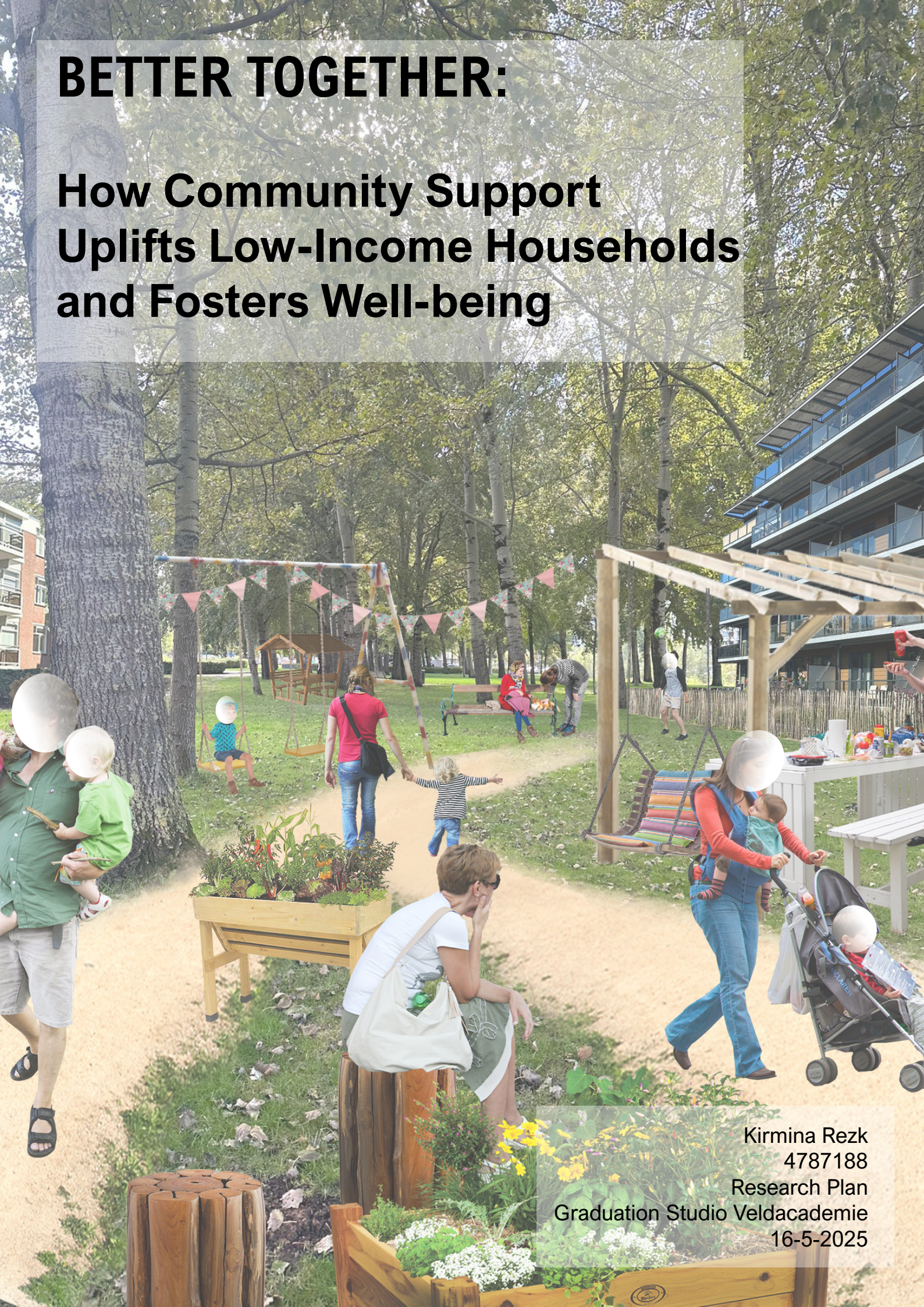
BETTER TOGETHER:

How Community Support Uplifts Low-Income Households and Fosters Well-being



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Lastly, I would like to thank my family, friends, and partner for their support and love throughout this memorable journey. Without you, I could not have done it. In particular, I would like to thank my mother for everything she has done for me, especially in the 25 years leading up to this moment.

Preface

I chose this topic because of my own background and where I grew up. Before coming to study in Delft, I lived with my family in social housing. So, when I had to decide on my focus, I immediately thought of ways to improve the living environment and enhance the mental and physical well-being of people living in social housing through sharing. I firmly believe that together we can achieve so much more than we can alone.

I wanted to create a space where people would not feel ashamed of where they lived and perhaps feel proud to point to their house when asked. There is a lot of stigma and shame surrounding these topics, but this is unnecessary, as I have seen that many people living in social housing are among the hardest-working people I have met.

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1. Introduction

In the Netherlands, socio-economic inequality remains a pressing issue, with urban areas experiencing the most significant challenges. Economic disparities between regions and within cities contribute to unequal access to opportunities and services. This inequality affects low-income households, leading to persistent cycles of poverty. Major cities, including Rotterdam, reflect the negative consewuences of this phenomenonwith some neighborhoods particularly affected by poverty and isolation. In the south of Rotterdam, a significant proportion of residents face socio-economic challenges, with many households living below the poverty line. This economic burden affects their well-being in a number of ways, including reduced access to basic services, limited social opportunities and a lack of supportive resources in the community. This can lead to social isolation, increased stress and reduced quality of life. It is important to understand the nature of relative poverty before considering how the built environment can serve this target group. This research aims to investigate how the built environment in Rotterdam South can actively contribute to improving the well-being of low-income households by incorporating shared resources, practices, collective living structures and communal spaces.

1.1 Problem scope

Adults in these households experience high levels of stress, which affects their mental and physical health. Several studies show that chronic stress increases the risk of heart rhythm problems and high blood pressure, weakens the immune system and can lead to more severe reactions to anxiety (Pharos, 2022). Psychological stress can also lead to burnout and depression. These are all physical consequences, but this group also suffers socially from the fact that they hide their situation, while they become isolated and alienated from society because they are not in it or can only participate to a limited extent (Centraal Bureau voor de Statistiek, 2023). In addition to these daily challenges, people living in poverty are also more vulnerable to setbacks. Because they are less able to prepare for them; after all, there is often no buffer. The realisation that there is no room for error puts great pressure on every decision that has to be made (Van Der Laan et al., 2021).

At the same time, growing up in a low-income family has a negative impact on a child's development. Children experience social exclusion and do not have enough money to celebrate their birthdays, buy school supplies, join sports clubs or take part in creative and music workshops, and participate fully in social activities (Centraal Bureau voor de Statistiek, 2023). In addition, low-income households struggle to provide nutritious meals, which leads to a lack of concentration at school. Children often carry the same stress as their parents, which affects brain development (Kalthoff, 2020).

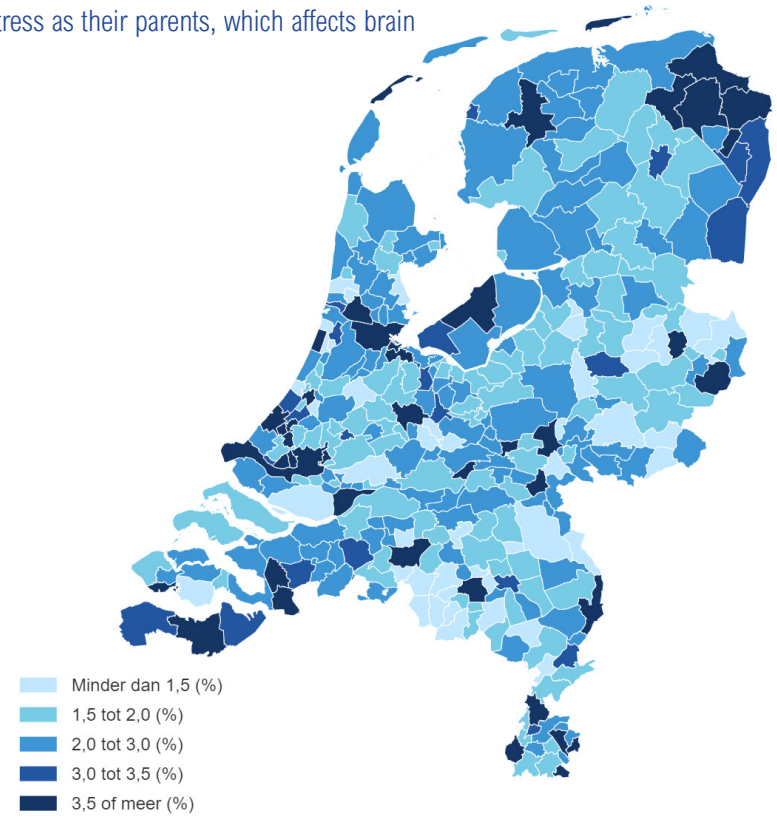


Figure 1. Poverty map Netherlands 2023, CBS 2023.

	Inkomen ten opzichte van het sociaal minimum, tot:						
	101%	110%	120%	130%	140%	150%	>=150%
Afrikaanderwijk	24%	31%	35%	39%	42%	45%	100%
Agniesebuurt-Provenierswijk	14%	19%	22%	25%	27%	30%	100%
Bergpolder-Blijdorp-Liskwartier	8%	11%	13%	15%	18%	20%	100%
Beverwaard	14%	18%	21%	24%	27%	30%	100%
Bloemhof	20%	26%	31%	35%	38%	42%	100%
Bospolder-Spangen-Tussendijken	21%	27%	31%	35%	38%	41%	100%
Carnisse-Zuiderpark	11%	16%	19%	23%	26%	29%	100%
Cool-Scheepvaartkw-Stadsdriehoek	7%	9%	11%	12%	14%	16%	100%
Crooswijk	19%	25%	30%	33%	36%	39%	100%
Delfshaven-Schiemond	14%	19%	22%	24%	28%	30%	100%
Dijkzigt-Oude Westen	20%	25%	29%	32%	35%	38%	100%
Entrepot-Noordereiland	14%	18%	22%	24%	26%	29%	100%
Feijenoord	27%	34%	39%	43%	47%	50%	100%
Groot- en Oud-IJsselmonde	12%	16%	20%	23%	26%	29%	100%
Hillegersberg	7%	9%	11%	13%	15%	16%	100%
Hillesluis	17%	23%	27%	31%	34%	38%	100%
Hoek van Holland	5%	9%	12%	15%	18%	20%	100%
Hoogvliet	9%	13%	16%	19%	22%	25%	100%
Katendrecht-Wilhelminapier	10%	14%	16%	18%	20%	22%	100%
Kralingen	12%	15%	18%	21%	23%	25%	100%
Lageland-Prinsenland-sGraveland	10%	14%	17%	20%	22%	25%	100%
Lombardijen	15%	21%	26%	29%	32%	36%	100%
Mathenesse	12%	16%	19%	22%	24%	27%	100%
Middelland-Nieuwe Westen	16%	21%	24%	26%	29%	31%	100%
Nesselande	3%	5%	7%	8%	9%	11%	100%
Ommoord	11%	16%	20%	24%	27%	30%	100%
Oosterflank	17%	23%	27%	30%	34%	36%	100%
Oud Charlois-Wielewaal	14%	19%	23%	26%	29%	33%	100%
Oude Noorden	19%	24%	28%	31%	34%	37%	100%
Overschie	11%	15%	18%	21%	23%	26%	100%
Pendrecht-Zuidwijk	17%	24%	28%	32%	35%	38%	100%
Rozenburg	6%	9%	11%	14%	17%	19%	100%
Schiebroek	15%	20%	24%	27%	30%	33%	100%
Tarwewijk	15%	19%	23%	26%	29%	33%	100%
Vreewijk	17%	24%	30%	35%	39%	43%	100%
Zevenkamp	14%	19%	22%	25%	28%	30%	100%
Heijplaat-Kralingseveer-Pernis*	5%	8%	10%	12%	15%	16%	100%
ROTTERDAM	**13%**	**18%**	**21%**	**24%**	**27%**	**29%**	**100%**

Figure 2. Percentage residents in neighborhoods living relatively on a social income, Gemeente Rotterdam 2023.

1.2 Relevance

Unfortunately, almost 450,000 people in our country live in hidden food insecurity, trying to survive on a low income, both physically and socially (Het Nederlandse Rode Kruis, 2024). These national problems are more pronounced in poor cities such as Rotterdam (see Figure 1). In 2023, 13% of residents received the minimum social income and 10.5% of children lived in a low-income family - twice the Dutch average (Centraal Bureau voor de Statistiek, 2023). Several reports (see Figure 2) show how this target group is represented in Rotterdam South. Especially this vulnerable group struggles to get help because of stigmatisation and shame, which is why it is important to highlight their needs and wants as they do not have the resources to do it themselves.

In the district of Feijenoord, the neighbourhood Feijenoord is one of the areas with the highest percentage of households living long-term on the social minimum income (Gemeente Rotterdam, afdeling Onderzoek en Business Intelligence (OBI) & Moors, 2023). Besides these numbers, the neighbourhood contains also many characteristics that can predict whether a household is more likely to live on the social minimum income. Some risk factors are, for example, single-parent families, families on social assistance, families with poorly educated parents, and migrant and refugee families (Kalthoff, 2020). In Feijenoord, 73% of residents have a non-Western immigrant background, including Surinamese, Turkish and Moroccan communities. The district has also more single-parent families (19%) (Centraal Bureau voor de Statistiek, 2023), this shows that the district not only has a very high number of low-income households but also inhabits numerous vulnerable people overall (see Figure 3). In addition to these predictive characteristics, another map shows the extent to which they are spread across the municipality. The comment that Rotterdam has a low indicator shows how segregated these districts and neighbourhoods are likely to be (see Figure 4). The scope of this research is households and individuals living on a low income in the neighbourhood Feijenoord. This excludes people with a mental or physical disability and homeless people. By limiting this target group, this research can provide more insight and information. This does not mean, however, that other vulnerable groups do not need to help as much.

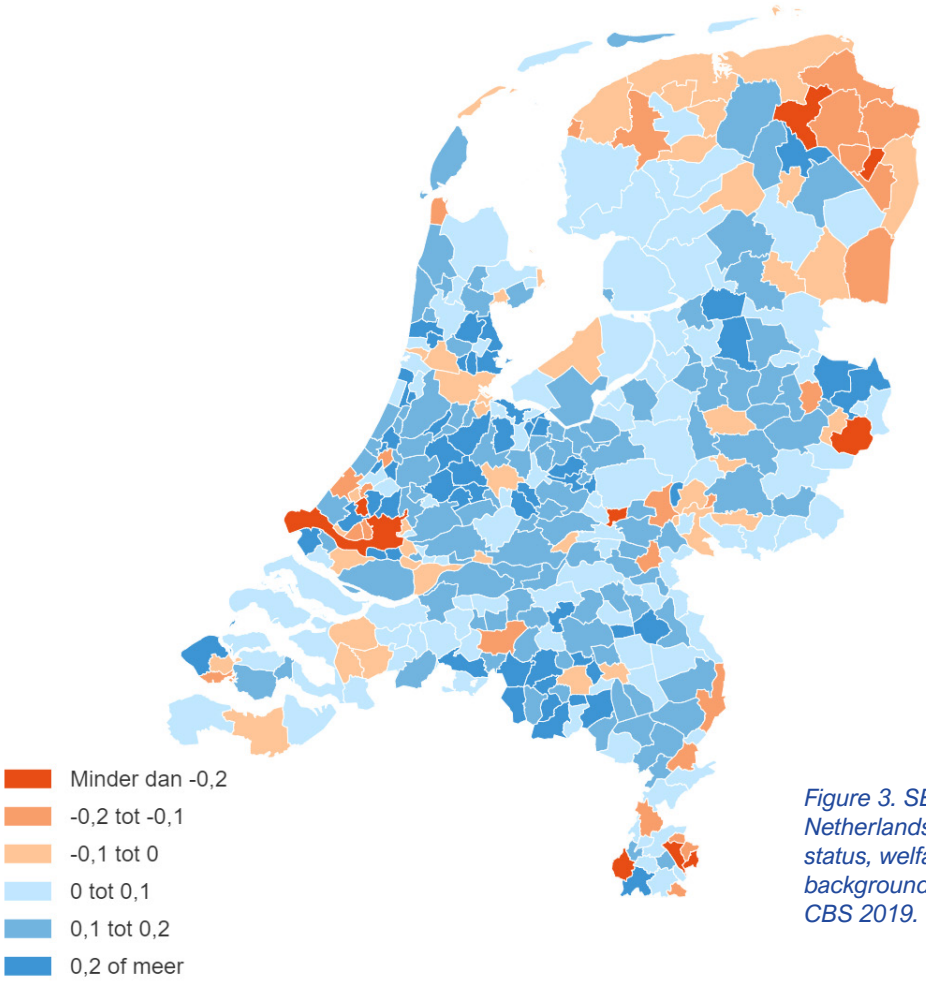


Figure 3. SES-WOA score Netherlands, social-economic status, welfare, educational background and job status, CBS 2019.

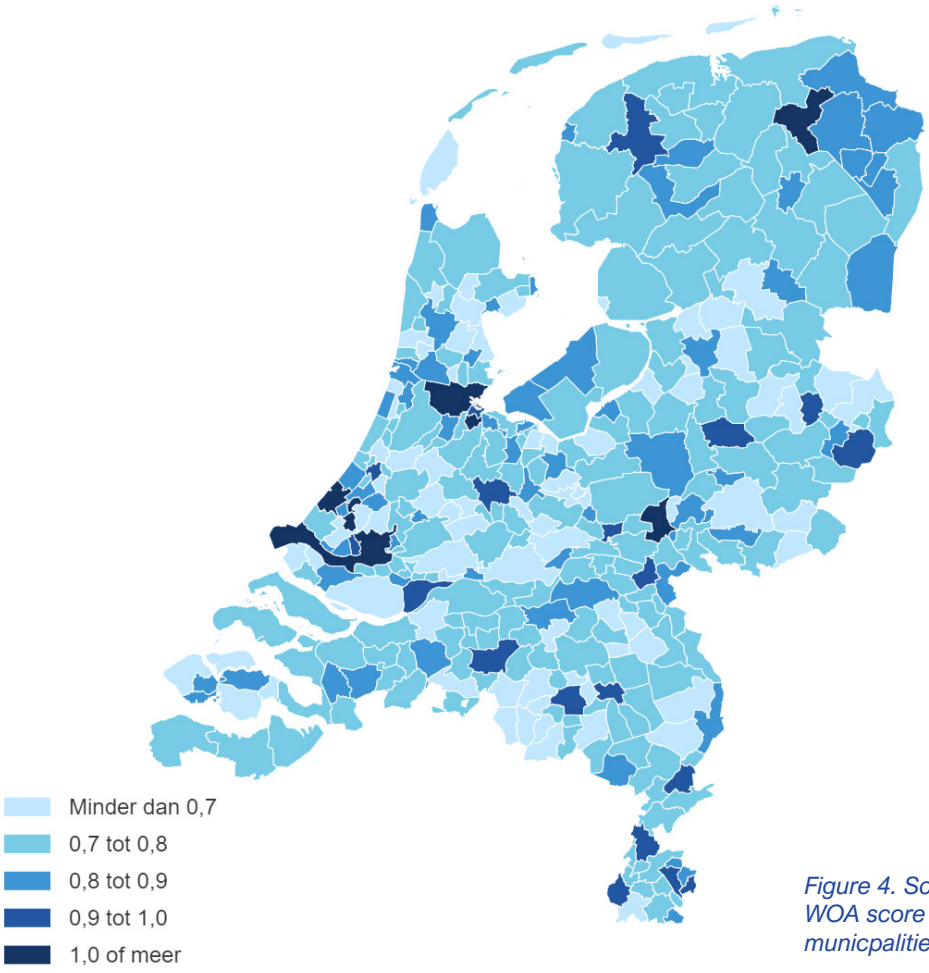


Figure 4. Scattering of SES-WOA score inside municpalities, CBS 2019.

1.3. Research goal

Many households in the south of Rotterdam suffer from living on a low income and the associated negative consequences; one can speculate what role the built environment plays in facilitating their needs and thereby reducing the negative effects of living on a low income. Because loneliness is one of the most named hurdles this vulnerable group faces. This reserach will focus on desiging through resource sharing, and thus creating a situation in which several households in Feijenoordwijk can benefit from each other's different qualities. Nowadays it is easy to say that vulnerable groups should be helped to become more independent and self-reliant to improve their own well-being. But does society risk becoming individualistic when on the other hand we can bring together complementary skills in order to live a more fulfilling life? If vulnerable people do not have the financial means, is it fair to expect them to have access to the same resources as somebody who is from a middle or higher income class? Many families feel embarrassed by their situation and therefore find it difficult to ask for help; the final design can act as an accessible tool to navigate their situation and improve their well-being. Architecture in this context can facilitate this improvement, but less so as a direct solution to living in poverty. This research seeks to bridge architecture and social impact by providing a framework for spaces that facilitate these vulnerable populations. To address the challenges faced by people living on a low-income within our society, this architectural research aims to explore how the built environment can relieve stress, reduce social isolation, and promote inclusivity.

2. Theorethical Framework

Having identified and tackled some of the challenges faced by the residents of Rotterdam South and Feijenoordwijk, it is important to consider which theories and methods could underpin the final intervention. Because of the isolation and loneliness of this vulnerable population, one way of approaching the problem is to look at how it can be solved together rather than alone. Therefore, sharing resources, spaces, and practices will be the main solutive focus throughout this research and design process. These theories will have a great input regarding understanding people their needs, what their connection is to the existing spaces, and if not how these could be transformed to create meaningful relations.

2.1 Commoning

The first theory explains the importance of sharing inside and outside the built environment. Stavros Stavrides is a Greek architect and activist who rethinks the concept of commoning by expanding or opening it. And thus creating new ways of living in the common practice and the culture of sharing. Commoning refers to the practices that define and produce goods and services to be shared to achieve the well-being of individuals, and communities in the lived environment. Commoning practices form both their subjects and their means; commoning practices produce what is to be named, valued, used, and symbolized as common (Bollier and Helfrich 2012). The theory of Stavrides (2016) contends that space-commoning is more than simply sharing space as a resource or asset, it involves a set of practices and imaginative approaches that explore the emancipatory potential of sharing. Common space is both a tangible result of collectively established sharing institutions and a vital mechanism through which these institutions are formed, simultaneously shaping those involved.

The concept of commoning can be seen as a form of social capital, this refers to the connections and relationships within a community that enable collective action towards common goals. It is the value created by social networks and the willingness to help and interact with others. Key to building this capital are spaces in cities that facilitate social interaction, support local businesses and strengthen neighbourhood ties. Whether public or private, elements that foster relationships and meet community needs are considered common goods, and architecture plays a critical role in creating spaces that give people a sense of belonging, identity and security (Giorgi, 2020). This concept will be used to measure the existing well-being and how to improve with using the design guidelines.

2.2 The third place

Another approach integrated with this research is Ray Oldenburg who is an urban sociologist, he discusses the phenomenon of the needs of "Third" places in our living environment. He mentions that people have their first place which is the space they live in and the people they live with, then you have the second place where people go to work. Eventually, you have the third place which are neutral spaces that functions as ground for people to gather and interact. Examples are churches, cafes, coffee shops, community centers, clubs, public libraries, gyms, bookshops, footpaths and parks. This perspective builds further on the commoning theory but adds a more spatial dimension to it, it emphasizes the importance of shared facilities within the different scales of life (Oldenburg, 1989).

> "In the absence of informal public life, living becomes more expensive. Where the means and facilities for relaxation and leisure are not publicly shared, they become the objects of private ownership and consumption." - Ray Oldenburg (1989)

3. Research Questions

Extracted from the problem statement the following main research question (RQ) comes out of defining this issue:

RQ: Can the living environment stimulate collectivity and the sharing of resources, spaces, and practices among different low-income households, such as in Feijenoord, to enhance their well-being?

There are three sub research questions (SQ) to try to understand the complexity and multi-layers within the problem this research tackles and to link this to the theoretical framework (see Figure 5):

SQ 1: How can collectivity diminish the negative consequences of different households living on a low-income experience and thus improve their well-being?

SQ 2: Which resources, spaces, and practices can be shared, stay private and how is the transition in between shaped in collective housing?

SQ 3: How are individuals or households willing to share resources, spaces, and practices in Feijenoord?

To answer the RQ , SQ one points out how the environment can facilitate practices that improve the wellbeing of the target group through sharing spaces and practices. By linking the well-being of low-income households directly to collective spaces, the fundament of this research will be created in order to build on with design guidelines.

The second SQ aims to articulate the different typologies of ownership and control that people want in a community. This is necessary to provide a clear spectrum of the control people want and need over the material and immaterial concepts of housing and to make the research more tangible. This will help understand what options there are in sharing.

Finally, the last Q recognizes that there are many different people within the scope of this research, i.e. people who all have different needs when it comes to sharing. Because of the diversity within this group, there will be a wide variety of spatial needs and functional requirements. By doing field research on what the people of Feijenoord want, by visiting several third places, this research can better understand how to make the design guidelines more user-specific. By going back to the conclusion of SQ 2, the output of the last SQ can be put into the grid to have more specificity in the design of the space.

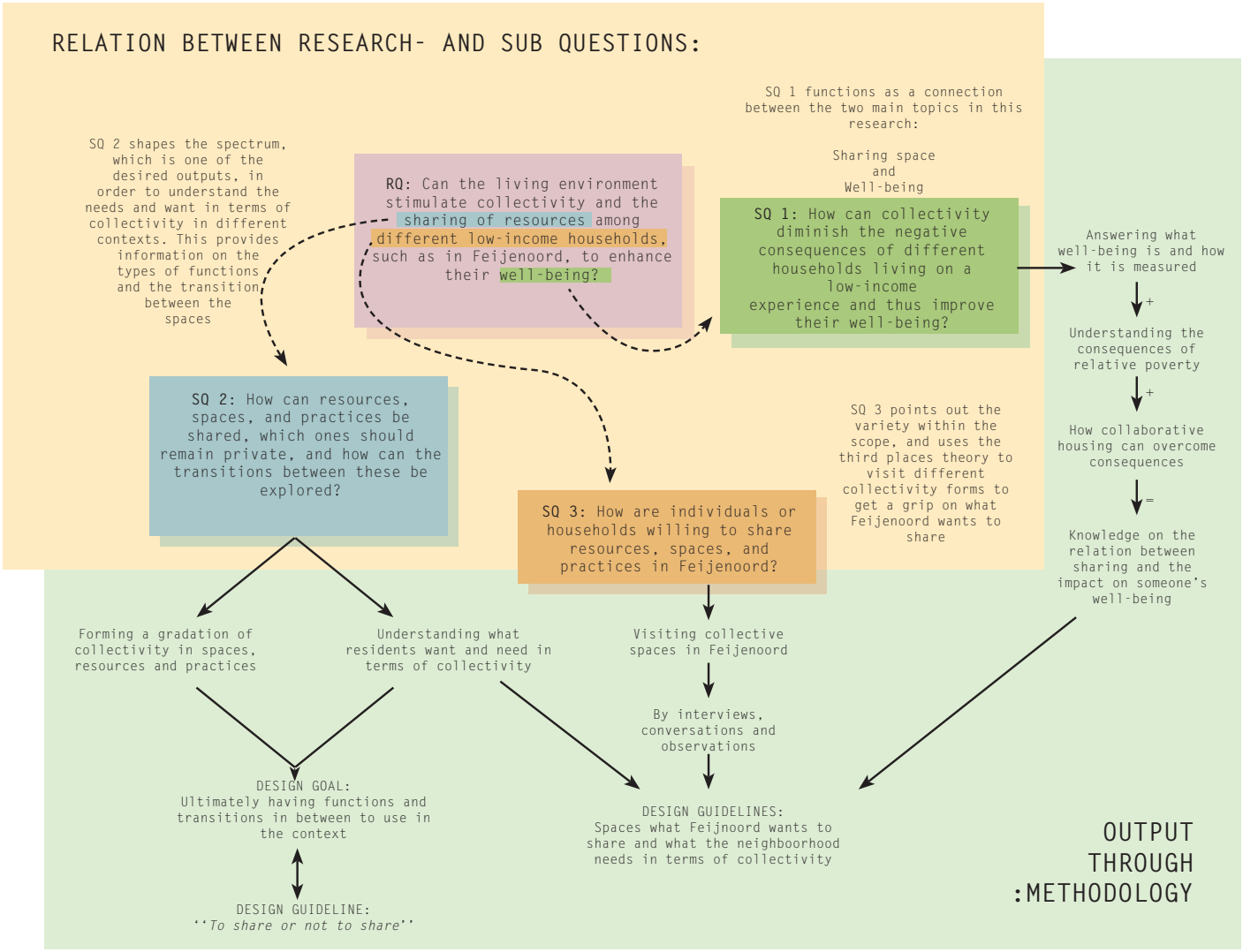


Figure 5. Relations between research (sub) question, own illustration.

3.1 Definitions

Living environment; This includes the space where everything alive interacts and lives

Collectivity; This term encompasses a broad range of practices and actions in which a group of individuals engages in collective self-organization to plan, design, construct, and manage housing together with others (Czischke et al., 2023). The degree to which it deviates in each project, but it all ultimately comes down to sharing spaces and resources.

Collaborative housing; In this research, this term has the same definition Darinka Czischke (2023) uses in her research Together. In this research, this definition means sharing different living areas and facilities separately from having your own flat. She mentions that this word goes beyond the building and out into the neighbourhood scale, the people realise that they can actually benefit from collecting their resources to achieve common goals by sharing more together and owning less. They can collaborate to form not just a home, but also a community (Czischke et al., 2023). The principles based on sharing often results in non-residential functions that people in the closer community and the surrounding area can enjoy, thereby creating the conditions for vibrant and socially connected places for residents and neighbours. However, it is crucial to note that this research is about analysing which spaces, resources and facilities will be shared within the building and with the nieghbourhood. It is not a given yet what is going to be shared and what not. Hence, looking at different projects that vary in engagements on different scales. But by using collaborative housing as the start this research can also analyse everything in between. Student housing and gated communities are excluded in this research.

Social capital; The earlier concept of commons can be seen as a form of social capital, which is based on true and honest relations, confidence but also shared values. It is this idea of social capital that merges the members of a community and allows them to act together toward a common direction. “Social capital” is the collective value of social networks and the inclination, which derives from them, to interact and to help each other (Giorgi, 2020).

Low-income households; Households living on a low income are individuals or multiple people living on max. 120% of the social minimum income (Centraal Bureau voor de Statistiek, 2023). This is the minimum amount of money, established each year by the government, that somebody needs to be able to provide livelihood (Centraal Bureau voor de Statistiek, 2023). This depends on the living situation and their age. Within this research complements the same definition regarding long-term as used by CBS, it refers to a minimum period of four years or longer.

Well-being; This comprehensive term indicates the physical, emotional, and mental satisfaction with one’s life. This could be measured through material and immaterial contentment, but also by measuring loneliness or social capital.

Poverty; There are different types of poverty. Absolute poverty is when people live under the income limit and don’t have enough money to provide for (healthy) food, housing, health care or attend school after the mandatory school period. Relative poverty points to the living conditions of one person relative to their environment. And lastly, social poverty is experienced when individuals can not participate in societal living due to insufficient money to engage in certain activities. This research will focus on relative and social poverty, as that is the issue the chosen target group experiences (Centraal Bureau voor de Statistiek, 2023).

3.2 Methodology

In the initial phase of the research, the primary source of information will be a literature review aimed at gaining an insight into Feijenoordwijk, its inhabitants and its spatial context. This will largely be based on municipal reports in order to understand the local dynamics. In addition, the research will focus on collecting data related to low-income households, poverty and the negative effects of living in such conditions. All information gathered will be analysed through a specific theoretical framework to ensure that the research remains focused on key issues and maintains a clear, structured direction.

Secondly, another method that will be used in this research is the mapping of the site. Feijenoord will be analysed through different lenses in order to gain a better understanding of the neighbourhood. For example, to see where there is already an exchange of resources, or where there are communities and where there are not. There will also be fieldwork in the area, talking to people about their housing needs and their willingness to share resources, and making sketches of people and their environment. The collection and gathering of spatial information will enhance the understanding of the neighbourhood and aim to identify areas where resources are actively shared and where sharing is avoided. The results will be compared with the results of a case study analysis of collective housing projects. This will provide enough tools and handles to design shared spaces within the housing in Feijenoord.

In addition to this method, interviews are conducted with various experts to understand the existing problems and their complexity. Face-to-face interviews can validate existing data and, in a flexible setting, allow for more site-specific questions to be asked. This is also done to better understand the issues of collectivity and poverty within and outside of a design context. In addition, by analysing case studies of community projects in comparable urban settings with residents of similar socio-economic backgrounds, key architectural elements that are essential to achieving the design objectives can be identified. This information will be organised into a community grid, providing a clear range of potential interventions. Finally, the needs of the residents of Feijenoordwijk will be positioned within these variations, after researching what people in the neighbourhood already share and what they do not.

The latter will be expressed through the creation of storylines of a hypothetical resident visiting several third places in the area. This method is a result of the collected information, conversations, observations and interviews. And by basing it on these findings, it will allow the research to discuss the important issues it is already discussing. This method is a way of accessing and representing different levels of experience related to non-linguistic dimensions (S. Pink, 2017). The visualisation of the everyday life of the target group through the observed existing patterns and the desired design outcome portrays a story that makes the information gained more manageable for the participants and the reader, which will ultimately help in understanding the final design.

3.3 Design Goal

The aim of this research is to produce a set of design guidelines using the above methods, Figure 6 illustrates the whole process described in the previous chapters. One of the outputs is a spectrum of collectivity, ranging from shared to private spaces, resources and practices. Ultimately, the purpose of producing this spectrum is to put the needs and wishes of the residents of Feijenoord into this scale to determine which level of collectivity should be persuaded. This could take the form of concrete housing requirements and design guidelines, which could later be complemented by a design. These guidelines will help decide which interventions should be applied throughout the neighbourhood at different scales. However, because collectivity is the main focus and the basis of the output, it leaves a lot of space for the rest of the design to shape this intervention into different kinds of ideas.

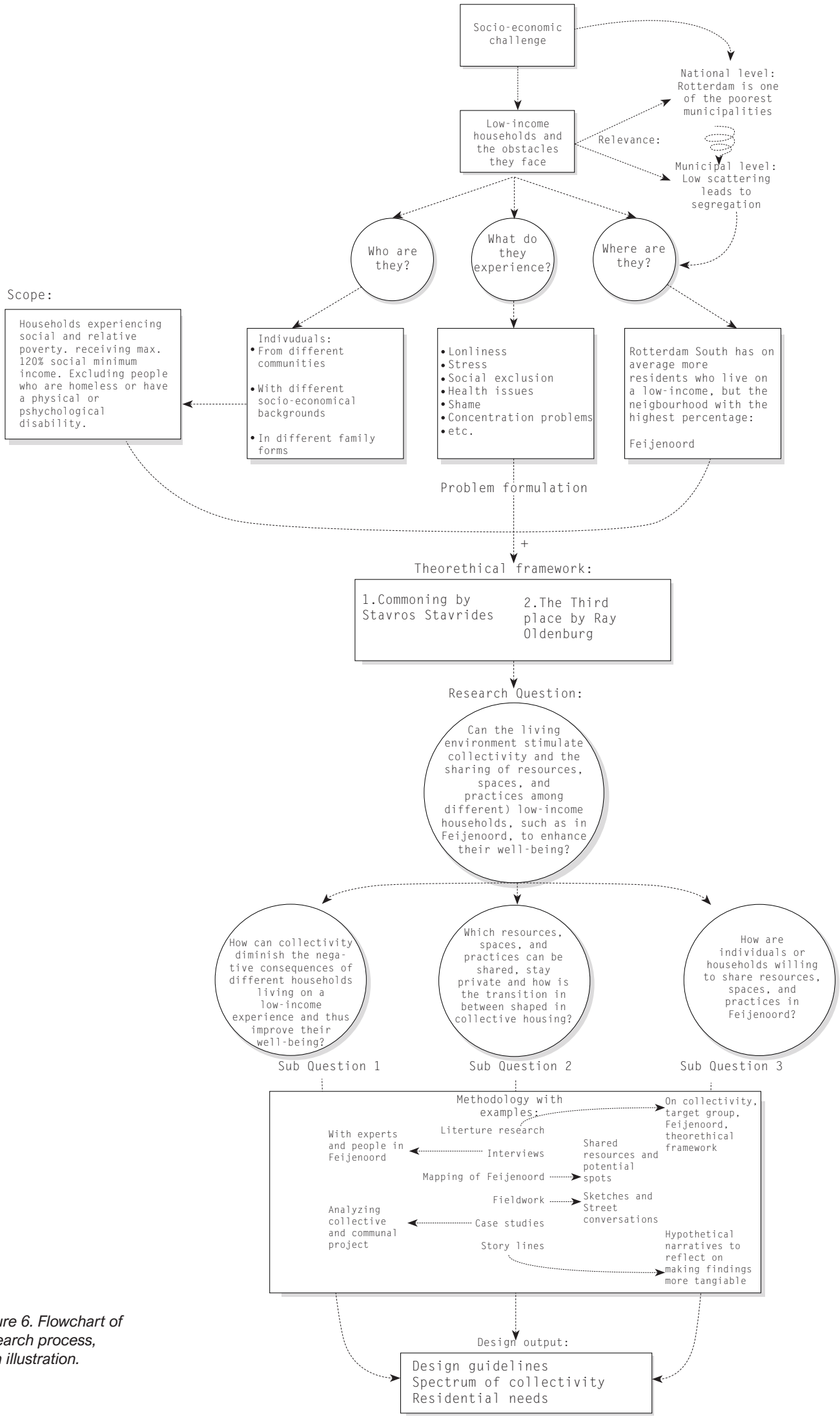


Figure 6. Flowchart of research process, own illustration.

4. How can collectivity in the living environment influence different households living on a low-income and thus improve their well-being?

The intervention that is desired is to share spaces, resources and practices to increase the social capital of vulnerable people. And through doing so it is hoped that by the benefits of commoning the negative experiences of low-income households diminishes. This research recognizes that architecture will not solve the relative poverty in Rotterdam South, but it can facilitate relieving the challenges that come looking in this matter. In chapter 3.1 the definitions collectivity and collaborative housing have already been described. In this chapter in the second paragraph collaborative housing will be used as the intervention in two ways, looking at the benefits at a building scale with residents and at a neighboorhood scale. The term has become popular since the 1990s, when researchers on both sides of the Atlantic began to study the re-emergence of these forms of housing in Western societies. Research shows that housing projects based on the principles of collaboration and sharing often include non-residential functions that can be used by people in the surrounding area, thus creating the conditions for engaging and socially connected spaces. In the Netherlands for example, collaborative housing emerged in the 1980s in the form of 'Centraal Wonen', the Dutch version of the cohousing model that originated in Scandinavia in the late 1960s.

A common criticism of collaborative living projects is that they are elitist, as residents usually possess high levels of social and cultural capital and complex skills that include budgeting, financing, planning and project management. In recent years, however, some countries have adopted the principles of collaborative living in social housing to give tenants more say and to respond to the new needs and aspirations of tenants in this sector. This chapter will answer the first sub-question by examining what the obstacles are many people on a low-income face and how sharing in the living environment relieves these hurdles and uplift this target group. First there has to be an understanding about what effects the well-being regarding relative poverty, these aspects and dimensions will be up for discussion (see Figure 7). Because the many challenges are linked and some fall under each other, this chapter will focus on three topics for a clear overview that include other issues (see figure 8).

After naming these challenges the next step is to look at the benefits of commoning and sharing by responding to the earlier mentioned dimensions. By doing this there will be a direct link on how to alleviate relative poverty by sharing different means. By using existing research on the motivations and benefits of collaborative housing it will help to see how it ultimately can be translated into a spatial matter and to the living evironment. Because collabaratative housing is not only impacting residents within the project but also groups outside and the neighborhood of the physical building, different scales will be taken into account when answering the sub-question in this chapter. Chapter 4.2 benefits will be discussed on a small scale like in between low-income households. And positive effects will be discussed on a larger scale such as from the residency itself to surroundings. The method that will be applied are literature studies, interviews and conversations with experts on the topics poverty and collectivity.

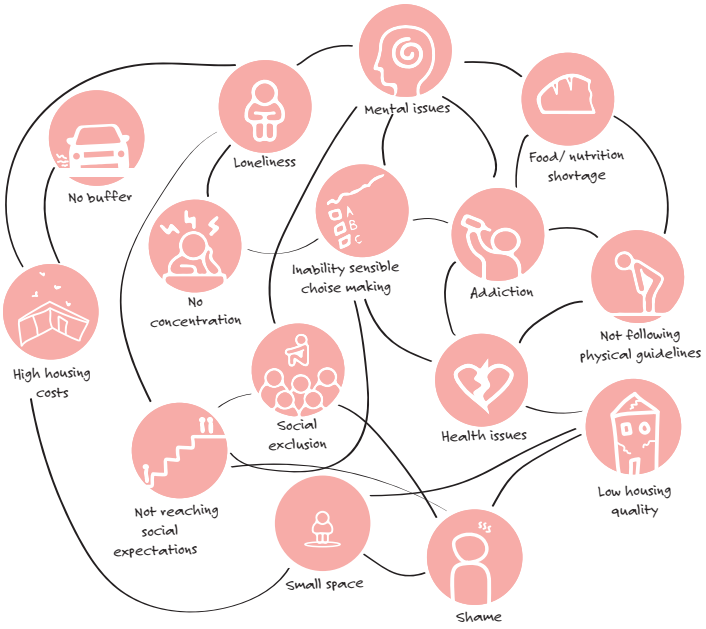


Figure 7. Consequences of poverty, own illustration.

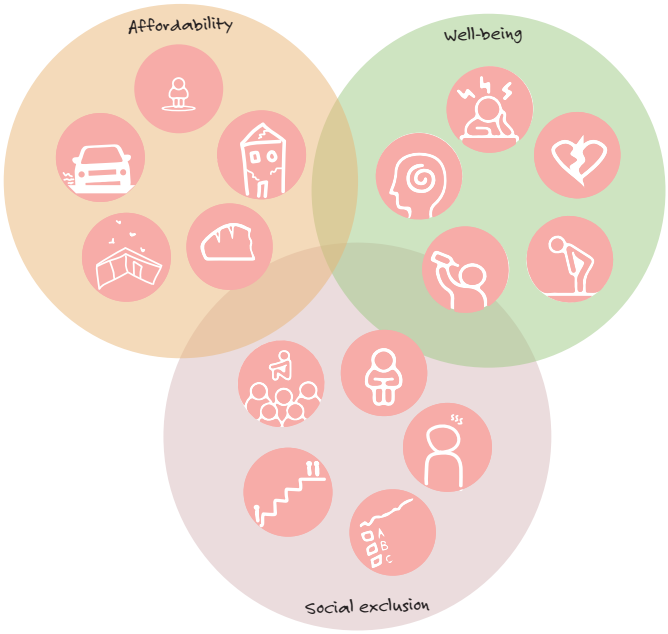


Figure 8. Clustering the consequences of poverty, own illustration.

4.1 Invisible challenges

Well-being and loneliness

Stress is something that we all experience, and to some extent, it is good as it is intended to make us aware and alert when there is a problem or issue. However, when stress occurs long-term , it negatively affects the mental and physical welfare of individuals due to the constant changes in hormonal levels. Stress reduces the effectiveness of the immune system, increases the risk of cardiovascular disease, causes one to age faster, and results in poorer memory (Cijfers En Feiten Over De Relatie Tussen Armoede En Gezondheid, n.d.). Another consequence of experiencing stress is that it can lead to poor decision-making. For example, when people are stressed, they behave in more habitual and less goal-directed ways, think less carefully about different options, and have more difficulty dealing with feedback after making decisions (Plantinga et al., 2018). One of the findings that should also receive attention is the fact that stress prevents people from changing their situation (Plantinga et al., 2018). As a result, individuals in financial trouble will experience stress, which can perpetuate poverty. Lastly, another finding is that stress influences the intake of new information, resulting in children having more difficulty in school due to a lack of concentration. Additionally , children who grow up in financially unstable households tend to struggle with this, having a negative impact on their well-being. These children often deal with anxiety, codependency, and unhappiness. These emotions can lead to headaches, stomach aches, and fatigue (Hilde Kalthoff, 2020).

People living on a low income report feeling almost twice as lonely as people with an income above the low income threshold. In a study by the CBS (see Figure 9), people with a low income reported feelings of emptiness, missing other people and the feeling of being abandoned (Centraal Bureau voor de Statistiek, 2023). This is something called emotional loneliness, but it is less common than social loneliness. This includes feelings of connection and trust with people around them. Although low-income households experience more than twice as much social loneliness as people above the low-income threshold, this research shows that both groups have almost the same amount of contact with friends, family and neighbours (Centraal Bureau voor de Statistiek, 2023). However, if there are no opportunities to meet, there is no place for a network (Blokland, 2018).

5.1.2 Sociale contacten

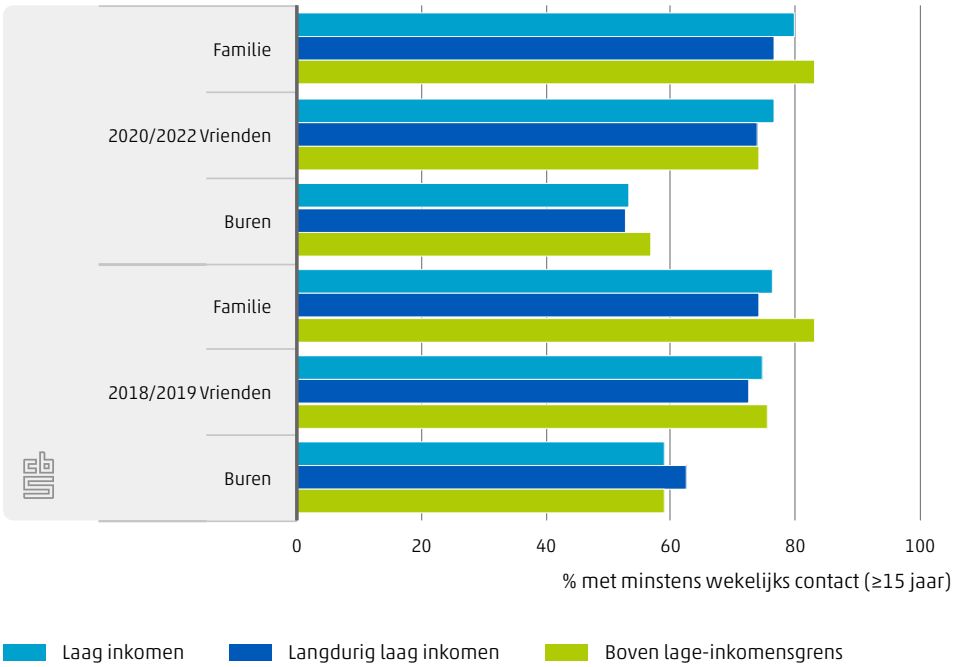


Figure 9. Graph on social contacts, CBS 2023.

This can perhaps be explained by the fact that although groups with different incomes interact to the same extent, it is perhaps not a question of quantity but of quality that relates to the variance in social loneliness (see Figure 10) .In addition, people with a low income often do not know where to go for help, which leaves them with feelings of hopelessness and loneliness, and therefore they feel more lonely ("De Impact Van Voortdurende Armoede Op Hulporganisaties in Nederland", 2024).

Eenzaamheid, 2021/2022[1)]

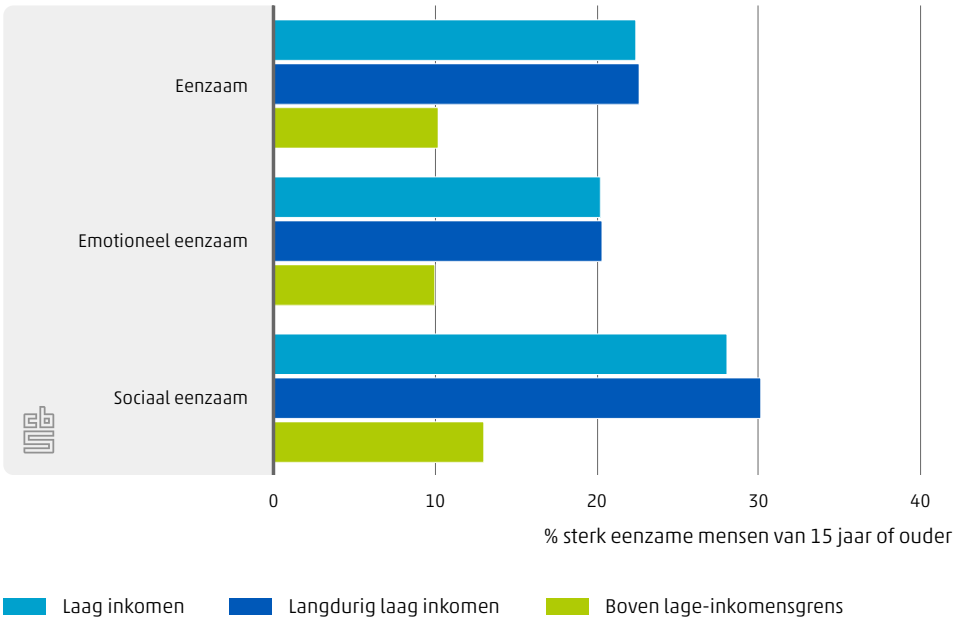


Figure 10. Graph on loneliness, CBS 2023.

Social exclusion

Unfortunately, people living in relative poverty experience feelings of shame because their living situation is often stigmatised. Feelings of shame are associated with feeling that we have behaved incompetently, committed a moral transgression, or when we feel that we cannot live up to society's expectations (Plantinga et al., 2018).In the Western world in which we live, a major cause of this shame is that social success is increasingly measured by financial success and consumption. As a result, poverty is increasingly seen as a problem of personal failure. The actual consequences of shame caused by poverty are not clear, but what is known is that the socio-psychological consequence is that people withdraw (Plantinga et al., 2018).

It is striking that low-income groups are no less likely to provide informal help and care or to volunteer. Informal work and care includes, for example, helping neighbours with their shopping or looking after a sick relative. However, they tend to be less active (17% to 42%) in various forms of organisational participation than middle and high income groups (see Figure 11). This is probably due to the fact that low-income groups do not have enough financial resources to be part of such social associations. For example, not having enough money for sports equipment or membership can make participation unlikely. Armoedefonds reports that people need more than just to survive, they need to have the resources to participate in society by having low-threshold support close to their home ('De Impact Van Voortdurende Armoede Op Hulporganisaties in Nederland', 2024). Moreover, in cities, access to facilities or a welcoming neighbourhood public space is not self-evident. For example, because facilities are concentrated on the outskirts of the city, and because public space is being 'commercialised'. This means that in more and more places you have to order something to sit on a chair or bench. Unfortunately, not every family or individual is able to do this.

5.1.1 Maatschappelijke activiteiten

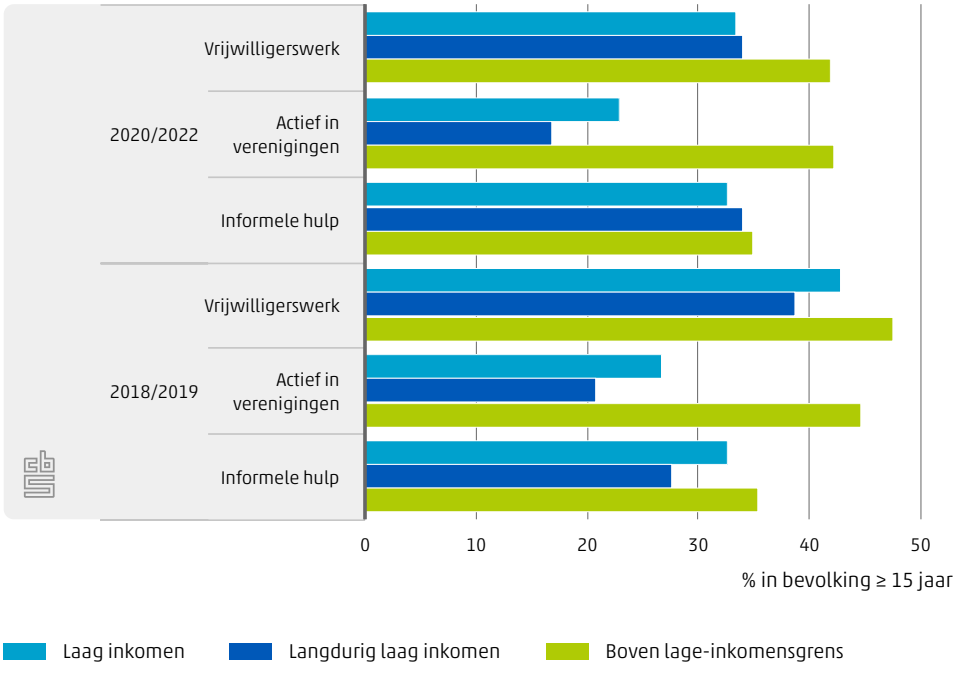


Figure 11. Graph on societal activities CBS 2023.

It is important to remember that many groups are not able to meet these expectations, leading to shame and negative feelings. In addition, they experience feelings of powerlessness, a negative self-image, depressive feelings and parents end up not using facilities and resources (Hilde Kalthoff, 2020). There is a high demand of 77% (see Figure 13) for help with household expenses, food, etc. ("De Impact Van Voortdurende Armoede Op Hulporganisaties in Nederland", 2024). It is clear that there is a big difference in the ratio of living expenses to income. In 2021 (see Figure 12), low-income households had to spend about 41% of their income on gas, water, mortgage, rent, etc., while people above the poverty line only had to spend 23% of their income (Centraal Bureau voor de Statistiek, 2023). Often, living below the poverty line is accompanied by the reality that people live in poor housing, which affects their health and mental well-being (Hilde Kalthoff, 2020). Around 1 in 3 people on a low income are not happy with their housing situation. They live in smaller dwellings and almost a quarter report that their house is poorly maintained (Centraal Bureau voor de Statistiek, 2023). While the focus in the Netherlands is on responding to the housing shortage, it should also be recognised that there is also a backlog in the maintenance of existing housing, especially in social housing.

5.4.2 Woonquote huishoudens, 2021

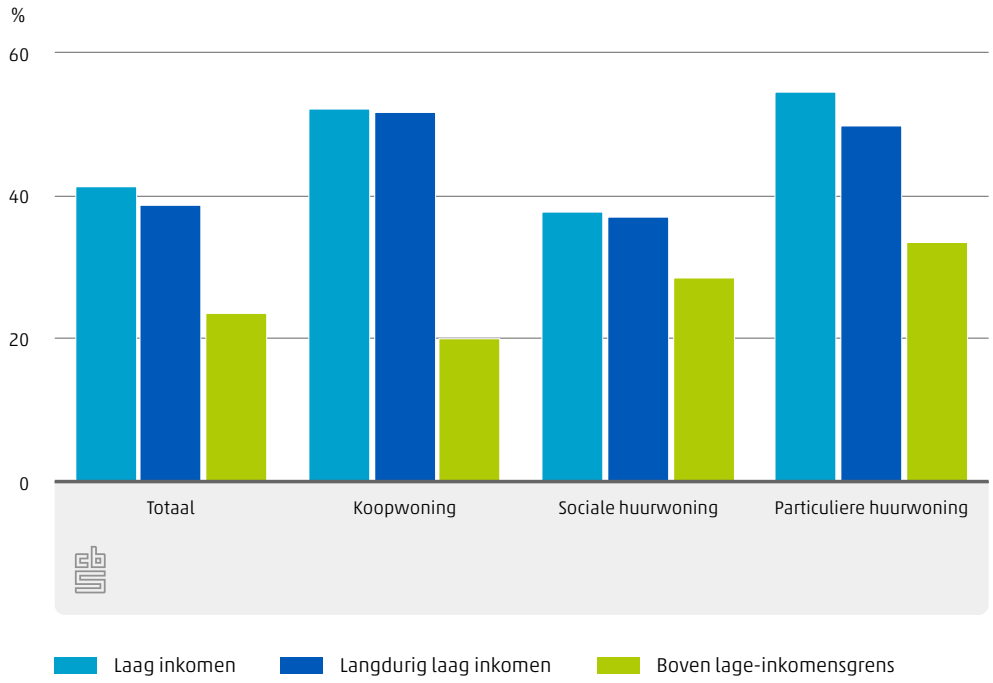


Figure 12. Graph on Livng quote of housholds, CBS 2023.

''One of the problems in our society is that the importance given to material commodities is excessive. In order to live in the society without being ashamed, we have to adjust to the level of material goods of others, continuing to push further up the demand for these types of goods. The big problem is that remaining in this paradigm does not allow us to find any way out: if being socially recognized and progress depend on material production, our hope of regaining an alliance with the environment will inevitably not be fulfilled. This sense of individuality, combined with the struggle to have more and more goods for the sake of appearances in society, only exacerbates the problem by increasing the competitiveness of individuals and constant expectations that reduce personal well-being. In other words, the meaning of life is becoming almost invisible. There is no doubt that, for the good of society, the environment and, ultimately, ourselves, this vicious circle of consumerism must be stopped with an effective proposal to redefine the structures of our society in a new perspective of sustainable and lasting development.'' -Giorgi (2020)

Figuur 2.5 Wat hoort u van de hulpvragers? Waar lopen zij in het dagelijkse leven vooral tegen aan?
(Ingevuld door 461 organisaties)

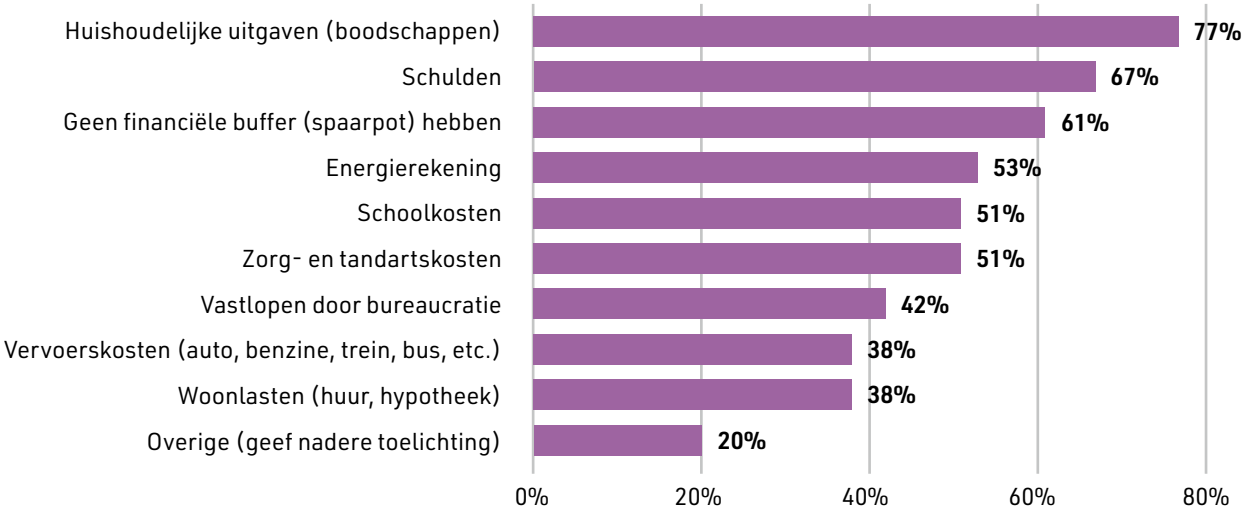


Figure 13. Graph on daily expenses of low-income households, Armoedefonds 2024.

4.2 Benefits of sharing

Well-being and loneliness

How can sharing spaces, resources and practices promote well-being and improve quality of life in the face of the many challenges faced by low-income households? Social connectedness and well-being are undeniably intertwined, and while there is a desire for privacy to some extent, there is also a desire for connection and a sense of belonging. Social contacts provide social capital and a network to build on in the face of adversity, or as building blocks for developing social skills (Ruimte maken voor ontmoeting, 2019) and learning to have positive relationships (Blonk et al., 2019 . And as low-income households are a vulnerable group, they have a greater need for contacts that provide resources and help to expand their social safety net to fall back on in times of need. Through social contacts, loneliness can be reduced and it can improve our mental well-being and physical lifestyle (Ruimte maken voor ontmoeting, 2019).

To begin with, when looking at how co-housing has a positive impact between households living together, it is important to distinguish between two different types of relationships that provide social capital. Robert Putnam (2000) divides social capital into bonding and bridging, as the former refers to social networks of similar people, such as close relationships between family, friends and like-minded people. This is something that can be practised as people in collaborative housing, as Czischke (2023) mentions in her book how the first step towards collaborative housing is to group with people who have the same vision. Tijmen Kuyper (*see Appendix A1*) also mentions that you need to have something in common before living together, such as a way of life, values or vision, and that living together actually makes people feel less alone. And although this has to be actively done by the residents themselves, it does not take away from the fact that it can be a great opportunity to connect with like-minded people. Therefore, social capital increases through the close relationships that are made possible by shared housing.

By living together, this close circle can be broadened and deepened because it has space to grow and, more importantly, the threshold to ask for help when needed is lowered (Blokland, 2008). Encounters can be significant because they lead to some form of broadening, challenge or development. A person can come into contact with another's perspectives and experiences of emotional support (Blonk et al., 2019). In addition, shared housing shares responsibilities, which means that knowing you are not alone can reduce stress. Finally, in addition to mental well-being, shared living can also affect physical well-being. Although this is a value or goal that residents must agree on beforehand and then practice. It is possible to make healthier lifestyle choices by sharing kitchens, gardens and sometimes even meals (Giorgi, 2020).

"However, sharing should not be understood just as a solution for environmental and social problems: we must also be aware that sharing, which involves social interaction, is a major human component." - Giorgi (2020)

This resonates with the interviews conducted with Philip Krabbendam (*see Appendix A2)*, the architect and one of the residents of a co-living project called Centraal Wonen Tanthof. He says that spontaneous interactions are the oxygen in a community, there are no expectations or obligations attached to these meetings, which makes them accessible and easy. Krabbendam adds that it is a necessity to connect and be with people outside your core family. He says: 'If you have no social context as an individual, you cannot be an individual, because you are only a unique person if you can differentiate yourself from other people. Otherwise it is almost as if you are just hanging in the air. It is the same with the separation of family life from society, he says (*see Appendix A2)*. In an interview, Tijmen Kuyper mentions that people today, because of their busy schedules, have a greater need for spontaneous interactions rather than planned encounters.

Social inclusion

On a larger scale, according to Bridging, social capital is about relationships between individuals who are different and do not live close to each other. Within co-housing there is room for deep connections because of shared ownership and vision (Czischke et al., 2023), but there is also the opportunity to build less deep relationships within and outside the community through fleeting encounters. New contacts can give people a sense of 'belonging'. For example, people describe feeling more part of everyday life now that they know someone to do 'ordinary things' with, such as having coffee on a terrace or going to the cinema (Blonk et al., 2019). Meetings in the form of casual contact can also provide the experience of belonging. This includes, for example, greetings or friendly conversations, or recognising and being recognised by people from the group (Blonk et al., 2019).

However, it appears that the less prominent relationships have a greater impact on the social capital someone has, which is the extent to which people have access to resources through knowing others (Blokland, 2008). People should be able to strengthen their close ties in their own circles, but at the same time develop a degree of casual familiarity with people further away from them, so as not to be alienated from other groups. After all, if we enable people to develop public familiarity as a complement to their further daily routines, their encounters could gradually develop into more enduring personal relationships (Blokland, 2008). In this way, successful public meeting places provide two different aspects of social cohesion. On the one hand, these places can facilitate casual exchanges and encounters between different residents of the neighbourhood, made possible by the variety of things to do and see. On the other hand, the same social and public spaces can provide opportunities for needs and activities within one's own circle, which, especially for original residents, contribute to greater confidence in one's place in the neighbourhood (Van De Kamp & Welschen, 2019b).

But to achieve the first aspect, Mantingh rightly says that space is needed for fleeting encounters. She says this is especially true for vulnerable groups, who need it even more to have a safe living environment where they feel fully accepted (bron aflevering design week). This is something that can be achieved in communal housing, says Czischke: "In communal housing, groups can consciously seek social interaction in the daily events of their lives. Depending on the common goal of the community, they work together to achieve and pursue this common vision". This goal may vary from idealistic to pragmatic, but living together there is no getting away from interacting to

some degree. The degree and type of interaction, however, depends on which spaces are private or shared and on the route between these spaces (*see Appendix A1*). But also from the collective spaces to other communities, such as the neighbourhood or another organisation, communal housing provides an opportunity to participate within the housing group, but also provides a platform for other (vulnerable) groups to connect with each other and ultimately form an identity.

Contact breeds understanding. And that understanding can even develop into looking out for each other. - Ianthe Mantingh

Therefore, a public or collective meeting place that allows for sporadic contact between different residents, while allowing for some bonding through activities within one's own circle, seems to be a good way to promote cohesion and a sense of belonging in the neighbourhood for everyone (Van De Kamp & Welschen, 2019). This will encourage people to participate in society at different levels, especially for low-income households where the threshold for participation is higher. These spaces could also be seen as third places, a familiar public place where one regularly comes into contact with other people, both known and unknown, around a common interest or activity (Oldenburg, 1989). As we have seen that low-income households are less present bij societal activities that require financial means ("De Impact Van Voortdurende Armoede Op Hulporganisaties in Nederland", 2024), there is a great oppertunity within collective living because of the sharing of spaces, resources and practices to increase participation (Czischke et al., 2023).

Affordability and availability of resources

In cities around the world, shared accommodation is becoming more common due to rising housing costs. In shared housing, individuals typically have limited private space, usually just a bedroom, and share most common areas. This sharing of resources and practices can help build social capital and contribute to urban resilience. In addition, sharing household items such as washing machines can reduce a household's environmental impact by saving space, energy and resources (Czischke et al., 2023). Cohousing often consists of small private units combined with shared spaces, which may also be open to the surrounding neighbourhood. Many of these housing models emphasise flexibility and adaptability of spaces to accommodate different uses (Brysch & Czischke, 2021).

Each project has a different approach to sharing resources, practices and spaces. One can divide the sharing of resources in different ways: some only share services that are complementary to living, such as gardens or a library. Others share more intimate services, such as a kitchen or a living room, which have to be visited and which offer the possibility to carry out different activities that are more closely related to the essence of living (cooking together, eating together, talking openly with each other and deeper support). In addition, other types of collective services for productive activities, such as workshops or small livestock, allow activities that promote intimate relationships and create space for the community to connect with the immediate context, which can reduce environmental impact or be a source of economic savings or even income (Giorgi, 2020).Living together often allows a group to prioritise sustainable design choices.

In this context, within collaborative housing, affordability can be described as the set of social guidelines and formal rules regarding costs and quality of life. This means that affordability is defined by the ways and values that each housing project follows to manage, balance and cover costs (Brysch & Czischke, 2021). These policies could include joint budgets, inter-household transfers, internal subsidies or a reduction in expenditure depending on the income of specific households. Even if the level of affordability varies and is in the hands of the residents, there is no getting away from the fact that, at least within shared housing, low-income households have the possibility of sharing and sharing out the costs of living. And if it is not affordable, at least there is the concession of having more quality and quantity of space, which is unfortunately lacking in the housing of this target group (Brysch & Czischke, 2021).

After all, we spend a lot of time in the places where we live, especially with many people increasingly working from home. This is especially true for older people and those with reduced mobility. Given the 'maximum walking distance' of about 400 metres, they spend more time in their own neighbourhood. And even if people live in small apartments or don't have a (large) balcony or garden, the neighbourhood becomes more important as a place to live (Ruimte maken voor ontmoeting, 2019). Especially in recent decades, since the global financial and economic crisis of 2008/09, a growing number of people have become inadequately housed (Czischke et al., 2023).

Figure 14. Drawing illustrating collectivity, own illustration.

4.3 Conclusion

Well-being and loneliness (see Figure 14)

In conclusion, sharing spaces, resources, and practices through collaborative housing can significantly enhance the well-being and quality of life for low-income households, who often face various challenges. The importance of social contacts in building social capital and reducing loneliness is evident, as these connections provide emotional support, strengthen social safety nets, and offer opportunities for personal growth. Collaborative housing fosters both “bonding” and “bridging” social capital, allowing individuals to connect with like-minded people while also broadening their social networks. These interactions not only improve mental well-being by providing emotional support and reducing isolation, but they can also contribute to physical well-being through shared responsibilities and healthier lifestyle choices.

Moreover, as highlighted by experts and residents involved in co-living projects, spontaneous interactions and the sense of belonging outside of one’s immediate family are crucial for fostering a strong community. These connections create a space where individuals can thrive, offering both a sense of identity and support when facing adversity. Ultimately, shared living arrangements in collaborative housing provide a valuable opportunity to build meaningful relationships, improve social capital, and promote holistic well-being, which is especially critical for vulnerable low-income households.

Social inclusion (see Figure 15)

Figure 15. Drawing illustrating collectivity, own illustration.

Collaborative housing offers an effective model for fostering social cohesion and well-being, particularly for low-income households. By combining both deep, shared relationships and more casual encounters, these housing setups create a space where individuals can connect, feel a sense of belonging, and build their social capital. Bridging social capital, which involves connections between people who differ from one another, is particularly crucial in these communities, as it reduces isolation and encourages integration into the wider society. Fleeting encounters, such as casual greetings or spontaneous conversations, have a significant impact on social capital, helping people feel part of everyday life and strengthening their sense of belonging.

Public spaces within collaborative housing play a vital role in promoting both casual interactions and deeper connections, while also providing opportunities for people to participate in their community. These spaces support social cohesion by offering a platform for diverse individuals to meet and interact, which is especially beneficial for vulnerable groups. Such spaces are essential for encouraging participation and fostering a safe, accepting environment. Collaborative housing thus not only promotes connections within the residential group but also provides an entry point for engagement with broader social networks, allowing for the development of individual and collective identities. This concludes that these spaces can serve as “third places,” where people regularly meet around common interests or activities, enhancing social interaction and increasing overall participation in society. For low-income households, where barriers to engagement are often higher, collaborative housing provides a powerful opportunity to reduce isolation, increase social interaction, and improve overall quality of life.

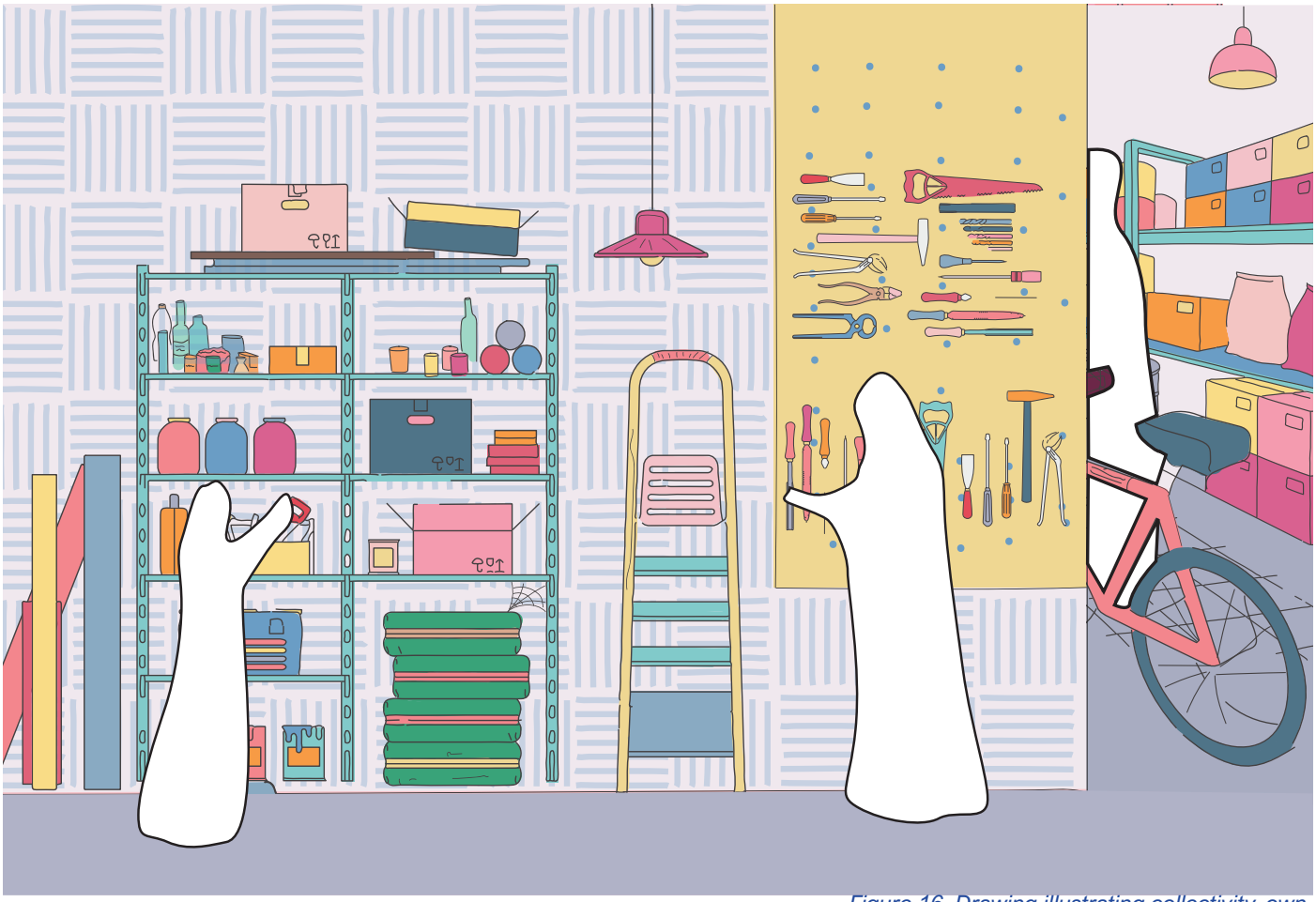


Figure 16. Drawing illustrating collectivity, own illustration.

Affordability and availability of resources (see Figure 16)

The rise of shared accommodation, particularly through collaborative housing, offers a promising solution to the challenges posed by rising housing costs. By reducing the need for private space and sharing common areas, individuals not only cut down on living expenses but also contribute to environmental sustainability through resource sharing. These models of housing emphasize flexibility and adaptability, allowing spaces to be used for a variety of purposes, from personal activities to community-building initiatives.

Collaborative housing projects differ in how they approach shared resources and spaces, with some focusing on basic services like gardens or libraries, while others enable more intimate connections through shared kitchens or living rooms. These practices foster deeper relationships, reduce environmental impacts, and even offer economic benefits such as cost savings or income generation.

Affordability within collaborative housing is managed through collective rules and shared financial responsibilities, offering low-income households the potential for more manageable living costs and better access to space. This concept, while varying in approach, provide an opportunity for vulnerable groups to access housing that might otherwise be out of reach.

Lastly, collaborative housing not only addresses the practical aspects of affordable living but also contributes to a stronger sense of community, social cohesion, and sustainability, making it a valuable solution in today's increasingly urbanized and financially constrained world.

5. How can resources, spaces, and practices be shared, which ones should remain private, and how can the transitions between these be explored?

How are individuals or households willing to share resources, spaces, and practices in Feijenoord?This sub-research question aims to understand which spaces can be shared and which are better kept private. The three selected projects each contribute to this inquiry, offering diverse perspectives and motivations that inform the research.

The first project, Familiestere de Guise by Godin, represents a pioneering example of collective housing designed for a vulnerable population during the industrialization period. This utopian approach serves as an extreme starting point for the research, providing a range of options and references to either embrace or critique in the context of communal living.

The second project, Taste!, located in the southern part of Delft, is a community driven by a specific ideology. This project will be studied for its strong connection to the local neighborhood, aligning with the research goal of designing interventions that benefit not only residential groups but also the broader public. The importance of social interactions, both fleeting and deeper, in building social capital, underscores the relevance of this case to the research.

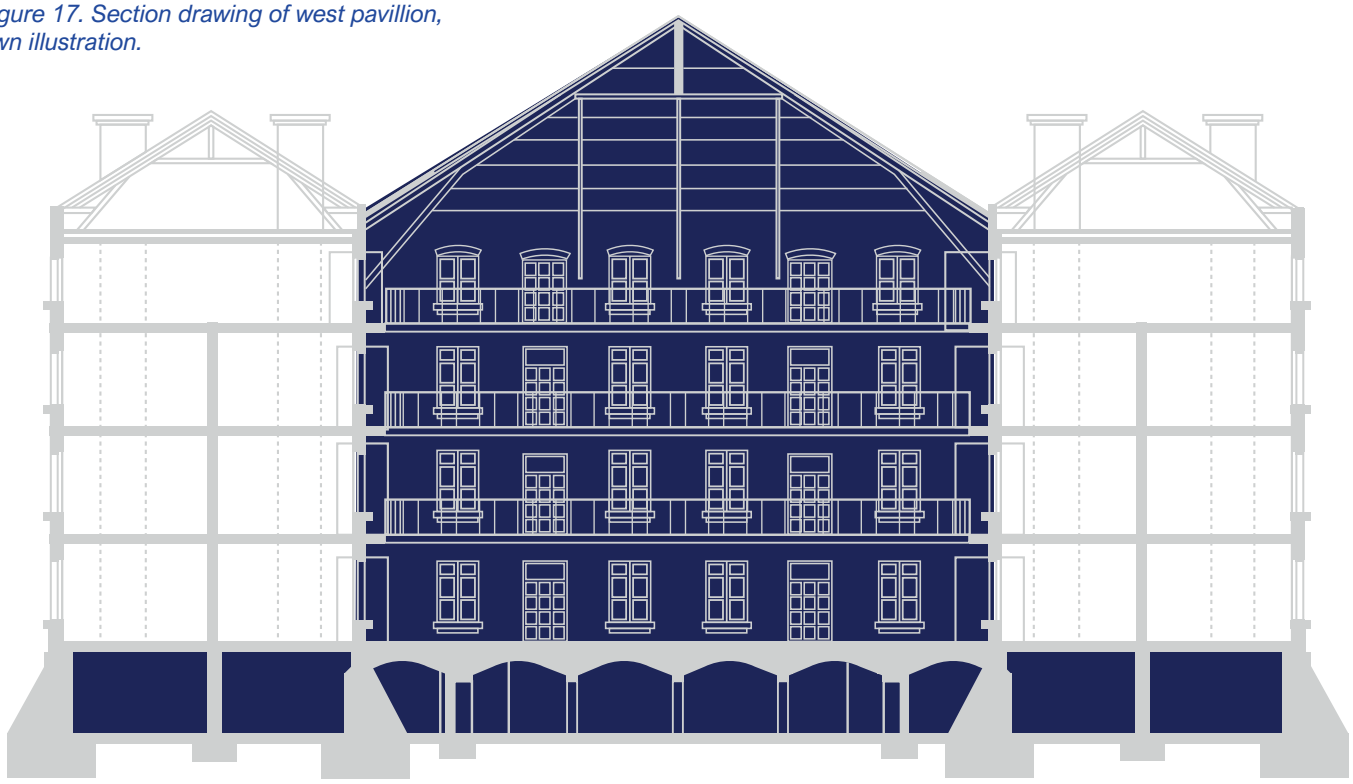
Lastly, Stampioendwarsstraat in the Feijenoord district is a collective housing project comprising 96 households. This project will be analyzed for its resource-sharing and communal practices. While it offers a more reserved approach compared to the first two, it still provides valuable insights, particularly in terms of understanding how low-income households might prioritize or be selective about what they share.

Together, these three case studies will contribute to a broader understanding of how shared and private spaces, practices, and resources can be thoughtfully balanced in communal living contexts. This sub researchquestion will decompose the spaces from one another to observe which functions are shared, later this research will look into the transition between these spaces by walking from outside into the project. Because of the large amount of information with describing the project, the conclusion will consist of a grid overview with the earlier mentioned data.

5.1 Familistère de Guise by Godin

This community building was designed by Jean-Baptiste André Godin, a French industrialist, writer, political theorist and social innovator. Godin was influenced by the thought of socialist Charles Fourier, a philosopher who co-founded Utopian Socialism, a movement that describes how the ideal society would focus on harmony, equality and justice. It is characterised by an optimistic view of human cooperation and a focus on designing practical models for perfect communities. Fourier's channeled thoughts are described as presenting visions and blueprints for imaginary or ideal societies, and this belief was translated into a building called a Phalanstère. A type of building designed for a self-contained utopian community, ideally consisting of between 500 and 2,000 people working together for the mutual benefit of all. In addition to his large production of cast-iron stoves, Godin was also the founder of the Familistère, which consisted of almost 1200-1600 members and was active from 1880 to 1968, consisted of 500 apartments and could accommodate up to 2000 people. Godin drew the plans himself, with the idea of improving not only the working conditions but also the living conditions of the workers as a whole (Godin, 1886). Something he shared with Fourier in a sense, but Godin examined what well-being was and how it could be improved through his utopian ideas. Describing well-being and making it tangible was necessary in order to understand how to improve the lives of workers in terms of a prosperous life. He stated that in order to achieve this mission, he had to tap into the real needs of the people. Therefore, in his published book Social Solutions, where he discussed many of his ideas that he later integrated into the Familiestere, he listed practical solutions to improve social challenges. His ideas on social innovation stemmed from his interest in improving the living conditions of workers and reducing social inequality.

Figure 17. Section drawing of west pavillion, own illustration.



Godin believed that social problems (such as poverty, poor working conditions and social isolation) could be solved by creating communities that offered not only work but also social and cultural amenities such as good education, health care and recreation (Godin, 1886).

"There is no point in creating cheap housing, because cheap housing is the most expensive for people; what needs to be built is housing that allows real domestic economies, a place where human well-being and happiness can be nurtured."

Although collective housing was inspired by both Fourier's Phalanstère and the workers' houses, it was different from both types of building. The main difference between the two utopian communities is that Fourier intended the Phalanstère to have an impact on an idealistic society, whereas Godin's purpose was to fulfil a community in terms of social living. And through architecture, Fourier clustered different functions such as noisy and quiet, which is different from Godin who rather separated those in the Familiestere (Annick Brauman, 1980). This can be observed in how Godin placed the living spaces and the fabric in Guise with a river between these different facilities. The Social Palace differs from the development of the workers' houses in that it focuses on collectivity and communal living rather than individual dwellings. There is also no strict hierarchy in the Familiestere, everyone has access to the same facilities. In addition, people with different titles and functions would live in similar types of housing, as there were no 'nicer' houses for the engineers or other higher positions. The type of housing was determined by the number of people living in a household, not by their rank in the company (Annick Brauman, 1980).
As in C. Fourier's Phalanstere, the centre of the palace was bordered by two wings placed in front to form a central courtyard (see Figure 18). This was used for various meetings, weekly announcements, Sunday dances and celebrations and has around 150 apartments (Annick Brauman, 1980). These activities were encouraged and initiated by Godin in order to strengthen socialrelations and the feeling of belonging. Each of the three blocks had a courtyard covered by a huge glass dome, supported by a majestic structure to promote the deserved wealth of the working class. In an age increasingly concerned with health, Godin envisioned a way of life that offered every guarantee in terms of hygiene (Lallement, 2011b). The high ceilings, the abundance of light and the draught ventilation (Annick Brauman, 1980) are also indicative of this theory.
Later, in 1883, as the community grew, Godin built another residential pavilion, the Cambrai Pavilion was a roofless courtyard that excluded the protective perimeter and the support of social relations of the workers.The other three pavilions were connected at the angles of the blocks to provide as many doors and windows as possible.

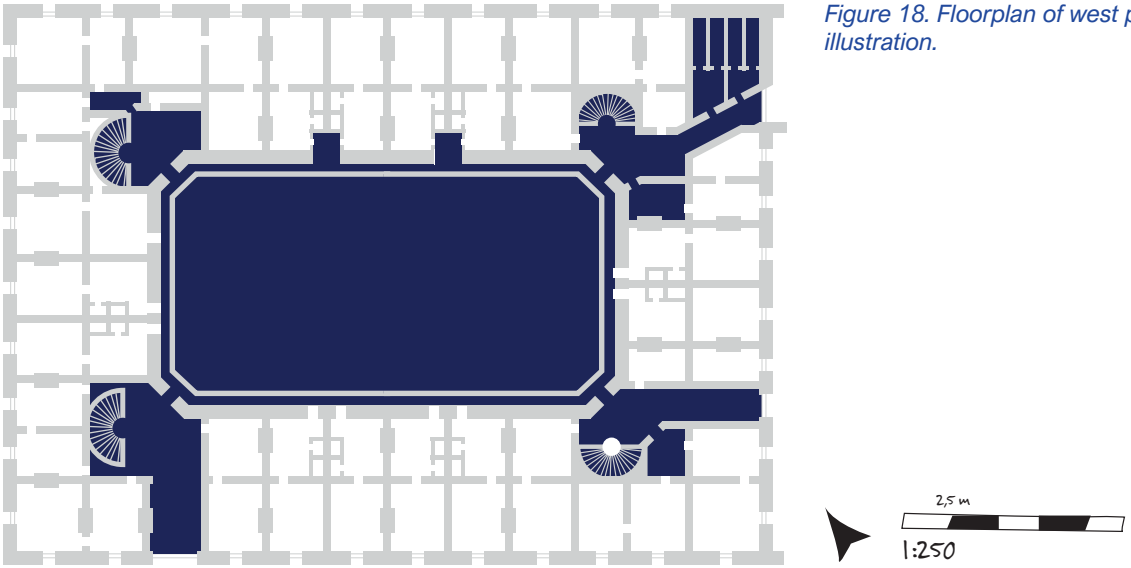


Figure 18. Floorplan of west pavillion, own illustration.

Inside the Familistere there were many amenities. On each of the three floors of the pavilions, as well as on the ground floor, individual apartments opened onto balcony galleries. Each entrance door opened onto a vestibule serving two apartments and a small pantry. The Familistère was built close to the factory and was designed to provide the families of the factory workers with "the equivalent of prosperity". According to Godin, this is achieved by making the collective the key to the distribution of power and goods. There was cross-ventilation through the windows in the apartment, one of which opened onto the gardens and orchards and the other onto the courtyard (see Figure 17). Pipes in the walls came directly from the air ducts in the basement, allowing the temperature in the apartments to be controlled. There were water fountains on every floor, sanitary blocks at every corner and rubbish chutes in every block, in keeping with Godin's theories on sanitation (Annick Brauman, 1980). The galleries were designed, on the one hand, to promote the collective vision, the inhabitants could meet each other, as they functioned as a traffic space for many households. On the other hand, it also symbolizes the prosperous aspect of the space that the workers deserved, which can also be observed in the staircases located in the pavilions.

The theatre and school was a place of entertainment which was also used for the higher elements of the Familistère's very advanced educational system. The two institutions combined to offer educational opportunities to the inhabitants, especially the children. At a time when child labour was considered an everyday reality, Godin offered an education for children up to the age of 14, which was modern for its time (Annick Brauman, 1980). Its location, opposite the central building and directly adjacent to the nursery/ kindergarten, clearly indicated its importance within the housing estate. Even in the nursery, which catered for children from 0 to 4 years of age, he adopted a modern layout, dividing the rest and play rooms according to the different needs of each age group (Annick Brauman, 1980). As each 'square' has its own purpose, with the aim of providing the best possible care for the children's needs, this points back to the importance of well-being in relation to people's needs.

It made economic sense for Familistère's hot water facilities, such as laundry, baths and swimming pool, to be located close to the foundry. Washing, bathing and swimming all took place in the laundry and swimming pool, a temple of hygiene and health. Social reform begins with cleanliness, comfort, individual and collective well-being, hence the importance Godin found within the hygienist theory.He wanted to cut out the "middle man" between producers and consumers by supplying the Familistère residents directly at the lowest prices. A believer in the hygienist theory, he wanted them to have a balanced diet and good quality produce. So they shopped in the économats (cooperative shops), which included a butcher's shop, a bakery, a workshop and sheds. This was in addition to Fourier's idea of making the equivalent of wealth more accessible to the worker. And it can be perceived that this objective was achieved by the several occasions on which the shopkeepers of Guise tried to have these services closed on the grounds of unfair competition (Annick Brauman, 1980).

5.2 Taste!

This community is made up of its members, all of whom have one thing in common: their religious faith and its norms and values. They identify themselves on the website: "inspired by Jesus Christ to share life with each other and to give what we have been given." It started with a household in an apartment building where they invited their whole floor to celebrate Thanksgiving, and successfully many people came, and since then the couple decided they wanted to actively do something for the neighbourhood. They were lucky enough to find a building that was no longer in use and were able to squat it. They now live with 26 people, 6 of whom are children. The number of people living together changes over time, but usually stays between 15 and 25. This community shares many spaces, not only with each other but also with the neighbourhood, a perfect example of community housing.

The project has a large garden that is open every day until 20:00 for neighbours to sit, walk or play in. This garden also includes a vegetable garden, which is rented out to people outside the residence. On the other side of the garden is the church with which the community has a relationship. The church collects money for example.

This outdoor area is located on the south-west side of the building and is directly connected to the neighbourhood café, which is open every Friday from 10:00 to 12:00 and from 15:00 to 22:00. This area is also used for open dinners on Friday evenings, these are open to anyone who wants to join and people are just asked to send an email with how many they are joining for dinner and to pay 4 euros for each meal. And even if you would like to have dinner but do not have the money, they have a sum set aside specifically for this group. You can donate as a visitor or resident, and they have a sign in the café itself explaining this, so that people who want to help or take advantage of this can easily find this resource. This space is also used every Sunday afternoon for an activity called the Taste! Party, which they describe as a time to meet and explore together who God is. During this event they provide tea, coffee and a light snack for the guests. They also use it for a storytelling activity where they intentionally meet to listen to each other's life stories and share their own. They also organise a small group activity where they do Bible study with the neighbourhood. They also organise music sessions and workshops.

Figure 19. Floorplan, own illustration.

The low-rise building consists of two almost symmetrical wings, which the residents call the Westside (west wing) and the Eastside (east wing). The Westside is divided into rooms and is mainly occupied by singles. They all have their own room of almost 12 m2 and share a common living room and bathroom. In the East Block, rooms are combined into apartments with their own kitchen, bathroom and living room. This is where the families with children are housed so that they can have more privacy, as it is important for families to have their quality time as well as being a community. The two wings are connected in the middle by the staircase and the communal area on the second floor. (see Figure 19) On the ground floor are the public areas and a flex space that can be rented out or used for events for people from outside the building. There is a communal café, a pantry, a bathroom and a large kitchen, which is used by the residents, for communal activities and for parties that rent out the flex space. On this level there are also rooms that are not used full time, the residents have used these rooms as guest rooms when someone has visitors. They also rent out the room to a homeless person who can use the other facilities if they need them.

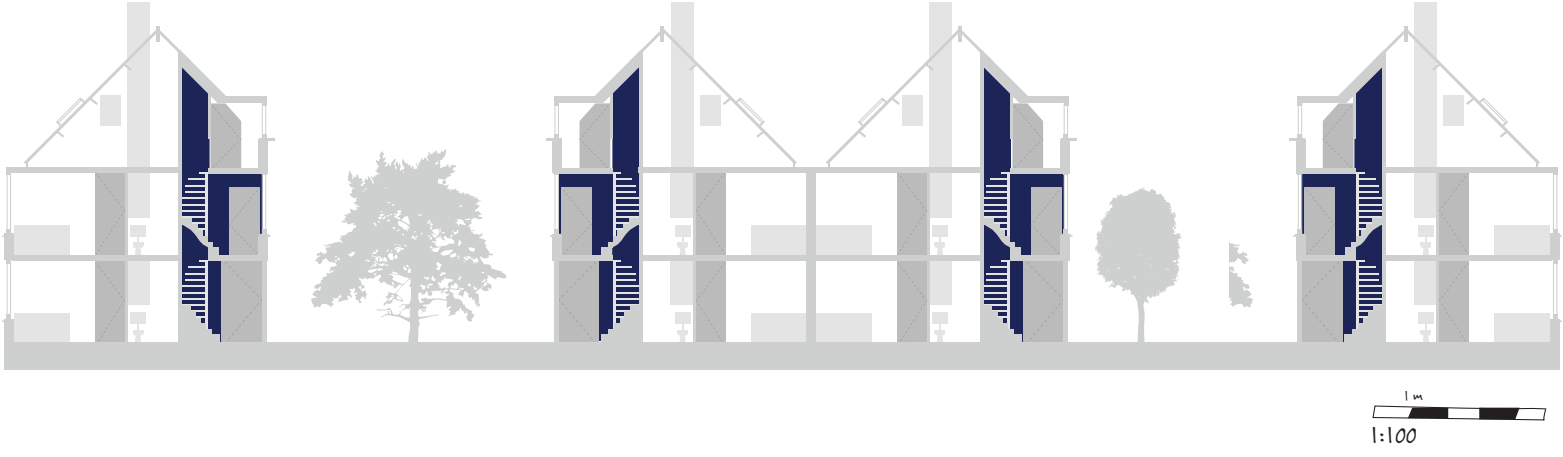
The board of Taste! Delft manages the Taste! It ensures that Taste! is a place where God's lov e guides everything that happens. The board is also responsible for the activities that are part of Taste! such as the festivals, the small groups and the community café. In all things, the committee wants to help Taste! flourish so that people in the neighbourhood can get a taste of God's goodness and love.

The Taste!Friday committee ensures that the neighbourhood café can open our every Friday thanks to the efforts of dozens of volunteers from the neighboorhood. It is the point of contact for the volunteers and organises evening activities such as living room concerts, creative evenings, a clothing swap or a story café. This commission includes residents but also people from the neighboorhood. Then there is the Taste!Party committee who come up with ideas for the Taste!Parties. Together with others, they run these get-togethers. The committee consists of only residents.

5.3 De Stampioendwarsstraten

Stampioendwarsstraten is an association of 96 council houses, half of which are one-room flats on the ground floor and half of which are one-room flats on the first floor with an attic. This group of residents occupies two streets with a row of back-to-back houses without backyards. Each street shares a long front yard from the beginning to the end of the street (see Figure 20). The association was formed in 1990, when the workers' houses were threatened with demolition because they were not eligible for renovation or new construction, and self-initiated research by the residents showed that with some modifications, new construction would be financially feasible while maintaining the character of the houses. It now has a concrete structure instead of wood, and the ceilings in the upper apartments are slightly higher than in the previous design (Over De Straatjes - Stampioendwarsstraten, n.d.). At the end of 1994, the former new residents moved into the renovated houses and used the space between the rows as a communal garden; by maintaining and managing the green space themselves, the aim was to reduce the maintenance costs of the municipal works and plantation services. The residents organise a collective 'garden day' twice a year to carry out any maintenance work together in front of their houses (open). One of the residents (Joep) mentions that the municipality used to plant only three trees, the rest of the garden is their responsibility in terms of planting and maintenance (Over De Straatjes - Stampioendwarsstraten, n.d.).

Figure 20. Section drawing, own illustration.



A house on the ground floor and the house above share the same circulation space, as do many porch houses in the rest of Rotterdam. However, because this space has to be used when going from the living area to the attic, there is no privacy when travelling between these different levels (see Figure 21). As a result, they are treated differently from other Woonstad housing. Although the people in Stampioendwarstraat rent from this housing cooperative, the internal staircase gives them a different status compared to other rental apartments in Woonstad, and thus gives them the opportunity to choose their neighbours. This is done through the 'buren kies procedure' or 'neighbour selection procedure'.

Figure 21. Floorplan of ground house, own illustration.

The inhabitants converted one of the dwellings on the ground floor to a collective bike garage, each person has to pay 10 euros to stall one bike. And when wanting to stall more bikes they have to pay a lower amount. This space also disposes of tools when needed to service and repair the bicycles. Besides it being a stall, it is a working place as well where residents share different tools to tinker on their bikes or other devices (Over De Straatjes – Stampioendwarsstraten, n.d.).

The residents of Stampioendwarsstraat share the outdoor space between the two rows of houses facing each other. This communal garden is used for planned activities and as a personal garden, which they can make their own by placing outdoor furniture. The first Stampioendwarsstraat has a smaller garden width (approx. 8.7 m) compared to the second street (approx. 9 m), and the entrance to the two streets is also different, as in the first street the houses and the garden are at street level. The second street, Stampioendwarsstraat, is about 0.8 m above street level and has to be entered via a staircase, literally and figuratively raising the threshold to enter the collective garden. Although the outdoor space is considered a public space, it is still perceived as ground that a passer-by should not enter. Because of the intensity of ownership that can be observed, it's almost as if one is entering someone else's garden. This is derived from the amount of outdoor furniture and greenery, the same objects that can be seen in people's normal front or back gardens.

Finally, it is also noticeable that the curtains on the ground floor are not closed, but almost all of them are fully open. Even though these rooms are probably living rooms, sitting rooms or even bedrooms, people do not hesitate to completely cut off communication with what is happening in the garden. It is striking that the first street (Joostingsstraat) to the second (Stampioendwarsstraat) has the same urban entrance, but looks nothing like it in terms of the use of the garden. It is striking how little ownership there is and how much it is part of the street perpendicular to it. This confirms that even if there is a design that can facilitate certain activities or offer different fu nctions, it is ultimately up to the people to determine how the space actually functions through their uses and choices and in how they interact with it.

5.4 Conclusion

After analysing and comparing the different collective projects, there were many similarities and differences in the plans. These related to the functions that were or were not shared, but also to the transitions between these spaces. By making a grid of the spaces mentioned above, one can answer the sub research question as it represents a spectrum of possible ways of interpreting collectivity (see Figure 22). By first walking through the spaces, an interpretation can be made of what functions are shared and to what extent. This can be used to formulate the design guidelines when talking about which functions (and third places) should be shared and with whom. The second grid represents the passages between the different functions (see Figure 23), this will be explored starting from the outside of the project and 'walking' more into the core of the communal living environments.

Figure 22. Spectrum of collectivity per function, own illustration.

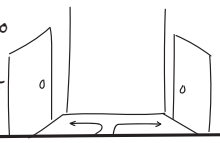
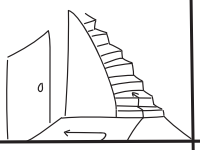
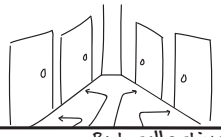
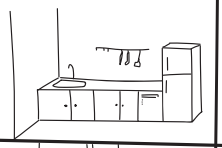
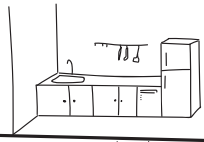
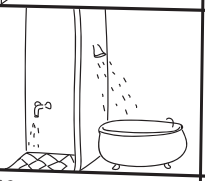
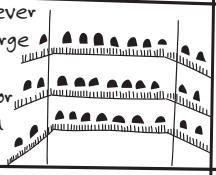
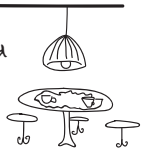
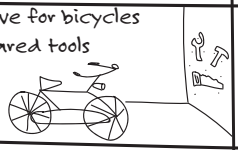
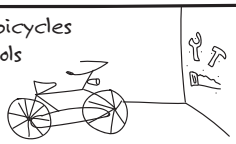
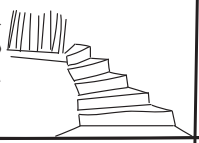
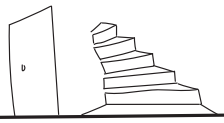
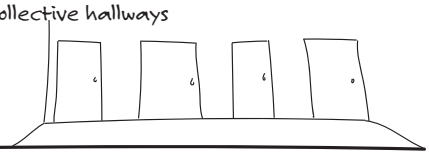
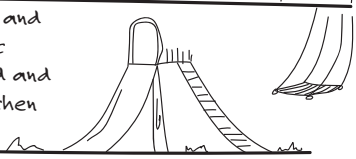
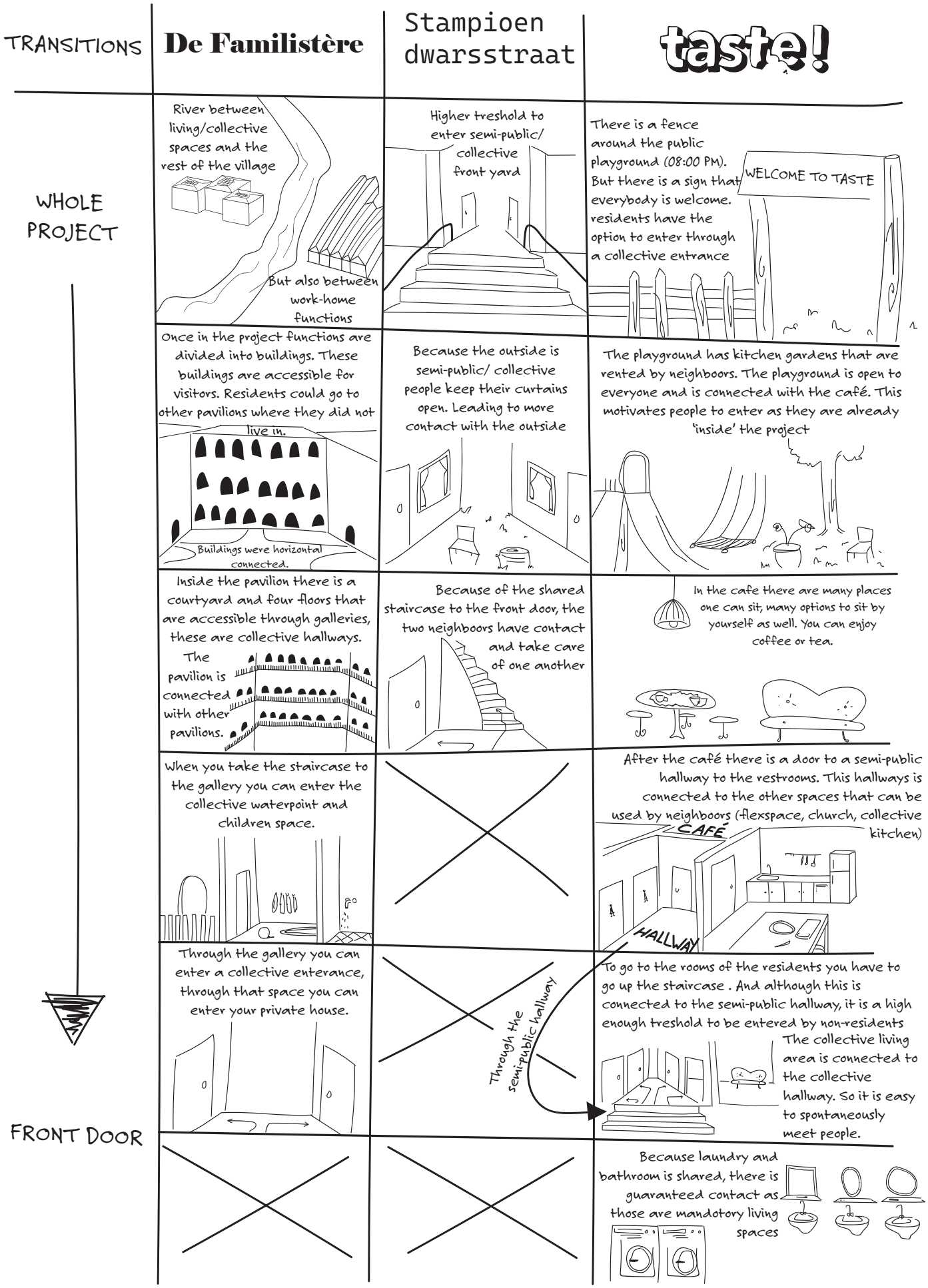
	De Familistère	Stampioen dwarsstraat	taste!
ENTRANCE	Collective entrance to private appartment 	Collective entrance/ staircase to private room 	Collective hallway to private rooms, one appartment has their private entrance 
KITCHEN	Private 	Private 	Private for the families and a collective kitchen for the whole project + the neighboorhood But collective small kitchen on each side upstairs (West-side and East-wing)
BATHROOM	Private, however on each floor their is a water point 	Private	Private for the families, a collective bathroom for the whole project and a semi-public one for the neighboorhood
LIVING ROOM	Private, however there is a large collective courtyard for meeting, and celebrations 	Private	Private for the families, collective living rooms on the second level for each side (West-side and East-wing) and a semi-public living room for the neighboorhood 
STORAGE	Private but is situated by the (collective) gallery	Collective for bicycles and shared tools 	Collective for bicycles and shared tools 
CIRCULATION SPACE	Collective galleries and staircases to walk through the pavilions 	Shared staircase 	Collective hallways 
LAUNDRY	Collective laundry space that is shared with the whole project (1200)	Private	Collective laundry space that is shared with the whole project (26)
OUTSIDE SPACE	Collective greenery, parcs and kitchen gardens	Collective front yards	Collective and semi-public playground and public kitchen gardens 
THIRD PLACES	Collective: - shops - theater - school • café • swimming pool • gym - restaurant	No third places outside from activities (celebrations, gatherings, spontaneously meetings) that are held in	Collective: - dinner • café - church - friday open-meal
GROUP SIZE	• 495 appartements (1200 r.) share thirdplaces • 110 app. in each pavilion share courtyard and wine cellar/basement • 26 app. share gallery and floor - 13 app. share spaces for children - 6/7 app. share a waterpoint • 2 app. share same entrance	- 96 houses share activities • 48 houses share storage and front yard - 2 houses share collective staircase to entrance	-The neighboorhood shares the outside space, café, flex space, activities, chapel, bathroom -26 residents share laundry, living, kitchen and hallway space -6-8 share a seperate living area and a bathroom •3 households have own appartement with kitchen and bathroom
COLLECTIVE M2 V.S. PRIVATE M2	Each floor has 900 m2 private space and 100 m2 gallery space, 240 m2 space for children, 220 m2 staircase + waterpoints, 225 (1/4) m2 courtyard, 650 (1/4) m2 wine cellar= 55,3 m3 collective space just INSIDE the building v.s. 34, 6 m2 private space	Each household has 40 m2 of private space and 6m2 of shared entrance with another household, 40 m2 of shared storage with the project ,1095,7 m2 outside space with the project = each household has 40 m2 of private space and 14,8 m2 of collective space	Household has an average of 48 m2, with 12 m2 being the smallest room and 148 m2 being the largest square meters appartement. However the avergae person in this project has 33 m2 collective indoor space, and 115 m2 of avergae outside space.

Figure 23. Spectrum of collectivity of transitions, own illustration.



6. How are individuals or households willing to share resources, spaces, and practices in Feijenoord?

This subquestion seeks to understand the preferences of the people living in Feijenoord when it comes to sharing. To begin with, Oldenburg's theory will be used to define and shape these communal dynamics, making it easier to map them within the neighbourhood. By visiting collective spaces, analysing them through photography and talking to residents, this research can uncover the spatial characteristics and identify what is already being shared.

Once tangible forms of collectivity have been identified in the neighbourhood, the next step is to understand who is using these shared spaces and resources. This is crucial to address the second part of the research question and to gain a more complete understanding of the community in Feijenoord. This phase will include street interviews with residents, observations in the identified spaces, and interviews with experts.

Ultimately, the aim is to link common spaces, resources and practices with the people who use them. This will provide insight into who is willing to share what and how these patterns of sharing are already happening in Feijenoord. Through storytelling, we will integrate the existing forms of collectivity with the residents' experiences, providing a clearer picture for the design process. This information will guide decisions about which functions should be shared and which should remain private, taking into account the specific characteristics of Feijenoord.

6.1 Feijenoord Shared Mapping

Following Oldenburg's theory of third places helps to decide which spaces in the neighbourhood can be interpreted as common spaces. The map (see Figure 24) shows where these third places are located in the area. As described in the theoretical framework, these third places are characterised by the social aspects of being welcoming and comfortable, frequented by regulars, and a place to meet people you already know and make new friends. (Mehta & Bosson, 2009). Such places of interaction include shops, stores, hairdressers, community centres, bars, cafes, libraries and so on. You can see how the dispersion of functions decreases as you move further east into Feijenoord; the District Council of Feijenoord reports in its Community Vision that the lack of facilities is one of the weaknesses of the neighbourhood (District Vision).

During the mapping and visits, the focus will be on the Huis van de Wijk community centres. These buildings specifically cater for the target group of this research and other vulnerable people by providing multiple facilities where residents have the opportunity to meet familiar and new faces. These community centres cover different spaces and support different activities, which are listed depending on the location. Although two of the three Hous van de Wijken discussed are outside the neighbourhood (but still in the district), this will help to give a more representative view of how community centres are used by residents.

Huis van de Wijk;
Located next to a primary school, the De Dam community centre is well used by parents and children. Not only because of the space they have, but also because they offer many different activities and workshops for all kinds of groups. In De Vuurplaat, the rooms are mainly used by older people. They have a living room that is used for activities, and this centre is located in the Paperklip (a social housing building), which lowers the threshold for residents to visit. The community centre Het Klooster is actively used by the people around this location, be situating different functions such as a library and theatre, people indirectly participate in communal activities as well. They also have an extra kitchen that is rented out to various organisations, which also contributes to the social capital of the neighbourhood. The products that can be bought in the building are affordable, and you can visit and sit inside without buying anything. This concept is being implemented in all SOL community centres.

Figure 24. Map of third places in Feijenoord, own illustration.

Playgrounds;
There are many playground that are located within a set of building blocks. These buildings are adjacent to the open spaces with thit storage and backyard space. It is however noticeable how all the houses on the ground floor of these blocks heightened their fences to two meters in order to have no relation with the public space. Some backyards neighboring the playground do not have even a backdoor to acces the outside space, meaning that some people can just enter and leave their house through the front door not wanting to have anything to do with the outside space.

Oranjeboomstraat;
This street has the most shops in the neighboorhood which contain of tabaco shops, grocery stores, laundry space, fast food restaurants, neighboorhood-hub of the municipality and turkish bakeries. This street is often visited by residents for different resources and practices they need.

Porches;
It is noticable how in many streets the plinth is closed, often it is used as circulation space in porch housing, storage or a company space. And if there is housing on the ground floor, it is most likely the case that the curtains are closed. This can be explained because most often the bedroom or living area will be right next to the street. This can cause some intrusive feeling leading to a closing plinth. This matches with what was said in interview x to have a bufferspace between the living area and the public area. The buffer zone serves both to increase contact between neighbours or between residents and the outside world, and to increase privacy in the home (the transition between private and public is stretched, there will be an intermediate transition zone). This not only strengthens contact between residents, but also increases the living quality of the homes. And, the better a resident can retreat into their home, the more easily they will be able to resume contact with others because there is a choice.

6.2 Demographics

It is important to be aware of the different categorisations that can be used to determine how the residents of Feijenoord are different or similar. This categorisation should add a new layer to the already existing characteristics of the neighbourhood and help to explain how this influences their wishes for how the community functions and spaces should be designed. Through extensive research by various organisations, many categorisations are already known, such as age, ethnicity, marital status, education level, income, health and so on. To go to the third places and, through observation and conversation, to take stock of who the people are who want to share. Because next to the design or the building, it has no impact without the community that gives it meaning. Tijmen explains in the interview: 'Design facilitates behaviour, it is never deterministic, and design can make certain behaviour impossible. The benefits of collective living do not come from collective spaces, but because there is a community.

Communities;
Various visits to the community centres showed that there was a consistency in the groups of people gathered in the building. These communities were all different. The unifying factor could be anything from their love of doing something creative in their free afternoons, to speaking the same mother tongue while letting their children play together. Whatever the reason, it is evident throughout the Huis van de Wijk that when people visit, they come to take part in an activity initiated by SOL or to join in the living room and an informal group setting.

Mothers;
De Dam and Het Klooster are both situated next to school buildings, which makes them a logical stop on the way after picking up the children or when waiting for school to finish. As Feijenoord has tight-knit communities (Ed Arnold) in terms of culture, many mothers meet on the basis of nationality. This is also the case outside 'Mothers', many communities are nationality based and meet in affordable places like Huis van de Wijken.

Kids:
As both the Vuurplaat and the Dam are located next to a primary school, there are many activities for the children after school. For this reason, there are classrooms in both centres that can be used by the school and its programme for homework help. There are spaces for dance and drama, including a mirrored wall. There are flexible rooms for creative workshops, and in the Klooster there is also a library which is actively used by the school students next door. Finally, both centres also have a large outdoor playground, which is not fenced in and is open to the rest of the neighbourhood, despite the centre's affiliation.

Other organisations;
In the Klooster there were two kitchens, one connected to the living area, which provided food for people taking part in activities and for people who wanted to sit in the living room. There is also a more private kitchen that is hired or lent to other organisations, for example the African Queen group, Mama Essie and Yesmine are often found in the Klooster. Yesmine, for example, is allowed to cook in the kitchen free of charge because they also run workshops on domestic violence at the Huis van de Wijk.

Elderly;
De Vuurplaat is a community centre where the social manager mentioned that many older people take part in activities, but they would like to attract more people in their 30s and 50s because there are many young families in the area who want to be involved in the community. There are different workshops for older men and women and many volunteers. There is no information centre, but they do have a Spanish legal adviser who helps different people in the neighbourhood.

Volunteers;
Organisations such as SOL are trying to reduce the employment gap by helping people on benefits through the concept of Prestatie010, an initiative in Rotterdam that aims to help people on benefits to become more active and engaged in society, with the aim of improving their wellbeing and potentially leading to paid work. The programme offers a 'quid pro quo' approach, where participants exchange their time and effort for personal development. This can include activities such as volunteering, language or digital skills training, informal care or addressing personal challenges such as debt or health. Activation coaches and social brokers guide individuals in finding suitable opportunities, ensuring they develop independence and improve their social participation.

People on social assistance;
Many people in Feijenoord are living under the poverty-line compared to the rest of Rotterdam but also on national level. In Feijenoord there many social housing, implementing many people living in this area are living on the minimum income. Many people come to Huis van de Wijk because of its affordability. You are not obligated to buy anything, it is warm compared to outside or one's own house, there are free activities for children and there other facilities situated that one can use (library).In De Dam the coffee and tea was even free, and sometimes people bake or cook something and give them out to other residents that are sitting in the living area. However, in Het Klooster there is the option to buy coffee of higher quality, as it is functioning as cafe. On top of that, there are also Infopleinen which is an concept where one can ask questions regarding finances, integration, job prospects or legal matters. It is available for vulnerable people especially who have financial difficulties. Outside of this concept they also try to approach people and get to know them in order to gain trust, because even in design like this the threshold to ask questions is really high because here is much shame which makes it hard to identify the issue in the areas.

6.3 Conslusion

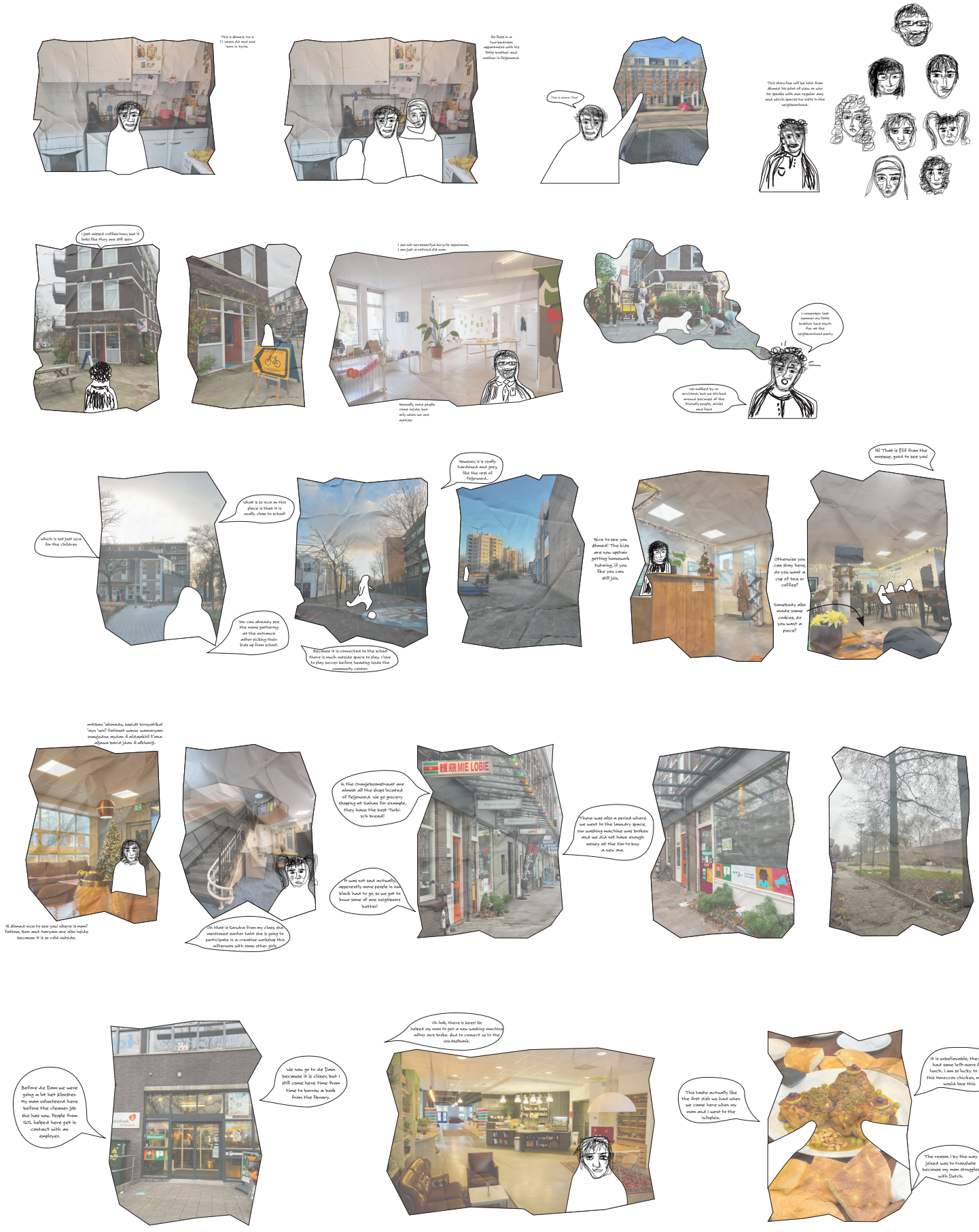


Figure 27. Case studies spaces through the lens of Feijenoord, own illustration.

7. Discussion

The purpose of this chapter is to critically analyse the research findings, explore their implications and identify key lessons. It aims to interpret the findings in the context of the existing literature, considering both their significance and limitations. While also suggesting areas for further research or improvement. By assessing the strengths and weaknesses of the study, this section aims to provide a comprehensive understanding of the research findings and their wider implications.

The relevance of this research is not only in the design of social housing in Feijenoord to alleviate the negative consequences of living in poverty. This research can help similar neighbourhoods in the urban context, as this phenomenon of lack of resources and social safety net for this target group is a common problem in the Netherlands. This research can provide new methods to help this vulnerable group by sharing tangible and intangible resources, because there is a persistent loneliness with (relatively) poor people, the insight of helping each other and becoming more resilient together is an intriguing opportunity to combat this.

One of the limitations of this research is the fact that a lot of space was given to explaining and delving into the concept of collective forms of living and communal housing, whereas more space could have been given to understanding the context and the neighbourhood. Even though this was done in the end, and priorities have to be set, as not everything can be discussed, there was a great opportunity to articulate the findings of Feijenoord with the reader. If, by writing this research, there was more caution for people who are not researching this topic, bearing in mind that not everyone sees what was seen during the fieldwork, this report could have been more sensitive to the intentional ignorance of the situation.

If this research were to be continued, the focus should be on how the different cultures would approach community living and whether these different groups should be integrated together or separately in order to get the most out of this intervention. As the diversity in Feijenoord and Rotterdam-South is rightly mentioned in the introduction, it is unfortunate that more attention was not given to this crucial information and factor. However, the limited length of this research should also be acknowledged, which limits the ability to delve too deeply into a number of relevant issues.

Finally, for further research, there should be a focus on communicating the personal stories to the reader. As there is a lot of ignorance about poverty, especially in rich countries like the Netherlands, it is very valuable to make people understand other people's situation. If personal narratives can be explained or visualised, which leads to breaking the taboo and spreading awareness, research can contribute to a larger social issue. It can have more impact than just research for design and intervention purposes, which is also important and relevant.

8. Conclusion

Answering the research question: "Can the living environment stimulate collectivity and the sharing of resources, spaces, and practices among different) low-income households, such as in Feijenoord, to enhance their well-being?" we have to first become to the sub research questions.

In Chapter 4, the evidence showed how shared housing can significantly address the negative outcomes faced by low-income households, particularly in terms of well-being, social inclusion and affordability. By sharing spaces and resources, these communities foster social capital, reducing the isolation and loneliness that low-income people often experience. Social interactions within shared housing provide emotional support, improve mental health and encourage healthier lifestyles. These connections - both deep and casual - build a strong community network, offering individuals the opportunity to thrive beyond the confines of their immediate family or personal circumstances. In terms of social inclusion, shared housing promotes a sense of belonging and bridges gaps between different groups. Shared public spaces encourage engagement with wider society and promote integration, helping the excluded to feel part of the community. This
inclusion reduces social exclusion and increases participation in community life, addressing one of the major challenges low-income groups face. Affordability is another key benefit, as shared housing significantly reduces costs. By sharing resources and space, households experience lower individual living costs, making housing more accessible.

In the next chapter, different case studies can be used as proof that indeed sharing helps increasing the well-being of residents and outside people. Through portraying the different projects with their own vision, helps understanding there is no one way of collectivity and thus by combining the findings through analysis there lays a collective sollution for Feijenoord. By going through different scales, proportions, target groups and motivitaions, the case study analysis helps answering the part of the RQ regarding what one can share in order to achieve the goal of enahncing their mental and physical well-being.

The last chapter this research dives in on what people in Feijenoord specifically want regarding sharing. By observations, interviews, visiting third places and conversations one can motivate that the district is already practicing collectivity. By looking back to the chapter before, this research can mark within the case studies which collective spaces occur in Feijenoord.

So, when answering the research question the answer is, yes. By literertur study this research can prove that sharing can help this vulnerable group in many ways. This is the case for different scales within a project, as one can see in the case study analysis in chapter 5. Answering the last sub-research question helps getting a insight on what residents share in the nieghboorhood, what can be considered as successful collective spaces, resources and practices.

9. Design Guidelines

This chapter will present the design guidelines formed through this research, which will be used in future designs. By analysing the case studies (Figures 27 and 28) alongside the Feijenoord-specific findings, it is possible to identify what the people of Feijenoord already share and what they might want to incorporate into the design. Dividing the findings into the three themes of the first SB will make it easier to understand who the space, resources and practices are intended for. Classifying them into themes clarifies the collective intention and how it should be used. Ultimately, the design guidelines will be named and presented (Figure 29).

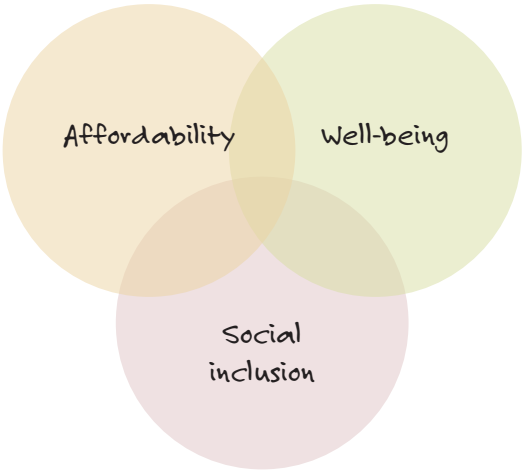


Figure 26. Clustering the consequences of poverty, own illustration.

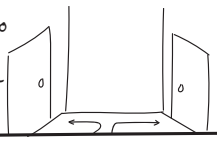
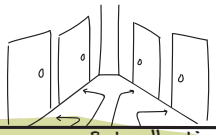
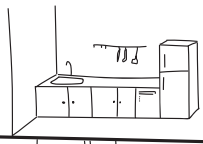
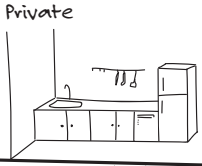
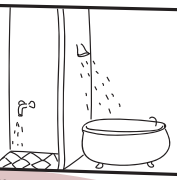
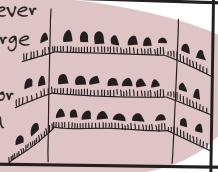
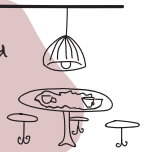
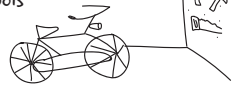
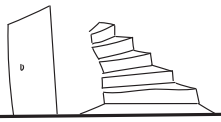
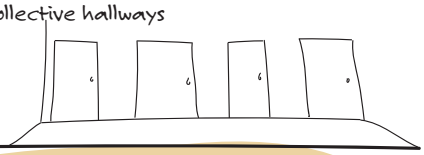
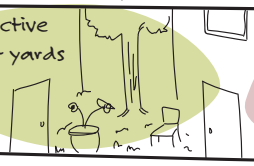
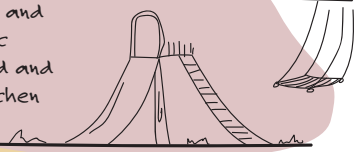
	De Familistère	Stampioen dwarsstraat	taste!
ENTRANCE	Collective entrance to private appartment 	Collective entrance/ staircase to private room	Collective hallway to private rooms, one appartment has their private entrance 
KITCHEN	Private 	Private 	Private for the families and a collective kitchen for the whole project + the neighboorhood But collective small kitchen on each side upstairs (West-side and East-wing)
BATHROOM	Private, however on each floor their is a water point 	Private	Private for the families, a collective bathroom for the whole project and a semi-public one for the neighboorhood
LIVING ROOM	Private, however there is a large collective courtyard for meeting, and celebrations 	Private	Private for the families, collective living rooms on the second level for each side (West-side and East-wing) and a semi-public living room for the neighboorhood 
STORAGE	Private but is situated by the (collective) gallery	Collective for bicycles and shared tools	Collective for bicycles and shared tools 
CIRCULATION SPACE	Collective galleries and staircases to walk through the pavilions	Shared staircase 	Collective hallways 
LAUNDRY	Collective laundry space that is shared with the whole project (1200)	Private	Collective laundry space that is shared with the whole project (26)
OUTSIDE SPACE	Collective greenery, parcs and kitchen gardens	Collective front yards 	Collective and semi-public playground and public kitchen gardens 
THIRD PLACES	Collective: - shops - theater - school • café • swimming pool - gym - restaurant	No third places outside from activities (celebrations, gatherings, spontaneously meetings) that are held in	Collective: - dinner • café - church - friday open-meal
GROUP SIZE	• 495 appartements (1200 r.) share thirdplaces - 110 app. in each pavilion share courtyard and wine cellar/basement • 26 app. share gallery and floor - 13 app. share spaces for children - 6/7 app. share a waterpoint • 2 app. share same entrance	- 96 houses share activities • 48 houses share storage and front yard - 2 houses share collective staircase to entrance	-The neighboorhood shares the outside space, café, flex space, activities, chapel, bathroom -26 residents share laundry, living, kitchen and hallway space -6-8 share a seperate living area and a bathroom -3 households have own appartement with kitchen and bathroom
COLLECTIVE M2 V.S. PRIVATE M2	Each floor has 900 m2 private space and 100 m2 gallery space, 240 m2 space for children, 220 m2 staircase + waterpoints, 225 (1/4) m2 courtyard, 650 (1/4) m2 wine cellar= 55,3 m3 collective space just INSIDE the building v.s. 34, 6 m2 private space	Each household has 40 m2 of private space and 6m2 of shared entrance with another household, 40 m2 of shared storage with the project ,1095,7 m2 outside space with the project = each household has 40 m2 of private space and 14,8 m2 of collective space	Household has an average of 48 m2, with 12 m2 being the smallest room and 148 m2 being the largest square meters appartement. However the avergae person in this project has 33 m2 collective indoor space, and 115 m2 of avergae outside space.

Figure 27. Case studies spaces through the lens of Feijenoord, own illustration.

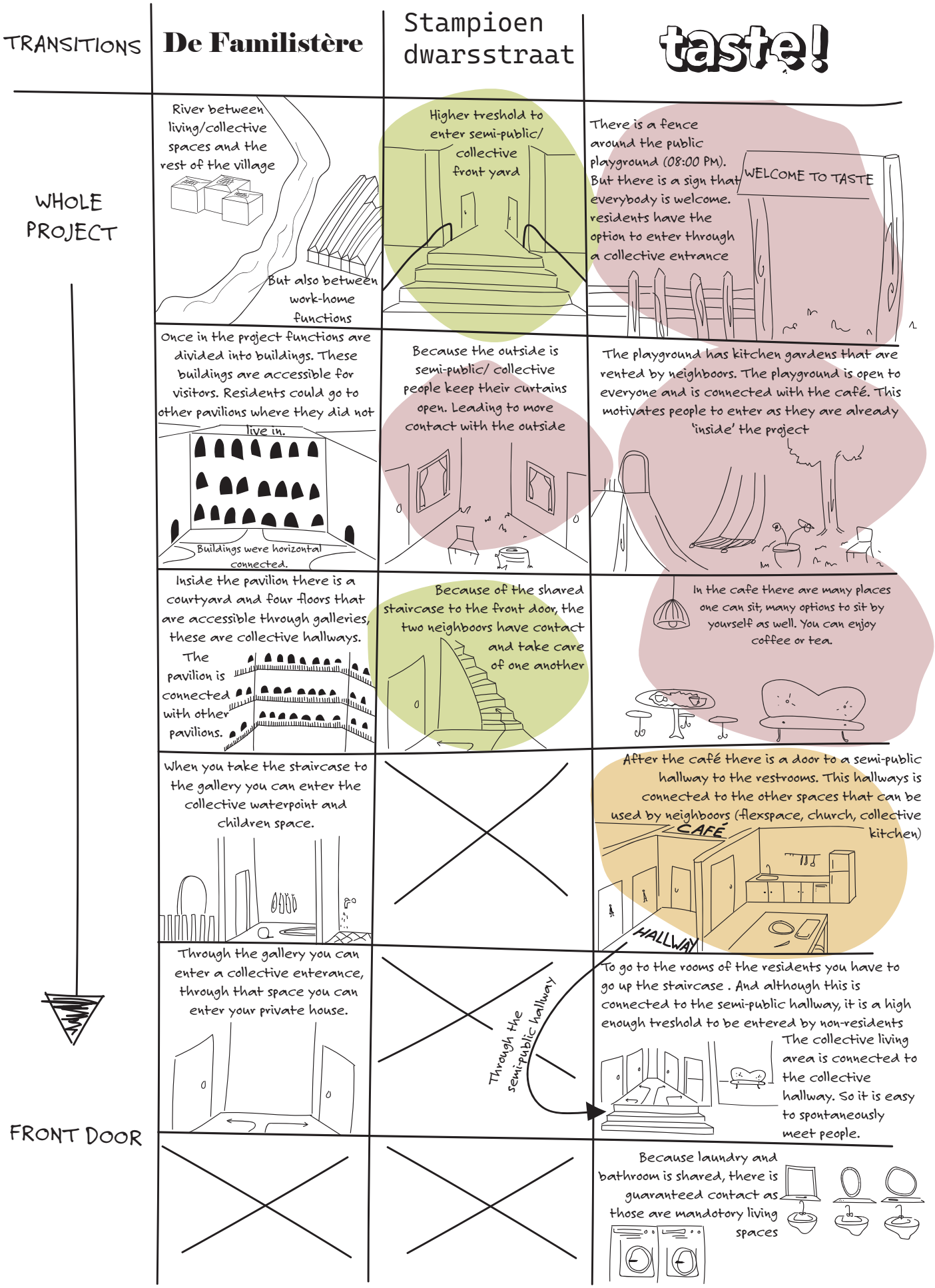
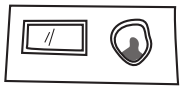


Figure 27. Case studies transitions through the lens of Feijenoord, own illustration.

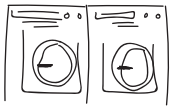
DESIGN-GUIDELINES:

Open plinth



Noticable on the street

Connecting must-places with places for interaction

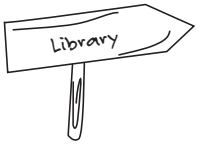


Providing resources and facilities with no eye for profit

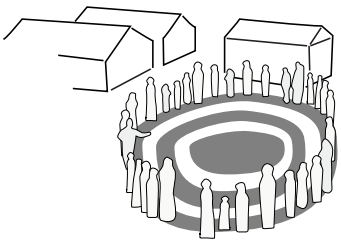
A warm place

Spaces that can be filled in by other initiatives

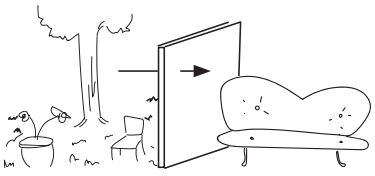
External facilities inside a building to get people to enter



Provding space for different groups in the neighboorhood that already gather



Connecting gathering spaces outside with gathering spaces inside, for a easier transition



Low-treshold spaces first when entering

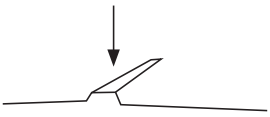


Figure 28. Design guidelines, own illustration.

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APENDIX

A1- Interview Tijmen Kuyper

Unanimously decided, by the left and right, to do more for collective living. Design facilitates behaviour, it is never deterministic, and design can make certain behaviour impossible. The benefits of collective living do not come from collective spaces but because there is community.People who live in co-housing indeed feel less lonely, for mens who live there and it does not work they feel even more lonely. Design can help but it is not magic, you still have to do something for it, you have to get out the door yourself.
Spontaneous encounters v.s. planned encounters. Spontaneous encounters, transition zone and route. Planned encounters that there is a venue or something.Ownership is also a basic principle, are you allowed to appropriate a place, that that is not allowed. Good to talk to people to know what they want, not static research, 'and mensne change too. Households shrink and grow, and values shift.

''A home that suits everyone is of no interest to anyone''

You have to have common parts to share in the group = values and vision of lifestyle is (e.g. values of collective living) using daily spaces in a spontaneous way works on a small scale, the more people the more you have to plan and the more formal it is. Bring in levels of scale, different functions and facilities. Spontaneous meeting is important because you are already very busy, doesn't fit into planning and someone has to organise it too. Transition zone between scale levels, either there is a big transition (e.g. bedroom on the street) or soft. That very much depends on route, who passes there, how public is that, do people pass there? must and Mag facilities. you have to naa5r your front door and you also have to go to your bike, in between is then a daily route, and in that route you have movement. A meeting space becomes a meeting space because you have to go there, e.g. a laundry room. Should and may be in the same place, and then you get mensne passing these transition areas. Ianthe also talks about this:

Living gallery = transition zone

Retero fit do-housing in america, everyone lives in their own house but does get fence and then you have a communal garden
Dotted living, disadvantage in routing is difficult. Nobody comes along spontaneously and so there is no ownership.

A2- Interview Philip Krabbendam

Many more spontaneous contacts, great advantage of living together. casual contacts are the oxygen in the community. It's non-committal because of the stairs and the windows. You can see if anyone is there and very easy to talk to. Everyone is free to join or not. You have t much to do with each other and yet you can choose whether you want to be in a space or not.

Now 8 people instead of 10, and so it works better. What is a good group size to the sociologists, (7 min). Because people use more space, thankfully! 8 people is better, less messy. Do they do this to planning meeting 8 was better, too few a number of people prevail. too many people not up to it.

Family life became very much in question, dangerous for the children when it is between the parents the child is under the table. And it also goes wrong with the parents because they lack social context. If you don't have social context as an individual then you can't really be an individual, after all, you are only a unique person if you can mark yourself off against other people, otherwise you hang in the air. Your identity egg is inseparable from other people. So if your family cuts loose from the society then you are also hanging in the air. People tend to call out a fantasy system because that also kept them in the bubble. Ergo you have to make social context.

Not too public, otherwise you risk having people walking around you don't know who they are looking for, too anonymous. 30 people is another group you don't need to be businesslike about daily dinegn.

Flexibility: be able to specify rooms later to a specific atmosphere/purpose and open them up to everyone.

One of our objectives was to open up the design to the public but it failed. We open up our space but then we are not there ourselves.

Open up vegetable gardens to neighbourhood, and then that is a point of contact between CW and the neighbourhood = Taste does this too!!!

Threshold area, tables and chairs in front with a plate of coffee. So far it has not succeeded. Lots of pictures of the picnic table outside, not often because the space downstairs is not used. 130 people more manageable but that's not how it works, to a tribe, but here you are not closed off and on your own. In the city even more anonymous than in a suburb, in the sense that they have less with the residents around them.