· 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 citu

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

writin Gurban places

VADEMECUM

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nai010publishers



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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 enemu. 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 graument 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.

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Colophon

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Graphic design

www.studiosannedijkstra.nl

Publisher

nai010 Publishers, Rotterdam

Acknowledgement

This publication is based upon work from COST Action CA18126 Writing Urban Places, supported by COST (European Cooperation in Science and Technology).

COST (European Cooperation in Science and Technology) is a funding agency for research and innovation networks. Our Actions help connect research initiatives across Europe and enable scientists to grow their ideas by sharing them with their peers. This boosts their research, career and innovation.

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Kestutis Zaleckis

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.