke to didn't know any of their neighbours names, let alone know who they are. During my interviews of people who would be considered each others neighbours, the most interesting finding in this regard were the questions they asked me about who I've interviewed, what they did, what their apartments looked like etc.

This shows that even if people are unaware of their neighbours, the desire to know more about them is still strong. A large obstacle in the way of that desire is how the communal spaces, such as hallways, entrances and front doors are configured. For example, on the previous page, one interviewee described her apartment block like a "ghost town". Her apartment, like the bottommost picture, has multiple entrances/exits and paths to them from the apartments. What this results in is fewer opportunities to bump into or even see other neighbours by chance.

For our next steps we need to research the regulations for these in-between spaces, where neighbours can meet, in order to develop an intervention that might have the strongest impact, potentially by increasing the opportunities for neighbours to cross paths "by chance".

What is prioritised when designing residential buildings?

What are the needs of each stakeholder - residents, architects, the local council and developers?

How might increasing the opportunity for neighbours to meet address the challenges of the climate crisis?

Findings & Next actions

Neighbourliness?

What constitutes “neighbourliness”?

During our research, we found that there were conflicting definitions of a “good” neighbour (though a “bad” neighbour was consistently loud and unfriendly). Furthermore, it was difficult for people to grasp the boundaries of a neighbourly relationship. By this I mean, it was difficult for people to understand where the line between “friendly” and “nosy” lay when it came to interactions between neighbours, as these were wholly subjective boundaries. To prevent an uncomfortable situation, people held back on neighbourly actions such as sharing food out of concern that they would be crossing that line. If we want to improve neighbourliness, we need a way of describing these relations and measuring changes in them, that still respect their subjective nature.

This brings the question - **how can we measure neighbourliness?**

We researched the topic in existing sociological literature, and found that while there was little on the topic of neighbourly relations specifically, there was a growing body of research on local communities, showing a gap in research.

We first focused on what a neighbour actually is, settling on the definition that neighbour relations involves “reciprocity, showing a commitment to neighbourliness but not interfering”(Crow et al., 2002).

Going further, we settled on Rick Grannis’ definitions of the different levels of neighbourly relations:

A stage 1 neighbour relation exists between Sanaa and Victor if they are geographically available to each other (Grannis, 2009:).

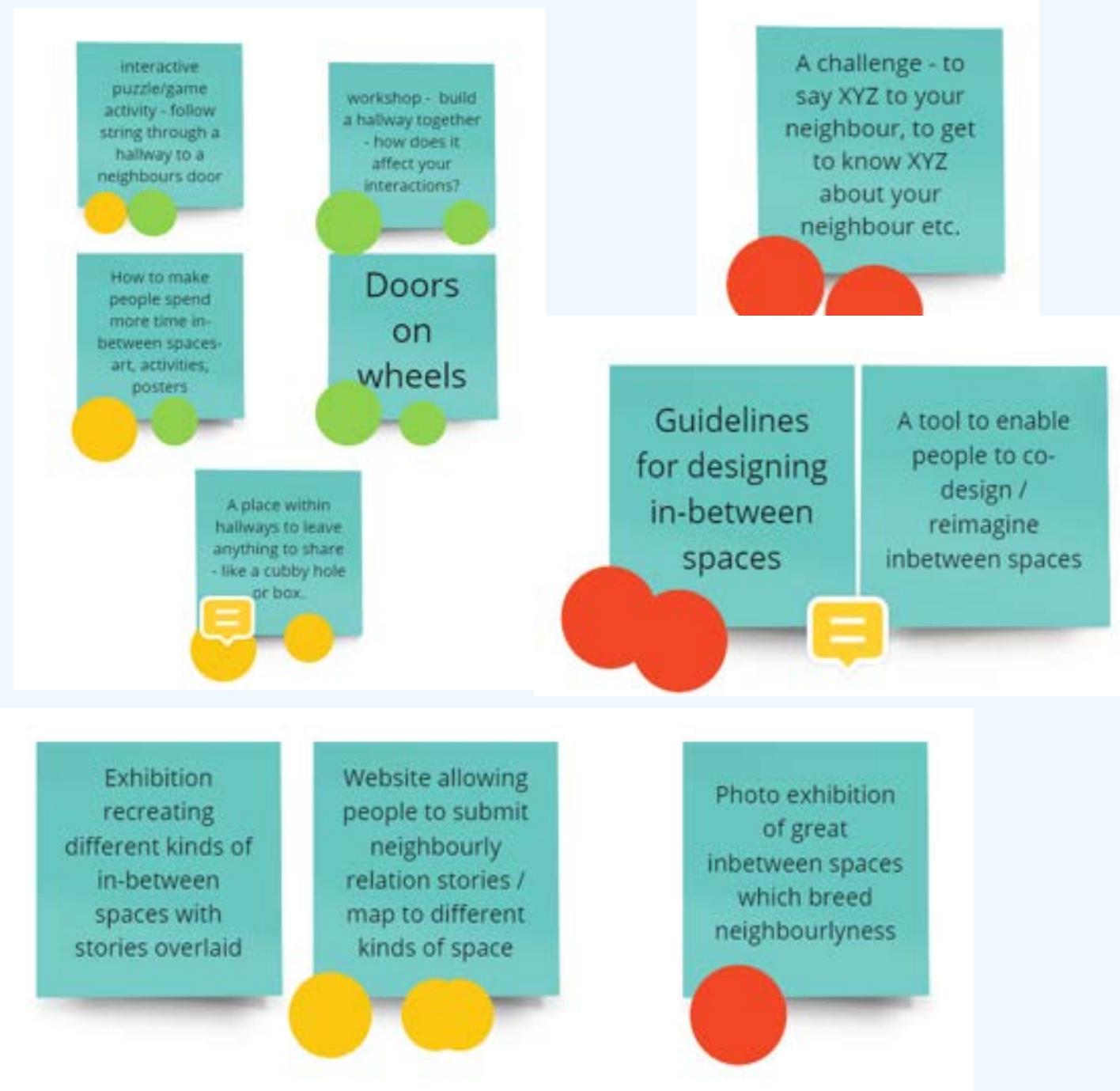
A stage 2 neighbour relation exists between Sanaa and Victor when they unintentionally encounter each other and thus have the opportunity to acknowledge each other’s presence, observe each other and initiate conversation (Grannis, 2009:).

A stage 3 neighbour relation exists between residents Sanaa and Victor, if they have intentionally initiated contact (Grannis, 2009:).

A stage 4 neighbour relation exists between residents Sanaa and Victor if they engage in one or more activities, indicating mutual trust or a realisation of shared norms and values (Grannis, 2009:).

We decided on this as it accounted for the subjective nature of the relationship, by indicating mutual trust in level 4, but it was still quantifiable through the use of stages. Furthermore, it doesn’t suggest a long-term relationship or friendship, which is important in a city like London where the **churn rate** (rate of population turnover) is particularly high as renters live for an average of 2.6 years in one location (YourMove, 2018).

Brainstorming



While we came up with many ideas for an intervention, many placed the onus of change onto residents instead of those in charges of designing the spaces we live in. This prompted us to question:

Who are we aiming our intervention at?

MODULE C - PRE-CONSULTATION DRAFT

HOUSING DESIGN QUALITY AND STANDARDS

SUPPLEMENTARY PLANNING GUIDANCE

GOOD GROWTH BY DESIGN

C3 From Street to Front Door

“A driving concern for the design of groups of dwellings is to ensure that shared areas outside and within buildings become places residents feel are intended for and can be used by them.”

Press (O)KA to unmute or hold space bar to temporarily unmute.

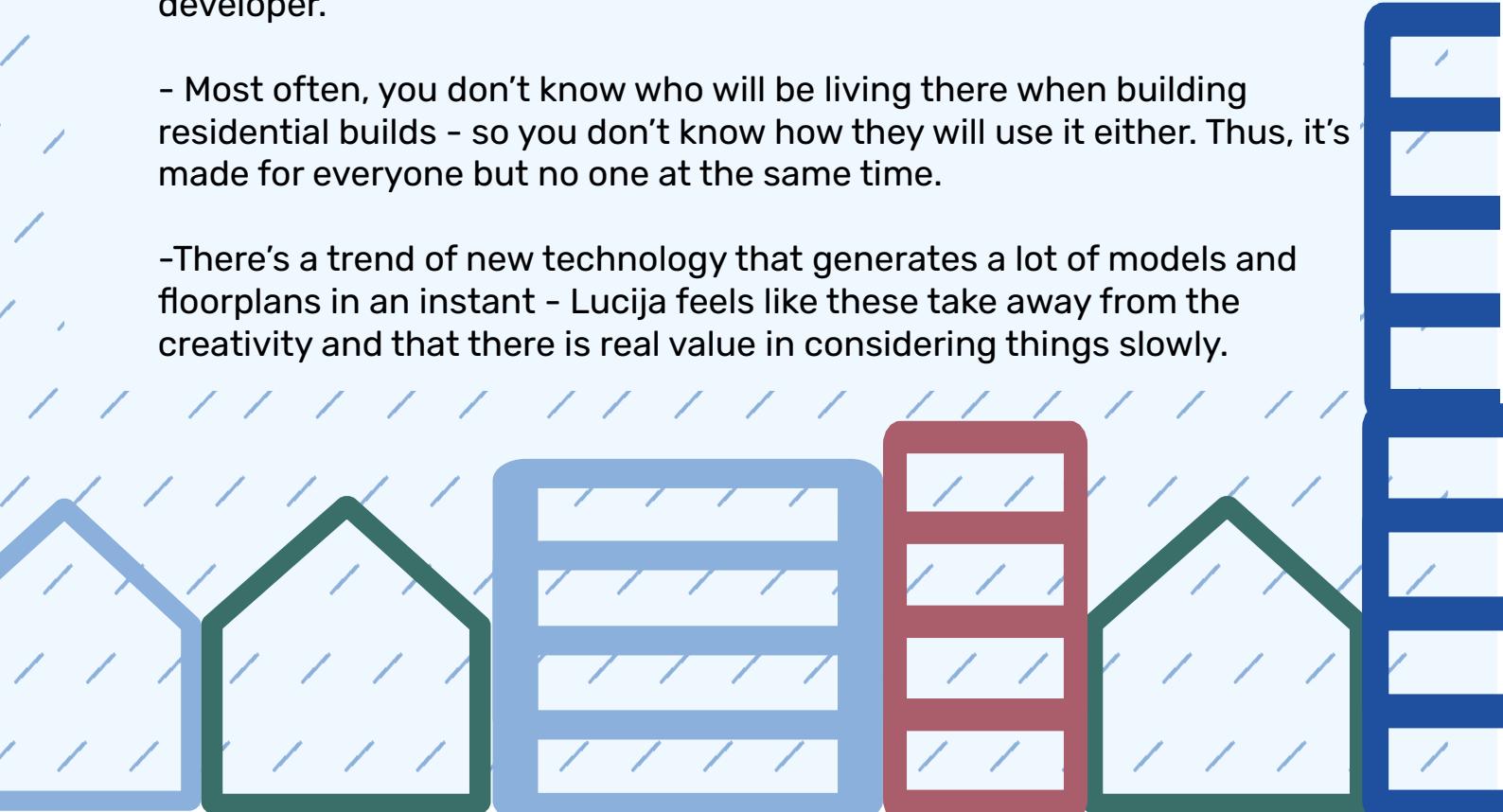


Interview with an Architect

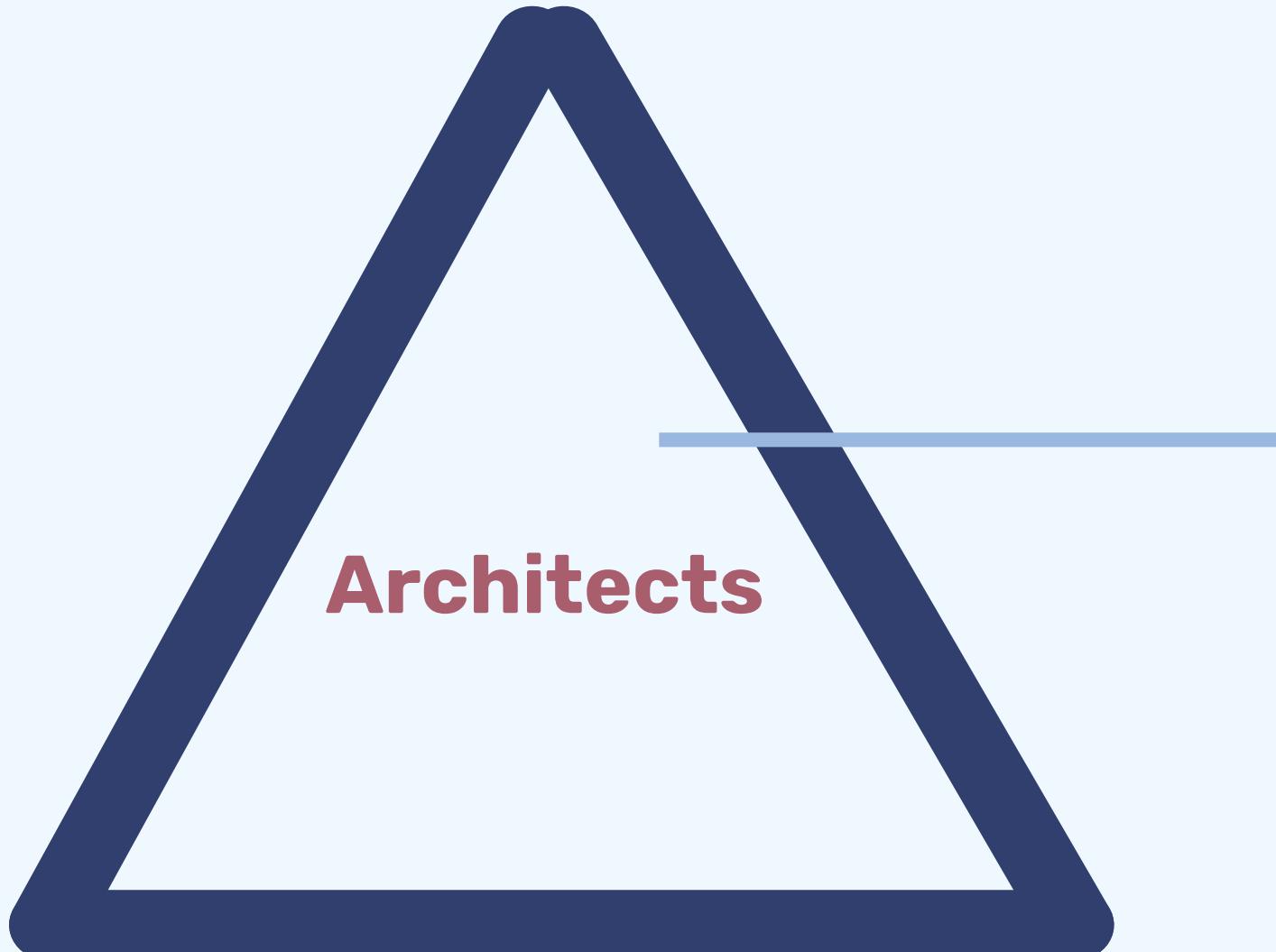
To learn more about how these spaces are actually designed, we interviewed a former architect, Lucija, who had experience working on residential buildings.

Some interesting points taken from our interview with her -

- In one way, these spaces are one of the starting points of the design, because you need to consider the flow of people in different buildings. But that's more interesting on a larger scale.
- When it comes to individual buildings, it is more regulated - there are minimum sizes of hallways and minimum lengths of corridors. Interestingly, there are no maximum length restrictions, as developers are always trying to make things more cost efficient.
- The role of the architect in all of this is to try to find common ground for all parties involved - the presumed residents, the council and the developer.
- Most often, you don't know who will be living there when building residential builds - so you don't know how they will use it either. Thus, it's made for everyone but no one at the same time.
- There's a trend of new technology that generates a lot of models and floorplans in an instant - Lucija feels like these take away from the creativity and that there is real value in considering things slowly.



Residents



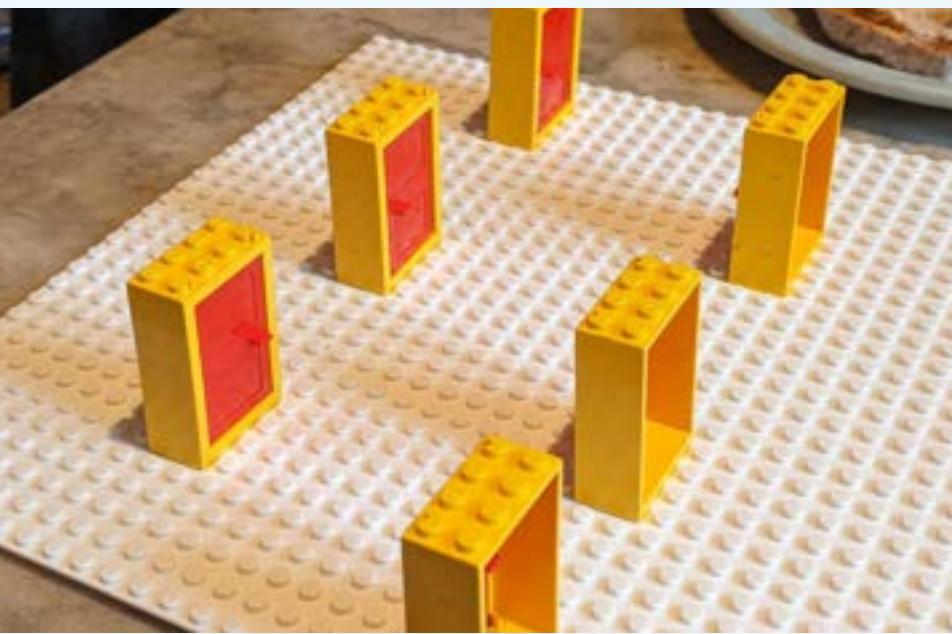
Architects

Developers

Council

The gap
for our
intervention

Lego workshop



We carried out a workshop using lego to observe how residents actually viewed these inbetween spaces that connect neighbours, in this case a hallway, and what they hoped to get out of these spaces.



2. Using the different lego people on the side, we asked them to assign people to each apartment and to use the lego pieces to create the in-between spaces they would personally want and benefit from.



3. This resulted in a space where the doors were angled towards each other, with windows and plants making the space a pleasant place to linger, rather than just a place to get in/out of your apartment. Crucially however, it did not just become "another living room". The ideal set up would have the different neighbours all knowing each other and helping each other while using the space.

Research project to apply the levels of neighbourliness to different areas?

A summer school for architects to develop and test out different proposals?

How can we join storytelling and policy together?

Accounting for time-space paths (referring to people being in the same space at the same time) in policy?
e.g. each development must have x chance of crossing x people a day

Pitching the co-design process as a way of creating guidance for places that allow people to create better neighbourly relations?

Crowdsource data on neighbourhoods from all over London, quantifying neighbourliness to create a rich picture of neighbourly interaction.

Yet more Brainstorming

HELLO
NEIGHBOURS!

"Hello neighbours!" is a living resource for residents, architects and stakeholders.

It uncovers the relationship between spaces and neighbourly relations, giving a formal framework to these seemingly intangible relationships.

This is the first step towards developing community resilience and the capacity to respond to crises on a hyper-local level.

It takes the form of a map-based website, or a pack that can be delivered to your address.

After roughly selecting your neighbourhood you will be prompted by a series of questions that will define which level of neighbourly relations is the most suitable to describe your area.

You are also given the option to write or tell a story about your neighbours, a time you bumped into them for example, or a time you wish you knew more about them.

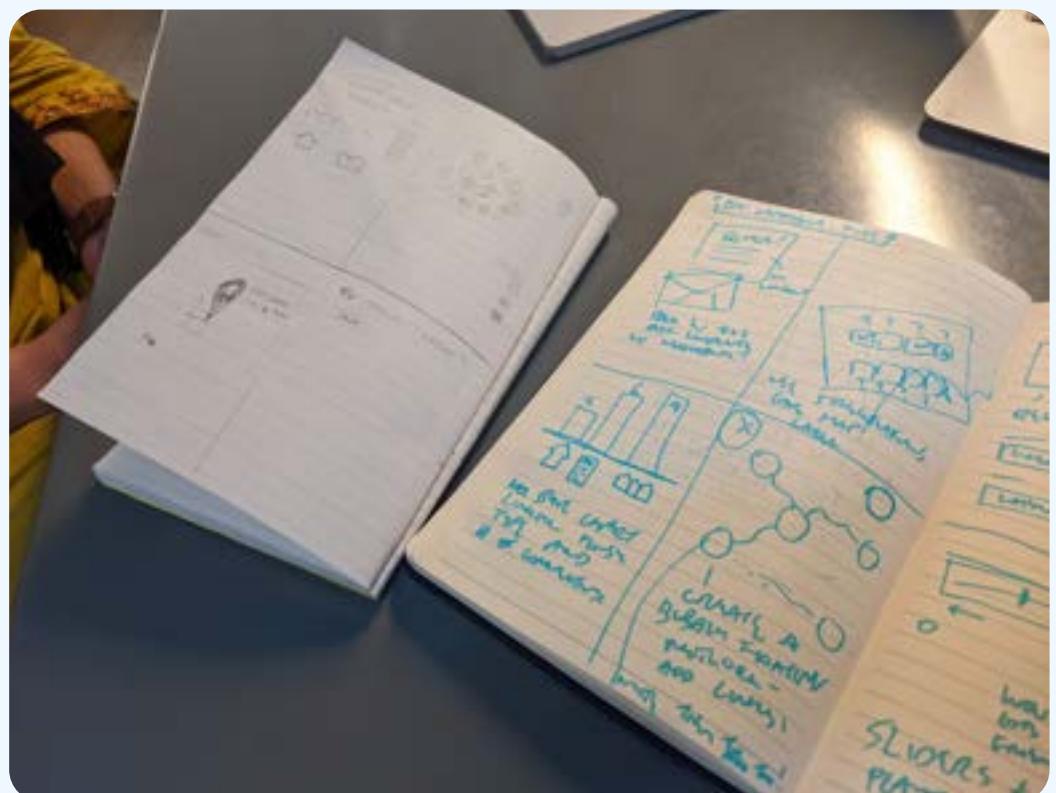
You will be able to view other neighbourhoods, and the data will be always be accessible to all.

Prototyping



Using the Crazy Eights quick ideation method, we quickly sketched out what we imagined Hello Neighbours might look like.

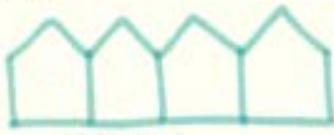
This also allowed us to assess what would need to be included in the website, and what potential risks Hello Neighbours could have.





[BACK TO MAP](#)

HOUSE TYPE:



TERRACE

NEIGHBOURHOOD CHURN RATE:  ~12 YEARS

 It's not strange to hear your name called out over the fence, to come take some food. It's always been our normal. 

HELLO NEIGHBOURS!

Help us understand how the spaces we live in can build better neighbours

Let's start

About you

What kind of house do you live in?



What's your postcode?

How long have you lived there?

Your neighbours

On your street, how many people...



Would you initiate a conversation with?

Continue

Your neighbours

On your street, how many people...



Can you picture a face for?

Continue

Your neighbours

On your street, how many people...



Would you ask a favour of?

Continue

Your neighbours

On your street, how many people...



Would you feel comfortable sharing your key with?

Continue

Your neighbours



Lastly, do you have a story to share about your neighbours?

This could be the last time you had an interaction with them, or something particularly memorable

Record

Skip

HELLO NEIGHBOURS!

Thank you!

You've helped us build a better picture of neighbours across the UK.

See the map

Upon reflection...

While “Hello Neighbours!” has the potential to change what we value when we look at housing and community, there are a few risks that would need to be considered and accounted for before it would be ready to be rolled out for public use.

The first is the risk of the platform becoming something akin to a **score system**, where people can “rate their neighbours”. Rather than fostering the development of neighbourly relations, this would lead to the platform becoming somewhat competitive. This would dispel from its actual purpose, and could further be used negatively by decision makers. For example, perhaps the provision of community services by the council might be decided by looking at the level of “neighbourliness” in the area. To avoid this, it is extremely to focus on our language and the design – no level is “bad” or “good”. Rather each level is to presented as objective fact from the data collected. While neighbourly relations are often based on subjective conceptions of a “good neighbour”, we hope our use of Grannis’ framework (Grannis, 2009) can codify these notions. This should also be visible in our design, veering away from colours usually associated with “good” and “bad” such as red and green. Our communication to participants needs to be clear and we would need to provide examples and use cases so that stakeholders are aware of the positive ways our resource can inform policy first and foremost.

Being a location-based resource, there is also the question of **privacy** and how far into detail we go when collecting location data. It would be a danger not only to a person’s privacy but also their neighbourly relations if their data was able to be pinpointed to their actual house location. This would exacerbate the problem of rating as mentioned above. Furthermore, it would increase the risk of “Hello Neighbours!” becoming a surveillance tool, like “Nextdoor”. While it originally aimed to develop community, “Nextdoor” is now often used as a platform for resident’s suspicions and rumours, which has not contributed to a positive neighbourhood environment. To avoid such an outcome, we need to decide how to segment areas in a way that could represent the communities accurately without being too specific. It would be useful to speak to councils and consider how they segment the areas that they are in charge of. This would also make it easier for collaboration with councils with all of their activities.

Finally, though we have used Grannis’ framework due to its neutral position in regards to the personal relationship of neighbours, focusing instead on traits such as “trust”, there has not been enough testing to show that this framework would work for all communities. **What we define as “trust” is dependent on our individual contexts, such as our culture or language.** I feel that it will be necessary to tweak the wording of the framework to make sure that, in using our resource, we do not erase the lived experience of residents. \



My capacity to understand a complex problem

My ability to clearly articulate a complex problem

My ability to see the intersections in a complex problem

My ability to see how a complex problem is dynamically shifting

My understanding of storytelling techniques

My ability to use storytelling to appeal to an audience

My ability to apply those techniques during discussions

My ability to tell compelling stories about complex problems

My ability to apply storytelling to enhance a project pitch

Complex Problems



Storytelling



My communication with the collaborative working groups I have participated in

My individual contribution to the groups I have worked with

My ability to identify my own strengths and weaknesses and capacity to contribute

My ability to negotiate the roles and agreements within the group

My ability to provide feedback from others in my group

My ability to receive feedback from others in my group

My ability to articulate myself in seminars and group discussions

My capacity for deep listening

My ability to be clear and concise in written communication

My ability to communicate in non-verbal ways using design skills such as prototypes and/or sketching

Collaboration

10

9

6

10

10

10

Communication

8

8

9

6

My sensitivity to group dynamics and capacity to facilitate collaborative processes

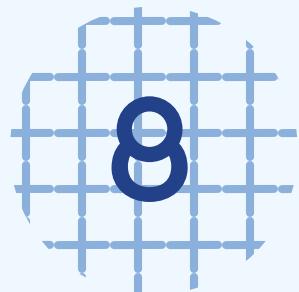
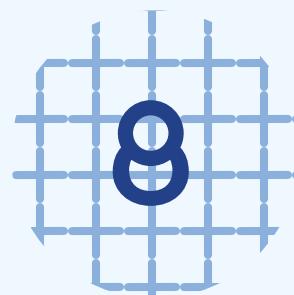
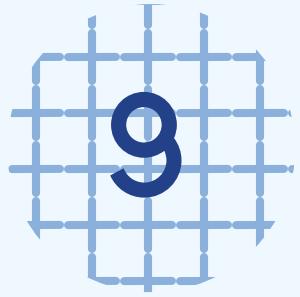
My ability to interpret global challenges using multiple perspectives

My ability to recognise my biases, challenge assumptions and evaluate the ethics of design processes and outcomes

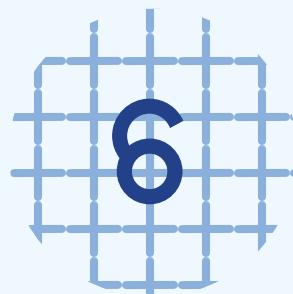
My capacity to conduct research that increases my knowledge on global and local challenges

My capacity for analysis of complex or contradictory information

Critical thinking



Enquiry and Analytics



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All images are from our process and all vectors and patterns were created by me for this document.