Abandonment
Absence
Actant
Affordance
Age-friendly city
Anti-utopia
Arcades
Artialisation
Atmosphere
Autotopia
Avatar
Blasiertheit
Boot scrapers
Calmness
Carrier bag
Cinematic cityscape
Civic design
Converging media spaces
Commoning
Creative geography
Critical performativity
Delinquent narratives
Destructive character
Dissident heritage
Dissonant heritage
Dusk
Dystopian narrative
Enactive walking
Embodied criticality
Fourth places
Gigantism
Gossip
Heteronym
Horizontal metropolis
Hyper-diversity
Ideal city
Intelligibility and readability
Interculturality
Landscape biography
Latency
Lieu de mémoire
Local hero
Manicure(d)
Meme
Metropolitan landscape
Minor urbanism
Moulage
Multiperspectivity
Nature study
New natures
Paths
Place attachment
Planthropocene
Plasticity
Radical inclusivity
Ruderal ecologies
Sensory community
Simulacrum
Situatedness
Skeuomorphism
Sociolect
Soft architecture
Street art
Symbolic annihilation
Threshold
Townscape
Undefined terrain
Unintended design
Urban habitat
Urban eating
Urban literacy
Urban texts
Vernacular
Vernacular intervention
Visual frame
Wellbeing
Yonder

writing urban places

VADEMECUM

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Further readings

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Radical inclusivity

Focusing on the idea of 'inclusion', the political theorist Carl Schmitt defined the political as the motives and actions that result from our perceptions of who is a friend and who is an enemy. As he puts it, 'the specific political distinction to which political actions and motives can be reduced is that between friend and enemy' (Schmitt, 2007, p. 26). Indeed, the central argument of Schmitt's *The concept of the political* is encapsulated in this dichotomy between friend and enemy. However, this dichotomy is neither derived from nor linked to any other; instead, it is independent, and only corresponds to other dichotomies. The notion of inclusion can be rendered in philosopher Jacques Rancière's terms as the inside-out dichotomy. He uses the concept of *le partage du sensible* to describe the act of dividing between legitimate and illegitimate persons and forms of activity (Rancière, 2010, p. 60). In this sense, *radical inclusivity* assumes that the universe is infinite; it assumes progress and constant change – and also a change of hierarchies. There is a horizon of the whole, but there is no process of unification (Kozlowski et al., 2020). On the urban scale, the city is the best environment to test the notion of radical inclusivity, since its space is 'naturally' used by a diverse range of people.

Colophon

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COST Action CA18126 Writing Urban Places: New Narratives of the European city

Writing Urban Places proposes an innovative investigation and implementation of a process for developing human understanding of communities, their society, and their situatedness. By recognising the value of local urban narratives – stories rich in information regarding citizens socio-spatial practices, perceptions and expectations – the Action aims to articulate a set of concrete literary devices within a host of spatial disciplines; bringing together scientific research in the fields of literary studies, urban planning and architecture; and positioning this knowledge vis-à-vis progressive redevelopment policies carried out in medium-sized cities in Europe. **Working Group 2** of the Action, led by Svava Riesto and Henriette Steiner, is concerned with how theoretical reflections can stimulate the thinking and praxis of narrating urban places of medium-sized European cities. In 2019-2020, the group focused on the collaborative project of compiling definitions of Minor Concepts for Writing Urban Places into this Vademecum, a short guide that can be kept at hand for consultation when being in or writing about urban places.