

Experiencing Social Transition

High Streets and Community Kitchens as Thresholds of Social progress



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Table of contents

00.	Abstract	4
01.	Introduction	5
02.	Possibilities of Transition	8
02.1	Social Transitional Experience	8
02.2	Spaces of Transition	15
02.3	Transitional space	21
02.4	What is the time?	25
03.	Conceiving other Contextual Perceptions	26
03.1	Contemporary High Streets	26
03.2	Contemporary community kitchens	27
04.	Time for Change	29
05.	Changing High Streets	34
05.1	The Lived Community Kitchen Perspective	34
05.2	Conceived Urban Transitions	35
05.3	Lived Micro Transitions	39
05.3.1	From the Buildings	40
05.3.2	To the Sidewalks	48
05.3.3	Taking a Break	52
05.3.4	To Somewhere Else	55
07.	Conclusie	60
	Bibliography	62
	Appendix	64

Abstract

In a society where food poverty is affecting more and more people. The presence of social food initiatives, such as community kitchens, is of growing importance. This paper investigates London's high streets in search of tools to achieve the acknowledgement of social food provision in the everyday life of society. Something which is still not widely accepted but necessary. The high street is the chosen vibrant multicultural context that can assist and make use of this necessary transition. To provide transition is to consider transition and there the transitional moments of the high street social experience are investigated. After setting out the different meanings and scales of transition and thresholds, a socio-spatial urban and microanalysis of several London high streets is performed. The changing daily activities and rhythms of the high street experience point out that it is important to consider the high street as a social space which holds a great variety of social transitional factors but could benefit from a broader reservoir of possibilities. I further conclude that the material and sensory experience influences the degree of intimacy of the lived experience. The possibility to choose from different intimacies grants people the opportunity to control their degree of anonymity and inclusivity. After years of underinvestment, the high streets could consider a reciprocating program such as a community kitchen among other possibilities. A place which gives to society and the society that gives back to the high street.



Introduction

Imagine a daily life where there is always enough food to share and sharing is also widely accepted. In reality and also certainly in England and London, this is unfortunately not the case. Many people cannot make ends meet and provide enough food for their households. Lines are forming in front of food banks and the need for food initiatives remains high. Before the pandemic, the UK was already experiencing issues regarding food insecurity and poverty. After the pandemic facing the challenge of accessibility to healthy, sustainable and appropriate diets for different cultures has become increasingly difficult. Society has become more and more dependent on emergency food aid due to the rising levels of food insecurity, health inequalities and poverty. In London, nearly two million people are struggling to afford or have access to food. 14 per cent of the children with parents and 16 per cent of the adults in London are living in a low or very low food secure situation. The pandemic affected no- and low-income households, black, Asian and minority-ethnic Londoners, disabled and older people, households with children and people who are working in the food sector specifically and disproportionately (Trust for London, n.d.). Feelings of exclusion and loneliness are also related to high inequality, poverty and deprivation rates.

Social inclusion is one of the main points on the agenda of the government along with food poverty and is desirable for society as it is 'the process by which efforts are made to ensure equal opportunities – that everyone, regardless of their background or social status, can thrive and achieve their full potential in life' (Whyte, 1980). Social inclusion can be interpreted as a product of social institutions, processes and practices (Garbutt, 2009). In this research, the social processes (behaviours and interactions) and practices (the spatial context for these processes) are mostly investigated in relation to the topic.

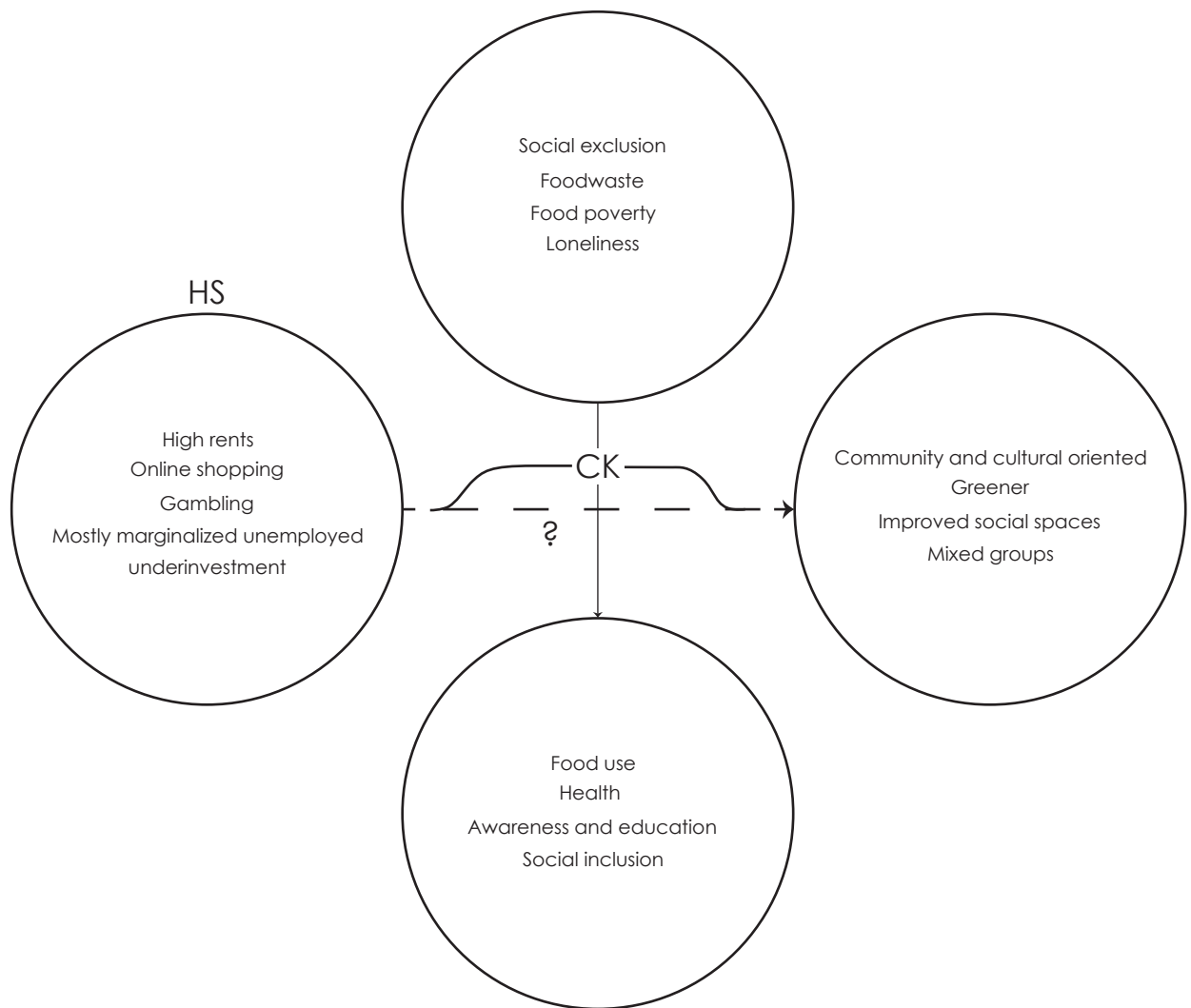
Social food initiatives are examples of such social practices and try to tackle the issue of food poverty. Elshater (2019) concludes from different studies that the sharing of food provides a type of daily physical and social recreation among people and communities. Community food initiatives which provision surplus food could improve community cohesion, a sense of well-being and decrease isolation (Floe et al., 2018). Unfortunately, there is still an image barrier that prevents full participation in these types of food initiatives.

Wise (2011) highlights that the material, ritual and social settings in which food is shared for intercultural interactions are of great influence and that consuming food with different others at the same table can create intercommunal settings. This research focuses on the implementation and acceptance of a social food initiative. Community kitchens were chosen as the highlighted social food initiative because they not only focus on giving out food to those in need but also provide an indoor place to eat it in a nice environment. Because of this, they are not only focused on food poverty but also on other areas such as loneliness. So eating brings people together in these places. The choice of the context for implementing such a community kitchen fell on London's high streets.

High streets are one of London's most characteristic urban phenomena and places that are known to be central to the community as they are used and accessible for most people. Marginalised groups mostly use the high streets during the day. As food is one of the main resources necessary to fulfil people's daily needs, interactions around food are one of the main fields of activity. Currently, the high streets are confronted with issues regarding the changing retail habits due to online shopping, housing pressure, rising retail space costs and a lack of policy and maintenance due to cuts in government investments (High Streets for All Study, 2017).

As the high streets are under economic pressure, this paper looks at which places and spaces are still available and purposeful for the community. The government's approach to handling food poverty and loneliness emphasizes community participation and implementation of food-related community initiatives. The goal is to break the image barrier and get social food initiatives more socially accepted and thus included in everyday life. A lowering of the threshold. To achieve this, my project looks at the two components to create a transition to a new reality for both. To answer this, I asked myself the following two questions: how is the social initiative to be implemented perceived and set up? And how can I facilitate the transition in the chosen context? This resulted in the following main question:

How can an ethnically diverse and commercial high street contribute to a transition towards the social inclusion of community kitchens?



My research paper focuses primarily on examining the chosen context and the operation of social behaviour and the transitions (or thresholds) present in it. The latter is because a social transition has to be put into work. So the notion of transitions is one of the main topics concerning high streets and community kitchens. The paper looks at: how and where are people social on the high streets and how this sociability is lived/experienced.

“hunger for social inclusion” - (Pfeiffer et al., 2015, p. 485)

H2 Possibilities of Transition

H2.1 Social Transitional Experience

To be able to evaluate the social situation of the high streets, the research delves into what social space is. A position is taken on the sociality of everyday life and what forms of social behavior are. Here I focus on the concepts of conviviality and play. Conviviality focuses on explaining how social interactions with strangers work. Community kitchens are accessible to everyone and contact with strangers is common. Play looks more at contrasting informal social behavior in relation to normal everyday life. How people deviate from their daily behavior patterns could potentially be used to make community kitchens more common.

Everyday social space

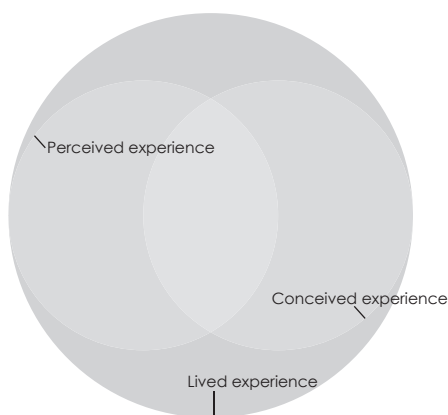
This research takes on the view on everyday life and interpretation of space of Lefèbvre. His stance focuses on people's experience of everyday life and the reasons for creating those experiences. Keep in mind that the aim is to bring about an inclusive experience in the everyday life of the community kitchens. He defines social space as:

“(Social) space is what permits fresh actions to occur, while suggesting others, prohibiting yet others” (Lefèbvre, 1992, p.73)

What is interesting is to ask why social actions occur. Lefèbvre states that space is not a thing in itself. The things creating social space are products and works. A product is not merely a physical object but a result of social processes, including the relationships and practices that produce it. He emphasizes that products, whether tangible or intangible, carry social meanings and are embedded in social structures. Products are produced, and therefore a result of a repetition of acts and gestures. Works encompass the various social practices and activities that shape the environment and produce the spatial and social structures of everyday life. Works are irreplaceable and work the space and the spatial elements in them. By doing so creating products. Objects/spatial elements can be seen as intermediaries between product and work. How works influence objects to be products or producers of moments/space will be discussed further. Beings are examples of works and the body is with what they constitute themselves in space.

The three main constructors of the relations/relationships that construct social space and are experienced by the body as work are the perceived, conceived and lived experiences.

Bodily experience of social space



Perceived space/experience (Spatial practice):

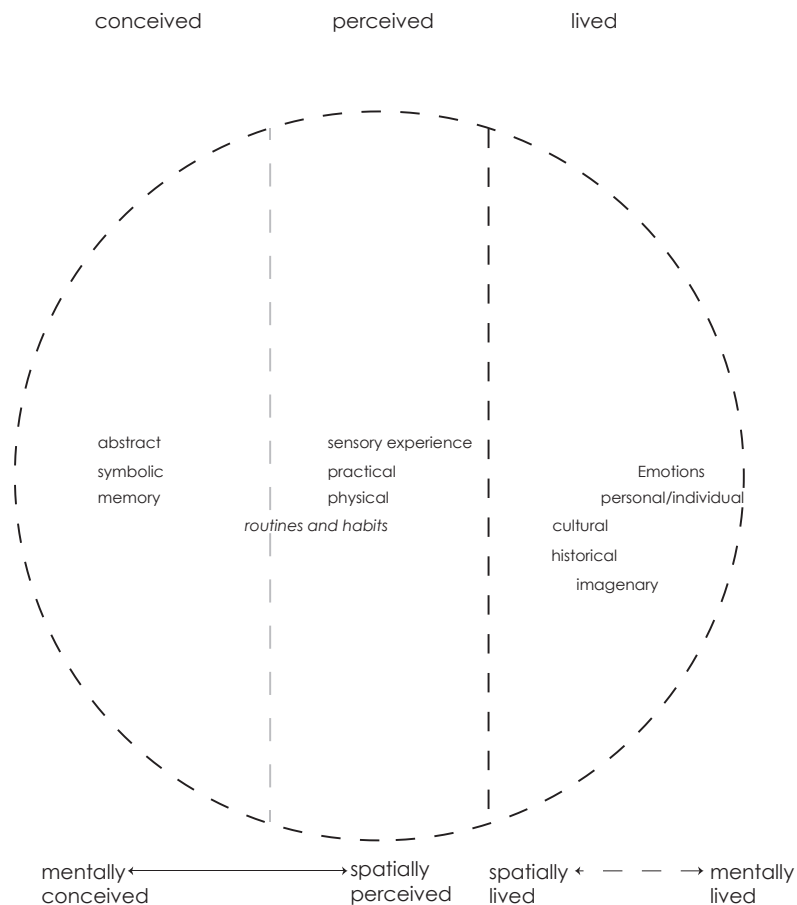
This aspect focuses on the practical and physical interactions people have with space. It's about how individuals move through and utilize space in their daily activities. Perceived space considers the routines, habits, and actions that individuals engage in, shaping their perception of the environment.

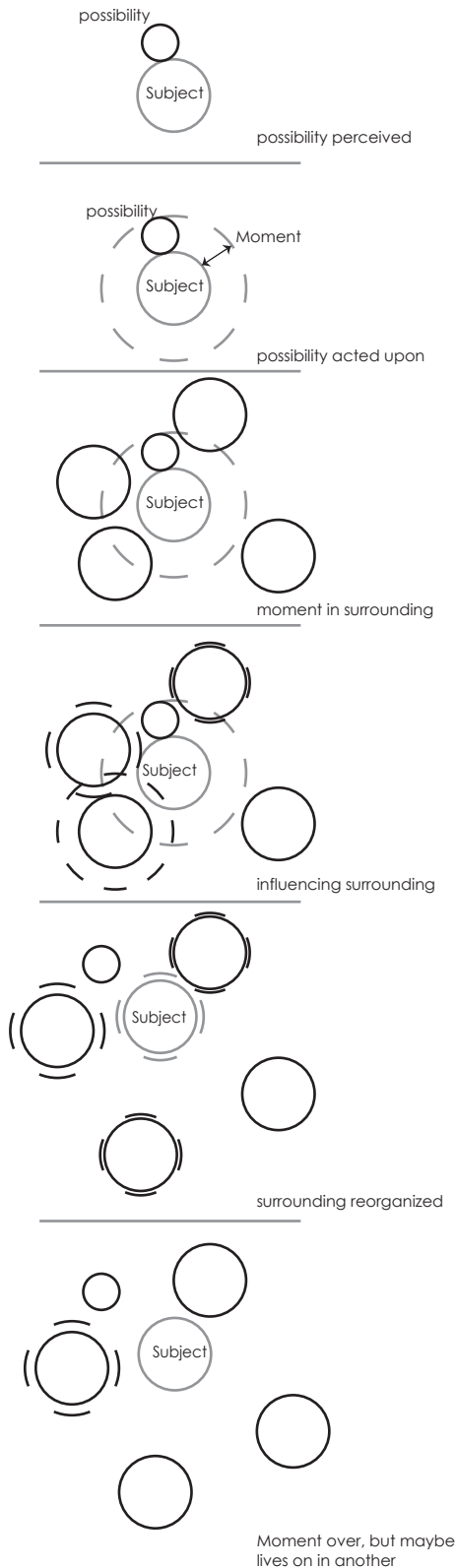
Conceived Space/experience (representations of space):

Conceived space involves the abstract and symbolic representations of space. It encompasses the ideas, plans, maps, scientific, and mental constructs/memory that people have about space.

Lived space/experience (Spaces of representation):

It's the space as experienced and lived by individuals, considering both the physical practices and the mental representations. Lived space encapsulates the daily routines, emotions, memories, and social interactions that occur within a particular space. It considers the personal sensual, imaginary, cultural and historical impression of space. Making it subjective.



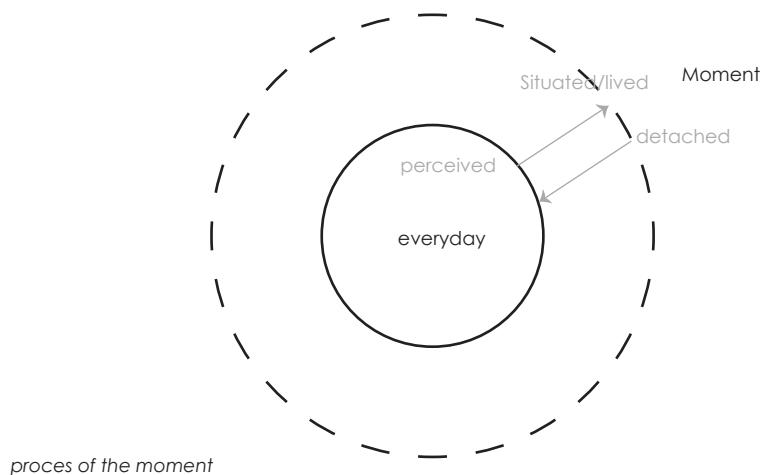


a sequence of a lived moment

Perceived space refers to the physical and sensory experiences of space, while conceived space encompasses abstract representations and plans. Lived space is the lived everyday experience of space, integrating both perceived and conceived aspects. What we see and what we know, is accompanied by personal, cultural, historical and sensual factors. This is what creates the lived experience.

A social space is present everywhere and always implies, contains and dissimulates social relationships. Lefèbvre suggests that what should be environt is the body and not the environment. The body influences the social space once one enters it. Receiving and storing information from its environment and accumulating or expending energy within it. The experience and interactions between the body and its surroundings should be accelerated to create enjoyment according to Lefèbvre. Enjoyment is something sensual and an example of a lived experience. A feeling that is lived as a moment and not as an instance. The moment is a result of accumulated energy or environmental impulses of instances on which is acted upon by the subject. It is triggered by a possibility that has become apparent, an instance. If the subjects acts upon the possibility, the moment has started. It is followed by a repetition of gestures and actions in a temporary period. This accumulation of information and acting upon it is similar to what is lived experience.

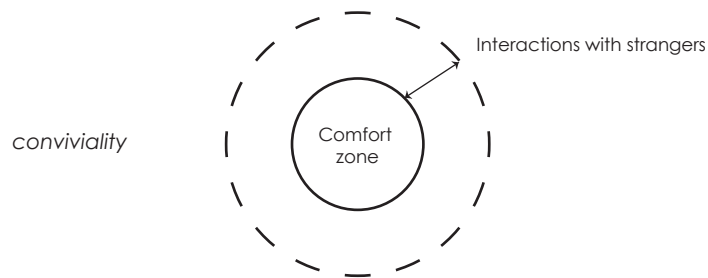
So the moment is the lived experience of an individual triggered by a possibility and taken by choice. It is perceived, then situated and finally distanced. This process is for the individual a lived experience of a social space. The moment arises from the everyday and eventually weaves back into it. During the period the subject has reorganized the social space. When analysing the lived experience in these temporary moments it is important to take into consideration the rhythms and routines of others that are present in the same social space. Understanding this interplay is crucial for comprehending how spaces are used and experienced throughout different moments in time.



Lefèbvre advocates for the enjoyment of the everyday by orienting spatial practice to the sensual, the way the moment is lived. Because they are personal, it is important to respect the rhythms of the bodies that are using the social space in question. Allowing them too choose from a reservoir of possibilities.

Conviviality

Conviviality refers to affectively at ease relations of coexistence and accommodation within a physical location, where individuals engage in social interactions with unfamiliar others. Characterized by warmth, inclusivity, and a sense of belonging (Radice, 2016).



One theme is the significance of shared purpose in facilitating convivial encounters. Bredewold (2019) suggests that when individuals have a common goal or objective, it can foster connections and interactions among them. This shared purpose serves as a unifying force, bringing people together and promoting a sense of belonging.

Another important factor is the presence of built-in boundaries. Bredewold (2019) and Chan (2015) both emphasize the importance of clear rules, predetermined time and place, and spatial configurations in creating environments that encourage diverse individuals to engage with one another. These boundaries provide a framework within which people can interact without the need for constant negotiation, enabling more effortless and meaningful connections. The common goal and built in boundaries speak of an overlap in individual rhythms.

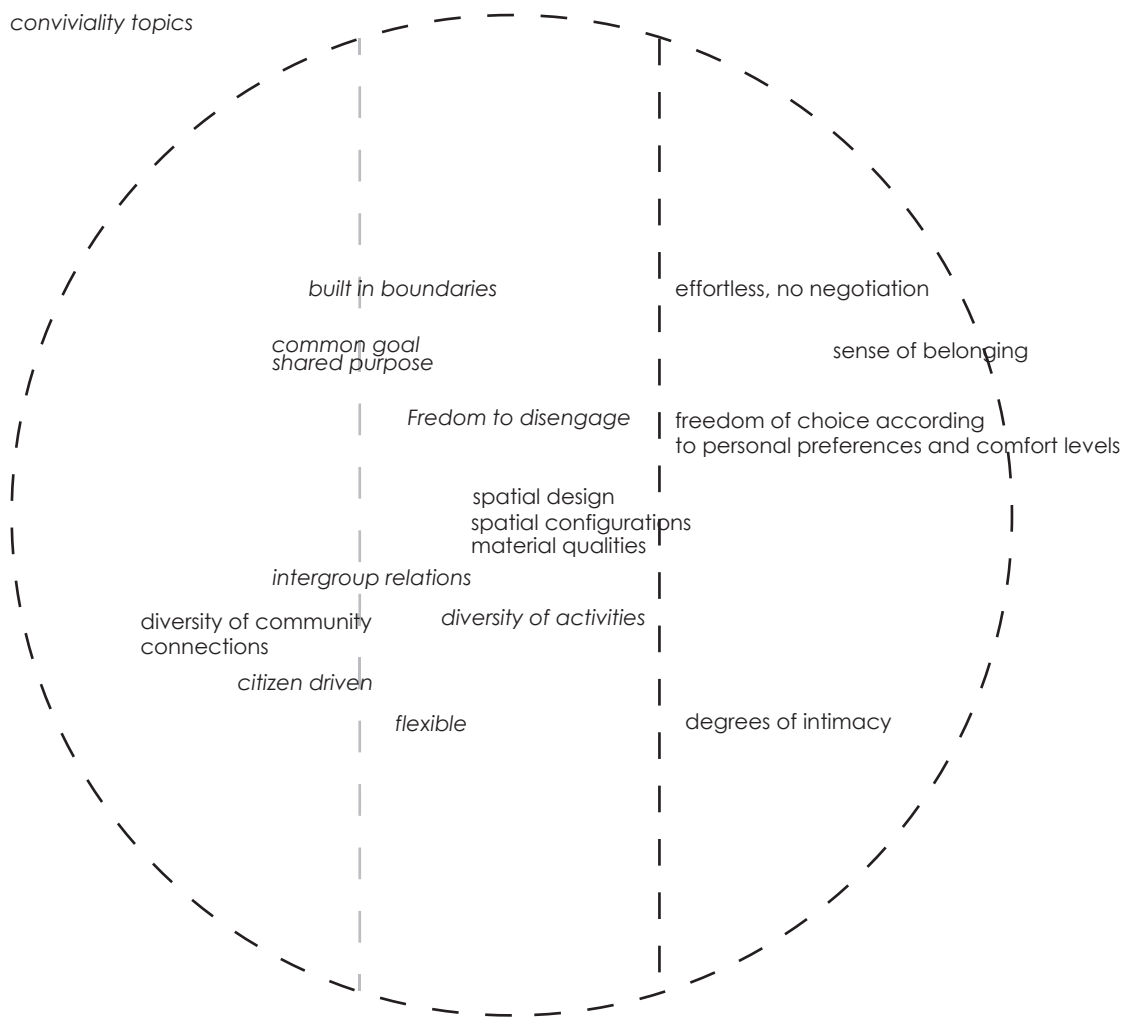
The freedom to (dis)engage is a relatively new finding highlighted by Bredewold (2019). It emphasizes the importance of individuals, regardless of their abilities, being able to choose when to initiate or withdraw from social interactions. This freedom empowers individuals to navigate social encounters based on their comfort levels and personal preferences, promoting inclusivity and autonomy. Respecting and allowing ones moment and emotional rhythm.

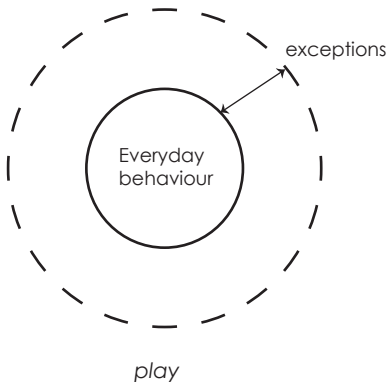
Additionally, the role of spatial design and configuration in fostering conviviality is mentioned. Chan (2015) highlights the importance of 3rd places or intermediate spaces, such as cafes and local shops, as platforms for social interaction beyond traditional settings like homes and workplaces. Wise and Velayutham (2013) explore the impact of spatial ordering, including the design and material qualities of public spaces, on social interactions among people. The layout and characteristics of these spaces can either facilitate or hinder social connections, emphasizing the need for thoughtful and inclusive urban planning.

What is also underscored is the significance of sociability norms and intergroup relations. Radice (2016) suggests that convivial sociability involves casual and inclusive conversations, fostering warmth and welcome within a community. Intergroup relations and perceptions within a place influence conviviality, as different social categories and dynamics shape people's experiences and willingness to engage. Knowledge of the rhythm of others.

Furthermore, the importance of diversity and inclusivity in public spaces is highlighted. Yeo et al. (2016) discuss the need for diverse activities, citizen-driven initiatives, and flexible public spaces that accommodate varying degrees of social intimacy. This flexibility allows citizens to claim and transform these spaces, fostering a sense of ownership and civic engagement. Ganji (2020) also emphasizes the significance of inclusive urban spaces that promote social interactions and support diverse community connections.

conviviality topics





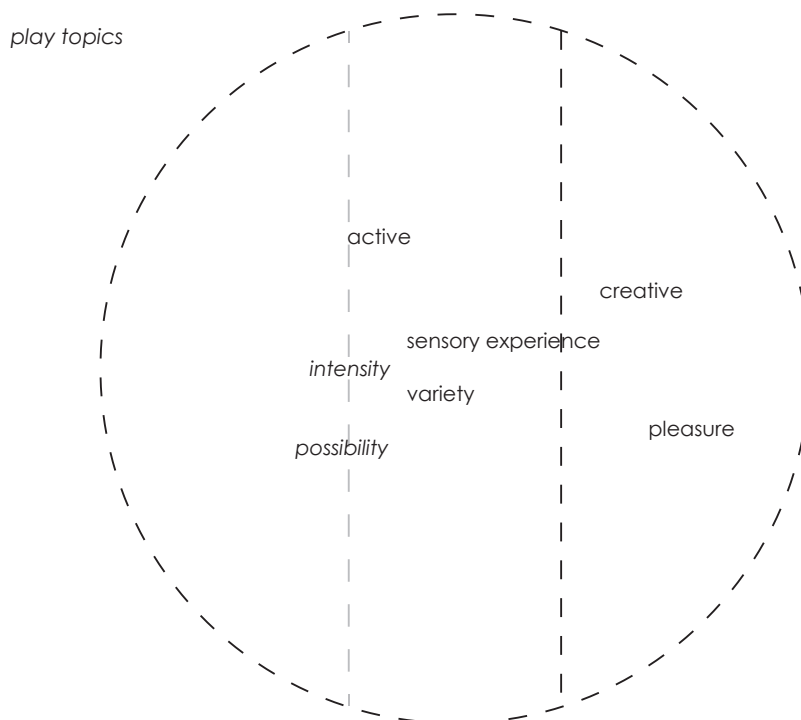
play

In simple terms, “play” is a contrast to our normal behaviour. Earlier it was mentioned that a subject is always present in a social space or enters a new one. But in what way does the subject interact with the space? play involves actions that are not practical and allows us to test our limits and engage in activities like competition and encountering strangers. On the other hand, “leisure” is a more structured concept focused on rest and escaping the busyness of life, but it often ignores the diversity and complexity of the city. Play, however, highlights the potential of urban experiences for promoting active, creative, and public behaviour (Stevens, 2006).

Play prioritizes the sensory experience of the built environment rather than viewing it as a mere tool. Truly public spaces are accessible and open to all individuals, uncommitted to specific users. Instead of increasing controls and rules, design interventions should focus on enhancing the intensity, variety, and pleasure of play experiences, allowing people to create their own functional spaces (Stevens, 2007).

*“Play is a product of possibility, but it is also a driver.”
(Stevens, 2007, p.196)*

So that means that play is a moment, a lived experience, which is also capable of the creation of other moments.

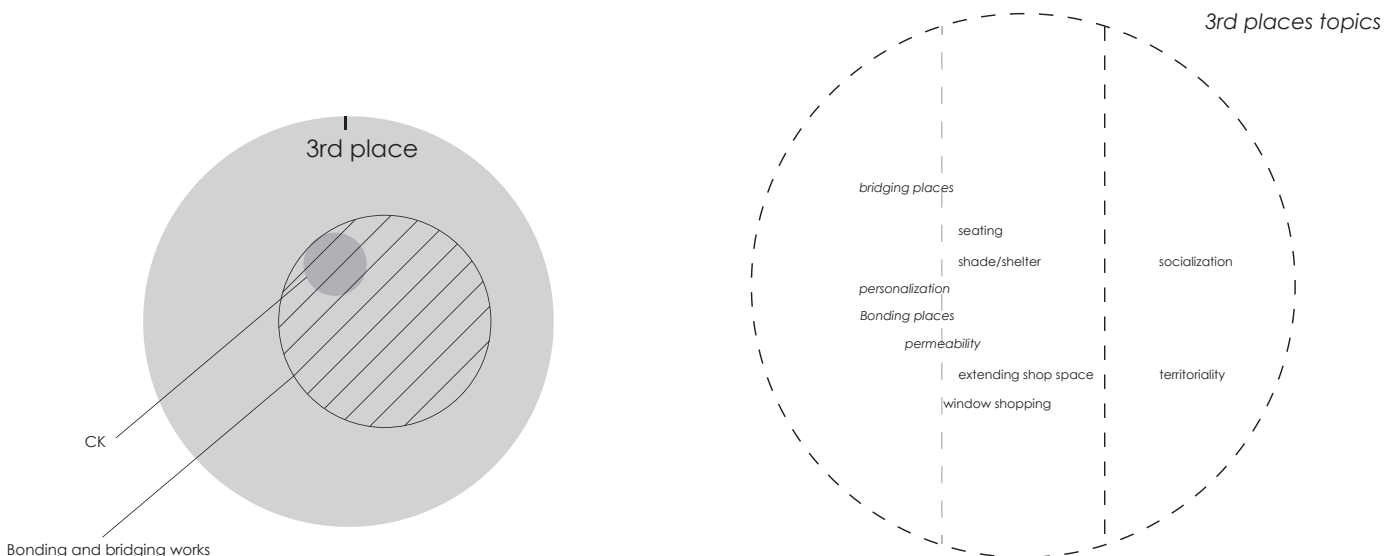


H2.2 Spaces of Transition

social practices, routines, and rituals influence the utilization and meaning of urban/architectural space. Social interactions and processes within spaces, such as homes, workplaces, and public areas, play a significant role in shaping the purpose and character of those spaces. Research has highlighted where moments of social being can occur and how they can be transitional. These are the third places, 4th spaces, and loose spaces. For each of these components, it is explained which social social and spatial components are influential.

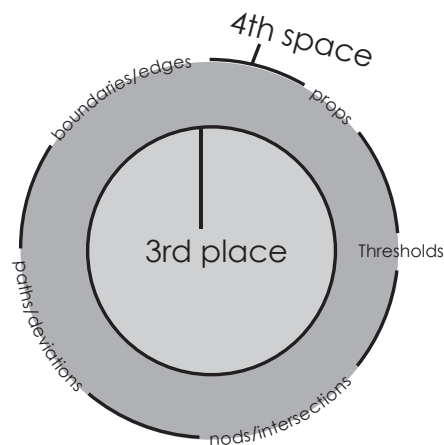
3rd places of high streets

Third places are in succession to the first place (home) and second place (work), the destination locations where people come together. This is a wide range of places, think of cafes sports complexes, or so-called bonding programs. These bonding programs do not per se have a core value to overcome differences. Bridging programs are places that to or try to do so. On the high street, a third place refers to a business or other program that serves as a community-gathering space, where people feel welcome and engage in socializing with their neighbours, friends, and acquaintances. The distinctiveness of Third Places lies in their provision of seating, shade, and shelter, which sets them apart from other businesses. Personalization and permeability are important features of third places, although they do not fully explain their appeal. These places also fulfil human functions such as territoriality, window shopping, and socialization. Businesses extending their territory to the street or public space outside often attract people to sit, eat, drink, and socialize nearby. Window shopping is a common activity facilitated by personalized street fronts of businesses, leading to frequent social interactions. (Mehta, 2009)



4th space & play in public realm

Aelbrecht (2016) introduces the concept of “Fourth places,” which are informal social settings closely related to and around “third places” but differ in terms of users, activities, locations, and spatial conditions. Fourth places are more socially diverse and involve activities that occur between necessary behaviours in third places and the public realm. While third places primarily focus on interaction, fourth places encompass various forms of engagement, such as observation and smoking. The key features that distinguish fourth places are their spatial, temporal, and managerial “in-betweenness,” as well as their public and anonymous nature. Unlike third places, which are typically associated with specific businesses, fourth places exist as intermediate and leftover spaces. They are publicly accessible but mainly privately owned and managed, with an emphasis on spatial conditions like novelty and complexity. These conditions foster openness and interaction among a wide range of users, representing a departure from the familiar and cosy atmosphere of third places. The 5 types of spaces which are mentioned by Aelbrecht (2016) and Stevens (2007) are edges/boundaries, nods/intersections, paths, probs and thresholds.



Boundaries/edges

Edges serve not only as physical boundaries but also structure social behaviors, providing refuge and comfort in public spaces. They fulfil various social uses and attract different users, such as offering spaces for retreat and privacy. Different types of edges, such as passive edges like water or green spaces and enclosed building or seating edges, cater to the specific needs and preferences of different groups.

Nods/intersections

Nodes in urban design serve as strategic points of entrance, departure, and decision-making, but their social potential goes beyond their perceptual importance. Spatial nodes become socially significant when they offer spaces for stationary and social activities, centring significant programs or facilitating pedestrian flows. These nodes can create opportunities for unplanned encounters and social interaction, especially when there is a crisscrossing of paths and activities, temporary events, or situations of human congestion, such as waiting and queuing.

Paths

Paths designed primarily for circulation purposes, even in noisy or poorly equipped locations, can still facilitate social interaction and anchor social activities. The potential for interaction on these paths depends more on their spatial conditions, such as layout, variety, scale, and openness, rather than their amenities or specific location. When paths concentrate activities and reduce the number of access points, or when they offer variation in terms of enclosure, width, encounters, and views, they become preferred spaces for spontaneous social contact, strolling, and people-watching.

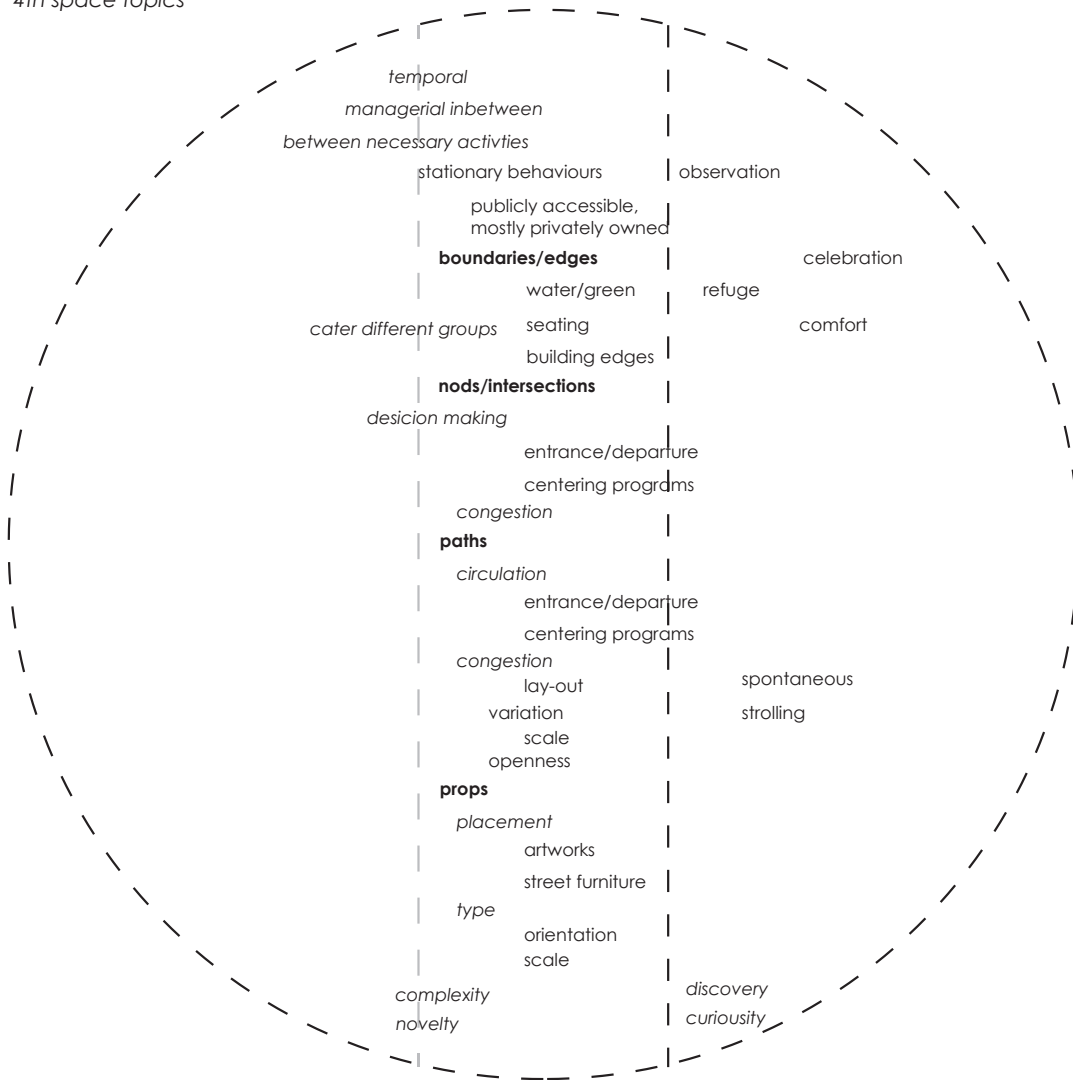
Props

Props, such as public artworks or street furniture, play a significant role in facilitating social interaction in public spaces. The placement of props, including their location, scale, orientation, and type, creates unique spatial conditions that frame different contexts for interaction. The optimal locations for successful interaction often involve combining props with edges or thresholds, while the type of prop influences the ideal social distance between people.

Aelbrecht (2016) highlights the significance of fourth places, characterized by a strong sense of publicness and anonymity. These places are supported by spatial novelty and complexity, enabling a variety of activities and fostering vibrancy. The inclusion of complexity in urban design, such as varied spatial arrangements, diverse architectural features, and dynamic elements, encourages exploration and discovery. Novelty, on the other hand, introduces new and unexpected elements or experiences that capture people's attention and stimulate their curiosity. By incorporating complexity and novelty, public

spaces can continuously engage and captivate individuals, fostering a sense of intrigue and providing opportunities for novel interactions and experiences. Circulation, control, and congestion are also introduced as previously overlooked conditions for informal social life, emphasizing the understanding of user experiences and the impact of control measures and controlling amenities. By properly managing human congestion, particularly through in-between activities like waiting and queuing, public spaces can be enhanced. To support informal social interaction, attention should be given to spatial elements such as edges, thresholds, paths, nodes, and props, ensuring the incorporation of spaces that embrace looseness in design (Aelbrecht, 2016).

4th space topics



Loose Space

Whereas 4th space still surrounds 3rd places and thus often still belongs under the ownership of that 3rd place, loose is further removed from a fixed spatial definition. These are spaces that are or can be appropriated by people but where the ownership and use of the location in question is unknown/vague. This informality of loose spaces and also sometimes of 4th spaces is more related to studies related to play.

Karen A. Franck (2006) highlights the significance of loose spaces in cities, emphasizing their role in bringing life and vitality to urban environments. Loose spaces enable a wide range of activities, including relaxation, observation, commerce, protest, and celebration, fostering chance encounters, spontaneous events, and the enjoyment of diversity and unexpected discoveries. These spaces are characterized by citizen appropriation, where individuals engage in activities that are not predetermined by a set program, adding a sense of vibrancy to public life.

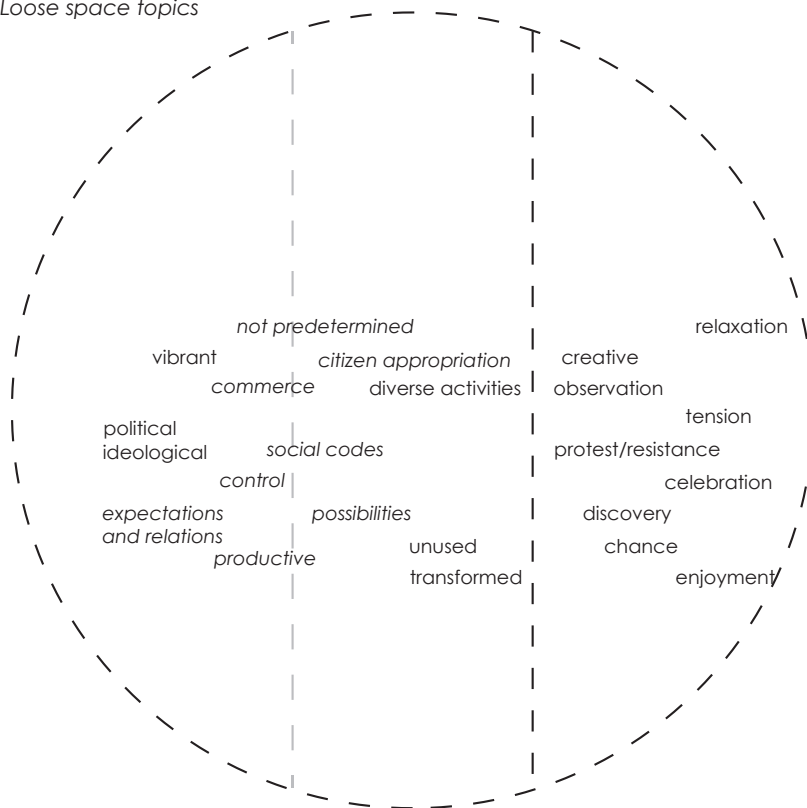


Loose space seems to be closely related to Lefèbvre's (1992) abstract space. Abstract space is the negative space and therefore mostly based not on what is perceived but on what is conceived. As said earlier everywhere is already a social space present. These spaces and the activity in them arise from what is not there. Lefèbvre defines appropriation as in contrast to domination. So if there is a lack of presence of a dominating factor in a space, public space can become (more) loose and appropriated. This abstract space can have great value for communities as they are free to interpret for the

appropriation of their needs and work that space. So in that sense, appropriation is a work. In turn, the appropriated space is temporarily managed and maintained by the community. Becoming loose again when it loses its use value. The space that was lived in these moments is thus not an accumulation of the perceived, conceived and lived experience but partially a subtraction.

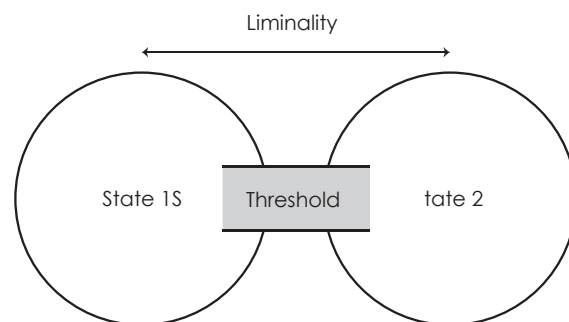
Franck (2006) also explores the notion of Tension, revealing the complex interplay between social codes, expectations, and regulations that shape public spaces. While tensions may arise, they can also lead to creative and productive interactions, contributing to the development of social life. Resistance activities, where acts of looseness serve as conscious and overt responses to tightening controls and erasure of space, have political and ideological implications, challenging the fixity of space and asserting alternative ends. The concept of discovery highlights the potential of unused or transformed spaces to be repurposed and given new meanings (Franck, 2006). These transformations of space on one hand are the dissolution of old relations and on the other the generation of new relations. This is what Lefèbvre defines as the differential space. This differential relationship will be elaborated further.

Loose space topics



H2.3 Transitional space

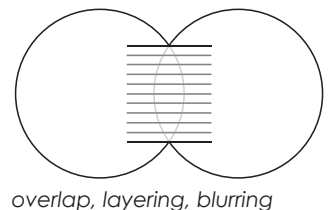
To further grasp the goal to be achieved, we zoom in on the selected theory related to transitions. The process of transitioning from one situation or state of doing/being to another situation or state is called liminality. The spatiality of that transition is the threshold. As an architect or architectural researcher, I am interested in that spatiality and what it has to offer.



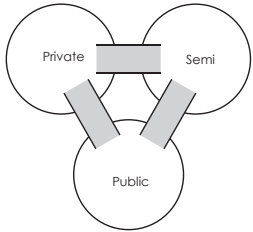
Definitions of thresholds and liminality

Zimmerman's exploration of the limen—the transitional threshold between fixed states or dissimilar spaces—reveals a world characterized by layering, dissolution, blurring, and ambiguity. It is a space that profoundly influences occupants as they traverse through it, disrupting their perceptions and encouraging a heightened awareness of the transformative nature of the threshold (Zimmerman, 2008). Liminality arises from the intense sensory experiences, unexpected encounters, and overlaps of meaning in public spaces, offering transformative opportunities for individuals to redefine themselves. The threshold in itself can hold overlaps of the previously mentioned nodes, paths, edges and probs. They are combiners of spaces, places and spatial elements.

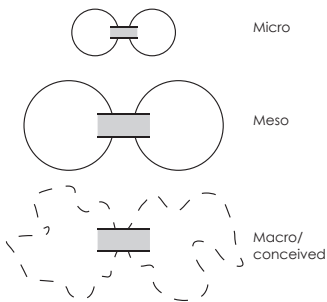
In exploring these thresholds, it becomes clear that they can encapsulate material transitions, weatherization considerations, and symbolic rituals. Moreover, they are not a monolithic concept; rather, they encompass various types, including differential, absolute, sensory, ecological, financial, and terminal thresholds. At the heart of this multiplicity lies the essence of the threshold—a slightly mysterious liminal space symbolizing progress, transition, and a journey (Wilbur, 2013; Zimmerman, 2008). Which of these types is perceived by the subject and lived as a moment?



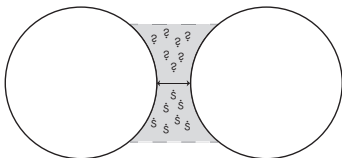
private, public semi scheme



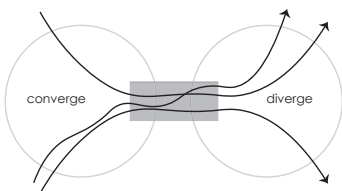
different scales



don't overlook, it is a space on its own



movement, crossing



Thresholds in architecture and urban design serve as pivotal points where public and private or semi-private spaces converge. These thresholds connect and segregate adjacent areas, wielding a profound influence over visitor behaviour and prompting transformative changes in the built environment. This architectural emphasis on threshold spaces has given rise to the concept of Threshold Architecture, underscoring the significance of visitors navigating these liminal zones (Kimmel, 2021).

In urban spaces, thresholds extend beyond the architectural realm, marking border spaces between opposing spheres or intangible areas. These include not only traditional thresholds, entrances, and exits but also the spaces in between buildings that engender a dynamic state of being 'in-between.' These interstitial areas encompass streets, alleys, squares, parking zones, and green spaces. In addition, the concept of 'transitional localities' covers transport hubs, leisure and commerce spaces, and mixed-use environments that seamlessly blend groups, communication and transportation (Luz, 2006). So the concept of threshold mediates on different scales. Is in this sense the high street also a threshold?

Thresholds and edges, characterized by their looseness and variable experiences, are popular locations for play. Public spaces often lack the necessary elements to support play, being too open, uniform, and safe. To promote play, it is important to consider the qualities and possibilities of space rather than assigning and designing discrete areas. The availability of space for play is not determined by ownership, size, use, or landscape. It can encompass unbuilt, extensive, and uncommitted areas. Building thresholds, often overlooked as separate spaces, actually host a wide range of play activities (Stevens, 2007).

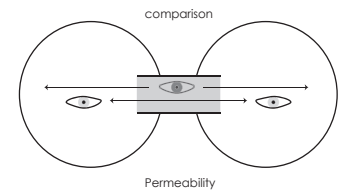
In terms of behavioural dynamics, thresholds, as transitional spaces, have a unique quality of bringing strangers together and compelling them into proximity during their movements. The blurring of behavioural boundaries in these liminal spaces facilitates encounters among strangers, particularly during moments of crossing. High visibility and territorial indeterminacy in these areas create a sense of safety and ease, encouraging the initiation and conclusion of conversations (Aelbrecht, 2016). What and who is dominant is more vague. Quentin Stevens (2007) mentions that the movement of people across thresholds varies in terms of speed and direction, creating opportunities for both deliberate and chance encounters within public spaces.

Beyond their physical dimensions, thresholds play a crucial role in fostering and embodying practices of commoning, transcending the boundaries of isolated communities. The permeability of threshold boundaries allows for the expansion of sharing through comparison and translation. These liminal spaces symbolize the potential for communal interaction, creating intermediate zones that promote and facilitate commoning (Stavrvides, 2015). Comparison and translation also result in a negotiation of identity. They foster transformation and risk-taking, where playful practices challenge social boundaries and norms. Additionally, thresholds grant individuals control over their level of exposure to the public, allowing for the adjustment of perception and interaction through architectural features. This freedom expands the range of users and activities within public spaces.

At the same time thresholds provide seclusion for leisure activities or protection from hazards in the public realm. The diversity of the threshold can lead to tensions and conflicts. Negotiation and hesitation can be lived in these moments (Stevens, 2006). Nevertheless, their accessible nature allows for the emergence of new purposes and functions, continuously shaping the way we interact with and utilize public spaces, and thus being a differential space. This negotiation of the threshold might be in contrast with the clarity of built-in boundaries that take away the constant need for negotiation. But one has to do with the presence and timing of a common goal and the other with multiple moments on the way to that goal.

The ambiguous nature of the threshold makes it a space of contemplation and an intermediary between the sensory and the sensual. The concept of *détournement* (Lefèbvre, 2014) sees not only the threshold space but also spatial elements in social space as liminal elements. When these spatial elements are appropriated differently than what they are intended to be, one speaks of *détournement*. This is the result of a subject that in the living of a moment appropriates such an element. So the moment not only reorganizes space but can also temporarily reorganize the nature of objects. The moment is a liminal process. The space in which the object in relation to the subject changes meaning in the process of the moment, is the threshold space of *détournement*.

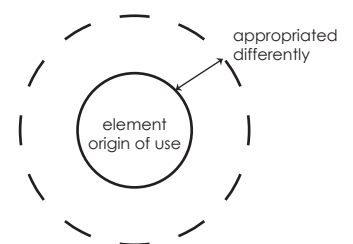
visual connection



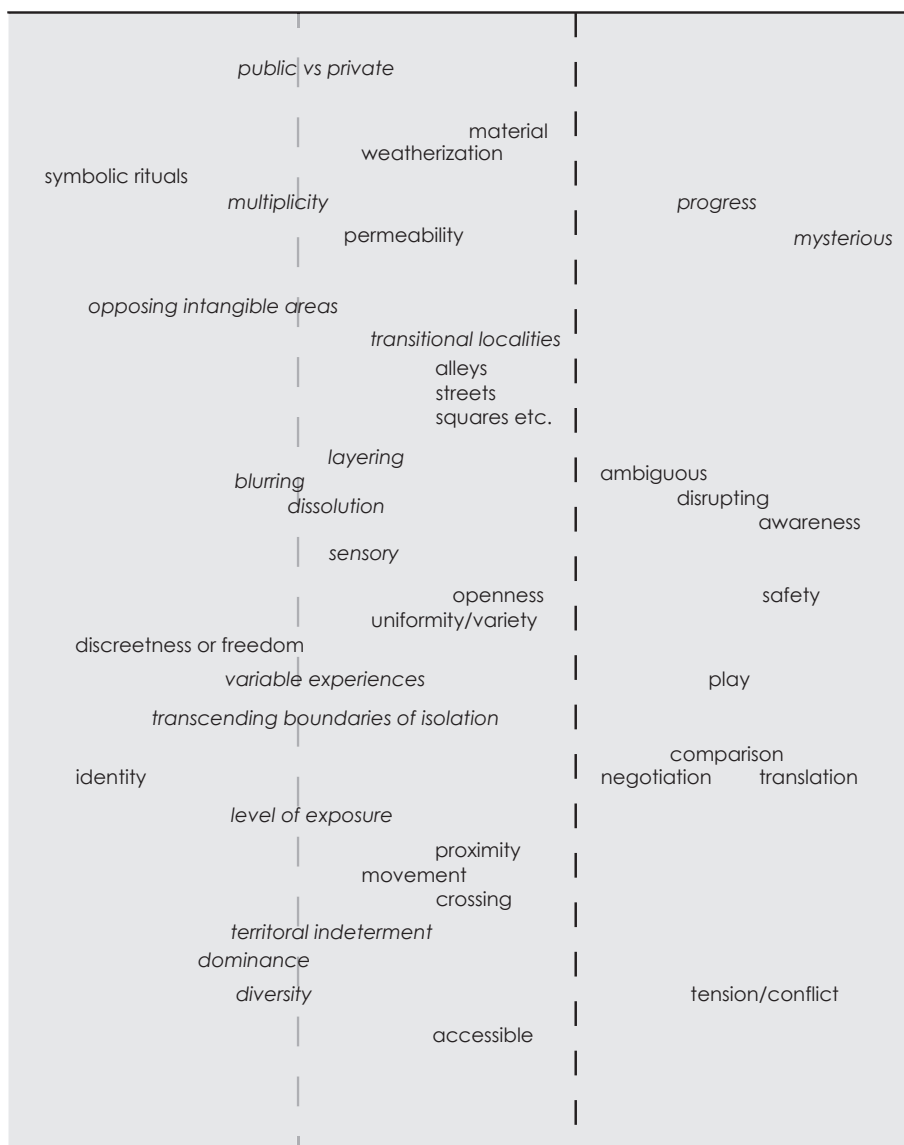
dissolving of the old and appearing of the new



détournement scheme



an in-depth exploration of thresholds unveils their transformative potential within public spaces. These thresholds encompass physical, representational, appropriational and social dimensions, forming a rich tapestry of liminality. It's essential to acknowledge that the liminality of public spaces does not guarantee absolute freedom; control remains limited, and playful uses may yield uncertain outcomes. The possibilities for perception and action depend on the specific characteristics of each site, constantly inviting negotiation and transformation.



Threshold topics

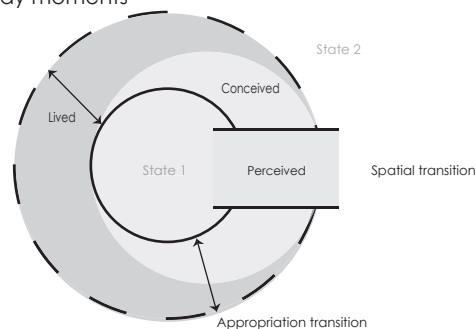
H2.4 What is the time?

In the previous text a number of social spaces and lived experiences have come to the table. These lived experiences all have a moment and therefore a start and ending. Thresholds and transitional spaces facilitate in the perceivment, appropriation and negotiation of these moments. The threshold occurs on different levels. It is a dynamic spatial element of transitions in experience. It is a transition of space and materiality. It is the space which allows for transition in appropriation. The threshold can be interpreted as an socially inclusive element. This because it is the spatial mediator of possibilities and therefore freedom of choice. To be inclusive in everyday life as threshold, it is important to consider the rhythms of occupants of spaces and the process of the moment. Pleasurable moments arise from the transitions in everyday life and their sensory and sensual experiences. Then what is the accumulation of possibilities and thresholds on the high streets? And what negative spaces are left for appropriation? And where does the creation of momentums arise?

Appropriation is the manifestation of the dominance of the individual by grabbing a possibility and starting a moment. Resulting in a lived, perceived and conceived experience that reorganizes social space and its spatial elements. Differential in its nature and created from and in reaction to the everyday.

Looking back at the gathered literature I believe the core message regarding thresholds and social behaviour is around rhythms of time and variation. Respecting variating time schedules, how many times social behaviours/spaces occur and vary from the dominant forces, remembering experiences in time that stood out, times we behaved differently, transitions in time and the resulting varying timing of activities and possibilities, the times one is in a rush or steps back to take a break, the emotion of a time and of the moment and the duration of moments. With the threshold as spatial bridge. In the end only time will tell, batteries and watches will be different.

Thresholds of everyday moments



H3 Conceiving other Contextual Perceptions

H3.1 Contemporary High Streets

Several studies highlight the significance of various factors in the urban environments of High Streets. Vaughan (2015) suggests that certain factors, such as shorter frontage length, smaller building footprint, smaller plot size, and higher plot efficiency, are associated with changes in land use. However, these changes do not necessarily indicate building resilience or adaptability, and consolidation of plots over time can limit long-term diversity. Additionally, complex street networks contribute to town centre resilience, but smaller centres face challenges due to lower city-wide connectivity. The expansion of cities can create conflicts between local pathways and increased traffic. On the other hand, morphological diversity in smaller centres enables the development of niche markets and new socio-economic activity. So the complexity introduced earlier by Aelbrecht is also of importance for resilience but has to be combined with accessibility.

Regarding neighbourhood commercial streets, Mehta and Bosson (2018) emphasize the importance of considering the physical, land use, and social aspects in creating a high-quality environment that supports various activities. Cultural differences can influence preferences and alter usage patterns, as different cultures have different thresholds for tolerance and acceptance of social interaction and sensory stimuli. Respecting the local varying rhythms.

Furthermore, Palaiologou (2015) views the high street as a threshold between the local and city scales, acting as a bridge that is influenced by and impacts both domains. This understanding highlights its pivotal role in suburban areas and the need to maintain its historical identity. So yes, the high street can be seen as a transitional locality. High streets thus are the spatial transcendents of city-scale changes upon local communities. If the high streets as a reaction partially shift its identity to a more community social amenity instead of a community commercial one, then this could affect the city scale image.

Legeby (2015) underscores the significance of public space in facilitating social inclusion and cohesion. Investigating the configurational dimension of urban space is essential for distributing movement and creating diverse situations of co-presence. Access to urban resources is a crucial factor, as the unequal distribution of resources and limited diversity of urban amenities call for comprehensive urban design interventions to

achieve equal living conditions across the city and its suburbs. So not just a variation of availabilities of space but their configuration is of importance to investigate.

Takes on healthy and valued High Streets in policy and media discourse are based on middle-class expectations, resulting in the stigmatization of certain establishments associated with a working-class identity. The desire to regenerate the High Street is an attempt to transform and re-moralize it. However, policies aimed at promoting safer and inclusive High Streets inadvertently contribute to gentrification, impacting less affluent consumers and marginalized groups. Issues of class and gender further influence perceptions, with betting shops often linked to dangerous masculinities. Despite good intentions, High Street regeneration policies are fundamentally exclusionary in their visions of change (Phil Hubbard, 2017). Thresholds can symbolize progress, but Hubbard warns of losing grip on for whom this progress is ignited. Respecting the rhythms of the future without neglecting the existing users. Town planning should strongly include an estimation of the flows of users of the planned architectures/ urban areas. the impact of the change on the existing amenities and rhythms.

H3.2 Contemporary community kitchens

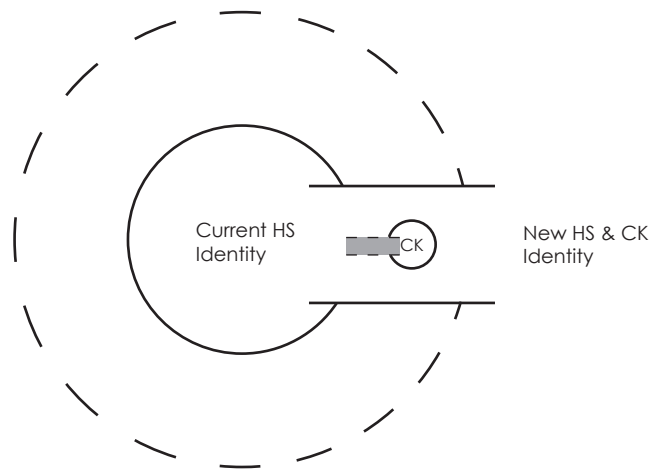
The term community kitchen is generally defined as an accessible place tackling food waste, food poverty and (social) isolation. A community kitchen is formed by a small group who prepare meals for their community and themselves.

In an analysis of multiple studies on community kitchens Iacovou (2012) revealed several positive outcomes: an increase in nutritious food intake and food security, enhanced self-reliance and engagement with community services, improved social skills and support, and increased cooking skills, confidence, and enjoyment. Participants from low-income families and communities in Canada, Australia, and Scotland experienced improved dietary diversity, reduced fast food consumption, and positive effects on family members. CK programs also provided access to community resources, increased dignity by reducing reliance on charity, and fostered social interactions. Participants reported gaining cooking and shopping skills while experiencing greater self-sufficiency. However, further research is needed to examine the long-term impact of CK programs on food security and dietary habits in low-income populations. Overall, CK programs offer valuable social and practical benefits to participants.

Food-sharing initiatives in the UK demonstrate the enduring significance of care and hospitality in social and political life, even during times of austerity. These initiatives create dynamic spaces for encounters through social eating, nurturing a sense of possibility within neoliberal governance. They blur boundaries, involving participants in food preparation and fostering intimacy and the sharing of experiences. Sitting together at the same table builds trust, facilitates social relationships, and reduces anxieties about social differences, creating a safe space. These initiatives address social isolation and embrace diverse populations, including minorities and individuals with difficulties. In urban contexts, they act as bridges, connecting people, communities, and services, addressing challenges like food poverty and social isolation while prompting reflections on urban inequalities. Although not provide definitive solutions, they ameliorate negative aspects of contemporary life, stimulate social dialogue, and promote communal thinking and action. Operating with flexibility and relying on volunteer labour, these initiatives exist as liminal spaces at the margins of society (Marovelli, 2019).

H4 Time for Change

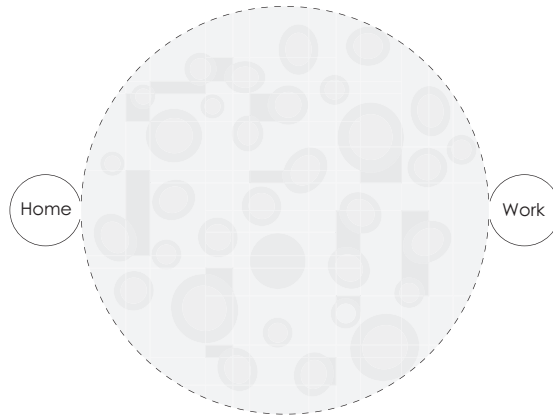
What has become more and more evident in the last couple of chapters are the capabilities of social space, thresholds, high streets and community kitchens. It is time for a change to benefit both and this paper considers them both as thresholds in the liminal processes of individuals. What is investigated is the experience of these transitional spaces and the transitionalities within them.



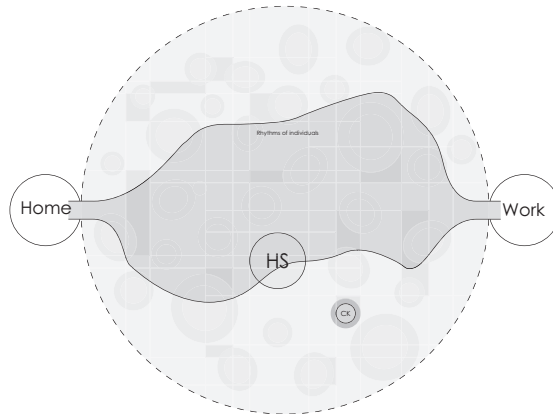
My research approaches the context of the high streets using the previous theories and associated influencers/parameters, and forms of experience. The urban analysis projects what the conceived experience is based on the perceived urban collected data. This urban analysis uncovers several transitional areas that seemingly influence the social experience of the high streets. The subsequent microanalysis is the confirmation or deflection of the conceived urban analysis based on the perceived and lived experience of my visit. How are the spaces and transitions actually experienced and what other interesting transitions that influence social behaviour come to light?

The research starts with takeaways from the site visits to three community kitchens. Aiming is to broaden the understanding of what is necessary to implement a community kitchen on the high streets. Since it is about the lived experience of the people, the questions of the interviews will focus on the interviewed persons' perception of the public spaces and the possibilities for interactions with different others within them. Two kinds of groups will be interviewed. The first group contains the temporary visitors, passing through the space for the first time and their perception of accessibility and welcomeness, available resting points and accessibility of the spaces is reviewed. The second group are the persons who use the spaces frequently and see the usage of and interactions at the spaces on a daily/weekly basis, such as volunteers, regular visitors and nearby shop owners.

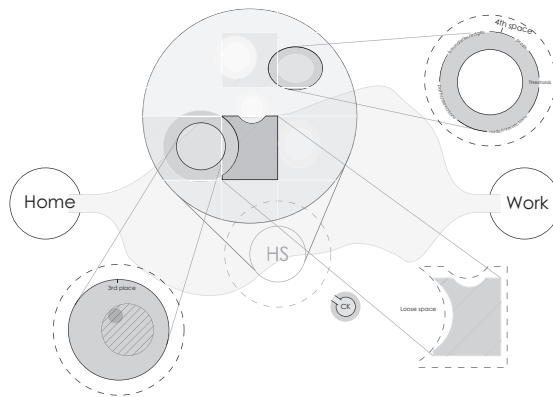
Social spaces of everyday life



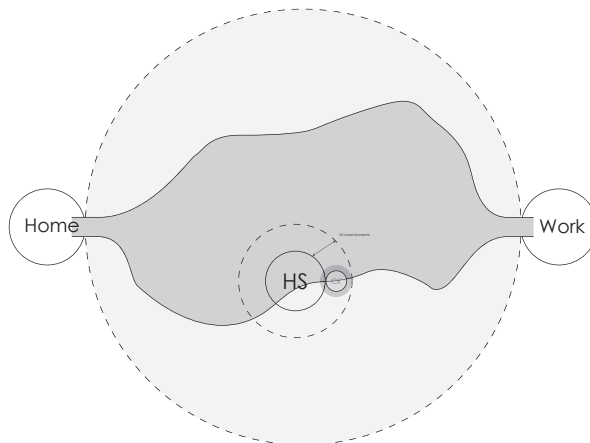
Position of HS and CK in the rhythm of the everyday



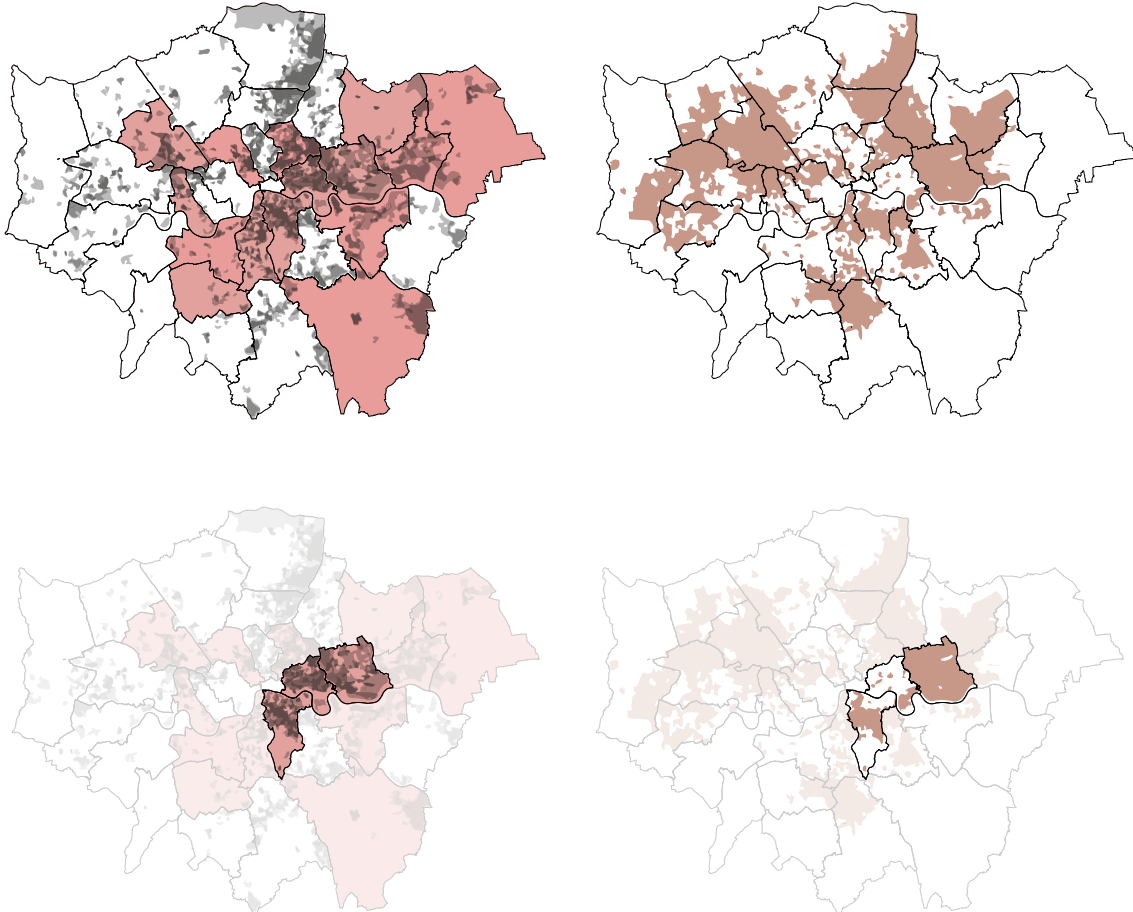
Focus on the HS as social space system



How does a CK fit in the HS lived experience?



The Social food network of London and its relation to socio-economic characteristics are mapped on the macroscale. The areas are chosen because of varying degrees of deprivation, poverty and hunger, which are indicators of food poverty.

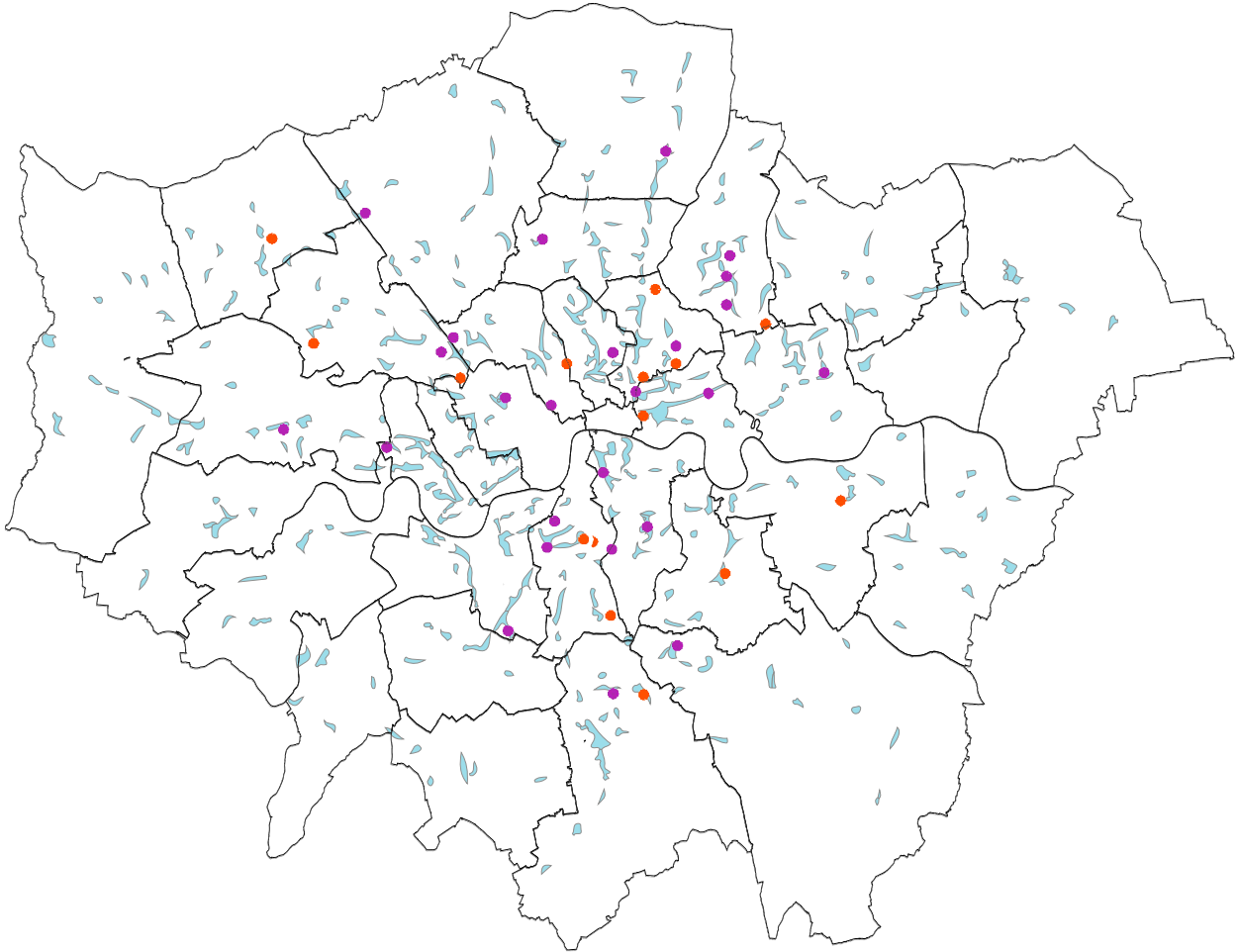


Map of income and multiple deprivation in relation to regions that experience hunger

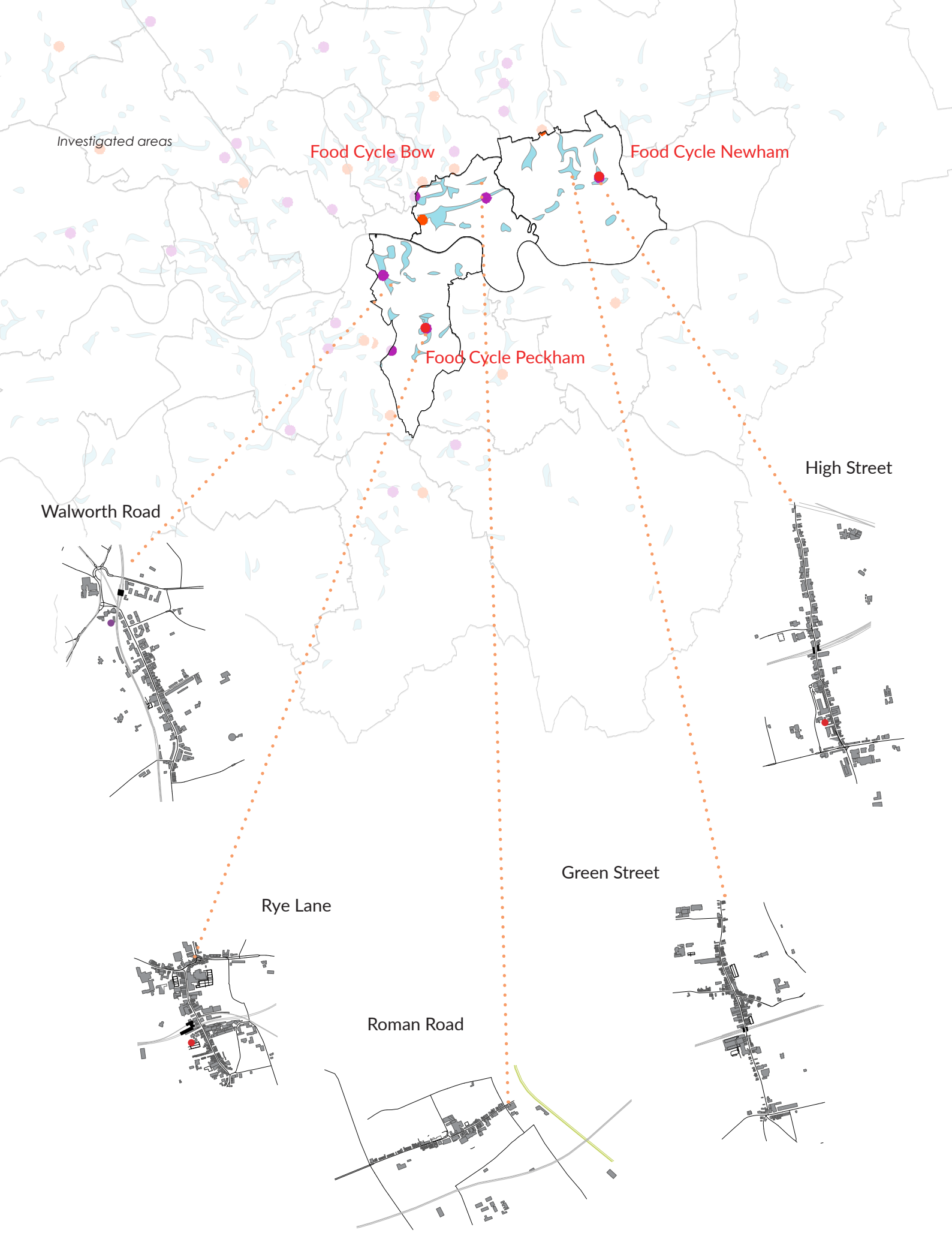
Map of ethnic diversity

To start a change is to create a differential space. The dissolution of the existing space is necessary and therefore the characteristics of that space are analysed. What are the dominant factors on high streets? How does the high street transition to the neighbourhood? How do the operations of high streets and its programs transition? What is the variation, complexity, and character of public spaces on the high streets? What are the rhythms and flows and how do they influence high street appropriation?

*Locations of community kitchens that
already make a difference and high streets*



Photography captures the author's perception of the activities. As the appropriation of the spaces is temporary, tools that capture the use of space and types of interactions in a certain moment are useful to translate its temporality. Foto's are instances of a moment, partially capturing the lived experience. Foto's are the product of social space. The way the works of the social space have influenced the spatial elements of that space, influenced my lived experience and gave me reason to capture the instance of that moment. Not only the activity on the public high streets will be recorded but also the activity behind to facades. By doing so community activities which are an extension of the high street are incorporated. The method employed here is an empirical one, and the findings of the authors' perceived local activities are used to support the previous methods.



Investigated areas

Food Cycle Bow

Food Cycle Newham

Food Cycle Peckham

Walworth Road

High Street

Green Street

Rye Lane

Roman Road

H5 Changing High Streets

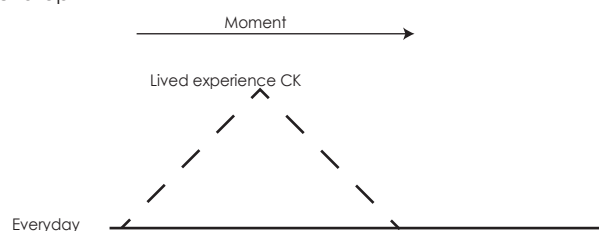
H5.1 The Lived Community Kitchen Perspective

In contemplating the intricate fabric of community kitchens, several critical aspects emerge that shape their effectiveness and impact. The visibility and accessibility of these spaces are crucial, often driven by proximity and convenient transportation options. Enhancing signage and considering strategic locations, perhaps near established support institutions like food banks, can broaden their reach while being mindful of participants' dignity and comfort. The multifaceted role of community kitchens as not just dining spaces but hubs for diverse activities underscores the need for maintaining hygiene and accommodating different preferences. Engaging the youth and embracing non-judgmental environments for community involvement is thought to be able to enrich these communal experiences.

Understanding the motives behind engaging with community kitchens is equally vital. People come with varying needs and motivations—ranging from seeking sustenance to reducing food waste, and even fostering social connections. So without per se having a common goal it is a place of unity. The spirit of generosity and inclusion is palpable, as volunteers and participants alike cherish the interactions that these kitchens offer. However, it's essential to strike a balance, respecting the need for privacy and acknowledging diverse viewpoints and boundaries within the communal setting. A community kitchen is a place of reciprocity and temporality. Providing something that was not there before, is so negative and thus abstract in a sense. It is a place where people go from one lived state to another, and therefore a threshold. Not only are they transitional places for individuals but also between individuals.

The ritual within these spaces encapsulates the essence of this inclusive ethos, unfolding a sequence of moments laden with unspoken gestures and emotional undercurrents. The subtle choreography of interactions and departures reflects a delicate balance, reminding us of the diverse array of emotions and experiences that thrive in this vibrant communal sphere. Making it a place of a multiplicity of moments, different for each individual. Community kitchens are at the moment too detached from other social spaces. Making the backdrop of the moment and coming back to a reality of loneliness and deprivation too big.

lessing the backdrop



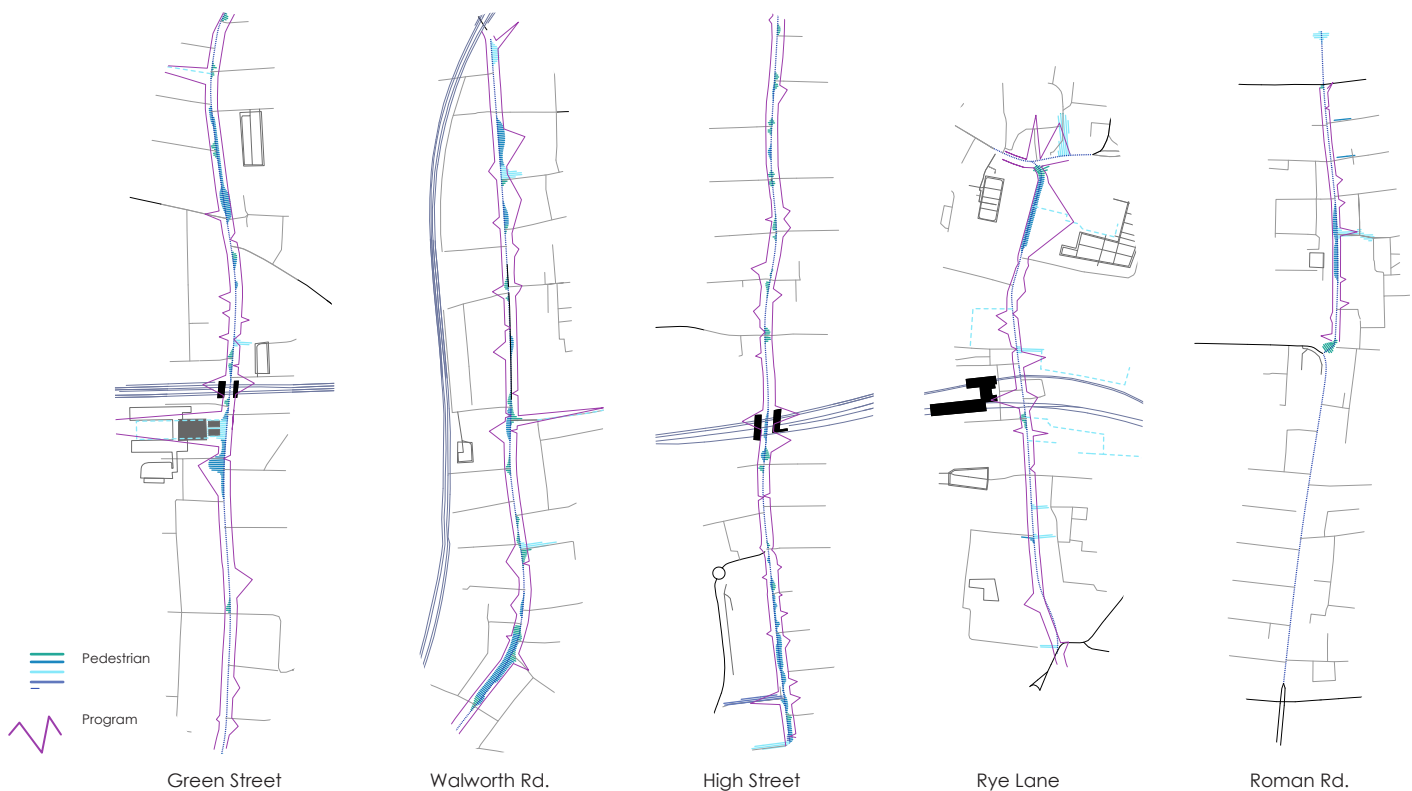
H5.2 Conceived Urban Transitions

From the urban analysis, a set of questions, assumptions and/or hypotheses arose. As stated before this analysis was done based on acquired knowledge from literature and online sources. Which makes the hypothesis mostly a conceived abstraction with little lived experience. Making the created maps a conceived abstract space. The following abstractions on the urban level were discovered and made:

- (pedestrian) Spatial rhythms
- Program variation
- Shop organizational differences
- Street pattern

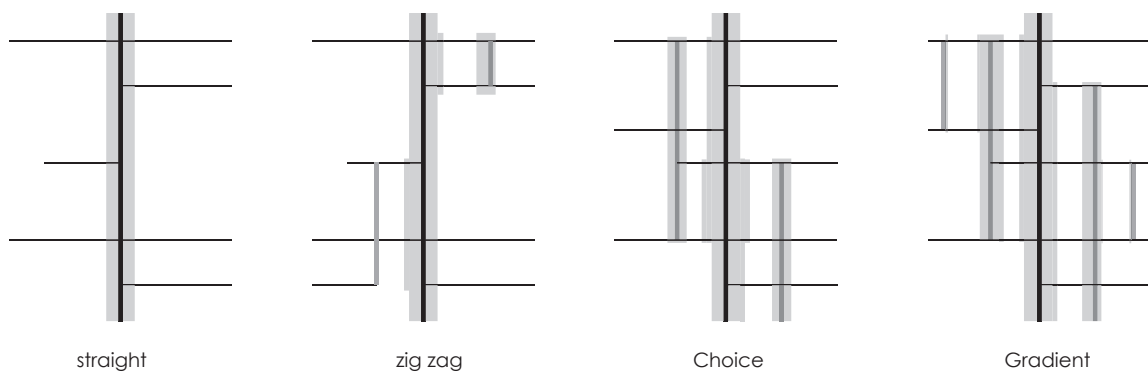
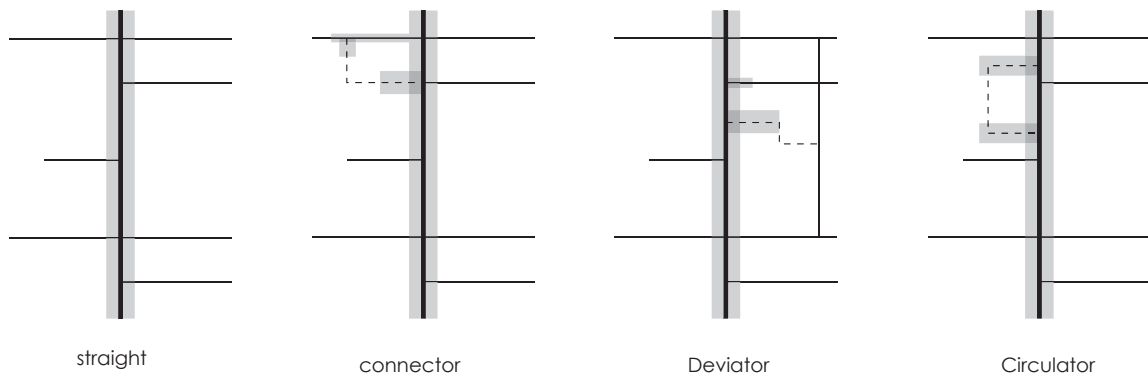
The investigated streets seem to have differences in intensities and pull. Concentrations or stretches of social programs and pedestrian spaces differ and so do the related surrounding street organisations and shop organisational spaces.

Street-, pedestrian-, social program rhythms

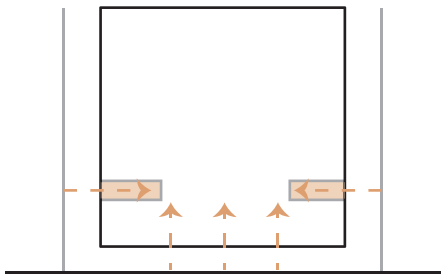


The increase of pedestrian space and possibilities to deviate seems to be related to transitions on the high streets to areas with programs with a greater social presence. The presence of a parallel street nearby seems to influence pedestrian deviations. The possible movements derived from this analysis were shown to be mostly in and out. There is little circulation and only Rye Lane seems to make an effort to combine multiple deviated routes with existing street patterns. By doing so creating circulation possibilities. Also, the direction/angle of the side streets compared to the high streets is expected to influence the experience as it affects the permeability of the high street to the side street threshold. Variations in street patterns and related variations of shop organisational spaces influence the rhythm of available pedestrian space. And possibly how shops/high streets attractively turn a corner. The way the building blocks and their shops are organised is therefore expected to influence the experience of their surrounding social spaces and attractiveness to deviate (if only shortly). The way the programs/shops are present and how they organise their routines cannot be underestimated. How does this influence the experience of thresholds?

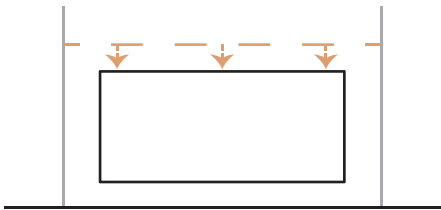
Street types



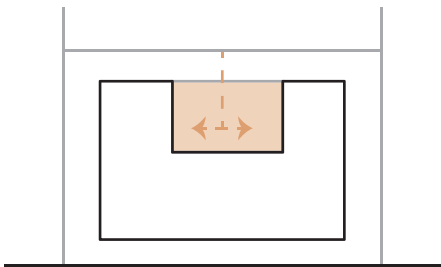
Building block organisational types



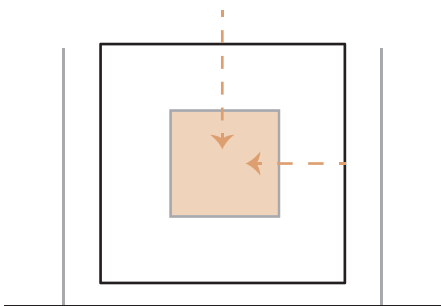
Sidestreet and front Organisational space



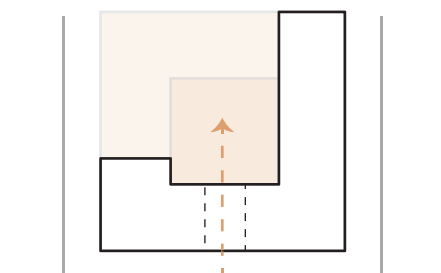
Backstreet organisational space



Redirected organisational space



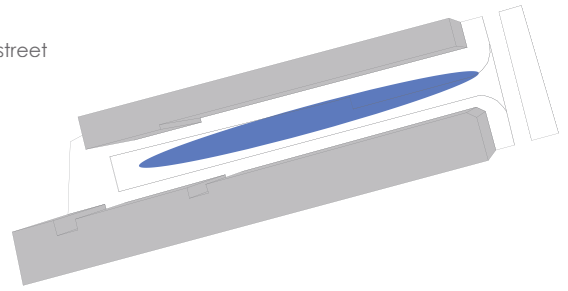
Hidden courtyard organisational space



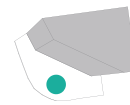
High street accessible organisational space

Pedestrian space types

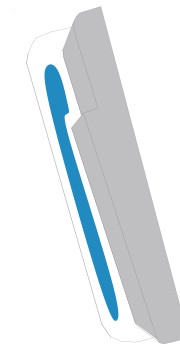
side street



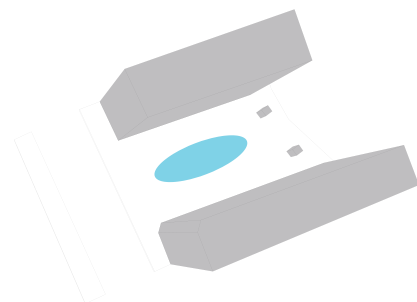
corners



sidewalk



Deviated



These are the conceived urban influencers that partially help shape the lived experiences of high streets. With the emphasis on conceived, because what is perceived and consequently lived might differ. Maybe social programs that seem to contribute to a socially stimulating environment do the opposite. When talking about the access to urban resources it is also important to consider for whom they are accessible. This is for example the case with a community building on the part of High Street and with a municipality building on Walworth Rd.. Where the linearity of the high street and its public space isn't interrupted or attractive for appropriation. The façade doesn't show much communality and at the community building in High Street, I was asked to leave after asking two questions and having one foot in.

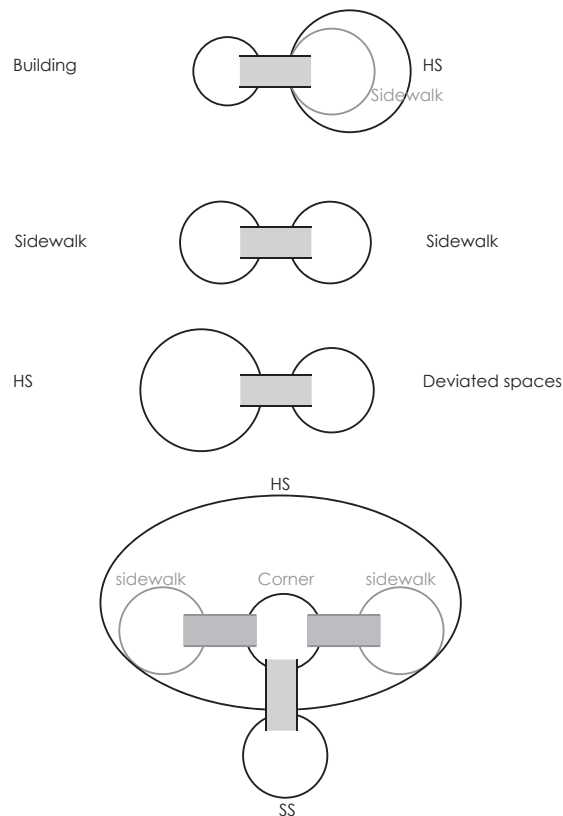
So what is the value of parts of these rhythms? Which parts made me as a visitor start a moment or the people who were seen? What has perceived pull and starts a person living and discovering? Maybe the reason to deviate from high streets isn't always because of what happens on the high street. Rye Lane and High Street have larger deviated areas with community programs at the ends and these are slightly disconnected. But because of their near presence, people who visited (or will) visit them bring momentum with them which influences the social space of the high streets. Think of kids who just visited the school or a man in exercise clothing going to the gym. The moment one brings along reorganises space to a degree. Are there social community programs nearby those zones that continue that moment or does it bleed to death?

H5.3 Lived Micro Transitions

We will now delve into the intricate dynamics of high street life, seeking to understand and illustrate how rhythms and transitions manifest in the urban setting.

Elements within the high street wield a profound influence on these rhythms and flows. We examine how these elements, beyond their precise locations, interact and combine to enhance or soften the social spaces. We explore the repurposing of objects and elements, transcending their intended use, and observe their contribution to altering the pace, direction, and purpose of movement along the high street.

Considering the human scale and perceptions, we evaluate the complexity, novelty and variety of elements. We reflect on socially active spaces and the momentary impact they instil as people traverse them. Amidst the high street's public spaces, we seek to understand the nuances of movement: stationary social behaviours, in-and-out movement, circulation, and how elements play a role in altering these patterns. Are the areas which were conceived to be social from the urban analysis what they seem to be? Not always. Four types of transitions are under investigation.





Opening up,
gradually intimate



Encloser,
quickly intimate,
vertical divider

H5.3.1 From the Buildings

Building to High Street Transitions

The appropriation of the building structure of Queens Market as commercial marketing shows the possibility of detournement of architecture. This shows that not only a lack of dominance, or looseness, invites appropriation. The dominance of the commercial character of high streets leads to marketing wherever it is possible. These advertisements are part of each shop its threshold.

Furthermore, the shop awnings contribute significantly to the threshold experience. Varied in type, size, and colour, they play a pivotal role in the initial stages of starting a moment. Moreover, these elements extend beyond mere visual cues, reaching out into the high street to expand the shop's presence and product display beyond the confines of the building, creating a sense of accessible territoriality

Awnings, while defining the lower levels, simultaneously create a visual barrier for the upper floors, subtly marking a transition between different parts of the built structure. Contrasts in façade styles, such as closed upper floors compared to neighbouring housing with windows, convey shifts in daily activity and the possibility of vertical movement. This verticality is almost nowhere experienced on high streets and living on them is not experienced as an option. In one specific instance, a café embodies a gathering space, seamlessly extending its concept of a drink onto the high street. However, the transition from bustling social activity to a quieter, almost residual space can occur as the café closes and its awning retracts. Besides that, this café had a rather uninviting presence due to the dominant cultural group of people that had claimed its threshold space.

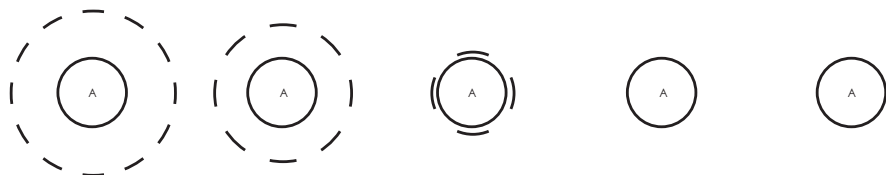


Interestingly, the frequency of such threshold spaces on the high street raises questions about their anonymity and potential for becoming resting points. Regarding the dominance of marketing elements on the high streets, not only businesses find a way for appropriation. Due to the abundance of advertisements, the edges of shop signs almost become one vertical boundary. There seems to be little room left (negative space) in this commercial dominance. But under this ambiguous edge of multiplicity and singularity a space of anonymity is created where people comfortably find a small space of refuge. A transitional space becomes appropriated. The accumulation of elements creates an abstract space. A lived moment that needs a break from the commercial flow.



The abundance of advertisements nullifies the moment and bleeds out. People pause and observe their surroundings. By doing so he claims a space in the more loose area or 4th space in front of the shop. He appropriates that space to his needs as a succession of his lived momentum. The space he occupies is no longer loose or appropriable but he has shown people passing by the possibility of appropriation of such a space. Therefore his action doesn't per se only restructured his appropriated space but also others space further down the high street. His moment influences other people their moment.

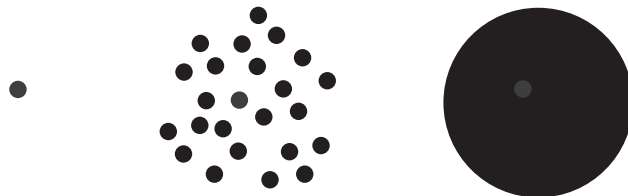
moment nullified



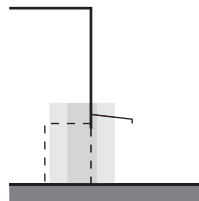
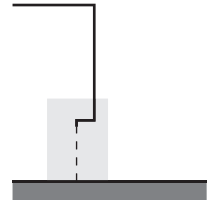
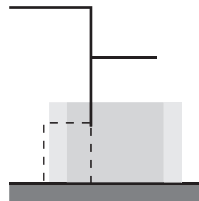
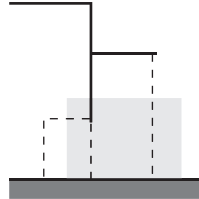
Another essential aspect involves the strategic positioning of products within the shop's facade, whether at the front facing the high street, along the edges, or extending around corners. Notably, smaller food stores tend to be socially vibrant, and their open facades, along with the flow of shoppers, bring an element of social presence to the high street. A possibility to engage in an active social space occurs while maintaining a sense of anonymity. When a crowd is gathered in front of for example a food store, one can easily blend in and have a look around without having to buy something. Participating in the comings and goings of the high street. This coming and going makes food stores and food markets more accessible than restaurants where people spend a longer amount of time and window shopping is seen as impolite.



Anonymity among the many

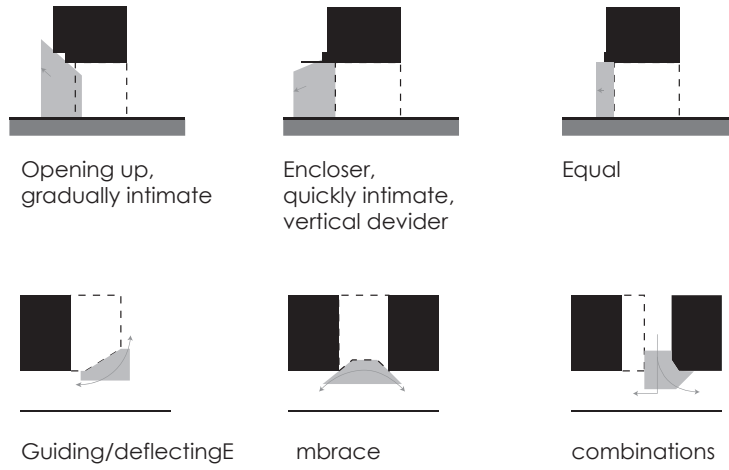


Furthermore, setbacks play a crucial role in defining spatial experiences. The gradation of setbacks, both in height and depth, influence the soundscape and intimacy of the threshold space. These spaces, when combined with the right program, are characterized by social activities and gatherings. They often exude a friendly and pleasant ambience. The shape of the threshold gives the social space a direction and results in different experiences.

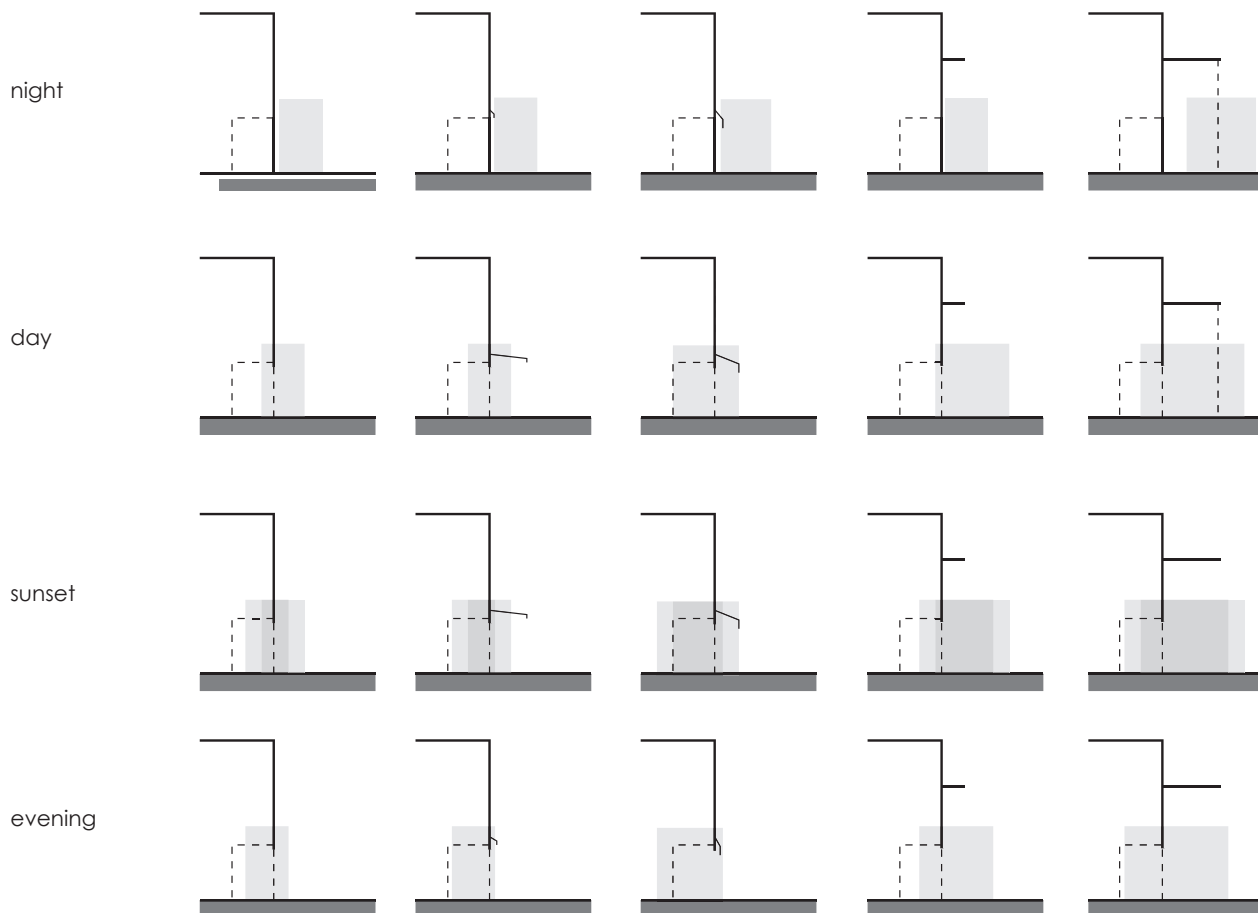


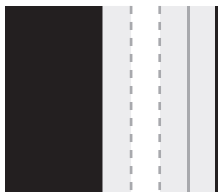
Weight of social space

Shape and direction of transition

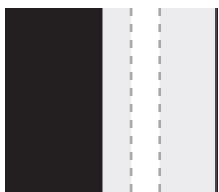


Transition of perceived social space zones





hard sidewalk barrier



Street appropriation



Building appropriation

Building to Sidewalk Transitions

Along the high street, gatherings and conversations often gravitate towards specific points, such as the green strip and the closed façade of the supermarket. These areas, illuminated by the shop lights and accentuated by greenery, naturally draw people in, fostering social interactions. Supermarkets, being frequented by a diverse range of individuals, provide opportunities for chance encounters and social connections.

Comparing different architectural elements, like overhangs, further highlights how they influence the overall urban environment. An undivided overhang, as seen on Walworth Road, shelters multiple shops under a singular structure, aiming to create a sense of cohesion. This cohesion is lost due to the length and direction of the dominant building. In instances where shops align along a single façade with no interruptions and form a long 'canopy', the traditional concept of thresholds seems to dissolve. In such cases, the canopy itself may become a part of the collective shop threshold, particularly when there's no distinct separation of shops underneath it. Additionally, the large main road is a dominant factor just like the scale of the building. This dominance influences the sense of belonging of people. Social spaces are also influenced by being encapsulated or not to a degree and scale of dominant forces.

In contrast, the overhang at Queens Market integrates with the building, blending the building's transition with the shop thresholds. Such variations affect the interplay between the upper floors of buildings and the vibrant high street. Here the dominant structure is focused on gathering individuals and the length of the space. The overhang of the shopping centre on Rye Lane is the accentuation of a nod that gathers people. At these busy points of redirection, a lot of social activity occurs. So, do people not only like to appropriate indeterminate spaces but also their indeterminacy?

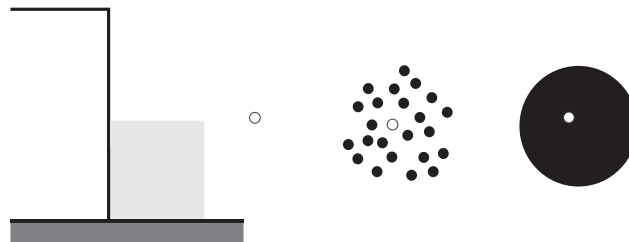
Horizontal and (lack of) vertical thresholds play distinct roles in defining spatial interactions. While the high streets predominantly focus on ground-level activities, the vertical separation between commercial spaces and residential areas emphasizes the dominance of shopping and commerce. This separation highlights a mismatch and missed possibilities for on-high street transitions between commercial, social, and residential domains. Possibly influencing the harshness of the high street to side street (residential) transitions.

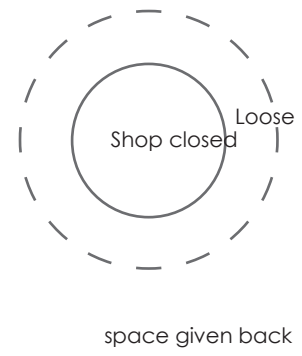
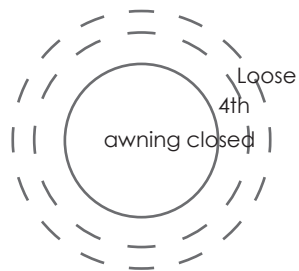
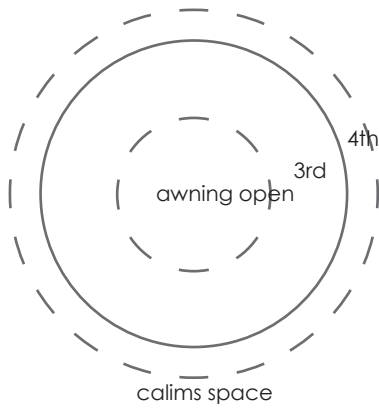
Props, awnings and signage objects placed strategically on the street serve as flexible claimers or extensions of building program thresholds. They break up the repetitive character of the high streets. Their presence or absence at different times impacts the availability of space for pedestrians and contributes to the fluidity of movement during the day. they take space and eventually give it back. Making the relationship between the program and the street one of reciprocity.

This is related to the time rhythms of the shops. When the awning (horizontally) closes the building gives back perceivable vertical space. When the rolling shutters (vertically) and the thus the shops close space is given back horizontally. The rhythm of daily life and the natural transition from day to night influence the social width of the high street. The interplay of natural light and artificial illumination from shops creates distinct atmospheres, attracting or redirecting high street visitors. Now that the shops are closing one by one the commercial dominance is retracting, allowing for other activities to take over. In the investigated high streets this was only the case on Rye Lane.

As mentioned earlier a high permeability extends a shop's social space upon the high street. Shops with a lot of products in the window create a space that feels more safe to appropriated and a completely closed façade gives all of its surrounding space to the public. There is no inside versus outside negation. So a variation in façade rhythms can add to the wide range of social space flavours to choose from as individuals. At an intersection at Walworth Road people gather near a closed façade. This point is an accumulation of moments which come together at the closed façade and crossing. This is because this point is a space of redirection and reorganization of one's moment. The socially active moments of the two markets come together at this point, which makes it socially vibrant while people are redirecting. In the case of a closed facade, the programs/activities before or after that location are influential to the experience of that space.

the exception among the many





H5.3.2 To the Sidewalks

A split materialization of the sidewalk tiles can contribute to identifying the space to walk and the space that is claimable for shop owners to extend their properties to. However, the claiming of sidewalk space influences the movement on the sidewalk. Creating moments of crossing and congestion concerning convergence. Converging can be stressful but can also generate spontaneous interaction. Additionally, the resulting divergence after convergence brings a feeling of relief. The interruption of movement is also created by street furniture and people stopping in their moment. Or when crossing queues of people. There is a difference in experience of traversing people standing in line, depending on what they are in line for. This is because one is traversing through gathered moments of others.

Similar to buildings and spaces, furniture also has a direction. For the design of an urban space, it is important to consider in which direction edges and street furniture are directed and how their direction influences the movement of the sidewalk. The boy sitting on the edge doesn't impact the everyday movements because it is on the boundary. The three benches face the nearby library and supermarket while having a very open and dominant character. It is important to consider that such a degree of exposure is not preferred by many.

When the sidewalk and high street are on the same level and have a similar materialization in tile colour, it makes it easier for pedestrians to deviate from their route. Feeling more comfortable on the high street as their place to move is almost if not equally important as that of vehicles. This materialisation is an important factor in contesting a dominant system. Besides that, it appears that pedestrians seem to tend to walk on the boundaries of the different types of street materialization. They again seek the transitional area (threshold) to deviate from dominant behaviour.

A distinction in materiality between high streets and sidewalks can create loose spaces waiting to be appropriated. Examples of this are the stone street that becomes a market or the slightly diverged sidewalk that is claimed by one market stand. Both result in a vibrant sensory (sound, smell and visual) social experience of a location. The transitional space is once again appropriated, but on which side?



Street cones or dividers on the boundaries give a sense of safety for the pedestrian. In combination with a small road and larger sidewalk, an extra emphasis on the dominance of pedestrians can be given. The sequence of openness and closeness of facades influences the experience of movement along the façade. Too many open facades can feel socially demanding and exposed, while facades that are closed too long can feel cold and unsafe. One area on Walworth Road with a large municipality building diverged spatially and had a bus stop on the wider space. But the closed coldness of the façade and the programs on the ends of the slightly widened sidewalk didn't provide a pleasant appropriable space. The sidewalk experience needs to vary in permeability of the façade and consider the programs on these routes. The parallel movements on the high street in addition to the perpendicular coming and going of commerce.

Bus stops and subway entrances are not necessarily negative influencers of social presence on the high streets. They are crowded but they can be seen as nods where people come and leave and occasionally meet an unexpected familiar face. Additionally, the position of the bus stops creates congestion in the way it breaks up space and due to the amount of people waiting for the bus. This congestion also means that the divergence and convergence are in play and that around these points the feeling of relief by opening up space can be experienced. Similar to the escaping behaviour around/near signs, props and thresholds, people often use the space close to the divergence and convergence process to escape the movements of the masses.



Sidewalk indeterminacies



Little appropriations



street appropriation



Building appropriation



Sidewalk to be interpreted



Pedestrian traffic



hard sidewalk barrier

H5.3.3 Taking a Break



The (temporary) appropriation of deviated spaces is related to ambiguity, domination and managerial in-betweenness. Additionally, the attractiveness of a deviated space near a high street would probably mean that the organisational side of the shops is located elsewhere. But sometimes the organisational side of shops is also appropriated when attached to deviated spaces. Think of skaters or this gentleman who ignores the bench in front of the dominant closed facade and chooses to hide in an organisational threshold.

The alteration and diversification of side street typologies and atmospheres are pivotal factors in shaping urban landscapes, especially when considering transitions to deviated spaces. Rye Lane and Walworth Road serve as more positive examples. Boasting numerous side streets with layouts conducive to being claimed by various activities, providing peaceful retreats from the main high streets.



In contrast, Green Street and High Street lack such flexible pockets. An example of this is the small pedestrian area on Green Street. It has the potential to be a place of refuge. Yet, it is dominated by noisy and sometimes intoxicated people coming from the two attached gambling establishments. Located near the railway station and a small community library, it leaves a negative impact on the perceptions of people passing by and their lived moments. This results in a negatively conceived memory of that place and its surrounding social programs.

Another missed opportunity is the library and leisure centre at the end of the high street, although accessible, can feel detached due to gates and a vast intersection, failing to offer a genuine escape from the high street's business. This detachment is exacerbated by the hierarchical image imparted by municipal offices and a lack of inviting furniture.

Varying extensions of the high street as social space are essential elements that entice individuals to circulate, explore and linger. A variation in how the high street deviated relation is used can be beneficial for the possible ways the space will be appropriated. High streets that not only provide in and out movement but also circulation are experienced to be more dynamic. It also gives a degree of comfort. This is because not every decision to move away results in a long or the same way back. When deviated spaces do not provide circulation, it is important to be able to determine the length of or distance to the deviation, creating curiosity without being out of one's reach. The acceptance of threshold length differs per individual. If the length is not determinable, other sensory elements could help to ignite the curiosity of visitors.

A distinct social/cultural program, a mixed program or no program can be experienced as positive influencers of the usage and appeal of thresholds and deviated spaces and determinacy to reach them. The transparency of what lies beyond the threshold influences how these spaces are utilized. Examples like the presence of a library on Roman Road's side street or a cinema along Rye Lane illustrate the attractiveness and claimability of public spaces within side streets in combination with public programs.



dominance lessend because of light



seating centered around low threshold public programs

The sensory experiences on high streets draw people to spaces. Sound and light are examples of the senses that are amplified by the built environment, especially through the changes of the day. The sensory has a rhythm too. The façade of the cinema is closed and only a small entry lids up. The light from the market stand in front of it is just as bright. During the day the space is dominated by the size of the cinema building. When it gets dark the tendency between appropriated and dominated seems to shift. It seems to work for both of them and create a more intimate and appropriable public and cultural social space. The sound that finds its source off the high street can be guided by deviated routes. Laughter comes from a central area on Roman Road between the trees and a library and supermarket. Benches are positioned in a circle in the middle of this space and an elderly lady is in conversation with a younger man. Intimacy is a resulting dominant experience between larger public programs.

What was dominant possibly decreases with light, but also other spaces start to appear or become more attractive. Passageways and thresholds guide people with sound and light to the programs. At the same time offering spaces as inside courtyards and stairs to appropriate. This appropriation doesn't only originate from changes of light or sound, but also from the objective of individuals. At the end of the a more leisurely approach to life arises.

follow the light



border of light



Appaerance of a possibility



H5.3.4 To Somewhere Else

Corner Transitions

The transitions at corners of urban streets offer valuable insights into the interplay between architectural features, commercial activities, and social dynamics, especially when considering the impact of shop closures on these transitions.

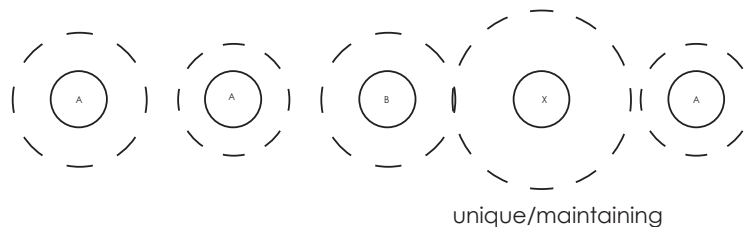
When shops are closed, the nature of thresholds does change. The relevance of this change, however, depends on other times of activity. The level of social presence in different types of establishments varies based on facade permeability and function. Barbers, often characterized by glass facades, exude a high degree of social presence. In contrast, restaurants tend to express their presence through outdoor terraces, indicating a different form of social engagement. On Rye Lane, what turned the corner was the sound of terraces near the station. Illustrating the change of the day to a more leisure-oriented behaviour, influencing passengers. Another thing to consider around corners is the amount of space for reorienting and appropriation. To be a social space in these transitional zones there must be at least some space separate from the movement zone of the sidewalk.



Barber and beauty salons transcend their primary function as grooming establishments. They act as hubs for social interactions, where individuals not only come for personal grooming but also linger, engaging in conversations and interactions with others. These spaces often serve as gathering spots, with customers spending extended periods within, building a sense of community. It is the 3rd place where the accumulated energy of the day is released. Moreover, the adjacent businesses, like clothing stores and beauty product outlets, often extend this sense of community interaction in these places.

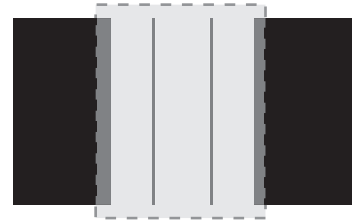
If the repetition of sensory experiences of side streets is there (or dead) then this influences the conceived weight and lived experience of high street areas. Making the body numb for changes of direction on and off the high street. Therefore maintaining focus on the linear (capitalistic) flow of the HS. The pink corner is as act of resistance. The effect of the pink corner is not one of overloading public space with social capacity. It rather guides people through the high street as a point of curiosity. It becomes an apparent goal in the distance, triggering the experience of wandering individuals next to their goal of commerce. Even when it is closed.

Kiosks introduce a dynamic, 'come and go' character to the urban fabric. The space surrounding kiosks becomes an area for temporary appropriation, where people converge temporarily, reflecting the transient nature of kiosk-based interactions. The time spent around programs is an interesting facet to consider.

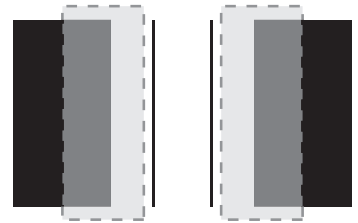




light and activity emphasis

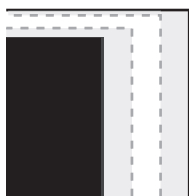


Day

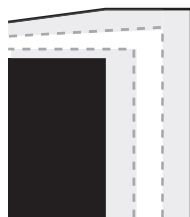


evening

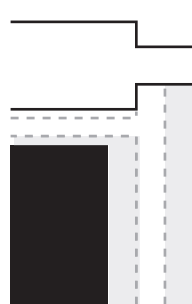
Corner spaces



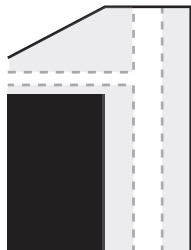
hard corner



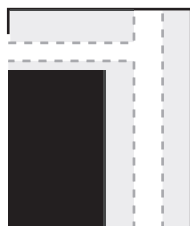
gradual



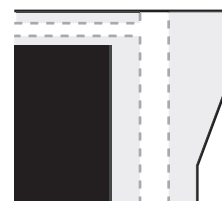
reaching divider



SS loose



Equal SS & HS



HS loose

Side Street Transitions

Understanding the nuanced differences between side streets that seamlessly blend into the public spaces on the high street and those that primarily facilitate the process of entering and exiting the high street is essential for decoding the urban fabric.

Street cones and road blockages play a pivotal role in managing and defining these transitions. On side streets, they effectively claim space, enhancing a sense of safety and control within the immediate environment. Conversely, on the high street, their purpose shifts to separating spaces, streamlining traffic flow, and demarcating pedestrian areas. This distinct utilization influences the perception of the space on and around the high street, transforming a "road closed" scenario into a more breathable atmosphere, altering the overall perception and usage of the space.

Lastly, the organizational typology directly reached from a side street exerts significant influence on corner transitions. The layout and structure of this organizational block can dictate the flow of pedestrian movement, affecting how corners are perceived and utilized within the urban landscape. An organisational character can be overcome if there is a more prominent goal in the distance. This is the case at for instance one of the side streets at Walworth Road where a tower can be spotted. The street in front of it is equally materialized making the definition of movement more vague and interesting to pursue. Such an institutional building at the end of a pedestrian street resulted in a dominant yet calm experience.

Trees separate housing from the high street which can be interpreted as pleasurable from the neighbourhood point of view. From a High street perspective, they focus their attention more towards what is in front of the trees, which is often not so pretty. Greenery can also enclose a space together with architecture. Working together to hide a busy road or the architecture itself. Greenery therefore acts as an encloser of space or a signifier of a transition in area identity. It is important to consider what greenery covers and which side of the transition benefits from it.



Conclusion

Deprivation can lead to alienation. Community kitchens try to tackle these issues in multiple ways. After visiting the community kitchens and the high streets, the harshness of the backdrop of leaving these places in relation to their surroundings was experienced. In search of inclusion, this backdrop or transition back to daily life has to be changed. The high street shares some similarities with community kitchens and offers multiple interesting notions to socially include community kitchens.

What is deemed to be important is to respect and anticipate the varying rhythms that occur and provide possibilities to choose from. These rhythms can take on many different forms: the rhythms of individuals and their activities and lived experiences, the rhythm of day and night, the rhythm of program activities and their operations, the rhythms of space, the rhythms of materials and objects, and the rhythms of movement. Pleasurable social experiences occur in the transitions of these rhythms.

Changes in experiences of a space occur after a change of rhythm has taken place. The experiences of moments start when a possibility appears and therefore a transition from a current state of being. There appear changes in how much room there is left to appropriate, to be social and to choose from. What is important for individuals is that they have the possibility to choose what they want to experience. The community kitchens are not yet part of these perceived possibilities. Make it part of the path, system and passage of rhythms.

People tend to be attracted to the exceptions in space, which could be a community kitchen on a high street. This could result in curiosity and new people visiting the community kitchens. The research has also shown that variations of façade and public space on the high streets are creators of social behaviours. The investigated high streets do have enough room to improve on that aspect. The size and identity of these spaces change through the day due to for example the closing down of shops. The flexible elements of the high street make it in some ways a system of reciprocity, of take and give. Community Kitchens are also systems of reciprocity. They temporarily claim a space and give back to the people in a good way. The community kitchens could contribute to the reservoir of flexible social elements and transitions of high streets. One way people like to use transitional spaces is for anonymity. Participants in community kitchens need degrees of intimacy and privacy. At the same time, people visit them to be less lonely.

A mix of social programs related to transitional spaces is positive for the occurrence of social behaviours. If a community kitchen is combined with other social public programs the kitchens can become in a sense anonymous among the social programs. This could be important for community kitchen participants who prefer more privacy. High streets could in some places improve the offer of activities in the evening. Community kitchens could benefit from an environment that is still active (daily life) when they operate themselves, which is in the evening.

Lefébvre said that it is important to environ the body, not the environment. I would advocate for the urban planning of high streets to be more oriented towards the transitional zones and the lived experiences and momentums people bring with them arriving and leaving. To focus and the presence, improvement and variations of deviations on and just off the high street that allow people to navigate their wished experience. To make use of the transitional character of the spatially perceived elements described in this research. Eventually environing the body in its transitional moments embraces the transition of the high street towards a more socially dominant system.

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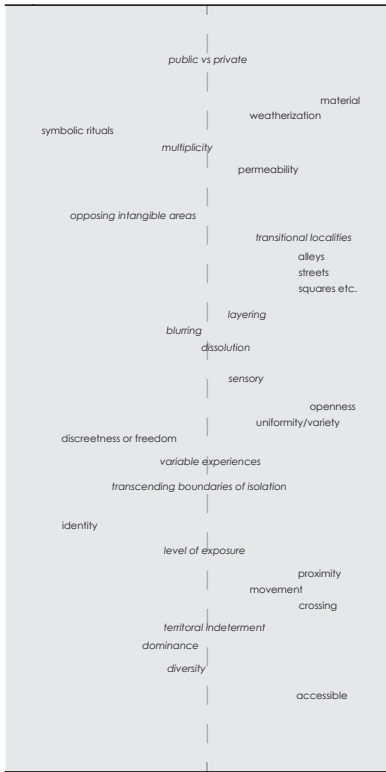
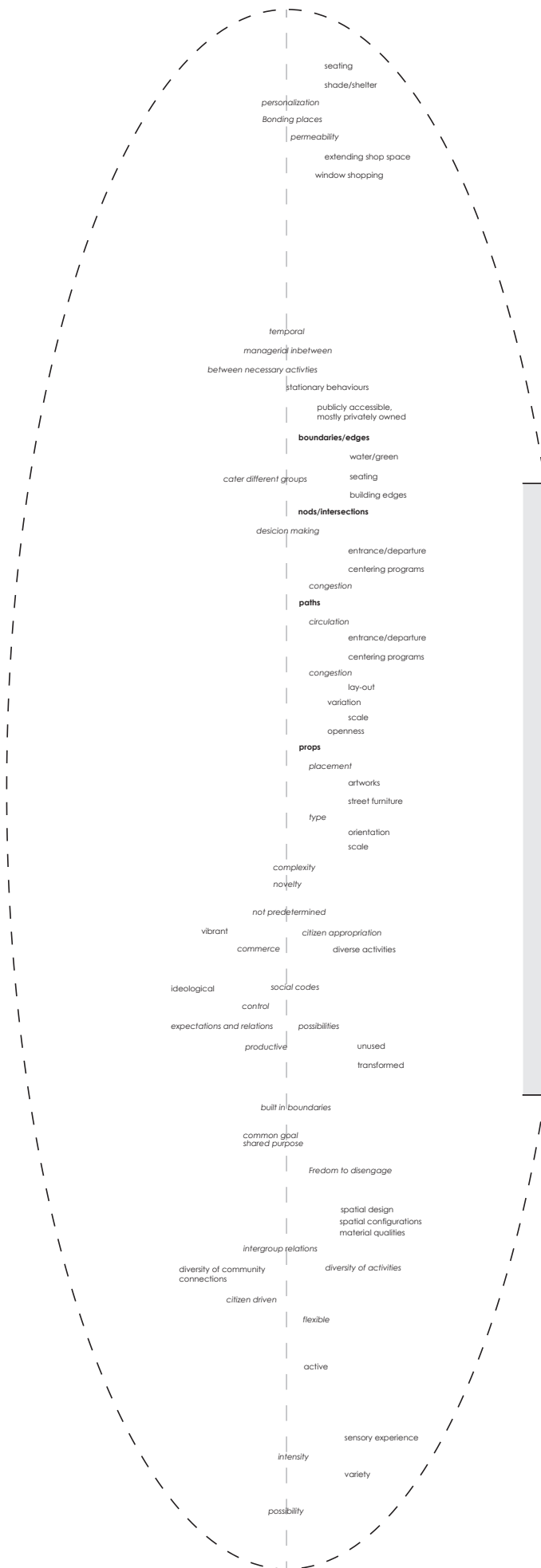
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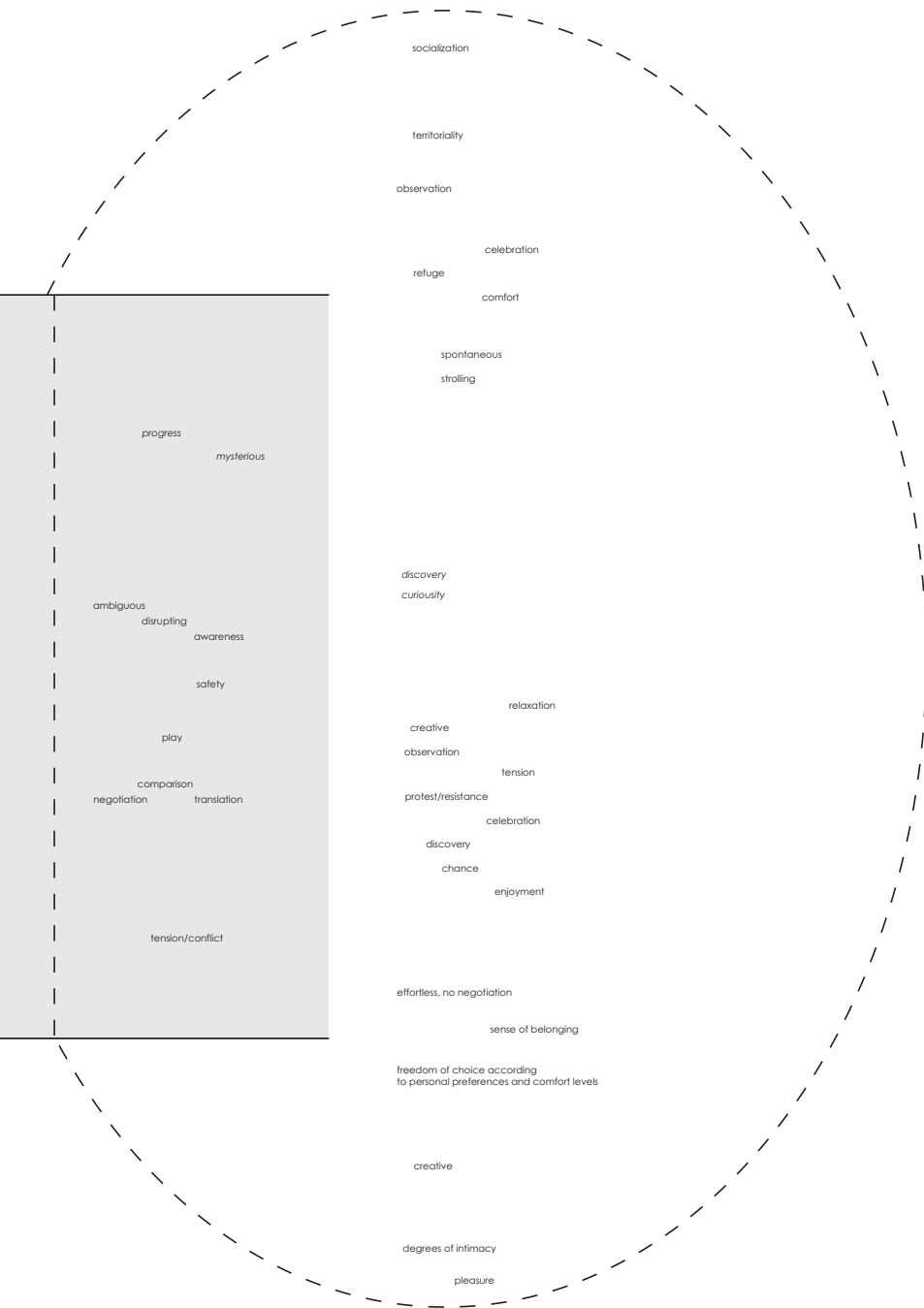
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Appendix





Bridging Community Kitchens

Experiencing the social meal

Accessibility and community kitchen environment

The visibility and awareness of community kitchens can be enhanced through better signage on the façade and public space, although the primary way people learn about these kitchens is through word of mouth. One interviewee mentioned how they noticed the kitchen from across the Sainsbury and decided to check it out, emphasizing the importance of program visibility for attracting participants. Proximity plays a significant role as people tend to go to community kitchens that are nearby, especially in unfavorable weather conditions. Accessibility, particularly in terms of transportation options like subways and buses, is crucial for the success of community kitchens. It would be ideal to have community kitchens located on the high street at several places to improve accessibility and reach out to potential participants.

One suggestion was to consider locating a new community kitchen near a food bank, as it would attract more individuals who are already familiar with the concept and in need of support. However, the potential location should also take into account considerations of self-respect and privacy, as being directly associated with poverty may affect some participants' comfort. Additionally, community kitchens often serve as multipurpose spaces, accommodating activities such as after-school education, community meetings, karate lessons, and church gatherings. Maintaining hygiene is crucial to ensure a pleasant dining experience, especially when participants and volunteers come from diverse backgrounds and have been in different places throughout the day.

Engaging youth in community participation from an early age is important, as it helps them develop a sense of social responsibility and can divert them from potentially harmful activities. Schools, supermarkets, and public leisure places are suggested as non-judgmental environments that can accompany community kitchens in the future. It was noted that many community kitchens are held in Catholic and Christian churches, which might hinder participation from other religious communities such as Muslims. However, mosques and the Muslim community often organize their own food support initiatives.

Motive

The importance of listening to others and being listened to is evident in the context of community kitchens. During interviews, one individual identified themselves as a 'freegan,' someone who seeks free meals by visiting various locations across the city and different boroughs. This highlights that there are multiple motivations for visiting community kitchens. Some individuals may require a place to be, while others may lack the ability or

knowledge to cook. Some may refuse to cook, have limited financial resources, or simply appreciate the variety, quality, and quantity of the meals provided.

Poverty often results in people feeling alienated and excluded from society, as it restricts their ability to participate in various activities. One interviewee expressed their motivation for volunteering by stating, "I go there as a volunteer because I might need help later myself." This demonstrates a sense of reciprocity and mutual support within the community. At Rye Lane, the individuals interviewed primarily mentioned reducing food waste and seeking social interaction as drivers for their visits to the community kitchen. However, it is important to note that I did not have the opportunity to speak with individuals who appeared to be in more deprived situations, thus limiting the breadth of perspectives gathered.

Overall, fostering an environment where individuals feel heard and understood is essential in community kitchens, as it allows for diverse motivations and experiences to be acknowledged and addressed.

Opinions

"The little goes a long way" encapsulates the spirit of generosity in terms of food and social interaction within the Food Cycle community kitchens. Volunteers play different roles, with some involved in cooking and others engaging in personal service and interactions. The extent of their responsibilities varies across different days. A volunteer from the cooking team at Food Cycle Bow noted that while more time for interaction with participants would be appreciated, this particular kitchen had a more inclusive atmosphere compared to others they had volunteered at. The favorable positioning and openness of the kitchen in Bow facilitated a stronger connection between the volunteers and the people they were cooking for, enhancing the social dining experience for both participants and volunteers. Thus, it is evident that both participants and volunteers value the sense of inclusion fostered by such interactions.

On the other hand, the Newham Food Cycle community kitchen could benefit from a more interactive setup. Currently, the kitchen is tucked away in a corner, causing volunteers to enter and leave the dining space while serving dishes rather than being actively involved throughout the event. This arrangement may be due to the location of the kitchens within church buildings. Additionally, in the Bow community kitchen, it was mentioned that some participants prefer to maintain a degree of privacy and not be seen from the outside, emphasizing the importance of preserving self-respect.

The source of food in community kitchens may not necessarily

be local shops due to restrictions and the need for Food Cycle to maintain responsibility. This may differ in community centers and smaller-run kitchens. It should also be noted that serving only vegetarian meals may not appeal to everyone. However, once individuals enter a community kitchen, they are considered members of the group. In the Peckham community kitchen, a group of people mentioned that they became friends through their participation, despite initially not knowing each other. Participants tend to form clusters within the kitchen, with some preferring to meet new people each time while others stick to a familiar group.

During the conversation, differing opinions emerged. One participant expressed an opportunistic view, suggesting that people should work and let the problems solve themselves. After visiting the three community kitchens, the overall impression was positive, with a positive atmosphere and mood among participants and volunteers. Those who wanted to interact with others did so easily, while those who simply wanted to enjoy a meal had the space to do so. It is evident that there are social codes within these kitchens, and individuals sometimes need to gauge the expectations and boundaries of others.

A more pessimistic viewpoint was also shared, highlighting that participants need to take the initiative to get involved, as volunteers may not automatically include them. The importance was placed on the incentive to bridge the divide rather than the actual act of doing so. Small talk plays a significant role in these interactions, influenced by the number of people present and the individuals in attendance.

The ritual

The ritual begins upon entering CK's. As you step into the space, you instinctively scan the room, evaluating your options—finding an available table or perhaps already being offered a cup of coffee or tea. There's a moment of personal attention, a brief connection with the host or hostess. Then, you navigate the delicate social dance of greeting your table companions. The atmosphere is charged with anticipation, wondering who is open to engaging in a conversation and who is there solely for the meal. Is their barrier up?

You contemplate whether to enjoy your dessert or main dish at your current table or venture to another one. There are fleeting interactions with volunteers, and more people arrive, some joining your table or that of their friends. Conversations hum with discussions about everyday life, seeking updates on each other's lives. Eventually, the time to depart arrives. There's a casual inquiry about leftovers—does anyone want them? A last greeting, or perhaps not, to the volunteers.

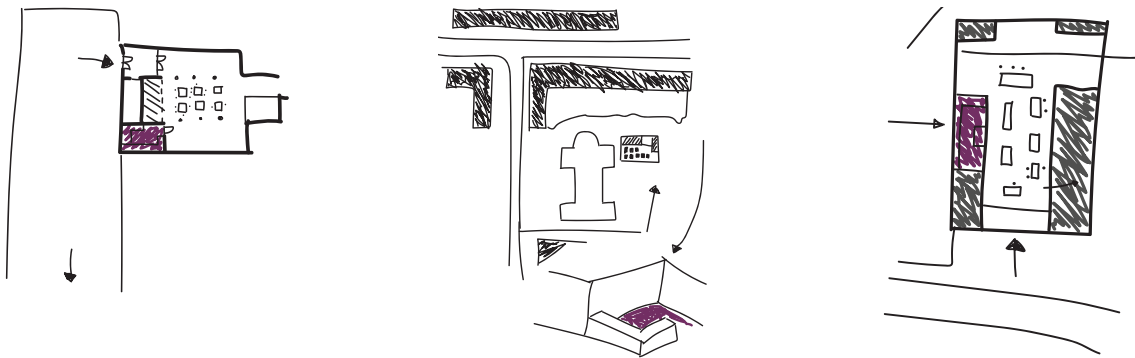
People don't leave all at once, but slowly disperse into the public, many headed towards the closest bus or train station. The

volunteers remain, taking a moment to tidy up and discuss how the evening went. They too depart, typically opting for the nearest mode of public transport. It's a space where everybody's emotions are respected—a subtle acknowledgment of the diverse array of feelings in the room.

In contemplating the intricate fabric of community kitchens, several critical aspects emerge that shape their effectiveness and impact. The visibility and accessibility of these spaces are crucial, often driven by proximity and convenient transportation options. Enhancing signage and considering strategic locations, perhaps near established support institutions like food banks, can broaden their reach while being mindful of participants' dignity and comfort. The multifaceted role of community kitchens as not just dining spaces but hubs for diverse activities underscores the need for maintaining hygiene and accommodating different preferences. Engaging the youth and embracing non-judgmental environments for community involvement can further enrich these communal experiences.

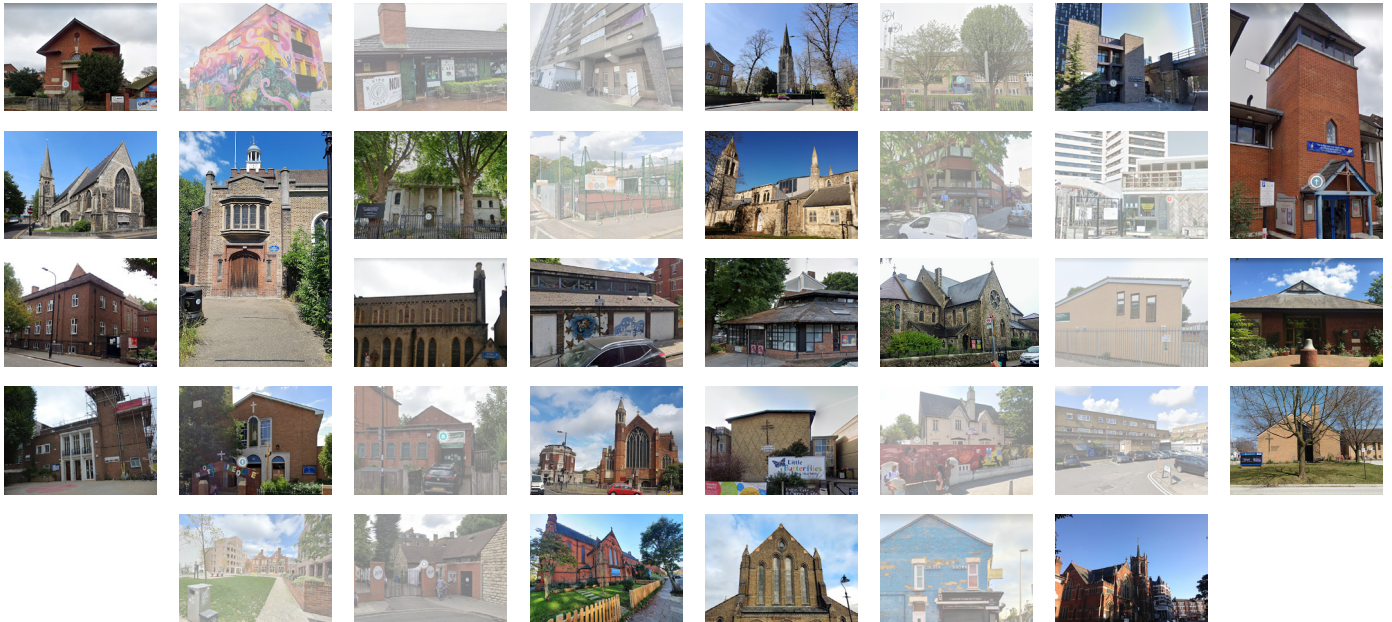
Understanding the motives behind engaging with community kitchens is equally vital. It's evident that people come with varying needs and motivations—ranging from seeking sustenance to reducing food waste, and even fostering social connections. The spirit of generosity and inclusion is palpable, as volunteers and participants alike cherish the interactions that these kitchens offer. However, it's essential to strike a balance, respecting the need for privacy and acknowledging diverse viewpoints and boundaries within the communal setting.

The ritual within these spaces encapsulates the essence of this inclusive ethos, unfolding a sequence of moments laden with unspoken gestures and emotional undercurrents. These rituals are a manifestation of the ever-evolving dynamics within the community kitchen—a living, breathing entity that mirrors the collective spirit and daily rhythms of the individuals it embraces. The subtle choreography of interactions and departures reflects a delicate balance, reminding us of the diverse array of emotions and experiences that thrive in this vibrant communal sphere.



Locations of CK's

The buildings that host the community kitchen rituals are mostly religious buildings and almost always reused properties. Making the locations of community kitchens a place of unintended use and therefore a type of détournement.



Changing High Streets

Rye lane:

Lots of variation in program (including community and cultural). It displays several spatial and programme deviations, and becomes therefore more of a zonal than linear system. Large community programme at the end that does get separated by a busy road. Track split down the middle. Shopping centre not right next to the track, so a route to it. The moment is covered over a larger distance.

Roman road:

An expected more centred social intensity. Pedestrian space related to programme and back streets. Park and education setting at the end, but away from the social centre. Limited to mainly high street. Side streets are believed to have space for markets.

Walworth road:

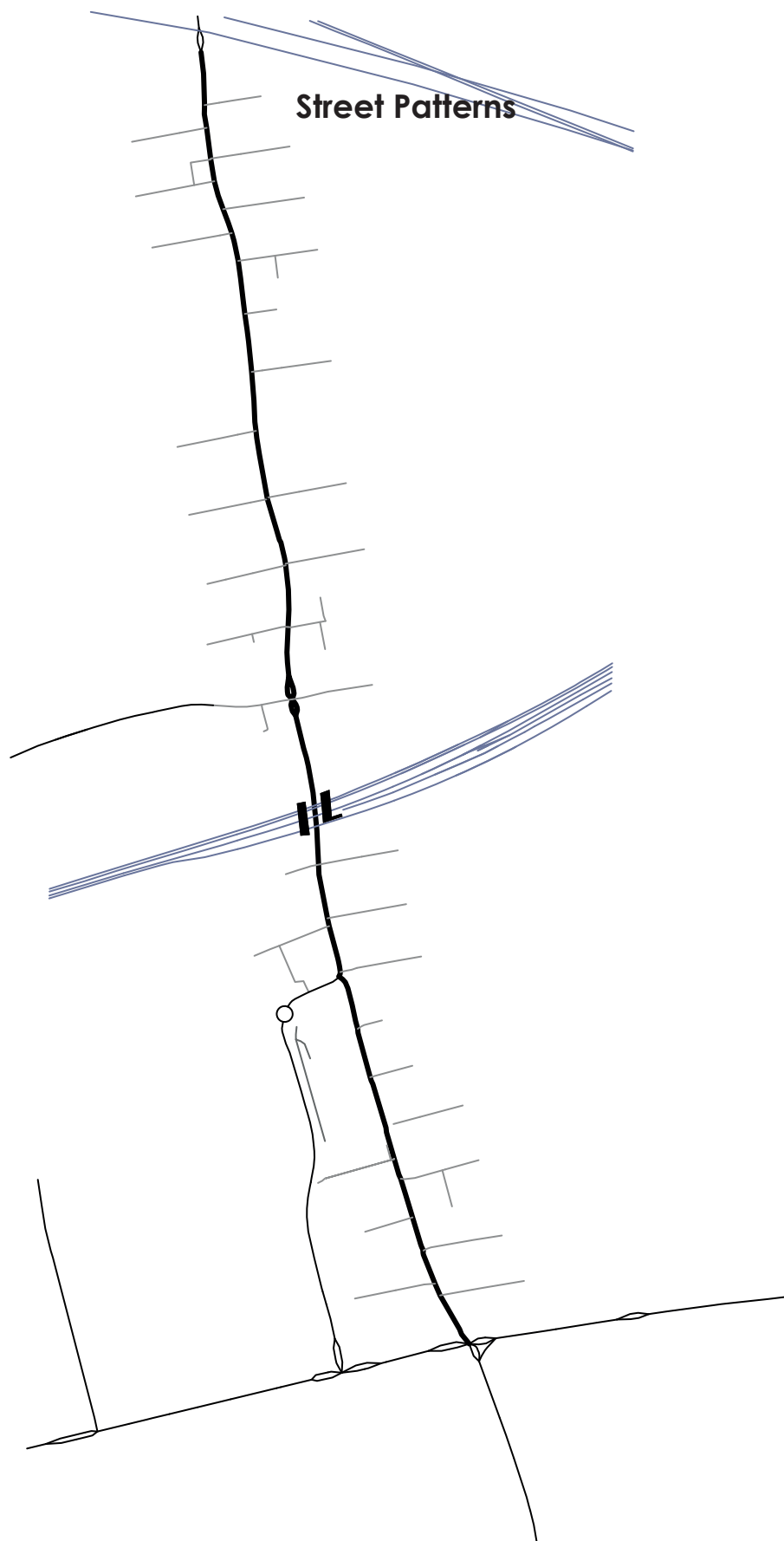
Increase in pedestrian space strongly related to location larger social programmes. The high street seems equally divided. With a fair amount of social programme just off the high street and therefore reason to deviate. Due to its uninterrupted length it is probably perceived fairly linear. Quite a few parallel streets present for short possible deviation from the route. The presence of gambling opportunities near some spaces might result in tensions.

Green street:

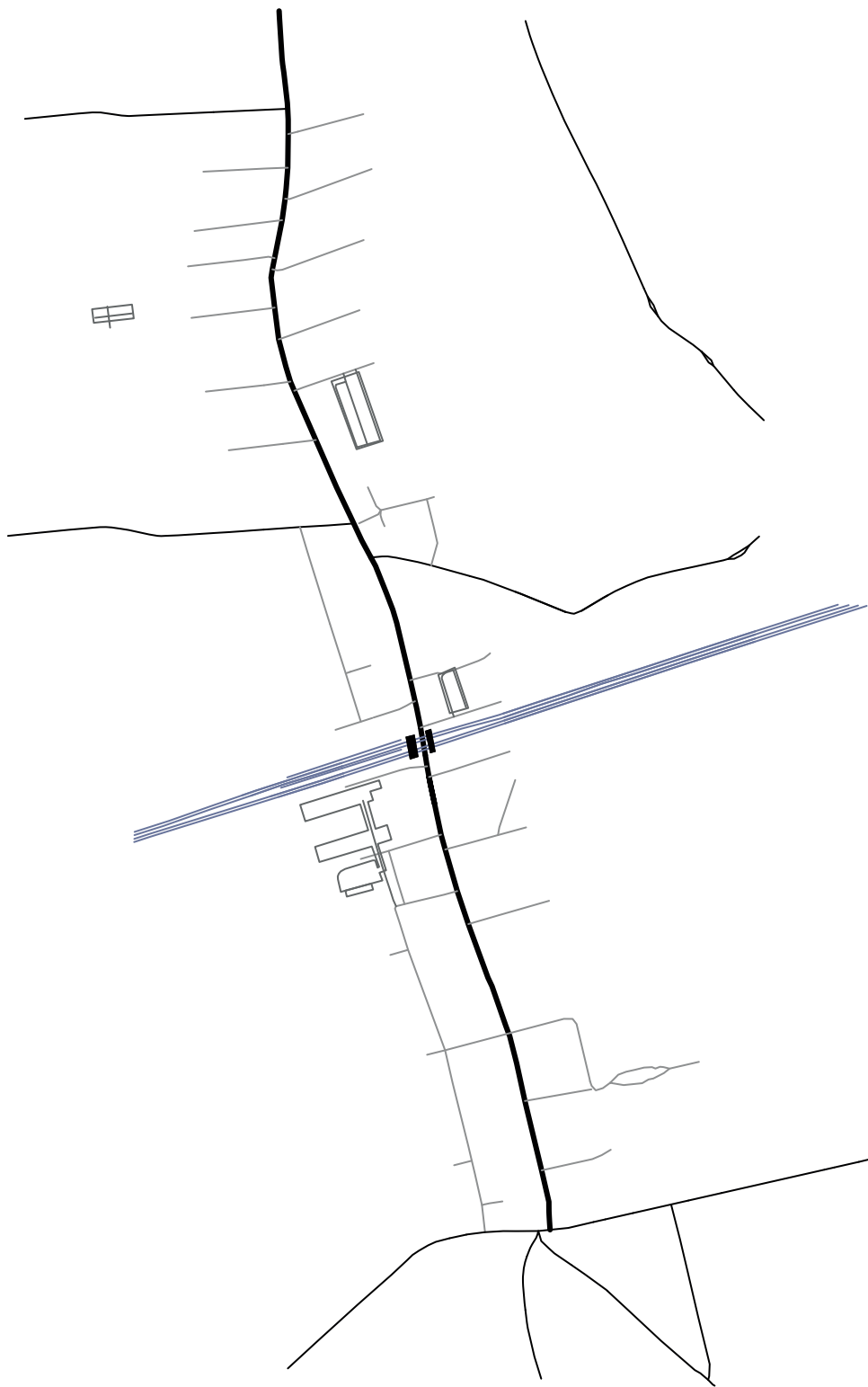
The track does not split the high street into equal parts. What stands out is the presence of Queens market directly next to the station. Resulting in a short threshold of the market moment. It is a high street with two amenities, one north of the trail and the other south. The pedestrian spaces north of the trail are not per se related to a type of programme and bleed out gradually. South there is a quick stop after the market area. Limited to mainly the high street and has hardly any parallel streets. One of the few deviated spaces seems to be dominated by gambling programme.

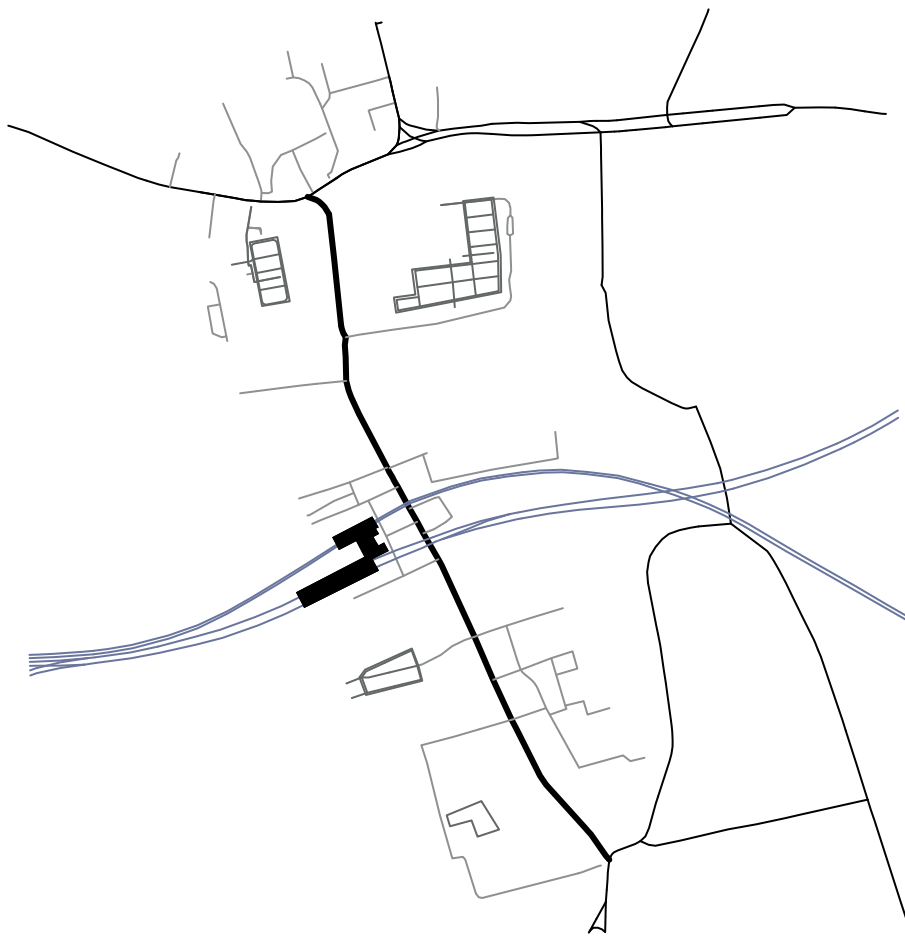
High Street:

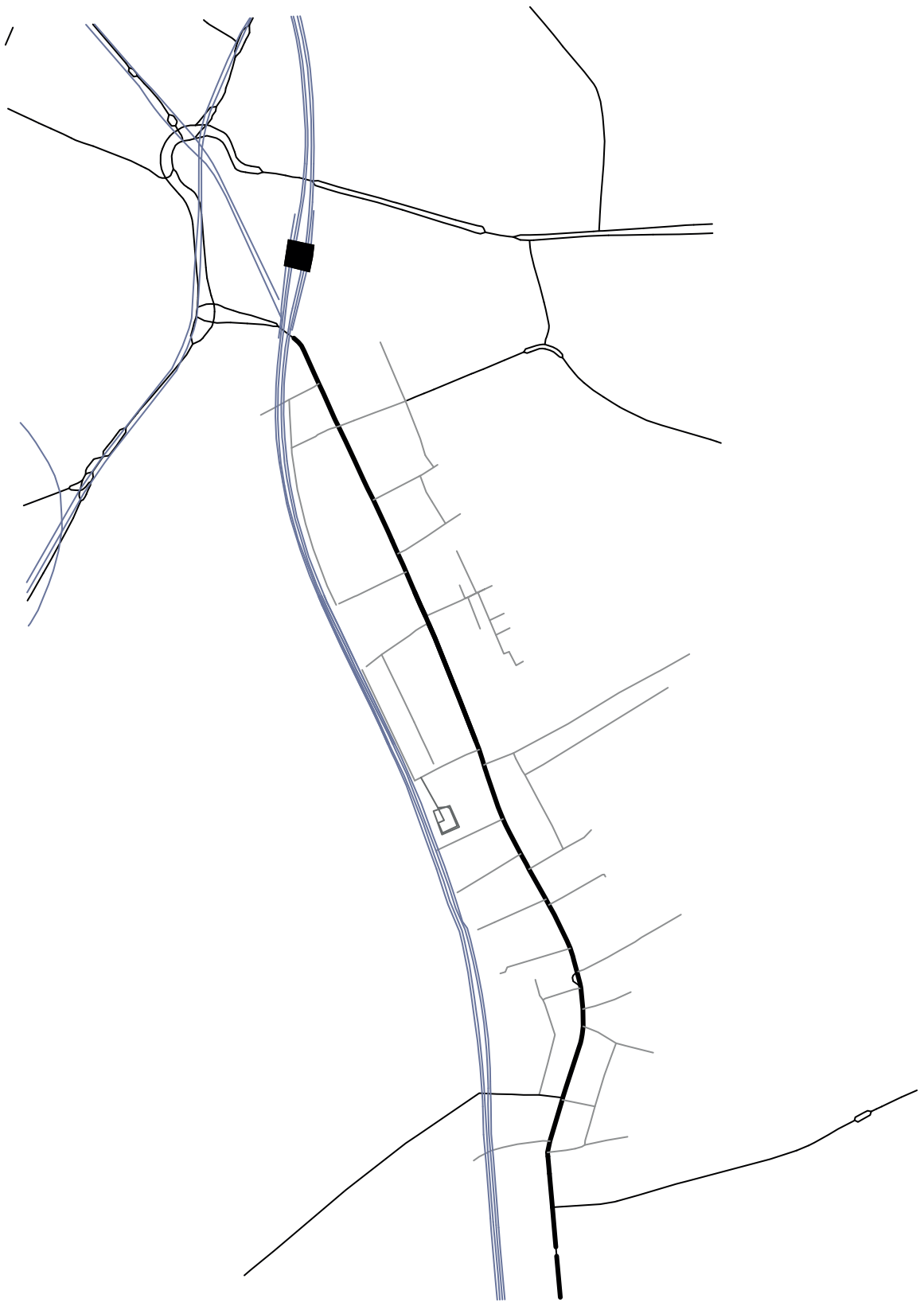
A high street with probably two identities. The north part doesn't seem to hold a lot of variation and social intensity. The social programmes are unequally divided. The southern part on the contrary has more types and transitions of pedestrian space to offer. With in the end a municipality and leisure area, which is separated by a busy road. Similar to Rye lane, the presence of and distance between railway station and this area could influence the moments and social space in between them. The increase of pedestrian space partially related to the presence of a parallel street in the southern area. High degree of gambling houses which could result in breaking up the patterns of positive social space on the HS.



Street Patterns















Programs

- regular shops
- Indoor markets and supermarkets
- Religious programs
- Leisure
- Gambling
- Community programs

Program Variation



Programs

-  regular shops
-  Indoor markets and supermarkets
-  Religious programs
-  Leisure
-  Gambling
-  Community programs



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Programs

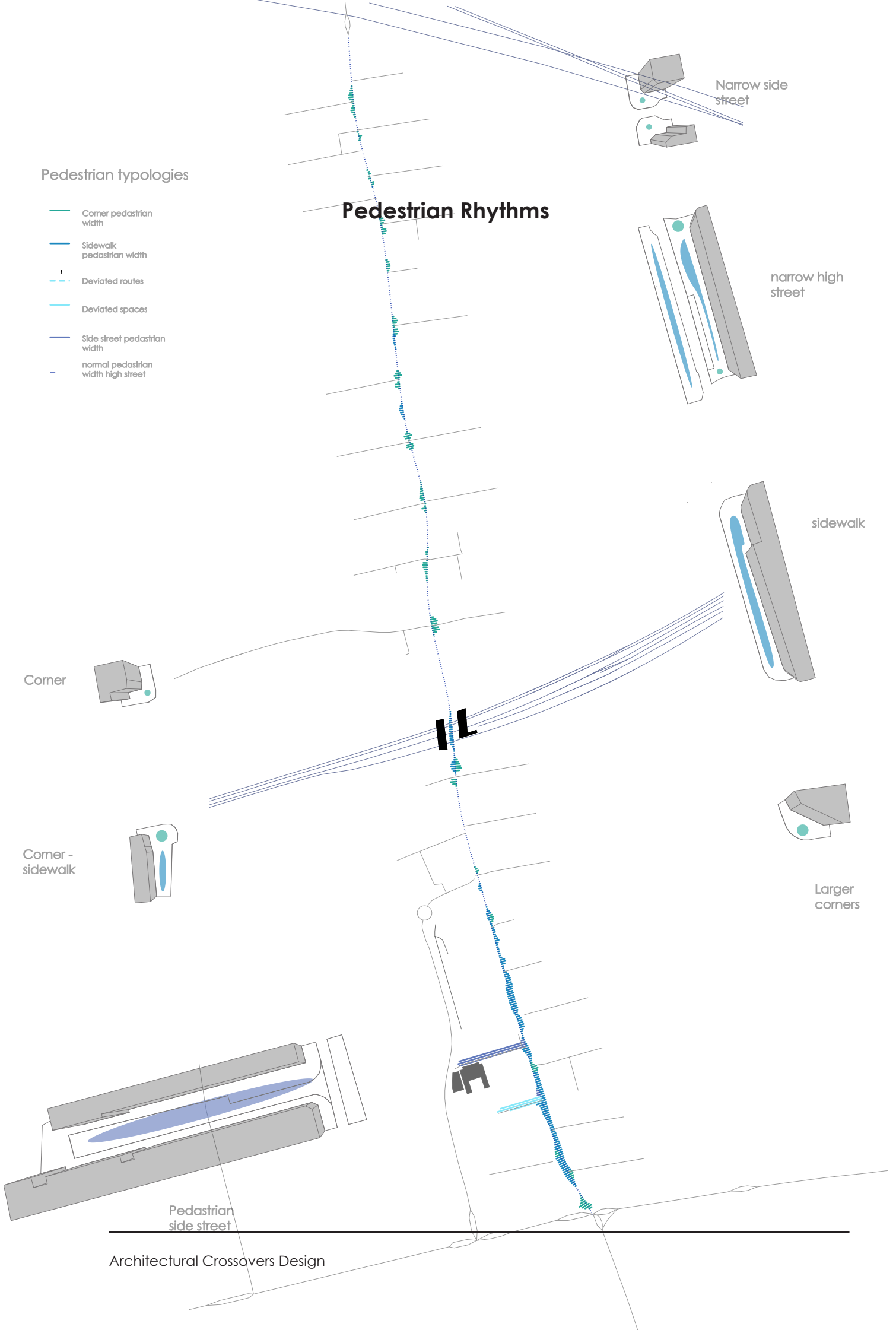
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Pedestrian Rhythms

Pedestrian typologies

- Corner pedestrian width
- Sidewalk pedestrian width
- Deviated routes
- Deviated spaces
- Side street pedestrian width
- normal pedestrian width high street



Narrow side street

narrow high street

sidewalk

Corner

Corner - sidewalk

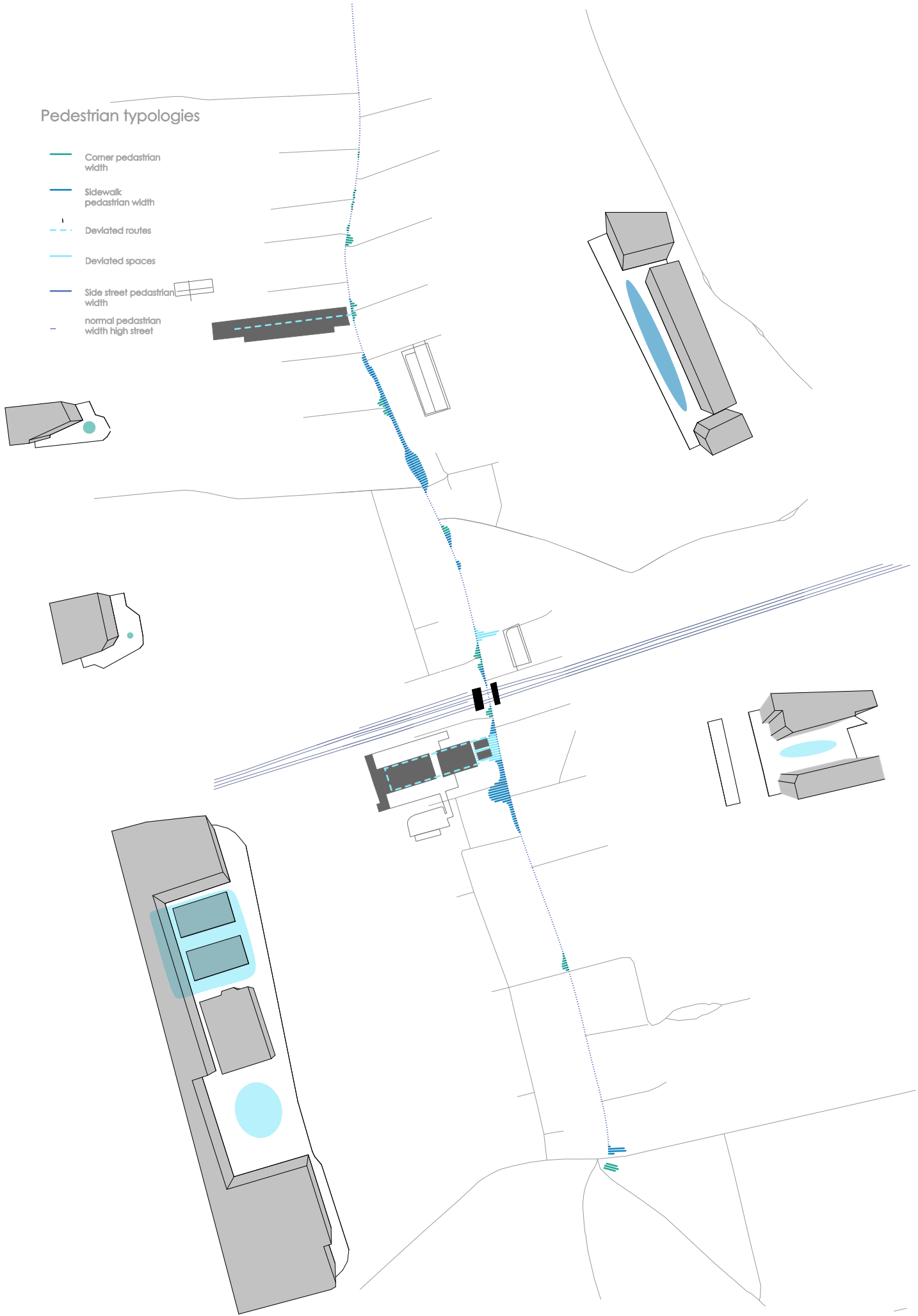
Larger corners

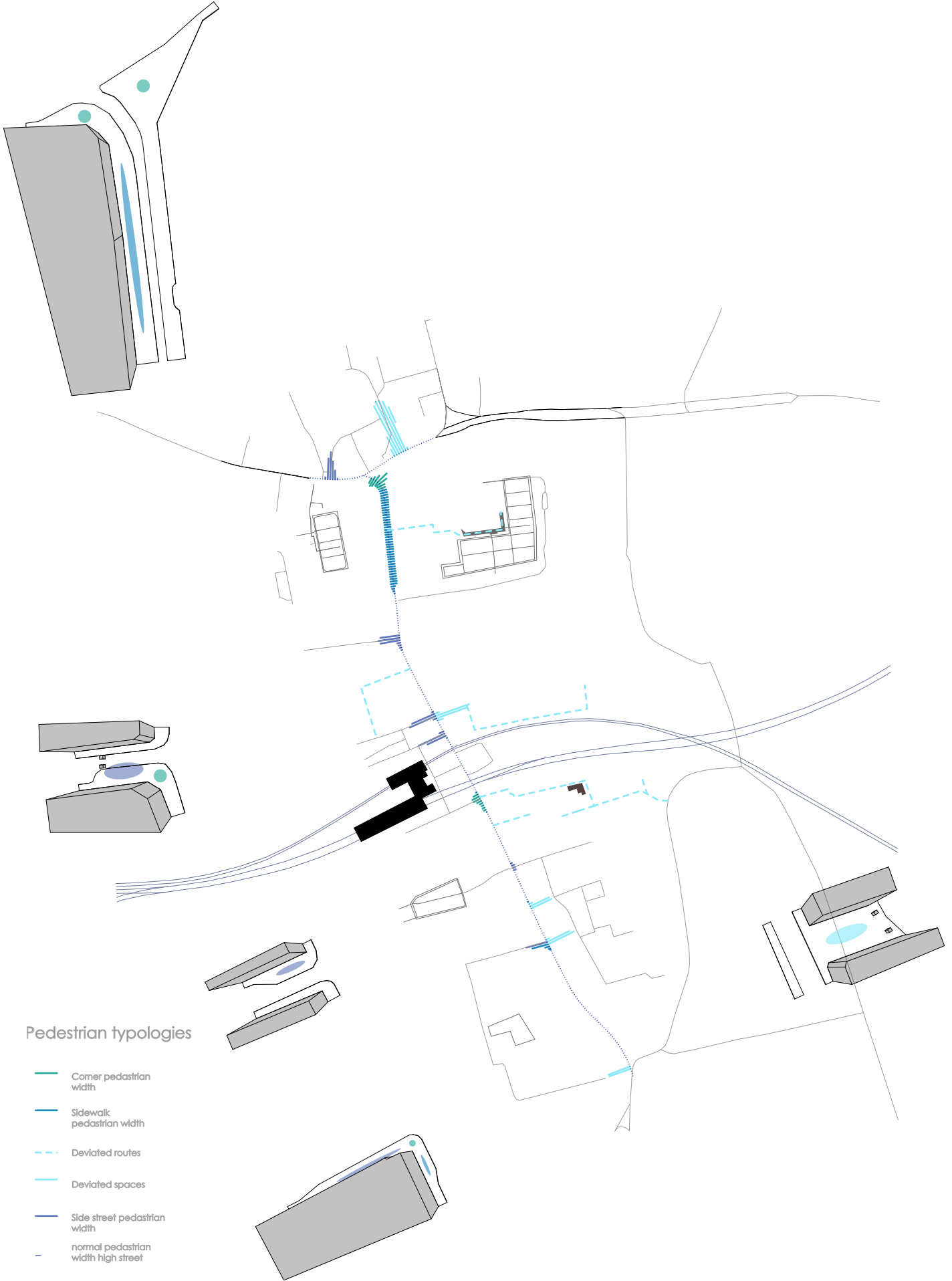
Pedestrian side street

Architectural Crossovers Design

Pedestrian typologies

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- Sidewalk pedestrian width
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Pedestrian typologies

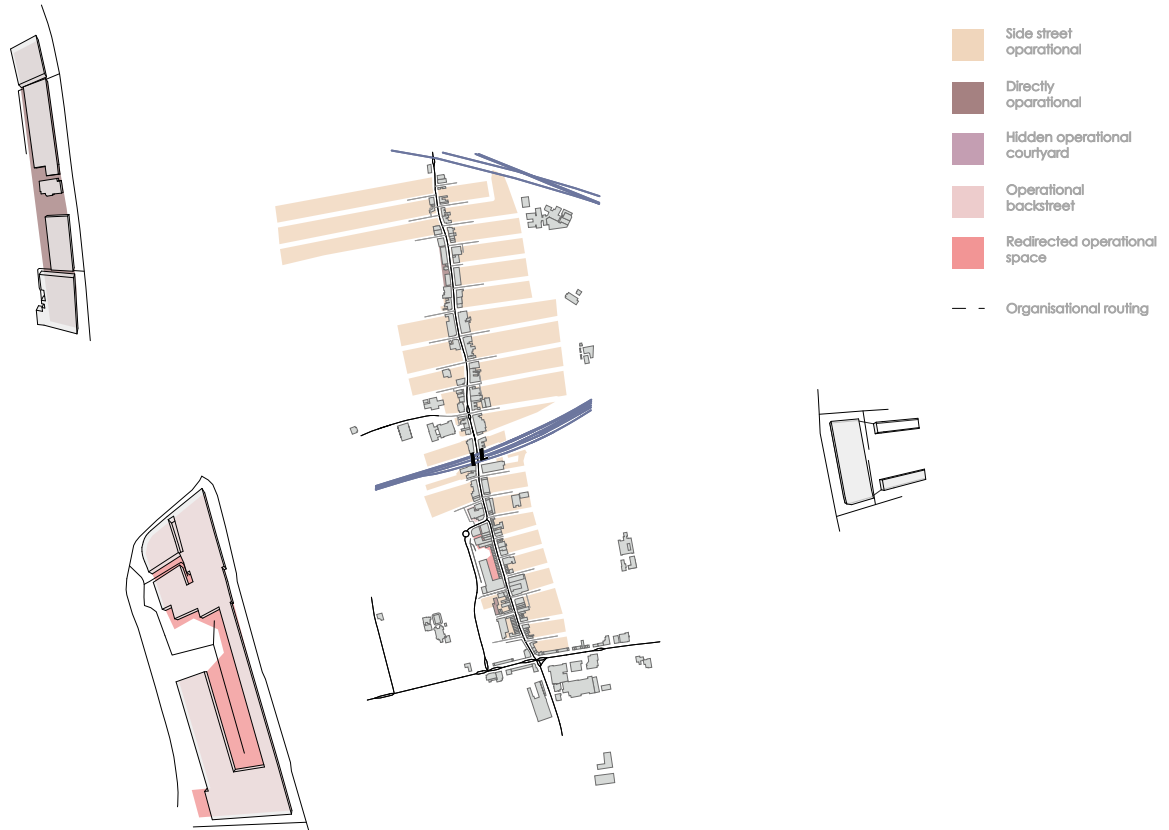
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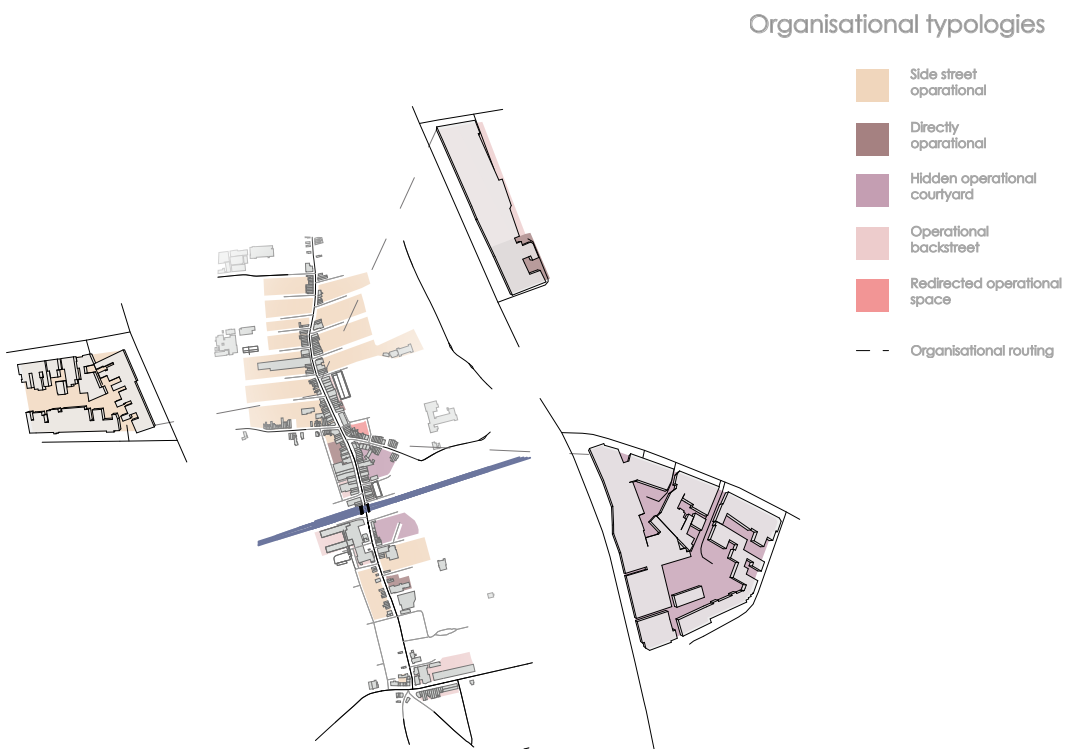
Pedestrian typologies

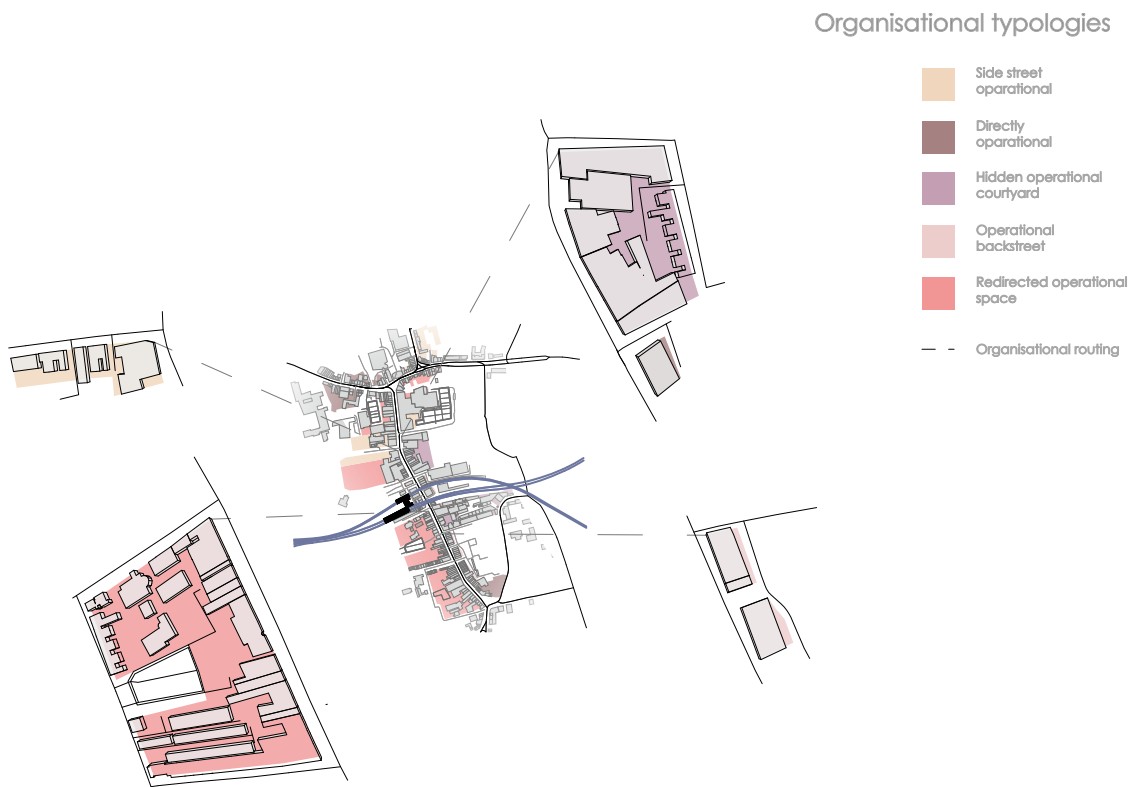
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Organisational Differences



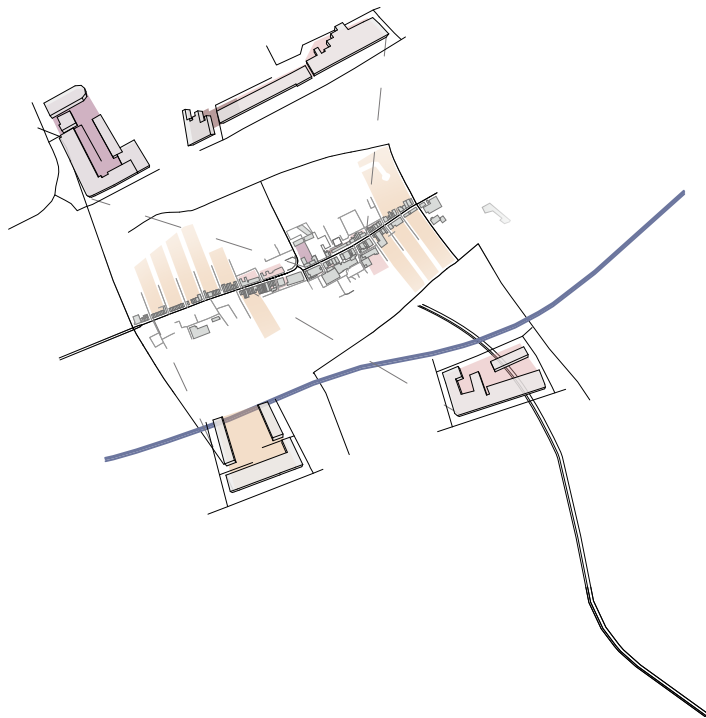






Organisational typologies

-  Side street operational
-  Directly operational
-  Hidden operational courtyard
-  Operational backstreet
-  Redirected operational space
-  Organisational routing



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- Religious programs
- Leisure
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- Community programs

Street - Pedestrian - Program relation



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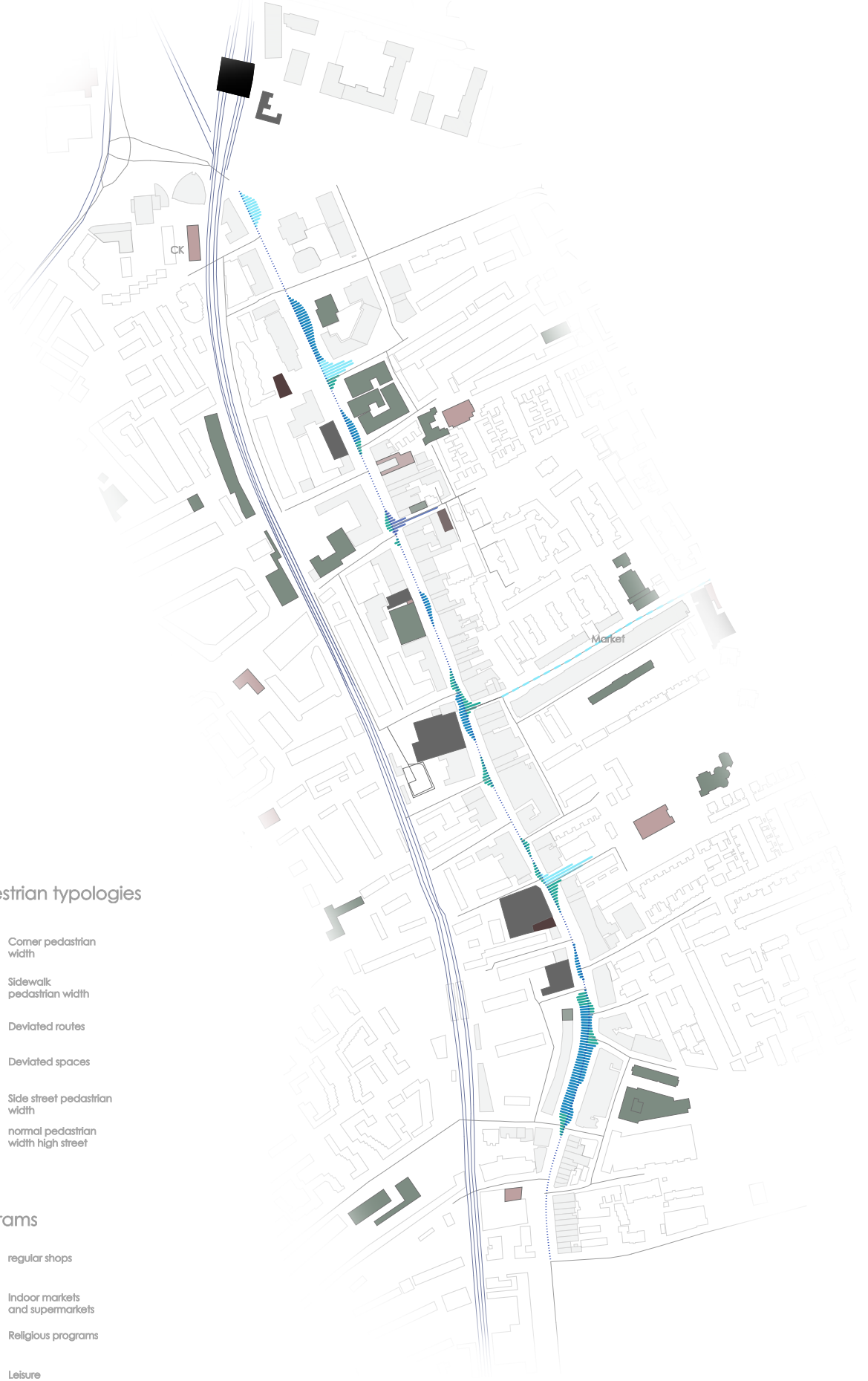


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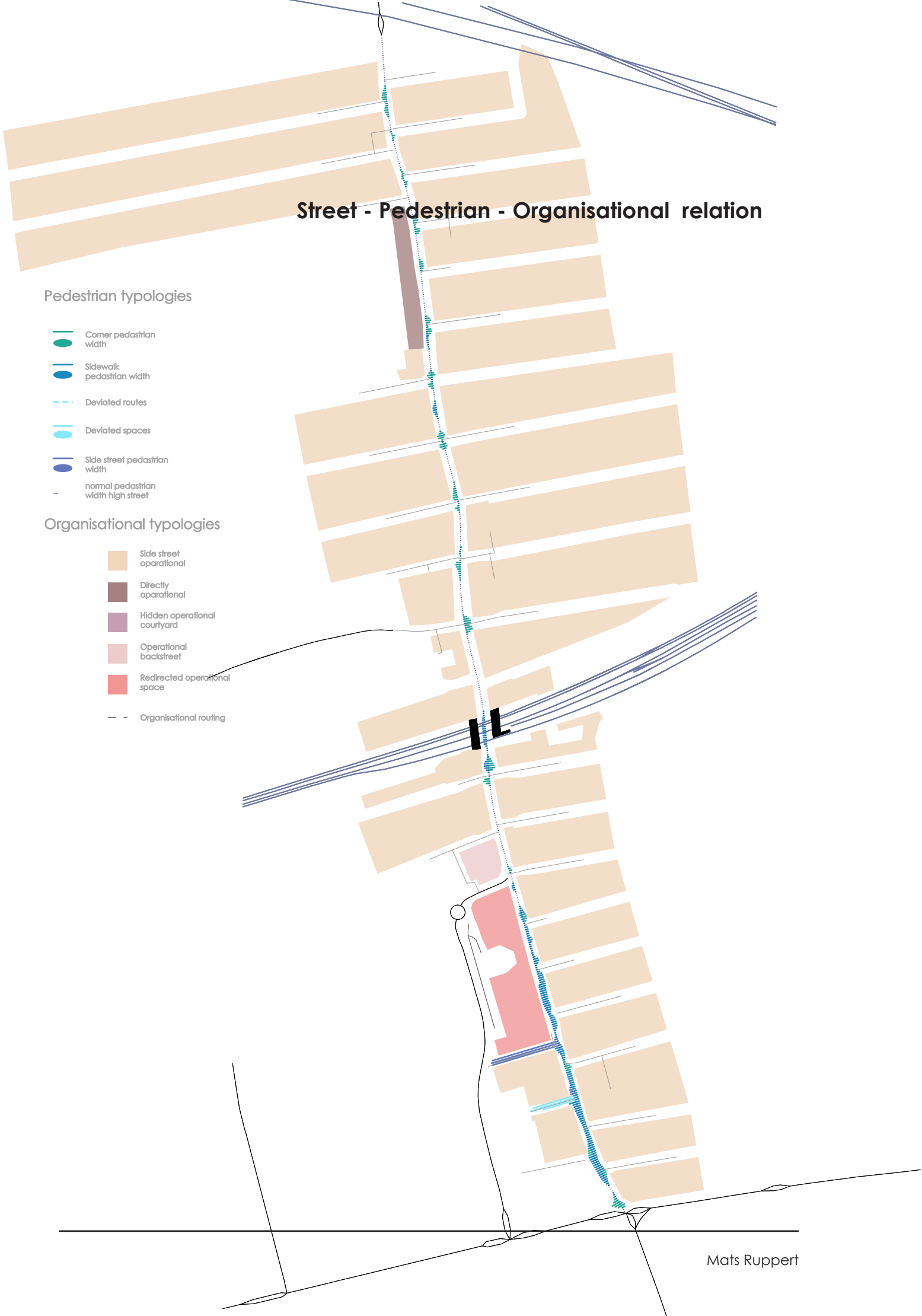
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