

ARE PUBLIC SPACES LOSING THEIR PURPOSE?

A critical comparison between lasting versus ephemeral space.



Eve Barrett

19095832

29.10.2021

Contextualising Practice Three (1B6Z9909)

CONTENTS

Key Terms	03
Introduction	04
Part One	06
Exploring Public Spaces	
Part Two	09
The Decline of Public Spaces	
Part Three	12
Lasting Spaces	
Part Four	18
Ephemeral Spaces	
Conclusion	24
Bibliography	27

KEY TERMS

03

Public Space

Property open to public use. - Mitchell and Staeheli (2009)

Isolation

A state in which the individual lacks a sense of belonging socially, lacks engagement with others, has a minimal number of social contacts and they are deficient in fulfilling quality relationships. - Nicholson (2009)

Ephemeral Architecture

Design that exists for a short period of time and then disappear. - Armada (2012)

Assemblage Thinking

Examining the relationship between formal and informal urban situations. - Sendra (2015)

Place Making

A collaborative process by which we can shape our public realm in order to maximize shared value. More than just promoting better urban design, placemaking facilitates creative patterns of use, paying particular attention to the physical, cultural, and social identities that define a place and support its ongoing evolution. - Mackenzie (2015)

INTRODUCTION

04

“Want to watch a movie? Netflix is a better librarian, with a better library, than any library in the country. The Netflix librarian knows about every movie, knows what you’ve seen and what you’re likely to want to see. If the goal is to connect viewers with movies, Netflix wins.” Godin (2011)

Here, Godin points out the emerging shift in need for public spaces. Are public spaces losing their purpose? In context, the term ‘public spaces’ refers to “intentionally designed, hard-paved, civic spaces, a subdivision of both ‘open space’ and the ‘public realm” (Hagan: 2020). Public spaces were once thriving and sought-after environments; libraries to access knowledge, parks to socialise and interact. However, evolution of technology and software has made these places second choice

(Godin: 2011). Now, you can access the contents of a library from the comfort of your own home. This is one example of the shift in demand for such spaces. This essay considers the consequences of such decline. The recent Covid-19 pandemic highlights this possible issue, confining the public to the boundaries of their home. Existing purely in one home space could correlate to the increase of isolation and loneliness in the population (Banerjee and Rai: 2020). The Covid-19 global pandemic revealed the risks factors set by the virus that imposed severe social isolation, showing the dangers of confinement to home (Pancani et al: 2021). Prolonged social disconnection has seen increases in the risk of depression, suicidal thoughts, and risk of early mortality (Holt-Lunstad et al.: 2010). Can these figures be reversed by simply returning to post-pandemic

life (and buildings), or do the experiences of the pandemic, along with the approaching digital age call for new outlooks on public spaces?

Perhaps ephemeral spaces better address the evolutionary patterns of the public's want and needs, appearing as fleeting moments of design, taking the issues and conversations of the moment in a way that static and lasting design cannot. As popularity of public spaces declines, recognition of pop-up architecture increases (Vidiella: 2016). Consumerism and Assemblage theory is considered, examining the public spaces "in terms of capacity for socio-spatial interconnection and adaptation" (Dovey and Fisher: 2014). As the needs for public spaces change, the static and permanence of historical public spaces do not,

and the possibility that humanity will leave these places behind is a worrying one (Mittra and Schwartz: 2001). This essay discusses forms of public space and if they are successful enough to attract the public back into urban environments, considering the role of the Covid-19 pandemic, technological advances, and ever-evolving trends. The essay also discusses the definition of space and the role of social connection, prioritising open dialogue, transformation and exchange, concerned with identity and human relation. A comparison between lasting and ephemeral space is discussed, including case studies, theories, and disadvantages for both (such as the development of sense of place and the importance of sustainability). Are future public spaces to be designed with realised intentions, or for open conversations beyond the confines of lasting design?

PART ONE

During the conduction of primary research I visited Manchester Central Library (see Figure 1) and documented the experience. My specific interest with libraries stems from the connotations associated with the term 'library'. Such connotations include intelligence, silence, and restrictiveness. It is a place you go to read, educate yourself undisturbed and to allow others to also be undisturbed (Stu Library: 2016). From this, I asked myself a key question; can it be suggested that to give a place a name is to restrict that place to the confines of its characteristics and associated connotations? Caiazza and Nick (2020) imply this, stating that to name a place confines it to "the belief and value system of the name-givers, as well as political and social circumstances at the time of naming", rather than the protagonists that occupy it.



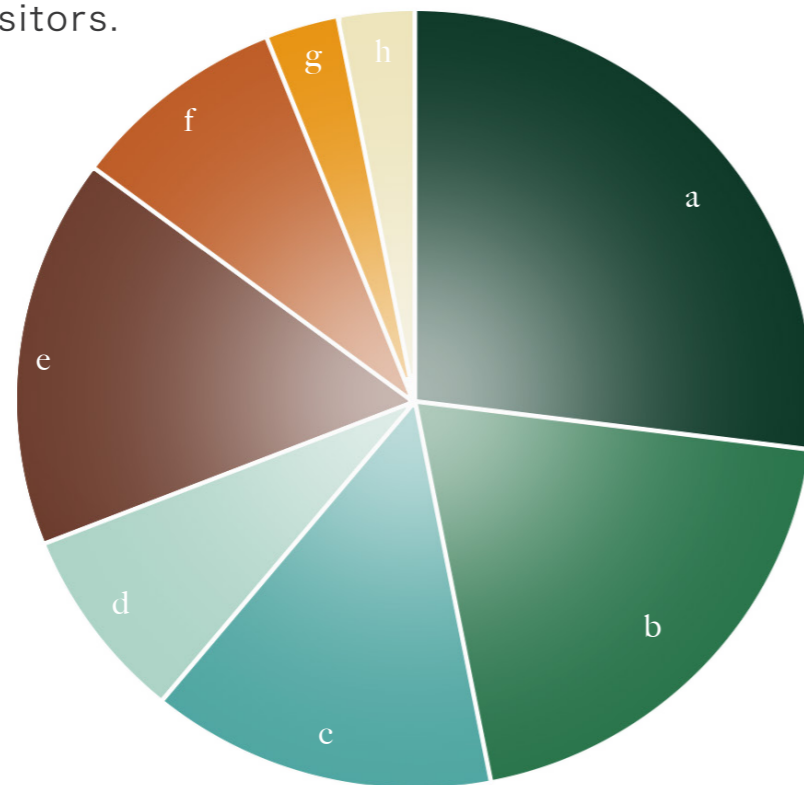
Figure 1: Manchester Central Library, internal structure.

For thirty minutes, I documented each aspect of my surroundings. Notations included subjective observations on things such as body language, seat distancing and interaction between visitors. I was surrounded by people reading, studying and on their phones. Although this generated feelings of motivation, collective work ethic and a sense of belonging, I also felt a sense of loneliness in this crowded room. The silence spread to every corner, and although there were many people in the space, eye-contact was avoided, conversation a foreign and unattractive concept. This could be due to the rules of the space, set by the language of its naming.

Objective, quantifiable observations were also collected. Each behaviour was categorised into one of

two categories; library related (such as reading library issued print materials and working on a document), and non-library related (such as listening to music, using social media or on their phones). The goal was to gain a better understanding of the functionality, successfulness, popularity, and human experience in public spaces. Results showed that of the people observed using the library, 57% of behaviours were library related. 43% behaviours were not library related. The details of this research can be seen in Figure 2. This data suggests evidence that the public view the library as not only a place for study and reading, but a place for refuge, socialisation, and a place to conduct other activities. However, there are limitations that must be noted regarding this research. One is that some behaviours counted as non-library related

Figure 2: Graph showing the observed behaviours of library visitors.



Library Related Behaviours - 69

- a: Reading - 27
- b: Working on documents - 20
- c: Searching for print materials - 14
- d: Study Group participation - 8

Non-library Related Behaviours - 31

- e: Using social media - 16
- f: Talking to other visitors - 9
- g: Eating or drinking - 3
- h: Listening to music - 3

such as using social media, could in fact be library related. Assumptions had to be made that could be misleading to the results. The results however imply that behaviours in libraries have outgrown the confines of its use, which could be contributing to their decline.

Furthermore, it could be implied that the behaviours shown in libraries exceed the traditional behaviours that the space is designed for. With 43% of behaviours being non-study related, the question cannot be ignored whether libraries should be designed to accommodate more than its traditional uses, which could aid the revival of such spaces.

PART TWO



Figure 3: Illustration showing the distinct three elements of space.

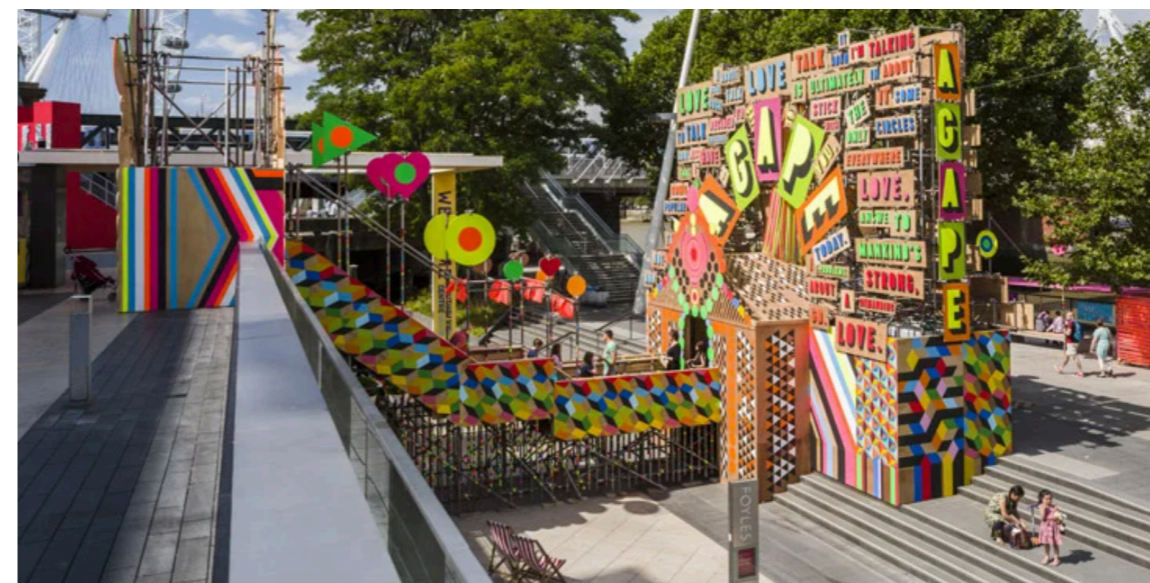
“Now, more than ever, we must design for connection. Decades of designing places for the individual, not the collective, for the car, not the pedestrian, and for financial returns, not social impacts, have increased isolation and loneliness for many people, even before lockdown. Yet when places are well-designed, they foster community, connection, resilience and health.” Bethan Harris (Loneliness Lab: 2020).

Here, Harris points out the need to look again at how public spaces are designed, and what they are designed for. The built environment can be divided into three types of spaces: home, work, and play. In 2019 came the global pandemic Covid-19, which threw the world into a state of panic, leaving governments no choice

but to lock household away. The pandemic forced places of work and play to adapt to fit into the confines of home, meaning these distinct places merged, which is likely to shape the way we interact in these spaces for years to come (see Figure 3, The Loneliness Lab: 2020). In these times, public spaces became lifelines for many people, their only maintainable source of social connection and feelings of togetherness. Cities around the world realised the importance of public space (Broudehoux: 2021). The potential for interaction and connection to people of all kinds is a crucial requirement for battling isolation, creating an integrated society and feelings of belonging. The structural drives for loneliness have often been overlooked in the search for solutions, forgetting that the physical environment is vital to our health and well-being.

The shift from Highstreet to online shopping, cinemas to Netflix, restaurants to UberEats and libraries to Kindle has deprived us of the “micro-interactions that sometimes represented our only daily social contacts.” (Broudehoux: 2021). The digital age has seen public places become barren, with 343 libraries closing between 2011-2016 (Jenkins: 2016). In 2011 Amazons eBook sales overtook that of paperback copies, highlighting the undeniable shift in need for physical libraries. However, as found in the primary research discussed earlier in this essay, libraries are not solely used for the attainment of knowledge. They are still places where individuals gather to explore, interact, and socialise, and are an integral part of communities, in an age of global corporation takeover.

The rapid rate of change in trends could also contribute to the decline of public spaces. In the new world of social media and evolving technology, as individuals we feel the pressure to experience more and consume more and of the right things; whether entertainment, culture, food, or knowledge (Schaik and Watson: 2015). Consumerism is at an all time high, with consumers wanting the new and exciting at every turn. “Designer fallacy” could be in play, which is the idea that superficial differentiations in design is what attracts consumers rather than functionality of spaces (Miles: 1998). Instead, people want the new and exciting, and so public spaces are forgotten. The effect of consumerism can be seen in Figure 3, which shows the popularity seen at the pop up “Temple of Agape” in London.



Figure's 4 and 5: 'Temple of Agape' pop-up instillation.

PART THREE



Figure 6: Civic space outside the Greater London Authority Building.

To discuss the importance of public spaces in their permanence is to discuss the importance of their history. In context, public space was a place where the “drama of communal life unfolds” (Carr et al.: 1992), giving a community the life and flow of human connection. Only with the order incited by public space can culture flourish, turning cities into centres of civilisations (Mitchell, 2014). They provided a place for the important – “public culture, commemoration, celebration and protest”. (Hagan: 2020:11). However, Webber (2008) argued that public spaces represent restriction and are anti-individualistic. He gave the example of traditional European squares, which were designed in a time of restricted social and physical mobility and stable ideals. Built forms were used to express not individual ideas, but public values.

In an age of where the importance of the individual is highly recognised and encouraged (such as the #MeToo Movement), functional separation and segregation supports the idea that such spaces have lost their initial purpose. However, a case study that seems to defy the thinking of Webber was Hong Kong's 'Umbrella Movement' in 2014, where public space was claimed by the city's residents in an inspiring protest. Demonstrators took to their public spaces to demand the right to have a say in choosing their own leaders (Kaiman: 2014). Although Webbers point about public spaces being not very individualistic is valid, public spaces provoke feelings of togetherness that can be utilised for the greater good of the public. This protest showed the need for public space, a space appropriated by the needs of its people, however political or sensitive.



Figure 7: Hong Kong's 'Umbrella Movement' where residents used umbrellas to shield themselves from tear-gas.

This could however again be criticised, as done by Arnold (1933) who objected to a person's "right to march where he likes, meet where he likes, enter where he likes, hoot as he likes, threaten as he likes smash as he likes. All this, I say, tends to anarchy". Arnold's argument came to fruition during the London Riots in 2011, when a justifiable protest over the death of Mark Duggan, who had been killed by the police, turned into severe civil unrest; four nights when London became engulfed by riots, fire, and violence, resulting in five deaths (Shenker: 2021). The origin of the riots does need to be taken into consideration nonetheless, as public space provides the "reigning of the rights", without which, oppression of the people would rule (Mitchell: 2014). Furthermore, lasting public spaces could be deemed necessary as a place where communities

can gather to speak their minds and push to enact world change.

"For the construction of a sense of place, permanence is necessary" (Tavares: 2015). Belonging is a vital role in tackling isolation and developing a sense of place. Public spaces are known for inciting such feelings; "the internet stole the monopoly on knowledge, but it can't recreate a sense of place. Revival is possible." (Jenkins: 2016). This quote suggests that belonging cannot be created in ephemeral or virtual forms of space, and that concrete, physical permanence generates feelings of trust and vulnerability which develops into belonging (Tavares: 2015).

However, opposing thinkers may argue that to bring life back to public spaces, activation is needed. Events can bring social space to life, bringing joy and intrigue to spaces. This is hard to accomplish in lasting places, there is little room to adapt the function of the space. Pop-ups and other ephemeral events are often used in advertising campaigns, giving evidence of the success of such events. For example, in 2013 Adidas created a giant shoe box as a pop-up store, attracting global attention (See Figure 7) (Young: 2013). However, in most cases, when the event comes to an end, as does the life of the space (Mitchell: 2014). Furthermore, ephemeral spaces provide only temporary solutions to the issue. An alternative approach would be place-led development, "capitalising on a local community's assets, inspiration, and potential, and it results in the

creation of quality public spaces" (Mackenzie, 2015). Successful interventions based on the public's needs does not need to be ephemeral, instead, simply offer intelligent design that accounts for a variety of needs. When asked to design a library, Denmark architects 'Schmidt Hammer Lassen' took into consideration the risk factors of decline when designing the Aarhus DOKK1, instead shifting the purpose of the space; 'connection not the collection' (Urban Media Space: 2015). Taking evidence that people use libraries for more than accessing books, they designed a place where people can be together, gathering at a natural point in the city to exchange knowledge. The building does have a library within, but that is not the central focus for the space (see Figure 8). Instead, it accommodates for multiple needs in the same place, finding media,

Figure 8: Aarhus DOKK1
Floorplans



a café, halls, study cells, project rooms, and even a playground. This human-centred approach to designing libraries is a way to get all visitor involved, overcoming the technological dismissal of libraries. Not being limited to a single silent atmosphere, people come together in the Aarhus DOKK1 not just for tranquillity and contemplation, but for activity. This case studies success suggests design approaches focused on human dialogue and exchange addresses the rigid, formulated nature of traditionally designed libraries, whilst still providing a permanent, solid sense of place that ephemeral spaces risk lacking (Tavares: 2015).

Another example of successful lasting architecture in the contemporary world is a project by Architects 'Bjarke Ingels Group'. They looked at traditional parks

and recognised their underdeveloped and outdated nature. They designed 'Superkilen' in Copenhagen, an urban park that offers beyond the confines of traditional public spaces (see Figure 9). To best accommodate the needs of Denmark's ethnically and economically diverse population, they enlisted the public's participation throughout the design process. Generating a park that supports diversity, "Superkilen is a contemporary, urban version of a universal garden" (Arch Daily: 2012). Aspects of the park can be seen in figure 9. The success of this project indicates that redesigning public spaces based around the needs of the public is essential to bring life back into such spaces, and can be done with lasting design, never to be taken away from the public.

Lasting places sit with definite purpose and meaning, often providing sanctuary for the public. Auge (1995) commented that we think of places as relational, historical, and concerned with identity and human connection. They provide a place for important functions and meaningful transactions.

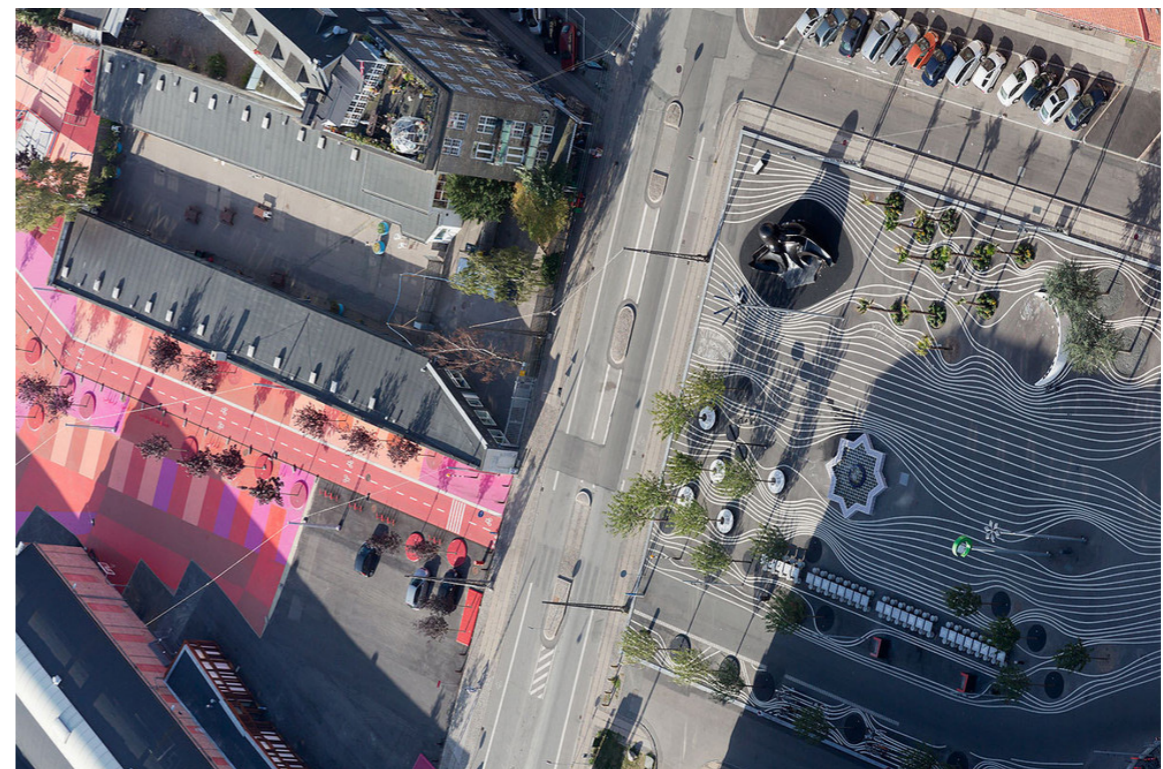


Figure 9: Superkilen's half a mile long urban space.

PART FOUR



Figure 10: Temporary Architecture in Ancient Rome.

Ephemeral spaces can be defined as architecture and design that lasts only for a brief time (Vidiella: 2016). They too have a long history, dating back to Roman times, where wooden structures were built to last just a few weeks, there for stage plays and celebrative community festivals known as 'ludi' (Epstein-Mervis: 2016). The ephemerality of the structures allowed for design innovations that were thought to be too unconventional for lasting architecture, suggesting that ephemerality allows creativity to flourish.

The decreasing necessity and desire for certain public spaces as noted earlier in the essay could be due to the overdetermination in planning of public spaces. This was the opinion of Sennet (1970), who stated that modern urban developments create an alien like realm

where encounters with strangers appear threatening and social interaction forced and unwanted. He went on to suggest that a certain level of disorder was needed to prompt “fields for unpredictable interaction”. What Sennet was proposing was that permanent design imposes a level of order in the public realm, which in turn limits interaction and dialogue. McFarlane agreed with Sennet’s initial thinking, adding that

“... rather than attributing a fixed function and a pre-given definition to the different urban elements, assemblage thinking attributes functional capacity: different possibilities of co-functioning that will depend on how they interact with the different elements of the system” (McFarlane: 2011).

This would allow for the developing exchange of conversation, not limited by the confines of fixed spaces. Assemblage thinking can be defined as focusing on the interaction between different elements of design as opposed to the whole and is useful when rethinking public places and their rigidity, often thought of as finished whole entities (Sendra: 2015).

As commented earlier, the quickly evolving trend cycle of consumerism fed by social media creates a pressure to experience the newest trend (Shaftoe: 2008). Ephemeral spaces are adaptable for this, being able to reflect our enterprises, moods and hopes in real time, then disappearing as fast as their trend reflection. No kind of structure is better suited to this phenomenon than pavilions, pop ups and parasols,

“contemporary follies are here to demand our momentary attention” (Schaik and Watson: 2015).

“Buildings set concepts of living in stone, concrete and glass, they become like your parent’s furniture, outmoded before quaint; irritating in their dumb insistence on past values and fashions long before they become collectables.” (Schaik and Watson: 2015).

This implies that lasting architecture becomes outdated quickly, losing relevance, excitement, and desire. In contrast to this, temporary spaces allow the city to evolve quickly, keeping up momentum with rapid changes of use and technological advances (Bertino et al.: 2019).

They promote “open-ended, undetermined, lightly programmed or un-programmed interactions between people” (Schaik and Watson, 2015). Urban planning is often “too slow to adequately meet the current needs of society” (Bertino et al.: 2019), and so to meet the needs of flexibility, adaptation, and resilience of a city, temporary, pop-up interventions could be a solution. One weakness to this statement could be so suggest ephemeral spaces feed into our increasing desire for change and consumption. Temporary architecture attributes to throw-away culture, perceiving ephemeral structures as discardable results in wasted materials, adding to global carbon footprint (Walker and Giard: 2013). The architecture and construction industry already accounts for 40% of global energy related CO2 emissions (Global Status Report: 2017), which would be

sure to increase even more if ephemeral places too increased.

However, one could argue that lasting architecture is never really lasting, as a building's lifetime is not infinite, and so they too are unsustainable. The difference being that with ephemeral architecture, temporality is recognised at the time of construction, and so steps can be made to ensure its sustainability using suitable materials and structural solutions (Guy and Farmer: 2001). This is done through pre-determination and preparation of the space's deconstruction and end-of-life, something often forgotten when designing lasting architecture. Ephemeral spaces also have bureaucratic advantages, allowing innovation and design in urban areas "where there are various practical and legal

limitations due to the rigidity of urban plans and the preservation of historical heritage" (Bertino et al.: 2019:7).

Temporary structures can create meaningful spaces for the public where lasting architecture cannot, improving the quality of urban spaces. Filling the "gaps left by negligent local governments, which are either unable or unwilling to provide for their citizens", temporary structures offer temporary solutions (Boer and Minkjan: 2016). For example, in response to the Christchurch earthquake in 2011, New Zealand art conservator designed a temporary church to replace the one that was lost, famously named the 'cardboard cathedral' (see Figure 11, Anderson: 2014). The structure was built as a low-cost solution to the damaged urban environment until a long-term resolution was found.

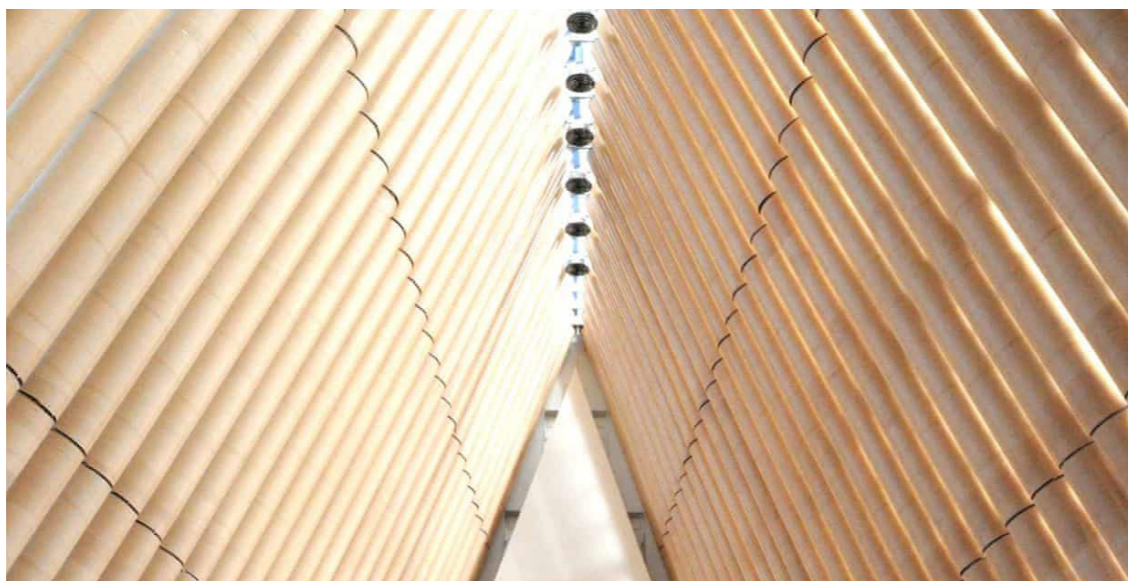


Figure 11: The 'Cardboard Cathedral'

It is possible to criticise this motivation, asking if by celebrating such projects, we are “simply distracting from the lack of structural public provision in these areas – and worse still, normalising, even glorifying, its absence” (Harris and Nowiki: 2015). Local governments can avoid costly lost-term interventions to public spaces, something that is their responsibility to the public.

An example of ephemeral interventions in public space is PlayLAND, a project in 2014 by LIKEArchitects, who composed an artistic instillation made from inflatable swim rings, providing play, entertainment, and intrigue for visitors in the Portuguese park. Because of this intervention, “Paredes de Coura was transformed into a recreated Lego structure to human scale

and could rapidly and simply be transformed and disassembled.” (Vidiella: 2016). The temporary nature of this exhibition shows how ephemeral spaces are successful in attracting the public out into such spaces, providing fleeting moments of joy. The project and many like it pulled the city’s residents into the public realm, playing, interacting, and enjoying the once liminal space, showing how ephemeral interactions benefit public places.



Figure's 12, 13 and 14: PlayLAND by Likearchitects.

CONCLUSION

This essay has discussed the ever-evolving needs of the public due to reasons such as technological advances to the Covid-29 pandemic and its role on the routines of our lives. When drawing a comparison between lasting and ephemeral space, a variety of theorists and their views were discussed, providing conflicting evidence and case studies for each.

For lasting architecture, Hagen and Tavares both talk of the historical importance of public space in their permanence and context, referring to political agendas, refuge, and rights to the spaces, whilst opposing thinkers such as Webber and Arnold both pointed out the dangers of such politically charged places. On the other hand, Sennet, McFarlane, Schaik and Watson all propose ephemerality in architecture and design as

a more adaptable and fulfilling approach to address the modern needs of the public. They too came with opposing thoughts, from Walker, Giard, Boer and Minkjan, who considered consumerism, the sustainability of ephemeral spaces and the short-term solution they offer.

From earlier discussions, some things are clear. One, public spaces are declining in popularity, for a variety of reasons such as access to virtual social platforms, the internet as a source of study and the shift in feelings of safety in such spaces. Two, feelings of belonging in a community, social interactions and access to nature are all essential in maintaining mental health, and therefore public spaces are crucial.

The intricacy of this argument stems from

the acknowledgement that both lasting and ephemeral methods of design have their positives when concerning the public, and the multiple forms of public places makes it clear that there is no one better option that fits all scenarios. Lasting architecture is necessary in regulating routine in liminal places, and ephemeral a more successful option for sparking intrigue and moments of mass interaction.

However, it cannot be ignored that temporary architectural structures are a stain on the urban landscape, their obnoxious structures designed with little consideration to the craftsmanship of traditional architecture that has taken years to design and curate. Their ephemerality allows for quick, lazy design that offers temporary solutions

to public urban problems. Whilst they fill the gaps left by failed urban planning and technological advances, their effect on urban environments is also ephemeral. Rather than papering over the crack, fundamental change is needed, addressing the need for better equipped public spaces. A possible solution to this debate is to suggest ephemeral interventions within the context of lasting architecture, taking the benefits of each form. Designing lasting architecture that makes room for internal flexibility, where ephemeral interventions such as public events can take place. This way, clear sense of place can be established, the public realm cemented in the landscape of urban life. In this way too, the charismatic characteristics of ephemeral architecture can create meaningful environments that arouse public and personal expression and allow these

places to easily mutate to changing needs and desires.

Trying to foresee societies changes is an impossible task, and so designing flexible public spaces is perhaps the most effective method to prepare for possible future decline of these places due to future unforeseen reasons. After all, one cannot have 'public space' without the public.

BIBLIOGRAPHY

27

BOOKS

Ashley, T., and Weedon, A. (Eds.) (2020), *Developing a Sense of Place: The Role of the Arts in Regenerating Communities*. London: UCL Press.

Auge, M. (1995), *Non-Places: Introduction to an Anthropology of Supermodernity*. New York: Verso Books.

Carr, S., Francis, M., Rivlin, L. and Stone, A. (1992), *Public Space*. New York: Cambridge University Press.

Caiazzo, L. and Nick, I (Eds.) (2020), *Shifting Toponymies: (Re)naming Places, (Re)shaping Identities*. Newcastle-upon-Tyne: Cambridge Scholars.

Fabian, J. (1983), *Time and the other: how anthropology makes its object*. New York: Columbia University Press.

Hagan, S. (2019), *Designing London's Public Spaces: Post-War and Now*. London: Lund Humphries.

Miles, S. (1998), *Consumerism – as a way of life*. London: Sage Publications.

Mitchell, D. (2014), *The Right to the City*. New York: The Guilford Press.

Sennet (1970), *The uses of Disorder: Personal Identity and City Life*. New Haven: Yale University Press.

Shaftoe, H. (2008), *Convivial Urban Spaces: Creating Effective Public Places*. New York: Taylor & Francis.

Van Schaik, L., and Watson, F. (2015), *Pavilions, Pop Ups and Parasols: The Impact of Real and Virtual Meeting on Physical Space*. Chichester: John Wiley and Sons.

Vidiella, A. (Eds.) (2016), *Ephemeral Architecture*. Barcelona: Promopress Editions.

Walker, S., and Giard, J. (Eds.) (2013), *The Handbook of Design for Sustainability*. London: Bloomsbury Academic.

JOURNAL ARTICLES

Armada, L. (2012) 'Sustainable Ephemeral: Temporary Spaces with Lasting Impact'. *Syracuse University Honors Program Capstone Projects*.

Banerjee, D. and Rai, M. (2020) 'Social isolation in Covid-19: 'The impact of loneliness''. *International Journal of Social Psychiatry*, 66(6) pp.525–527. DOI: 10.1177/0020764020922269

Bertino, G., Fischer, T., Pühr, G., Langergraber, G. and Österreicher, D. (2019) 'Framework Conditions and Strategies for Pop-Up Environments in Urban Planning'. *Sustainability*, 11(24). DOI: 10.3390/su11247204

Dovey, K. and Fisher, K. (2014) 'Designing for adaptation: the school as socio-spatial assemblage'. *The Journal of Architecture*, 9(1) pp.43-63. DOI: 10.1080/13602365.2014.882376

Guy, S. and Farmer, G. (2001) 'Reinterpreting Sustainable Architecture: The Place of Technology'. *Journal of Architectural Education*, (54)3 pp.140-148. DOI: 10.1162/10464880152632451

Holt-Lunstad, J., Smith, T. and Layton, J. (2010) 'Social Relationships and Mortality Risk: A Meta-analytic Review.' *PLoS Medicine*, 7(7). DOI:10.1371/journal.pmed.1000316

McFarlane, C. (2011) 'The City as Assemblage: Dwelling and Urban Space.' *Environment and Planning: Society and Space*, 29 pp.649–671. DOI: 10.1068/d47

Mitchell, D., and Staeheli, L. (2009) 'Public Space.' *International Encyclopedia of Human Geography*, pp. 511-516. DOI: 10.1016/B978-008044910-4.00990-1

Mitra, A., and Schwartz, R. (2001) 'From Cyber Space to Cybernetic Space: Rethinking the Relationship between Real and Virtual Spaces.' *Journal of Computer-Mediated Communication*, 7(1). DOI: 10.1111/j.1083-6101.2001.tb00134.x

Nicholson, N. (2009) 'Social isolation in older adults: an evolutionary concept analysis'. *Journal of Advanced Nursing*, 65(6) pp. 1129-1353. DOI: 10.1111/j.1365-2648.2008.04959.x

Pancani, L., Marinucci, M., Aureli, N. and Riva, P. (2021) 'Forced Social Isolation and Mental Health: A Study on 1,006 Italians Under COVID-19 Lockdown.' *Frontiers in Psychology*, 12. DOI:10.3389/fpsyg.2021.663799

Sendra, P. (2015) 'Rethinking urban public space'. *City*, 19(6) pp. 820-836, DOI: 10.1080/13604813.2015.1090184

WEBSITES

Anderson, C. (2014) How temporary 'cardboard cathedral' rose from the ruins to become most recognised building in Christchurch. *The Guardian*. [Online] [Accessed on 25th October 2021] <https://www.theguardian.com/cities/2014/sep/17/temporary-cardboard-cathedral-ruins-christchurch-new-zealand-earthquake>

Arch Daily. (2012) *Superkilen / Topotek 1 + BIG Architects + Superflex*. [Online] [Accessed on 25th October 2021] <https://www.archdaily.com/286223/superkilen-topotek-1-big-architects-superflex>

Barandy, K. (2020) Framlab combats social isolation during a pandemic with urban housing model 'open house'. *Designboom*. [Online] [Accessed on 1st October 2021] <https://www.designboom.com/architecture/framlab-open-house-social-isolation-pandemic-urban-housing-11-21-2020/>

Boer, R., and Minkjan, M. (2016) Why the Pop-up Hype Isn't Going to Save Our Cities. *Failed Architecture*. [Online] [Accessed on 22nd October 2021] <https://failedarchitecture.com/why-the-pop-up-hype-isnt-going-to-save-our-cities/>

Broudehoux, A. (2021) Post-pandemic cities can permanently reclaim public spaces as gathering places. *The Conversation*. [Online] [Accessed on 18th October 2021] <https://theconversation.com/post-pandemic-cities-can-permanently-reclaim-public-spaces-as-gathering-places-150729>

Case, A. (2019) Design Solutions to the Monotony of Non-Places. Case Organic. [Online] [Accessed on 20th October 2021] <https://caseorganic.medium.com/design-solutions-to-the-monotony-of-non-places-660e5f3f80b5>

Epstein-Mervis, M. (2016) The Rise and Rise of Pop-Up Architecture. Curbed. [Online] [Accessed on 23rd October 2021] <https://archive.curbed.com/2016/3/9/11180920/architecture-history-temporary-banksy>

Godin, S. (2011) The future of the library. Seth's Blog. [Online] [Accessed on 20th October 2021] <https://seths.blog/2011/05/the-future-of-the-library/>

Harris, E., and Nowiki, M. (2015) Cult of the temporary: is the pop-up phenomenon good for cities?. The Guardian [Online] [Accessed on 25th October 2021] <https://www.theguardian.com/cities/2015/jul/20/cult-temporary-pop-up-phenomenon-cities>

Jenkins, S. (2016) Libraries are dying – but it's not about the books. The Guardian. [Online] [Accessed on 20th October 2021] <https://www.theguardian.com/commentisfree/2016/dec/22/libraries-dying-books-internet>

Kaiman, J. (2014) Hong Kong's umbrella revolution - the Guardian briefing. The Guardian. [Online] [Accessed on 22nd October 2021] <https://www.theguardian.com/world/2014/sep/30/-sp-hong-kong-umbrella-revolution-pro-democracy-protests>

Mackenzie, A. (2015) What is Placemaking. Project for Public Spaces. [Online] [Accessed on 22nd October 2021] <https://www.pps.org/article/what-is-placemaking>

Menssheds. (2021). *About' Mens Sheds Association*. [Online] [Accessed on 30th September 2021] <https://menssheds.org.uk/>

Morris, D. (2011) The Public Library Manifesto: Why Libraries Matter, and How We Can Save Them. YES! Magazine [Online] [Accessed on 20th October 2021] <https://librariansbuildcommunities.wordpress.com/2011/05/19/the-public-library-manifesto-why-libraries-matter-and-how-we-can-save-them/>

Shenker, J. (2021) The England riots, 10 years on: 'Young people were watching their futures disappear before their eyes'. The Guardian. [Online] [Accessed on 24th October 2021] <https://www.theguardian.com/books/2021/aug/06/the-uk-riots-10-years-on-young-people-were-watching-their-futures-disappear-before-their-eyes>

Stu Library. (2016) *Library...Still a Quiet Place*. [Online] [Accessed on 20th October 2021] <https://stulibrary.wordpress.com/2016/11/14/librariystill-a-quiet-place/>

Tarvares, S. (2015) Placemaking, urbanism and the future of public open spaces. Silva Tarvares. [Online] [Accessed on 20th October 2021] <https://silviatarvares.com/2015/04/06/placemaking-urbanism-and-the-future-of-public-open-spaces/>

The Friendly Bench. (2015) *The Friendly Bench - Reconnecting people back to their community*. [Online] [Accessed on 1st October 2021] <https://www.thefriendlybench.co.uk/about-1>

The Lonliness Lab. (2020) *Using design to connect us*. [Online] [Accessed on 9th October 2021] https://static1.squarespace.com/static/5fb71159fd59316a1cce9500/t/5fd7aca02b9b2c152d123276/1607970033593/LL_DESIGN_TO_CONNECT_REPORT.pdf

Urban Media Space. (2015) DOKK1 and the Urban Waterfront. [Online] [Accessed on 10th October 2021] http://www.urbanmediaspace.dk/sites/default/files/pdf/uk_ums_haefte_2015.pdf

Young, M. (2013) The adidas Originals Popup Shop is Made for a Sneaker-Loving Giant. Trendhunter [Online] [Accessed on 25th October 2021] <https://www.trendhunter.com/trends/adidas-originals-popup-shop>

IMAGES

Figure 1:

BIMacadamy (2020) Manchester Central Library. [Online] [Accessed on 25th October 2021] <https://www.bimacademy.global/work/manchester-central-library/>

Figure 2:

Eve Barrett's graph, created on 25th October 2021.

Figure 3:

Eve Barrett's illustration, created on 17th October 2021

Figure 4:

Gardner, G. (2014) Temple of Agape by Morag Myerscough and Luke Morgan. Frame [Online] [Accessed on 25th October 2021] <https://frameweb.com/article/temple-of-agape-by-morag-myerscough-and-luke-morgan>

Figure 5:

Griffiths, A. (2014) Temple of Agape by Morag Myerscough and Luke Morgan celebrates love with neon signage. Dezeen [Online] [Accessed on 25th October 2021] <https://www.dezeen.com/2014/07/29/morag-myerscough-luke-morgan-temple-of-agape-installation-south-bank-london/>

Figure 6:

Hagan, S. (2019), *Designing London's Public Spaces: Post-War and Now*. London: Lund Humphries.

Figure 7:

Davis, M. (2014) Assessing the “Umbrella Movement” in Hong Kong. University of Nottingham [Online] [Accessed on 25th October 2021] <https://blogs.nottingham.ac.uk/chinapolicyinstitute/2014/12/01/assessing-the-umbrella-movement-in-hong-kong/>

Figure 8:

Urban Media Space. (2015) DOKK1 and the Urban Waterfront. [Online] [Accessed on 10th October 2021] http://www.urbanmediaspace.dk/sites/default/files/pdf/uk_ums_haefte_2015.pdf

Figure 9:

Arch Daily. (2012) *Superkilen / Topotek 1 + BIG Architects + Superflex*. [Online] [Accessed on 25th October 2021] <https://www.archdaily.com/286223/superkilen-topotek-1-big-architects-superflex>

Figure 10:

Epstein-Mervis, M. (2016) The Rise and Rise of Pop-Up Architecture. Curbed. [Online] [Accessed on 23rd October 2021] <https://archive.curbed.com/2016/3/9/11180920/architecture-history-temporary-banksy>

Figure 11:

Anderson, C. (2014) How temporary ‘cardboard cathedral’ rose from the ruins to become most recognised building in Christchurch. The Guardian. [Online] [Accessed on 25th October 2021] <https://www.theguardian.com/cities/2014/sep/17/temporary-cardboard-cathedral-ruins-christchurch-new-zealand-earthquake>

Figures 12-14:

Arch Daily. (2014) playLAND / LIKEarchitects [Online] [Accessed on 28th October 2021] <https://www.archdaily.com/561562/playland-likearchitects>

Total Word Count : 4283